



TOJIBOEVA KHILOLAKHON MAKHMUTOVNA

**STRATEGIES FOR THE FORMATION OF
CULTURAL IMMUNITY IN ADOLESCENTS
BASED ON THE GENDER APPROACH**

**CULTURAL
IMMUNITY**



India –2022

Monograph. <https://novateurpublication.com>



TOJIBOEVA KHILOLAKHON MAKHMUTOVNA

**STRATEGIES FOR THE FORMATION OF
CULTURAL IMMUNITY IN ADOLESCENTS
BASED ON THE GENDER APPROACH**

India - 2022

ISBN: 978-5-392-15501-9

УДC 378. 371

BBC 74. 03.

Tojiboeva Kh.M., Strategies for the formation of cultural immunity in adolescents based on the gender approach, Monograph – India, <https://novateurpublication.com>, 2022. – 118 page.

In this monograph, on the basis of the gender approach, the formation of immunity against "popular culture" in adolescent students is based as a socio-pedagogical problem, which shows the development trends of "popular culture" and its behavior in adolescent students. The negative effects are described, the means of instilling "popular culture" into the minds of teenage students are analyzed. Also, based on the gender approach, pedagogical-psychological aspects of the formation of immunity against "mass culture" in adolescent students are highlighted, socio-pedagogical factors that create modern forms of gender culture are researched. The content and means of forming immunity against "popular culture" in adolescent students based on the gender approach, the ways of forming immunity against "popular culture" in adolescent students, based on the gender approach Methods and strategies of forming cultural immunity in students are analyzed.

This monograph serves as a unique program for pedagogic workers, researchers, authors of programs and textbooks, specialists engaged in spiritual and educational education, class leaders.

Responsible Editor: A.A.Ashrafiy, Doctor of Pedagogical Sciences

Reviewers: T.Fomin, Doctor of Pedagogical Sciences

© <https://novateurpublication.com/>

BEGINNING OF THE WORD

In the world, on the basis of the gender approach, the formation of cultural immunity in adolescents, the need for self-awareness, acquisition of national and spiritual values as a means of preventing crime, suicide and deviation from social norms among them it is important to ensure the successful socialization of young students. In the Declaration of Development until 2030, adopted at the World Education Forum held in Incheon, South Korea, "rapid development of the skills of distinguishing and mastering gender roles among adolescent students, cultural formation of immunity"¹ is noted. On this basis, the use of certain strategies in pedagogical situations that serve to form immunity against "mass culture" in adolescent students, to imitate life situations in order to form cultural immunity of students, to develop their intellectual abilities, to ensure their gender socialization, the pedagogue (class Systematic work is being carried out on the training of leaders.

In world educational and research institutions, on the basis of the gender approach, the formation of immunity against "popular culture" in adolescent students, their effective preparation for mastering social roles, class leaders , school psychologists and parents scientific researches are being carried out on the formation of cultural immunity in adolescents, supporting the positive behavior of adolescents, helping them to organize measures related to the formation of cultural immunity in a systematic way. At the same time, special attention is paid to scientific researches on the individual-oriented education of adolescent students, the formation of their cultural immunity based on individual and differential approaches, the reform of pedagogical processes organized in the classroom and outside the classroom, and the improvement of the activities of pedagogues in this regard. attention is being paid.

Effective use of the pedagogical heritage created by our ancestors in the formation of cultural immunity in adolescent students based on the gender approach in general secondary education schools of our republic, theoretical and practical methods of expanding his personal capabilities, developing him intellectually,

¹https://unesdoc.unesco.org/ark:/48223/pf0000233137_rus

spiritually and morally. It is required to create a system of researching the directions, using didactic tools, methods and methods. The legal-normative basis of improvement was created on the basis of the requirements of the globalization period and the international advanced trends of the organization of types and different forms of education. In the Strategy of Actions for the further development of the Republic of Uzbekistan, priorities such as "...raising physically healthy, mentally and intellectually developed, independent-thinking, determined life-oriented young people, loyal to the Motherland ..." ¹ were defined. As a result, in our republic, on the basis of the gender approach, the formation of immunity against "mass culture" among the students of the adolescent age, the identification of socio-pedagogical possibilities of "mass culture" in the educational system, the improvement of the pedagogical mechanisms based on diagnosis and correction; fight against the negative consequences of "popular culture"; systematization of "popular culture" as a set of universally consumed elements of culture; Wide opportunities were created to develop the influence mechanisms of "mass culture" on ideology and economy.

Research on the formation of cultural immunity in adolescents based on the gender approach is carried out by the world's leading scientific centers and higher education institutions, including Princeton University (USA), Association for Educational Communications and Technology - AECT (USA), Rheinische Friedrich-Wilhelms-Universität Bonn (Germany), Centers of gender excellence (Switzerland); Seoul National University, Puchong University, Yonsei University, Sungkyunkwan University, Pohang University of Science and Technology, Pusan National University, Chonbuk National University (South Korea), Miyagi Pedagogical University (Japan), Academy of Education (Russia), Uzbekistan It is conducted at the Scientific Research Institute of Pedagogical Sciences (Uzbekistan) .

The following scientific results have been obtained regarding the identification of "mass culture" and its effective mechanisms: a pedagogical system of forming socio-emotional culture in students has been developed (Pohang University of

¹Decree of the President of the Republic of Uzbekistan "On the strategy of actions for further development of the Republic of Uzbekistan". // Towards rapid development and renewal based on the action strategy. - T.: Publishing house named after Gafur Ghulam, 2017. - P.70-71.

Science and Technology - South Korea); the didactic basis of forming an objective point of view in relation to "mass culture" in a person is created (Belfield Pedagogical University) ; a pedagogical-psychological training system was created that optimizes the application of spiritual and moral knowledge in various educational situations (Centre of increasing to pedagogical qualification on the basis of Manchesters university); Project-constructive technologies of formation and development of fighting skills against "mass culture" were developed (Chonbuk National University - South Korea); The influence of "mass culture" on the formation of individual spirituality was determined based on neurolinguistic programming technology (Miyagi Pedagogical University); The influence mechanisms of "mass culture" on ideology and economy have been developed (Russian Academy of Education); a pedagogical system for determining the socio-pedagogical possibilities and effectiveness of "mass culture" in the educational system has been developed (Research Institute of Pedagogical Sciences of Uzbekistan) .

As a result of the emergence and development of "popular culture" in the world's leading higher education institutions, as a result of attempts to interpret it as a cultural phenomenon, research is being conducted in the following priority areas: determining the socio-pedagogical possibilities of "popular culture" in the educational system, improvement of pedagogical mechanisms based on diagnosis and correction; fight against the negative consequences of "popular culture"; systematization of "popular culture" as a set of universally consumed elements of culture; development of influence mechanisms of "mass culture" on ideology and economy; interpretation of "mass culture" as new mechanisms of socialization of a person, control of a person's consciousness, a new system of manipulation of his interests and interests, and modeling of this process.

Based on the results of the research conducted by our republican and foreign scientists and the analysis of scientific and pedagogical literature, it can be said that a number of scientific studies on the general culture of the individual, the formation and development of the skills of struggle against "mass culture" in students and young people. carried out. In these scientific studies, a pedagogical system of forming

socio-emotional culture in students was developed; didactic foundations for training immunity against "mass culture" in a person are created; some aspects of the formation of cultural competences in the subjects of the continuous education process have been determined.

Although scientific work has been carried out by scientists in various fields on the formation of the skills of resistance against "popular culture" in adolescent students, but based on the gender approach, adolescent students' resistance to "popular culture" The fact that there is still a need to identify strategies for the formation of immunity and to develop mechanisms for its implementation became the basis for determining the scientific-practical and pedagogical significance of our research work, choosing the direction and topic.

SECTION ONE
THE PROCESS OF FORMING IMMUNITY AGAINST POPULAR
CULTURE IN ADOLESCENT STUDENTS ON THE BASE OF GENDER
APPROACH
THEORETICAL BASICS

§ 1.1. Formation of immunity against "popular culture" in adolescent students on the basis of gender approach - as a socio-pedagogical problem

Culture is widely manifested in many areas of social life. It affects a person's behavior in relation to gender characteristics. Gender relations are a component of culture because they are related to the life of society.

Culture is a Latin word that means personality formation, education, development, appreciation, and is used in different languages, in different situations and contexts. The concept of culture is a broad concept in which many phenomena characteristic of human history are expressed.

To date, experts have not been able to create a complete description of the cultural phenomenon. The main reason for this is its cheerfulness. American cultural scientists Alfred Kroeber and Clyde Kluckhohn¹ collected descriptions of culture from published sources over a period of nearly 100 years and tried to define it.

P.S.Gurevich², culture is a phenomenon that expresses the depth and immeasurable nature of a person's lifestyle. Culture is as diverse as other human activities. That is why every specialist tried to open some side of culture.

The concept of culture is studied not only by cultural scientists, but also by philosophers, psychologists, sociologists, historians, ethnographers and pedagogues. Specialists in each field study culture using methods and techniques specific to their field.

¹Kroeber A., Kluckhohn Cl. Culture. A Critical Review of Concepts and Definitions. — New York, 1952.

²Gurevich, P. S. Culturology: uchebnik / P. S. Gurevich. - Moscow: Yuniti, 2015. - 327 p.

Today, the concepts of gender and sex are also differentiated in science. The concept of gender is used to distinguish the anatomical and physiological characteristics of a person. From this point of view, all human beings represent separate genders as male and female. It should be emphasized that from a biological point of view, the sexes have more in common than they differ. Height, height, and body weight are more characteristic of men.

The main difference between men and women is manifested in the roles they play in production. Today, gender is one of the main concepts in pedagogy such as psychology and sociology. The concept of gender entered science from the English language, and from a grammatical point of view, it corresponds to the category of gender, species. This term was used to distinguish the concept of social, biological sex. In addition to biological differences, there are also social roles for men and women. These differences are also evident in behavior and emotions. The concept of gender is used to express social relations.

Men and women not only differ in their anatomical features, but they also perform social roles that correspond to gender characteristics. The biological differences between women and men are not important, the cultural and social attitudes provided by the society to these differences are important. Three groups of characteristics are important for clarifying the description of gender: biological affiliation, gender role stereotypes, and norms of behavior and interaction that men and women follow based on societal demands.

According to A.V.Krillina, gender is a product of the development of society and culture, and it is a concept of a traditional nature, fixed by institutional and convention¹.

Gender, like all cultural and social phenomena, has a process-changing character in relation to time. For the humanities, gender serves as a general scientific category. That is why the principles of gender approach are equally applied in

¹Kirilina A.V. Gender studies in linguistics and communication theory. - M.: ROSSPEN, 2004. - 252 p. - Bibliography: p. 234-251.

pedagogy as well as in all humanitarian fields. However, gender principles apply in connection with specific aspects and methods of pedagogy¹.

Therefore, the similarities and differences between men and women are the main subject of gender studies. These ideas are expressed in masculinity and feminist theory. Researchers evaluate these arguments as a product of social consciousness.

Approached from this perspective, gender studies examines specific perceptions and interpersonal relationships. Belonging to a certain form and stereotypes specific to a personal expressive model, behavior and assessment of a person, constructions representing belonging to a certain gender are important from the point of view of enriching the views of a person about gender.

Perceptions of gender types belonging to a particular society are specific to a specific historical period. Gender stereotypes are formed in the process of socialization, starting from a person's youth. Cultural norms of behavior, interpersonal cultural relations, traditions and environment have a special influence on this. As a product of socialization, the skills of mastering particular social roles are manifested. As a factor of socialization at different stages, clothes, verbal appeals, parents' demands, toys, examples of folklore and written fiction, radio, television, cinema, school education, opinions of peers and classmates, information on social networks can be displayed.

Gender is divided into masculinity and feminism roles. Gender roles are an indicator of the individuality of women and men. The manifestation of gender roles in different periods and cultures shows that it is a product of culture.

Hovsted stated ²that differences in gender roles are manifested in different cultures through the differentiation of gender roles, which are expressed through masculinist and feminist levels in a particular culture. Individuals in a masculinist culture have high achievement motivation. They see the meaning of life in doing many things, always being busy. People belonging to feminist culture are more busy with

¹Kirilina A. V. Gender aspects of mass communication // Gender as an intrigue of knowledge: Sat. Art. M., 2000. S. 47–80.

²Hofstede G. Masculinity and Femininity: The taboo dimension of national cultures, 1998. SAGE Publications Inc. 238p.

family life and want to achieve equality in their roles. This can be seen in the case of citizens of countries such as Denmark, Finland, Norway, and Sweden.

According to Hovsted, masculinity is an attribute of national culture, which represents the level of social values characterized by persistence (confidence) and materialism¹.

And femininity is a component of national culture and shows the level of attitude and attention towards others.

Men are the dominant force in societies where the social roles of men and women are markedly different. On the contrary, in societies where the social roles of women and men are equal, priority is given to femininity, the quality of life takes a leading place in their value system, positive relationship experience with the surrounding people is created, spiritual and moral directions takes precedence.

Intellect and benevolence are valued, intellectual development accelerates. Convenience is a priority. Values at home and in the family ensure success at work.

In such cultures, masculinity and feminism represent the landscape of the gendered world as the main modes of activity. Differences in biological and social gender play a leading role in the separation of masculinity and feminism factors. Gender differentiation is the main development indicator of natural and social development. It has its own goal-oriented functions.

The historical differentiation of men's and women's roles is considered a very deep factor and serves to popularize the important aspects and image of both sexes.

The speech of individuals belonging to different sexes also differs from each other. It is also important to determine what logical bases exist in the expression of their speech. Communicative culture of women and men is disappearing under the influence of "mass culture". The selection of the necessary communication tools allows to distinguish the specific aspects of women's and men's speech. In the analysis of communicative culture, it is necessary to pay special attention to the gender factor. In recent years, under the influence of "popular culture", the speech of girls and boys

¹Hofstede G. Masculinity and Femininity: The taboo dimension of national cultures, 1998. SAGE Publications Inc. 238p.

has become neutral. They do not develop a communicative culture. Stereotypes of "wild speech" that are not characteristic of our national culture are emerging. The social identity of the participants of the communication process is manifested in gender speech. A person's speech expresses his position, age, which social group he belongs to.

To date, the issue of the formation of gender speech under the influence of "popular culture" has not been separately researched. Gender can also be an important factor in the formation of communicative behavior. Masculinity and feminism are central to the analysis of society's culture from a gender perspective. It should be emphasized that there is no single approach to historicity in gender relations.

Accordingly, we try to use historical and contemporary approaches to gender in the formation of skills of struggle against "popular culture" in teenagers.

The influence of culture on boys and girls is part of the overall culture. This gender manifests itself as culture. This concept has a complex character and includes economic, political-legal, educational, household, historical and many directions.

The culture specific to boys and girls is mainly formed during the educational process. It creates the basis for the unique socialization of boys and girls. In the process of education, the process of socialization characteristic of boys and girls takes place in a systematic way.

It is known that the Constitution of the Republic of Uzbekistan guarantees equal rights for citizens regardless of gender. At the same time, the national culture and behavior characteristic of each of them is formed, taking into account the equal rights of boys and girls in the educational process. This approach has been around for many centuries, and its positive aspects have passed the test of time.

Today, there is no gender discrimination against women in the Republic of Uzbekistan. In particular, the rights of girls and women are not limited in the acquisition of cultural assets and their behavior.

Gender stereotypes of boys and girls are reinforced in textbooks and instructional materials with the help of various educational materials. The main goal of this is to form unique behavior patterns in each of the boys and girls.

Systematization of mutual relations between boys and girls is of particular importance in acquiring cultural assets. The formation of gender culture in each of the boys and girls is of particular importance for their successful socialization and stabilization of the cultural life of the society.

It is known that the educational system is a specific subject of socialization of the individual. In the present conditions, where the attacks of "popular culture" are increasing, it is becoming more difficult to form gender culture among adolescent boys and girls in general secondary educational institutions and to stabilize cultural relations between them. Adolescent boys and girls have the right to express their gender identity. This, in turn, is necessary for their successful socialization. To understand the existence of women, to correctly assess their role in society, to study the history of issues related to women, the reasons for their emergence, to solve these problems in order to form a gender culture in each of the boys and girls. it is desirable to study the ways and perspectives of the development of gender culture and inform students of knowledge in this direction.

It is known from the history of mankind that in the patriarchal society, the position of men has expanded and their specific culture and cultural stereotypes have been formed. Aristotle and Plato were the first to address gender issues in ancient times. Plato advocated the education of boys and girls together. Aristotle emphasized the need to educate boys and girls separately, each of them has its own characteristics.

Middle Ages, boys were viewed as the possessor of power, a symbol of bravery, courage, and defender of the Motherland, while girls were treated as a delicate character, a future mother, and a possessor of intelligence. The idea of caring for them was promoted, and the experience of individual education was used. That's why in the past many intellectuals have emerged from women. In addition to fulfilling the roles of women, mothers, housewives, they were able to express themselves in the development of handicrafts, participation in state affairs as consultants, poetry and creativity. Central Asian women actively participated in state affairs. They created works of art with their superior intelligence. For example, Bibikhanim, Gulbadanbegim, Zebunisobegim are among them.

During the Khanate period, women's rights were limited. The poor segment of the population is not sufficiently educated. They are kept in obedience and their wishes are not taken into account in most cases. By this time, girls were mostly engaged in crafts at home.

From the end of the 19th century to the beginning of the 20th century, girls began to be educated at home schools, and later at the new system schools. During the years of the former Soviet power, representatives of the communist ideology declared that women had equal rights with men, and encouraged them to perform roles that were not characteristic of them. During this period, they were given polytechnic education in schools and mobilized to drive tractors and lifting cranes. Girls and women also performed hard work that was not suitable for their bodies and physiological constitution. In addition, during the years of the former Soviet power, illiteracy among girls was eliminated, and they were fully covered by general secondary education. And in higher education institutions, they managed to get equal education with young men. During this period, many representatives of science and art, leaders emerged from among women.

Even in the West, in the 18th and 19th centuries, opinions on the education of girls changed and a new attitude emerged. For example, Jean-Jacques Rousseau¹ advocated the idea of educating boys and girls in the same conditions, and taught boys the qualities of courage, honesty, determination, and conscientiousness, and girls - believes that the qualities of shyness, tenderness, intelligence should be included. John Locke² emphasizes that students should be educated at home under the supervision of a specially trained tutor. He emphasizes the need to teach subjects such as foreign languages, geography, mathematics, philosophy, and dance, music, and art to girls, in order to form real gentlemanly qualities in boys.

K. Gelvesiy³ recognizes that boys and girls have equal rights in education. Jan Amos Comenius⁴ advocated the education of boys and girls together, arguing that

¹https://pikabu.ru/story/sotsialnaya_filosofiya_xviii_veka_zhanzhak_russo_6544057

²<https://www.art-talant.org/publikacii/31348-dghon-lokk-teoriya-vospitaniya-dghentlymena>

³https://ru.wikipedia.org/wiki/Helvetius_Claude_Adrian

⁴https://ru.wikipedia.org/wiki/Komensky,_Jan_Amos

there was no reason to educate them separately. IG Pestalossi¹ also criticized the idea of separate education of students of different genders and advocated their education together.

A. Avloniy had a positive attitude towards the education of girls, and since 1920 he was the director of the regional school of education established in Tashkent, and then of the women's school of education².

According to many pedagogues, psychologists, sociologists, the formation of certain gender-specific behaviors in boys and girls is related to social factors. In particular, globalization, the growing hybrid culture in society is the basis for the gender imbalance in the behavior of boys and girls. As a result, the concept of social construction of gender was born.

The concept of gender was formed in connection with the feminist women's movement that arose in Europe. After the emergence of this women's movement, scientific studies aimed at its analysis were carried out. In these studies, along with women's problems, men's problems are also analyzed in relation to social reality. In the research³, the views of experts regarding boys and girls are expressed. In these studies, not only the concept of gender equality was created, but also the formation of gender-specific proportions between them. This includes not only the experience and interests of men, but also equality between them.

The social construction of gender is created in the process of socialization of the individual. It should be emphasized that gender stereotypes and roles are variable in nature. Research shows that gender roles change under the influence of different cultures in different historical contexts. Among them, the "mass culture" of a hybrid nature is also able to change the social roles of the individual. For example, M. Mead⁴ scientifically substantiated the fact that the roles of boys and girls change in connection with the social reality in a certain society. According to him, roles specific

¹Pedagogical system of I.G. Pestalozzi: bibliographic index / Comp. S.F. Lokteva; KGU. Kursk: KGU, 2016. 19 p.

² Pedagogy: encyclopedia. I Zhild. zhamao // Tashkent: "Uzbekiston milliy encyclopediasi" Davlat ilmiy nashriyoti, 2015. 320 bet. B.8-9

³Gritsenko E.S. Language. gender. Discourse. N. Novgorod, 2005. 267p.

⁴https://ru.wikipedia.org/wiki/Mead,_Margaret

to each gender are formed naturally. This formation is accelerated with the help of social and cultural factors.

Famous scientists N. Smelzer¹ and E. Giddens² in this direction were of special importance in creating a theoretical interpretation of the problem. They created the fundamental basis for determining the social roles of a person according to his gender.

The values that exist in each society have their own importance in determining the gender roles of a person. According to Smelzer³, the roles of women and men in society are constantly changing and this trend will continue. In addition, the expert shows ways and means of activating gender roles.

Therefore, in order to form a gender-specific cultural outlook, it is necessary to create a clear picture of social reality in students. Gender roles are formed and coordinated in relation to the problems in society. If the system in society changes, there will also be changes in gender roles. Imbalances in roles arise under the influence of "mass culture" and are also explained by the fact that women and men do not share the responsibilities of raising children correctly.

S.L.Bem's gender schema⁴ also reflects on individual gender roles. He proposed a number of methods specific to gender education. Despite the fact that these methods are somewhat controversial, S.L.Bem's gender theory is of special importance for the educational system today, when attacks of "mass culture" are developing more and more, stereotypes characteristic of hybrid culture are stabilizing in the behavior of individuals.

It consists of providing educational materials of a gender-sensitive and general nature for the development of an independent thinker. Our observations clearly showed that education is of great importance in the formation of gender culture in students. Education is the driving force behind the socialization of boys and girls in their own way. The process of forming gender culture in students should embody universal, cultural values, non-standard stereotypes of thinking, analytical perception

¹https://www.yaneuch.ru/cat_08/gendernye-stereotypy-n-smjelzer/9817.579399.page1.html

²Giddens Anthony. Sociology. 1999 -704p. Anthony Giddens Sociology

³https://www.yaneuch.ru/cat_08/gendernye-stereotypy-n-smjelzer/9817.579399.page1.html

⁴dip-psi.ru/materialy-dlya-diploma-po-psikhologii/article_post/teoriya-gendernoy-skhemy-polovykh-razlichiy

of existence. For this, it is necessary to combine the values specific to the national culture and the universal cultural values in the educational content.

Because the integration of knowledge into the content of education, distinguishing between "mass culture" and special culture, is becoming more and more relevant. Differentiating cultural phenomena by classification is one of the main tasks of today . In order to distinguish mass and special culture according to their content, each student should have the experience of reflexive activity.

Gender approach is interpreted as a concept somewhat distant from the specific culture. However, during its development, specific culture has gone through the process from social concept to cultural concept. Understanding the difference between "popular culture" and specific culture requires a heuristic search.

Analysis and interpretation of the concept of gender as a socio-cultural concept allows to determine what kind of description it has and to determine how it is manifested in the mass and specific culture. For this, it is appropriate to determine how the concept of gender is interpreted in different concepts.

The concept of gender entered science in the middle of the twentieth century. This concept was originally interpreted scientifically in sociology. Biological and social relations of gender are studied. The specific characteristics of gender are explained in various modifications from the point of view of biological sex. Biologization of social parameters of human life has been carried out.

Many biological and psychological differences between men and women are one of the biocentric concepts of gender. During the past period, the gender problem was addressed to a certain extent in the sciences of sociology, axiology, psychology and pedagogy, and its unique model was formed. Despite different approaches, there is a commonality between sociological, axiological, psychological, pedagogical, and biological interpretations of gender interpretation. The analysis of different approaches to the gender problem shows that their basis is the problem of focusing on specific aspects of personal culture and its development in the educational process.

Values play an important role in gender culture. Determining the ability to follow values according to gender depends largely on the degree to which a person's

culture is developed. Gender culture develops in connection with a person's age and occupation. Its initial manifestations are found in general secondary schools. Values representing the cultural level of a person occupy an important place within the concept of gender.

Today, when the threats of "mass culture" are increasing, values typical of boys are leading in girls and values typical of girls in boys. Today, gender culture determines a person's social status. Such relations are becoming bilateral. Changes in social status also affect the value system.

Gender types are related to cultural phenomena. Gender types are manifested not only in society, but also in connection with cultural phenomena. We tried to consider specific criteria for comparing popular and special culture. Gender culture makes it possible to predict social processes.

