

THE RELEVANCE OF SPIRITUAL, MORAL AND CULTURAL DEVELOPMENT OF YOUTH AS A SIGNIFICANT TASK OF THE SOCIAL AND PEDAGOGICAL SPHERE

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Annotatsiya. Maqolada madaniy globallashuv sharoitida ta'limning o'rni va roli hamda uning salohiyatini ro'yobga chiqarish muammolari muhokama qilinadi. Shaxsning estetik madaniyatini rivojlantirishning funktsional imkoniyatlari va istiqbollari, shu jumladan turli xalqlar madaniyatlarining o'zaro ta'siri jarayonida aniqlanadi. Yoshlarning badiiy madaniyatini shakllantirishga alohida e'tibor qaratilmoqda.

Kalit so'zlar: madaniy globallashuv, badiiy madaniyat, milliy madaniyat, umuminsoniy madaniyat, madaniyat, san'at vazifalari, estetik ehtiyojlarni shakllantirish, estetik did, dunyoqarash, milliy o'ziga xoslik, milliy-madaniy o'ziga xoslik.

Аннотация. В статье рассматриваются место и роль культурной глобализации в условиях проблемы реализации учебно-воспитательного потенциала искусства.

Определены функциональные возможности и перспективы развития эстетической культуры личности, в том числе в процессе взаимодействия культур разных народов. Особое внимание уделено формированию художественной культуры молодёжи.

Ключевые слова: культурная глобализация, художественная культура, национальная культура, всеобщая культура, функции культуры, искусство, формирование эстетической потребности, эстетического вкуса, мировосприятие, национальная самобытность, национально-культурная идентичность.

Abstract. The article considers the place and role of cultural globalization in the context of the problem of realizing the educational potential of art. The functional possibilities and prospects for the development of the aesthetic culture of the individual are determined, including in the process of interaction of cultures of different peoples. Particular attention is paid to the formation of the artistic culture of youth.

Key words: cultural globalization, artistic culture, national culture, universal culture, functions of culture, art, formation of aesthetic need, aesthetic taste, worldview, national originality, national and cultural identity.

The fundamental reform of all spheres of the socio-economic and spiritual-cultural life of our country is aimed, first of all, at ensuring stability, well-being of the people and a high spiritual and moral level of all citizens of the republic and, first of all, the younger generation.

In this regard, higher education is tasked with training specialists who think in a new way, meet modern requirements of personnel of a new formation, active participants in all innovative processes taking place in the country. The reforms carried out in the country, changes in the foreign policy of the state contributed to the expansion of international contacts, as a result of which the need for social and humanitarian personnel has increased.

In the modern world, there is a growing tendency to actualize the problem of globalization - the process of integration of states and peoples in various fields of activity. In this context, the problem of cultural globalization, national and cultural identity, which is directly related to the ethnic and national culture and mentality of entire countries and peoples, is becoming more acute. It would seem that globalization should serve as a kind of conductor for interaction and mutual enrichment of different cultures in the process of equal dialogue, but in reality we see unification and stereotypes, standardization of culture, its mass character, loss of its originality, individuality, commercialization of literature, art, stamping of intellectual goods, narrowing of the field of cultural values [1], as a result of which low-quality, primitive works appear. All this leads to a violation of the criteria of artistry, the emergence of artificial standards, and, as a consequence, a distortion of the aesthetic tasks and functions of art. The cultural and historical heritage, which has accumulated ethnographic, spiritual, moral, religious meanings, and the continuity of national and cultural identity, is ignored.

The above actualizes the tasks of art related to its educational function, formation of artistic consciousness, general cultural worldview, aesthetic worldview, aesthetic taste and the need of the individual to know and master different layers of artistic culture. Hence, the importance of raising the level of spirituality of youth, its culture as the most important socio-pedagogical problem increases.

The main core and spiritual potential of creative development of the individual is artistic culture and its most important component - art.

In the conditions of cultural globalization, restructuring of socio-economic relations, artistic culture is of particular value. The process of formation of artistic culture of youth will be more effective if we implement a comprehensive impact of all types of art on its emotional-volitional sphere [2] (intellect follows the lead of emotions). It is advisable to implement such functions of artistic culture as aesthetic (development of a sense of beauty, aesthetic taste, aesthetic consciousness), ideological (to evaluate the ideological position of the author, his worldview), cognitive (to discover historical facts, the psychology of the author, to learn the subtleties of his worldview), communicative (art as a conductor of knowledge, feelings, a means of spiritual communication), educational (development of a spiritual, integral personality, universal human values, understanding of humanistic categories of goodness, beauty, etc.)

A person comes into contact with works of art from early childhood. Thus, a mother puts the power of her love into a lullaby, satisfying the child's need for security. According to researchers, lullabies largely contribute to the development of a person's spirituality and form a positive personal potential. Lullabies harmoniously combine elements of oral folk art and the spiritual world of the mother.

