

THE PROBLEM OF MORAL ALIENATION OF YOUTH IN THE CONTEXT OF MODERN SOCIETY

Xakimov D. A.

PhD, Associate Professor

TMC Institute Tashkent Uzbekistan

Abstract:

Spirituality is that unique social mechanism through which the process of inheritance and transmission of values accumulating the spiritual and practical experience of previous generations takes place. This process has a vector orientation and, consequently, the future of spirituality depends directly on how the values of previous generations will be perceived by subsequent ones.

Keywords: Spirituality, ethics, youth, subculture, cultural relations, society, national culture, traditions, social life, moral alienation.

Introduction

The main subject of socio-spiritual continuity, therefore, is youth. It is this fact that in many ways gives special importance to research devoted to the study of processes and phenomena related to the perception of spiritual values by young people. Values are the repository of the "genetic code" of spirituality, which determines its main content, appearance and the main line of development. The alienation of young people from the value foundation of spirituality can lead to disastrous consequences for this spirituality itself.: the marginalization of consciousness, the reproduction of deviant patterns of behavior, the loss of a sense of ethno-spiritual self-identification by the subject of spirituality, and ultimately to the disintegration of the entire social system and the loss of political and economic independence, spiritual assimilation.

Methodology

Firstly, the term "alienation" itself, introduced into the arsenal of the modern sphere of humanitarian knowledge by Karl Marx (despite the use of the category "alienation" by Hegel and Feuerbach, who used it to describe purely spiritual processes, it was Marx who first made this category the domain of sociology), was further developed mainly within the framework of the Marxist paradigm. Marx focused on the economic aspect of alienation, deducing all other forms of this phenomenon from alienated labor.

In subsequent years, interest in the spiritual aspect of the category of alienation has been growing due to the general trend of increasing interest in spiritual phenomena and the changing spiritual situation in the world; the dynamics of socio-spiritual changes in the 20th century is particularly high. Spiritual alienation is the process of rejection by the bearers of a certain culture of values and their corresponding forms of activity adopted within the framework of this culture, accompanied by their transition to a different spiritual state.

Spiritual alienation can be caused by external causes (for example, as a result of the assimilation of one people by another) or by circumstances of an immanent nature (a typical example corresponding to this variant is alienation resulting from a gap between the spiritual goals of



society and socially approved means of achieving them), as well as a combination of both types of causality. The process of spiritual alienation becomes particularly dramatic if its main content is the rejection of the spiritual core of values by the younger generation. In some cases, this situation is fraught with a complete change in the direction of the vector of spiritual development and is accompanied, as a rule, by conflict relations between representatives of different generations who, due to circumstances, also find themselves representatives of different cultures. The essence of spiritual alienation is ambivalent. On the one hand, spiritual alienation acts as one of the attributes of the dynamics and evolution of culture (which cannot be considered as something absolutely static) and in this sense it does not carry any negative semantic load. On the other hand, spiritual exclusion can in some cases be filled with negative content. First of all, this happens in a situation of spiritual interaction that takes on the character of spiritual expansion. Unlike action spirituality, which is characterized by the mutual influence of cultures, in the case of spiritual expansion, the transmission of spiritual values is one-sided, one culture assimilates the other.

Spiritual exclusion is also negative if it undermines the basic functions inherent in culture - the function of transmission of social experience. A person's experience of spiritual alienation can be expressed in increased aggressiveness, frustration, and various forms of escapism. Youth as a special socio-demographic group, despite the presence of a number of unifying features (including age characteristics and related features of social status, as well as socio-psychological properties due to both), is not, nevertheless, an absolutely homogeneous structure. Due to the fact that young people do not represent a closed, isolated social organism, they are as polystructural as the mosaic society to which they belong. Given this circumstance, the use of such a general concept as "youth culture" does not seem to be justified in any way.

The term "counterculture", used in scientific literature as a synonym for "youth culture", is too particular and does not reflect the full variety of forms of youth's relationship with the dominant culture of which it is a part. Since the internal differentiation of modern (non-traditional) society demonstrates the presence of diverse subcultural formations, it seems possible to assert the existence of not a single, monolithic "youth subculture", but rather a set of different youth subcultures appealing to different value systems and forming different attitudes both to the dominant culture and to each other.

