



TRANSFORMATION OF VALUES IN THE 21ST CENTURY

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Abstract

This article highlights the process of transformation of values in the modern world, in particular, changes in consumer culture and their impact on ethics and gender issues.

Keywords: Values, consumer culture, advertising influence, fraud, behavioral disorders.

Introduction

One of the important features of the 21st century is that most concepts, which have long been perceived as values for all people, have undergone transformation, their essence has changed, and under the guise of values, threats to the security of the national psychological image and national identity are increasing. As a result of such threats, as a result of the smoothing of the boundaries of national identity, uniform standards of living are being formed in all people, regardless of nationality, religion, or race, and various forms of consumerism are intensifying.

Consumption is a social process, one of the social roles of the individual. Its main content is the attitude towards the product or service. Consumer behavior consists of social activity directly related to the purchase, use, and disposal of products, services, and ideas, including decision-making processes preceding and following this activity.

The consumer can be people, groups of people, as well as organizations of various sizes and directions of activity, who buy, use, own and dispose of a product or service, use goods, services, ideas. The content basis of consumer behavior is the decision-making process and the factors that determine it. The starting point of

consumer behavior is their lifestyle. Some theories assert that consumers buy to preserve or improve their lifestyle.

In consumer behavior, cyclic-repeating daily shopping, transitions from one status to another with limiting behavioral actions, consumer schemes and stereotypes formed as a result of the influence of sociocultural images, subcultural elements, consumer reactions triggered by certain circumstances or emotional state, and specific actions resulting from a person's individual experience are distinguished.

A well-being society based on market principles dominates the individual by forming increasingly new demanding needs or ways to satisfy them through advertising, accelerating consumption through shorter lifespan of things due to technologically planned or fashion-related reasons, increasing psychological stress and anxiety through teaching to live on credit and, as a rule, increasing the price of things, minimizing the difference in the growing flow of things, complicating the choice of the desired alternative, and forcing the consumer to choose from marginal, i.e., insignificant differences through psychological pressure.

Every prosperous society is interested in both consumption and production. Continuous consumption ensures continuous production, while continuous production stimulates continuous consumption. A consumer society is one in which there is a cult of consumption. At the same time, the cult of consumption provides factors that determine consumer-oriented production and commerce, high competition, active purchasing, specific advantages, and social development.

There are two main areas of consumer psychology: the product selection process and the factors influencing this choice. These two areas consist of the following features. The first is the characteristics of the consumption of advertised goods. This includes ethnopsychological aspects of consumption and advertising, erotic themes and their effectiveness in consumption, and even resistance to advertising pressure. One of the founders of consumer psychology, John B. Watson, who applied psychology to advertising, also discovered and applied in practice the power of emotional attractiveness in advertising, the influence of experts who recommend products and confirm that they are new or improved. The second consists of the psychological characteristics of online shopping, the reasons and motives for shopping in online stores and regular stores, the characteristics of a global online store, interests, problems of reliability, and the influence of website design on shopping. Third, psychological study of the brand and psychological

promotion of branding. Brand associations are based on the fact that the main psychological component of the brand has subjective significance. The main task of psychologists in branding is to instill in the consumer confidence that the product's taste, reputation, and safety are better compared to other similar products. There are two ways to form brand associations in consumers: product selection based on associative memory focused on past experience and product selection based on flexibility focused on future experience. There are also intercultural differences in perceptions, ideas, and opinions about the brand.

Another aspect is the effectiveness of advertising, information received from sellers, friends, and packaging information when choosing goods. Under conditions of multiple alternatives, the attractiveness of goods similar to previously used ones is considered the most beneficial. The influence of social comparison on emotions consists of socio-psychological factors affecting the consumer, consisting of satisfaction from purchases and the desire to buy a new product, gender characteristics. Gender characteristics, such as motives, needs, and differences in the purchase goals of men and women, are of great importance in consumption. According to research results, women and men treat material things differently. Women prefer products that have more sentimental value, while men prefer products related to leisure and finance, women consider their property important due to its emotional comfort, men prefer features of property related to its use.