Within the framework of gender relations, the following are manifested in the form of adolescent boys: arrogance, selfishness, disobedience, lack of independent opinion, tendency to negative emotions, snobbishness, arrogance, envy of luxury, such as being attached to social networks, having a tendency to play aggressive games, not reading books, chasing a luxurious life, imitating show business representatives.

Being addicted to social networks is one of the most common phenomena today, and the proponents of "popular culture" are poisoning the minds of teenage boys in this way. It serves to ensure the priority of aggression in their character. Most adolescent boys are opposed to building a traditional family in the future. Most of them do not clearly understand the roles they play in family life or they consider it as old fashioned. A group of teenagers who support the idea of free family life is forming. This will lead to the devaluation of family values in the future.

Today, most of the conflicts between parents and children occur between teenage boys and girls. The role of Uzbek values in the behavior of adolescent boys is decreasing.

From a cultural point of view, girls and boys have equal status, each of them should have the opportunity to express their gender identity. This approach ensures their socialization. Otherwise, conflicts will arise between boys and girls. Stereotypes

specific to mentality are not formed. At the same time, the division of gender-specific roles among boys and girls becomes complicated. As a result of the formation of worldviews and roles characteristic of national culture in boys and girls, their successful socialization takes place and their position in society increases.

Today, girls are showing themselves in the field of entrepreneurship and business. This, in turn, leads to an increase in their status in society. In this situation, the formation of a cultural worldview specific to girls remains a priority task. "Popular culture" has been denying socio-cultural differences between boys and girls. They promote stereotypes that are not characteristic of national culture and mentality even in family relations. For example, cosmopolitanism, same-sex marriage, acceleration (*acceleration (Latin acceleratio acceleration) - the accelerated development of a living organism. It is usually used to describe the accelerated physiological development of a person observed in the last 150 years*), the disappearance of differences in clothing and hairstyles, an These include looking at traditions and customs as a thing of the past, not valuing the family as a value.

The types of art they promote, including books, rock music, and movies, aim to demoralize and depersonalize young people. Watching foreign films, enjoying the spirit of militancy in it is becoming characteristic not only of boys, but also of girls. In the behavior of boys and girls, cultural approaches under the influence of "popular culture" are manifested at a very low level.

In the culture of the Uzbek people, there are cultural traditions and customs that serve to form brave qualities in boys, and feminine qualities in girls. The contribution of " mass culture " is huge in the decreasing experience of following these traditions and customs. At the same time, many boys and girls who have gone to foreign countries and are studying in foreign educational institutions are forced to change their cultural outlook under the influence of the environment. Because they are forced to adapt to any conditions, live and learn. Boys, on the other hand, are learning the value system of girls.

In the tales of the Uzbek people, it is told about boys acquiring the qualities of courage and bravery from a young age. In these fairy tales and epics, girls also show

a combination of grace and bravery. It can be seen that boys and girls today have not mastered the stereotypes of social and cultural behavior typical of the Uzbek people. The negative influence of "mass culture" is strongly manifested in them. That's why the use of gender approach in the formation of fighting skills against "popular culture" is of special importance.

Our observations show that boys are more interested in works of art that promote gentleness and obedience. Women like to watch foreign and national TV series. Such boys and girls are the reason for the formation of "new Uzbeks" in the society of Uzbekistan. Such guys and girls prefer virtual existence to real existence.

The loss of virility in boys accelerates the popularization of "popular culture" and its wide spread among teenage students. And the girls who are losing their qualities of mentality are trying to occupy a high social position. Both gender types differ from each other in the degree of existence of problems. In films that promote "popular culture", the characters do not face great difficulties, they do not display heroic qualities, but live and promote the lifestyle of the Meshchans.

Today, the value system followed by Uzbek girls is rather complicated. Their work, activity is directed to survival in the society and is formed under the influence of "mass culture". Real social activity in girls is rarely shown.

Formation of boys and girls who preserve the national mentality in the society of Uzbekistan and have a national cultural outlook encourages them to show courage and mobilization. This, in turn, arises as a result of effective assimilation of historical and cultural experience. "Popular culture" affects the minds of boys and girls, and real and unreal situations negate each other. The alienation from their own life and lifestyle causes boys and girls to adopt a different value system. At the same time, the norms of social morality specific to boys and girls are changing. This causes a high sense of self-awareness in young people. If the value system of boys and girls improves under the influence of special culture, under the influence of "mass culture" these values change and lose their national affiliation. They appear more like crowd culture.

The problem of determining one's position becomes more and more acute for boys and girls, and the qualities of tolerance are not manifested. Today, bachobism

appears as a dangerous phenomenon that is spreading widely under the influence of "mass culture". Bachabaz are mostly pop singers or celebrities, attracting the attention of many teenage boys. Childbirth is the most complex form of mental disorder and is a foreign phenomenon for the mentality of the Uzbek people. He arouses hatred towards himself in all representatives of the Uzbek people. However, they promote this phenomenon on the basis of negative influence on the psyche of teenagers through various means: movies, novels, advertisements, cartoons, music videos.

Gender types of boys and girls are learning a value system that is not their own under the influence of "popular culture". This, in turn, has a negative impact on interpersonal relationships and the spiritual and cultural life of society. Allowing youth behavior is creating a foundation for leadership.

Actions based on humanitarianism are effective, they serve to meet the needs of a person's cultural and moral development. Favorable conditions for cultural and moral development should be created at each stage of satisfying personal needs. In this case, the conditions differ based on the gender characteristics of the individual. Because adolescent boys and girls begin to form their own cultural outlook. At the same time, it is necessary to pay attention to gender differences in cultural outlook.

Today, supporters of "popular culture" show stereotypes aimed at eliminating the gender characteristics of a person. Such stereotypes are quickly embedded in the behavior of students, especially in the teenage years, contributing to the loss of their individuality. As a result, girls lose their individuality, shame, and the differences between girls and boys are not visible.

In most cases, girls' hairstyles, clothes, and behavior are becoming similar to boys, while some qualities of boys, including courage, fearlessness, and determination, are disappearing. Adolescent boys and girls are equally connected to social networks. They forget their main tasks and fall prey to the ideas and views put forward by supporters of "mass culture".

The elimination of gender characteristics is one of the main goals of the proponents of "popular culture", and it is very easy to carry out propaganda among teenagers to achieve this goal. Because their mind is very quickly occupied by

superficial silent things, songs, fashions, information on social networks, games promoting violence.

Proponents of "popular culture" promote the rapid dating of girls and boys through the Internet, and by cultural violence against girls, they try to destroy the qualities inherent in their mentality. They encourage girls to live abroad by promoting a quiet life abroad. The main purpose of such actions is to create favorable conditions for traffickers to achieve their goals. Human traffickers operate under the guise of "popular culture" and achieve their goals by capturing the minds and hearts of teenage girls and boys.

Actions such as desexualizing girls and organizing child marriages are also promoted by supporters of "popular culture". Poverty in some families also creates conditions for the supporters of "popular culture" to carry out masked violence against girls. In addition, the fact that many parents are working abroad means that neglected teenage children are exposed to "popular culture".

In addition to having a negative impact on the national mentality of the Uzbek people, gender-based violence undermines the stability of the society and has a negative impact on the socio-economic development. Violence against girls under the guise of "popular culture" is also carried out by supporters of religion . They violate the laws of Islam and have a negative impact on the minds of teenage children, especially girls.

Arming boys with unreliable religious subversive ideas, encouraging them to go abroad and participate in militancy.

Despite the use of measures to combat the various actions of "popular culture" supporters, there are not enough opportunities to achieve efficiency in this area. Supporters of "mass culture" have a negative impact on the minds of boys and girls by creating various religious organizations. That is why the government of the Republic of Uzbekistan is implementing the priority goals of the President of the Republic of Uzbekistan to raise the morale of the youth and organize their free time meaningfully in order to form a healthy religious belief and worldview among the youth.

In order to improve the health of society and develop the cultural outlook of young people, a program of special measures is being prepared and large-scale work is being carried out. Not only the supporters of "popular culture", but also the parents who are influenced by them, promote a quiet life abroad to their children and destroy their worldview.

All humanitarian societies, including Uzbekistan, are trying to preserve and protect the mentality and gender characteristics of young people. Cultural and educational activities carried out in educational institutions should be aimed at warning young people about the negative consequences of religious fanaticism, indulgence in destructive ideas, and "popular culture". It is of particular practical importance to ensure that all members of the pedagogical team try to form unique qualities in boys and girls and use the necessary pedagogical measures for this. Because protecting the minds of teenage students from destructive ideas is one of the main tasks of the family as well as the educational institution.

Based on the gender approach, the pedagogical process aimed at protecting adolescent students from the attacks of "mass culture" should include complex measures. In order to prevent cultural activity based on humanity from turning into gender violence, it is necessary to create favorable conditions for students to learn national and universal cultural values in the educational institution.

At the same time, it is of particular importance to create a pedagogical system for protecting teenage students exposed to negative information in social networks. Strict measures are required to inculcate national cultural views in the minds of students. The essence of such measures is aimed at protecting teenage students from the influence of "popular culture". The negative influence of "mass culture " is primarily creating a sense of lack of understanding of their sexuality in boys and girls. In order to mitigate the negative impact of "popular culture" on boys and girls in educational institutions, the members of the pedagogical team should also show special activity.

Parents and members of the pedagogic team should also work together in order to encourage teenagers who are affected by the negative consequences of "popular

culture" to be aware, and to eliminate the cases of giving in to the manifestations of "popular culture" manifested in their actions . is of particular importance. It is required to increase the importance of knowledge about national culture in the content of the measures used for this.

Timely warning of teenagers exposed to "popular culture" is required. For this, it is necessary to explain to them the negative consequences of "mass culture" and show the positive aspects of national culture. In informing teenagers about the attacks of "popular culture", it is important to explain the knowledge about it and its negative consequences. Knowledge of ethnic culture includes the following: national, cultural traditions of the people; values; traditions; views inherent in mentality.

It is necessary to indicate a number of directions that are required to be mastered within the framework of the pedagogical system. Attacks of "popular culture" harm the psyche of girls and boys alike. It encourages them to be apathetic and selfish. It advocates the need to achieve one's goal with violence. They strongly defend the idea of being free in their personal lives.

"Popular culture" serves to violate a number of human rights. Their rights are violated on the basis of inequality between girls and boys, subjugation of girls, making them victims of human trafficking, breaking their peace of mind, supporting stereotypes of the past.

Actions based on mutual consent are supported by supporters of "popular culture" and require action on the basis of solid evidence. In order to carry out such an action, students of adolescent age should know and be able to evaluate its consequences. For example, aggressive games on social networks affect the psyche of students and cause them to internalize negative norms of behavior. As a result, both girls and boys become increasingly desensitized to evil. They lose the qualities of compassion and kindness and tend to show selfishness and aggression. The qualities of chastity, femininity, politeness, openness to communication in girls are replaced by jealousy, enmity, tendency to revenge, belligerence.

Adolescent age should, first of all, know the values necessary for daily life, the rules to follow them and their rights. Being aware of one's sexuality provides one with

the ability to resist the actions of "popular culture" propagandists. In most cases, teenage children cannot adequately assess the consequences of their actions. That's why they are prone to games and communication on social networks, and they easily absorb stereotypes of negative behavior. As a result, they are lagging behind in their development and their cognitive activities are impaired.

Attacks of "popular culture" threaten the lives of many young people. A number of negative stereotypes, such as lesbianism, bisexuality, biosexuality, transgenderism and intersexuality (LGBTI), can be cited as manifestations of "popular culture". Such motives in the behavior of young people are often carried out for the purpose of greed and mutual punishment. As a result of the influx of LGBTI, lust among young people is moving into hidden forms, and as a result of disregarding national values, the assimilation of negative stereotypes among children of adolescent age is increasing. There are no clear mechanisms to protect adolescent students from such violations. As a result, it significantly damages the spiritual and cultural life of the society.

In many countries of the world, girls are looked down upon, and not enough attention is paid to protecting their interests. In many cases, 16-18 year old girls become victims of violence and human trafficking. As a result of this, there is a spiritual and cultural disturbance in their behavior, outlook and mentality. Dissatisfaction with life, mistrusting others, not being able to assess one's own potential, becoming depressed, surrendering to fate, and a tendency to lead a light-hearted life are among them.

Striving to find their place in society, trying to fulfill their roles correctly, setting clear goals for themselves, depends on the degree to which the cultural worldview of adolescent boys and girls is formed. Only teenagers who have a clear cultural worldview and can form a correct idea about the negative consequences of "mass culture" will try to clearly define their life paths. Cultural aggression against girls occurs as a result of not properly defining their roles in the educational institution, society and family.

Parents and pedagogues evaluate the behavior of adolescent boys and girls, their stereotypes, interests, spiritual and cultural views, and beliefs as a result of

comprehensive analysis, and in the family, education they should correctly determine their positions and roles in the educational institution, and create conditions for them to choose their own development trajectories. In addition, pedagogues and parents should pay attention to the cultural outlook and healthy development of adolescents. For this, all the subjects of the educational process should deeply master the cultural values of the Uzbek people, be able to clearly distinguish their superior aspects from "mass culture" and create a correct image of our cultural values in the minds of teenagers.

Spiritual and moral education based on gender approach is carried out in order to form general cultural competences in children. Such competencies include: friendly relations between people; to have a sense of duty and responsibility for one's behavior; the need to work and diligence; careful attitude to nature; striving for a harmonious family life; to have self-awareness and self-discipline skills.

Thinking activities of adolescent boys and girls in raising children in the family differ in a number of different aspects based on sexual characteristics. For example, the thinking activity of boys is formed in connection with the following way of thinking: the left hemisphere is more developed; works better individually; it takes a long time for them to concentrate; learns information slowly but consistently; sees the essence of the events at first, quickly takes action.

Because girls are distinguished by their delicacy, elegance, soft nature, their way of thinking is also distinguished by the following: more right hemispheres are developed; works better in a mixed group; diligent, cheerful; sees everything figuratively; understands the essence more slowly, it takes time.

Specificity in the activities of boys and girls, that is, gender characteristics, affects the stabilization of relations between parents and children. So, the activity of thinking and speech of girls is formed and manifested in connection with their way of thinking. For example, the vocabulary is more, they speak faster, the reading speed is higher, the spelling is improved; the part of speech related to the expression of feelings is well developed. The uniqueness of boys' way of thinking is also evident in their speech: it is more difficult for them to express their ideas, they have less vocabulary;

the part related to ensuring the connection of speech with words, logical thinking, finding the right words in important situations will be well developed.

Table 1.1

Gender differences observed in adolescent students

| Boys | Girls |
|---|---|
| Way of thinking | |
| the left hemisphere is more developed; works better individually; it takes a long time for them to concentrate; learns information slowly but consistently; he sees the essence of the events at first , and quickly takes action. | right hemisphere is more developed; works better in a mixed group; diligent, cheerful; sees everything figuratively; understands the essence more slowly, it takes time. |
| Speech development | |
| it is more difficult for him to express his ideas, his vocabulary is less; the aspect related to ensuring the connection of speech with words, logical thinking, finding the right words in important situations will be well developed | more vocabulary, faster speaking, higher reading speed, improved spelling; the part of speech related to the expression of feelings is well developed |
| Speed of movement | |
| they start work more slowly, need a high pace, work capacity is higher in the middle and at the end of the training, need a lot of time to relax. It's no secret that body growth is important for teenagers. Boys like to play different sports. It is important for them to increase their physical strength during training, to try to acquire a masculine image. | during training, they get to work faster, the high pace interferes, they get tired quickly without being able to carry the load, they are diligent, diligent. It is interesting for teenage girls to do rhythmic gymnastics and dance, and in these activities they aim to have a slender figure and graceful movements characteristic of a woman's image. Self-awareness and identity development are |

| | |
|--|--|
| | indicative of adolescent girls' pursuit of maturity. They show signs of physical growth and attract the attention of those around them. |
| Perceptual capabilities | |
| they don't like to repeat, they stay away from the process, attention decreases; first of all, they understand the meaning, they immediately take action ; they work on information more slowly than girls, but more consistently; they understand better when information is presented from general to specific: first they think about the result, then how to achieve it; they want their work to be properly assessed, and praise to be objective. | lot , they work based on what they know; it takes time for them to understand the meaning; they have a well-developed visual -image thinking; they are encouraged by praise and become more active. Girls strive to make a positive impression on "adults", they want their activities to be positively evaluated in any case. |

Based on this, it is appropriate for parents to take into account the following when stabilizing relations between children in the family:

- treating them with value;
- taking into account age and psychological characteristics;
- organizing the process of self-awareness;
- harmonizing the parameters of the cultural development of the child's personality with values of general importance;
- formation of behavior and activity motives;
- formation of the ability to organize one's own activities, self-evaluation, independent learning;
- to realize the creative potential of every child.

Parents should rely on certain principles to stabilize relations between children based on the gender approach:

- the principle of setting a moral example;
- the principle of determining the direction of one's life activity in accordance with the chosen ideal;
- the principle of organization and training of systematic activity.

Parents themselves should be able to set a personal example in stabilizing relationships between children in the family. It is of particular importance that they embody behavior and moral behavior related to national and universal culture. Parents are required to inculcate the basics of Islamic culture in the upbringing of their children. Organizing such a process in an interesting and lively way, always using specific examples, will allow you to achieve the expected efficiency.

Adolescents are often in denial, rejecting the rules set by society. Adolescents strive to stand out, to create something that is their own, not to be repeated and often contrary to existing norms. This is especially evident in the formation of immunity against "popular culture" .

One of the important tasks of parents is to form friendly relations with others, based on mutual respect and trust, as a component of cultural worldview in the formation of immunity against "popular culture" in teenage children:

- to know that education, study, hard work and creativity are of great importance in society and human life;
- to value education as an important type of creative activity;
- to have information about the role of science and production in the life of a person and society;
- to be careful about one's own and other people's work, community property.

Women are the group that suffers the most from the cultural crisis. This, on the one hand, harms women's sexuality, and on the other hand, it causes the gradual loss of cultural and moral values in their behavior. That is why it is required to implement mechanisms of positive influence on the minds of boys and girls through methodical recommendations that allow them to learn cultural values that ensure gender equality.

Determining the impact of "popular culture" on adolescent boys and girls allows us to look for measures to eliminate its negative consequences. Today, the scope of

influence of hybrid culture is expanding and showing many negative consequences . Its negative consequences can be eliminated only on the basis of complex action.

As the influence of "popular culture" expands, it becomes more difficult to apply measures to eliminate its negative consequences. The increasing negative influence of "mass culture" leads to a change in the beliefs, attitudes, ethical standards of adolescent boys and girls, and its composition. This causes the wrong distribution of roles between boys and girls. This complicates meeting the needs of adolescent boys and girls. It is causing their socio-cultural outlook to change negatively.

§ 1.2. Trends in the development of "popular culture". and its negative effects on adolescent student behavior

In order to form immunity against "popular culture" in teenage students, it is desirable to familiarize pedagogues and parents with the conceptual foundations of national culture development. As a result of implementation of the "Concept of further development of national culture" the following will be implemented :

- a sense of respect for traditional and universal values is formed in the minds of the young generation, preservation of ethnic cultural traditions and development of folk art based on them;
- preservation of our historical and cultural heritage and its wide application in the education of the young generation;
- attracting children to clubs, organizing courses on learning foreign languages and "speech culture", wide promotion of all genres and directions of folk art, amateur art and intangible cultural heritage and their original state will be passed on to the next generation.

All this serves to form immunity against the negative effects of "mass culture" in young people.

The cultural development of teenagers in the process of general secondary education, the formation of immunity against "popular culture" in them is based on the above-mentioned methodological foundations. Accordingly, it is required to create

mechanisms for organizing pedagogical processes aimed at forming immunity against "popular culture" in adolescent students .

It is pedagogically based on the fact that a person's habits, point of view, and behavior are a product of the cultural environment in which he lives. Pedagogically effective conditions are always interpreted as important realities. The cultural and social environment can lead to the development or hardening of the personality. Situations in a person's life appear as a process of understanding experiences. The monotonous life of teenagers in an educational institution increases their thirst for socio-cultural reality. That is why they tend to participate in various cultural events, discos, shows.

The word is the best means of conveying the cultural experience of the people, especially to artistic speakers. In addition, there are works of art that promote "popular culture". They, in turn, have a negative impact on the formation of a cultural worldview in teenagers. That is why it is possible to form immunity against "popular culture" by engaging the students in the educational process with educational tools that help them to master the cultural experience, spiritual wealth and values of the people. By presenting the priceless treasures of our ancestors to the students of the teenage age, it is possible to protect them from the attacks of "mass culture".

In the encyclopedia "Pedagogy" "mass culture (*Arabic* public - public, public, related) - 1. A concept that expresses folk culture, traditions, rituals, art, and the like. 2. A phenomenon related to the development of mass media. 3. Mass production. 4. It is interpreted as a complex, specific form of ¹culture that is not always interpreted in the same way .

Today, the influence of " mass culture " on the minds of teenage girls and boys is becoming stronger and stronger. The range of tools that enhance this effect is also expanding (see Figure 1.1). Various clips, movies, social sites, colorful clothes , advertisements has a negative impact on the mind and behavior of teenagers to one

¹ Pedagogy: an encyclopedia. Volume III. team // Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2017. 424 p. B.49

degree or another. Because through these tools , spiritual and moral vices that are completely alien to the lifestyle and culture of our people are coming from abroad.

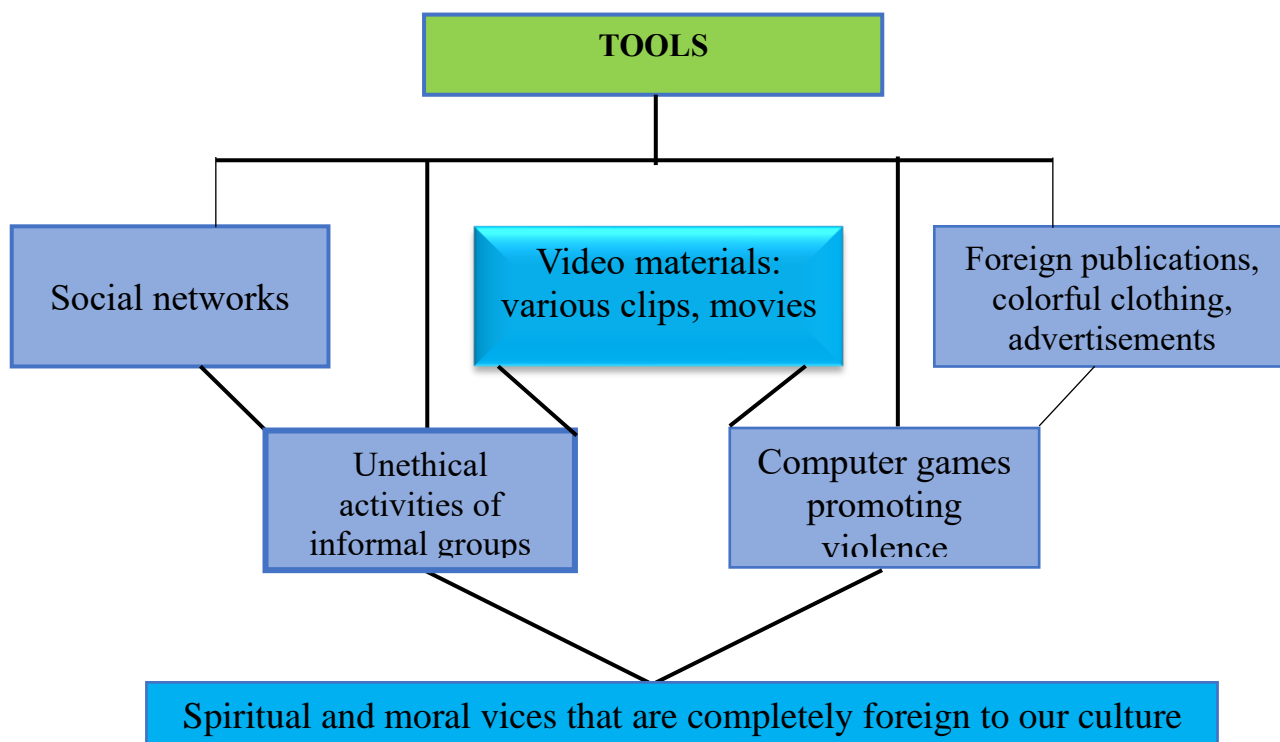


Figure 1.1. Means of inculcating "popular culture" in the minds of teenage students

Gender violence, individualism, egocentrism under the guise of "mass culture" , gaining wealth at the expense of it, disregarding the thousands of years of traditions and values of other peoples, the spiritual foundations of the way of life, The dangerous threats aimed at Russia are threatening to scare the whole humanity.