In an industrial society, youth is isolated not only as a special demographic group of society (as it may be in pre-industrial cultures), but also as a subject of spiritual activity. The leading type of activity for young people, due to the fragility of their social status and the absence of strict dictates of tradition in configurative and prefigurative cultures, is value-oriented activity, in which the development and qualitative changes of the system of human needs and spiritual orientations, as well as their socialization, are carried out.

The content of the process of spiritual alienation of youth can be considered in the form of a fairly clearly traceable evolution of the value orientations of youth and their corresponding forms of activity. It seems possible to distinguish two main forms of this process, each of which dominated in a certain historical period. The first form is the alternative spiritual activity of youth (expressed in the emergence of a number of external youth subcultures by the second half of the eighties), reflecting a very important trend of fragmentation of the integral core of the "monolithic" culture. The second form of spiritual alienation of youth, which prevailed with the fall of the system and



the destruction of socialist ideology, is the process of Westernization of youth value orientations. Both of these forms are qualitatively different from each other. The subcultural activity of young people was an example of the alienation of the upper strata of culture - the ideology, the value system.

In the process of Westernization, the deep socio-spiritual foundations, traditional forms of spiritual socialization, values and their corresponding forms of activity are alienated, a new "double morality" is formed, a gap arises between the goals put forward by society and socially acceptable means of achieving them.

The main reasons for the emergence of youth subcultures should be sought in the features of dominant culture, official ideology, as well as in the age-related features of youth psychology. Youth in a person's life is a period of active search for meaningful life orientations, emotional and sensory perception of reality, and affirmation of oneself as a person. Spiritual values, being divorced from the real life of spiritual bearers, lose their main function as a pointer to the direction of reality transformation, and turn into frozen, dead constructs.

Results

Spiritual alienation is inevitable in such a situation. The double morality of society, which allowed for a significant discrepancy between the declared values and their real embodiment, the restriction of youth creative activity and access to spiritual information, and the crisis of traditional socialization institutions were the main reasons for the emergence of youth subcultures.

Spiritual criteria for classifying the general spectrum of youth subcultures suggest the separation of Western-oriented (as a rule, this orientation was limited to youth's fascination with Western musical trends, without assuming Westernization of values) and traditionalist (terminology, as in the first case, conditional; The "traditionalism" of a subculture does not mean that it is not alienated from the dominant culture of youth subcultures, which, in turn, can be differentiated into antisocial ones, depending on the type of attitude of the subculture to the existing existence of society.

The most characteristic representatives of the extreme poles of the general spectrum of youth subcultures are the "system" (Western-oriented, antisocial) and the "aggressive conformist subculture" (traditionalist, antisocial). The main object of alienation for youth subcultures was culture (ideology and mass psychology). Despite the existence of a certain continuity of this type of culture in relation to the previous period of historical development, its specificity is quite obvious and the gap with the previous tradition is great. The "system", as well as the majority of youth subcultures formed around a particular direction of rock music, is characterized by an appeal to the sources of values, symbols, and practices of organizing the life of pre-industrial societies, including the one. Even subcultures that declare their negative attitude towards the values of traditional cultures tend to reproduce in practice the rituals, behaviors, and symbols inherent in pre-industrial societies. With the destruction of the monolithic culture and its centering ideology, the subcultural activity of youth has sharply declined, which once again confirms the thesis that it is determined by a specific type of culture.

However, the spiritual alienation of youth has not stopped, but has moved into a different phase of its development. Subcultural forms of this process, characterized by relative localization, were replaced in the post-perestroika period by the Westernization of the value system of youth; the



distinctive features of this form of spiritual exclusion are its mass character, depth and inclusiveness. Gradually, this vacuum is being filled with Western-type value orientations.

The process of transferring the Western economic and political model to soil is accompanied by the expansion of modern values of Western culture (mainly American), which often contradict traditional values, which further exacerbates intra-spiritual conflicts. The spiritual alienation of young people is largely due to the dualistic nature of the socio-spiritual type, the specifics of an "intermediate" civilization balancing between the West and the East, traditionalism and the desire for innovation, atheism and religiosity, the sophistication of spiritual culture and the ignorance of the masses, the complex nature of the continuity and spiritual heritage.