From the above analysis, it can be concluded that consumption acts as a kind of catalyst for modern production and the economy, an increase in consumer potential stimulates the development of production and the economy, when necessary, the state stimulates consumption by increasing the purchasing power of the population through fiscal policy, raises the level of purchase of producers' products, thereby increasing the amount of revenues to the state budget. But there is also a spiritual side of consumerism, which remains relevant in the context of constant stress, tension, and pressure on the psyche of members of society in a modern developed society. Consumption manifests itself in the psychology of the individual in specific forms and manifestations. Naturally, every person strives to live ever richer, more prosperous, and fuller with each passing year. They want luxurious housing, several types of clothing, jewelry, cars, modern audio-video equipment, computers, and so on, and want to educate their children in high-paying elite educational institutions. This is a natural process, in Freud's words, a person's desire

to be first is connected with a subconscious inclination. Another important factor is "comparative deprivation" - a person constantly imagines their situation as worse than others due to upward-oriented comparison, resulting in increased frustration. If a person strives for a better, fuller, and richer life, this is certainly good, because, firstly, everyone has the right to live more prosperously and happily, and secondly, striving serves as a catalyst for development. But to live more prosperously and abundantly, naturally, one needs to work harder to earn adequate funds and find them. There's nothing wrong with a person working harder, but to work harder, a person has to spend more time. Working not in one, but in several places, bringing part of the work home, and so on. Gradually, work occupies all a person's free time, there is no time left for health, rest, theater, books, shows, and worst of all, for family, children, parents, relatives, friends. Thus begins the spiritual and cultural impoverishment.

Consumer psychology also negatively affects the system of social values that reflect a person's attitude towards themselves, family members, relatives, friends, spiritual, educational and cultural wealth, and society. With the strengthening of consumer psychology, as a result of the dominance of the material basis in a person's worldview, the spiritual factor is gradually pushed to the background, and the system of social values begins to break down. A person gradually begins to place themselves, family members, and loved ones after work.

From the point of view of spirituality and morality, consumerism is a sign of greed and avarice towards any factor that ensures the freedom and identity of the individual, and impatience towards any factor that restricts freedom. This feature is also manifested in the transformation of democracy, one of the greatest values that humanity has achieved throughout phylogenesis. Plato wrote in his work "The State" about the fact that democracy, while being a guarantee of equality, well-being, rights, and freedoms for people, can also have some negative consequences if approached with malicious intentions: "In a democratic state, the spirit of citizens becomes extremely sensitive even to trifles, any obligation causes them anger as unacceptable, they stop even reckoning with laws so that no one and nothing has power over them. In a democratic system, under the pretext of freedom, they no longer respect and fear their parents."

In the modern personality structure, consumer aspects associated with hedonism are increasing, and new manifestations of consumer psychology are emerging.



Another aspect of consumerism in the modern personality device is related to gender theories. The idea of gender can be assessed as sexual consumption, the striving to realize one's sexual fantasies by any means, even at the expense of negating natural-biological characteristics. According to the rule of gender theory, the gender identity is not related to biological sex, in other words, the concept of "gender" is not synonymous with the word "gender." The essence of this rule is that the difference between gender and sex is fundamental, since according to this rule, many differences between women and men also have non-biological causes in nature. The concept of gender refers to psychological, cultural, and social differences, while the concept of gender refers only to physical, anatomical, and physiological differences. According to the idea of gender, some people do not possess gender identity, they are considered agenders.

The concept of gender became widespread due to the development of feminist theory and gender studies. It is based on the theory of social constructivism, a number of representatives of which, mainly authors of feminist theories, question the natural origin of differences between people and attribute them to social processes. The concept of gender denies biological sex as predestination and directs it towards the ideology of gender equality.