In most cases, under the guise of "popular culture", immorality, bad taste, and corruption are promoted. This has a negative impact on the formation of the consciousness and cultural outlook of young people, especially teenagers. The main goal of this is to alienate the youth from their national roots. For this purpose, supporters of "mass culture" originally intended to conquer the minds of young people. Because it is extremely easy for teenage girls and boys who are alienated from reality to completely occupy their minds in certain situations with the help of various entertainment activities, clothes, songs, computers, advertisements. That's why today teenagers can be seen looking for internet cafes, discos, radio, cinema, television,

video, various concerts, foreign made clothes, school supplies. In most cases, they consider our national way of life to be "backward". They prefer the western way of life and aspire to it.

Our observations show that the educational process for teenagers is boring in most cases. The main reason for this is that they are more occupied with information on social networks. They often spend their time in Internet cafes playing games that promote brutality and violence. And the girls are trying to dress up, comb their hair, dye different unusual colors in imitation of Western girls. Most parents are sympathetic to this.

"Mass culture", which should be a mixture of cultures of all nations and peoples and should be accepted equally by all, is trying to destroy the individual society from the inside in a short time. Disrespect for national and universal values that have been coming for centuries, disdain for ethics and human rights standards, ideas of individualism, egocentrism, science, which lead young people to become completely alienated from their family, state, people, society, identity, science - renouncing the achievements of science and culture, learning to live only with today is the slogan of "mass culture" . Unfortunately, many schoolchildren today tend to follow this same motto. This situation reinforces the need to protect adolescent students from the onslaught of "popular culture" and arm them with knowledge that will help them realize their identity.

Our ancestors raised the young generation in the spirit of goodness and high culture throughout their conscious activities and fought against foreign ideas. It is known that "mass culture" means a specific form of culture that is complex and not always interpreted in the same way¹.

"Popular culture" as a phenomenon associated with Western culture, as well as evaluating it as an example of lack of ideas, poor quality, and tastelessness. However , the priceless heritage of our ancestors, samples of Uzbek folk art, and ideas related to folk pedagogy also appear as a means of developing the general culture of the nation.

¹ Spirituality: An Illustrated Dictionary of Basic Concepts. - T.: Gafur Gulom publishing house, 2010, page 460.

Over the centuries, the social cultural worldview and moral standards are passed from one generation to the next . on the basis of which passed individually and was transmitted from one generation to another through written sources, textbooks, educational literature. Centuries of historical and cultural development, the social experience of the people and the transmission of ideas from one generation to another caused the expansion of the scope of "mass culture". This, in turn, is the most convenient way to lose national values and spread a single universal culture .

From the first days of independence, we have been deeply studying the heritage of our ancestors, promoting values and traditions, promoting national spirituality and culture, promoting physical education and sports that serve to ensure the physical and spiritual health of the generation. Special attention is being paid to the formation of a well-rounded person through popularization . In "Popular culture" human emotions - love, fear, desire to achieve success, belief in miracles - take priority. That is why it quickly attracts the attention of students and young people.

Due to the fact that the concept of "anti-culture" ("non-culture") is not scientifically based, the concept of "Pop culture", that is, "mass culture" is widely used. Western experts point out that slogans promoting ignorance form the basis of the programmatic views of supporters of "popular culture". In most cases, propagandists of "popular culture" use talented representatives of a particular nation to realize their goals.

Today, experts approach the concept of "mass culture" from different points of view. Summarizing the views on "popular culture", it can be expressed in the following directions:

1. "Popular culture" is a concept that expresses folk culture, traditions, art, and rituals.
2. "Popular culture" is a phenomenon associated with the development of mass media.
3. "Popular culture" includes entertainment culture as a negative phenomenon consisting of cultural examples that promote obscenity intended for mass consumption .

To date, mass media and television serve as the main means and source of popularization of "mass culture" . This situation is manifested in turning any problem that interests people into a commodity, into a stereotyped entertainment that expresses people's sorrows and joys. Under the influence of the rapid spread of "mass culture", which is a product of the globalization process, fundamental changes in the value system lead to the occurrence of certain processes in the mind and activity of a person who is a "social being". As a result of this, man and society move away from their spiritual and moral wealth, ultimately they are deprived of it. That 's why it is required to explain the essence of "mass culture " to students of teenage age, its consequences, and to develop ways, means, methods and methods of fighting against it. Because it is one of the important tasks of the pedagogical process to inform students about the fact that " popular culture" is a source of immorality.

Today, there is a situation of socio-cultural globalization, which represents the processes in the field of science, culture, education and ethics. To eliminate the negative effects of "popular culture", to identify tools that serve to strengthen national, spiritual and ideological immunity in the psyche of students, to integrate them into the content of education in convenient ways, to use such tools in specific situations development of mechanisms is one of the important tasks of pedagogy.

Experts emphasize that the basis of "popular culture" is commercial, material interest and political goals. From time immemorial, along with various products and commercial goals, the achievement of ideological goals has been envisaged, and historical experience shows that in most cases such goals have been achieved. In the past, commercial people spread not only products, but also news, religious ideas, ideological views, culture and spirituality, and values. This method has not lost its importance even today, and even now commercial people are active in spreading cultures among peoples. The dangerous aspect is that in the past peoples got to know each other's cultures and traditions in this way, but today the minds and hearts of young people are being conquered through "mass culture". This, in turn, has a negative impact on the development of the cultural worldview of teenage students.

Own efforts are being made to spread "mass culture" through the product itself in order to distance it from national values, customs, cultures and spirituality . Because such products attract more attention of teenagers. Especially teenage girls are wearing lipstick in different styles of western clothes. Boys, on the other hand, tend to wear pants that are not typical of their gender, grow their hair, dye it with different colors, and comb it. As a result , they unknowingly become fascinated by foreign culture. In this way, the mission of alienating them from their culture is being carried out. In order to eliminate such harmful situations, it is appropriate to use samples of fiction, songs, proverbs, sayings promoting national traditions, samples of folk oral creativity, and to promote clothes made of national fabrics. In the implementation of this goal, it is necessary to effectively use the opportunities of "Tarbiya" lessons and educational processes outside the classroom.

Because our ancestors taught art, culture, human rights, commerce, dress culture, human relations, communication culture, literature, honesty, patriotism, respect for parents, appreciation of teachers, humility, modesty, contentment, loyalty, truthfulness, avoiding pomposity, who left a great legacy in terms of respecting the community, showing courage, and protecting the Motherland. Conveying these ideas to the minds of students of the adolescent age, while consistently incorporating them into the content of general secondary education, will help them to form high culture, spiritual and moral qualities, and protect them from the attacks of "mass culture".

Studying the internal duality of "mass culture" and its interpretation from the point of view of mass communication theory is also important in the development of a pedagogical system aimed at forming immunity against "mass culture" in teenagers. On the one hand, K.M.Enzensberger¹ and others emphasized the fakeness and frivolity of mass products. On the other hand, sociologists led by M. McLuhan² see mass media as a feature of expanding human feelings and turning the globe into a global space.

¹https://ru.wikipedia.org/wiki/Enzensberger,_Hans_Magnus

²Marshall McLuhan. Understanding Media: The Extensions of Man = Understanding Media: The Extensions of Man. - M. : Kuchkovo field, 2007. - 464 p. - ISBN 978-5-901679-58-6.

On the same basis, in the 80s and 90s of the last XX century, the theory of globalization of culture was created and developed. In particular, by spreading the mold of American culture around the world, "popular culture" was promoted to all societies. To date, this process is evaluated differently by experts. Undoubtedly, supporters of this idea as development are American researchers and experts. They interpret this event as a culture industry and a way of communication. This phenomenon calls for conflicting actions as inescapable evil or cultural imperialism. In the same way, the French idea of freeing culture from the domain of market mechanisms and independent international trade was born.

In the theory of "mass culture" there are two interrelated trends. Including:
critical;
distance from politics.

According to the first trend, "mass culture" is interpreted as a force that disrupts the development of man and society, hindering its development. According to the second trend, "mass culture" is a necessary component of modernization, a cultural component of democracy, legal state, market economy.

In fact, "popular culture" is a collection of elements of culture that are consumed on a global level. The means of promoting "popular culture" are industrially produced on a large scale. "Popular culture" is the culture of everyday life, which is presented in society through various networks and embodies mass media and communication tools.

The content of "popular culture" includes modern industrial products, cinema, radio, television, books, mass media, newspapers, magazines, sports, tourism, songs, clips, the Internet, clothes, their design, alien to the life of the people. includes rituals, advertisements, various toys. As consumers of these products, there is a mass audience of students and young people, through whom one can see the rapid adoption of this culture. Audiences that embody the consumers of "popular culture" include fans and listeners in educational institutions, concert halls, movie theaters, stadiums, and sports arenas.

"[Mass culture" is connected with the composition of the society based on industry. "Popular culture" only as a result of the development of industry in the city, the expansion of democratic institutions, the active participation of workers and servants in civil society, the increase in literacy of the population, the formation of a sense of national identity, a positive attitude towards the heritage of our ancestors and the growing need to study them. negative consequences can be eliminated. Therefore, it is necessary to develop the mechanisms of increasing the literacy and national pride of the population, especially the youth, as a means of combating the widespread spread of "mass culture".

In order to combat the negative consequences of "mass culture", at first, in Great Britain in 1870-1890, attention was paid to the development of general literacy of the population. This experience was later widely used in other European countries.

To this day, the cinematography industry maintains its position as the main means of disseminating "popular culture". Because cinema is accessible and interesting for everyone, and does not require even the simplest level of literacy to be perceived.

One of the important components of "popular culture" is light pop-rock music and songs with a shallow content, as well as their music videos. The technical possibilities of "popular culture" are multifaceted and they are constantly developing. Including television shows, satellite communications, millions of disks, personal computers, Internet networks, etc.

The emergence and development of "popular culture" should not be evaluated as the emergence of another cultural phenomenon along with existing cultural manifestations. Under its influence, the ways of functioning of all cultures have changed. With the help of "mass culture", the old forms of sociality gradually disappeared, and patriarchal relations, traditions and values between people began to disappear. People began to migrate from the countryside to the city en masse. As if they abandoned the old world and stepped into the new world. As a result, large cities were created. The lifestyle of the majority of the population has changed radically. Due to the reduction of working hours, vacation time has increased. As a result of the

development of technology, man was freed from previous labor methods. The amount of free time has increased in many segments of the population. People started taking up hobbies to fill their free time.

As a result of the hybridization of cultures, the main aspect of "popular culture" was determined. It should be effective according to its content, covering, according to its form. Means promoting "popular culture" should have a clear plot and genre according to its content. Based on this, the main characteristics of "popular culture" can be clearly distinguished. Including:

- that the consumed means have a serial character ;
- based on simple, soulful, simple standards of human relations and life;
- having a character that promotes relaxation, leisure, and criticality;
- naturalistic expressions, violence, pleasure and promotion of sexuality in works of artistic culture;
- such as promoting the idea that a strong person is a strong life success.

In works that promote "popular culture", consumers are primarily excited by its plot. Because in such works, the raw imagination of the consumer's life looks for the reliable aspects of the depicted characters. They rejoice together with the heroes, share their sorrows. Readers and viewers feel like the heroes of the work, striving towards a goal consisting of unfulfilled dreams. "Popular culture" manifests itself as imaginary reparations against the injustices of life. As a result, the consumer temporarily gets away from his problems. He equates himself with successful heroes in life, and tests his emotionally vulnerable feelings in various situations.

Works promoting "popular culture" rely on general psychological descriptions and mechanisms of perception. Because he has the ability to achieve the goal set in front of him, regardless of the level of education and readiness of people. In addition, the knowledge of the members of the society for such an event is harmful. Because a person's level of education directly interferes with emotional perception. Because "popular culture" is a phenomenon intended for emotional perception. On this basis, the main description of "mass culture" can be formed. They are as follows:

- "popular culture" is aimed at homogenous audiences: because it is emotional, extra-rational, logically abstract, based on the collective unconscious;
- "popular culture" is a phenomenon that is quickly assimilated and forgotten, condemns the traditional and the new, and favors the old;
- "popular culture" is based on the norms of average speech behavior;
- "Popular culture" is characterized by the characteristic of taking place.

Among the main negative aspects of "popular culture", critics have pointed out that it serves as a pastime and a pastime. In many works promoting "popular culture" it is shown that the purpose, essence and values of life are discussed. Such works are distinguished by their low quality, lack of aesthetic values, and the fact that they serve to form a public worldview that is not based on a critical point of view.

There is some truth in these thoughts. In addition, it is appropriate to dwell on the positive aspects of "popular culture" at this point.

First, due to "mass culture" the general literacy of the people reaches a certain level. Most people have had the opportunity to assimilate cultural values. For this, it is necessary to create many less tested products. They are published to such an extent that people are forced to read other works because of these works.

Second, "popular culture" is effective to a certain extent in alleviating people's fears and tensions.

Thirdly, it is never possible to contrast "popular culture" with the past high culture of a particular nation. Including the culture of the Uzbek people. Because in those times there was high, medium and low level culture. However, only examples of high culture that have passed the test of centuries have survived to this day.

It is clear that even today the examples of low-level culture are short-lived and the high-level ones reach the next generations. Today, modern studies distinguish three main forms of "popular culture".

1. Small culture . Cyber culture - in which "popular culture" appears as a less tested culture. If the first manifestations of cyborg culture were widespread only in applied art, then it took over all types of art. These include movies and TV shows. The basis of cyber culture is: a) presentation of the problem in a simple, superficial way;

b) reliance on stereotyped images, plots, ideas; c) such as targeting individuals who are dissatisfied with their boring and monotonous lifestyle.

This direction of "mass culture" does not pose questions and problems to people, but responds to their needs. That is why people who are confused by such a culture do not feel the need for spiritual discoveries, they do not look for them. They feel psychological discomfort every moment. Today, consumers of such "mass culture" are the majority, especially in industrialized countries. In addition, most of them are young people.

2. Mid-culture. It is a "popular culture" that incorporates a number of features of traditional culture. This form of "popular culture" represents a somewhat higher (average) level compared to the previous one. In this, "popular culture" relies to some extent on the standards of traditional culture.

3. Art culture. This is a view of the samples of "popular culture" with a specific artistic content and aesthetic expression. It is a high level of "popular culture" aimed at audiences of educated and discerning individuals. The main task of "mass culture" in this direction is to approach traditional norms and standards as much as possible.

In recent times, "popular culture" has become more oriented towards mid-culture. This is a medium-level "popular culture", within which examples of classic literature are brought to the screens. Fashions are included in artistic works. In addition, popular science and classical music are also inculcated in the minds of young people. That is why the general level of modern "mass culture" is growing.

Today, the following can be included among the main directions of "popular culture":

- children's industry - this includes the development of toys and products for children, their collective upbringing in clubs, camps;
- the process of general secondary education - in which students acquire the basics of scientific knowledge, a picture of the world is formed in their mind, the basis of society's life is taught to be based on national and universal values. It is brought to their minds that we are the inheritors of the high culture created by our ancestors;

- mass media - aimed at providing information about the current reality and information to wide sections of the population. These tools serve to assess the existing reality, form a social opinion about it, capture people's minds, deceive them;
- national idea and propaganda system - the political consciousness of the people is formed with the help of this system ;
- mass political movements and parties - in which, relying on the reputation of political leaders and progressive representatives of the people, influence is exerted on the psyche of the people, and efforts are made to mobilize them towards higher goals;
- world-scale social mythology - religious currents and sects, scientific views, examples of creativity created by teachers, ancestors, are the basis for understanding all modern problems. Proposes their solutions;
- the household entertainment industry is based on mass artistic culture. They can include presentations aimed at relaxation, sports activities encouraging maturity, clubs, discos. They allow to relieve mental tension;
- social health industry - this includes sanatoriums, spas, sports tourism, mass physical training, makeup firms and their services;
- intellectual and aesthetic service industry - this includes cultural tourism, independent artistic activity, collecting collections, participation in clubs and collective activities based on interests, assimilation of educational views created by our ancestors over the centuries with the help of scientific and educational organizations. is increased;
- advertisements, models - these form promising lifestyle standards in the social consciousness of young people, form the content of needs and requirements for consumers of new services and ideas;
- game complexes that shape the speed of influence - they teach a person about the modern way of life and rituals;
- In order to promote modern knowledge, dictionaries, reference books, encyclopedias, electronic information banks, libraries, information resource centers for mass consumers serve to raise the cultural level of young people.

Thus, "popular culture" represents the highly developed cultural competence of a modern person. It is a new mechanism of socialization of a person, a new system of controlling a person's consciousness, manipulating his interests and interests. This, in turn, is the way of existence of modern culture. With these qualities, it is related to "popular culture". One of the important tasks facing the continuous education system is to use the means of "mass culture" in a selective manner, to teach students to distinguish between its positive and negative aspects.

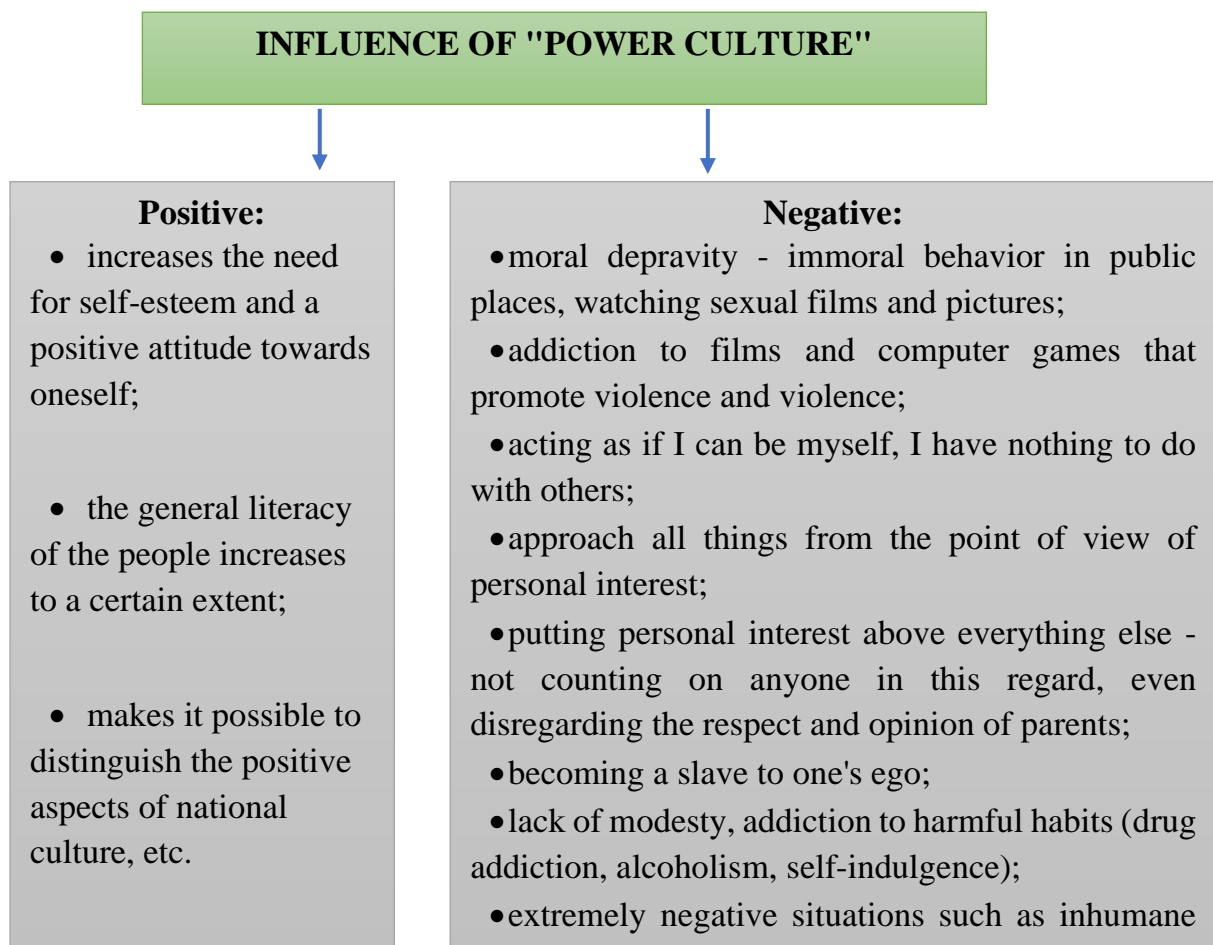


Figure 1.2. Positive and negative influence of "popular culture" on the minds of teenage students

"Popular culture" refers to any new phenomenon and represents it. That is why examples of "popular culture" lose their relevance and become obsolete and they quickly go out of use. And works that are examples of folk culture will never lose their value. They serve more and more to meet the needs of the people as time goes

by. Such an opinion can be said about the works of many thinkers such as Alisher Navoi, Zahriddin Muhammad Babur, Ogahi, samples of folk oral creativity, and our artifacts.

High-level culture expresses the habits, interests, passions, feelings, views, beliefs of people belonging to the upper class, especially the city dwellers. "Mass culture" is the culture of people with a low level of aesthetic taste, worldview and spiritual and moral base. There are also cases when the same type of art applies equally to representatives of high culture and people of "popular culture". Examples of such culture include Uzbek classical music - at a high level, and popular music is popular; Movies that tell about the culture and lifestyle of the Uzbek people serve for the upper class of the population, while the military films serve for the people who like the impact of the lower level.

Also, while the pictures drawn by Kamoliddin Behzod, Boysunqur Mirzo and other famous Uzbek artists serve for the highly cultured people, the pictures with obscenity drawn on the covers of notebooks promoting various obscenities posted on the Internet are for the taste of low-level youth. There are genres of literature, including detective, fiction, comics, that is, works of the genre associated with a series of pictures connected by a common content, each of which is connected with short texts, are always widespread, they are "public is characteristic of "culture". They will never be able to attract the attention of representatives of high culture.

The difference between high-level culture and folk culture is closely related to the difference between national and folk culture. A high-level culture can be as written as a national culture. Ethnic and folk culture takes different forms. High culture is created by educated people. Folk culture and ethnic culture belong to highly uneducated people. Ethnic culture, which is historically ancient and small in scale, turns into a large-scale folk culture as a result of the fusion of the cultures of many peoples and nations. Creators and consumers of written culture are people who know how to read and write. They are the people who make up the educated stratum of the population. Educated people always make up a certain part of the public. Such

educated representatives of the people are carriers of national culture and bring it to the minds of the younger generation.

A high-level national culture is established not by a particular nation and people, but by educated representatives of society. They are writers, poets, artists, historians, philosophers and scientists of various fields. Naturally, high culture will initially have an experimental and leadership character. In such works, first of all, artistic methods that are understandable to many are used. That is why such works were understandable to most representatives of the population.

The main weapon of former Soviet politicians was aimed at destroying the roots of national culture. The main weapon of the representatives of "mass culture" is to conquer the minds of young people with the help of "mass culture" tools, and educate them to be distasteful. That's why they promote the idea that "Art should be understandable to the people" and thus seek to popularize low-level artworks and clothes that promote immodesty. They promote their ideas under the slogan of "popular culture" and alienate the youth from their national identity. At the same time, they want to achieve their main goal of gaining wealth by promoting music that encourages ignorance, tastelessness and barbarism, which consists of noise under the principle that "art should be understandable for all peoples". they did. They put forward the idea that examples of high culture are not for the basic stratum of the people.

Only by forming a high level of culture and taste in young people, it is possible to bring them closer to the national culture and guide them to realize their identity. Today, the leading force in the promotion of "popular culture" is various styles (fashions). That is why propagandists of "mass culture" are effectively using them to realize their own intentions.

§ 1.3. Means of inculcating popular culture in the minds of adolescent students

Today, "mass culture" is essentially a combination of the national culture of the Uzbek people. "Popular culture" is opposed to the high culture characteristic of a particular nation, which it does not want to recognize. Within the framework of "popular culture" there is a tendency to look down on national culture. The real purpose of "popular culture" is to see the world in the same color. That is why "mass culture" encourages young people to fall into immorality with the help of various means.

National of the Uzbek people its culture and values are directed to the promotion of goodness, and it is of particular importance in educating young people of national pride, self-awareness, solidarity, cooperation, kindness, and optimism among members of society. If national culture is not inculcated in the minds of young people in educational institutions, they will quickly be influenced by various evil forces.

Our spiritual cultural heritage, a special place has been reserved for inculcating the values of the national culture of the Uzbek people such as courage , imagination, thoughtfulness , mutual solidarity, cooperation, solidarity , respect for the elder and honor for the younger in the minds of the youth. "Popular culture" is the expression of a movement that promotes immorality and evil that is contrary to these same virtues. However, today most young people, especially teenage girls , dress half-naked contrary to the national culture of the Uzbek people , follow fashion trends, look at adults with disrespect, evaluate our customs as "old fashioned", do not show respect to adults. hugging and kissing, taking part in various discos, entertainment events, imitating the behavior of representatives of other nationalities and mastering absurd customs, including the growing popularity of events such as "Crazy Day", these events in most cases promoted by the intelligentsia of our society leads to the expansion of the scope of "mass culture".

