

 Research Article

## THE PROBLEM OF SUCCESSION IN THE FORMATION OF YOUTH SPIRITUALITY IN THE CONTEXT OF GLOBALIZATION

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**Sherzodbek Sharobiddinov**

Tyutor Of Namangan State University, Uzbekistan

### ABSTRACT

This article presents broad analytical concepts on the problem of succession in the formation of youth spirituality in the context of globalization. Also, the article contains the scientific proposal and practical recommendations formulated by the author.

### KEYWORDS

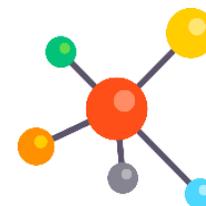
Popular culture", globalization, national identity, spirituality, ideology, culture.

### INTRODUCTION

Many studies are currently being carried out on the impact that globalization processes have on the life of society. As a result of these effects, it is increasingly evident that great changes are taking place in the minds of members of society. This circumstance was considered the main driving force of social life - the fact that it negatively affects the consciousness and thinking of young people makes everyone equally anxious. An urgent task in these processes is to raise the "immunity" of citizens, or rather, the spirituality

that is its basis, in the face of the coming problem – ideological and ideological hurdles. Before proceeding to the solution of the problem, it is necessary to analyze the factor that caused it to occur, focusing on its occurrence and developing aspects.

Ideological and ideological threats arising in the processes of globalization are expressed through the concept of "popular culture". Although today it is equally argued that the influence of this concept on the life of society is negative by all researchers, its essence



is interpreted in different ways. For example, while some researchers interpret “popular culture” as a reflection of national culture, other researchers express it as “crowd culture”.

A well-known philosopher scientist, a prominent representative of the field of spirituality and enlightenment, national idea and ideology A. Erkeyev approaches this concept as follows: “the role of mass culture in spiritual life has expanded immeasurably. In the post-industrial society, new directions again appeared in the functions of spirituality. Again, there were significant changes in some of its functions, some classical values were deformed and began to be revised.”

In the “image” of mass culture, the feature of having mass consumers, which does not depend on nationality, age, place, social characteristics, is especially clearly distinguished.

The process itself, which creates samples in this culture, acquires a mass character and manifests a special vision of the industry, which means that 100 thousands of people will be busy in it and become their “king of the Press”, “great show viewers”, “cinema”, TV and pop stars. For example, the same rhythmic “bit” (“tattoo) characteristic of”pop music“, alahsirash in a song Mask, the influence of tasteless”Repps “ close to valdirash are spreading around the world, distancing people from national classical and folk musical art. In some Western countries, the “pornography” (shame, shamelessness) spreading “mass culture”, as well as the grooms for the propaganda of sadism (violence), look, are not removing one after another on the basis of court decisions. Even in US schools, “new rock” music is included in educational programs. Unfortunately, in the conditions of current globalism, where the exchange of information on Earth has accelerated immeasurably, the “Centers” in the West

take advantage of this. Among other states and peoples, Western life is trying to spread its “charms”, including the influence of “popular culture”, as wide as possible in the form of “breezes of freedom”.

In this regard, the well-known US political scientist Zbigniew Brzeznsky says: “...in the field of Culture, America is distinguished by its special attractiveness among World Youth.” This will ensure political influence on the United States, which is not destined for any state in the world. Especially American television programs and films occupy three quarters of the world market. His popular music, the interests of Americans, their habits in nutrition and even, they imitate their dress all over the world. The figures of US politics and ideology are not at all obsessed with promoting the interests, policies and lifestyles of their country only through books, publicistic speeches. As a weapon of attempts to “westernize” the peoples of the world, for example, the means of “mass culture”, the roads of various information developments (such as advertising, the press, Cinema, Television) are being used.

In today's global-civilizational conditions, “mass culture” is becoming the strongest weapon of ideological bows, an extremely subtle not very noticeable weapon of self-isolation of people's thinking. Culture, art, science and education are now becoming a means of ideological interaction and the implementation of spiritual and cultural expansion by some states and organizations.

In the “mass culture”, non-living vitality, violence are promoted, the heroes fall into non-living conditions, one hero destroys hundreds or even thousands of opposing forces. Characters devoid of human characteristics look for something that they lost by ticking each other's innuendo. There is no obstacle to them: if he wants to jump over a four-story building in



one fell swoop, he can destroy an entire city if he wants. Such “works” do not evoke feelings of evil, violence in people, especially in young people. To create a “mass culture” not to create, to develop its intellectual potential in a person, but to strengthen the consumer mood in it. Special studies show that there is no absolute free person from it who is not given the mood of consumerism. “Mass culture” implies the awakening in a person of need, necessity in relation to his products, thus selling more and faster the products and goods that he is issuing.

Now, taking a deeper look at the issue of “popular culture”, it is now becoming the most dangerous weapon of cultural globalization, cultural expansion, and, moreover, ideological harassment. It should be noted that in “popular culture” there is no foundation for national value, national character and national history. He does not know what national culture, national tradition, national character or national mentality, as well as national interest are. Before thinking about the essence of “popular culture” and its dangerous aspects, it is necessary to give certain clarity to one concept. Because “popular culture” is interpreted differently by different scientists and specialists. For example, this is how the researcher feels about it:

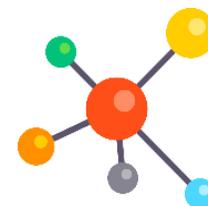
- “Popular culture” - traditions, rituals, art of folk culture, etc. concept representing k;
- “Popular culture” is a phenomenon associated with the development of the media;
- “Mass culture” “production is negative phenomena in the form of polished samples of culture created by the” entertainment industry”, intended for public consumption.

