

THE EMERGENCE, FUNCTIONS AND INTERPRETATION OF POPULAR CULTURE AS AN IDEOLOGICAL PSEUDONYM

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Abstract. *It is no secret that among the global problems of today there are certain information influences that are invisible to the eye, seeming simple, seeming to be of no value, and that, in fact, conquer the human mind, without realizing it, are able to influence his ideology on his psyche, to show a special alien image in a person, striking The circumstances in which this is presented as a culture of the masses are called "mass culture" in quotation marks by psychologists, sociologists, culturologist's and philosophers. In this article, opinions and reflections on the emergence of popular culture, its functions and the threat as an ideological threat are addressed.*

Keywords: *popular culture, ideological threat, functions, global problem, man, mind, psyche, ideological emptiness, culture.*

ВОЗНИКНОВЕНИЕ, ФУНКЦИИ И ТРАКТОВКА МАССОВОЙ КУЛЬТУРЫ КАК ИДЕОЛОГИЧЕСКОГО ПСЕВДОНИМА

Аннотация. *Не секрет, что среди глобальных проблем современности есть определенные информационные воздействия, невидимые глазу, кажущиеся простыми, кажущимися бесполезными, а на самом деле покоряющие человеческий разум, сами того не осознавая, способные воздействовать на его психику своей идеологией, проявлять в человеке особый чуждый образ, бросающийся в глаза. Обстоятельства, в которых это представляется как культура масс, психологи, социологи, культурологи и философы называют в кавычках «массовой культурой». В данной статье рассматриваются мнения и размышления о возникновении массовой культуры, ее функциях и угрозе как идеологической угрозе.*

Ключевые слова: *массовая культура, идеологическая угроза, функции, глобальная проблема, человек, разум, психика, идеологическая пустота, культура.*

INTRODUCTION

Mass culture is said to be a set of ideas, points of view, instructions, meme's, images and other social phenomena that are part of the mainstream of a given culture. Since the middle of the 20th century, mass culture began to be strongly influenced by the media. Popular culture is often seen as being given simplified and irrelevant themes to please the wider population. As a result, popular culture is criticized by the dinist's and counter-miners as superficial, consumerist, sensualist and corrupt. According to experts (philosophers and sociologist scientists), the concept of "Pop (mass) culture", for the fact that the scientific concept of "anticultura" ("inhumanity") has not yet been formed in science, is being used from helplessness. Because, "mass culture", in fact, is synonymous with uncivilized, that is, with spirituality and immorality. "Mass culture" therefore, first of all, denies it, fighting against classical culture, art, its wealth with a tooth-nail, which is the flag bearer of high talent and immortal spiritual and moral ideas.

MATERIALS AND METHODS

A truly safe society is a society in which the absolute majority of people consciously and purposefully adhere to generally accepted norms of life activity, that is, they are civilized, and the number of offenders is much less. Such a society can hardly be called civilized or safe if the number of violators begins to exceed the permissible level. In this sense, archaic traditional societies, the percentage of marginalized population is much higher and, accordingly, much safer than industrial and post-industrial societies, where security can be allowed, and generally accepted andase's (at least, the percentage of personal and property security of citizens) is lower, and the behavior of most of their members can be foreseen. To accomplish these tasks, all branches of (broad-meaning) culture are: education, art, religion, science, mass

Thus, it is obvious that the work of solving the issue of combating ideological aggression is also involved in the work of the entire state, including cultural policies that coordinate the strength and energy of all institutions for the socialization of a person and the development of his internal culture. Culture, which is a normative phenomenon, no matter how strange it may sound, is a psychological analogue of law enforcement agencies. However, he does not work by force, but by moral approval and support, or by a method of condemning or not accepting violators. This is a "guardian of order" in the psychological structure of each person, the more decisively and uncompromisingly he performs his task, the higher the individual shows himself (within the norms of his ethnic and stratified culture) as cultured. Even a society composed of these individuals, accordingly, will be much more stable and safer.

RESULTS

Ideology was a very important socio-political phenomenon not only today, but also at all times, united any society and encouraged the implementation of healthy and noble intentions, served as a spiritual and moral basis for achieving the set goals. However, the importance of ideology is especially great at the moment when we are building a new state, a new society. There is no doubt that in the system of socio-political relations, human consciousness and thinking acquire their own and, at the same time, completely new significance. What does this find expression in? First of all, it should be noted that the relationship between the individual and the state, the individual and society acquires a completely new content and form, a new quality is based on new principles. In other words, these should be relationships that meet the essence of new values and democratic principles, our way of life and thinking, the requirements of a just society that we want to build. In fact, allowing no emptiness, especially in the field of ideology.

