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SOCIO-PHILOSOPHICAL PROBLEMS OF CULTURE AND MARGINAL SPIRITUALITY

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ABSTRACT

This article analyzes the essence of the concept of marginal spirituality, which negatively affects the national and spiritual development of society, and also describes its problems and solutions. In this sense, marginal spirituality is analyzed as a social phenomenon, which is a state of spiritual depravity, immorality, degradation, deviations in social relations that go beyond the spiritual life of a person. The main solution to this problem is to educate young people in a healthy spirit, which in turn contributes to the formation of a morally mature person, an ideal person, a harmoniously developed generation, to maintain the purity of the nation. A number of suggestions were made to accomplish this task.

KEYWORDS: *Marginal, Spirituality, Healthy psyche, Spirit, spiritual world, Immorality, lowliness, Perfect man.*

INTRODUCTION

It is known that any threat to spirituality in itself becomes one of the most serious problems of the country's security and its national interests, as well as for the future healthy generation, and will eventually lead to a social crisis. If the violent and aggressive forces of the world want to conquer or take possession of the wealth of any nation or country, first of all they seek to disarm it, that is, to deprive them of the national values, history and culture that are their greatest wealth. President of Uzbekistan Sh.M. Mirziyoyev specifically commented on the urgency of this threat: "We all know that today all over the world there is an intensification of fierce competition, confrontation and conflicts. Threats such as religious extremism, terrorism, drug trafficking, human trafficking, illegal migration and 'mass culture' are growing and degrading beliefs and family values that existed for many centuries. It is a fact that these and many other threats cause

serious problems in the life of mankind and no one can deny it "[1]. And also how various harmful vices affect the whole world, currents and their rapid penetration into our country, similarly has a negative impact on the culture and spiritual life of young people. As a result, they can become selfish people who do not think about their duties and responsibilities to their parents, family and society and the desire to live only daily life. Such factors in the social environment are called marginal spirituality, which is one of the main problems of spiritual culture. The essence of this concept, according to the explanatory dictionary of sociology, is that an individual, a social stratum or a group is the loss of some or all specific structures, sociocultural, political traditions, and the characteristics of a particular society [2]. (Marginal-lat. Extremely, A person who finds himself outside his social environment; degraded, outcast) This is due to the horizontal and vertical expansion of the migration opportunities of the population and individuals within society. The term "marginal" also applies to the person's personality in this situation.

MATERIALS AND METHODS

A marginal person is an individual who occupies an intermediate position between certain social groups, or an individual who does not belong to any class [3], a person who is not socially normal. Such a person occupies an intermediate position on the border between two or more people, is partially absorbed by each, alienated or excluded from various institutions of society. The behavior of the marginal carries social risk and negative character in the development of the nation. This term was first used by the American sociologist R. Park in the second half of the 1920s to refer to nations. In his opinion, such a person, in accordance with his position in society, has a certain character, namely, with anxiety, irritability, aggression, ambition, jealousy, shyness and selfishness [3]. Although marginalization is emphasized as a social phenomenon in more backward countries, it not only affects the economic and political stability of society, but also has a negative impact on its spiritual development. That is, its influence on the spiritual development of society to this day has not yet been sufficiently studied and socially-philosophically unanalysed. Therefore, its negative impact on the spiritual and cultural development of society, its consequences and prevention is an urgent problem.

Its relevance was studied by a number of scientists and explained from the point of view of "marginalization" with the following: "Marginalization is the disintegration of social groups, the violation of traditional relations between people, the loss of an individual goal that belongs to a particular social community, and the process of destruction of civil society, which manifests itself in the violation of aesthetic, moral, legal, physiological and other universal norms and values," explains the Russian scientist Yassenko N. E. - A person who is in spiritual and social distress, completely dependent on the unpredictable and uncontrolled actions of the authorities, demagogues and Adventists" [7].

From the idea put forward by the scientist, it is clear that marginality manifests itself in all social spheres.

Marginalization refers to concepts that, by their complexity, are familiar in many areas and at the same time, very vague, even speculative (notional) and often with negative comments on influence. The same aspect appears in various forms such as marginal art [8], marginal culture [9]. In this sense, under the spiritual type, marginal, that is, marginal spirituality refers to a state of spiritual depravity that goes beyond spiritual life, immorality, degradation, violation of social

relations that go beyond the spiritual life of a person. Despite the increase in the number of people, they support loneliness, do not want intense social interactions and reject socially accepted standards of life, or they have a strong passion and need (monism) for factors that are manifestations of spiritual depravity, such as individualism, oldism, censorship, homosexuality, lesbianism, who have the mood to live with a special pleasure in public life.