One of the main themes of lesbian feminism, closely related to gender theory, is the analysis of heterosexuality as an institution. Lesbian feminism seeks the roots of heterosexuality in institutions such as patriarchy, capitalism, and colonialism, defending lesbianism as a result of alienation from these institutions and dissatisfaction with them. Seven main goals of lesbian feminism have been identified: emphasizing a woman's love for a woman, establishing separatist organizations, recognizing the unity of society and ideas, recognizing lesbianism as a choice, considering personal and political concepts as equally powerful, rejecting social hierarchy, and criticizing male dominance.

In modern gender theories, the symbol of the male gender is the spear and shield of Mars, the symbol of the female gender is the Venus mirror, and transgender identity is expressed in the form of a combination of the Venus mirror and the spear and shield of Mars. Analyzing the essence of the philosophy of lesbianism and the symbols of male, female, and transgender identity, one can be convinced that lesbianism is a socialized form of the unconscious "Electric Complex" in Freud's theory. A man has both a spear and a shield, he has a weapon for attack and defense,

a woman is defenseless, therefore it is necessary to combine both qualities, to be transgender. This theory essentially serves as the ideology of transsexuality and same-sex marriages.

Gender theories, recognizing the freedom of gender choice, reject biological sex, promote the idea of free choice of gender and, accordingly, biological sex for children when they grow up, and support lesbianism and homosexuality, same-sex marriages. Such an approach is extremely dangerous for the essence of the educational process of ethnic groups, which involves instilling in children from an early age, according to the characteristics of mentality, methods of behavior corresponding to and specific to their biological sex, which directly threatens national identity, originality, and creates the possibility of social explosions. In essence, the policy of providing women with the same social status as men in society, creating benefits for them, and supporting them by the state and society, as everywhere and now, existed before the idea of gender equality and will remain unchanged.

Another pressing problem facing modern human society, closely related to consumption and its direct consequence, is the problem of social and economic dependency. Researchers emphasize that dependency is a negative-moral characteristic of a character and a corresponding method of behavior, expressed as the conscious desire to abuse the attention, help, and vulnerability of other people and organizations, to live at their expense, without making any efforts to solve their problems. Dependency is the vital ideology of selfishness, a position of recognizing the obligation to support someone, to help a person who does not want to provide for himself. Dependency, as a rule, was concealed under the slogan of mutual assistance, charity, and simple care. In social psychology, the concept of social dependency is being developed. Social dependency means that perfectly healthy people consume without creating anything. This quality manifests itself in childhood, for example, in assigning homework or supervision to someone else, in encroaching on other people's belongings. This quality triggers theft, envy, and other vices.

Modern sociological, pedagogical, and psychological theories are based on the idea that "the child must be understood," on the basis of which the concept of "the child is at the center" has been developed and is being disseminated within the framework of global education, the central concept of which is that any desire of

the child is a law and must be fulfilled without question. It was this concept that became the basis for the formation of a dependent, because a child, accustomed from a young age to the unconditional fulfillment of any of his demands by adults, later turns this rule into his main life position, and when he grows up and adults no longer satisfy his desires, this situation creates dissatisfaction and tension in him, causes his conflicts with adults, moreover, it is no secret that a child who grew up without difficulty in childhood cannot be ready for independent life, he simply becomes a dependent. As the writer and philosopher Fyodor Dostoevsky noted, "Charity corrupts both the giver and the receiver, it does not achieve its goal, it only increases begging." A policy of generosity leads to social dependency. As a result, society completely collapses, it cannot develop and build a self-sufficient state, everyone becomes accustomed to living at someone else's expense. According to the law, a dependent is a disabled citizen who is materially supported by other persons or the state. Minors, persons with disabilities, mentally ill persons, pensioners, students, and others have this status. The state is obliged to ensure the life of citizens who, for various reasons, cannot take care of themselves. For the rest, it is necessary to create conditions for them to find their own work, to provide them with jobs. However, in practice, it is becoming customary for most people, not only low-income people, people with disabilities, but also physically healthy citizens, hundreds of people capable of independently resolving housing and household issues, to turn for help, since adults can satisfy any of their desires from a young age, and when they grow up, they become accustomed to social support and protection.

