

**WAYS TO ENHANCE YOUTH SPIRITUALITY IN THE PROCESS OF
GLOBALIZATION**
**ПУТИ ПОВЫШЕНИЯ ДУХОВНОСТИ МОЛОДЕЖИ В ПРОЦЕССЕ
ГЛОБАЛИЗАЦИИ**

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Abstract: *This article discusses the growing intensity of youth issues in the process of globalization, the strengthening aspirations of countries worldwide to choose a truly democratic path that serves human interests, the increasing role of information in such a context, and specifically examines the ways to educate youth in the spirit of respect for our spiritual values and patriotism under these circumstances.*

Keywords: *globalization, information, society, youth, consciousness, negative influences, ancestors, people.*

Аннотация: *В данной статье обсуждается растущая острота молодежных проблем в процессе глобализации, усиление стремления стран мира к выбору подлинно демократического пути, служащего интересам человека, возрастающая роль информации в этих условиях, а также рассматриваются пути воспитания молодежи в духе уважения к нашим духовным ценностям и патриотизма именно в такой обстановке.*

Ключевые слова: *глобализация, информация, общество, молодежь, сознание, негативные воздействия, предки, народ.*

Annotatsiya: *Ushbu maqolada globallashuv jarayonida yoshlar muammosi tobora shiddatli tus olayotganligi, dunyo mamlakatlarining inson manfaatlariga xizmat qiladigan tom ma'nodagi demokratik yo'lni tanlab olishga bo'lgan intilishlarining kuchayganligi, bir sharoitda axborotning roli kun sayin ortib borayotganligi va aynan shunday sharoitda yoshlarni ma'naviy qadriyatlarimizga hurmat, vatanparvarlik ruhida tarbiyalash yo'llari muhikama qilingan.*

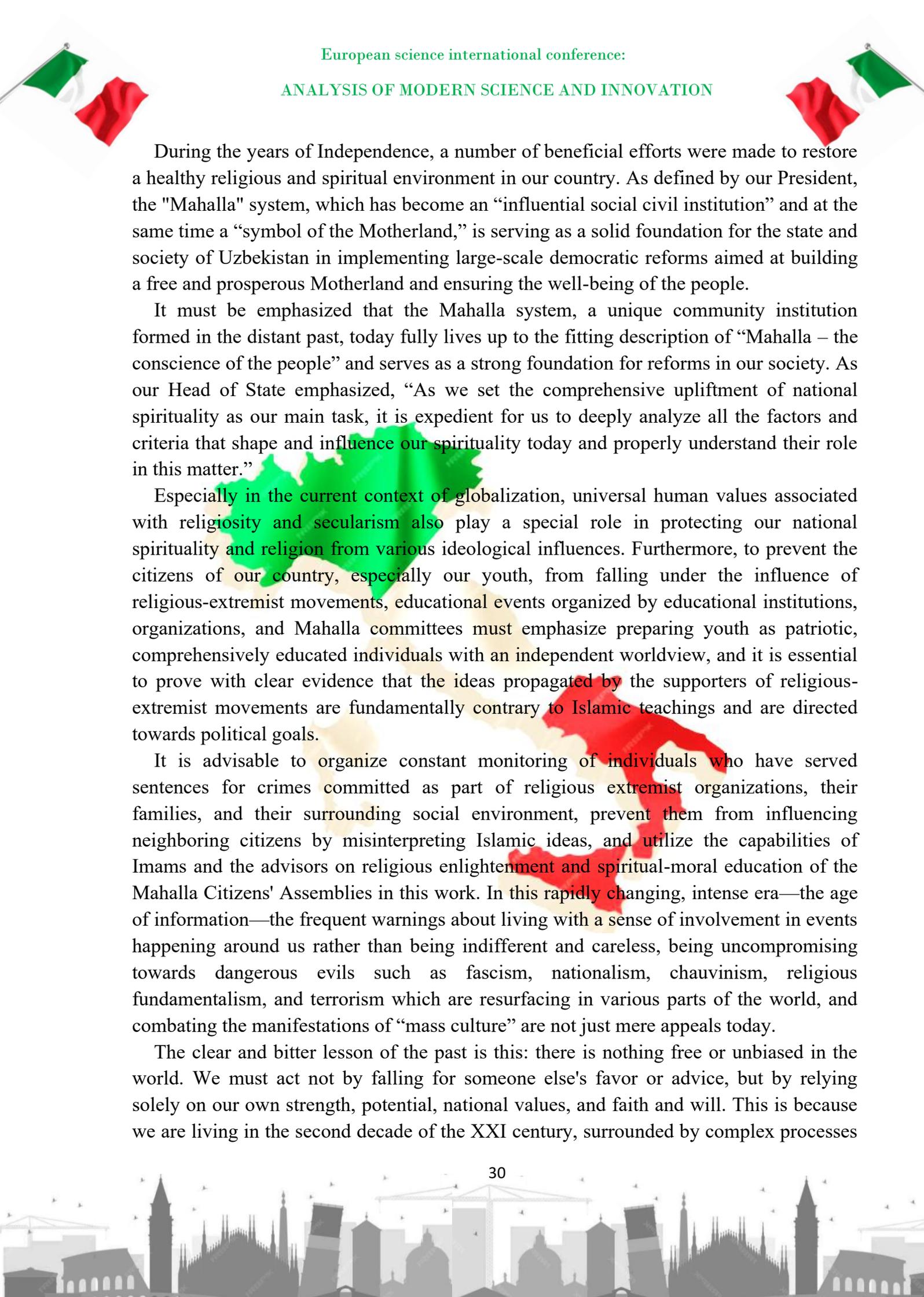
Kalit so'zlar: *globallashuv, axborot, jamiyat, yoshlar, ong, salbiy ta'sirlar, ajdodlar, xalq.*

