

The Negative Impact of "Mass Culture" on the Consciousness of the Youth of Uzbekistan

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Annotation. This article reveals the methods and means of developing students' skills to combat "mass culture" through the heritage of our ancestors and the development of scientific and methodological recommendations for their use in the educational process.

Key words: mass culture, globalization, harmonious personality, heritage of ancestors, spirituality

Introduction

In the context of the rapid development of globalization in the world, special attention is paid to the promotion of immorality, tastelessness and corruption under the guise of "mass culture", the formation of ideological immunity against attempts to alienate peoples from their national roots. Leading higher education institutions consider the content of education as a factor in qualitatively satisfying the society's demand for highly educated professionals through the inculcation of the spiritual values, cultural heritage and traditions of the people.

The content of "mass culture", its negative effects and consequences on man and society, the study of factors of formation, methods of developing skills to combat "mass culture" in the educational process, improving tools, advanced pedagogical approaches and scientific research aimed at the development of technologies is being carried out and significant results are being achieved in this regard. These studies are important because they are based on the history, experience, and ancestral sources, teachings, and ideas of people.

Bringing up young people in our country in a spiritually and physically harmonious way, making them great in supporting the development of the state and society, including the preparation of young people for high life in social life, focused on mysticism, Naqshbandi education and folk pedagogy. secular spirituality and preparation for a spiritual life. expanding its emerging structures. As a sustainable production process of food production in our country, "the formation of the minds of young people on the basis of the direct organization of the rich cultural construction of our ancestors, who added invaluable freedoms to Islamic and world civilization," ... loading and strengthening information and analytical support for prevention. In this regard, the ideas of Sufism and Naqshbandi control in the formation of students' ability to fight for "mass culture" are based on the theoretical and practical life of the pedagogical forces of the sources of folk pedagogy, the philosophical, psychological, pedagogical life and national teachings of peoples. available products can be improved.

Main part

The idea of a harmonious personality and its formation can be found in the Avesto, Kul-Tegin inscriptions, the Holy Qur'an, which were created several hundred years ago. It is reflected in the teachings of Rayhon Beruni, Amir Temur and other compatriots.

Uzbek scholars M. Kuronov and F. Esonbaev describe "mass culture" as follows: "Mass culture" is not the culture of any people or nation. If it belonged to any people or nation, it would be built on their historical and modern ideals. Undoubtedly, such ideals exist in the culture of every people and nation. "Mass culture" is the culture of the average person who thinks like a robot and is interested in the same thing [6, p. 13].

The first views on the emergence of a critical theory of "mass culture" were expressed in Ortega-i-Gasset's "Mass Rebellion" [7.83]. In this play, the author's elite rules correspond to the negative interpretations of "mass culture." Later, these trends began to acquire a more social character.

There are two directions in the literature devoted to the analysis of "mass culture": 1. Analytical direction - put forward by V. Benjamin. Analyzing the cultural consequences of the spread of technical arts in his works, he argues that their reproduction and distribution on an equal footing with works of art leads to the loss of the original value and spirit of works of art, not being interpreted as a unique example of creativity, and thus the social function of culture. . 2. Private aesthetic directions - proposed by T. Adorno and M. Horkheimer [9.123]. They criticize the cultural industry as the main object in their works.

"Mass culture" developed, and under its influence, groups emerged that produced a single product for market needs. In their view, modern society is losing its independence and identity. However, "mass" and elite culture, which are two aspects of a whole concept, cannot be integrated into a single concept. Deeply aware of this, philosophers, literary critics, and art critics criticized "bourgeois mass culture." They regarded bourgeois culture as a form of fraudulent occupation of public consciousness. These views are described in detail in AV Kukarkin's [10.67] "Bourgeois Mass Culture."

Although the theoretical approaches to the formation of immunity in students against "mass culture" in psychology and pedagogy are not sufficiently covered, the emergence of destructive ideas in the research of foreign scientists A. Rean, O. Petrich, I. Koligotova, V. Druzin and others, mainly goes back to human psychology. Russian scientists A.N. Leontev and B.G. Ananov in their works "Problems of development of the psyche" and "Man as a subject of his knowledge" [11; 131] studied the features of self-control of the individual. The work of these scholars emphasizes the problem we are studying, that is, the need for young people to have skills such as self-control in the formation of resistance to "mass culture". The same ideas are reflected in the dissertation of the researcher H.Kh. Jabborov "Psychological factors of the formation of ideological immunity in adolescents." According to the scientist, the complete mastery of the methods of self-control by the individual grows from self-control of the individual to a complex management [12; p. 23-29].