Another manifestation of consumerism in modern personal devices has become information consumption, a constant hunger, need, and dependence on information. Currently, many researchers are expressing legitimate concern about digitalization, the existence of man in the digital world, and the impact of digitalization on the structure of the human personality, the conscious and subconscious spheres, and cognitive processes.

E. O. Trufanova describes the digital environment, which arose as a result of the development of digital technologies, as the "third nature" inhabited by people, and the "second nature" consists of the world of cultural artifacts. Initially, the digital environment was conceived as a special, "secondary" life, opening parallel to real life and often not intersecting with it. Due to the widespread use and ease of use of



digital technologies, the digital environment subsequently became a mandatory "extension" of the physical, offline environment. The online and offline worlds are becoming increasingly interconnected, a person is no longer only a digital or only a physical person, he has his own image "online" and "offline" in both worlds. Digital connections on social networks are becoming an integral phenomenon of everyday life, and avoiding them is perceived as bad behavior, a poor indicator of social adaptation, and even a crime. As a result of such a merger and "hybridization," the idea of a "digital or internet personality" arose, which is considered a new stage in human evolution. Numerous studies are being conducted on the specific features of the "digital or internet generation."

The main problem of the digital environment for a person is the threat to his personal integrity. Most of the important characteristics inherent in man are based on the idea of man as a whole being. The concept of the individual literally means "indivisible," the indivisible person is considered as a possessor of free will, a subject of law, a participant in political and economic activity. In psychology, the first guarantee of integrity is the concept of the soul, which is considered constant and unchanging, and the second is the being, which ensures any interaction between man and the world and allows people to know each other. Before the advent of teletechnology, it was believed that thanks to the body, a person's place in space was undoubtedly and strictly defined, that a person physically cannot be in two places at the same time or move in space instantly. With the help of technologies capable of transmitting information from a distance almost instantaneously - telegraph, radio, telephone, internet, television, and other means, a person, without leaving the boundaries of his body, has the opportunity to be "almost" at another point in space and communicate with other people physically farther away. The emergence of such technologies has radically changed the sphere of social communications, erased the boundary between distant and close concepts, and united people from different corners of the world in new, previously non-existent ways.

In the digital world, the "diffusion" of man in different environments has acquired new proportions. The main feature of a person's existence in a modern hybrid, online, and offline environment is that he is simultaneously in several "places," which is not simply a sequential transition from one communicative situation to another, but a transition to a new communicative situation, which means being

simultaneously on several pages, a type of parallel switching has emerged. As researchers note, such a situation is characterized by the use of parallel sessions in searching for information on the Internet, opening several windows with different data, and constant exchange between these windows. Similarly, a person can physically sit at home at a computer, simultaneously attending a video conference session, writing in a messenger on a smartphone, and viewing a news feed. Its presence is reflected in fragments on various social networks in the form of texts, images, media files, etc.

Such features of the digital environment create new problems for people. With an increase in the number of contacts and the availability of information, the quality deteriorates, communication and familiarization with information become superficial, and the received information is less recorded in long-term memory. Changes are occurring in how people use their memory, they often prefer not to remember much information at all, relying on the external environment of digital memory instead of memorizing it, believing that it can always be found on the Internet. Thus, cognition has expanded by actively using the resources of the external environment, and memory is internal, entrusted to artificial assistants. This is similar to the B.V. Zeigarnik effect, which explains why a person remembers interrupted actions better than completed ones. According to Kurt Lewin's field theory, access to memory traces is facilitated by maintaining the tension that arises at the beginning of the movement and is not fully released. Searching for information on various networks on the Internet does not strain the mind, and people always believe that it is possible to find the necessary information from any source at any time, therefore the idea that there is no need to strain the mind and memorize information is becoming increasingly firmly established in the consciousness of modern people.

