



IN THE PROCESS OF GLOBALIZATION ISSUES OF DEVELOPMENT OF ETHICAL AND AESTHETIC CULTURE

Arzimatova Inoyatxon Madumarovna

Associate Professor, Fergana State University

Suchilova Angelina Anatolevna

Student, Fergana State University

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Received: May 28 th 2021 Accepted: June 10 th 2021 Published: July 17 th 2021	This article analyzes the impact of globalization and information processes on the moral and aesthetic image of society and changes in people's moral and aesthetic views.
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Globalization, which plays a special role in the rapid pace of social development, places new demands on the aesthetic culture of every state, people, nation, or individual. Just as every social phenomenon in the development of society has its pros and cons, the process of globalization is no exception. At present, its comprehensive impact can be seen in almost all areas. In particular, the strengthening of integration and cooperation between countries and peoples, the creation of conditions for foreign investment, capital and goods, the free movement of labor, the creation of many new jobs, the rapid spread of modern communication and information technologies, scientific achievements, harmonization on a universal basis, the acquisition of a new quality of dialogue between civilizations, the increase in the opportunities for mutual assistance in the event of environmental disasters - all this, of course, is due to globalization. In such a situation, only an individual armed with the ideology of independence will have the right attitude to globalization, modern socio-political and spiritual-philosophical problems, inseparable from national heritage and values.

In the context of globalization, the inclusion of the national idea in the hearts of every person, our people and our society requires the coverage of all spheres of society, the rational use of effective methods and means of education, propaganda and agitation. As the philosopher S. Otamurotov noted, in recent years, "the impact of this process on the national and spiritual life, the erosion of moral values, customs and traditions is developing particularly rapidly" [1]. Therefore, each of us must vigilantly protect the priceless spiritual treasures of our people. At a time when globalization is affecting all aspects of social life on a global scale, the task of taking measures for the prospects of spiritual development has become a social necessity for every person, nation and country.

At the new stage of development of Uzbekistan, combining the requirements of a free democratic state with the spiritual and moral values of our people has become a defining principle of spiritual reforms. Because public administration, the processes of economic development had to be combined with spiritual and aesthetic maturity, high morality. Thus, the reforms in the education system provided for the spiritual, aesthetic and moral development of young people as individuals, their mental and physical development. Of course, the role of moral and aesthetic culture is great. Aesthetic culture is closely related to artistic culture. The artistic culture of a society is an important area of the general aesthetic culture of a society and in many respects a socio-spiritual phenomenon that determines its character. The essence of art, which is relatively independent in a broad social sense, is the processes of development and spread of art culture in society. It is an event that has become the object and subject of artistic perception of real reality, directly encompassing a group of artistically creative people, as well as institutions and associations that create and disseminate artistic values.

"The acceleration of the process of globalization and the beginning of the formation of a global civilization in the twentieth century has changed the nature of world ideologies. The lack of a powerful ideology to replace them, and the change in geopolitical goals, exacerbated the negative impact of these ideas. In such conditions, only a nation that has clearly defined its purpose, well-understood needs and interests, has its own beliefs, in short, formed its own national idea, will save its future and determine its future." [2] Therefore, on the basis of national values, it is necessary to enrich the individual's spirituality with an advanced worldview, to be fully prepared for the future to pass on the rich aesthetic culture as a form of self-awareness and preservation, despite various ideological pressures.

It is known that in every person spirituality, aesthetic culture is formed in the family, and then under the influence of social life. A healthy social environment plays an important role in keeping the aesthetic culture of a person in line with the spiritual spirit, ideology and needs of the time. Because in any spiritual culture, all national and spiritual values must be in harmony, unity, proportion.

Aesthetic culture of a person includes many spiritual, educational and ideological factors. Whether culture is decided morally, politically, legally or aesthetically, it expresses the human personality as a whole socio-spiritual unity. A civilized person is cultured in one area and cannot be backward or weak in another. The efforts, goals and ideals of a civilized person are ultimately connected with the national idea, ideas and intentions of the people, society and the country about social life.

"Popular culture" originated in the West in the second half of the last century under the name of "pop culture", the main purpose of which is to hinder the spiritual growth of man, to break the boundaries of national cultures and establish uniformity. It completely erases concepts such as nation, spirituality, values from the human mind and forms a mancurtized crowd. Today, "mass culture" is spreading such vices as drug addiction, homosexuality, AIDS, selfishness, and sadism all over the world, disrupting the cultural life of the Western world and undermining family, marriage, and moral values. The "mass culture" that embodies such flaws is taking advantage of the rapid flow of information in the context of globalization to change the image of national cultures and bring peoples closer together. In short, "popular culture" is shaping the world. Homogeneity in human life leads to boring and meaningless living.