The results achieved by using the ideas of the representatives of folk pedagogy and mysticism in the formation of the ability of young people to fight against "mass culture" were studied. However, a systematic approach and analytical methods were used throughout the study.

Theoretical and methodological basis of this article is the literature and scientific articles on the formation of students' skills in combating "mass culture", research conducted by teachers, psychologists, sociologists on the formation of skills in combating mass culture, written and oral opinions of scientists and professionals, analysis, process observation was performed.

The struggle against foreign ideas began long ago in the life of the Uzbek nation. Advanced intellectuals have gained special experience in the fight against foreign ideas and instilled their experience in the minds of young people through education. As a result of the improvement of national spirituality over the centuries, the Uzbek people have acquired foreign ideas, effective means, methods and ways of combating ideological attacks.

The richer the historical spirituality and culture of the people, the wider the opportunities to use it. The idea of forming a harmoniously developed personality, which is an integral part of spiritual and moral education, is important in the fight against "mass culture", the formation of a sense of identity, patriotism and humanity in young people. Therefore, it is necessary to study the spiritual and moral views of our great thinkers and ancestors, to bring the creative ideas of these great pedagogical thinkers into the educational process, and through them to form in students the ability to fight against "mass culture". The importance of solving this problem is explained by the following. **Firstly**, today the formation of the spirituality of the members of society, especially the youth, using the vital ideas built by our ancestors, is a priority in public policy. **Secondly**, to convey to the younger generation the views of pedagogical values, examples of spiritual heritage created by our ancestors, including the ideas of Bahauddin Naqshband, Sheikh Khovandi Tohur, Khoja Ahror Vali, Amir Temur, Alisher Navoi, Zahiriddin Muhammad Babur on the formation of a harmonious personality. There is a need to identify ways to apply this heritage in the application of the system of higher education in terms of the requirements of the time and in the formation of students' ability to fight against "mass culture". **Third**, in the current context of growing need to instill in students the idea of

national independence, to protect them from the attacks of "mass culture", the interest in this spiritual heritage is growing. **Fourthly**, one of the most important and effective means of inculcating the idea of national independence in the minds of students, encouraging them to be aware of the attacks of "mass culture" is the heritage of our ancestors. Because this heritage, which is an invaluable cultural value, shows the ways to acquire such noble human qualities as honesty, humanity, devotion, love for the Fatherland, honesty, family, shame, masculine pride.

Today, "mass culture" has its own views, trends and means of influencing the minds of young people. The most powerful weapon in the minds of young people to eliminate the negative impact of "mass culture" on their worldview is the national idea and values, which are reflected in the heritage of our ancestors.

Representatives of mysticism in their works tried to explain in more depth the issue of striving for perfection. They encouraged young people to value time, to be always vigilant. Representatives of Sufism have taught that everyone should be free from greed, hajad, anger, oppression, and enmity, and should look at life as an example and follow good people. They promoted the ideas of keeping the heart pure, free from innate weakness and bad morals, and overcoming animal and sensual feelings. The leading ideas of mystical teaching today serve to educate students to love life, to be kind to others, to be faithful, caring, hardworking, patriotic, to fight against foreign ideas, to be vigilant.

From the heritage of our ancestors, the ideas of mysticism in the Naqshbandi sect are continued, such vices as lying, adultery, and filth are condemned. In particular, Hoja Ahror Wali emphasizes: "Everything in the world is superfluous, except for five things (not superfluous). The bread that sustains the soul, the water that quenches the thirst, the garment that makes the bar awrat, the knowledge that can be applied, the abode in which to live." According to this teachings, a person should be able to control himself, have a strong will, not be influenced by evil influences, and acquire worldly knowledge. They praised the positive qualities in people, such as hard work and enjoyment. These ideas are reflected in the motto of Bahauddin Naqshband "Dil ba yoru, dast ba kor" Representatives of the Naqshbandi sect paid special attention to the teacher-student relationship in the development of the younger generation as a harmoniously developed person. They urged the Taliban to follow their teachers and diligently study the mysteries of science and good deeds from them. It is important to explain to students the vital ideas of the Naqshbandi sect through in-depth scientific analysis, to bring them to their consciousness, thereby forming in them the ability to fight against foreign ideas.

The role of folk pedagogy, traditions and customs, which are an integral part of our historical heritage, in the formation of students' ability to fight against "mass culture" is invaluable. Proverbs, legends, epics, songs, which are examples of folk pedagogy, have a special place in such ideas as diligence, love for the motherland, being a loyal child to the motherland, protecting it from enemies, keeping promises, mutual respect, loyalty to wealth, honesty. If these ideas are instilled in the minds of young people in a timely and systematic manner, there will be no room for foreign ideas. All the ideas about the method, means, traditions, customs and upbringing, which have been used for centuries in educating the younger generation, are embodied in Uzbek folk pedagogy. An in-depth study of them, the study of methods and means of education in folk pedagogy will help to increase the effectiveness of educational work today, to form in students the ability to fight against "mass culture".