In the current conditions, when the quality of education is a pressing problem, the Zeigarnik effect can explain a lot. In the system of higher and secondary specialized education, most controls are carried out in the form of tests, and schools are also currently introducing weekly test trials to facilitate graduates' adaptation to subsequent educational stages and prepare them for entrance tests. In this process, the learner usually memorizes the answers to the questions, stores information in short-term memory to pass the test, the test is taken, the gestalt is completed, the tension is relieved, and the collected information is forgotten. The learner believes

that the student will be able to find this information again on the Internet when needed.

At the same time, when talking about a person, we have to take into account not only their biological nature and inner world, but also their digital "extensions." This distribution of humans is a key characteristic of homo digitalis. Here, the main focus is on the problem of how a person "distributed" between online and offline environments can maintain their subjectivity, coordinate their activities in different environments, be responsible for their actions, and maintain integrity. In this distribution, it is becoming increasingly difficult to maintain control over various realities.

The lack of face-to-face communication leads to the disruption of mutual relations. A person in digital interaction loses a sense of reality and perceives the person they are communicating with in the digital environment as a digital entity, behind which there is no real body. Erich Fromm described how physical distance leads to a loss of respect for the other person and their life. He emphasized that military pilots are unlikely to understand that they killed thousands of people when dropping bombs, because they interact only with a machine, not with people. Aircraft crew members are not fully aware of their actions and consequences, do not emotionally interfere in the situation, and are separated from the object of their actions. Similarly, just as people on Earth are not perceived by pilots as humans, in digital relationships there is a set of attributes instead of a person, this digital subject is devoid of human traits, and there is no need to treat it as a person in the full sense of the word. In interaction through computer programs, bots, voice assistants, artificial intelligence systems with a voice interface, etc. break the boundary between a real person and a digital person, patterns of mutual perception. The increase in the number of interactions in the digital environment leads to an increase in aggressiveness, where there is no sense of direct contact with another person, mutual misunderstandings arise, and the level of responsibility for one's own words and virtual actions decreases.

Another negative aspect of digital communication is that, as a rule, a person in the process of interaction does not transmit information and information only with the help of verbal signals, the main content of information and information is its emotional and emotional side, expressed in the expression of the face, eyes, body position, and movements. The form of digital communication is disconnected from



the emotional content of information, information, the transmitted content is distorted, the possibility of misinterpretation and misunderstanding increases. We do not perceive a digital person as a person in the full sense of the word, and we unconsciously structure our behavior as if there is no equal subject on the other side of the screen, only a digital image that cannot demand respect for itself and adherence to moral principles.

This circumstance disrupts the illusion of the human soul as an independent substance, therefore the person, shattered into numbers, periodically returns to his body seeking refuge. Human physical nature has important social significance, it gives us a signal that we are living beings with desires, needs, feelings, and other experiences, and that we are in contact with living beings like ourselves. The nature of being "justifies" a person's existence in the world, determines their ability to interact with the external world and their specific place in space and time. The main existential problems of man are connected with the nature of the body, the body enjoys, suffers, and dies. Homo digitalis is a "distributed and fragmented" personality, which goes beyond the limits of the body and partially loses connection with the values formed in the history of human development, which are the main condition for the existence of the body as the only way to leave the body. However, the loss of connection with values does not mean that all of them lose their significance. Human culture changes, a number of values associated with culture lose their meaning and are replaced by others, but the person himself does not change, he remains a subject of needs, which determine the existence of an unchanging set of basic values. The most important of values is a person's unconditional respect for another person. This is the main evolutionary achievement of humanity, because only thanks to it do people effectively interact with each other and create communities, which in turn contributes to the survival of each individual. The "distribution and fragmentation" of a person in digital and non-digital interactions makes it difficult to see the whole person assembled from these fragments, to establish personal connections necessary to maintain respect for the other. This requires not only the restructuring of social and legal norms that take into account new ways of human participation in social life, but, first of all, the restructuring of human psychological attitudes, the development in each digital person of the ability to see and respect a digital fragment of their existence or another non-digital person.

