

CHANGES IN THE SPIRITUAL CULTURE OF YOUNG PEOPLE

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ABSTRACT: - In this article, there is a reflection on how the changes in the spiritual culture are absorbed into the social consciousness of young people through historical and secular artistic symbols in a modern industrialized form.

KEYWORDS: Youth, spirituality, culture, functional change, national mentality, alienation, moral culture, legal culture, aesthetic culture.

INTRODUCTION

Philosophical categories and dialectical laws are important in the development of the spiritual culture of young people, and this interdependence serves functional changes in the content. Structural elements of the cultural process, its inner essence, form and content are manifested on the basis of national mentality. Today, there are main forms of manifestation of functional changes in the mentality of our youth. First, from the point of view of subculture, there were important indicators of Soviet culture that influenced the cultural activity, social consciousness, and ideological views of young people during the former Soviet Union. In this process, the dominant idea of the ideology of the time took a strong place in the moral consciousness and national mentality of young people. "The process of alienation of a person from work was clearly manifested during the former Union. The economic reforms in 1965, the planning system reform in 1979, and the economic mechanism reform in 1987 did not have a significant effect on the approach to labor, on the contrary, party management of the economy and excessive ideologization intensified economic contradictions" [p. 1, 10]. In people's worldview, the period before the continuous revolution was condemned, and the fact that cultural heritage and subcultures were formed in the united union of representatives of different nationalities in the

society was raised to a high level. As a result, as a product of socialization, there was a retreat from the spiritual approach to values.

On the basis of this spiritual broadcast, the devaluation of architectural monuments related to spiritual culture, and the belittling of the heritage of great religious scholars and scholars took place. In particular, mosques and madrassas were transformed into objects serving material needs. Secondly, the spiritual culture of the youth was focused on the development of the national mentality during the period of independence. At the same time, as a result of the increase in youth activity in the society, the desire for the West, and the introduction of new cultural elements, functional changes in the spiritual culture took place. In particular, stereotypes and ideas of cosmopolitanism in the Western mass culture began to be accepted as values by young people. Such socio-cultural thinking is considered alien to the worldview of our people. Especially, "the idea of communalism is a destructive idea that does not correspond to the mentality of Uzbeks. Because to follow him means to lose our independence. For us, the only place where Uzbeks live in this bright world is the independent state of Uzbekistan" [p. 2,320].

The following of young people to this culture was realized in artistic and aesthetic symbols as socialization. In particular, the task of socialization in artistic culture is mainly based on inculcating values into the minds of young people, imitating the heroes of artistic works in the form of personal role models. In the aesthetic culture, the pursuit of Western individualism in the society, the preference of mass culture over national values, i.e. scenes that are actually contrary to nationalism in their inner essence, but with a momentary beauty in their external aspect, were put forward.

In society, spiritual culture is absorbed into the social consciousness of young people through historical and secular artistic symbols in a modern industrialized form. In the study of this spiritual culture, the characteristics of young people such as perception, understanding, and analysis are considered important. Literary, art, music, visual arts, film art, etc., in artistic forms, all have a certain value in the national mentality and serve to develop certain values. That is why in our country "in the formation and development of the national mentality of the youth, the role and importance of historical memory, the collective virtue of the people, sympathy and sense of the Motherland, hard work, humanitarianism, etc., serve as great educational and exemplary factors" [3,146- b.]. This leads to the perfect study of the modern manifestations of the spiritual culture of our ancestors, and the formation of a sense of confidence in the future in the spiritual world of

each person. In this regard, it requires effective activities in developing the spiritual world and culture of young people in every field, expanding their scientific activities, and strengthening their creative thinking.

In the process of increasing the value of spiritual culture in the activities of young people, it is necessary to fundamentally change the attitude to national and world masterpieces, first of all, to form a spirit of respect for the national classical heritage, and then for the literature of the internal and external world. Because through the manifestation of certain forms of spiritual culture in society, we will protect young people from being alienated from a certain national value system.

One of the oldest forms of alienation from spiritual culture is youth membership in informal cultural associations or organizations. Therefore, the main reason for the emergence of subcultures in the social life of young people is the increased attention to the superior culture in the negative processes taking place in society. In relation to such phenomena, it is urgent to challenge the traditional forms of spiritual culture and develop a national mentality.