It is not only peoples with a strong mentality and culture who are deceived in the face of the appeal of "popular culture". In this regard, the American politician Zbigniew Brzezinski said: "Today, in the context of globalized relations, the end of strong ideological competition, it is even more difficult to exercise ideological control. "Popular culture can now be resisted only by countries with a deep traditional culture, where the majority of the population lives in rural areas."

Our national culture has always been under threat. While the region has faced resistance from invading forces seeking hegemony until the twentieth century, in our global age, where ideological weapons are primary, the region is threatened by a number of selected problems. These problems violate cultural boundaries and have a negative impact on national units, sometimes overtly and sometimes covertly. Uzbekistan, which has a place on the political map of today's world, is shaping the diversity of views in society on the basis of the principles of democracy. In this situation, we must timely realize the malicious intentions of the destructive forces engaged in the export of foreign culture from the West to the East under the guise of "advancing democracy" and fight against such threats to ensure the well-being of our people, peace and prosperity.

It is recognized in modern cultural studies that "mass culture", which is a certain type of production of spiritual goods, is intended for the "average" consumer, "means the ability to reproduce and distribute the original spiritual product for commercial, material gain" [4]. An important aspect of popular aesthetic culture is that it clearly defines its consumer in terms of age, social and national category, chooses the appropriate artistic and aesthetic methods and values, uses various means for material gain.

Popular culture is inherently related to folk culture, folklore, and has deep social and cultural roots. Industrial production, especially radio, film, television, video, and computers, played an important role in its emergence and development, the spread of the ideas of egocentrism, and, if necessary, the acquisition of wealth at the expense of it, the thousands of years of traditions and values of other peoples, disregard for the spiritual foundations of the way of life, dangerous threats to destroy them.

As an integral part of a person's spirituality, aesthetic culture plays a special role in ensuring his perfection. A healthy aesthetic culture is inextricably linked with the formation of high morality, free thinking, creative ability and an aesthetic attitude to the world. There are important factors and means of such upbringing, among which is the most influential art. Therefore, in this area, on the one hand, the government of our republic attaches great importance to the development of the high art of our people. On the other hand, in our youth, the protection of healthy worldview, free thought, values in the spirit of national and universal values from spiritual threats and the preservation and maintenance of their purity is approached as a major political issue. In the process of globalization and spiritual threats, Uzbek art faces high socio-political challenges. After all, "in the current context, the perception of immorality as a culture and, conversely, a disregard for the original spiritual values, a threat to today's development, human life, the sanctity of the family and the upbringing of young people" [4].

At the new stage of development of Uzbekistan, great attention is paid to the issues of spirituality and culture. Consequently, every people or nation has its own national, spiritual, natural, cultural characteristics. The Uzbek nation also has its own rich spirituality, educational values. Our people have maintained their true human image in all conditions, in times of oppression, colonial oppression, as well as in times of prosperity. The wonderful rules of morality, spiritual and aesthetic qualities and virtues, which are the basis for the upbringing of a harmoniously developed generation, have been passed down from generation to generation. Therefore, it is the duty of all of us to preserve and preserve our national culture, values and traditions and pass them on to the next generation.

It should be noted that today special attention is paid to literature and art. Attention to literature is primarily attention to man. It means caring for the person, then for the society, then for the nation, for its destiny, for the future. Such care, on the other hand, is gradually becoming more widespread and universal in nature. Indeed, the development of fiction, which is a reflection of the spirituality of the people, the implementation of programs and projects aimed at promoting the achievements in the field of fiction, attention to the older generation who have made a worthy contribution to the development of our literature. These tasks are important tasks in the further development of our literature today.

Spectators, readers and art fans have a special role in the development of art and aesthetic culture of society, so the rise of culture depends in many ways on the strengthening of ties between artists and the audience, the growing role of art in the spiritual education of spectators, listeners and readers. On the other hand, people are always interested in works of art, giving a social assessment to new works, strengthening the existing dialectical connection between artists and the evolving needs of society.

