



## Forming The Skill To Fight Against Mass Culture In Youth With The Help Of The Heritage Of The Ancestors

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### ABSTRACT

The article highlights the problem of the spread of mass culture and its influence on the youth. The essence of the concept of mass culture is revealed, various assessments of this phenomenon are given. The discrepancy between the goals and content of the national culture of the Uzbek people and modern mass culture is especially emphasized. Born in the context of globalization. In this regard, the need to form among young people respect and pride in national spiritual values and the high culture of their people is determined.

### Keywords:

Mass culture, young generation, social outlook, impact, consciousness, ethical norms, historical and cultural experience, traditions, national values, mass media, universal values, spiritual threat.

In the world in the context of the rapid development of globalization, special attention is paid to the formation of ideological immunity against the propaganda of immorality, bad taste and the threats of "mass culture", attempts to alienate peoples from their national roots. Leading universities consider the content of education as a factor in the qualitative satisfaction of society's need for highly qualified specialists through the inculcation of spiritual values, cultural heritage and traditions of peoples.

The ideas about the formation of a harmonious person are reflected in the teachings of "Avesto", "Kul-Tegin bitiktoshi", the Holy Quran, created several hundred years ago, by our great ancestors Yusuf Khos Khajib, Imam Bukhari, Yassavi, Najmiddin Kubro, Bahauddin Naqshbandi, Abu Rayhon Beruni, Amir Temur and other compatriots.

The problems of educating the younger generation as a comprehensive mature personality are highlighted in the studies of scientists-teachers M. Kuronov, O.

Musurmonova, S. Nishonova, Sh. Kurbanov, R. Safarova, R. Dzhuraev and others.

The works of A. Erkaev, N. Dzhuraev, A. Ochildiev, M. Kakhhorova, G. Tulenova, F. Ravshanov, S. Otamuratov, Sh. Goibnazarov, A. Suyunov, Sh. Akramova and other Uzbek philosophers, historians, political scientists reflect ideas and analyzes about a deep knowledge of history, a correct understanding of the essence of historical processes, a conscious attitude to social events and phenomena, acquiring an example from national heroes, instilling in young people a sense of national pride and thereby creating ideological immunity.

In the works of psychologists M.G. Davletshina, G.B. Shoumarov, V.M. Karimova, T.V. Tulupyeva, S.D. Sharopova, B.M. Umarov studied such problems as the psychology of a harmoniously developed person, psychological ways of forming a person's high spirituality and a healthy worldview.

In the works of foreign experts X. Ortega Gasset, V. Benjamin, M. Horkheimer, D.

Riesman, A. Kukarkin, Buchanan, Karl Jaspers, E. Fromm, Enri Van den Haag, Jean Baudriard, J. Kedeibaeva, A .Ablaev, G. Kolomitsa, R. Toksanaliev, M. Kenzhebai, N. Krokhnina analyze such issues as "mass culture", its features, different attitudes towards "mass culture", trends in its development.

Our ancestors throughout their conscious activity sought to educate the younger generation in the spirit of kindness and high culture and fought against mass culture. During the years of Soviet power, our people were distant from their own culture and, to a certain extent, were inclined to accept mass and, in particular, European culture. In different eras, there was no unambiguous interpretation of the concept of "Mass culture". Uzbek oral folk art, which has absorbed the ideas of folk pedagogy, is recognized as a means of developing the general culture of the people. And in this sense, mass (nationwide) culture has deep socio-cultural foundations. The emergence of mass culture is associated with the intensive development of industrial production. The growth of industrial production required the mobilization of labor. As a result of the destruction of the feudal system, industry began to absorb labor resources. These factors served as an impetus for the formation of mass culture, which became an expression of the cultural needs of a new social stratum. The emergence and spread of mass culture during this period contributed to the "translation" of social values into a simple language accessible to all, the development of mass literacy, and the publication of mass products.

