

THE PROBLEM OF MORAL IMMUNITY AND SPIRITUAL ALIENATION IN YOUTH UNDER GLOBALIZATION

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Abstract: This article analyzes the problem of globalization and spiritual alienation from a socio-philosophical point of view. It is also scientifically substantiated that spiritual alienation as an objective-subjective process is a crisis of the spiritual world of a person, individual social groups and society as a whole.

As well as attracting the younger generation to useful work, meaningful spending of free time, the ability to understand changes in their mentality in time and be able to direct them correctly, strengthening the socialization of young people in society, a sense of courage and patriotism among young people studying in the system of continuous education, as well as conclusions. and proposals aimed at further strengthening national pride, banning social networking sites that negatively affect the national interests and spirituality of young people, causing their alienation from national values, increasing patriotism and national pride among young people.

Keywords: spirituality, history, globalization, spiritual alienation, spiritual crisis, social alienation, self-alienation, humanity.

In the process of formation of ideological immunity in the psyche of the youth of today's globalized society, the issue of preventing spiritual alienation is gaining urgent importance, because young people are the most active participants and consumers of the globalized society and various modern examples of "mass culture" that are introduced or promoted at its core. In this process, that is, in the process of forming ideological immunity in young people and preventing spiritual alienation in their minds, we need to pay special attention to the concept of globalization.

Nowadays, there are many definitions about globalization and this process. The term globalization was first used in the 1983 article of the American scientist T.Levitt published in the "Harvard Business Review" magazine as a factor that caused changes in the economic sphere in the early 80s of the 20th century.

According to the French researcher B. Bundy, globalization is a continuous historical process. Globalization is the process of homogenization and universalization of the world. Globalization is the process of "washing away" of national borders. The process of globalization is gradually widening the gap between developed and developing countries. Modern globalization is a broad, multifaceted process that has several definitions in different fields. The basis of the process of



globalization in modern economic, political, spiritual, ideological and other spheres lies in the rapid development of scientific and technical progress and information technologies. There are different approaches to this process. This is natural. It should be emphasized that the processes of globalization are used by a number of countries as a geopolitical factor.[1;56]

In fact, globalization has existed in various degrees and forms since the second half of the 20th century, and the acceleration of this process is taking place in our time. Some aspects of this are positive for our society, while others are negative. This is especially damaging to the morale of young people.

Of course, these processes cannot be ignored. Regardless of the level of the problem, it is our task to prevent it and find measures to combat it.

Indeed, the process of globalization is entering our lives more and more quickly and deeply. The process of globalization can be used for two purposes - for good and for evil. Actions in the direction of goodness serve the development of the state and society, and the product of development aimed at evil is the complete opposite of this.

If we talk about threats in the process of globalization, as in all areas, it brings various negative evils to the spirituality of the society or youth, who are the future of the society.

First of all, globalization is a social, political and economic process, which is studied as a phenomenon that strongly affects the culture of nations.

However, with the growth of information exchange in the world, it also entered the field of culture and science. As a result, the spiritual threats affecting the nation's culture create new problems for humanity. It is necessary to resist the spiritual and ideological threats that come from abroad and poison the minds of our country's citizens, especially young people, with the ideas of individualism and egocentrism, and alienate them from their national values, traditions, history and spirituality. We can prevent moral threats by building a spirit of respect for our priceless wealth, our national spirituality and values. When it comes to spirituality, it should be emphasized that, first of all, it protects the nation, national culture, national way of life. Therefore, in the process of globalization, a high level of spirituality is an important factor in preventing the spiritual and ideological threats to the country's national culture. For this, it is necessary to organize spiritual and ideological work in the society based on the requirements of the time. That is, firstly, to protect the youth, who are the future of the country, from various ideological threats, secondly, to comprehensively understand what the spiritual threats are aimed at, and thirdly, to increase the sense of involvement without being indifferent to the events happening around us.



Today, even a small message directed against the human spirit, seemingly trivial at first glance, can cause invisible but immeasurable damage, given the power of globalization in the information world. In particular, the influence of pressures under the guise of "mass culture", which is a form of moral threats, on the minds of young people poses a threat to the development of society. Especially, minors sitting in various internet clubs and accessing pornographic sites, using mobile phones improperly and carrying obscene movies and pictures, all this causes great damage to human spiritual development. It is necessary to be careful in such processes taking place in our society today, to start young people on the right path.