The fact that emptiness cannot be allowed in the field of ideology has now been realized by many members of our society. However, the ideological gap formed after the collapse of the USSR began to be filled with very different ideas and flows throughout the not very large history of independent states in Central Asia. In an era where all the attention was focused on the pressing problems of the economy and management, in order to preserve the values of National Liberation, which was achieved with great hard work, there was not much opportunity for many to think about a long-term state ideology or a national idea. However, by today it has become clear that the emergence of an ideological gap and the long existence of this gap lead to the acquisition of an ideological space that has become empty after the end of the communist ideology of alien ideas, completely contrary to our dreams and aspirations. The fact that there are forces on the territory of Central Asia that seek to take advantage of the fact that a temporary ideological gap has arisen is a fact that does not require debate. The interests of such destructive forces are obvious and understandable. The main reasons for their serious interest in Central Asia

and Uzbekistan were considered in detail in the previous chapter. This interest was caused, first of all, by the fact that our country is rich in natural resources, located in a very favorable area from a geopolitical point of view. Therefore, it is absolutely understandable that some centers of ideology strive to instill in the minds of our people the mechanisms of ideological influence, and then judge over us with their help.

It has become clear that these forces do not spare anything to achieve their goals today, that although they have considerable funds and modern weapons, their main and most impressive weapon is, nevertheless, a destructive ideology that does not correspond to our national values, and therefore poisons the hearts and minds of young people who need to press our place early-one day. Take, for example, the threat of religious extremism, the ideas of which were unexpectedly accepted by a certain part of the youth. This phenomenon happened not because our young people are prone to extremism, but because their consciousness was formed in the conditions of an ideological gap, which did not have any clearly thought-out program in the country to combat ideological oppression, which did not become the need to have such a program that would help the younger generation get rid of mistakes made.

DISCUSSION

The development of culture and the improvement of social relations are processes that are inextricably linked with each other. At this point, it is advisable to briefly reflect on the peculiarities of cultural and social development. As previously noted, samples of culture are created by the broad masses of people not in a mechanical way, but by the most advanced people, intellectuals, people of science operating in various spheres of social life, while the main majority of society is drawn to the process of mastering and socializing advanced samples of culture.

Thus, at the present stage of the social and political development of our country, the need to form its own ideology has become obvious to everyone. Because for the Prevention of any disease, it is necessary, first of all, to form immunity to this disease in the human body. Therefore, today, when there are serious threats to our security, we should focus all our attention on the formation of ideological immunity in our society. "As ideological immunity, we say the ability of people, including young people, to fight destructive, destructive ideas that will be at the forefront of the development of our society," writes The Philosopher F.Primova-the formation of such ideological immunity in the minds of young people is an important issue in the idea. The role and role of the family in the implementation of this task is incomparable. The struggle for the human mind and soul has become the main goal of various ideologies of the present day, because in order for a particular idea to literally be an idea, it is imperative that people occupy their minds, or rather, take a place in their hearts. A perfect human body is necessarily endowed with ideological immunity, which has a powerful power. This requires the following to be done:

1. although many characteristics of a person are innate, in his soul there is always the formation of ideological immunity, its invasion - stage development;
2. carrying out the upbringing process according to the age, nationality, race and religion of people, taking into account the fact that ideological immunity will have its own characteristic for each generation;
3. it should not be forgotten that ideological immunity can be ensured only when the immune system is formed. The ideological immune system includes: secular and religious knowledge; values that are formed on the basis of secular, scientific, progressive knowledge. But the

system of knowledge and values itself cannot fully express the essence of ideological immunity.

CONCLUSIONS

In conclusion, the negative vices of popular culture are not always clearly manifested. But issues that seem to be petty potions can leave a deep negative imprint on the upbringing of the future generation. The main focus in this regard is the preservation of national values and the education of the younger generation on the example of ancestors, and the most effective way to combat destructive mass culture is the formation of stable ideological immunity in our individuals. Ideology was a very important socio-political phenomenon not only today, but also at all times, united any society and encouraged the implementation of healthy and noble intentions, served as a spiritual and moral basis for achieving the set goals.

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