In the current conditions, it is true that some processes related to globalization processes, especially “popular culture”, are manifested as opposed to culture

associated with a negative phenomenon, national values and traditions, and in fact, such processes are called “Crowd culture”. In this regard, the famous American researcher P. Buchanan's following opinion deserves attention: “in an American ideologized state, it has become” soft Tirania“, whose new dogmas are being absorbed into the world not through the army and the police, but with the help of the inquisitors of” popular culture”. Today, the Media (Media), Television serves as the main means and source of crowdfunding of culture. This is manifested, first of all, in the fact that people had time in reality, expressed their sadness and joy, turning any problem of interest into a commodity, a kind of fun that put them in a mold.”

By the current globalization conditions, an attempt is being made to radically change the system of national values and traditions, through “popular culture”. And in this regard, based on the fact that “molds” of culture are being produced by Western countries, it can be said that this change is primarily due to the fact that efforts are being made towards Western individualism. With this, the disappearance of the identity of their national culture as a result of the influence of “popular culture” in the conditions of globalization, the forgetting of their own language and traditions by a small number of peoples, even causing cases of its disappearance. Wearing her dress, which is becoming fashionable to herself at a time when Western clothing is spreading widely around the world, is actually an indication that one of the manifestations of the disease of mancurthiness – the appearance of “popular culture” - is becoming a universal culture.

In the current international relations of the world, literature and world interaction, such concepts as “economy of Culture”, “Industry of culture” are used a lot. As a result of the emergence of transnational corporations on a global scale and the widespread spread of their activities, the widespread spread of



national production and the entry of national products into the world market, for example, “Mercedes” produced in Turkey, Japanese technique made in China, phenomena such as “McDonald”, “Coca-Cola”, which occupy the whole world, are within the framework of And this also leads to the formation of “global culture” in terms of cultural symbols and mass production of cultural information.

We considered the extent to which” popular culture ” is developing the issues of its influence on the consciousness of people, especially young people, touched on some of its manifestations. Now the question arises as to what other manifestations exist of “popular culture” itself. These can include: cinema and videos, theater, literature and Art (Painting, Fine Arts, Sculpture, music, etc.), it is possible to cite the press and television (media), the culture of dressing (fashion examinations), the culture of eating (a variation of the way of eating), the internet, etc. The development of “mass cultures” of this appearance is associated, first of all, with the implementation of ideological goals to satisfy the personal interests of the states acting in order to dominate the world.

It goes without saying that strong states employ all means to protect their vital, first of all, cultural symbols, trying to take the world under their influence through the intervention of cultural symbols, in other words, as if spreading their “way of living” and their culture to other territories. For its part, the movements towards cultural unification, the denial of cultural diversity, generate cultural identification, that is, the desire to preserve cultural identity.

The dangerous side of this is the well-known English sociologist Z. Bauman expresses: "an individualized society is characteristic of a three-character trait: the loss of control by a person over social processes, the defenselessness of a person in the face of changes in

society, due to the lack of the possibility of their control, defenselessness and defenselessness in the face of abstract, ambiguous reality in which he must live; the consequence of this is the fact that a person, due to the inability to plan and realize his long-term goals, Life Strategies, immediately replaces them with the results that will be obtained, although they do not have much coolness. Z. Bauman noted the emergence of an individual who embodied negative aspects, since he was separated from the social environment, the community, deprived of the ability to think about others, a sense of responsibility and unanimity, and became the one who lives with today, putting only short-term tasks in front of him. From this it can be concluded that “mass culture” deprives a person of his national culture, spirituality, historical memory, which gives him humanity, a person's career.

Russian scientist V.G.Fedotova argues that” mass culture “forms” rootless individuals“, while with the help of the media” rootless”, a mass of individuals deprived of their land appears. With this, it falls into a state of loss of order and values (anomie) in society. Another Russian scientist S.Naumov, on the other hand, describes anomie as “a system that leads individuals to alienation from society, a violation of the connection between the normative-functional requirements of society and the real behavior of individuals.”

In short, radical changes in the value system that occur in the processes of globalization and as a result of the influence of the expansion of “popular culture”, one of its directions, cause changes in a person who is a “social being”. The alarming thing about this is that a person and society are deprived of their spiritual and moral support, society begins to crisis. In order for such a situation not to occur, it is necessary to protect citizens, especially young people, from ideological pressures in their minds and hearts, from information attacks, to increase their spiritual potential and to form



ideological immunity in them. The exaltation of spirituality in the minds and hearts of young people is carried out on the basis of the rich cultural heritage left by our ancestors and the succession formed on this basis. This in turn serves the nation's self-awareness and development. That is, spirituality, with the provision of personal and national identity, at the same time generates interaction between generations, serving to bring to the surface the succession, the continuity between them.

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