Everyone knows today that it is impossible to be outside of it in the era of globalization. Uzbekistan is also enjoying its benefits, occupying a special place in its depths. At the same time, this undeniable process, the miracle of the new century, brings certain problems to the way of life and worldview of a person. In particular, it seems that the traditional, spiritual values among people are partially weakened, especially the moral threats to the outlook of the young generation are increasing. It is no exaggeration to say that globalization, at the same time, is also called the information age, and the pressure of endless information is shaking the outlook of not only young people, but also the older generation. In this sense, it can be said that the process is testing each of us, all of us, our country in a certain sense. Today, our country is full of opportunities to be the owner of one's own destiny, to realize one's dignity, to lead a decent life, to establish a legal democratic state and a civil society that has been achieved and is in practice by the whole of humanity. The spiritual and educational level of citizens, in turn, changes the general state of society. At the same time, such freedom creates the ground for people to fully demonstrate their talents and abilities in the economic and social spheres, and realize their rights and freedoms. He realized that Uzbeks are not less than anyone else and will not be less in the future. It gives every citizen of the country immunity to a certain degree of pride, of course. This is not a small result for more than a quarter of a century, but the analysis of sociological surveys conducted among young people in recent years shows that this area is not without problems. That is, the situation in our country requires bringing the education of patriotism to a new level and expanding its scope more and more. In the era of multifaceted reforms, when the mentality of society is fundamentally changing, and the system is entering new content and procedures, it is of great importance to arm the population with ideas and goals that are expressions of life-giving aspirations that correspond to their spiritual and spiritual needs.[2;47]

Today's spiritual environment in Uzbekistan was not easily achieved. Over the years, after taking steps on the path of new development, based on the will of the people and centuries-old dreams, the administrative-command system, which was a



heavy legacy from the Shura period, was fundamentally reformed, and in its place, a legal state based on completely new-free market relations with an emphasis on its essence. a democratic society was established. Independence of the country, protecting it like the apple of an eye has become a sacred duty and moral value of everyone.

President Shavkat Mirziyoyev said at the inauguration ceremony: "Today, in some regions of the world, the danger of bloody conflicts and conflicts, terrorism and extremism requires us to be always alert and vigilant. In this regard, crucial tasks such as ensuring the security and integrity of Uzbekistan's borders, strengthening the country's defense capabilities, and not bringing any calamity to our country's doorstep are always in the center of our attention. I consider it necessary to re-emphasize one point that is very important from the point of view of principle: Uzbekistan and its tolerant people have always stood firmly in the position of implementing the principles of peaceful politics and respect for national and universal values. But, if necessary, we are capable of striking a sharp blow against any attempts that threaten the sovereignty and independence of our country, the peaceful and peaceful life of our people."

As a result of the development of human life and the development of technology, in today's globalized society, instead of getting close to each other and sticking together, the desire for individuality and individualism is increasing. We can interpret this as a person's alienation from his surroundings, relatives or society. As a person is considered an active driving subject of social processes in the life of society, he should understand the important problems that arise in the field of relations with the society, feel his involvement and occupy a priority position in logical interpretation.

One of the problems associated with social processes in today's globalized society is alienation. Therefore, defining alienation as an objective process and subjective actions that are the result of a person's activity in the sphere in which he lives - society, and considering this problem in the context of contradictions in the individual and his socio-cultural space, a wide opportunity to understand and study alienation as a socio-cultural phenomenon opens up.

Alienation from a social-philosophical point of view is caused by people's self-doubt, moral and spiritual depression, and failure to take the necessary measures to change their lives in a positive direction. As a result, they try to act in violation of the moral and ethical requirements set by the society. Deviation from one's obligations to society, performing actions that are alien to one's environment or society's goals, people's dissatisfaction with themselves, alienation from themselves, lack of confidence in their abilities take priority.

