



Peculiarities of Formation of Exemplary Skills in Young People in the Conditions of Globalization

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ABSTRACT

In this article, the specific characteristics of the formation of learning skills in young people in the conditions of globalization and the negative factors affecting these processes are analyzed scientifically and theoretically. Situations such as social inertia, alienation of the individual, deindividualization, marginalization, which are visible in the life of the society and the individual, are analyzed scientifically and theoretically in the synopsis of morals and spirituality.

Keywords:

person, society, example, spirituality, globalization, culture, youth

Introduction

It is known that the development of society requires moderate social relations between its members. Based on this point of view, it can be said that the social image of the people of our society today determines the perspective of tomorrow.

According to the views of the scientists of our republic who conducted research on this issue, researching the situations of social inertia[1] and marginality[2] in thinking, which affects the formation of the social image and is a source of its improvement in a certain sense, is an urgent issue today.

Discussion

It should be emphasized that modern civilization has created various facilities for a person to live and work as a human being. In turn, it is impossible not to notice that this miracle has a negative impact on the social image of a person, especially on the process of formation of feelings of independence. The

most important feature of modern world civilization is that scientific and technical achievements are rapidly penetrating all aspects of human life. The advancement of science and technology has increased people's faith in science and technology. The same situation, on the one hand, created facilities for people to live and work, and on the other hand, weakened the conditions necessary for the formation of a person as an independent person.

Another reason for the deepening of this process in a certain sense is the strengthening of technology, the intense information load coming from television, computer technology, and the Internet system, which led to the weakening of the desire of people to learn from the life-giving principles of national spirituality and universal values.

The role of the Internet in the economic, social, cultural, technical, etc. development of society is incomparable. There is no question of recognizing or denying His great power. The Internet is a product and reflection of human

thinking, intelligence and knowledge. Without denying the advantages of the global network, it is necessary to talk about the dangers it poses to the spirituality of humanity. These unpleasant inhumane situations are related to the efforts of certain forces to send information to them in order to divert public opinion from the right path, to direct it towards the impure ideas and interests they promote, by using the capabilities of the global network for high-quality and fast transmission and distribution of information. Undoubtedly, the most active and most active part of the Internet audience - young people whose thinking and outlook have not yet been thoroughly formed - will be susceptible to such influence. Modern youth consider the Internet as the main source of information and the main means of communication. They go online mainly to search for news, communicate with friends, and record music. As a result of this, examples are taking the place of imitation.

According to IDC analysts, young Americans, unlike Russians and Brazilians, see the Internet as normal. The youth of Uzbekistan, like their peers in the world, use the Internet mainly to read news, search for materials for term papers and abstracts, communicate with friends, make new friends, and get information.

But the stream of information flowing from the virtual space is so much that not every young man or woman is able to distinguish which of it is useful, correct and which is malicious.

There are many sources on the Internet that have a negative impact on the spiritual development of society, the worldview and ideological education of an individual, especially young people whose consciousness has not yet been formed.

In such conditions, there is no doubt that the need for a positive and creative example, a spiritual and educational factor that helps young people to form a healthy lifestyle, clearly define their vital needs and interests, will increase even more.

Why did we start our discussion about the role of example in the formation of the spiritual image from the influence of modern

information and communication technologies? Because, especially in the West, a great influence of these technologies is observed in the rooting of forms of disfigurement, spiritual degradation, and immorality.

In order to avoid such negative vices that are alien to our oriental morals and national mentality, exemplary education is very important.

Any person applies the experience he has acquired based on the attitude and example applied to him in life. The tendency to example in behavior, which is especially characteristic of our national mentality, encourages a person to carefully look at the processes in reality, to take examples from Uzbek traditions and relations.

At present, it is no secret that some middle-aged and older generations are skeptical about the fateful features of the changes in the society, clinging to the old society, and distrusting the future.

Based on the scientific-theoretical analysis of the negative factors influencing these processes, the scientific-theoretical analysis of the situations such as social inertia, alienation of the individual, deindividualization, marginalization, etc. in the synopsis of "person" - "society" - "example" and "spirituality" in society and individual life. serves to reveal the essence of the researched topic in depth.

Directly addressing some of today's youth, analyzing their social image, we are involuntarily surprised by their indifference to the ongoing processes and democratic changes. They are a category of young people who have lost their independence to a certain extent, their goals are not very clear, and they are far from the goal of learning any profession or craft or science. Such young people do not clearly perceive the changes taking place in the country. They have a feeling of indifference to the fate of society and people. Indifference is embedded in their minds, and it is possible to observe cases in which they move further and further away from the orbit of the example.

Of course, such young people are a minority. But if we study the causes of this problem, its roots go back to the direct family

education of young people, the influence of people who cannot absorb new views in society, who have stereotypes in their minds, and other factors. As a result of this, in such young people, such vices are observed, such as a mood of carelessness, indifference to political and social processes.