The digital environment destroys children's personality devices, which are not yet fully formed, and damages their integrity. Following the example of adults, they can simultaneously watch cartoons on television, play games on the phone, talk, write messages, search for information, and get scattered across several pages simultaneously, which subsequently leads to mental and psychological health disorders and associated problems. Due to a life position that has not yet been fully and firmly formed, a child is detached from reality, completely enters the virtual world, and as a result of not being able to accept reality, there are many events that have ended tragically.

According to Abraham Maslow, the first, necessary condition for a person's self-expression is to find a true understanding of themselves. Secondly, striving for humanistic values, acceptance of others, autonomy, sensitivity to beauty, a sense of humor, altruism, and striving to improve humanity. In other words, psychological health allows us to highlight the current psychological aspect of the health problem, which is connected with the mental and moral development of a person and determines his positive attitude towards people and the world. A person's psychological health does not arise spontaneously, but is the result of education and upbringing, the deep interaction of which ensures the mental and socio-moral development of the individual at each stage of ontogenesis. It is precisely the interaction and interdependence of these processes that contribute to the development of a person as a personality. Therefore, the scope of understanding and consideration of the essence of psychological health should include such phenomena as mental health, psychological literacy, and psychological culture of the individual. An indicator of a person's psychological well-being can be considered the moral orientation of their experience of psychological well-being. Maslow emphasizes that one of the most important elements of a person's psychological health is their mental health, mental health is the basis of mental development, which ensures the regulation of behavior and activity in accordance with the conditions of the surrounding reality, continuing uninterrupted throughout a person's entire life, and has its own characteristics in each age period. The optimal period for the development and strengthening of mental health is preschool and primary grades.

As a rule, any educational, upbringing, spiritual-educational, ideological-ideological information is aimed at transforming the structure of consciousness,

placing the necessary content in its structure. Modern man is becoming more dependent on information than knowledge and experience, on ideas disseminated from various sources, an information consumerism based on hunger and thirst for information, and an information dependency based on not straining memory are formed in him. As S. Kara-Murza noted, "Today the mass media has become a tool of ideology, not information. Of all the information he spreads, the most important is the ideas smuggled into our consciousness." Today, all mass media, even artistic television, are becoming a means of information attacks, and today any information, even advertising and commercial information, has become an idea that shapes public consciousness.

At the same time, for the purpose of advertising through the mass media, sometimes under the guise of advertising, for the purpose of direct propaganda, endlessly, with a specific goal, countless pieces of information are being placed in the mass consciousness. This information, sometimes seemingly harmless, is changing people's worldview, lifestyle, stereotypes, attitudes, value orientations, methods of interaction, family and sexual relations, clothing, and eating culture. In this way, forces pursuing specific geopolitical and geo-economic goals are sometimes placing religious, political extremist, and terrorist ideas that serve their purposes under the guise of mass culture and legal-democratic ideas into public consciousness.

To be amazed by the abilities of the emerging and some categories of the "digital, internet generation," to enjoy their achievements, belongs to representatives of fields other than psychology, and psychologists have reason to worry about the fate of the person's device, which is distributed among the links of the digital network. Digitalization, technological advancements, and the introduction of artificial intelligence are irreversible processes, as this is a requirement of the times. Reality itself demands that psychological science reconcile itself with this reality, adapt its research directions to new requirements, and find opportunities for a person to effectively exist in the digital world. Another aspect of psychology's help to people in the digital world should be the search for mechanisms that compensate for the emotional content that cannot be transmitted in the process of digital communication in cooperation with specialists in the field of digital technologies. Scientific, fundamental psychology, returning to its main subject and studying the natural-biological essence of man as a natural science, maintaining the connection

and harmony between various fragments of the fragmented personality structure, conducting serious scientific research and developing substantiated recommendations to ensure the integrity and unity of personality, is one of the most urgent tasks facing modern psychological science.