General secondary education, teachers should regularly explain to students the negative consequences of such actions, which are not typical for representatives of our nation.

Patrick Joseph Buchanan in "The Destruction of the West"¹ pointed out a number of negative situations that arise as a complication of "mass culture". In particular, the "mass culture" that began in the 1950s brought our nation to the blight of infertility by 1990. "Popular culture" gradually reinforces the animal characteristics of man. As a result of the influence of these spiritual and moral vices, a number of situations are observed in people:

- moral depravity - kissing in public places, watching erotic movies and pictures;
- becoming addicted to films and computer games that promote violence and violence;
- acting as if I can be myself, I have nothing to do with others;
- approach all things from the point of view of personal interest;
- putting personal interest above everything else - not counting on anyone in this regard, even disregarding the respect and opinion of parents;
- becoming a slave to one's ego;
- lack of modesty, drug addiction, alcoholism, indulgence in depression;
- inhumane "marriages", extremely negative situations such as indulging in animal lust between same-sex couples.

As can be seen from the above, "mass culture" manipulates the minds of students and leads to its incorrect formation. They say "I am a free person, I have to do what I know, I have the right to play when I'm young, I have the right to do what I want, my will is in my hands, even my parents can't stifle my will they follow the belief that they have no right".

Propagators of "mass culture" use various means to destroy the minds of young people during the period of 14-25 years, which is an important period for the formation and development of a person.

¹Patrick J. Buchanan. Death of the West. - AST Moscow, 2003. - ISBN 978-5-17-017537-6

High human qualities, national ideals, rich cultural heritage created by our ancestors should be effectively used in educational institutions to protect teenagers from attacks of "mass culture". In this, the main attention should be focused on promoting the views of our ancestors on the education of a well-rounded personality and conveying them to the minds of students. At the same time, it is possible to eliminate the attacks of "mass culture" by conveying to them the valuable traditions, beautiful traditions of the Uzbek people, and national values that have come through the heritage of our ancestors who are the owners of high culture and enlightenment. .

It is known that the basis of the national values of the Uzbek people is imagination, thoughtfulness, and kindness. In this field, the qualities of politeness and politeness characteristic of women and girls are extremely valuable, and the opposite is reflected in the behavior of some young people today. They consider rudeness and blindness a sign of pride. We do not find the politeness, kindness and gentleness characteristic of the Uzbek people in most nations of the world. In the eyes of the Uzbek people, the dignity of a person is determined by his manners.

Our ancestors such as Jalaluddin Manguberdi, Temur Malik, Bahovuddin Naqshband, Amir Temur, Bibi Khanim, Gavharshadbegim, Mirza Ulug'bek, Alisher Navoi, Zahiriddin Muhammad Babur, Gulbadanbegim, Akbarshah, who are the pride of the Uzbek people, are brave, shameless, courageous, and feminine. , who have been recognized by the peoples of the world in all times as honorable, patriotic, family-loving, people-loving people. The national values of the Uzbek people, high morals, dignity of women are embodied in their expression and modesty.

Imagination and thoughtfulness are manifested in women as the highest symbol of motherhood and wifedom, while men should be combined with courage, bravery, patriotism and the same modesty, modesty, and modesty. The lack of modesty of men serves as the main tool for the emergence of mass degradation in society, for women to sink into the swamp of immorality. If the parents are unscrupulous in the family, in such families the children will grow up to be unscrupulous and morally inferior. No educational institution can pull them out of this quagmire, because the Uzbek people have a wise saying that "birds repeat what they see in their nests". Modesty and

manners are instilled in young people through mother's milk, father's education, experience of ancestors, environmental influence and education.

Kindness, modesty, hospitality, patriotism, politeness, tolerance, childishness, patriotism are important aspects of the culture of the Uzbek people. The fact that teenagers are quickly exposed to the influence of "popular culture" is also the reason that they are left out of the control of parents and pedagogues in educational institutions.

In order to protect adolescent boys and girls from the onslaught of "popular culture", a serious focus on their education is required. For this, it is necessary to encourage young people in educational institutions to master the secrets of knowledge, to seriously engage in sports and art. Because our ancestors highly valued art and paid special attention to training their children, making them brave and brave. That is why the development of children's sports is given priority in the state policy of the Republic of Uzbekistan.

"Popular culture" denies the standards and manifestations of morality inherent in a person, and exposes young people to moral helplessness.

The basis of any culture is an idea. Because an idea is a product of human thinking. It is a form of consistent thoughts put forward to achieve a specific goal. Since an idea is a product of human thinking, it acquires a social character and exerts a strong influence on a person's psyche. Ideas are a phenomenon that motivates society and its members to certain actions.

Ideas, which are the product of human thinking, are expressed with the help of concepts and thoughts. With the help of an idea, events in social life can be supported or denied. Because the idea is the representation of events that occur in social reality in the human mind.

Ideas serve to study reality and change it practically. That is why ideas play an important role in human and social life.

The ideas that are not reflected in the traditions and values of the national idea of the Uzbek people, are alien to the mentality, and serve not for its development, but rather for its decline, are alien ideas for the members of our society. As ideas that

serve the development of the independent society of Uzbekistan today, we consider "Prosperity of the Motherland", "Peace of the Country", "Welfare of the People", "Perfect Man", "Social Cooperation", "International Solidarity", "Religious Tolerance". we will show . All the ideas that encourage the members of the society to be creative: peace, equality, friendship, tolerance, freedom, patriotism, independence, justice, cooperation, solidarity, enlightenment, philanthropy, humanitarianism are the social aspects of the above ideas. serves to make a decision. For the development of the Uzbek people and the society of Uzbekistan, all constructive ideas that serve the peace and well-being of our country, lead the youth to maturity, and social cooperation, inter-ethnic harmony, and religious tolerance are important. All ideas that negate the goals set by the national idea of the Uzbek people, and serve for their opposite, are evaluated as destructive, foreign ideas. Because the "mass culture" that embodies most of the foreign ideas has a negative impact on the consciousness of young people and the way of life of our people.

The main reason for this is that people's knowledge and understanding of "mass culture" is insufficient. We tried to find out the opinions of our people, especially intellectuals, about "popular culture". For example, what is "Popular culture" to one of the pedagogues with extensive work experience? when we asked the question, we received the following answer. He emphasized that it is "a culture that we all follow, that is spread through mass media, that calls people to be civilized." When we asked a teacher of a general secondary school with the same question, we received the following answer: "Popular culture is the highest expression of spirituality, we must acquire it in order to be civilized".

In fact, "mass culture" is a product of the globalization process, and in most cases, it is a concept contrary to the national spirituality and values of the Uzbek people. "Popular culture" is a complex, unique form of cultural existence that is not always interpreted in the same way.

"Popular culture" is the culture of people with low taste. That is, it is a culture in the eyes of people who are ignorant of the true essence of culture, whose understanding in this field is not sufficiently formed, whose knowledge is aimed at

easily capturing the minds of people with shallow knowledge, who are unaware of their national values, identity and spiritual heritage. Such people cannot distinguish real cultural wealth from inferior ones. They constitute the masses of the people. Because the work done by the majority will have a mass character. The culture of low-level people is interpreted as "mass culture".

The word "public" has all, all meanings. Accordingly, "popular culture" can be considered as the culture followed by the majority. However, the concept of "popular culture" has other meanings. "Popular culture" also means the influence of foreign ideas on the minds of people, especially students.

Pupils, who make up the majority of society members, are formed in general secondary educational institutions and families. Adolescent students studying in general secondary education institutions today devote most of their time to communication with computers and mobile devices. Their behavior is often overlooked by parents and teachers. They do not analyze the meaning of this communication, they are not interested in its influence on the minds of teenagers.

The most powerful weapon to eliminate the negative influence of "mass culture" on the minds of teenagers and their worldview is real cultural wealth, Uzbek traditions and values. Most parents, seeing that "popular culture" has a strong influence on their children's minds, do not think about measures to eliminate it.

Our observations show that most of them believe that the main task of educational institutions is to take such measures and seriously deal with children's education.

Today, the ideas of moral corruption, violence, individualism, egocentrism, and homosexuality are promoted on global networks under the guise of "popular culture". A group of people use the "mass culture" as a weapon to gain wealth with its help, disrespect the thousands of years of traditions and values of other peoples, the spiritual foundations of their lifestyle, and expand the scope of dangerous threats aimed at subverting them. Fighting against such ideas with the help of creative ideas expressed in the age-old traditions and heritage of the people is the most effective tool of the pedagogical process. Along with pedagogues, parents are also required to be aware,

vigilant, able to analyze the essence of emerging ideas, to have the right attitude towards them, and to be aware of the heritage of ancestors.

Today, "popular culture" has taken over most of the world. It is increasingly necessary to convey to the minds of teenage students what it looks like, what its driving forces are, and what mechanisms it operates on.

The "mass culture", which is increasingly absorbed into the lives of the peoples of the world under the status of "pop culture", trampling on the historical traditions of the nations and based on their own mentality, is also entering the life of the Uzbek people with its dangerous appearance.

"Popular culture" has many different forms. He works under the guise of "attractiveness" that completely covers the minds, worldviews, and potential of young people. Some forms of "popular culture" are deeply embedded in people's lives. They are:

image, that is, appearance;

media.

The pedagogues and parents should be worried about the fact that the "popular culture" propagandists are rapidly transforming the appearance and clothes of the representatives of various currents into a tradition even among teenage students. It is also a negative phenomenon that many such clothes, designed to promote "mass culture", enter the markets of our country. Different clothes, make-up tools, jewelry, and hairstyles adopted by young people are considered normal.

In the twenties of the last 20th century, a trend called "goth" appeared in Eastern Europe. Almost all of the members of the group are Christians, who renounced their religion after joining this movement. Because "goths" are people of a different faith: "All people are sinners. Therefore, after death, we will all go to hell. The ruler of Hell is the Devil. "If we serve the devil in this world, he will give us relief in the next world, in hell".

In order to show that they serve the devil, they used to wear black clothes, mainly made of leather, and paint their nails, hair, and eyebrows black.

In the second half of the last century, "goth" groups were sponsored by the Jew Jose Avi. In order to expand their ranks, Jose Avi popularized the image of the group's representatives - their clothes, hairstyles and facial expressions, and even their habits around the world.

Thanks to the "Goths", the following styles are common:

- wearing tight pants;
- paint nails, eyebrows black;
- among girls, cut hair (kare) and dye it black;
- Like listening to "Rock" music.

To date, "Rock" music has become popular all over the world, including Uzbekistan, and has become a hit. In the West, there are a number of rock 'n' rollers who are known as the 'Kings of Rock', whose original purpose is to promote 'popular culture'. The biggest of them are: "Rammstein", "The Rasmus", "Chemical Brothers".

At the end of the last century, several rock groups appeared among young people in Uzbekistan. However, these groups were not accepted by the Uzbek people, especially the young people who had a national spirit, so their life was short.

Studies have shown that negative changes occur in the body and brain of a listener who listens to rock music for 10-15 minutes continuously. The body that has undergone such changes can return to a normal state only after three days.

In the 80s and 90s of the last XX century, a conflict arose between the "Goth" groups, and they split into three streams:

- the first group is the original "Goths";
- the second group of "emos";
- the third group "metallic".

The beliefs of "emos" differed from "goths". According to them, "all mankind, regardless of nationality, will go to hell, but for this, a human child does not have to serve the devil, on the contrary, it is necessary to enjoy and play in this world."

In order to distinguish themselves from the "goths", they wear black clothes mixed with green, red and pink clothes and make-up. The "rock" music listened to by

"emos" was also different from that of "goths". It was called "y light rock". Its most prominent representatives are "Linkin Park", "Savage Suibert", "Kesha".

According to various sources, there were bloody clashes between "goth" and "emo" groups in Eastern Europe and some regions of Russia.

Today, it is possible to witness that representatives of the "emo" group have popularized a number of styles in the territory of our country. Including:

- braiding hair and dyeing hair in different colors (light green, pink);
- use of light-colored makeup;
- Like listening to "light rock" music.

The sad part is that in some clips and movies, the appearance, behavior, lifestyle, attitude towards life and family of "emo" girls of Uzbek nationality are widely promoted. Such actions can be evaluated as an attempt to openly promote "popular culture".

Iron-armors, that is, representatives of the "metallic" group, strive to decorate themselves with various iron-armors. The motto of "Metallic" is "to live only for today". They wear iron ornaments on various parts of their bodies, including the nose, the top of the eyebrows, the tongue, and even the navel. Among the representatives of this group, you can find many "gamers", that is, masters of computer games. They try to spread their products around the world, and in most cases they succeed. "Metallic" could not attract many people. However, they also have a certain power to threaten the national spirituality of the people. They are also fans of "rock" music. Because they aim to influence the psyche of young people with the help of "rock" music, and they make most of their computer games using music of this direction.

It can be clearly seen in the example of the social reality in many countries that the result of the promotion of "mass culture" causes problems related to the spiritual and moral development of a person. In particular, the family crisis in the USA and the West is a clear example of this. Problems such as family crisis, lack of spirituality, immorality, children born out of wedlock, strained relations between parents and children, collapse of national traditions deeply concern most sociologists, lawyers, psychologists and pedagogues. In educational institutions, the number of students

addicted to drugs, drunkenness and alcoholism, who consider love to be lust, and who value immorality as modernity is increasing, various diseases, including AIDS, are spreading as a result of wrong marriages. The growing number of cases of lawlessness, immorality in society, the emergence of cold-hearted, selfish, unloving individuals, which have already paralyzed many countries of the West and brought them to a dead end. the fact that it is breaking and entering our country worries experts, especially pedagogues.

It is known that the Uzbek people have always had a great reputation among the nations of the world with their strong spirituality, culture, and ethics. At the same time, the Uzbek people are the owners of high pride and honor. Because the Uzbek people have a strong sense of dignity, pride, and loyalty to the nation, it cannot be destroyed by means of moral threats.

The rich spiritual heritage created by our ancestors acts as a weapon against any spiritual threat. A spiritual threat is, first of all, directed against the life of every person as a free person, regardless of what religion he believes in, what language he speaks, with the aim of destroying his spiritual world. informational attacks are meant. In this sense, "mass culture" conquers the minds and psyches of teenagers, threatens our national spirituality and appears as its successor.

In the 21st century, various means and methods of pedagogic-psychological impact on the human mind are emerging. As an important innovation of the time, some tools that are coming to the field have a quick psychological effect on teenagers, and they easily conquer their minds. Such tools are manifestations of "mass culture" that are not based on the national ideas, values and traditions of any of the peoples of the world, and encourage young people to lust, immorality, lack of spirituality. Manifestations of such a culture are disturbing to a person with high spirituality and faith. Although these tools are evaluated as carriers of "popular culture", they have a negative effect on the psyche of teenagers and are becoming a bridge of real culture and spirituality. Most teenage students don't realize that they are drifting away from themselves because they are so easily influenced by this same "popular culture".

It is known that the scope of attempts to conquer the minds of young people is widening by affecting the psyche of the youth through noisy music, low-quality visual arts, fashion and computer games. The chances of teenagers caught in such a trap becoming apathetic, prone to frivolous life, indifferent to the country's development and people's peace are increasing. At the same time, low-level "popular culture" promotes mischief and violence among young people, allowing teenagers to do whatever they want, giving them unreasonable freedom and promoting absurd habits. By turning them into scumbags, they aimed to bring the spiritual life of the society into crisis.

At the current stage of development, ideological struggles, spiritual conflicts and attacks of violent ideas in various forms are emerging. The Uzbek people, especially the intellectuals, including the pedagogues, should start fighting against it more vigilantly and intelligently than ever, and should form the skills of distinguishing good from bad, real culture from fake culture in students. Because the promoters of "popular culture" are, first of all, setting malicious goals for themselves.

The complex ideological struggles that are taking place in most countries of the world today make it necessary to pay more attention to the education of adolescent students. After all, if pedagogues do not take timely and decisive measures against such negative actions, the attacks of "mass culture" will penetrate into the society of Uzbekistan and draw students into their vortex, as a result, such young people will become unloving, without faith, they can become selfish people who live only for today.

Qualities such as manners, modesty, honor and religion are part of the spirituality of the Uzbek people.

Among the manifestations and forms of low-level "popular culture" that have a negative effect on the morals and spirituality of adolescent students, the following can be included. They are:

1. Western television programs occupying a significant part of the world media market. This includes their noisy, blood-curdling, maddening music, meaningless, rambling lyrics that have an unnatural effect on the human psyche, as well as music

videos made for them. It is a pity that such tools are given to students all over the world, and some musicians and singers who are their representatives also imitate them. Such tools attract more and more teenagers with low taste and level. As a result, some young people are busy with activities created using the same tools at home, in educational institutions and even on the streets. Instead of their main tasks - getting an education, acquiring a suitable profession, making good use of their free time, and raising their spiritual and cultural level, they are engaged in activities that provide temporary pleasure.

2. The fact that most of the youth in the Western world today are in decline. The task of protecting students from such influences is becoming more and more apparent. It should be noted that in some mass media, the life of Western youth is being promoted as an exemplary lifestyle. That is why the task of analyzing such a way of life and distinguishing its negative aspects is becoming more urgent. It is necessary to instill hatred in the hearts of the students of the teenage age towards such negative habits, to form immunity to resist them.

3. The non-patterned clothes that are produced in different countries, which appeal to the tastelessness of the students, the meaningless writings written on them, the pictures that call for evil, conquer the minds of the young people and affect their psyche and taste. For example, words such as "killer" (killer), "danger" (horror) on clothes made abroad, analysis of the essence of the scenes that express shamelessness and evil, their meanings and the malicious intentions hidden under them, can be used by teenagers. It is necessary to explain to the students. Otherwise, the behavior of students who wear or desire to wear such clothes will show vices such as oppression, violence and suicide. At the same time, as a result of teenagers watching scenes of brutality, barbarity, and murder from foreign military films, tension, ruthlessness, cruelty, and indifference to others will increase in their psyche.

4. The involvement of Western youth in organized crime and violence. The main reason for the origin of such actions is the giving of freedom to students in an excessive way. At the same time, the "mass culture" intended for low-level people "liberates" spouses and children from family tasks, duties and responsibilities, eroding

family unity and kindness. This, in turn, is causing the deterioration of family relations.

5. The disappearance of the delicate concepts of pride, honor, masculine honor, and feminine chastity in the Western way of life. The immorality, impudence, aggressiveness and other vices that are promoted today as a "free way of life" have a negative impact on human life, family stability, and the upbringing of teenage girls and boys, and their image. It is observed that the identity of one's gender is gradually disappearing, and the roles they are performing are changing. It is necessary to fight against such dangerous behavior with effective educational tools.

In the situation where the flow of information is accelerating every hour, various organizations and centers in the West are taking advantage of this and trying to spread the destructive "charms" of Western life, including the influence of "mass culture" among other countries and peoples, in the form of "breezes of freedom". are doing. As a result of such actions, explosions in some schools of the USA, child trafficking, victimization at the hands of predators, teenagers' mentality can be shown to be more prone to aggression.

Products that promote "popular culture" prevent teenagers from using common sense. Acquiring the secrets of their knowledge serves to inculcate in their mind the absurd belief that it is necessary to "spend in the life that is given once" by extinguishing the inclination to study. The negative results of the senseless propaganda aimed at such an evil goal are clearly manifested in the loss of kindness among the youth, the destruction of moral standards, and the rise of promiscuity and violence.

Educators should effectively use the tools and methods that provide a solution to this problem in the educational processes that are organized consistently.

Uzbek people, the heritage of our ancestors, the way of life established in Uzbek families for centuries, the procedures and values that are followed occupy a special place in the education of young people. Such values play an important role in raising the morale of society members.

The pedagogues were armed to a certain extent with new knowledge and methodological bases related to the development of educational processes, raising the spirituality of the individual in this system. In today's rapidly developing society, raising the morale of a person has become a priority, which requires the further improvement of educational tools, creating favorable conditions for the wider promotion of cultural wealth to students of adolescent age. Accordingly, the formation of immunity against "popular culture" among students of teenage age is one of the most important issues.

One of the signs of "mass culture" is the recognition of immorality as culture, disregard for original spiritual values, and situations related to viewing it as a fad of old times, which pose a great threat to human life, the sanctity of the family, and the education of teenagers. Today, many people realize the need to fight against it.

It is important to inculcate moral standards in the minds of adolescent students and to strengthen their faith, patriotism, love for their people, and sense of belonging in order to make them immune to "popular culture". That is why the educational process aimed at forming a sense of struggle against "popular culture" in teenagers is a very complex pedagogical phenomenon, in which the correct choice of educational tools is important. It takes over. It is necessary to inculcate life-giving ideas into the minds of teenagers so that they do not accept the norms of behavior that are contrary to the national mentality of the Uzbek people.

It should not be overlooked that today Uzbek youth are striving to master the advanced achievements of world culture, literature, art, technology, and life-giving ideas. For this, first of all, they should develop high taste, intellectual power, experience of creative activity, independent and analytical thinking skills.

It is required to deeply instill the essence of awareness into the minds of teenagers. Because awareness also means protecting their mind, heart, spirit, thinking, spirituality and cultural level from various threats and negative effects of "mass culture" that are being carried out sometimes openly and sometimes secretly.

If teenagers have a strong sense of love for the Motherland, respect for the heritage of their people and ancestors, bravery, sexual belonging, they will not be

influenced by "popular culture". For this, family and educational institutions should pay attention to the education of adolescent students on the basis of national and universal values. Parents and teachers should be able to read various historical sources, works of contemporary writers and poets, watch and analyze works of visual art, and listen to classical music.

Adolescent boys and girls can be saved from the influence of "popular culture" by involving them in various sports clubs. Because with the help of sports competitions, there is an opportunity to meaningfully organize their free time.

Propagators of "mass culture" look with disdain at high culture, spirituality, morality, lofty dreams and goals. They deny goodness. In particular, the high standards of creativity, such as the fact that art is a spiritual wealth created by special talents, a miracle, are denied by supporters of "pop culture". According to them, all people can be artists, talent is not needed for this. All works can be judged as works of art regardless of their level. On the basis of such a view, "popular art" in the character of "pop-art" was created and it attracts boys and girls of teenage age.

Proponents of "popular culture" actually put forward the idea that things and objects should be valued, not people. As a result of this approach, the idea of encouraging teenage students to lead a Christian life was expressed. For them, not the spiritual world, but household-consumer feelings take priority. The spiritual perspective of the proponents of "mass culture" destroys true spirituality and promotes slavery to objects and objects. As noted by the famous American writer R. Bradbury¹, the meaning of life for the generation that has passed the school of "mass culture" is to have a car, a television, a decent house, a refrigerator, a computer, and how much things are for them. p is the better, which is considered a sign of prosperity.

Indeed, today's teenagers are seeking the same prosperity, causing complications in their relationships with their parents, who earn a living from work and lead a simple lifestyle. They make strict demands on their parents and openly declare that they hate the ordinary way of life. Especially girls are wearing different

¹https://en.wikipedia.org/wiki/Bradbury,_Ray

fashion clothes and unusual jewelry. Such negative behavior is the cause of very complicated relations between teenage girls and their parents and teachers.

It is known that one of the main weapons of "Popular culture" is music, and pop-rock music attracts teenage girls and boys more, dancing while wearing unusual clothes, leads to happiness. They communicate through words unknown to many. Teens are leading the way in imitating pop rock stars.

The characteristics of such music are to make a person mad, make his blood boil, and encourage him to perform unusual actions. As a result, body movements and emotions are being inappropriately agitated in teenagers. This behavior causes many unpleasant, unethical situations to occur. Technical multivocality, i.e. polyphonicism, destroys the richness and diversity of national musical tones.

The performance of "pop music" under the guise of entertainment music creates situations of mass seduction, satanic convulsions, dances based on immorality, often ending in fights, beatings, premature births. At the same time, under the influence of pop music, the scope of street mob activities is expanding among teenage students. Such teenagers look at original art examples, traditions and values with disdain.

The kitsch of "popular culture" is to give a high standard color to things and objects that do not have any artistic-aesthetic value; comic - obscene print - picture products with short texts or bites attached; starism - deification of pop singers, actors, athletes, TV presenters in a manner given to personal passions; "Happiness" - unplanned, spur-of-the-moment spectacles such as grand pianos, pianos, or car crashes -- or wild, mass "entertainment" by arson -- is rapidly creeping into our society. They attract the attention of teenage students and create a basis for them to perform various unusual actions.

One of the means of instilling "Popular culture" into the minds of teenagers is the promotion of "pornography" (shamelessness, shamelessness) and sadism (violence) through social networks.