Over the course of centuries, from generation to generation, a social worldview and ethical norms were passed on on the basis of the "ustoz-shogird" (master-student) relationship according to a single tradition. Therefore, in ancient times, the means of mass culture and their use were very limited in the transfer of historical and cultural experience and ideas to subsequent generations. In the era of socialism, this process has accelerated significantly. Especially in the times of the former union, all schools, technical schools and higher educational institutions of the Union republics

worked according to a single curriculum, standard programs based on the general content of education and uniform textbooks. The national culture, as such, did not develop, the principle of a single universal culture dominated, which was introduced into the minds of students.

In the 20th century, with the advent of radio, cinema, television, and computer systems, mass culture took on new forms and began to spread rapidly. Favorable conditions have appeared for the formation of values and views of a mass character. Therefore, from the very first days of independence, the first president of the Republic of Uzbekistan, I.A. Karimov, persistently emphasized the need for a deep study of the heritage of ancestors, the promotion of true values and traditions, the elevation of national spirituality and culture. Development of physical education and sports that contribute to the physical and spiritual health of the younger generation. Thanks to all these measures, it is possible to achieve the formation of a harmonious personality. In the work of the President "High Spirituality but Invincible Power", the idea that "the spiritual world of young people should not be empty is a common thread. We must instill a healthy lifestyle in the hearts and minds of young people, form a sense of deep respect for national and universal values from childhood." Unlike folk culture, mass culture has a national character. In most cases, the belonging of samples of mass culture to any nation can be determined only by the language or the performer.

Elite culture often does not have a specific goal. Differs inexplicable. And its representatives claim a special status in society. Mass culture, on the contrary, has wide popularity among the population. Folk culture is always associated with a specific place of residence of people and unlike mass culture, which is in no way tied to a particular country or region. It is aimed at a wide range and taste of consumers. An important place in mass culture is occupied by the reflection of feelings inherent in a person, love, admiration for beauty, striving for success. In this sense, mass culture seems to be close to real life, but it

creates a panorama of life, values and a model of behavior.

Today, experts assess the phenomenon of mass culture differently. In a generalized form, the opinion of experts can be expressed as follows:

1. Mass culture is a reflection of folk culture, traditions, art, rituals.
2. Mass culture is a phenomenon associated with the development of the media.
3. Mass culture is a spontaneous culture, which is aimed at spreading samples of immoral content and at satisfying the low feelings of the consumer, and therefore is a negative phenomenon.

In modern conditions of globalization, mass culture is becoming an effective means of influencing the spirituality and consciousness of members of society, especially young people. Mass culture, being contradictory, creates mainly a consumer mood. It supplants humane culture. It destroys its essence, as a result, people are in a state of unhealthy excitement and turn into an uncontrollable crowd.

In modern conditions, many mass media "work" for mass culture, including television communications, which become its main source. Under these conditions, human sorrows and joys, all the problems that are important for a person turn into a product that is presented in screen-printed packaging. As a product of globalization processes, mass culture is rapidly spreading, while the social essence of values is radically changing, which leads to changes in the consciousness and activity of the individual. As a result, man and society are separated from their spiritual and moral riches and gradually lose them. In this situation, the creation of means and methods of struggle against the essence of mass culture and its consequences is required. One of the important tasks of the continuous pedagogical process is the modern bringing to pupils and students of explanations about the immoral essence of mass culture.

Various peoples and nations living in conditions of intensive development of information and communication technologies, including the Uzbek people, must be protected from the harmful influence of mass culture and

protected from ideological threats. Socio-cultural globalization today covers all spheres of public life - science, culture, education and spirituality. The first president of the Republic of Uzbekistan, I.A. Karimov, expressed his attitude to this supreme problem: or latent form, will gradually and irreversibly affect him" That is, the most important task of teachers today is to prevent the impact of mass culture on young people, to strengthen the spiritual and ideological immunity of students on the basis of national values.