The individual cannot fulfill its social essence without society, and society without the individual. Therefore, just as society determines the socio-political relations of the individual, it is impossible to imagine the development of society without the spiritual potential of the individual. The members of the society enjoy seeing or hearing the beauties of existence, feel the aesthetic experiences, and as a result, the aesthetic culture of the society is renewed and enriched with modern ideas in exchange for the expansion of the aesthetic thinking of those who seek to learn the beauties and mysteries of life. The aesthetic culture of the individual and society serves to enrich each other in the world of values, to develop reforms in the spiritual sphere. Because spirituality, historical and cultural values, the spiritual and moral condition of the population, the upbringing of the younger generation are the main priorities. It is noteworthy that in the field of education and culture, step-by-step reforms to strengthen mental and spiritual capacity have been planned and are being implemented. Special mention should be made of the National Training Program.

Human thinking, intellect is an important factor in the formation of moral and aesthetic relations in society. In this process, various manifestations of ethical-aesthetic culture emerge, influencing the processes of development and change of the social environment, depending on the internal laws of society. The development of the moral and aesthetic culture of the individual affects the moral aesthetic culture of the society, as well as the aesthetic culture of the society influences the development of the aesthetic culture of the individual and enriches each other. Moral culture plays a unique role in the process of enriching a person's thinking and worldview. The moral and aesthetic culture of a person as a specific means of communication of the moral and aesthetic culture of a particular society consists of individual-national, spiritual-moral, socio-political and artistic-aesthetic tendencies.

The thinking, the world of sophistication, the moral views of the individual, who is the creator of the moral and aesthetic culture of society, develop and change in the system of certain laws. In particular, the integral growth of material and spiritual needs is a driving force in the development of aesthetic culture, and as the material and spiritual needs of man change and grow, so does aesthetic culture.

At the same time, it is important to know the cultural environment in which each person is born and formed, to master the values of moral and aesthetic culture. But when a person has a choice, he strives to assimilate cultural values that suit his aesthetic needs. A person not only assimilates cultural riches, but also actively influences and develops the moral and aesthetic culture, creating new cultural values. There are many historical examples of the influence of the individual on moral and aesthetic culture. The contribution of such statesmen as Amir Temur, Babur, Ulugbek, scholars such as Farobi, Beruni, Ibn Sino, Alisher Navoi to the moral and aesthetic culture of mankind is a proof of our opinion.

The dissemination of cultural values by another person takes place through education and communication. But the individual cannot integrate all the spheres of moral and aesthetic culture because he is limited in time and space, conditions and opportunities, and moral and aesthetic culture has an infinite character. The social environment, national mentality, customs and traditions, historical and spiritual experience of the nation play an important role in the moral and aesthetic culture of the individual. Ethical and aesthetic culture also serves for the development of universal humanitarian principles among nations. The moral and aesthetic culture of a person is reflected in his activities and permeates all spheres of society. Culture connects the individual with nature and society, allowing one to understand the place and importance of man in the universe. Moral and aesthetic culture, on the other hand, serves for the development of nature and society, the harmony of material and spiritual life.

The aesthetic culture of the individual and society is in a dialectical relationship, and in each period this relationship is renewed and improved. While the development of society creates a social basis for the aesthetic culture of the individual, the aesthetic development of the individual enriches and assimilates the spiritual property of the period and society.

Moral and aesthetic culture also means the enrichment of a person's world of beauty, artistic and aesthetic taste, moral and aesthetic ideals. This once again demonstrates the interrelationship of ethical and aesthetic culture. Different forms of culture are historically formed and mutually enrich each other. Moral and aesthetic culture, as one of the spiritual values, plays an important role in the process of enriching a person's thinking, consciousness and worldview.

The moral and aesthetic culture of society includes the social environment, specific ethical and aesthetic aspects of the people and national mentality, artistic and creative traditions, material and spiritual values, masterpieces of literature and art. As a creator of the moral and aesthetic culture of society, he strives to create spiritual values on the basis of his moral and aesthetic activity. After all, "the basis of human moral and aesthetic thinking is a worldview based on humanity, patriotism, creative feelings, an indifferent social attitude to the spiritual environment of society. The individual cannot perform its social function without society, and society without the individual. Therefore, just as society determines the socio-political, moral and aesthetic relations of the individual, it is impossible to imagine the development of society without the spiritual potential of the individual [5]. Today, in building a civil society based on democratic principles, ensuring that everyone has a high moral and aesthetic culture is an urgent socio-political and spiritual task.

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