SECTION TWO
BUILDING IMMUNITY AGAINST POPULAR CULTURE IN
ADOLESCENT STUDENTS ON THE BASE OF GENDER APPROACH
PEDAGOGICAL CONDITIONS

§ 2.1. In adolescent students based on gender approach
Pedagogical and psychological aspects of forming immunity against "mass culture"

Today, the socialization of teenage students is of particular importance. This ensures the success of students in educational activities. The teacher should convince the students that they can solve their problems without separating them from the society. Sometimes students are discriminated against and isolated by their peers because of differences in ethnicity and appearance. This has a negative effect on their psyche, creates an opportunity to indulge in "mass culture" . In order to eliminate such a situation, it is necessary for teachers to improve the environment surrounding the students from a spiritual, pedagogical and psychological point of view, to form immunity against "mass culture" in them. On the other hand, students should be regularly supported in order to be tolerant of the relationships of those around them, to convince them of their own strength and capabilities. The teacher should not ignore the attitude of each student to "popular culture" with his peers.

Order to form immunity against mass culture in students , a special model should be used to support them pedagogically and psychologically. This model incorporates parts such as regular diagnosis of students' activities in order to form immunity against "mass culture" , giving advice to improve it, conducting trainings in order to support them. This model is required not only to support students in order to socialize them, but also to direct them to make conscious, responsible choices. As a result, students should be able to project their careers and life paths in the future.

Pupils' immunity against "popular culture" is formed in the process of education, that is, by bringing them closer to the cultural process. "Popular culture" is

not a specific direction of traditional culture, but a qualitative change in culture, a requirement of life. This is caused by the rapid development and distribution of mass information and communication tools.

A person becomes a real person only when he accepts his social obligations, his duty to the society, his responsibility as a natural state, an integral part of his freedom and social activity.

A person's immunity against the negative effects of "mass culture" appears as the main factor of personality formation. During this process, not only adaptation to the natural and social world occurs, but also a person changes it according to his wishes. In this, a truly human, personal, socially required, integrated cultural universe is formed. The society itself, its system and structure, the elements that make up relations in it - all these are the result of the creative activity of a person, his creative activity that changes the world.

In modern cultural studies, three main levels of "popular culture" are usually distinguished:

1. Kitsch-culture (low-level, vulgar, vulgar culture)
2. Mid-culture ("mediocre" culture).
3. Art-culture (culture with certain artistic content and aesthetic value).

The word "kitsch" is derived from the German pronoun "kitschen" and means to create and sell low-quality, cheap and cheap work. Such works are empty, quickly forgotten and forgotten cultural products that appear in the shadow of real masterpieces of art. These include depicting problems as limited, far from life, molding images, ideas, and plots, and creating cultural works for the stratum that is entangled in the small worries of life.

The scope of mid -culture is wide and the level is quite high. Although it reflects some features of traditional culture, it is directly related to "popular culture".

Art culture is usually "popular culture" aimed at the educated part of the population. Its task is to bring "popular culture" as close as possible to the standards of traditional culture. In addition, some specialists distinguish two more separate types

of "popular culture" - pop culture and rock culture, because life shows that they are viable and occupy the consciousness of people of a certain¹ stratum.

The place and role of a person in society can be described by the following words of I. Kant: "A person exists independently not only as a means, but also as a goal ..., in all his actions, he it should be considered as a goal"².

Personal activity is formed on the basis of interaction of material and social environment. Man becomes active and develops spiritually and intellectually with the help of culture. In this case, social and cultural relations are manifested as important factors in the formation of a person, actively entering into the life of society, group and various communities. Being a pre-planned and organized process with a clear goal in mind is the interactive direction of education, personality and social environment.

The rate of formation of teenagers, the full and stable manifestation of some of its characteristics is evident in their work, study, play, communication and behavior culture.

The process of forming students' immunity against "popular culture" requires stronger pedagogical activity than usual. In this respect, this process can be evaluated from three aspects:

- informing teenagers about the processes of cultural development;
- to familiarize teenagers with national cultural treasures;
- teenage students to reading books, mastering traditions, and evaluating the importance of family values. In this, involving girls and boys to perform their own roles.

"Popular culture" acquires an international and national character. Pop music is an example of this: it is understandable to everyone and is understandable to all ages, regardless of the level of education, to all strata of the population. The artistic value of "popular culture" is lower than folk culture. But his audience is wider, because he is an author, he meets the needs of people at the same time, responds to any new events and events. That is why it is quickly adopted by young people. After a certain time,

¹<http://mulogot.uz/blogs/49886/56215/>

²Goziev E. Psychology. Age psychology. - T.: teacher, 1994. -223 b.

they lose their relevance, become obsolete and go out of fashion. High-level works and folk culture will be eternal.

"Popular culture" products easily attract the attention of young people. Because mastering them does not require intellectual effort. Adolescence is a favorable period for the emergence of the initial foundations of inclination to "popular culture". That's why it is necessary to form immunity to the negative aspects of "popular culture" among students of teenage age during the educational process. Thus, the formation of immunity against "mass culture" plays an important role in the upbringing of a person, in the formation of characteristics and qualities specific to society's requirements (see Figure 2.1).

In the formation of immunity against "popular culture" among students of teenage age, education and mass-cultural activities in educational institutions are of great importance.

The concept of gender represents the mental and biological identity of boys and girls. In the concept of gender, the uniqueness of girls and boys is justified. It is also necessary to justify how the sexual characteristics of boys and girls affect their social status. It is also necessary to determine how gender characteristics of a person affect interpersonal social relations.

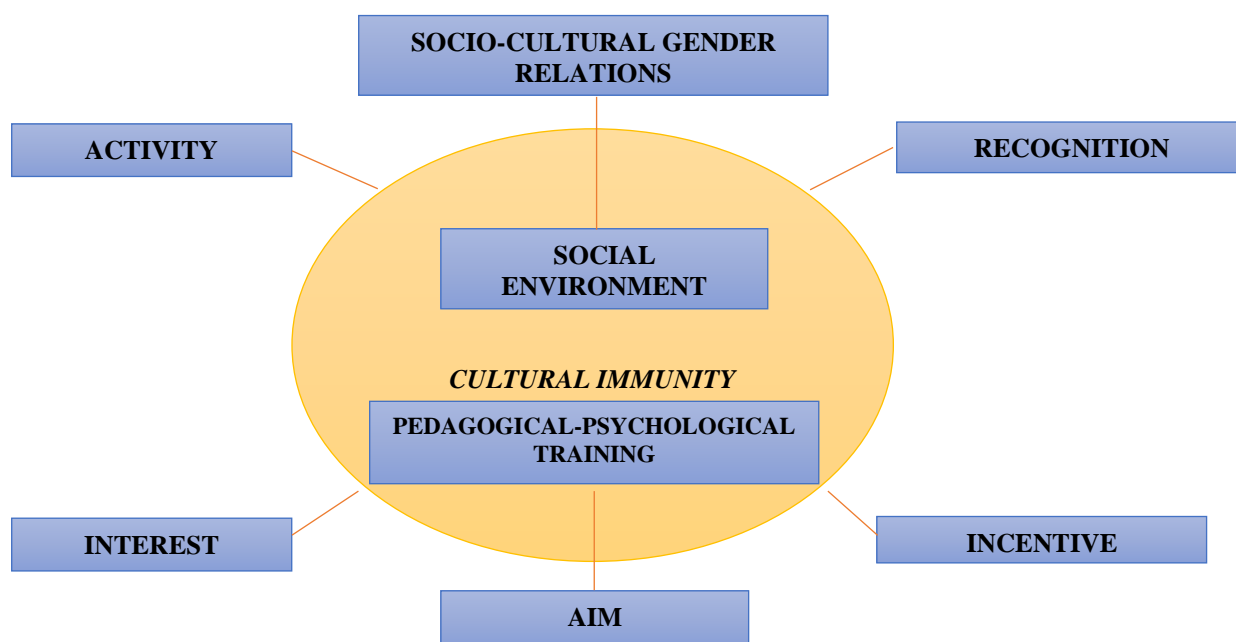


Figure 2.1. The composition of cultural immunity in adolescents in the system of gender self-awareness

In determining the differences between boys and girls, it is necessary to clearly understand what social and cultural characteristics are expressed. In recent years, there have been approaches in science to demarcate socio-cultural and constitutional differences between men and women, to clearly distinguish the characteristics of gender and sex. Gender and psychological differences between the sexes are also expressed in a unique way in the roles they perform. This is especially evident in interpersonal socio-cultural relations.

Although some characters are typical of women, the performance of their roles is unique. Gender is designed and systematized through a certain system of socialization. Gender differences are reflected in the division of labor and adherence to cultural roles, norms and stereotypes in society.

Adherence to gender norms and stereotypes in society to a certain extent serves to determine the psychological qualities, abilities, type of activity, professions related to gender. Gender roles emerge and change depending on the sociocultural context. Femininity and masculinity have specific characteristics for different social strata in different eras, different religions and cultures.

Differences between femininity and masculinity have both psychological and sociocultural dimensions. In interpersonal relationships in real situations, biological characteristics of people are rarely associated with gender characteristics. All psychological relationships between women and men are rarely connected with biological relationships.

In the system of gender self-awareness, relationships are connected with gender identity. It is also related to the creation of a person's personal behavior model. Gender identity is a specific form of social identity. Gender identity is related to national identity.

Gender self-awareness forms a whole system and has certain components.

First of all, cognitive, it is manifested in the understanding of the individual's conformity to a certain model of masculinity and femininity. Emotional - a person's understanding of whether or not he fits into this system. Voluntary - is manifested in

the individual's understanding of whether or not he conforms to the gender model in a particular society.

Second, to distinguish the statistical components of gender identity and dynamics.

Femininity and masculinity are considered the main forms of gender identity. It represents thinking about belonging to a certain gender type. The design of a specific gender idea is manifested in its presentation in many types of social activity.

Boys and girls with different personalities study in each class. They strive for success with confidence and determination, make open and decisive actions, move quietly, be optimistic or fearless. They are sensitive to punishments. Fearful, nervous and anxious, insecure, shy children differ in their gender identity.

Boys and girls who have the qualities of courage are distinguished by their strengths. They demonstrate their maturity by working hard to achieve success. In addition, they strive for leadership with their aggressive actions. They have a competitive spirit and have an authoritarian relationship with their peers.

Adolescents with feminine qualities show such qualities as submissiveness, fearlessness, shyness, caution, initiative, and orientation towards others. They show minimal initiative in the process of joint activity. Such teenagers show that they have various behavioral stereotypes in their relationship with adults. It is not typical for them to be attached to traditional norms. They think realistically about situations, strive to overcome difficulties independently. Such teenagers show a high level of social activity. The masculine and feminine qualities in them are constructive in nature. Such teenagers strive for success in their work, where they are determined to make decisions, independent, and achieve a high level of concrete achievements.

Adolescents who do not have mutual differences will have behavioral stereotypes that are characteristic of both women and men. They cannot clearly model their behavior, demonstrating the existence of a certain gap in the fulfillment of gender roles. Such students have difficulties in performing gender roles and do not master these roles. Boys with girlish qualities cannot establish effective relationships with their peers, hesitate to express their opinions, and do not show activity in the team.

Adolescence is of special importance in the formation of personality. The boundary of adolescence is not clearly defined by psychologists. It is manifested in connection with the level of development of a teenager and ontogenesis.

Early adolescence begins at the age of 10 and lasts until the age of 14. The age of older adolescents corresponds to the period of 14-16 years. Most psychologists have noted in their research that adolescence is a complex, conflict-filled period. One of the characteristics of adolescence is that it feels like an adult. Self-awareness and self-esteem develop during this period. A teenager is interested in himself as a person and appreciates his abilities and potential.

Each age of a person has its own characteristics and relies on certain laws of development. This is seen in the main achievements, the conditions that enable formation and re-formation, the manifestation of qualities specific to certain stages of mental development, the expression of specific aspects of self-awareness.

Teenagers begin to be interested in their own little world from the age of 10-12. Gradually, the process of self-awareness becomes more complicated. A teenager discovers his inner world for himself. In connection with new relationships, new experiences, personal qualities, behavior develop and self-analysis skills are stabilized. A teenager begins to imagine how he will be, shows his characteristics.

Classmates and close friends help teenagers to realize themselves. He compares his actions with theirs. He begins to look for like-minded people among adults and follow them. Self-awareness of a teenager is the basis for the formation of the concept of self-awareness of a cognitive nature.

The emergence of psychosocial compatibility represents the adolescent's self-awareness. It is characterized by 3 main tasks:

- turning from childhood to the past and having a project to imagine one's future and achieving the formation of a sense of personal identity of a teenager;
- the formation of the desire to understand the aspects that are different from their parents;
- implementation of the value system that ensures the self-awareness of the adolescent personality.

Gender identity is an integral description of a person, which includes personal identity, self-concept, gender stereotypes, gender norms, gender behavior, gender identity, and gender roles. .

Newly formed adolescence is manifested in the clear expression of self-awareness and self-awareness. In this process, adolescents establish relationships with others and choose their own development paths. Adolescents begin to imitate adults and adopt their behavior. In most cases, they imitate adults with certain habits, such as smoking, drinking alcohol, avoiding control.

Adolescents try to change themselves and act like adults. That is why they strongly strive for self-development, independent education and self-realization. This is reflected in the fact that they look like adults, and they like to dress and make-up.

Teenage girls tend to act like pop models, wear high heels, use unconventional hairstyles, dress fashionably, and talk like various singers and movie stars.

Boys want to be physically strong and developed. The content of their sense of self-awareness is to show their physical strength and have a strong image. They regularly control their physical strength, tend to do more sports, and show off their strength among their peers. They find it difficult to properly evaluate their body and facial features. Adolescent boys want and strive for all parts of their bodies to develop at the same time.

This form of evaluation is done by evaluating others. The developmental process is reflected in the concept of self-awareness of adolescent boys. Thoughts about a teenager's body structure are not always realistic. They can sometimes be mutually exclusive. For teenagers, self-esteem in terms of masculinity and femininity is a benchmark. It's no secret that body growth is important for teenagers.

Boys like to play different sports. It is important for them to increase their physical strength during training, to try to acquire a masculine image.

For teenage girls, it is fun to do rhythmic gymnastics and dance, and in these activities they aim to have a slender body and graceful movements characteristic of a woman's image.

Self-awareness and identity development are indicative of adolescent girls' pursuit of maturity. They show signs of physical growth and attract the attention of those around them.

As adolescents' inner feelings change, so do their social roles. In such a situation, "Who am I?" the question is transverse.

Adolescent boys and girls develop gender-specific attitudes and interests towards each other. For teenagers, the attitude of others is important, and they begin to pay special attention to their appearance. In this way, they have a gender image as a representative of their gender.

As they compare themselves to their peers around them, their self-esteem decreases. This is directly related to the change and development process that is characteristic of their youth.

Most girls worry about being too tall and boys are too short. Boys begin to restrict themselves in the matter of food, trying to diet to avoid obesity. Girls pay special attention to their appearance, the opinion of others is important to them. Such girls react strongly to the various attitudes expressed about their height. They are intolerant of being laughed at or criticized. They are very offended when girls face their shortcomings.

Boys and girls react differently to the evaluation of their mental qualities. Boys consider themselves strong, fearless, brave. Girls are more critical of themselves. Boys and girls have different puberty times.

14-year-old teenage girls want to gain more status among themselves and boys. Boys who are physically weak do not consider themselves fully formed. They have a strong negative attitude towards themselves and a strong sense of dependence. In girls who are lagging behind in development, mental experiences are manifested in a different way. They have a strong sense of anxiety in relation to their well-developed peers. Such anxiety arises in connection with their physical development. Boys with such development do not face difficulties.

The problem of gender identity arises in the family. The family is the main social influence on adolescent boys and girls. A favorable environment should be

created in the family for the successful mental development of adolescent boys and girls. The lack of such an environment has a negative impact on the mental and sexual compatibility of boys and girls. Personal qualities of parents also play an important role in the formation of teenagers. Family integrity is important for teenagers. The role of parents in the life of a teenager is incomparable, and teenagers growing up in a complete family are mentally healthy.

The absence of a father has a negative effect on the psyche of teenage girls. Exemplary fathers help their daughters to develop effective communication and relationships with boys. According to psychologists, the gender identity of boys is more complicated than that of girls. This is mainly due to the fact that adolescents have a greater relationship with their mother than with their father. It can be seen that the father's role is important in the growth of boys and girls, and it is attractive for them to communicate with their fathers.

Teenage girls tend to be attached, submissive, passive. As a result of focusing on the shortcomings of the personality of adolescents, there is a tendency to show laziness. Adolescents' sense of self-awareness comes from recognizing the maturity of those around them. Ideal gender images also play an important role in adolescents' self-management. For teenage boys, the ideal of a "real man" embodies qualities that value strength, courage, bravery, loyalty, and friendship.

For teenage girls, excitement, attention, feeling like a grown woman, being loyal to friends, socializing with adults, being attractive, feeling like a woman of high status. It is characteristic to try to catch. Adolescent boys focus on their physical development. They begin to perform social and physical exercises from the 5th-6th grades. Such exercises are aimed at increasing one's strength and being strong. Adolescent girls pay more attention to their appearance and are interested in adult makeup and clothes.

A.V.Libin¹, Yu.A. Tyumeneva², and B.I.Xasan³ have emphasized the obvious manifestation of gender differences in the moral behavior of teenagers. In adolescent boys, moral ideals are more generalized. It finds expression in rational thinking and appears as a moral ideal. Adolescent girls, on the other hand, see their ideals in the image of those around them. They rely primarily on their feelings. Adolescent boys, on the other hand, imagine it on a large scale and rely on rational thoughts. Adolescent girls have conflicts between their identity and the rigid norms of the educational institution. Adolescent girls in the relatively last years of schooling move away from rigid norms and strive for more naturalness. Their consciousness develops and egocentric behaviors appear. Adolescents' diverse perspectives change, and they gravitate towards a single proof - the proof of a unique existence. As a result, they try to put their personal point of view higher. They analyze and evaluate their behavior and under the influence of lofty fantasies, they believe that others are also evaluating them. That is why teenage girls spend hours standing in front of the mirror trying to style their hair in different ways.

That is why they tend to communicate more with those around them, peers who have the same point of view. Another manifestation of personal egocentrism observed in adolescents is the recognition of their uniqueness. They fantasize about themselves, talk to themselves, and record their experiences in their diaries. Adolescents put themselves at the top of their minds and repeat the thought "I'm the only one" over and over again. They tend to criticize them, saying that all disappointments happen to others.

Adolescent boys are more critical of others than girls. They criticize girls more. Adolescent boys develop signs of young masculinity, while girls develop signs of

¹ Libin, A. V. Differential psychology: a textbook for universities / A. V. Libin. - 6th ed., corrected. and additional - Moscow: Yurayt Publishing House, 2021. - 442 p.

² Khasan B. I. Methodological guide for the course Society and I. Grades 5-6: a guide for the teacher: in 2 parts / B. I. Hasan, K. N. Polivanova. - 2nd ed. - Moscow: New textbook, 2004 (Domodedovo: DPC). - 20 cm. - (Series "Fundamentals of Legal Knowledge" / Russian Foundation for Legal Reforms, Project "Legal Education in School"). Part 1. - 2004 (Domodedovo: DPC Rospatent). - 299 p. ; Part 2. - 2004 (Domodedovo: KDP). - 191 p.

³ Tyumeneva Yu.A. Psychological dimension: Proc. allowance for university students. - M.: Aspect Press, 2007. - 192 p.

femininity. Self-awareness and self-evaluation that arise in adolescents are often incompatible.

V.T.Kondrashenko¹, teenagers set their potential too high or too low. Adolescents with high self-efficacy believe that they already possess all the positive qualities and abilities. Those who believe that their capabilities are low, think that they do not have the necessary skills and qualities. Self-esteem is related to the level of intellectual development of a person. When teenagers set specific goals and work towards them, they develop the ability to assess their own potential.

Early adolescence, children have a figurative attitude towards themselves, they perceive themselves as such. Most boys and girls have a negative attitude towards themselves and underestimate their potential. Such children do not recognize themselves, do not appreciate their potential. A group of teenagers believe that they have positive qualities as well as negative ones. Their self-evaluations clearly show that they have negative attitudes. Most teenagers admit that they have shortcomings, especially in younger teens, negative emotional background dominates their descriptions.

In such situations, adolescents have an increased need for self-evaluation, and they resent the fact that they cannot adequately evaluate themselves. In the second stage of adolescence, a child's negative assessment of himself is manifested in connection with the situation. In doing so, they look for aspects that are important to them, especially from the evaluations given by their peers. At the same time, the negative self-esteem of adolescents increases their need for self-respect and a positive attitude towards themselves.

In the third stage of adolescence (14-15 years old), rapid self-evaluation expands the possibilities of positive attitude towards oneself. They compare their own characteristics with those of others. Forms of behavior based on certain norms appear as an ideal expression of personality. The criteria of self-evaluation of perceptions

¹ Kondrashenko V.T. Deviant behavior in adolescents. <https://knigogid.ru/books/20309-deviantnoe-povedenie-u-podrostkov>

formed in adolescents are mastered in the main activity process. The main form of self-knowledge is formed by comparing oneself with peers and others.

In the process of communication, there are forms of interaction with different people. Self-esteem allows teenagers to manage their communication with adults and peers. The influence of parents decreases and that of peers begins to increase. Adolescent boys begin to interact more with girls of their own age. This ensures their successful socialization. An important component of self-awareness is self-esteem.

Self-esteem is a basic form of approval or disapproval, and indicates in what situations the adolescent considers himself competent, important, successful, and worthy. 12-14-year-old girls' sense of self-esteem decreases.

Another important sign of self-awareness is limiting loneliness and voluntarily seeking to be alone. Adolescents often rate loneliness as the absence of someone around because they are unable to appreciate this phenomenon. As a result, adolescents have an inner void and a desire to fill it. This encourages the pursuit of silence and peace in order to fill the void.

Loneliness and the desire to be alone also increase with age. Adolescent girls tend to be more alone when they understand the meaning of being alone. Girls are more offended by loneliness, understand its harm, nevertheless, in some cases they want to be alone. It is easier for boys. Although teenage boys suffer from loneliness, they make no secret of it. Because they think it's not a man's job.

Loneliness is a result of free choice or communication difficulties. The same can be said about shyness.

Teenage girls often complain about their shyness. In boys, this is a sign of insufficiently formed masculinity. In this matter, the observed difference between boys and girls is more pronounced than the observed differences between group members. Emotional instability is typical for teenagers. Accordingly, their mood often changes. This is reflected in their behavior, and they often show that their moods have changed:

- goal-orientedness and determination are combined with impulsiveness;
- loss of desire to do certain work;

- increased self-confidence and rapid replacement with distrust;
- behavioral manifestations with shyness;
- frequent exchange of romantic mood with caution, shyness;
- delicacy, masculinity goes together with stoniness not characteristic of childhood;
- the combination of the need for communication with the need for solitude.

If someone from the surrounding wants to harm the self-love of teenagers, a strong mood of affective displeasure arises. Emotional stability occurs in boys at the age of 11-13, and in girls at the age of 13-15.

Adolescents experience anxiety about many changes. Self-control is formed when the adolescent's internal ego and external behavioral manifestations are combined. The weakest form of self-criticism in teenagers is explained by the weakness of the will. Such processes take place in adolescent boys and girls differently according to their content and duration. First, the cognitive and emotional development of adolescents is coordinated based on gender characteristics.

Because teenage girls are better able to articulate their experiences and have a greater vocabulary, the formation of more subtle and complex aspects of self-awareness is easier. Adolescent boys, on the other hand, have a strong emotional side, and they don't talk about it much. They express their feelings conditionally and sometimes with the help of music. But they don't want to tell. Accordingly, it is necessary to take into account the gender characteristics of boys and girls in the pedagogical process, especially in the process of forming immunity against mass culture in teenagers.

§ 2.2. Socio-pedagogical factors creating modern forms of gender culture

Cultural environment is a process that expresses the unique structural structure and cooperative activity of people living together. The cultural environment determines the level of cooperation and cultural development of society members in connection with the nature of activity. Cultural values should be combined with human rights. Because human rights can be evaluated as a universal human value. It is common to all cultures. The value of a person and a group of people determines the cultural level of society as a whole. The elimination of various conflicts in society ensures the rise of culture to the level of value, and the formation of a healthy spiritual environment among citizens serves.

This means that human rights are not specific to a specific culture, but to a set of cultures. The change of culture means its adaptation to the life of a particular society. As a product of development, aspects specific to each culture serve to determine the cultural level of members of this society. The essence of culture is to serve spiritual development without violating human rights. The change of the natural environment, the globalization of the economy, the expansion of the flow of information ensured the emergence of a hybrid culture as a result of the combination of different cultures. This, in turn, hinders the integrity of the national culture and its effective assimilation by the representatives of the Uzbek people. Today, it is also important to protect cultural values from external cultural influences. The basis of external cultural attacks is to influence the minds of young people, to spread the ideas of "mass culture" as a result of manipulating their minds.