In the modern world, one of the main topics on the agenda has become the promotion and propaganda of violence and its consequences, violence, harassment and threats against women and children in the family, students in educational institutions, and employees in the process of work, and the fight against it. Another explanation explaining the situation is that according to Freud's teachings, in the early stages of phylogenesis, the self-preservation instinct dominated in humans, there were many threats to their safety in the surrounding environment, it was difficult to find food, and later, when humans found easy ways to find food and acquired effective ways to ensure their safety, the self-preservation instinct was pushed to the background, and procreation became the dominant instinct. Now, in our opinion, there has been a recession in the hierarchy of instincts, modern man has started to worry more about his own safety than about procreation, because in the current era of "mega-risks" and "mega-threats," threats to his biological and social security are growing day by day.

Another factor is that throughout the entire history of human society, from its earliest forms, humanity has been fighting for the elimination of all forms of violence: personal, family, interethnic, interreligious, and interstate. No one, no social structure or state has the right to commit violence, exert pressure, or threaten the use of force against other persons, social structures, or states, this is the highest value formed by humanity, because any form of violence is an encroachment on rights and freedoms.

But there is one aspect to this problem that deserves attention. If the essence of interethnic, interreligious, and international interstate violence has the same meaning for everyone, then interpersonal and family relations will always have an ethnic character, therefore, for some ethnic cultures, such types of relations, interpreted as violence, are interpreted differently in each nation. Giving universal meaning to the forms of violence at the personal and family levels turns it into a threat to the security of national identity.

In psychology, there is a concept of "expectation factor," according to which a person who has negative or positive information or information about someone



expects behavior corresponding to their perception pattern model from that person, or accepts their behavior adequately according to their perception pattern model. Due to countless promotions and agitation, a wife develops an attitude to expect violence from her husband, a child from their parents, a student from their teacher, or to perceive their attitude as violence. As a result, the number of divorces increases, and it becomes customary for students to be rude to teachers, raise their hands against them, and take their parents to court.

Another negative consequence of this factor is the formation in the personality of a consumer of attitudes in the form of special attention and care for themselves, strengthening in the personality from a young age the idea of their absolute inviolability. Finally, the fight against any form of violence denies upbringing as a means of forcibly teaching the individual to comply with values, norms, restrictions, prohibitions, and behavioral standards that have long been formed in society and are the only guarantee of stability, because upbringing, unlike voluntary education, is a process of coercion. We will discuss this separately below.

The crisis of consumerism and values. Representatives of humanistic psychology, analyzing the 60s of human history, noted the main aspects of public consciousness, manifested in the crisis of values in the social consciousness of young people, the dominance of pessimistic attitudes, the reassessment of traditional values, the loss of trust in the state, power, and social institutions, and the refusal to achieve success. During this period, the destruction of the traditional value system and the pragmatization of life in consumer society, the dominance of the principle of utility, on the one hand, caused conflicts between a person's desire for love, sincerity, and deep human relationships, and on the other hand, the impossibility of establishing these relationships.

During this period, legends about children with special characteristics began to appear in America, educators, teachers, as well as parents began to complain that their children behaved differently than usual, that their attitude towards adults did not correspond to any norms of behavior, that, according to educators, children could not be controlled at all, that they did not take into account the opinion of adults, that they behaved as they wished. They could fearlessly tell the teacher in the face that they were "learning incorrectly," and they either completely ignored the teacher's reprimand or, worse, made it a habit to curse rudely. In short, children became increasingly free in their will, thoughts, and actions. To explain the



"extraordinary" behavior of such children, the term "indigo" was used, which intensified the myths about children with supposedly high levels of intelligence, extraordinary sensitivity, and telepathic traits.

A number of harmful recommendations for raising such children have also been developed: treat Indigo children with respect, help them make independent decisions regarding discipline, give them the opportunity to make free decisions in any situation, never demean their self-esteem, never tell them who they are now and who they will be in the future, they know better than you who they will be in the future, listen to them, they are truly wise, they know the truth that you don't know, respect them as you respect your parents and loved ones.

