

AESTHETICS OF EDUCATION OF YOUNG PEOPLE IN THE SPIRIT OF NATIONAL VALUES IN THE CONTEXT OF GLOBALIZATION

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Abstract

"At the beginning of the 21st century, humanity is living on the border of many cultural worlds. As globalization has begun to affect all aspects of human life, neither the economy nor socio-cultural life has been left out of its impact. At the same time, it is natural to ask what is the meaning of the term "globalization". Many political scientists and scholars have expressed their views and opinions on this issue. Since there is no generally accepted definition of the concept of "globalization", this phenomenon is interpreted differently. While some interpret globalization as a way of thinking that is evolving on the basis of objective laws, others see it as an attempt to re-establish colonialism in a new form.

The term "globalization" was coined in 1983 by the American political scientist T. Levitta. The new term was given a broader meaning at Harvard Business School. The main promoter of this term was the Japanese scientist K. Ome, who in 1991 published *The World Without Borders*. In this play he tried to reveal the essence of the concept of globalization.

Globalization is described in the UN Human Development Report as follows: "Globalization is the ongoing integration of the world economy through the expansion of the flow of goods, services, investment, labor and innovation, as well as the joint efforts of countries to address global economic problems." .

Since the last quarter of the twentieth century, the process of globalization and related problems have been in the spotlight of leading scientists and experts in various fields around the world.

The published works also put forward various, sometimes contradictory, views on the impact of globalization on the culture of nations and the spiritual world of man. The impact of globalization on different countries also varies. This is due to the economic, informational, spiritual potential and policies of the countries of the world. In order to reduce the negative impact of the violent processes taking place in the world on each country and increase its positive impact, it is necessary to gain a deeper understanding of the nature of this phenomenon, to study its features.

The conditions of globalization, unprecedented changes in the Internet, telecommunications and the implementation of everyday life are changing the worldview and attitude of modern youth to life. Because living in harmony with such a fast-paced world requires a lot of knowledge and social activism from today's people. It can only be shaped in young people through a sense of belonging. The deep roots of patriotic ideas actually begin with the formation of a sense of belonging and responsibility.

Spiritual defects are one of the first factors that negatively affect the minds of young people. The spiritual defects of young people are understood only as some examples of behavior. However, it is a much more complex issue to imagine the negative impact of spiritual vices on today's society as a whole, on a large scale. Spiritual defects are actions that contradict the social, moral, legal, cultural, religious, ideological and ideological norms and rules established in society. Spiritual defects are a phenomenon of spiritual deterioration that occurs as a result of the weakening and disappearance of human socialization. It can include such vices as the problems of today, such as lying, injustice, disrespect, indifference, indifference, laziness, bureaucracy, slander, libel, jealousy, betrayal, theft, hypocrisy, indecision, shamelessness.

Ideological aggression is an ideological attack on the consciousness and psyche of a particular society, nation, social stratum or group from the outside, an ideological invasion that serves alien and alien goals and

interests. Historically, aggression has been linked to military occupation, political repression, and economic repression. Such aggression can only be resisted through national values and aesthetic culture.

What is the goal of scientists who interpret globalization as "the formation of a unified world, the establishment of a single great state, the process of forming an international community with a single world culture"? Their real goal is to "smooth out" the identity of nations under the guise of globalization, to eliminate cultural diversity in the world, to erode the spirituality of different peoples.

The conquest of human thought through words, thoughts, and information is also a somewhat civilized form of conquest of a people, a country, a region. But in this case, the identity of the invader is unknown, and the population does not even realize that he is being taken to conquer. Such a struggle is reminiscent of a struggle against a civilian population that is not ready for war. Since this struggle was carried out secretly, it is impossible to resist it in an organized way, and it is this factor that determines the success of such struggles. This form of hegemony is called "cultural hegemony." In order to resist the ever-increasing forces in the world, it is necessary to educate young people on the basis of national values, to strengthen their ideological immunity. It is also necessary to deepen the integration of the immortal human qualities, the priorities of our traditions and customs in raising the cultural level of young people.

The influence of ideas and ideologies alien to our nation on the minds and psyche of people is characterized by "theoretical" and "pragmatic". Because, in the conditions of natural difficulties of the transition period, in situations of ideological instability, it is natural that the alternative "theoretical foundations", "methodological means" of trying to take over the human mind and heart from the outside will increase. These various "theories" try to influence the minds and souls of people through specific means.

Three-quarters of the movies, videos, and show business shows shown in various countries today are American-made. Referring to the role of the United States in the process of globalization, Valladao writes: "As American society has become more globalized in many ways, there is no doubt that it is interested in a common and faster formation of the global world."

However, these processes have a negative impact on the economic, social, political and cultural life of a society. Positive results of globalization:

- globalization is considered as a complex process of spreading ideas, capital, technology and goods on a large scale around the world;
- Globalization is seen as a condition for the rise of living standards and a significant reduction in poverty throughout the world as a result of growing democratic processes;
- Globalization is reflected in the principle of building a democratic society around the world, the formation of guarantees of human rights and fundamental freedoms, paving the way for the strengthening of interaction between different cultures and value systems;
- Globalization consists of certain threats for some people, families and ethnic groups, which are manifested in the change of residence and the increased risk associated with financial relations.

In the process of globalization, the most effective way to educate young people in the spirit of national values is ideological influence, which is the most effective method. Its means, forms and methods are:

Ғоявий таъсир кўрсатишнинг мафкуравий воситаси яъни сўз;

таълим-тарбия тизими орқали;

оммавий ахборот воситалари орқали;

So, globalization is such a process that not studying it deeply, not developing a strategy, tactics and technology to use it, is tantamount to handing over the country's economy and culture, its spirituality, to an uncontrolled boat flowing down a mountain.

It is self-evident that powerful states will use all means to protect their vital, primarily cultural symbols, such as spreading their “lifestyles” and cultures to other regions, in other words, trying to influence the world through the intervention of cultural symbols. In turn, cultural unification, attempts to deny cultural diversity, give rise to cultural identification, that is, the desire to preserve cultural identity.

Thus, the manifestation of the social potential of the internal potential of democratic development in society in real social practice, of course, does not take place spontaneously mechanically. Eliminating old stereotypes is one of the most effective ways of renewing society, and it is also a guarantee of institutional change.

The current conditions of globalization require any people to organize their activities in accordance with local, regional requirements and needs, the principles of globalization, and to consistently work to protect society from spiritual decay.

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