Ensuring gender equality is one of the important issues for cultural development. In all cultures, there are aspects of gender differences that negatively affect the individual's gender equality, as well as the expansion and protection of mutual differences. Such a situation can be observed in connection with "popular culture".

Cultural environment - expands the options of a person. The same culture can have both positive and negative effects on an individual. Today, the culture that has

both positive and negative effects on the members of the society, especially the youth, is mass culture. The development of culture serves to expand the creative capabilities of a person.

Culture is a model of concepts formed on the basis of the heritage of ancestors, which serves to separate people into different groups within a certain environment. As a result of socialization, members of society understand what is important and what is not. Such general concepts are expressed in various symbols, values, norms, beliefs and various forms of creativity. As a result, members of society belong to large and small groups in everyday life.

In many ways, culture influences people's attitudes and attitudes. However, this is not a reason to conclude that all people belong to one single culture. Because culture does not ensure the formation of a single attitude and thought. People tend to adopt attitudes and attitudes that are specific to different cultures with their attitudes and behaviors. Someone tries to assimilate the European culture, while another group of people tries to adopt the behavior characteristic of the oriental culture. Today, mass culture of a hybrid nature has an increasing influence on the minds of a wide audience, especially young people.

It is also possible that people living in the same society do not adopt the values of the culture characteristic of this society, and have separate beliefs. But the culture specific to the same society affects the behavior of all people to a certain extent. It serves to a certain extent to acquire the stereotypes characteristic of this culture.

In the process of defining the concept of culture, it is necessary to clarify two important phenomena:

First, culture should be studied in the context of specific conditions. Because culture is related to available resources, knowledge level of society members and technologies. Culture is also significantly affected by the relationship between government structure and industrial relations. Culture helps people understand their place in society and the place of others. The methods and mechanisms of socialization of the individual play an important role in this. Culture is a component of the general image of society. It affects the environment and changes its place in the environment.

It allows to understand the role of culture in the development of the individual and society.

Second, culture is not an equilibrium phenomenon. In the process of entering into a relationship, people face a change in culture. However, it is not important to reassess the pace of culture change. Certain directions of culture significantly influence the taste, outlook, and life activities of society members. Such an effect is manifested over a long period of time. They preserve the cultural values that are characteristic of the way of life of the past and are still relevant for today.

Today, when the hybrid culture is entering the life of the society on a large scale, its influence on the minds and views of the youth is extremely dangerous. This has a significant impact on the norms of behavior, attitudes, beliefs and values of young people. Many common factors hinder the rapid change of culture and have a negative effect on the wide spread of common ideas. These include outcomes and standards. This shows that there are not enough tools and resources for young people to socialize and communicate. Adolescent students turn to social networks more often in situations where they do not have enough opportunities to receive information, assimilate it and analyze it. As a result, they absorb negative behavioral stereotypes as well as positive qualities specific to popular culture.

The abundance of information expands the choices of teenage students, accelerates their socialization.

Various situations in the application of the concept of culture ensure the abundance of information, the expansion of the possibility of obtaining and sorting it. Culture is characterized by the following: customs, norms, manner of dressing, gastronomic taste and is manifested in the expression of artistic creativity. These manifestations of culture occupy an important place in the socialization of a person, and without them, culture cannot show its importance in society. Traditionalism and modernity appear together in society, and it is impossible to imagine them without each other. "Popular culture" embodies more modern trends, promotes the denial of folk traditions, viewing it as a sign of antiquity. Such propaganda, in turn, has an

impact on the minds of young people, causing them to manifest a one-sided cultural outlook.

Concepts characteristic of different cultures are harmonizing and living together in the life of society. Concepts specific to popular culture are absorbed into the minds of young people and ensure their viability. The main reason for their viability is that they are lively and easy to master. At the same time, "popular culture" tools embody many elements characteristic of art design. This, in turn, attracts the attention of young people, especially teenage girls. Not everyone uses the means of popular culture. Their acquisition is mainly typical of youth audiences. Such cultural activity shows the one-sided character of "mass culture".

There are cultural tools that are used by both men and women. They, in turn, are recognized as cultural values.

This shows that people do not absorb all the values that exist in society at the same time. People belonging to the same culture adopt life norms and values within their cultural outlook. For example, non-recognition of gender equality creates resentment among women and men with a healthy cultural perspective.

It is known that gender culture is one of the main conditions of socialization and ensures the participation of boys and girls in social and cultural processes. That is why experts approach the concept of gender culture with caution. This concept largely depends on a person's participation in social and cultural processes and the assimilation of cultural resources. Masculinity and femininity do not always provide the same understanding of the nature of gender studies.

Modern approaches: scientific views on pedagogy, psychology, sociology are aimed at revealing the specific aspects of gender culture, ensuring successful socialization of a person in a social and cultural environment. Nevertheless, insufficient scientific research has been carried out in the direction of the formation of immunity against "popular culture" in adolescent students based on the gender approach.

The formation of immunity against "popular culture" in people based on the gender approach requires qualitative gender thinking. This kind of gender thinking arises in a situation where empirical materials are sufficient.

The formation of immunity against "mass culture" in adolescents based on the gender approach creates a favorable opportunity for their successful socialization, assimilation of the social experience of the people. In such a situation, adolescent students become active subjects of the socialization process. In them, female qualities are formed in girls, and male qualities in boys, and self-awareness skills are developed. It is based on gender roles (T.Parsons)¹, theory of social construction of gender (I.Goffman, P.Berger, T.Lukman)², theory of social stratification (Dj. Scott, T. de Lauretis), theory of gender relations (R. Connell)³, theory of cultural metaphorization of gender (K. Klement, Yu. Kristeva)⁴, psychoanalytic theory (Z. Freud)⁵.

All of the above-mentioned evidence shows the formation of immunity against "popular culture" in the adolescent students based on the gender approach, relying on the approach based on cultural studies in the pedagogical process aimed at this goal, and the pedagogical possibilities of socializing the adolescent students within this approach. shows that the solution to problems such as expansion is gaining special relevance.

It should be noted that the concept of gender culture has recently entered scientific circulation. This approach is based on various scientific theories. In our research, gender culture is the system of knowledge of culture, social and cultural norms of adolescent students. This, in turn, is analyzed at the level of implementation of mechanisms that allow the development of effective gender relations and general culture of the individual.

¹ https://ru.wikipedia.org/wiki/Parsons_Tolcott

²Berger P. Social construction of reality. Treatise on the sociology of knowledge / P. Berger, T. Lukman. – M.: Medium, 1995. – 323 p.

³Connell R. Masculinity and globalization / R. Connell // Introduction to gender studies. Part 2. Reader / Ed. S. V. Zhrebkina. Kharkov: KhTsGI, 2001; St. Petersburg: Aletyya, 2001. - S. 851-879.

⁴Clement C., Kristeva J. Le féminin et le sacré. Paris: Albin-Michel, 2015.

⁵ Freud , Sigmund . Basic psychological theories in psychoanalysis / transl. M. V. Vulf, A. A. Spektor. — M.: AST, 2006. — 400 p.

Gender culture should be considered at the level of providing students with egalitarian values. In the process of regular development of social and cultural relations between boys and girls, it is important to rely on an egalitarian approach to make them immune to "popular culture". Normalization of interaction and communication between boys and girls in these educational institutions, formation of socio-cultural skills in them, teaching to perform gender roles, characteristics of masculinity and femininity refers to formation from adolescence. The formation of gender-specific roles, attitudes and behavior culture necessary for society life in each of adolescent boys and girls, relying on centuries-old social experience of the people, is necessary for their successful adaptation to society life.

According to N.I.Andreyeva ¹, gender culture is the directions, gender roles, gender relations, gender stereotypes, rules of family marriage, and applicable points of view, norms, principles, behaviors that shape the socio-cultural roles of gender in this society. represents a system of character matrices. Gender is not a species as much as a sociocultural phenomenon.

Gender culture of adolescent students is a unique pedagogical phenomenon. It is known that there are specific differences between "popular culture" and national culture. That is why in every culture there are rules that define the behavior of women and men. The gender roles of men and women are different. In this, special attention is paid to the signs that serve to differentiate the cultural aspects of the person. In addition, gender roles have not only socio-cultural but also physiological foundations.

Accordingly, gender roles differ. Historically, instrumental gender roles were assigned to men, and expressive roles were assigned to women. The main thing that promotes gender differences is the socialization of men and women by creating specific roles for them. Gender stereotyping of adolescent boys and girls can be achieved by explaining the gendered roles men and women assume. The gender culture of any society helps distinguish the gender differences inherent in individuals. The structuring of gender culture has different foundations. It has two important

¹Andreeva, Natalia I. Formation of gender culture in modern society: philosophical and culturological analysis: Abstract of the thesis. ... Doctor of Philosophy: 09.00.13 / Growth. state un-t. - Rostov-on-Don, 2005. - 43 p.

components: spiritual (collective and individual gender consciousness) and material (economic-social gender life, achievements in the socio-economic spheres of community life).

G.K.Gulbin¹, there are the following types of gender culture: moral culture in communication between men and women, pedagogical gender culture, religious gender culture, free-thinking culture of gender representatives, culture of creativity, etc.

R.Connell² distinguished 3 main elements of gender relations: division of labor, power structure, distribution of psychobiological powers (ideas, feelings, desires).

The axiological culture of gender culture is important for our study. Gender values are an important component of gender culture, which allows us to understand and evaluate it from a historical and contemporary point of view. Because the values characteristic of men and women are a part of the culture of the past, and today they form the basis of the mentality of the Uzbek people. In order to clearly imagine the gender culture, it is necessary to know its specific aspects.

The development of gender culture is characterized proportionally by micro-social and macro-social factors. In this, the axiological age of gender categories has a special significance.

Today, traditional gender stereotypes are changing under the influence of social reality. As a result of globalization, specific forms of gender culture are being diffused due to the fact that "popular culture" covers ever wider areas. The development of gender culture is both progressive and regressive in nature. Accordingly, the changing gender culture increases the need to carry out research in this direction, especially to rely on the gender approach in the formation of immunity against "popular culture" in adolescent students.

¹Gulbin G.K. On the social component of scientific rationality in the philosophy of American social history // Science Methodology. Issue. II. Non-traditional methodology. - Tomsk, 1997.

²Connell R. Gender and power: society, personality and gender policy / R. Connell. - M. : New Russian Review, 2015. - 430 p.

The issue of gender identification of a person and the conformity of social roles to it is becoming more acute day by day. Identifying the problems of gender culture that are waiting for their solution today from a pedagogical point of view is of particular importance in the spiritual and moral upbringing of the young generation.

Moral culture has its own gender characteristics. In this, the actions that can be performed for women are highlighted in relation to values. However, some of them are not allowed to be performed by men. Aesthetic culture also has a gendered character. Because beauty is different between women and men. Both in life and in art, this difference is evident.

According to Islamic principles, there are stereotypes of women and men. Most gender-specific behaviors have been valued over the centuries and have survived to this day. Most of these values are embedded in the lifestyle and customs of the Uzbek people. This is expressed in the national traditions, which are manifested in the daily needs of women and men, life activities, social life and the exchange of male and female roles, models of masculinity and femininity, according to the requirements of certain historical conditions.

It can be seen that gender is an integral part of culture and today it appears as a part of "popular culture". The most important situation is the exchange of gender roles and gender images. This change is especially evident in teenage boys and girls. It is known that "popular culture" has a strong influence on the minds of teenage boys and girls. This leads to a change in gender consciousness. That is why we try to analyze the influence of "mass culture" in the formation of gender images in today's Uzbek society. On this basis, by eliminating gender conflicts, we will implement the goal of implementing pedagogical tools, methods and methods of forming gender-specific views in the minds of adolescent students.

Of social reality on it using reflexive methods in order to form immunity against "popular culture" in adolescent students . Masculinity and femininity, as a component of social reality, embody certain cultural norms, norms of behavior, social roles, values, and a set of behaviors characteristic of men and women.

Normative laws in society help a person determine his position. It is important for a person to develop himself and determine his position in the conditions of renewal of the life of the society. Today, when "mass culture" is becoming increasingly widespread, it is important to restore lost national values and educate young people in the spirit of these values. Restoration of lost values and the use of these values in the education of the younger generation is necessary for the spiritual health of society.

Relying on the gender approach in the formation of immunity against "popular culture" among students of adolescent age is of particular interest to pedagogues. Because there was a need to increase the importance of national culture in the formation of gender relations through symbols in culture.

Coherent indicators of a person represent his distinctive aspects. On this basis, a person's belonging to a certain social group is shown. For example, girls and boys. Accordingly, identity refers to the manifestation of mutuality and individuality.

In the cultural life of the Uzbek people in Omish, there was a practice of forming social roles specific to girls and boys separately. This practice is part of the national culture. Education of girls was carried out within the framework of family life. There was a stricter approach to the education of boys.

Education as a component of human social activity is the main form of preparing the young generation for social life based on providing national values and social experience. The purpose of education is to prepare students for active movement based on adaptation to the environment. In this process, students must internalize certain sociocultural and gender norms. In a broad sense, education is a form of assimilation of the cultural wealth created by the Uzbek people over the centuries into the social experience and cultural outlook of an individual. This cultural outlook is reflected in the minds, feelings, and actions of students.

By its nature, national culture is a set of values that have passed the test of centuries.

As we noted above, "popular culture" has a significant impact on adolescent boys and girls. Gender characteristics are formed in children in the process of socialization. As children grow older, they learn what behavioral stereotypes and

activities are characteristic of them. At the same time, he understands what roles he should perform in relation to his sexual characteristics, and which ones are not typical. The gender roles of boys and girls are reflected in behavioral patterns. All this is connected with many changes. One such change is the change in culture.

Various differences between boys and girls are the source of their behavior. Such differences are necessary for the correct organization of the division of labor. The division of labor is the basis for the emergence of a number of situations. For example, the emergence of anger, care, the emergence of the need for development. Gender characteristics are mainly evident at the age of life. Because at this age, students begin to socialize. As a result, they begin to acquire specific aspects of behavior and certain types of activities. As a result, teenagers understand which roles are suitable for them and which ones are not.

It is necessary to maintain a certain balance in order for society's life to go smoothly. These are natural resources, material values created by members of society, and demographic indicators. These arguments influence the behavior of society members and form the basis for the distribution of roles among them. Biological factors form the basis of the distribution of social roles. It is the differences in behavior that determine environmental conditions. These are behavior patterns based on certain rules, which are characteristic of boys or girls. It is a set of behaviors that represent culture and represents feedback (Figure 2.2).

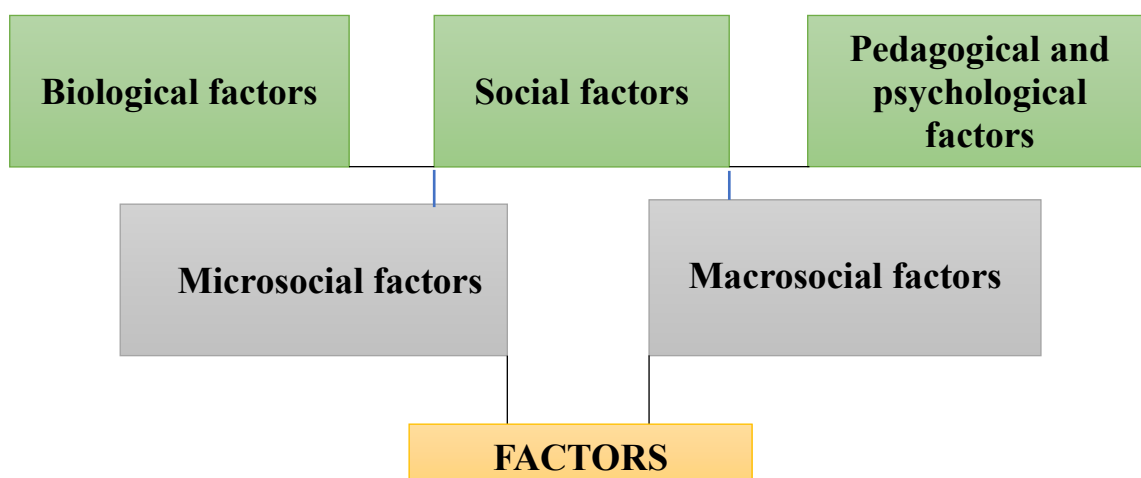


Figure 2.2. Socio-pedagogical factors creating modern forms of gender culture

Such behavior shows the beliefs, values, and beliefs of a person. Different cultures exhibit different conditions specific to the external environment. Accordingly, gender characteristics are also formed in connection with culture.

If the same culture recognizes the equality of men and women and the differences between them, this is also reflected in the way of life and psychological characteristics. Another culture shows that there are sharp differences between the sexes and their behavior. Such psychological characteristics are also reflected in their care for the continuation of life and the development of the younger generation. Gender differences that prevail in one or another culture also have different directions. In one culture, all decisions are made by men and women are subordinated to him, while in another culture, the main trends may be opposite.

Such a model of culture describes the provision of rich, diverse gender development. Alternatively, the identified gender differences are explained by cross-cultural stability. In connection with the way of life characteristic of this particular culture, representatives of one or another gender become strict in their behavior. Gender differences include sociocultural approaches as well as biological models.

In our research, we try to investigate the influence of "popular culture" on the behavior of boys and girls and the means, methods and mechanisms of immunity formation that serve to eliminate it. For this purpose, we also tried to identify the stereotypes of gender-specific behavior that arise as a result of the influence of "popular culture". This requires identifying gender differences and differences between cultures. Such differences consist primarily of psychological, moral, and aesthetic differences.

In different cultures, the same process can lead to different results. Every society and culture has specific roles for women and men. Any culture shows that there are differences between the behavior of men and women. Also, such differences are manifested in their roles, responsibilities before the society, behavior.

Adolescent students begin to learn the roles specific to the specific culture to which they belong in the early stages of socialization. In this process, socio-cultural

consciousness is formed in them. In addition, there are gender roles that are common to all cultures.

Every culture has roles, old and new, traditional and modern, that have the potential to change the existing landscape of community life. Our observations show that today, young people, especially teenage students, are trying to master new, modern gender roles. This creates a danger of forgetting the national cultural image of the people.

Today, gender roles accepted in society are widely promoted in mass media. The influence of television and advertisements on the formation of gender stereotypes is increasing. The change in traditional gender roles is leading to disruption of lifestyles. Young people are a major contributor to this disorder. On the other hand, such an influence greatly contributes to the formation of mass consciousness among young people.

The step-by-step introduction of non-traditional female and male images into the life of the society is the basis for the formation of tolerance-based relations in the subjects of gender relations. In our national culture, over the centuries stereotypes, customs and conventions of male and female behavior have been formed in the minds of society members. Such behavioral stereotypes are strictly adhered to by the majority of the society. They are recognized as representatives of a specific culture.

Mass culture, which helps socialization of a person in its own way, makes a special contribution to the formation of new models of behavior. These tools serve to form new stereotypes of gender behavior in young people. In this field, the importance of non-state TV channels and social networks is increasing. Masculine and feminine roles are being promoted through the media.

The mass media has a great influence on the minds of the younger generation, especially teenagers, by promoting the modern roles of women and men. As a result, they contain behavioral stereotypes, conventions, and beliefs specific to "popular culture". That is why it is demanded to increase the responsibility of mass media in the formation of behavior stereotypes in accordance with the needs and demands of society.

At the moment, it is perceived by adolescent students as gender-specific cultural stereotypes accepted in society. Gender roles and stereotypes, no matter how stable they are, are popularized by mass media and targeted to wide audiences under the influence of "popular culture". Such audiences are mainly intended for the participation of teenage students and young students.

The process of socialization of boys and girls is very different and requires them to learn gender roles. Gender roles are a model of social behavior, a set of requirements, stereotypes, and conditions directed at boys and girls.

Today, social networks have a great influence on the formation of gender stereotypes in boys and girls. Adolescent boys and girls are taking a particular initiative in adopting the roles inherent in a hybrid culture.

Advertising plays an incomparable role in this, and while it recommends various clothes and jewelry that are not typical for girls, it devotes a lot of space to the promotion of unusual hairstyles and dresses for boys. The influence of "popular culture" affects the speech, behavior, facial expressions, hairstyles and aspirations of boys and girls.

In the imagination of teenagers, mass media and social networks are making an impression as the main means of presenting the real world. They are looking for things that are attractive to them on social media. The information they receive also presents stereotypes that are not specific to boys and girls.

Inculcation of behavior stereotypes, which are not typical for girls, is accelerating. Traditional qualities characteristic of girls are denied and their modernization is promoted. This creates negative qualities in the behavior of girls, such as prudishness, following fashion trends, rudeness, a style of dressing that is not characteristic of national traditions, disrespecting the family, not perceiving it at the level of value. Most of the girls prefer to wear boyish clothes and have their hair styled like a man. Unusual expressions are widely used in their speech. Smoking, drinking alcohol, dancing with boys in discotheques, watching films promoting promiscuity are becoming the main content of girls' lives. Half-naked clothes, tattoos, unusual

hairstyles that are not characteristic of our nation are also spreading widely among teenage girls. This negates the traditional roles and qualities of girls.

THREE

**BUILDING IMMUNITY AGAINST POPULAR CULTURE IN
ADOLESCENT STUDENTS ON THE BASE OF GENDER APPROACH
PEDAGOGICAL MECHANISMS**

**§ 3.1. Content and means of forming immunity against "popular culture"
among students of adolescent age based on the gender approach**

"Popular culture" by its essence harms the development of national cultures and prevents the provision of cultural diversity. Its main purpose is to damage the national culture and help the people to forget their national identity. "Popular culture" primarily serves to encourage members of society, especially the youth, to commit immorality.

- spiritual culture and religious values of the Uzbek people, according to their essence, are a set of valuable values formed over many centuries.

These values, created by our ancestors, are important in ensuring solidarity, kindness, mutual friendship, and tolerance among members of society. The minds of young people who have not mastered the national culture are quickly penetrated by the absurd ideas of various foreign forces. Over the centuries, our ancestors achieved the priority of moral qualities such as shame-shame, andisha, ibo, mutual solidarity and solidarity in the national culture of the Uzbek people.

"Popular culture" is aimed at promoting behaviors that are foreign to our nation. It is evaluated as an inhuman act that reflects immorality and evil, which is against our beautiful moral values such as modesty, concern, consequence, love, solidarity. Due to the influence of "popular culture", it is often seen that some young people, even teenage students, dress half-naked, hug and kiss, contrary to our national culture and traditions. Most of them They participate in activities that harm educational processes, such as "Holy Valentine's Day". This indicates that "popular culture" has a negative effect on the minds of young people.

Educators should effectively use the heritage of our ancestors to fight against such evils that are foreign to students of the adolescent age in educational institutions.

Under the influence of "mass culture", the following can be included among the negative diseases that are widespread among young people:

1. Immorality - kissing in public places, streets, schools, colleges and lyceums.
2. Watching erotic films and pictures that arouse human lust.
3. Getting addicted to movies and computer games that promote violence and violence on social sites.
4. The development of selfishness in young people.
5. Self-interest, the formation of a mood of not counting on anyone for their own benefit, even disagreeing with the opinions of their parents.
6. Do not stop at anything in the way of your ego.
7. Such as depression, drug addiction, alcoholism, lust.

It can be seen that "popular culture" has a negative effect on the correct formation of the cultural consciousness of teenage students and is the basis for their formation as selfish and self-interested. Their motto is "We are free, we live as we know, this is our life", "We are independent, we do what we want, even our parents can't make decisions for us". "Popular culture" distracts teenage students from religious beliefs, national values, and cultural worldviews. As a result, they do not develop a sense of responsibility for community life. They forget their filial duties and become estranged from their parents. "Popular culture" is becoming a factor in ruining human life, especially in adolescence.

Formation and spiritual maturity of young people has been considered an urgent issue in all times. That's why our ancestors expressed their valuable views and opinions in order to make children mature, acquire knowledge, and become highly spiritual. They tried to prevent them from indulging in various false teachings. In particular, great scholar and patriot Najmiddin Kubro made a great contribution to the development of pedagogical thought. Its purpose was to educate people as physically, intellectually, mentally and spiritually mature individuals. He combined charity and

generosity, promoted the ideas of moral purity, courage, and generosity. He combined the love of God with the love of good people, and strongly condemned the ego.

In the theory of knowledge, he combined rational and emotional-intuitive knowledge, in Sufism he chose the concept of sobriety and denied vanity - insanity. He called man a small universe and emphasized that his perfection is infinite. To analyze the teaching of Najmuddin Kubro in a comprehensive way and to show its importance in the development of Central Asian spiritual and pedagogical thought, the student will study the ideas that he put forward from the perspective of today's era, and with the help of various activities - it should be brought to the minds of young people. Because studying and knowing the views of Najmuddin Kubro is of great importance for students and young people to understand their national identity.