The process of globalization affects many complex issues of contemporary culture, including the problem of sovereignty of members of modern society. In 1987, J. Podnieks filmed a documentary based on ten years of observations about the life and actions of young people, the main idea of which was the question: "Is It Easy to Be Young?" Soon, through the efforts of local and foreign mass media, it began to be used, appropriately and inappropriately, as a rhetorical heading for various materials about the social



problems addressed in the film. After all this time, researchers and psychologists are still conducting many studies on the problem of youth in the process of globalization. The problem of youth culture is frequently raised in Western philosophical and scientific literature of the XX century, especially after the 1950s and 1960s, which were marked by increasing youth protests in many countries around the world, later developing into organized dissent. Valuing opposition to the dominant culture, this phenomenon initially took the name and status of counterculture, and then, with changes in the socio-cultural constellation and its internal transformations, it gained the status of subculture. Foreign researchers' attention is primarily focused on the critical pathos of the anti-traditional ideology put forth by youth, its socio-psychological conditions, and the prospects for its impact on culture. Reflecting on the social significance of alternative culture, A.S. Panarin states: "Youth is a phenomenon of the XX century; history did not know youth until that time: there were young people, but there was no youth, traditional life is characterized by a direct transition from childhood to adulthood. Youth, according to the researcher, refers to a specific conditional community of (young) peers undergoing the socialization process, capable of realizing certain value attitudes that differ from the relations of other communities, and objectifying them more or less consistently. In this sense, the youth problem in the process of globalization remains a phenomenon of modern culture."

It is undeniable that today, for many centuries, our sacred religion has been a powerful factor deeply rooted in the hearts of our people, helping them understand the meaning of life and peacefully preserve our national culture, lifestyle, values, customs, and traditions. When discussing human development, faith, and high spirituality, it is also necessary to consider the social environment. This is because in ancient times, our ancestors approached the upbringing of their children with great responsibility and serious attention. For example, child rearing was mainly handled by wise nannies in the field of religious and secular knowledge, or by mentors and teachers with great prestige and authority in enlightenment and knowledge. The instructive saying of our wise people, "A bird does what it sees in its nest," was not said in vain. That is, the family environment, teachers, and existing social conditions where an individual grows up play an important role in their development. Unfortunately, during the era of the old regime, education, upbringing, enlightenment, and culture were regarded as secondary fields. There was a one-sided approach to human ideals and faith, the spirituality of the people, and the spiritual heritage of our nation; such sacred concepts were judged from a class and party perspective. To be more precise, in the recent past, speaking, writing, and promoting thousands of masterpieces of our spiritual heritage was forbidden. Hundreds of figures of spirituality were repressed, accused of nationalism, national isolationism, and religiosity.



