FACTORS OF DEVELOPMENT OF YOUNG PEOPLE'S CULTURAL THINKING AND INFORMATION CULTURE IN THE CONTEXT OF VIRTUAL REALITY AND MODELING TECHNOLOGIES

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Annotation: This article reveals the national and universal significance of increasing the cultural and cognitive abilities of the youth of New Uzbekistan in the era of virtualization, the significance of the humanistic worldview in improving the virtualization of reality and modeling technologies. The article also discusses the nature of information, in particular virtual information, electronic media. There is a systematic analysis of the importance of electronic media and its impact on the minds of young people. The article is based on the need to protect youth from the danger of virtual information. The purpose of this article is to review the literature on youth spirituality on social media and identify key themes that emerge from this research.

Keywords: virtuality, information, internet, virtual information, electronic media, information space, threat, youth, youth consciousness, global, globalization, ideological immunity.

Today, social networks have become an important part of the lives of young people. Therefore, understanding young people's engagement with spirituality on social media is a topic of growing interest. Spirituality, defined as “the search for the sacred,” is an important aspect of the human experience associated with well-being, purpose, and meaning. Today, the development of electronic media and information communications is changing all the main parameters of international security. If earlier the concept of security depended on factors such as the balance

of military forces, the level of conflicts and the threat of world war, including the cessation of the arms race, now the fight against “non-traditional” threats has come to the fore. forward. That is, they are replaced by the analysis of information and ideological flows. Among them, the identification and timely exposure of phantoms of aggressive destructive information and ideas has become an important element of state policy in the field of education. This increasingly reinforces the issue of effective use of the capabilities of electronic media in the fight in this area. In this sense, the following comments by President Shavkat Mirziyoyev are especially noteworthy: “Today, without the widespread development of information and communication technologies and the Internet system, it is impossible to talk about the modernization and renewal of our country, achieving sustainable development”[1].

Youth spirituality on social media is a multifaceted and evolving topic that requires ongoing research and attention. The themes discussed in this study highlight the potential benefits and challenges of young people's access to social media as it relates to their spiritual development. It is important for educators, parents, and researchers to understand these topics and promote positive moral growth in young people's social media use. The themes identified in this review highlight the complex and dynamic relationship between social media and youth spiritual development. Social media can offer opportunities for communication, self-expression, learning, exploration, authenticity, community participation and more. However, they also raise issues of privacy, security and mental health. Understanding and addressing these issues is important for researchers, practitioners, and educators to promote positive moral development among youth on social media.

Currently, most young people spend their free time, even while in educational institutions, in the “virtual space”. In 2012, there were more than 9,000 sites promoting simple methods of suicide, and more than 4,000 sites with erotic content. Although almost half of computer games promote violence and evil, children and adolescents remain completely dependent on their influence. International experts

have found that 38 percent of children around the world regularly visit nationalist web pages [2]. Moreover, according to Euronews, a youth movement associated with xenophobia and radicalism has begun to revive even in the Scandinavian countries.

Therefore, such unpleasant situations in the world of conflict of ideologies require scientific understanding of a new non-traditional problem - a new era of strengthening an independent position against aggressive ideologies, a clear expression of the role of electronic media in resolving issues of a geopolitical nature. Therefore, to this day, the same ideological influence and pressure can change the basic geopolitical potential of the state - the national mentality, culture, morality and beliefs of people, an independent position. All this lies in whether we can effectively use the political functions of electronic media to protect our national interests in the virtual information space, in particular, how the rapid development of electronic mass communications continues to manipulate human consciousness, whether we were able to have a clear scientific-political, historical- philosophical interpretation of competition in the information world makes the issues relevant to us.

The processes of modernization of the state and society in Uzbekistan require completely new approaches to the development of mass communications. Because for the state and society, only the development of electronic information communications can create great opportunities as the main support of political-ideological, spiritual and spiritual communication. In addition, it is clear that most of the modern research on the problem of electronic media and youth is reflected in connection with the mentality of youth and its national-spiritual intellectual potential. Currently, the future of any country, its security and political stability are largely determined by these issues. Because the perspective of a nation is reflected in the worldview of the youth, who can understand and understand the demands of the intensity of globalization. That is, the socio-scientific environment, formed through media institutions, is under the direct influence of these processes.

It is known that in 2011-2013, most of the world's media reported on the destructive and aggressive behavior of youth in some countries of the Arab world. In particular, along with this information, it was noted with regret that the leaders of these countries allowed laxity in the education of youth.

In the psychology of the world's youth, normal family, child-parent relationships, the culture of reading books, attitudes towards religious and national values have become colder, and tendencies of alienation have intensified. The revolution of electronic mass communications has entered the consciousness of young people with enormous force. Because of virtual life, for example, in South Korea, according to data from five or six years ago, hundreds of thousands of young people have stopped communicating with their parents.