Today, various stereotypes have begun to appear in the cultural behavior of the world's youth. Among them, there are those who avoid their social life from the oriental mentality based on collectivism, which views the principles of nationality and universal humanity as freedom, who do not want the community life, who strive to spend their free time individually, who have become active in a certain subculture due to the lack of social needs. started la. The reason for this is that "developed countries strive not only through industrial products, informational and ideological influence, but also to consistently incorporate the nature, character, and mentality of their people into the lifestyle of the peoples of the world and into all aspects of their lives.

A common etiquette, a common character, a common mentality for the peoples of the world is being created in a special and consistent way" [p. 4, 4]. In this process, in their behavior alienation from society, an ideological worldview is formed that is not put into a certain strict system and is not constantly controlled by the persons in the state administration. As a result of this alienation in the spiritual culture of young people, they look at all kinds of legends and myths as reality and try to adapt the environment in society to the social conditions they want. They constantly rely on the values they have created and promote their culture against the principles accepted by the public. However, similar cultures in each society, individual creative initiatives and projects should pass through the state's filter to ensure that they are compatible with the traditions of the society.

This, in turn, shows the importance of following legal norms in state administration, obeying existing moral and legal freedoms in society. Working as a team has proven effective results in our country. Uzbeks have no doubt that "our nation is collective in its essence. A collective nation should be distinguished by its own destiny, purpose, national pride, strong motivation to act in unison. Our people clearly differ from the French, Spanish or Russians by their collective nature, customs, traditions, and unique character" [p. 5, 82]. This alone clearly reflects the fact that the process of education of the youth of our country is maturing with the national mentality and high spirituality of our ancestors, and will continue in the future.

As a result of the activity of some young people in the subculture, as a result of their alienation from the spiritual culture, there is a desire to limit the official values, and the informal culture manifests itself as a way of life and the meaning of social life. Therefore, nowadays subculture is an urgent problem among young people, and it is necessary to take a critical approach to the formation of informal youth associations, their activities and the issues they propose. Therefore, from the first years of independence, "Uzbekistan has determined its own development path." In doing so, he implemented relations typical of his history, traditions, and the mentality of the population" [p. 6, 11]. For this reason, scientific activities have been started in the society regarding the spiritual culture of the youth and the enjoyment of the heritage of the ancestors. In fact, in the last five years, a number of studies have been conducted to determine the place of important features, lifestyles and models in the youth subculture, and to study changes in social behavior.

It is necessary to develop programs related to the spiritual culture characteristic of the mentality of young people in society, to develop a meaningful philosophical thinking that includes a system of values in the criteria aimed at evaluating the process. Aesthetic categories that serve the spirituality of young people have become a demand of the society to constantly implement programs about good and bad, beauty and ugliness, greatness and depravity in accordance with the national mentality. In particular, a lot of work has been done on the development of mechanisms for effective use of free time of young people in socio-cultural activities. In particular, the implementation of the "Five Important Initiatives" across our country under the leadership of the head of our state has become the main task in the fight against various subcultures. As a result, "most importantly, the number of young men and women who play sports and make a healthy lifestyle their life goal is expanding among our children" [p. 7,444]. In such an effective

and useful process, there are all conditions for our young people to grow up to be physically strong and intellectually mature children, loyal to national values. We only need to show our children the right path, to form their identity, free thinking and national ideal in their spiritual culture. In this regard, our republic has created ample opportunities for young people to demonstrate their talents in every field, and as a result, the number of young people who can show themselves in every way and freely develop their abilities is increasing.

In the minds of young people, it is necessary to form concepts that the subculture has aesthetic appeal and that it propagates invisible vices in the system of spiritual culture. It is necessary to inculcate its negative consequences into the worldview of every citizen based on real reality, and to be aware of the westernization of spirituality.

In our opinion, the fundamentals of spiritual and material culture form the core of values. For example, in our country, when instilling music in young people, the main emphasis should be given to "Dilkhijro", "Shashmaqom", "Lazgi". When teaching a certain musical direction, it is necessary to stay away from subculture, to convey to young people the value, characteristics and essence of our ancient music and its compatibility with the mentality. The influence of cultural traditions on the young generation in the society is being absorbed in various music clips and cultural samples distributed by mass media. Thus, today, examples of spiritual culture are an inheritance from the past and are handed over to future generations in the form of examples of high culture that prevent the alienation of young people from cultural processes.

In conclusion, today, on the basis of our national mentality based on national and universal values, it is necessary to educate young people as perfect people, to perfect the feelings of goodness and purity in the spiritual world. Therefore, it is necessary to bring our measures aimed at improving the spiritual maturity of our youth to the future generations, combining them with the national idea, and each of us should contribute to the development of the national thinking of our citizens in social life.

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