In conditions of spiritual imbalance, disorganization permeates the thought and activity of a young man who is forced to master an internally contradictory culture and, consequently, forms a tense, conflictual inner world. The Westernization of culture, superimposing on existing spiritual contradictions, further exacerbates the intra-spiritual imbalance, contributes to the marginalization of young people, and leads to extremely negative consequences. Society, proclaiming the value of high living standards of Western culture (material well-being, first of all), deprives the majority of young people of the opportunity to achieve this goal by traditionally approved means, which results in the formation of a new "double morality" and leads to deviance.

The transformation of economic value from instrumental to terminal leads to the impoverishment of the spiritual world of a young person, generates alienated forms of activity, dehumanization of social relations. In parallel with the growing trend in the total number of crimes committed by young there is an irrationalization of the spiritual world of youth; the introduction of youth to the values of religion is also alienating, The Westernization of youth values takes place in the form of the expansion of the lower strata of American and European culture - values, stereotypes of mass culture, the main attributes of which are the standardization of consumption, informative lightness, appeal rather than to the sphere of "rationality", but to the subconscious of man, the "one-dimensionality" of spiritual standards.

The commercialization of mass media, which have an important socializing effect on young people in modern society, leads to a large-scale and unrestrained penetration of the values of masculinity (such as the cult of power, hedonistic orientations, the mindset of enrichment at any cost, and so on) into the consciousness of youth, which leads to the negativization of their behavioral patterns, the displacement of creative active orientations are recreational, as well as deformations in the sphere of artistic and aesthetic development of reality by young people. The spiritual alienation of youth has taken on the character of a national disaster.

Youth is the future of culture, and the negative processes taking place among young people cannot but have a detrimental effect on the future of our country and, of course, of all mankind. Given the crisis state of modern society (the crisis is truly total in nature - it affects all spheres of public life), as well as the fact that young people, despite a certain socio-demographic isolation, are part of society, it can be argued with a high degree of confidence that it will not be possible to eliminate the negative processes taking place in the youth environment. before the general crisis of national culture is stopped (and even according to the most optimistic forecasts, it will take more than a decade).

However, the impossibility of eliminating the causes of spiritual exclusion of young people in the near future and stabilizing social development does not mean that there is no need to combat the



most negative aspects and forms of this phenomenon. The spontaneous formation of a personality in the context of a westernized masculinity value system imposed by the media with its inherent cult of power and unlimited moral hedonism may not be safe for the spiritual health of the younger generation. In this regard, it seems absolutely necessary to introduce a certain censorship (primarily on the mass media, given their increased function of socializing influence), to put up a kind of "spiritual barrier" restraining the expansion of kitschy and the most dehumanized forms of masculinity.

Since the introduction of such censorship may be at a loss to a number of commercial publishers, channels (and so on), whose main source of income is the exploitation of violence and pornography, the initiative to introduce restrictive measures should come from the state. In our opinion, it is absolutely necessary, in this regard, to pay maximum attention to solving the most difficult task of finding a model that can be used as the basis for the education system of youth. It is obvious that without clear moral and civic guidelines, there is no formation of the ideological core of a young person's personality as a subject of spiritual creation. The vacuum of orientations, the lack of personal and civic qualities, and ethnospiritual self-identification among young people are the consequences of complete de-ideologization. It seems possible to assert that the main criterion for the formation of such a model-model should be the attitude towards finding the optimal, harmonious combination of modern humanistic world spiritual values with traditional ones.

Conclusion

The integrity of society is ensured not only by the reproduction of new viable generations, but also by the vertical connection of generations, the development of spiritual achievements of their people, acting as the main channel of spiritual transmission. Separation from spiritual roots, thoughtless Westernization of culture is fraught with even greater alienation of youth, deepening of intra-spiritual (social, interethnic, intergenerational) conflicts. The commitment to preserving spiritual continuity must necessarily be combined with taking into account innovations and the current trend towards convergence and convergence of cultures. Only a skillful combination of education based on respect for the traditions of one's own culture (and this, in turn, is a guarantee of respect for the heritage of other cultures), the promotion of organically related socio-spiritual foundations and practically effective, viable value orientations of social development with a well-thought-out economic policy can weaken (and ideally eliminate) spiritual exclusion.

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