



THE PROCESSES OF GLOBALIZATION, INCREASING THE IDEOLOGICAL IMMUNITY OF YOUNG PEOPLE

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The processes of globalization, their pros and cons. Achievements and problems of European culture. The phenomenon of "mass culture" and its essence.

Throughout the XIX-XX centuries, the European region was continuously ahead of others in terms of the development of science and culture, and as a result, "world science", "universal values" began to mean primarily elements of European culture. The achievements of this region in Modern times are largely related to the processes of cultural integration. During this period, the European peoples (the British, Germans, French, etc.) went beyond the interregional intercultural exchange of information and began to absorb the wealth created in other regions. Oriental studies have been widely developed. Various branches of science began to creatively use the achievements of Orientalists. The study of the life of Asian and African countries and peoples by Europeans, on the one hand, expanded their perception of the Universe and increased the ability of peoples of different regions to understand each other, communicate freely with each other, and on the other hand, contributed to the desire of individual hostile forces to conquer lands more vulnerable economically and militarily than themselves to the complications of dependence served.

By the end of the XX - beginning of the XXI century, integration processes were further developed, the development of modern information technologies and the formation of a single global information space led to the transition of this process to a new level, to a "new quality of intercivilizational dialogue", as stated in the President's book "high spirituality is an invincible force"[1].

It is known that until now in world science the phenomenon of "spirituality" as an integral concept has not been subjected to consistent scientific analysis. Existing research in this area has been conducted within the framework of various concepts and systems. In particular, in Europe, the debate about human spirituality developed within the framework of philosophy and ethical science, which was considered an integral part of it. Human morality is actually an external phenomenon, more precisely, a secondary manifestation of the spirituality of the individual in relations between people. If we take a general look at the European tradition in this area, we will see that the science of ethics is more focused on issues such as human free will, intelligence and knowledge, the pursuit of happiness and pleasure, as well as interest. In most cases, issues of responsibility and debt are also taken into account. Although Christian morality pays special attention to aspects of morality related to faith, in Modern times this issue often becomes irrelevant. In general, we can say that special attention is paid to secular human goals - a priority aspect of European ethical science.

It is worth admitting that in the matter of attention to human free will, European philosophers went to the east much earlier. It is known from history that at the early stage of the formation



of the Islamic culture of the region, quite fierce disputes were conducted around this issue. The disputes between the Jabarids and the Qadarids, especially after this problem was solved in the teachings of Imam Abu Mansur Moturidi in the word Mutazila, did not attract much attention to this problem in the future. While Imam Moturidi and his followers were more busy emphasizing the absoluteness of the power and will of Allah in the process of discussions with various heresies of their time, they limited themselves to interpreting the concepts of will, profession and verb in the matter of human free will. In modern European ethical science, the question of human free will has almost always been in the focus of attention of philosophers. Especially noteworthy are the views of the founder of German classical philosophy Immanuel Kant on the invisible world ("Din An Sich"), on "theoretical reason" and "practical reason", on the boundaries of human knowledge, special attention is paid to the relationship of free will and responsibility (duty) on this basis. According to Kant, a person as a person has free will and freely sets life goals for himself. At the same time, each member of the Bashir bath must refrain from any behavior that restricts the freedom of others. The philosopher calls such a supreme responsibility a "strict rule" ("categorical imperative").

If Immanuel Kant's philosophy explained the eternity of the human spirit and the existence of a single supreme divine force directly related to morality, then in the development of European philosophy in the following centuries, a departure from universal criteria was growing again. In modern European science, most of the areas studying morality were built on the basis of materialism, trying to deduce the formation of ethical criteria solely from the material (worldly) needs of a person. In their opinion, morality is based on purely mundane goals, such as the pursuit of happiness, the pursuit of pleasure, interest, adaptation to circumstances. It is known that in the traditions of our national spirituality, the priority is the question of mutual harmony of the main aspects of the spirituality of the individual – faith, science, responsibility, kindness. For certain historical reasons, European ethical science has not paid due attention to this mutual proportion. As a result, today in this region there are very serious problems in the spiritual and moral sphere.

In our opinion, morality has two aspects, the first is the external (external) aspect, which serves to maintain a moderately moderate guideline in relations between people, and it can change depending on circumstances. The second is related to human spirituality, and this aspect no longer depends on external conditions, but on a person's faith. If such a person is forced to act contrary to his beliefs due to circumstances, then he suffers from conscience. Consequently, the phenomenon of "torment of conscience" arises in cases where there is a conflict between the requirements of obvious morality and a person's faith. In moral teachings based on a materialistic (more precisely, atheistic) worldview, emphasis is usually placed on the external side, and faith is not taken into account. An attempt to explain morality by connection with the social environment or physiological (biological) needs of a person is born as a result of such views. However, neither the social environment nor the physiological needs are directly related to morality.

The external side of personal morality is expressed in subordination, compliance with the moral criteria existing in society. On the other hand, the ethical criteria of society essentially relate to the sphere of politics, not spirituality, and are aimed at ensuring general tranquility and a stable situation in society. In fact, they take the form of criteria (unwritten) laws and form a superficial part of the ethical layer in politics. In our region, the well-developed

shoemaking foundations of a person's morality, in turn, are built on the basis of the relationship between her spirituality and nature (behavior), the leading importance here is the question of faith.

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