He expressed his moral views in "Fawaiih al-jamal wa fawatih al-jalal" ("The discovery of the aromas of Jamal and the Jalal"), "Al-usul al-ashara" ("Ten methods"), "Fi odobus solikin" ("Tax Etiquette"), pedagogues should familiarize themselves with these works.

His works, Najmuddin Kubro emphasized the need to pay attention to the development of mental knowledge based on thinking. Najmuddin Kubro was well aware of human spiritual experiences and sensitive situations. On this basis, he developed the theory of "latoif" ("subtle obedience"). According to this theory, the human soul consists of invisible subtle centers. This is the state between mind and feeling, soul and body. It is difficult to catch him. But these views are important in human life and daily activities.

Najmuddin Kubro worked as a thinker who spread the ideas of mystical wisdom, human purity, and divine enlightenment throughout the East, and his views are of particular importance in forming immunity against "mass culture" among teenagers today. have

Husain Vaiz Koshifi is one of the thinkers who has a special place in education of a well-rounded personality with his ideals. Husayn Vaiz Koshifiy "Akhlaqi muhsiniy", "Akhlaqi Karim", "Sukhayli", "Javahirnama", "Risola dar ilmi e'adod" ("Treatise about Numbers"), "Ravzat ush shuhado" ("The Garden of Martyrdom"),

"Oynai Iskandariy", "Tafsir Husayniy", "Risolati Hotami or Kitabi Hotamnama" ("Treatise about Hotamtoy"), "Sahifai shoda" , "Badoe al-afkor fi sannoe al-ash'or" are the theoretical foundations of moral education. illuminated _ He stated that decency is the ability to protect the heart from bad words and bad behavior, and to be able to respect oneself and others. He defined the tasks of parents and pedagogues in the field of education. The use of Koshifi's views has a positive effect on the formation of immunity against "popular culture" in adolescent students.

In this regard, the work "Akhloqi mukhsini " has a special pedagogical value. The work mainly reflects on the education of young people. The thinker emphasizes that education is a factor in the formation of high moral qualities in a person .

Glorifies human duty and knowledge by saying that " doing one's duty is a sign of a person's nobility and high level of knowledge". A learned man understands his duty, which shows his nobility. These thoughts of Koshifi are also for today has pedagogical value.

"Etiquette is to be able to protect oneself from bad words and bad behavior, to be able to respect oneself and others, and at the same time not to lower oneself and others' reputation".

"Lies will lead you to the abyss, and honesty will save you from unhappiness," says Koshifiy. He praises positive qualities and considers them necessary for people. Koshifi advises that a person should be free from such qualities as lying, dishonesty, injustice, and dishonesty . "A person's immorality has a negative effect not only on himself, but also on others"; "Politeness is more valuable than gold"; "A person without conscience, honor, and religion is ready to do all the evil in the world, "says Koshifiy.

Koshifi believes that it is necessary to form such qualities as honesty, truthfulness, generosity, conscientiousness, willpower, determination in young people . He includes the greedy, the greedy, the greedy, the lowly, the slanderer, the traitor, the liar, the slanderer among the immoral people.

Preacher Koshifi focused on a number of issues of human spirituality in his views . First of all, he spoke about the need for a person to have the quality of nobility.

White believes that volunteerism and tolerance are also moral standards. "Honesty, patience, honesty, generosity, and hard work indicate a person's maturity and self-awareness. Honesty, truthfulness and kindness are the guarantee of security and trust," says Koshifi. With this idea, he calls on young people not to be black-hearted, liars, slanderers, mean-spirited, rude, talkative, slanderers, to be brave, noble and generous. In addition, Vaiz Koshifi, especially, dwells extensively on the qualities of honesty and hard work in a person. The thinker said that one of the main aspects that define humanity is honesty. The reason why Koshifi paid special attention to this aspect of morality is that in the time he lived, negative aspects such as lying, deceiving each other, and fighting against father and son and brother occupied a wide place. Koshifi divides the lying, unloving, greedy, treacherous people who bring misfortune to the people and harm the state into seven groups .

Another moral feature that determines the content of the work "Akhlaqi Muhsini" is humanitarianism. Koshifi believes that respecting, honoring and caring for a person is not only for closeness and kinship, but it is the most important humanity. Also, his comments about friendship are very instructive . "If one 's friends are in need of something, one should give them a helping hand, and spare nothing from one's friends." These thoughts of Koshifi are also important for today, when the negative consequences of "mass culture" are widespread . Because under the influence of "mass culture" the probability of emergence of selfish, self-interested, liars, who do not respect their parents and friends is increasing. In order to eliminate such evils, it is necessary to rely on the teachings of our great ancestors. Many of his thoughts like this are valuable for all times. Because man is the greatest creature in the objective world. Honoring it, cooperation with each other, in other words, the sense of community, friendship of peoples should become a moral standard and duty of everyone in these days when "mass culture" is in full swing. Preacher Koshifi's thoughts about human duty and parental value are important and are of particular importance in shaping the cultural consciousness of teenagers today .

A number of negative situations such as fanaticism, fundamentalism, religious fanaticism, and nationalism are evident in the behavior of young people all over the

world. Today, it is becoming commonplace to think of immorality as culture. Disregarding the original spiritual values of the Uzbek people, evaluating them as old fashioned, poses a great threat to human life, the sanctity of the family, and the education of the young generation. That's why there is an increasing need to reveal the essence of "popular culture", to inform pedagogues and parents about its true nature and harmful consequences. Today, relying on the legacy of our ancestors, we should pay special attention to spiritual education.

"Mass culture" is a phenomenon consisting of a set of attacks that come to us from the outside and contain spiritual and moral fundamental vices that are completely alien to our Uzbek values. With the help of mass media and social networks, it penetrated all the countries of the world as "modern culture". Also, in the middle of the last century, they are cultural examples and values that were formed as a result of the deep penetration of mass communication and information media into the life of society and were sufficient for all social groups, and are essentially understandable for people of all ages.

Today's youth live and work in an era where the conflict between different views continues. It is known that in the West, all efforts are aimed at manipulating the minds of young people. This is one of the main manifestations of pulling them into the whirlpool of "popular culture". What motivates such an action is that the skills of independent thinking are not sufficiently formed in teenagers. Because a person who has his own independent opinion and cultural outlook does not blindly follow others.

Proponents of "mass culture" advocate treating the public as a crowd. According to them, "mass" always consists of the loss of a conscious individual, the concentration of feelings and thoughts in a certain direction. Therefore, in order to instill "popular culture" into the minds of young people, they first aim to influence their feelings and imaginations. For this purpose, they absorb their ideas into the content of images, light-hearted songs, and various fashions. Only then do ideas enter the subconscious and turn into feelings. Emotions, in turn, appear as the main guide of young people's behavior. "Popular culture" based on the same methods of social psychology is spreading and conquering the minds of young people.

Proponents of "popular culture" advocate consumerism. And our ancestors put forward the idea that the universe consists of beauty and elegance and encourage people to be familiar with beauty. They recognize that the main beauty is manifested in human behavior. For example, the great thinker Bahauddin Naqshband said: "Adab is beautifying behavior, adjusting words and verbs"¹, and the famous scholar Mahmud Zamakhshari said, "No beautiful clothes can adorn a person who is not decorated with beautiful qualities and good manners". who put forward the opinion that "I can't do it"².

Television, cinematography, newspapers, magazines, advertising should, first of all, serve to educate the sense of beauty in teenagers. In particular, advertising affects human emotions. It should be noted that the means of promoting "popular culture" are primarily adapted to the low-taste crowd. Such tools have a quick effect on individuals who are not intellectually developed enough . Therefore, the areas of "popular culture" that have a quick impact on teenagers include violence, incitement to crime, humiliation, light-hearted love, attraction to adventures, turbulent family life. Because these topics are very profitable for propagandists of "popular culture".

Imitation also plays an important role in promoting "popular culture". Teenagers are more influenced and inspired by entertainment shows. As a result, young people are not provided with the experience of our ancestors, empirical knowledge that has passed the tests of life. It is possible to protect from "mass culture" by conveying the best experiences and wise thoughts of our ancestors to the minds of teenagers.

Our observations show that most teenagers are unable to make independent decisions in life situations without television. "Popular culture" is rapidly spreading with the help of technical means of propaganda. In this way, "popular culture" covers a wide range of young people. It is primarily organized by business representatives and political circles. The cultural products distributed by the promoters of "mass culture" have a low ideological level. Because they are far from real life, art and

¹111 Wise thoughts of our compatriot scholars - T.: "Yangi asr avlodi", 2012. - B.152.

²that source. B.153

original culture. That is why it is necessary to familiarize the young generation with the original cultural examples of our people, the noble thoughts of our ancestors about humanity, morality, tolerance, hard work, and religion with the help of textbooks, educational manuals, and multimedia tools. In this field, pedagogues should show special enthusiasm, organize status nights in schools, and effectively use hadiths, epics, poems and songs that promote bravery, courage, and patriotism in various educational events.

It is appropriate to use the views of our ancestors about honesty and purity in preparing adolescent boys and girls for family life. Along with this, it is very important to organize trips to different places with the students of teenage age, to familiarize them closely with the exemplary life, bravery, and honesty of our ancestors, to convey to them that hard work and diligence, family care, and earning an honest livelihood are the highest values.

The development of "mass culture" has intensified in Uzbekistan since the end of the 20th century. First of all, this event affected the minds of students and students. As a result, its scope expanded and its offensiveness increased. The rapid development and wide spread of mass information and communication media has led to an increase in the coverage of "mass culture". Among them, you can include: radio, television , cinema, multi-copy newspapers, photo magazines, social sites on the Internet.

The process of globalization is also expanding the scope of ideological influences. In such a situation, young people have to live together with manipulators, human traffickers, religious extremists, fraudsters. In such conditions, every young man or woman should know what to oppose them, how to protect himself. For this, they must be ready to make the most correct, independent decisions in critical situations in life. Because the main goal of "mass culture" is first of all to gain economic wealth, to set members of the society against each other, to lead each other and at the same time to the point of killing themselves, the people's ma It consists in striking and losing spiritual wealth, identity, and values. As a result, they, the promoters of "popular culture", seek to claim ownership of the world.

"Popular culture" first affects the minds of students and young people and kills

their taste. It takes teenagers away from independent thinking, personal attitude, and identity. "Popular culture" primarily promotes immorality among students. It seeks to inculcate such immorality into the minds of the youth as culture. This modern spiritual threat serves to popularize not only moral depravity, but also violence, individualism and egocentrism among students. Because the propagandists of "mass culture" know very well that it is easy to subjugate a spiritually weak person without words.

"Mass culture" diverts the attention of young people from the age-old values of the people and keeps them busy with petty trivia. Scenes of crime and evil in the films shown on the screens serve to motivate young people towards such actions. And teenagers are interested in such films. They try to be like the characters in it. Many teenagers and young people who are impoverished become consumers of such "goods". As a result, propagandists of "popular culture" will have great wealth, and young people will be spiritually impoverished. They become morally depraved, immoral people who are alienated from their national values. The President of the Republic of Uzbekistan Sh.M.Mirziyoyev, who realized such a great threat in time, adopted the Decree "On measures to fundamentally improve the activities of the religious and educational sphere" in order to mobilize the possibilities of the heritage of our ancestors to eliminate such a disaster. According to this Decree, the "School of Hadith Science" was established in the form of a higher religious and educational institution of the Center of Islamic Civilization in Uzbekistan. The main tasks of this school are to thoroughly study the great scientific heritage of our great compatriots who deeply studied the true essence of the Holy Qur'an and hadiths, the scientific and theoretical foundations of hadith science, and who made an incomparable contribution to the development of hadith science, to conduct scientific research in the field of hadith studies. The main tasks of the "School of Hadith Science" were to train experts with skills and to convey the good universal ideas of hadith to our people, especially to the young generation.

Often, promoters of "popular culture" present low-level, light-hearted works, movies, music, and clothes that attract the attention of young people. In most cases, they are cheap and sell quickly. Affordable products are advertised to attract the

attention of young people. Young people buy them, watch them, listen to them and shape their worldview with the help of such works. They try to educate young people in such a way that they do not understand the difference between the real things. As a result, most teenagers and young adults become insensitive to reality.

The encroachment of "mass culture" on the minds and hearts of Uzbek youth began a long time ago. Such violence propagated immorality by showing the pictures of naked women to teenagers and affecting their emotional world. Such actions began at the beginning of the 20th century. Because "mass culture" is poisoning the minds of young people as a culture that everyone can see and pay for, that awakens the instincts of teenagers.

"Popular culture" is becoming a means of materially and morally impoverishing members of our society. Another goal of "popular culture" is to pit people against each other, opening the way for wars and suicide. Its distributors want to become the sole owner of all the wealth in the world.

"Popular culture" is a multifaceted phenomenon. It has different types and sizes. A phenomenon that quickly attracts students is "popular culture" in art. One of the main tasks of "popular culture" in art is to kill the human taste.

A real example of art forms a sense of thought and sophistication in a person, including students. Examples of kitsch art educate students to be indiscriminate.

The "works" presented by some young performers and creative groups do not meet any requirements and criteria of art, they openly imitate foreign "popular culture" manifestations in the theme and music, performance methods, stage movements, and suffer from the disease of "stardom". playing situations are also attracting the attention of teenage students.

Clips that do not correspond to the national traditions of the Uzbek people, moral standards, mixing words from different languages or deliberately distorting the pronunciation are considered by some young performers to be some kind of new style for them, especially Most of the parents and pedagogues carelessly look at the fact that young girls are following them. They do not use effective measures to eliminate such negative situations. If the ears of students-young people get used to light-windy,

rhythmic words and melodies, gradually their artistic taste, culture of listening to music, level of understanding of it will be formed accordingly, students' false concepts can take over the spiritual world. Such teenagers have a hard time understanding "Shashmaqom", suvoras, classic navos, examples of artistic speech, and become indifferent to them. Examples of real pop and opera art should serve to form artistic taste in teenage students.

Today pop music has become the international and national show business genre that attracts the most people in the world. Its scope is expanding more and more, and it is appearing as the most popular type of modern entertainment. Non-stop promotion by mass media makes pop music a part of cultural life.

Estrada is causing crowding of the individual and loss of individual identity. This is especially dangerous for teenage students. Pop direction offers young people new models of fashion, behavior and culture. Unfortunately, the word "new" does not mean "good". Pop art is appearing as a special form of "show business". Its essence is not educational goals, but business goals. Business represents a struggle between different groups. That is why the order of the President of the Republic of Uzbekistan dated October 16, 2021 "Named for Botir Zakirov at the State Conservatory of Uzbekistan" was adopted in order to create national pop performance schools, train highly qualified specialists, and rapidly develop national pop art by effectively using scientific potential. The decision of the Government of the Republic of Uzbekistan on the establishment of the National Pop Art Institute indicates that special attention is being paid to the development of national pop art and its educational importance.

It is known that rap, which is a type of pop music, is not a phenomenon specific to our national art, its original roots go back to the ancient black art of singing. The original homeland of rap is Jamaica. The people of Jamaica expressed Rap with the term "toasting". "Toustring" means multi-level music. It includes:

- funk with sharp rhythm;

- melody not associated with the text;

- includes rapid speech, which is not interconnected in terms of content, accompanied by rhythm and melody.

"Funk" is a trend of modern popular music, which was formed in the USA in the 60s of the last century. This direction is a product of fusion of different levels of African-American music. He influenced the formation of disco, hip-hop and other music styles. It first appeared in American singing at the end of the last century.

As you can see, Rap is not a phenomenon unique to the music culture of our nation. Its basis is irrationality. However, Rap songs are attracting more and more teenagers. It is becoming a tradition to use Rap at weddings and family celebrations. Rap songs cannot serve the spiritual formation of young people. It only acts as a stimulus for them, makes them tasteless. That's why parents, pedagogues, school psychologists should have knowledge about Raps and inform students about its negative aspects in a timely manner. Encouraging them to listen to folk songs that have been polished for centuries instead of Rap songs, and interest them, is of special educational value. Such songs, in addition to forming a sense of taste and sophistication in the growing young generation, serve to educate them spiritually and morally and give them peace of mind. In this way, there is an opportunity to protect students from attacks of "mass culture".

Another means of spreading "popular culture" is public dances. Today, public dances have spread widely around the world and become the main form of free time. As a result, there were cases of going out to dance and discos among the students and students. As a result of the emergence and development of new forms of music, the decrease in the need for traditional music and dances caused their suppression. This led to the popularization of new ways of dancing. In the 20s of the last century, "Charleston" became a tradition. Later, such types of dance as "Step", "Chechetka", "Irish jig" which separated from jazz, "Rock-n-roll" in the 50s, "Shake" and "Twist" in the 60s became popular. All these types of music and dance are foreign to the Uzbek people. Their main task is to arouse the passion of young people and get them out of trouble. Under the influence of anger, teenagers lose control of themselves and do whatever they want. This ensures that the promoters of "popular culture" achieve their goals.

Because supporters of "mass culture" value a person as an object of influence. They extinguish all his positive emotions and subjugate them to actions that serve to achieve their goals. Rap songs are also appearing in dances in the form of hip-hop. This is reflected in the performance of Negro movement methods in the accompaniment. Like all young people in the world, Uzbeks dance to hip-hop at school discos, night clubs, restaurants, playgrounds, and dance halls.

The emergence of jazz in the last 20th century made great changes in the field of music. Jazz is based on Negro music culture. Propagators of "mass culture" consider themselves to be very modern people, people who spread culture. They try to be the same in the eyes of the younger generation.

Proponents of "popular culture" encourage young people, especially teenagers, to engage in play rather than vocational training. It is clear that the game industry brings great economic benefits to the supporters of "popular culture". They are particularly interested in expanding the reach of games that appeal to young people. Games are mainly organized by promoters of "popular culture" who want to benefit. Slot machines and casinos are mainly phenomena of Western "popular culture". The main goal of their organizers and participants is to get rich immediately . In recent years, the number of "problem gamblers" has increased dramatically. Such games threaten the national values and morale of the youth, and appear as an attempt to destroy the cultural assets and values present in the society.

The following conditions are manifested in adolescents who are addicted to gambling:

1. Spending most of your time on the game without valuing it.
2. Thinking more about the game due to the narrowing of the range of interests and needs.
3. Not getting enough of the game even if you lose.
4. Looking forward to the start of the game, experiencing anxiety, nervousness, and mental depression when not engaged in the game.
5. Getting more and more addicted to the game, giving over the mind to the game.

6. Inability to stop playing.
7. Indifference to school lessons.
8. Not attending classes for weeks and months.
9. Viewing lessons as secondary work, not feeling the need for it.
10. Disdain for learning.
11. Lying and stealing from parents to get money for the game.
12. Being aggressive towards the younger ones.
13. Such as lying to hide his excessive playfulness from his parents.

Today, the majority of teenagers spend their free time in Internet clubs watching pornographic pictures and playing aggressive games. They are even damaging their health by spending the money their parents gave them for lunch. Along with various information, aggressive games that have a negative effect on the behavior of teenagers, and pictures that teach indecency are posted on social networks. Therefore, parents should carefully monitor what their children spend their time on the Internet. Parents are required to be aware of and monitor the following sites their teenage children access: Call of Duty, War Craft, Titanfall, Dark Souls II, The Evil Within, etc. At the same time, millions of copies of games that have a negative effect on the psyche and spirituality of teenagers are being sold in the markets.

Today, many teenagers are engaged in cyberlomania - playing computer games. Complications of excessive addiction to computer games affect the lifestyle, outlook, physical and mental health of teenagers.

Ludomania, like pyromania, is a common mental illness among teenagers. Pyromania means revenge on fire. Ardent teenagers find satisfaction in fires and tend to start fires themselves. They pretend to play with grass. According to psychologists, pyromania is a mental illness caused by life failures and resentments. Such teenagers cannot get along with others. Always in a depressed mood, they seek to take revenge on someone, they have a rebellious spirit. For such teenagers, it is not necessary to instill a tendency to fire. Firefighters do not hide their affinity for fire, but rather enjoy fires. Such a mood in them is useful to propagandists of "mass culture". Propagators

of "popular culture" are quick to trap such teenagers. Some of the teenagers who are addicted to gaming are suffering from stroke.

Today, "Action" and "Strategy" games on the computer are the reason why teenagers become more attached to them. Teenagers who are addicted to computer games, after finishing one of them, start another. "Shooter" games in particular have a negative effect on the morale of teenage students. Because the person playing according to such a plot wins only as a result of killing everyone who comes before him. This requires a lot of aggression and mental disorders from the playing teenagers.

Today, computers are replacing various game tools that teenagers play with, such as soccer balls and volleyballs. Images on the computer remain imprinted in their minds. Among such images, there are also images of militant, morally inferior, fraudulent persons. Adolescent students' learning, choosing a certain profession, successful socialization, and building their lifestyles on clear moral and spiritual foundations are also directly related to what kind of games and activities they engage in. .

Special attention should be paid to national games in order to sharpen the minds of teenage students, to train them mentally and physically. Because the national games of the Uzbek people are a pedagogical tool that has passed the test of centuries and prepares teenagers for social life. From the earliest stages of their development, children play active games with their peers. They interact with each other through the game, get the most important information about people, environment, nature and society. They acquire the culture of interpersonal relations, engage in dialogical relations. Children imitate adults in the process of games and learn their behavior. Games are also important in providing and distinguishing gender characteristics of boys and girls. In the process of play, children, especially teenagers, face both positive and negative situations. They think about these situations and try to choose the right way. In the course of the game, students acquire the skills of self-discipline, tolerance, entrepreneurship, organization, willpower, tolerance, tolerance, and the ability to mobilize themselves to finish what they have started, and strive for the goal. As a result, they get used to looking at the people around them and life with a new

perspective. This causes teenage students to move away from qualities such as arrogance, hypocrisy, laziness, laziness. Adolescent students feel the atmosphere of teamwork during the game. One man is accustomed to fight for all, all for one. They practice working together, fighting, and winning even if it's difficult. As a result of this, qualities such as hard work , mobilization, struggle for one's perspective, intolerance against laziness, avoidance of luxury are formed in the students of teenage age . As a result, the mental, physical, spiritual and intellectual spheres of teenagers are enriched, and their cultural level increases.

National games have been inherited from our ancestors. For many centuries, they helped to educate our ancestors to be brave, resilient, strong-willed, courageous, strong and tenacious. Because games accustom a person to overcome various obstacles. In the examples of folklore, bravery in the game process is glorified and pride is condemned. Our ancestors valued games as the main means of preparing children for life. In the past, not only boys, but also girls were involved in sports. Sports competitions such as horse racing and horse racing are among them.

It can be seen that replacing computer games with national games, which are ancient values for our people, has a special significance in the development of the cultural worldview of teenage students. That is why our ancestors created many types of games suitable for the age and gender of boys and girls, which have come down to us over the centuries. Among such games: "White poplar - blue poplar", "Quvlashmachok", "Five stones", "Ball throw", "Throw the hat", "Throw an apple", "Lightning - topolok", "Yashinmachok", "Lappak", "Pakka", "Chori chamber", "Khola-khola" can be included.

All regions of our republic have their own games. For example, Surkhan games, Ferghana games, Khorezm games, Samarkand games, Karakalpak games. Games serve as a training ground for character formation, physical training, spiritual and moral development of teenagers. In this process, teenage students experience the first glimpses of friendship, courage, and victory despite hardships. Some supporters of "popular culture" look at national games as a thing of the past. National games play an important role in students' sense of identity.

Today, many parents and educators do not know what tools should be used to make students immune to "popular culture". For this, first of all, pedagogues and parents should pay attention to developing the artistic taste of teenage children. For this purpose, it is necessary to study the interests and needs of teenage students in artistic tools, art and literature, to incorporate information about high-level works of art and examples of fiction into the content of textbooks and educational literature. will be done. In the course of extracurricular activities, it is appropriate to familiarize students with works of art created by our ancestors, examples of fiction. In order to convey the centuries-old traditions of our people to the minds of students, it is necessary to familiarize them closely with the humanistic content of our national values.

Propagators of "popular culture" make good use of things they like and feelings to conquer the minds of teenagers. One of them is the theme of love. Propagators of "Popular culture" mean love by the lack of modesty, hugging and kissing on the streets, the relationship between young people who want to show themselves off to everyone. And teenagers full of passions are very quickly given to such situations. At this age, it is necessary to adequately explain to teenagers about the human love that our ancestors sang about and remained faithful for a lifetime. To convey to them that true love is free from lust, arrogance, and hatred for fame with the help of concrete examples, we are pure like Kumush and Otabek, Rana and Anwar, Farhad and Shirin, Layli and Majnun, lovers Gharib and Shahsanam. it is necessary to explain that we are the ancestors of lovers. Only then can we achieve healthy development of adolescent students. For this, first of all, it is necessary for class leaders to work together with parents and school psychologists.

