

МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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“OMMAVIY MADANIYAT” TA’SIRIGA QARSHI KURASHDA BARQAROR INNOVATSION USULLARIDA FOYDALANISH

Osiyo Xalqaro Universiteti “Tarix va filologiya” kafedrası o‘qıtuvchisi,

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Kalit so‘zlar: Milliy ma’naviyat, axloq, ”ommaviy madaniyat”, globallashuv, axloq kodeksi, oila tarbiyasi, sharq ma’naviyati.

Abstrakt: Bugungi globallashuv, va texnika asrida yoshlarimizni “ommaviy madaniyat”ning salbiy ta’sirlaridan himoya qilish har birimizning oldimizda turgan eng ma’sulyatli vazifalardan biridir. Mamlakatimizda amalga oshirilayotgan barcha islohotlarning tub zaminida anashu masalalar o’zining nazariy va amaliy ifodasini topgan.

USE OF SUSTAINABLE INNOVATION METHODS IN FIGHTING AGAINST THE INFLUENCE OF "POWER CULTURE"

Key words: National spirituality, morality, "popular culture", globalization, moral code, family upbringing, Eastern spirituality.

Abstract: In today's age of globalization and technology, protecting our youth from the negative effects of "mass culture" is one of the most responsible tasks before each of us. These issues have their theoretical and practical expression at the root of all the reforms implemented in our country.

ИСПОЛЬЗОВАНИЕ УСТОЙЧИВЫХ ИННОВАЦИОННЫХ МЕТОДОВ В БОРЬБЕ С ВЛИЯНИЕМ «СИЛОВОЙ КУЛЬТУРЫ»

Ключевые слова: Национальная духовность, мораль, «народная культура», глобализация, моральный кодекс, семейное воспитание, восточная духовность.

Аннотация: В сегодняшний век глобализации и технологий защита нашей молодежи от негативного воздействия «массовой культуры» является одной из наиболее ответственных задач, стоящих перед каждым из нас. Эти вопросы имеют свое теоретическое и практическое выражение, лежащее в основе всех проводимых реформ. в нашей стране.

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Biz xalqimizning dunyoda hech kimdan kam bo'lmashligi, farzandlarimizning bizdan ko'ra kuchli, bilimli, dono va albatta baxtli bo'lib yashashi uchun bor kuch va imkoniyatlarimizni safarbar etayotgan ekanmiz, bu borada ma'naviy tarbiya masalasi, hech shubhasiz, beqiyos ahamiyat kasb etadi. Agar biz bu masalada hushyorlik va sezgirligimizni, qat'iyat va mas'uliyatimizni yo'qotsak, bu o'ta muhim ishni o'z holiga, o'zibo'larchilikka tashlab qo'yadigan bo'lsak, muqaddas qadriyatlarimizga yo'g'rilgan va ulardan oziqlangan ma'naviyatimizdan, tarixiy xotiramizdan ayrilib, oxir-oqibatda o'zimiz intilgan umumbashariy taraqqiyot yo'lidan chetga chiqib qolishimiz mumkin. O'z tarixini bilmaydigan, kechagi kunini unutgan millatning kelajagi yo'q. O'sib kelayotgan avlod bugungi ezgulik yo'lidagi bunyodkorlik ishlarining davomchisidir. Milliy ma'naviyatimiz qirralarini kelajak avlodimiz shuurida mukammal shakllantirish va yuksaltirish uchun barchamiz mas'ulmiz. Barcha tarixiy davrlarda ham yoshlar tarbiyasi, ularning dunyoqarashi va o'zligini anglashi masalasi mamlakat taraqqiyoti, mustaqilligi, kelajagini kafolatlovchi muhim omil sanalgan. Abdulla Avloniy aytganlaridek, "tarbiya biz uchun yo hayot – yo mamot, yo najot — yo halokat, yo saodat — yo falokat masalasidir" [1]. Yoshlar tarbiyasi masalasi, ayniqsa bugungi davrda, globallashtirish jarayoni hayotimizning barcha sohalarini qamrab olayotgan sharoitlarda nihoyatda muhim ahamiyat kasb etmoqda. Tarix saboqlari jamiyat taraqqiyotida yosh avlodning tarbiyasi saviyasining o'rnini nechog'lik muhimligi har qanday davrda ham o'zining ma'lum darajada isbotini ko'rsatgan. Bu o'rinda o'zbek xalqining buyuk qomusiy olimi Abu Rayhon Beruniy "Menga yoshlarni ko'rsatsangiz, mamlakatimiz ertasi qanday bo'lishini aytib beraman", degan hikmatini a'lohida takidlab o'tish joizdir. Bugungi kunda O'zbekiston aholisining 64 foizini 30 yoshgacha bo'lgan yigit-qizlar tashkil etadi. Yoshlar jamiyat ijtimoiy-siyosiy, iqtisodiy, madaniy-ma'naviy yangilanishining muhim subyektlaridan bo'lib, jamiyatda sodir bo'layotgan murakkab jarayonlarga o'z ta'sirini o'tkazishda va taraqqiyotni harakatga keltirishda muhim rol o'ynaydi. Mustaqillik tufayli jamiyatimizda, ayniqsa, uning madaniy-ma'naviy, ma'rifiy sohalarida sodir bo'layotgan sifat o'zgarishlari yoshlar ongi, dunyoqarashiga sezilarli darajada ta'sir ko'rsatmoqda. Shunday ekan mamlakat taraqqiyotida o'sib kelayotgan yosh avlodning ma'naviy va axloqiy tarbiyasi o'ta muhim o'rin egallaydi. Yoshlarimiz ma'naviyatini yuksaltirish, ularda yurish-turish odobi, muloqot va kiyinish