Human society has not yet been able to rid itself of the distrust in the state, power, and social institutions observed in the 60s of the last century, the feeling of the dominance of the principle of usefulness and hedonism, the impossibility of establishing love, sincerity, and deep human relationships, and at the same time, this pessimistic feeling is intensifying and spreading.

Humanistic psychology was unsuccessful in its attempts to explain the above-mentioned negative characteristics of social consciousness; on the contrary, the idea of recognizing the uniqueness, integrity, uniqueness of a person, the indetermination of their behavior by social factors, their autonomy, and self-determination later became the ideology of movements such as hippies and youth subcultures in the form of alienation from society, individualism, disrespect for values, and denial of authority.

Distrust in the state, power, and social institutions, the prevalence of the principle of utility, the transformation of profit and wealth into dominant motives of personal behavior, the impossibility of establishing love, sincerity, and deep human relationships, and a sense of indifference to the concept of Homeland are spreading throughout the world in the process of globalization in the form of pseudo-democratic, universal values using various methods and means. Due to such a pessimistic mood and interest in profit and wealth, the desire for science and finding one's place in society, the feeling of patriotism, is weakening among children and youth.

Undoubtedly, the value system plays the role of determining a person's various practical attitudes towards everyday objects, surrounding objects and phenomena in objective and social reality. Values are manifested in public consciousness in the



form of customs, traditions, rituals, traditions, and principles; it is these factors that ensure the transmission of heredity and stereotypes between generations. The direction of firm values of the individual is the formation of the basic life principles of a person, their interests, actions, intentions, worldview and moral orientation of methods of building interpersonal relations, which serve as the basis of a firm life civic position in the individual.

In various psychological theories, it is emphasized that compulsion in human interaction with society and culture leads to conflicts, such conflicts threaten people's psychological health and cause psychosomatic diseases. In psychoanalysis, the terms culture and society are considered equivalent. In his broad definition of human culture, Freud indicates that human culture encompasses all knowledge and methods acquired by people to dominate the forces of nature, achieve prosperity, or satisfy their needs, and at the same time it includes social institutions that regulate relations between people and distribute blessings. However, it should be taken into account that destructive, antisocial, and anti-cultural traditions have always persisted in all people, and such aspirations are so strong in most people that they distinguish the behavior of such people from others. If a person abandons their inclinations for the benefit of culture and society, this becomes a heavy burden on their psyche. Humans, whether they like it or not, are forced to choose the second path, to give up their inclinations at the expense of culture and society. Freud writes about this: "Therefore, any culture must be built at the expense of abandoning obligations and inclinations, and in its understanding, it becomes clear that the center of gravity is shifted from material goods to the psyche. The crucial question is how to alleviate the burden of the sacrifices that people make at the expense of abandoning their desires, how to convince them of the necessity of such a sacrifice, and how to reward them for the sacrifices they make." It is precisely this important task, that is, the task of rewarding people for renouncing their inclinations and voluntarily submitting to the requirements of society and culture, that is, education, organized on the basis of the principles of religion, culture, and the ideology of the state and society, performs.

Erich Fromm, the author of "Escape from Freedom," put forward the idea that a person's desire to satisfy the need for identity, self-awareness, and at the same time effective cooperation with society leads to internal conflicts, the elimination of which serves as a driving force not only for the development of a specific person,



but also for the development of society. Analyzing the direction of development of modern civilization, he came to the conclusion that the main contradiction of human existence is the human striving for freedom, independence, liberation from the control of society and culture, and at the same time the need for communication with other people and society. For many people, overcoming this contradiction is considered a heavy burden - the renunciation of freedom. Such a negative manifestation of abandoning freedom manifests itself either in submitting to the will of others or in subordinating others to one's own will. A form of positive competition in escaping freedom is love and labor, which are formed in the process of upbringing, in which a person achieves freedom through activity. Therefore, the importance of upbringing is not limited to ensuring the stability of the socio-spiritual environment in society; strong upbringing also serves as a factor in the psychological well-being of each individual, ensuring psychological well-being in the form of conscious renunciation of one's inclinations based on the requirements of society and culture.

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