It was noted above that the influence of mass culture on the minds of young people is increasing. The means of influence are also expanding. All sorts of clips, movies, social networks, catwalk shows and models in some cases have a negative impact on the minds and behavior of young people, since such means promote a way of life and culture alien to our people. At the core of which is lack of spirituality. The head of our state resolutely stated that under the mask of "mass culture" moral destruction and violence are hidden, individualism and egocentrism are spreading. Its spread undermines the foundations of centuries-old traditions and values of other peoples, their spiritual way of life, creates threats to morality and causes people's concern.

Many educators and political scientists argue that the basis of mass culture is commercialization, material gain and political goals. From time immemorial, trade and commerce were associated not only with buying and selling, but also with the spread of a certain ideology. In ancient times, merchants and merchants informed the population about the news, spread religious ideas, a certain ideology. Cultural and spiritual values. This method has not lost its value even today. And today merchants are the distributors of culture among the people. The danger lies in the fact that if in former times people learned the culture and traditions of different peoples in this way. In our time, mass culture possesses the minds and hearts of young people who perceive the national values, culture and spirituality of their people through the prism of mass culture. This lightweight, soulless product

appeals to young people. As a result, not knowing their own culture, "young people prefer an alien culture. Such a path leads to oblivion of the values of the native people.

The fight against alien ideas in the life of the Uzbek people has been going on since ancient times. Intellectuals with advanced ideas gained special experience in the fight against alien ideas and passed on their experience to young people through training and education. As a result of the centuries-old improvement of national spirituality, the Uzbek people have effective means, methods and ways of countering alien ideas and ideological attacks.

The richer the historical spirituality and culture of the people, the wider the possibilities for its use. 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 self, patriotism and humanity among young people. Therefore, the study of the spiritual and moral views of our great thinkers and the introduction of the creative ideas of these great pedagogical thinkers into the educational process and the formation of students' skills to fight against "mass culture" is a requirement of the time.

As a result of the study, the following conclusions were drawn:

1. The negative consequences of "mass culture" can only be eliminated as a result of the active participation of citizens in society, literacy, the formation of a sense of national identity, a positive attitude towards the heritage of our ancestors and the growing need to study them. Therefore, it is necessary to develop mechanisms to increase literacy and national pride of the population, especially students, as a means of counteracting the spread of "mass culture".

2. The rich spiritual heritage created by our ancestors can serve as a weapon against any spiritual threat. In the process of globalization in educational institutions, it turned out that the organization of round tables, evenings of questions and answers on the issues of overcoming the negative impact of "mass culture" on national values and on the consciousness of students, the organization of

discussions, conferences, lectures, seminars, special courses, courses and final qualification works on the use of the heritage of our ancestors in protecting them from the threats of "mass culture" is highly effective.

3. It was determined that the revival of national values, traditions, historical, cultural, educational heritage, the study of the teachings of our great thinkers, pedagogical and scientific-theoretical analysis, the introduction of views and ideas from the heritage of our ancestors into the minds of the younger generation into the content of education and upbringing meeting the requirements of the time and the spiritual needs of students today is an urgent problem.

4. As a result of an 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 rises, they develop a sense of self-awareness. This ensures that students are aware of the threats of "mass culture" and acquire the skills to sort and evaluate information in the global network.

5. In the system of higher education, it is advisable to include in the content of the academic disciplines "Pedagogy", "Methods of educational work", "Philosophy", "Religious studies", "Fundamentals of spirituality" topics that serve to form students' skills to fight against "mass culture" through the heritage of our ancestors.

6. Based on the teachings of Sufism, the ideas of Bahauddin Naqshband, such ideas are expressed as knowledge, a strong mind, spiritual connection, the search for an honest livelihood, being generous, benefiting society, alleviating people's problems with honest work, which encourage humanity, especially youth, to spiritual and cultural heights, and these ideas serve to educate students in the spirit of the struggle against "mass culture".

7. National traditions and customs are an inexhaustible source of spiritual and moral education. So, with the help of traditions, spiritual and moral qualities have been formed in the youth of our people for centuries. Students have the opportunity to use a wide range of traditions and customs that can meet

the modern needs of our people in the formation of skills to deal with the threats of "mass culture"

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