In such cases, it is wrong to blame only the youth, because the root of these problems actually goes back to some negative habits that have become our normal lifestyle.

It should be noted that this problem is closely related to our lifestyle. We should also look for the solution to the problem in our own psyche, in our behavior and in our everyday life, in our way of thinking.

As today's state policy is aimed at preventing such negative situations, it is natural that every young person should strive to determine his/her civic position, form and perfect his/her social image. This begins with the elimination of indifference and carelessness [3].

In order to form an independent person with a new culture of thinking, working and living, first of all, we need to eliminate the negative situations that are currently the priority in the behavior and behavior of some people, which have passed from the past to the present due to social inertia. To be intolerant of the old, to introduce the new immediately is a requirement of a humane, democratic society.

Changes in human behavior, first, to the social structure of society; secondly, to the norms of culture and spirituality, in particular, to how they comply with the requirements of national or universal values or to the level of knowledge of those requirements, rules, customs, and customs that they want to follow, thirdly, to everyone's consciousness, way of thinking, life experience, that is, it depends on the lesson received. Also, the specific normative requirements, needs, and interests of different layers, classes, and groups of the social structure of society are expressed in human behavior.

In scientific research works, example and imitation are evident in independent thinking about social life and historical events. Scholars such as Farabi, Ibn Sina, and Beruni,

whom we studied above, took a lesson from the scientists, philosophers and thinkers before them, and stepped to higher scientific destinations than the spiritual peak they reached. They proved in practice that example is a factor of development in scientific and spiritual growth. Unfortunately, some researchers of today either blindly worship the source of ibrat or choose the path of imitation, misunderstanding that ibrat is a factor of deep acquisition of knowledge, craft and profession. As a result, instead of innovation, the vices of imitative superficiality and copycatism take root in the interpretation of a specific problem.

Imitation occurs due to failure to understand that the lesson in scientific research is to gather knowledge, gain experience and realize this potential in new conditions. If scientists do not follow the standard in using the points of view of previous scientists and contemporaries in creating their scientifically based theoretical concepts, it leads to the creation of works that are less effective for science, and it also has a negative effect on the growth of the researcher's scientific competence.

Any thought, idea is not formed in a random place. In science, the priority is to rely on previous theories, rather than analysis. A. Fitrat also said that "modernity is the balance of perspective." The beginning of the solution of any scientific and social problems is embodied in an example and is clarified through the characteristics of a certain period of human development.

It is evident that sincerity and example are the priority in science as well as in other fields.

Therefore, one of the important conditions of an example in scientific research is that a person should be responsible for his judgments and knowledge, and it should be considered to what extent certain "modern" and "useful" ideas serve human interests and perfection. A mind that has drunk water from the river of Ibrat, but is far from freedom and responsibility, can never be active and independent.

This effect can be extremely complex and contradictory in some cases. Some

representatives of the older generation, who have lost the previous system of worldview and social evaluation, and cannot have a new fixed system, have difficulty in guiding their children and their children in a spiritual and religious way. As a result, it is not out of the question that children, young men and women who do not receive clear life guidance and advice in the family, studies and work, will be distracted in matters of worldview and faith and show a tendency to false values. This is shown by the unpleasant events that happened in recent years and the fact that some young people are influenced by religious extremism. In fact, this is a very complicated matter. At a certain age, the child seeks independence from his parents. But social and axiological goals and ideals are actually formed mainly at a young age in the family and at school. If there are deficiencies in the upbringing of children in the family and at school, these deficiencies are "filled up" by the street. The influence of the street is not always positive.

This includes all areas of education, from labor and professional training, adaptation to the requirements of the labor market, training in business skills to the cultivation of political and legal culture.

Therefore, in all historical periods, studying and developing the "image of modern youth" is one of the urgent issues facing these societies.

According to the opinion of the researchers, the process of involving the new generation in social life reflects two different aspects at the same time. The first is socialization in youth and the second is youthization in society. Naturally, the first contributes to ensuring the succession between generations, while the second represents an attempt to express the unique creativity of the youth movement to renew social development. If the process of "society-youth" is manifested in socialization, the state of "youth-society" is expressed in juvenitization [4].

Summarizing the above points, we can come to the following conclusion:

- it is appropriate to research the significance of the example as a moral concept in the formation of the social image of a person,

taking into account the characteristics of the national mentality, the socio-historical experience of the nation, scientific and spiritual values;

- the formation of the ability to take lessons from positive processes in global changes that affect the spiritual image of a person should be considered as a serious scientific and educational issue;

- through social-philosophical and sociological research of exemplary education, it is necessary to substantiate the social-political, spiritual-educational factors that affect the spiritual image of young people and integrate them into the educational process, social practice, and family lifestyle.

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