Despite the fact that the problem of alienation has occupied an important place in philosophy for more than a century, it continues to attract the attention of many scientists today. This situation is due to the fact that this problem is not only not solved, but also becomes more complicated due to the influence of a number of socio-economic factors. "Alienation is a social process that expresses the fact that human activity and its results become an independent force that dominates and harms a person. It is manifested in the absence of social control over labor conditions, tools and products, in the transformation of a person into an object of manipulation by the dominant social groups. Alienation is reflected in the mind of a person in a certain way, that is, the perception of social norms as foreign and evil norms, feelings of loneliness, indifference, etc. The origin of the concept of alienation goes back to T.Hobbes, J.J Rousseau, and was developed by Hegel. Therefore, the alienation of human activity is one of the most important social problems. Alienation covers not only economic and social spheres, but also all spheres of human activity. Alienation is a set of relations between a person and reality, which is manifested in external and internal contradictory and negative characteristic forms.

Spiritual alienation is the loss of spiritual unity at the level of society. Spiritual alienation is the alienation of people's worldviews from each other. After all, a person who is alienated from his essence does not consider others with his interests and feelings. "Alienation creates anxiety and ultimately anxiety. Becoming a stranger, a stranger, means disconnection from the world, which means deprivation of the opportunity to dispose of human energy. Therefore - alienation - means not being able to actively influence the helpless, the environment, objects and people; it means that the world can attack my rights and I cannot defend myself."

Spiritual alienation is not the meaninglessness of life, but the meaninglessness of the mind. The only way to get out of this meaningless situation is to turn to the spiritual and spiritual power that unites man and the whole being, recognizing it as a single universe, through this power to feel God's love for man. This process of knowing is called mystical knowing in Sufism. The great thinker of the East, Imam Ghazali, defines and describes this science as follows. "Because knowledge opens the eyes of the blind soul, gives light in the dark and gives strength to weak bodies. With knowledge, people rise in honor and reach high positions. Meditating on knowledge is like fasting during the day, discussing it is like spending the night awake in prayer. Obedience to God is the realization of monotheism, glorification of God and piety with knowledge. Knowledge is related to kinship. Haram and halal are separated. Knowledge is the leader, action follows it. People who enjoy knowledge are happy, and those who lack it are unhappy.



Therefore, it is important that every member of a society striving for high culture has developed knowledge. After all, if a person lives blindly without knowledge, without real (impartial) love, he will live as strangers, without pleasure, without joy, in conflict and quarrels with other members of society. It is known that all the conflicts in the society are caused by the shallowness of knowledge, or the depth of emotions, or the lack of both, as well as the violation of behavior. Meanwhile, philosophers argue that neither reason nor emotion can be the supreme arbiter of spirituality. Because being enlightened makes a person smarter, but does not make him a good person. It is known that if a person has strong emotions, but his behavior is corrupt, it does more harm than good.

In conclusion, it can be said that the process of globalization and spiritual alienation manifests itself in the activities and actions of each person in the study of the emergence of the characteristics of spiritual alienation that negatively affect the spiritual development of a person in the conditions of globalization. As a process, globalization and spiritual alienation, on the one hand, mean changes in the spiritual sphere of individual and social life, self-organized, others. On the other hand, spiritual alienation is characterized by the loss of the ability to rationalize values in social life. On the third hand, spiritual alienation is clearly manifested in the marginalization of today's society. Fourthly, moral alienation consists of the growth of deviant behavior among these people, the rise of consumerism, the crisis of social-group and national identity, etc. In order to prevent or slow down the growth of such processes in our country, the state educational standards and curricula of the continuous education system should introduce topics related to the sense of involvement, patriotism, and national pride in our young people to the events taking place in the environment. a change would be appropriate.

Suggestions and recommendations:

1. To involve the young generation in useful work, to spend their free time meaningfully, to be able to understand and correctly guide the changes in their psyche in time, to strengthen their socialization into the society and to take measures to form immunity against various spiritual threats in them.
2. To change the trend of the approach to the education system by including topics related to strengthening the sense of involvement, patriotism, and national pride in the state education standards and curricula of the continuous education system.
3. Prohibition of sites on social networks that negatively affect national interests and the spirituality of young people, causing them to be alienated from national values.

4. Fill social networks with projects, videos, examples of great works of our great ancestors and other great information aimed at increasing patriotism and national pride in young people and meaningful spending of their time.

5. By regularly introducing young people to the examples of our spiritual heritage, by educating young children about the negative effects of mobile phones and computer games on human health, spirituality, and consciousness, to save our people, young people from the storm of any evil forces and spiritual threats, in their hearts it is necessary to further increase feelings of loyalty to the country and love for the country.

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