Today it should be noted that inclinations towards cannibalism, occultism, sadism and suicide have become a common reality among some young people in most countries. Such political and spiritual tension is largely caused by the situation in those countries where the current era of absolute freedom has intensified the moral crisis in the worldview of young people.

The seriousness of the issue lies in the fact that youth worldview research in the last decade has paid more attention to the threat of religious fundamentalist views among youth to global development. However, most studies focus more on social problems such as religious extremism, youth crime, drug addiction and rising unemployment[3]. While focusing on the analysis of democracy and spirituality, youth and politics, we did not even imagine that, on the other hand, disturbing news would appear, such as nationalism, racism, the flaunting of same-sex marriage and the terrorization of civilians.

Of course, at the present stage, when intensive globalization is increasingly demonstrating its power, this reality has acquired a contradictory aspect. It is this situation that should ensure the formation of new modern skills in analyzing electronic media, which are becoming more and more relevant every day:

globalization and the carelessness of young people in their worldview, rejection of national and religious values, and looking for ways to solve them.

Attempts by some destructive external forces to change national thinking are becoming a global threat. Spiritual and cultural problems in the information space are not abstract and theoretical, but acquire a far-sighted geopolitical essence. Gradually, information technologies capable of controlling the masses are acquiring an aggressive scope, from the inside to the realization of the core of the spiritual world of civilizations.

In an environment where such competition in the world of information and ideology has intensified, the purpose of conducting ideological education through electronic means is that it should mean instilling and strengthening an independent position against aggressive ideologies in conjunction with the education system. In particular, through electronic communications - television, radio, Internet, opinions against opinions, ideas against ideas, the ability to set a clear goal, respect for historical memory, living with faith in one's own strength, responding to the reform process, knowing customs, traditions, the goal should be counteracting existing threats by understanding man as the highest value. In particular, in the national virtual information space the concepts of noble, ideal ideas, consciousness, creativity, social activity, national progress, understanding of the essence of globalization, and understanding of new reforms find their expression.

By increasing the volume of social and humanitarian (such as "Ethics", "Aesthetics", "National Idea", "Fundamentals of Spirituality") subjects in the system of higher and secondary specialized education, it is advisable to further strengthen these qualities and turn them into a criterion for life. In educational institutions where educational activities are carried out correctly, students should have independent thinking, self-confidence, active participation in reforms, preservation of customs and traditions, respect for rich history, loyalty to noble ideas, the ability to contrast enlightenment with foreign ideas, awareness, creativity , a manifestation of spiritual superiority, the qualities of fighting ideological threats,

knowledge of the negative sides of globalization, and maintaining peace in the country are manifested. That is, the formation and management of a strong civil society, based on the need to find effective methods and methods of activity in the field of ideology, based on the standards of the present time, such as the management of political, legal, organizational, economic and socio-psychological information systems of electronic media are interconnected with each other and require further expansion of interconnected capabilities. Certain scientific views on the classification of the main differences between the press and electronic communications will also help clarify the issue [4]. That is, although the press is inferior to other industries in its operational and emotional nature, it is superior in analytical terms. This has a genuine and profound impact on the minds of students. Television and radio information, if it quickly attracts attention, is quickly forgotten. Information on the Internet is presented through websites that are frequently updated by a large number of people, who are prepared by journalists and disseminate socially significant information to the population.

It is known that the need for mass communication in political systems is directly related to the life of society, and the modern revolution of information technology has a significant impact on the dynamics of the capabilities of the media. That is, democratization will undergo serious tests over the course of several decades and will remain a process directly related to the political mentality of the people, the nation, including the socio-political position, intellectual potential and professional skills of the media institutions existing in this society. The relevance of ensuring information security related to the worldview of young people is determined by these circumstances.

Taking into account the above opinions, a joint comprehensive study of the stated problems by representatives of the humanities - philosophers, sociologists, psychologists, teachers, cultural experts, the development of appropriate scientific conclusions and solutions not only by young people, but also by other categories of

our society, the stability of our country as a whole, in particular, this would serve to ensure information security.

Another important factor when studying the impact of virtuality on spirituality is the potential impact on the development of a sense of community and social connections. While virtual platforms can facilitate connections between people from different cultures and geographies, it is important to ensure that these connections are meaningful and effective.

To achieve this goal, virtual environments must be designed to facilitate genuine and meaningful interactions between users, rather than providing a platform for self-promotion or superficial connections. This may include using gaming strategies to encourage cooperation and mutual support, or creating virtual communities that prioritize social interaction and collective responsibility.

Thus, the influence of virtuality on spirituality is complex and multifaceted. By examining the historical roots of virtuality, understanding the key features of virtuality, and considering the ethical and social implications associated with its use, we can strive to ensure that virtual technologies are used in ways that promote spiritual growth, well-being, and social development. development. By creating purposeful virtual environments that prioritize authentic connection and community, we can support young people on their spiritual journeys and help them develop empathy, compassion and moral responsibility.

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