Today it is no secret that the forces striving for ideological hegemony carry out ideological attacks through information technology, communications, including the Internet.

The growing popularity of social networks on the Internet leads to an increase in the interest of young people, but at the same time, its negative aspects lead to their marginal spiritual life, to the destruction of their spiritual world. According to a special study carried out by specialists from accessible sites, about 12% were devoted to pornographic features, 44% to violence and anger, and 41.0% of an action movie based on various shootings and explosions. And also today the activity of "satanic" sects, propagandizing anti-human ideas, is intensifying [4]. Thus, the impact of some Internet sites on youth marginalization is reflected in the following:

1. Ideological attacks aimed at influencing the consciousness and thinking of members of society.
2. Spiritual attacks against our national traditions, attacks on our values, spiritual wealth, alienation from our national culture, ideas that form apathy.
3. Increased personal interest, pursuit of material wealth, selfishness.
4. Influence on the healthy spirit of youth and in the destruction of the inner spiritual world.
5. As all spheres of society become more global, it will certainly become one of the first in the field of cultures. One such feature is "popular culture", which promotes marginal spirituality.

In general, "mass culture" is one of the cultures that are completely incompatible with our national (Uzbek) values and it is a group of people who knows how to create wealth through moral violence, put their own interests higher than those of others. They effectively use the possibilities of modern information technologies, reflect on the preferences of themselves, and create various surface-cultural works, which under the pretext of entertainment in the sphere of material and spiritual life and the establishment of commercial consumption, in exchange for the loss of the culture of peoples based on their national values. It is a marginal spirituality that is driven by big profits. It has also influenced Uzbek national ceremonies, especially weddings, that is, the extravagance of weddings and we see that this is clearly reflected in the owner of the "Who is who" activity. In this regard, we need to educate and protect our children, who have not yet hardened, from the attack of evil forces, irrational life and spiritual depravity. After all, they are the future masters of our future, today's development. One of the important conditions for the fulfilment of this task and the formation of harmoniously developed people from young people is their upbringing in a healthy spirit. As I.A. Karimov: "To educate our children in the spirit of love for the Motherland, rich history, devotion to the sacred religion of our ancestors, we must, first of all, strengthen the ideological immunity in their hearts and minds. So that our youth can become individuals who deeply understand their national identity, as well as the world, and move forward with time; Then neither the "call" of ignorant fanatics, nor ideas that reject morality, completely alien to us, will not be able to influence them"[5-9].

To solve this problem, it is important to educate them in a healthy spirit. Only a nation brought up in a healthy spirit and having its own national spirituality and culture can survive as a nation. Therefore, it is necessary to educate our youth in a healthy spirit, to form the future generation, highly morally, spiritually mature, perfect and harmoniously developed people and to save the identity of the nation is an important task of state policy. This, in turn, requires a deeper understanding of the concept of healthy parenting.

CONCLUSION

In conclusion, we can assert that the concept of marginal spirituality is by its very nature an unhealthy state of mind (disturbance of mental states), formed upbringing, immoral behavior in the mind and spirit, distorted ideas, worldviews, conclusions and their manifestations in society, influenced by the environment ...

To solve this problem, it is necessary to pay special attention to the use of propaganda methods through the media, fiction, art and in all its forms, as well as the implementation of activities and the introduction of noble and progressive ideas, the introduction of spiritual education. When implementing it, it is advisable to take into account the following:

- 1). Development of skills among young people for the targeted use of information technology, the Internet (information culture);
- 2). Combine the history of the spiritual wealth of the nation with the spiritual culture;
- 3). Realization of creative intellectual potential (artistic and aesthetic creativity);
- 4) Formation of spiritual education in all secondary and higher education. Organize psychological training seminar among young people;
- 7). Conducting seminars of modern information technologies in harmony with spiritual education;
- 8). Create and develop national information resources, fiction, art that propagandizes the promotion of national ideology, expressing identity, strongly ideological, spiritual, educational, scientific and artistic, military-patriotic works, as well as sports and national games.

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