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madaniyatida me'yorni saqlay bilish ko'nikmasini hosil qilish uchun milliylik bilan zamonaviylik uyg'unligini ta'minlash bugungi kunning dolzarb muammosidir. "Ommaviy madaniyat" turli xil ko'rinishlarining yoshlar orasida tobora keng tarqalishi bular asosan kiyinishda, qiziqishlarda, bo'sh vaqtni o'tkazishda, didlarning sayozlashuvida, milliy qadriyatlarga munosabatda namoyon bo'lmoqda. Bular esa behayolik va zo'ravonlik, milliy qadriyatlarga va ijtimoiy manfaatlarga bepisandlik bilan munosabatda bo'lish kabi illatlarni keltirib chiqarmoqda. Bugungi kunda yoshlar orasida taqlidchilik holatlarining kuchayayotganligi va yanada tobora avj olyotganligi kuzatilmoqda. Bunda, xorijda keng tarqalgan axloqiy va ma'naviy yurish-turish andozalarining kinofilmlar, moda va turli xil reklamalar orqali yoshlarimizning ongini ma'lum ma'noda zaharlayotganini sezish qiyin emas. Natijada, yoshlar o'rtasida kitob o'qishdan ko'ra kompyuter o'yinlarining oldida vaqtini o'tkazish, mazmunan sayoz bo'lgan turli xil janrdagi filmlarni tomosha qilish odat tusiga kirib bormoqda. Hozirgi kunda birorta milliy ma'naviyat yo'qki, u boshqa xalqlar ma'naviyatidan to'la ajiralgan bo'lsa. "O'rta Osiyo xalqlari madaniyati va ma'naviyati ham Sharq va G'arbni tutashtirgan karvon yo'llarida joylashgani sababli ham Sharq, ham G'arb madaniyatidan bahramand bo'lgan" [2]. Muhimi shundaki, xalqimiz G'arb va Sharq ma'naviyatidan bahramand bo'lib ularning ijobiy tomonlarini o'zlashtiribgina qolmay, ularga ijodiy yondashib yangi cho'qqilarga ko'tarildi. Bu fikrning tasdig'ini ma'naviyatning tarkibiy qismlari bo'lgan ilmiy bilimlar, diniy e'tiqod, san'at durdonalari misolida ham ko'rish mumkin. Barkamol avlodni voyaga yetkazish, bunda ularni mafkuraviy tahdidlardan himoya qilish, ularda yot g'oyalarga qarshi immunitetni shakllantirish bo'yicha olib borilayotgan islohotlar, maktabgacha ta'lim muassasalarida, umumta'lim, o'rta maxsus, kasb-hunar ta'limi, oliy ta'lim muassasalarida izchil olib borilmoqda. Albatta yurtimizda yoshlarni turli xil tahdidlarga qarshi, ayniqsa "ommaviy madaniyat" tahdidiga qarshi kurashda oilaning o'rni benihoya kattadir. Oila va oliy ta'lim o'rtasida hamkorlikni oshirish biz ko'zlagan maqsadimizga tezroq va osonroq erishishimizga sabab bo'ladi. Odam qiyin muammoga duch kelganida uch yo'ldan birini tutadi. Burchiga sodiq qolib, kurashib, muammoni hal qilish, indamay tashlab qo'yish, muammodan qochish. Ana shu lahzalarda shayton xiyonatga advokatlik qiladi. Noshukrlikka, o'z zimmasiga olgan burchini, mas'uliyatini ado etishdan qochishga avraydi. Ana shunda darsni sifatsiz o'tish, ta'mirni nomiga qilish, ishga kech kelib, erta ketish, o'zi qo'l qo'ygan