During the years of Independence, a number of beneficial efforts were made to restore a healthy religious and spiritual environment in our country. As defined by our President, the "Mahalla" system, which has become an "influential social civil institution" and at the same time a "symbol of the Motherland," is serving as a solid foundation for the state and society of Uzbekistan in implementing large-scale democratic reforms aimed at building a free and prosperous Motherland and ensuring the well-being of the people.

It must be emphasized that the Mahalla system, a unique community institution formed in the distant past, today fully lives up to the fitting description of "Mahalla – the conscience of the people" and serves as a strong foundation for reforms in our society. As our Head of State emphasized, "As we set the comprehensive upliftment of national spirituality as our main task, it is expedient for us to deeply analyze all the factors and criteria that shape and influence our spirituality today and properly understand their role in this matter."

Especially in the current context of globalization, universal human values associated with religiosity and secularism also play a special role in protecting our national spirituality and religion from various ideological influences. Furthermore, to prevent the citizens of our country, especially our youth, from falling under the influence of religious-extremist movements, educational events organized by educational institutions, organizations, and Mahalla committees must emphasize preparing youth as patriotic, comprehensively educated individuals with an independent worldview, and it is essential to prove with clear evidence that the ideas propagated by the supporters of religious-extremist movements are fundamentally contrary to Islamic teachings and are directed towards political goals.

It is advisable to organize constant monitoring of individuals who have served sentences for crimes committed as part of religious extremist organizations, their families, and their surrounding social environment, prevent them from influencing neighboring citizens by misinterpreting Islamic ideas, and utilize the capabilities of Imams and the advisors on religious enlightenment and spiritual-moral education of the Mahalla Citizens' Assemblies in this work. In this rapidly changing, intense era—the age of information—the frequent warnings about living with a sense of involvement in events happening around us rather than being indifferent and careless, being uncompromising towards dangerous evils such as fascism, nationalism, chauvinism, religious fundamentalism, and terrorism which are resurfacing in various parts of the world, and combating the manifestations of "mass culture" are not just mere appeals today.

The clear and bitter lesson of the past is this: there is nothing free or unbiased in the world. We must act not by falling for someone else's favor or advice, but by relying solely on our own strength, potential, national values, and faith and will. This is because we are living in the second decade of the XXI century, surrounded by complex processes

where the interaction and interdependence between the economies, cultures, spiritual lives, and people of various countries are constantly intensifying—that is, in the age of globalization.

Today, the distance from one end of the world to the other is but a step, not just for our country. Today, almost every home, educational institution, enterprise, and public place has modern computers connected to the Internet. This means there is an opportunity to quickly transmit and receive any information. Thanks to modern information and communication technologies, a person sitting at home can not only hear but also see and observe what is happening in different parts of the world, and even express their opinion. The Head of our state emphasizes that the Internet, like all mass media, opens the door to vast opportunities for our youth, stating: "The Internet is a big shop. When a person goes to a shop, they buy whatever goods they want. The Internet should be understood as such a market, specifically, an information market." Therefore, we must educate the growing generation in such a way that when they enter the Internet market, they take only what is necessary for them and learn the culture of using information on the Internet.

Thus, it is noteworthy that a number of efforts are being made in our country to create special websites for religious organizations. This is aimed at combating threats such as terrorism and religious extremism—in other words, fighting ignorance through enlightenment—and further improving the dissemination of impartial and complete information about state-religion relations in our country. Specifically, religious information resources such such as: www.religions.uz – the portal of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan, www.tiu.uz – the portal of the Tashkent Islamic University under the Cabinet of Ministers of the Republic of Uzbekistan, www.muslim.uz – the portal of the Muslim Board of Uzbekistan, and other sites with religious content are operating. In the present era, many extremist associations and fundamentalists are using the teachings of various religions, including Christianity, Islam, and Judaism, for their own impure purposes. It is a bitter truth that fanatic forces, using Islam as a cover to carry out heinous acts, are trapping and misleading inexperienced, naive young people whose consciousness is not yet fully formed.

Today, each of us must deeply understand and draw conclusions from the fact that such inappropriate actions first and foremost tarnish the honor of our sacred religion and ultimately negatively affect our spiritual life.

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