Discussion and results

According to psychologists, the student period is the 2nd stage of adolescence, which includes 17-25 years. This period is characterized by a number of unique features. During this period, some students experience a specific mental crisis or stress. As a result, they are more prone to the influence of "mass culture."

As a result of the analysis of sources, we came to the conclusion that the following factors should be taken into account in educating students in the spirit of struggle against "mass culture":

1. Goals and objectives of education. The goal is to select parenting methods. This indicates that the goals of spiritual and cultural development of students serve to make the right choice of methods used in this process.

2. The content of educational processes aimed at forming in students the fight against the attacks of "mass culture" should include the invaluable heritage of our ancestors, great thinkers, folk traditions,

customs and rituals. Because the propagandists of "mass culture" in order to capture the minds of young people, first of all, try to distance them from their spiritual roots, the richness of language.

3. In the formation of immunity in students against foreign ideas, their age characteristics should also be taken into account. The same tasks are solved using different ways and methods, taking into account the age characteristics of students.

4. It is also important to take into account the individual and personal characteristics of students in the formation of immunity against "mass culture". In the process of higher education based on the principle of humanism, it is necessary to take an individual approach to each student.

5. It is also important to develop the conditions of the educational process aimed at developing in students the ability to fight the attacks of "mass culture". This includes working on sources to get acquainted with the heritage of our ancestors, visiting historical sites, studying, collecting, analyzing the customs and traditions of our people, organizing events that serve to express their essence.

6. It is advisable to choose and use specific pedagogical tools in the formation of students' ability to fight against "mass culture". They are sources of mystical teachings and ideas of the Naqshbandi sect, historical novels, the works of our ancestors, sources about various places, the unique traditions of the people living in each region of the country, national costumes, cuisine, hospitality, weddings, films about the events, plays, works of art, miniatures, illustrations, exhibits in museums, products of folk crafts.

Effective use of the heritage of our ancestors and the opportunities of folk pedagogy in the formation of students' ability to fight the attacks of "mass culture" is carried out in two ways: in the auditorium and in the extracurricular process. In the pedagogical processes aimed at this goal, it is necessary to pay attention to the following:

1. Effective use of sources that reflect the views, folk traditions and customs of our ancestors, which serve to enrich the moral, spiritual, cultural development of the individual in enriching the content of lectures, practical training.

2. Effective use of ideas, wisdom, and hadiths that encourage students to think and observe.

3. The lectures fully reflect the views of professors and teachers on "mass culture", the level of understanding of its content.

4. Achieving a high level of ideological, systematic, consistent lectures aimed at developing students' ability to fight against "mass culture".

5. The lecturer's speech, behavior, appearance, worldview, national consciousness, national spirituality and culture, compliance with the rules of interpersonal relations.

6. The process of developing students' ability to fight against "mass culture" should be organized on the basis of live communication, dialogue, individual and group activities.

7. In order to develop students' ability to fight against "mass culture", professors should use innovative methods, as well as tried and tested tools, to express their personal views, to communicate live with students, to create conditions for their discussion.

Conclusion

Based on the above, he came to the following conclusions, including:

1. Only as a result of active participation of citizens in public life, increasing the literacy of the population, the formation of a sense of national identity, a positive attitude to the heritage of our ancestors and the growing need to study them, the negative effects of "mass culture" will be eliminated. Therefore, it is necessary to develop mechanisms to increase the literacy and national pride of the population, especially students, as a means of combating the spread of "mass culture".

2. The rich spiritual heritage created by our ancestors can serve as a weapon against any spiritual threat. Roundtables, question-and-answer evenings on the issues of overcoming the negative impact of "mass culture" on national values and the minds of students in the process of globalization in educational institutions, debates on conferences, lectures, seminars, special it was found that the organization of recording courses and qualifying theses is highly effective.

3. To restore national values, traditions, historical, cultural, enlightenment heritage, to study the teachings of our great thinkers, pedagogical and scientific-theoretical analysis, to inculcate the ideas and

opinions born on this basis in the minds of the younger generation, bringing in views and ideas that meet their spiritual needs has been found to be a topical issue today.

4. As a result of in-depth study of the views of great thinkers on spiritual and moral education and their introduction into the pedagogical process, the spiritual level of students increases, they develop a sense of identity. This will ensure that students are aware of "mass culture" attacks and have the skills to sort and evaluate information on a global network.

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