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shartnoma shartlarini buzish, soliqdan qochish, tarozidan urib qolish, jinoyatni yashirish, qarz olib kech qaytarish yoki umuman qaytarib bermaslik, yolg'on hisobot berish, tumanda hal bo'ladigan ishni hal qilmaslik, mansabini suiiste'mol qilish, ko'zbo'yamachilik, sog'ni bemor, bemorni sog' deb ma'lumotlar berish kabi holatlar uchrashi mumkin. Ana shunda ustozlik, quruvchilik, xodimlik, hamkorlik, do'stlik, xizmat burchi, kasbiy, funksional vazifa, xizmat ko'rsatish sohalarida bildirilgan ishonchlar oqlanmay qoladi. Bunday holatlar milliy yuksalishimizga katta-kichik to'siqlarni paydo qiladi. Odam bolalikdan kichik-kichik —sadoqat-xiyonatlarni ko'rib ulg'ayadi. Masalan, ota yo ona bolasiga biron narsani va'da berib, bajarmaydi. Bir gapni o'z vaqtida aytish kerak — aytilmaydi, ertaroq kelish kerak — kech kelinadi. Vaqtida ketish kerak — ertaroq ketiladi. O'zini qiynashi kerak, qiynamaydi. O'zi qilishi kerak bo'lgan ishni — birovga —qarab qo'y, deydi. —Nega bunday qildingiz?, desangiz, —Birinchi marta-ku. Nima qipti? O'zingiz shunday degandek bo'luvdingiz-ku! Ozgina-ku. O'tib ketadi-ku. Hamma shunday qiladi-ku. Hech kim sezmedi-ku, deb oqlanadi. Bular —xiyonatning yumshoqroq, boshqa so'zlar bilan —oqlanadigan ko'rinishlari, simptom, signallari. Bunday muhitda mas'uliyatsizlik, og'irning ostidan, yengilning ustidan yurish ayb sanalmay qoladi. Xiyonat tug'ma illat emas, noma'qul tarbiya mahsuli. O'z vaqtida ota-ona, ustozlarning bolalarni so'z bilan ish birligiga, mas'uliyat, sadoqatga odatlantirishmaganining oqibati. Nima qilmoq kerak? Yana, yana va yana ma'naviyat, yana tarbiya. Har bir bolada Vatanga sadoqatning yoshiga mos tabaqalashgan darajasini kafolatli ta'minlab borishimiz kerak. Tarbiya masalasida ota bilan onaning dili, tili bir bo'lishi kerak. Ba'zida ota —yo'q, deb, ona —xo'p, deydi. Bola bir muammoning ikki xil yechimi bo'lishi mumkinligini ko'rib, hayron bo'ladi. Otalar ko'pincha mehnatli rohatni, onalar — mehnatsiz rohatni taklif qiladi. Bola o'n marta maqsadga mehnat qilib erishsa, to'g'rilikka, o'n marta mehnatsiz erishsa-chi? Tayyorga ayyorlikka o'rganadi. Undan yolg'onga, munofiqlikka, ko'zbo'yamachilikka yo'l ochiladi. Yozuvchi K.Chukovskiyning «Ikkidan beshgacha» asarida insondagi zukkolik va hushyorlik, iqtidor va uddaburonlik yoxud yolg'onchilik va ayyorlikning aksariyati hollarda bolalar 2-6 yoshdalik davridayoq to'la shakllanishi va namoyon bo'lishi isbotlangan. Sadoqat — sinov. Sadoqat — odamdagi kuchli xarakterning belgisi. U odamning o'z burchini anglashiga quriladi. Burchni oqlash uchun to'siq va qiyinchiliklardan chekinmaslikni, toymaslikni, qaytmaslikni, ularni mardona, chidam bilan bartaraf