Starting from early school age, students should be introduced to the most important layer of artistic culture - folk art: folk crafts, folklore, folk traditions, customs, early and modern traditional art (architecture, miniature painting, calligraphy, carving on ganch, stone, wood, etc.

In the minds of children and young people, folk art should be positioned with a unique type of creative activity, including author's craftsmanship, promote a sense of national pride and involvement in the creations of the genius of the people and be considered as a spiritual personal heritage, intellectual and moral capital.

The attitude towards artistic and aesthetic perception of the world is embedded in human nature itself.

Thus, the instinct of children's creativity manifests itself in the perception of the world through the prism of imagery and imagination. In this regard, V.Sukhomlinsky noted the following: — Children should live in a world of beauty, games, fairy tales, music, drawings, creativity". It is important for a child to see the beautiful, to stop before it in amazement, to make the beautiful a part of his spiritual life, to experience delight in the beauty of words and images [3,18].

In order to protect our youth from the "universal culture", first of all it is necessary to cultivate a healthy artistic and aesthetic taste. The educational function of art requires the improvement of all its branches. Today, more than ever, it is necessary to develop the aesthetic culture of the individual in the field of education, media, the Internet, information and communication technologies, as well as through theater, cinema, literature, music, fine and applied arts, which influence the consciousness of young people.

The development of the sphere of culture and art has been one of the priority areas of the state policy of the Republic of Uzbekistan for many years. By the Resolution of the President of the Republic of Uzbekistan in 2017, based on international experience, a program of comprehensive measures was approved to improve the cultural and spiritual level of young people by attracting them to art, introducing them to the best examples of national and world culture. Among them are holding shows and festivals of theatrical art, revealing the images of contemporaries, heroes of our time; holding creative meetings and master classes with foreign musicians and composers, wide propaganda of the rich culture of Uzbekistan in the international arena, etc. [4] Naturally, all types of art, developing and improving, serve the main goal - the spiritual education of youth.

The state constantly shows concern for the development of art and is the main support in the further modernization of society and the education of creative youth, tolerant of the cultures of the peoples of world civilization. It is necessary to turn to the Uzbek national artistic culture, art, national traditions with their artistic elements in parallel with the artistic culture and traditions of other peoples [2].

In recent years, all the main components of national culture have received dynamic development and support: historical and cultural heritage, artistic creativity on a professional and non-professional (amateur) basis, authentic folklore groups, club activities, library and museum affairs, cinematography, folk arts and crafts.

Currently, a dynamic partnership is developing between Belarus and Uzbekistan, it contains great potential for the development of cultural exchange and mutual enrichment of national cultures.

For example, within the framework of the implementation of the cultural and humanitarian program, educational and cultural centers have been opened, cooperation in the field of higher education is expanding.

In order to preserve and develop national traditions, customs and values, cultural centers operate in Uzbekistan. Artists of Uzbekistan annually participate in various festivals, and their colleagues from different countries also perform at the “Sharq Taronalari” festival in Samarkand.

Thus, we have managed to formulate appropriate guidelines and reference points in the implementation of the educational potential of art:

- art as a means of strengthening ties between ethnic groups and states, a path of mutual understanding, interaction and mutual enrichment of national cultures; introducing young people to the cultural values of the world;
- dialogue of cultures between generations of different ethnic groups, creation of a favorable socio-cultural space in order to expand cultural and humanitarian cooperation and implement the ideas of peace and democracy [2];
- building spiritual and moral values and guidelines for the individual in the process of learning about works of art;
- implementation of the informational, cognitive, creative, cleansing (catharsis), relaxing, spiritual potential of art in the educational process, stimulating students to self-education, creative self-realization; mobilization of potential cognitive resources of the individual;
- development of cultural cooperation in the field of education, enrichment of the educational content with general cultural, ethnocultural knowledge, use of innovations in teaching, modern technologies for the formation of artistic culture of youth; productive analysis of the general and specific in the culture of different peoples (language, life, folklore, works of art);
- formation of national artistic culture of youth in the process of formation of its civic, patriotic, aesthetic consciousness;
- formation of interest and needs of youth for independent mastery of layers of artistic culture, creative activity on creation, study and promotion of works of art;
- assistance to youth in preservation of monuments of national and world culture, embodying historical memory and cultural heritage of the past;
- formation of strong cultural and ideological immunity in youth, critical attitude to pseudo-cultural and ideologically alien patterns and stereotypes of general culture (subculture).

Thus, the implementation of the educational potential of art contributes to the growth of national self-awareness, the preservation of the spiritual cultural heritage of peoples, the formation of a holistic aesthetic image of young people, who are the future of the country.

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