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qilishni, o'zini qiynashni, chalg'ituvchi manfaat, yengillik, makr-aldovlarga uchmaslikni, qancha qiyin bo'lmasin, unga ishonib topshirilgan ishonchni oqlab, natijaga erishishni, matonatli bo'lishni talab qiladi Tarbiyaning asosi oila muhitidir. Bola uyda nimani ko'rsa, shunga taqlid qilib o'sadi. Oilada ota olijanob, keng fe'l, bosiq, mulohazali va ozgina siyosatliroq bo'lishi, ona esa mehribon, rahimli, bolalarni behuda qarg'amaydigan va muloyim bo'lmog'i lozim. Yana bir ko'pchilikni o'ylantirayotgan fikr. Bugun maktab va litsey o'quvchilaridan tortib, kollej va oliy o'quv yurtlarida ta'lim olayotgan ayrim qizlarimizning kiyinishlari, yurish-turishi va o'zaro munosabatlarida paydo bo'layotgan — ommaviy madaniyat kurtaklari haqida chuqurroq o'ylashimiz kerak. Tarbiya maskaniga ayrim bolalarning ochiq-sochiq kiyim kiygan holatda kirib kelayotganligini afsus bilan ta'kidlashga to'g'ri keladi. Ularning qanday kiyinishi va nimani kiyishiga befarq qarash ham milliy qadriyatlarimizga hurmatsizlikka olib keladi. Ular bunday kiyinish andozalarini muttasil targ'ib va tashviq qilayotgan televideniye, internet va boshqa axborot vositalaridan olayotganligini albatta hammamiz bilamiz. Eng ajablanarlisi, bunday kiyinishlarga ba'zi ota-onalarning o'zlari hissa qo'shayotgan bo'lsalar, ayrimlarining bu holatning oldini olishga — kuchi yetmayotganligi ham ayni haqiqat. avlatimiz rahbari Shavkat Mirziyoyev 2020 yil 18 fevral sanasida "Jamiyatda ijtimoiy-ma'naviy muhitni sog'lomlashtirish, maxalla institutini yanada qo'llab-quvvatlash hamda oila va xotin-qizlar bilan ishlash tizimini yangi darajaga olib chiqish chora-tadbirlari to'g'risida"gi [3] farmoni imzoladi. Jamiyatda oila va uning muhitni yaxshilash yoshlarni sog'lom oilada barkamol avlod bo'lib voyaga yetishlariga sharoit yaratish maqsadida "Oila" ilmiy-amaliy tadqiqot markazi hamda "Mahalla" o'quv-uslubiy va ilmiy tadqiqot markazi negizida "Mahalla va oilani qo'llab-quvvatlash" vazirligi tashkil etildi. Shu vaqtga qadar mamlakatimizda oila va unda tarbiyalanayotgan yoshlarga bo'lgan etibor doimiy kun tartibidagi masalalalar qatorida bo'lib kelgan. Mana shu etiborning mantiqiy davomi sifatida tashkil etilgan "Mahalla va oilani qo'llab-quvvatlash" vazirligi shiddatkor globallashtirish jarayonida axborotlashgan oilani jamiyatning asosiy bo'g'ini sifatida muxofaza qilish hamda mustahkamlashga muxtoj ekani va har qanday davlatning istiqboli oila mustahkamligi bilan chambarchas bog'liqligini yaqqol tasdiqlab turadi. Bugun turli yo'llar bilan, har xil "ezgu" niqoblar ostida "ommaviy madaniyat" mamlakatimizga ham tahdid solayotgani sir emas. Ayniqsa, yoshlarni soatlab o'tirishga "majbur" qilayotgan kompyuter o'yinlari beto'xtov yovuzlikni targ'ib

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etsa, bolasining otasi kimligini bilmasdan boshi qotib DNK tekshiruvini o'tkazmoqchi bo'lgan honimlar haqidagi seriallar, internet olamida ayol va erkaklarga lazzatlanish haqida berilayotgan "eng yaxshi maslahatlar" fahsh hamda buzuqlik ko'chasi sari chorlaydi. "Ommaviy madaniyat"ning eng xavfli tomoni – u to'satdan kirib kelmaydi. Avvalo, juda kichik detallar, arzimas voqealar orqali odamlarni o'ziga o'rgatadi, ko'niktiradi. Ana shunda 3-4 yoshdagi farzandimiz repper bo'lib kuylasa ham, o'g'limiz qulog'iga zirak taqib, qizimiz yirtiq shimni kiyganida ham "zamona zayli" deya beparvo bo'lamiz. Qolaversa, farzandimizning zamonaviyligidan quvonamiz. "Ommaviy madaniyatning bunday salbiy ko'rinishlariga qarshi kurashning innovatsion usullari sifatida quyidagilarni taklif qilamiz.

1. Yurtimiz telekanallarida milliylikimizni aks ettiradigan kinofilmlarni ko'paytirish zarur. Masalan "Shabnam" milliy kinosida o'zbek qiziga, o'zbek millatiga xos bo'lgan kiyinish, ibo , iffat aks ettirilgan. Shunday kinolarni ko'paytirish zarur.

2. Ta'lim muassasalarida yoshlarning mobil telefonlaridan foydalanishni xisobga olgan holda aqlni charxlashga oid mobil ilovalarni (o'yinlarni) yaratish lozim. Fanga oid krosvordlarni ishlab chiqishni taklif etamiz.

3. O'zlikni anglash tarixni bilishdan boshlanadi. Milliy tariximizni kino sifatida ishlab telekanallarda namoyish etish lozim. Chunki kimdir ko'rib, kimdir eitib, kimdir esa o'qib eslab qoladi.

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