The scope of "mass culture" is expanding among the youth of our republic. Low-cost action movies, thrillers, melodrama and other films, adventures, and "women's" novels aimed at the public are also tools that promote "popular culture". Many years ago, the American press was known and famous as the main promoter of "popular culture". However, today, as in many developed countries, in Uzbekistan, the members of the society are promoting "mass culture".

Building cultural immunity against such propagandists among young people through increased education and advocacy is of particular importance.

§ 3.2. Ways to form immunity of protection from "mass culture" in students of adolescent age

One of the important conditions for strengthening independence is the formation of a cultural outlook in students. Because the cultural outlook helps to strengthen the individual's ideological immunity. In order to form immunity against "mass culture" in young people, it is necessary to inculcate national and universal values, to form qualities specific to national culture. Since "mass culture" is a convenient means of inculcating foreign ideas, it is necessary to provide cultural immunity in young people. In order to build immunity, it is not necessary to instill a specific idea in the minds of young people. For this purpose, it is assumed to form the qualities of being able to see white from black and destructive ideas from the teenage years.

Because "popular culture" refers to inculcating foreign ideas and behaviors into the minds of young people under the guise of cultural appeal. The strength of any society depends on ensuring internal stability. Any nation can be prevented from succumbing to foreign ideas only when it carefully preserves the original roots of its culture. Culture is a key tool for sustainability. "Popular culture", which is a mixture of different cultures, popularizes destructive ideas by inculcating alien views and behaviors into the minds of young people. A nation that carefully preserves its cultural roots, moves firmly on its own path, and guarantees that the youth will not succumb to foreign ideas.

Today , the concept of cultural immunity is widely used. First of all, there is a legitimate question about which culture should be formed immunity in teenagers. According to experts, there are no protection mechanisms against " mass culture " today.

Immunity refers to the system of protection and self-control. It is based on conscious activity. Consciousness does not control this activity in most cases. Cultural immunity is self-management and effective functioning in the information system. Immunity is a defense system in cultural reality, in which a person's personal intelligence must protect itself from a foreign culture. Because the foreign culture undermines the stability of the spiritual life of the society. This protection must be done consciously, based on self-control.

What are the dangers of "popular culture"? First of all, this is an information attack, condemning the existing system with the help of narrow ideas, hiding the past, trying to damage the centuries-old common life and values of people, harming the universal foundations of society, and giving political and economic color to cultural differences.

It is intended to damage interpersonal relations by carrying out actions contrary to worldly civilization. To date, computer viruses have a negative impact on the social, psychological, and biological spheres of a person. The influence of one culture on another is carried out through information attacks and is almost imperceptible. In this way, information systems affect the deep roots of a certain culture and act at the level of breaking it up. Thus, informational threats are becoming informational warfare. Information wars require, first of all, the strengthening of the nation's information systems. Especially young people should have the ability to receive information and sort it.

Today, information warfare has acquired a cultural dimension and is trying to undermine the unity of a nation by affecting its cultural roots. By influencing the minds of young people through the medium of information, it is becoming a basis for their self-destruction. Cultural immunity is directly related to the concepts of informational influence and informational warfare. In order to create cultural immunity in young people, it is important to identify aggression in them, to identify the informational aggressor himself, to determine who should be protected from informational attacks, and how to protect them from "mass culture" attacks by means and methods.

Determining the onset of aggression in adolescents is a simple form of clarification. When identifying aggression in teenagers, it is first necessary to clarify its symptoms. When processing it, it is necessary to isolate the initial warning signs. There are specific strategies for detecting aggression. It relies on a number of parameters known in advance. It is impossible to find optimal identifiers in the detection process that do not already exist in the experiment. It seems that it is impossible to determine when and how the information attacks carried out by supporters of "popular culture" began. This, in turn, gives certain opportunities to supporters of "popular culture". It is difficult to determine the influence of "popular culture" on the minds of young people in terms of quantity and quality.

Is quite easy to identify the aggression of supporters of "popular culture". Through the comparative study of cultural values, the propagator of "popular culture" can be identified. The main thing is to determine the amount of information that promotes popular culture. The transmission of information from promoters of "popular culture" to young people makes it possible to determine the scope of information propaganda. Regardless of the nature of the information transmitted, they quickly influence the minds of young people, especially teenagers, and help to promote "popular culture".

At this point, it is necessary to determine the means and methods of protection against the attack of "mass culture" of teenagers. Qualitative classification of the information presented by the propagandists of "popular culture" helps to create immunity against it. This information can be useful or harmful, dangerous-safe. Such a classification helps to define information protection and protection actions. Today's technical means and methods of protection do not provide enough immunity to the attacks of "mass culture". It does not help to neutralize the effect of information. The main weapon of "mass culture" propagandists is the mass media.

Today, the possibilities of protection from the influence of "popular culture" in educational institutions are not sufficiently defined. Adolescents have insufficient immunity to protect themselves from "mass culture".

Protection from the influence of "mass culture" and formation of immunity against it should be carried out in a certain pedagogical process. In this process, it is necessary to select and systematize pedagogical tools provided to students.

First of all, every teenage student should be able to protect himself from the influence of "mass culture", know ways to protect himself.

Adolescents are required to be able to sort and categorize information needed to make decisions. Such qualities contribute to the formation of immunity against "mass culture" in the form of a holistic system.

For teenagers, a way to protect themselves from popular culture involves selective consumption of information. Such an approach contributes to the formation of immunity to "mass culture".

Immunity against popular culture is a pedagogical mechanism that ensures the protection of the intellect from foreign culture.

Conscious decisions are a prerequisite for adolescent students to take momentary conscious actions and help them understand the essence of cultural values. Decisions made gradually, a certain part of the information reaches all areas of the intellect, making it immune to "mass culture". In addition, this information affects the mind of a person and serves to develop his emotional spheres. Also, the negative information spread by supporters of "popular culture" has a negative impact on the minds of teenage students.

It is necessary to form the skills of perceiving the levels of danger and usefulness of information based on the formation of basic values in students of adolescent age. The basic values are related to the age-old experience, history and culture of our people and serve to ensure the perfection of the individual. The information disseminated by the propagandists of "mass culture" has an impact on the individual's consciousness and his emotional intellectual spheres. Because the tools presented by the propagandists of "mass culture" have a strong emotional coloring, which quickly conquers the minds of teenagers. The level of danger of the information received under the influence of high emotional excitement is high, and it has the ability to control the behavior of adolescents.

Protection of adolescent students from the attacks of "mass culture" should be done by influencing not only their intellectual sphere, but also their emotional sphere. As an expression of emotional-emotional effects that are manifested in order to protect oneself, it is possible to show a smile, pleasure, laughter, fear, horror. Conscious protection costs nothing. That is why it is effective.

It is important not to accept negative information, to be protected from them, not to be subject to them. For this, it is required to act on the basis of conscious assimilation of the historical experience of the Uzbek people, to understand the necessary tools and their content. It is absolutely necessary to protect yourself from the negative information spread by the propagandists of "popular culture". The means of protection are the universal cultural wealth created as a result of the historical experience, values, traditions, customs and scientific and technical achievements of the Uzbek people. Teenagers and young people are the group that needs to be protected from popular culture. Their minds are occupied with a lot of negative information, videos showing behavior, materials on social sites.

Protection against information attacks is one form of protection of adolescents, which requires the use of special pedagogical tools. A primary need for adolescent students is to develop an immune system that will allow them to resist danger. Historical and cultural values play an important role in the formation of behavioral stereotypes among the representatives of our nation. These values are expressed in folk songs, epics, fairy tales, proverbs and wisdom, dances and examples of artistic and visual arts. Our ancestors' legacy reflects values at the level of a code of conduct. Accordingly, historical cultural resources serve as an important pedagogical tool in the formation of cultural behavior patterns and immunity against "popular culture" in adolescent students.

Cultural assets are transmitted from generation to generation through language. That is why, for many centuries, examples of fiction and folklore created in the Uzbek language serve as an important tool for instilling cultural values in teenage students. Language is the main tool that helps to realize the identity of the nation.

"Mass culture" denies the cultural wealth created by the Uzbek people for many centuries, and under the guise of modernity succeeds in instilling hybrid cultural views in the minds of young people. National idea, identity and self-identification help to form immunity against "popular culture". Self-identification is the main form of self-awareness. Self-awareness means deep immersion in the culture of the Uzbek people. Self-awareness provides self-protection in a complex information field. Cultural immunity refers to self-control in a cultural environment. Thus, in the process of self-realization, cultural immunity serves as the main argument. If cultural immunity is strong, there will be no cases of giving in to destructive foreign ideas.

National self-awareness and solidarity are the main conditions for preserving and enriching the centuries-old culture of the Uzbek people. National culture is important in the vital activities of the Uzbek people. Protection from the negative effects of "popular culture" allows teenagers to determine what to teach and what to protect against. It is important to provide teenagers with didactic tools that help them develop self-awareness skills. Absorption of negative information reduces the possibilities of self-awareness of adolescents. On the basis of mastering the national cultural wealth of the Uzbek people, students become subjects of cultural wealth. It is required to introduce different parts of cultural wealth into the educational content, taking into account their age characteristics and learning capabilities. In this way, the cultural wealth of the Uzbek people becomes a component of the culture of students of the teenage age.

A person, family, community, nation and state can appear as a subject of cultural assets. The acquisition of cultural assets takes place in several stages: selection of cultural assets (it is manifested as a creative activity); mastering (using the necessary information, capacities and other resources within the limits of one's capabilities); to learn about cultural assets with an understanding of the essence of the content. This activity is carried out in the educational process.

It is necessary to form and develop the desire for independent assimilation of cultural resources, skills and qualifications in a goal-oriented manner. In this case, the skill represents the method of performing certain actions under the control of the mind.

And skill means to perform actions through subconscious control. For this, it is necessary to introduce traditional games, didactic tools and methods into the educational process. Games are the main way of acquiring cultural wealth, without which it is impossible to achieve this goal. At the same time, it is demanded to protect teenage students from video information. Today, television, advertising, video products, information on social sites contain a large number of cultural viruses.

Parents should protect teenage children from viruses in video materials. In addition, teachers should be creative in choosing cartoons, movies, educational films. They should express the content specific to our national culture based on gender approach. When building home libraries, parents should pay special attention to the collection of the best examples of our fiction, folklore and classical literature. Such works are quickly absorbed into the minds of students at home and serve to accelerate the formation of immunity to "mass culture" in them. Parents and teachers should pay special attention to the fact that the characters in the works of art read by the students are divided into positive and negative characters and they adopt their best qualities for themselves.

It is necessary to pay attention to the fact that works such as "Riding the Yellow Giant" take a special place in the personal libraries of teenage students. In addition, it is important for parents to ask questions about books read by teenagers, listen to their opinions, and express their attitudes. Such events should be held between students and teachers, and it is appropriate to focus part of the class hours on determining the artistic works read by teenagers, their relationship to the heroes of the work.

By developing reading skills, focusing students' attention on positive and negative images, listening to their opinions, it is possible to form immunity to "popular culture". Because reading skills increase the sensitivity of adolescent intelligence to information. It is also important to form the ability to analyze information and react to it in the formation of immunity to culture in students.

The ability to understand the relationship between concrete and abstract knowledge acquired at school also serves to form the ability to respond sensitively to information in teenagers.

Immunity to "mass culture" should be formed by the means of national art. That's why national music, dance, and folk art examples are an important means of forming immunity against "popular culture" in young people. Our analysis showed that there are not enough pedagogues who have deep knowledge of the historical and cultural values of our nation. There is a strong need to develop their historical and cultural knowledge and experience. Folklore organizations are organized and operate mainly on the basis of the initiatives of artists and cultural workers. In most cases, women participate in them. Musical ethnographic groups for children cover a very small number of students of teenage age, they are mostly girls.

It is recommended to use different symbols to develop students' aesthetic perception. They are: symbols, signs, ornaments, etc. These tools are aimed at the emotional and emotional perceptions of adolescents. These tools are mainly aimed at protecting the intellect and serve to form cultural immunity in adolescent students. At the same time, the participation of students in physical and general wellness activities also serves to form immunity against "mass culture" in them. Mastering the self-defense system is also of particular importance. It is an important component of building cultural skills.

For example, national sports such as national wrestling, pokkari, chovgon, and action games also serve to form cultural immunity in students. Many types of sports are an important means of forming historical and cultural consciousness in students. Self-protection provides the basis for other types of protection in addition to protection against information attacks. Acquiring historical cultural assets creates favorable conditions for self-awareness in adolescents. For this purpose, we tried to determine the interest of teenage students to protect themselves from the negative influence of "popular culture".

In intercultural dialogue and in the fight against foreign culture, the individual does not take the leading place. Generalized actions are of particular importance.

In this way, in order to form cultural immunity in adolescents, arming them with historical and cultural knowledge, creating favorable conditions for the acquisition of culture by students of the adolescent age based on the acquisition of

cultural resources, and hybrid cultural views that are dangerous for the national culture of the Uzbek people. its true nature and purpose should be systematically explained to teenagers. In order to raise culturally highly developed individuals, it is necessary to inculcate in them the cultural traditions of the people and new cultural approaches from the teenage years.

In the presentation of historical cultural assets in adolescents:

- inculcating Uzbek values, axiological views;
- to make them aware that the Uzbek language is the main means of preserving cultural wealth;
- to mean that religion, art and science are the basis of Uzbek national culture, that many means of cultural wealth are embodied in them;
- forming a tolerant worldview in teenagers by explaining that sport is a component of national culture;
- to choose the most effective cultural resources and create skills and abilities to use them;
- is to choose the symbols characteristic of the national culture and to determine the level of their impact on the emotional consciousness of the students.

§ 3.3. Methods and strategies of forming cultural immunity in adolescent students based on the gender approach

Today, when attacks on "popular culture" are becoming more and more widespread, the weight of the tasks of teachers is increasing. Attacks of "mass culture" can be partially hindered only by spiritual and moral development of students and by turning them away from harmful habits. At all stages of the continuing education system, pupils and students are quickly adapting their behavior to the tools promoted by the proponents of "popular culture". Teachers can form a sense of respect for universal and national values in them only by raising independent thinking, quick, initiative, patriotic, selfless young people.

One of the important and priority tasks of the state, society, and educational institutions is the spiritual development of adolescent students, teaching them to respect their people, homeland, and cultural assets. First of all, teachers should support initiative-taking, independent-thinking, patriotic, self-sacrificing young people, and on this basis, develop them spiritually and morally. Creating a favorable socio-pedagogical environment for the spiritual and moral development of adolescent students is one of the main tasks of the deputy director of spiritual and educational affairs and the school psychologist.

In the concept of development of national culture, the task of ensuring the cultural unity of the Uzbek people is to form the feeling of pride in the cultural wealth and the desire to master it in the young generation ¹. Encouraging teenage students to enjoy the centuries-old cultural wealth created by our ancestors requires deep knowledge and general cultural competence from the pedagogue. The formation of a sense of respect for the cultural wealth of the Uzbek people in teenage students begins with teaching examples of art and culture. To do this, first of all, presenting the centuries-old history and language riches of our nation to the students will serve to arouse in them an infinite love for the mother tongue.

¹PQ-4038 of the President of the Republic of Uzbekistan on November 28, 2018 " On approval of the concept of further development of national culture in the Republic of Uzbekistan" . <https://lex.uz>

Our ancestors created works of high culture. These same priceless cultural assets ensure the cultural unity of the Uzbek people and form respect, interest, desire and need to study cultural values in teenagers. This unity, in turn, improves the daily life of our people and increases the country's economic and cultural power.

In the concept of developing the public education system of the Republic of Uzbekistan until 2030, introducing modern methods and directions of education outside of school in educating young people and ensuring their employment, forming a strong motivation for students to learn are defined as the priority directions of the education system¹.

In recent years, the issue of cultural development of students and ensuring human maturity has been given priority in the documents of the United Nations Organization (UN) and UNESCO. These documents focus on creating an ideal personality, achieving mutual peace and harmony among people, respecting human rights and freedom, and ensuring the full development and maturity of a person.

Cultural formation of a person does not arise by itself. For this, every person should work on himself, get independent education, master universal and national cultural resources, and have the ability to use them in his practical activities. That is why special attention is paid to the activity of the teacher in forming the culture of students and youth. The personal example of a pedagogue is of great importance in the cultural and moral development of adolescent students. The professional knowledge and reputation of the pedagogue play an extremely important role in educating enterprising, morally and morally mature, independent thinking, competent young people.

The Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis on January 24, 2020, it was emphasized that raising the reputation of the teacher is one of the priority issues in the state policy. Because today, the pedagogue is not only responsible for imparting modern knowledge to the

¹Decree of the President of the Republic of Uzbekistan dated April 29, 2019 No. PF-5712 on "The Concept of Development of the Public Education System until 2030". <https://lex.uz>

students, but also for forming them culturally and morally, instilling a sense of citizenship.

While humanizing the educational process, the pedagogue should be able to instill the cultural wealth, which is the product of folk wisdom and intelligence of our ancestors, into the experience of adolescent students in connection with objective reality. Taking into account the needs of the state and society, the teacher, along with providing knowledge to the students, should educate them as highly moral, cultured, selfless, enthusiastic, responsible representatives of their people, thereby instilling in the learners "public it is required to form immunity against attacks of "culture". In the course of education, adolescent students are taught the rules of behavior established in society, cultural and legal norms, the basics of human relations, centuries-old cultural treasures, traditions and customs typical of the Uzbek people. - habits, values are presented. This ensures their spiritual, cultural, intellectual, aesthetic and moral development.

In the course of education, students of adolescent age are presented with the social experience of the nation, modern knowledge, as well as national cultural values accumulated over many centuries. This, in turn, constitutes the components of the educational content and represents the basis of the curriculum, topics presented in the textbooks, and educational materials. The real owners of cultural wealth are our great ancestors, the multi-ethnic people of Uzbekistan, peaceful and prosperous families, and cultural values are formed and stabilized in these social institutions.

Spiritual and moral education is a component of the educational process at all stages of the continuous education system. In the process of spiritual and moral education, students are required to treat others with trust, love, kindness, and mutual respect. Spiritual and moral education harmonizes the interests of the state, society, and individual. At its center is the personality of learners. In the process of upbringing, the cultural, moral, and gender development of adolescents is ensured, and all their opportunities are directed to the creation of goodness, tolerance, inter-ethnic communication, mutual respect, trust, self-sacrifice, patriotism, and solidarity in the society. In the process of education, the acquired knowledge, new perception of the

world with the help of cultural and moral values, and the skills to have a healthy cultural outlook are added to the adolescent students.

Today, education as a whole pedagogical process has its directions based on cultural studies. It is impossible to socialize adolescent students without developing them culturally and morally. Our ancestors had great experience and skill in this direction. Effective use of the same national cultural resources in the organization of educational processes today, creating motivation to acquire cultural knowledge in teenage students, encouraging independent learning, supporting self-development, it is recommended to systematically use such methods as encouraging them to realize their identity, encouraging them to use their acquired knowledge for noble goals.

In order to form cultural immunity in adolescent students, pedagogues themselves are required to know well the centuries-old historical experience of the Uzbek people, cultural wealth, and the needs of the society's cultural development today.

Every people, nation has its own cultural and educational wealth accumulated over the centuries. These riches are refined and improved over time. This improvement takes place as a result of combining examples of advanced culture of world nations with national cultural wealth. Such a process is characteristic of all eras. Because through interethnic relations, exchange of information, trade, art, and literature, peoples influence each other's cultural worldviews to one degree or another. Our observations show that economic and political interests have been satisfied through the promotion of culture in different periods. The experience of influencing the language and cultural worldview of a nation or nation has been used for many centuries to subjugate it in socio-economic, ideological and political terms.

It is known that the first cultural views of humanity were first expressed in myths and legends, and in pictures engraved on rocks. Such tools are widespread as an expression of the cultural outlook of different peoples and have created cultural ties between tribes and peoples. Along with positive cultural views, negative, dehumanizing and hegemonic cultural views are gradually spreading. Some peoples and nationalities spread their ideologies widely through art and handicrafts and put

forward their claims about a great nation and a great nation. those who did For example, monotheism, i.e. Zoroastrianism, cultural views specific to the Islamic religion, Sufism and the Naqshbandi sect, which is a component of it, and the culture of enlightenment are among them.

In order to form cultural immunity in adolescent students, pedagogues should be able to use effective methods of education. Their professional competence is important in this regard. Teachers with highly developed professional competence have a developed cultural outlook, and they can distinguish between positive and negative aspects of "popular culture". Educators will have the necessary knowledge, experience and skills to form cultural immunity in students. In the formation of cultural immunity in adolescent students, they will have the skills to work with each of the boys and girls, to provide them with knowledge based on a gender approach.

As we mentioned above, "popular culture" is a social phenomenon. It is closely related to the cognitive and emotional impact of its promoters and media on young people. Therefore, pedagogues should have enough social and professional knowledge to form immunity in students against "popular culture". For this, pedagogues are required to be able to gradually form cultural immunity in adolescent students based on the gender approach. They need to teach adolescent students first to be able to engage in cultural communication with the people around them. For this purpose, it is important to determine the components of the competences of teachers of various subjects related to the formation of cultural immunity in adolescent students.

In the process of working with adolescent boys and girls, the pedagogue should have the competence to apply pedagogical measures taking into account their mental capabilities, psychological characteristics, interactions with others, family environment. If educators can engage in effective interpersonal relationships with adolescent students, they can easily develop cultural immunity. Being able to establish a relationship with adolescent students based on a gender approach, creating pedagogical situations necessary for the formation of cultural immunity, knowing

their gender characteristics well, choosing methods, methods and tools are important components of the professional competence of a pedagogue. .

It is known that teenage students demand to be treated with respect. It is important for pedagogues to form an atmosphere of respect between students and students, between boys and girls, while ensuring that interpersonal relations are organized on the basis of modern principles. The teacher should always understand the adolescent students using the knowledge of the psychology of youth, treat them on the basis of mutual respect, convey the norms of cultural relations typical of the Uzbek people, on this basis it is of particular importance to achieve the formation of immunity. In most cases, the relationship between girls and boys in the classroom is strained. In such situations, the pedagogue should follow the principles of tolerance and strive to normalize the interpersonal relations between boys and girls , to convey to them the norms of mutual respect, trust, and cultural communication that are characteristic of the Islamic religion based on historical and cultural experiences. according to

In this, pedagogues are required to be able to effectively use various stories, narratives, proverbs, examples of folklore. In addition, pedagogues should inform adolescent students about the negative aspects of "mass culture", form cultural immunity in them, instill the spirit of creativity, develop a sense of respect for members of society, glorify our cultural heritage and to encourage learning, to stabilize interpersonal relations, to create an environment based on mutual respect and trust between boys and girls, to plan and implement a number of measures to inform teenage students about gender roles increases are meant.

For example, what are the negative effects of "mass culture"?", "What kind of culture did our ancestors have?", "Our historical cultural assets are our pride", "I will work for the development of my country in the future", "Mother Great children of my country", "I am a child of Uzbekistan", "Culture of using social networks", "Teenager and the law", "We learn the laws", "A generation rising from love for the country", "Serving the country is our highest goal ", "Drug addiction - the plague of the century", "Man creates destiny with his hands", "Corruption - a threat to the future", "National

values - the basis of our culture", "The family is a sacred place" , a selection of essays, round discussions, spirituality hours, promotional activities, seminars-trainings are recommended.

It is desirable to systematically organize the educational activity of pedagogues of general education schools and deputy directors for spiritual and educational affairs, as well as their work on the formation of cultural immunity in adolescent students. Deputy directors for spiritual and educational affairs and class leaders should implement the content of work aimed at forming cultural immunity in adolescent students, focusing on this goal. In this, special attention is paid to the organization of artistic evenings, stage performances, reading evenings, exhibitions, debates aimed at teaching our historical and cultural wealth. Various activities are organized in connection with Nowruz holiday and the birthdays of great thinkers, in which special attention is paid to teaching cultural values to teenage students. Science circles are the main means of instilling historical and cultural values into the minds of students. History, literature, education, mother tongue, music, fine arts, etc. knowledge of cultural values is presented to students and their scientific and cultural outlook is developed.

The pedagogical activity of the head of the class and the deputy director for spiritual and educational affairs aimed at forming cultural immunity in students through extracurricular activities is focused on the implementation of certain tasks in this direction.

The content of extracurricular activities should be focused on the cultural and moral development of adolescent students, and serve to form immunity against "popular culture" in them. Activities organized in extracurricular processes should serve to deepen the knowledge of adolescent students in the cultural and moral direction, and to form a content of gender roles in them. A school psychologist should work effectively with adolescent students, know their mental and emotional characteristics well, take into account their inclinations based on determining their interest in acquiring cultural values, analyze the interaction between girls and boys, it

is appropriate to identify and develop measures to eliminate the conflicts that exist between them.

Analyzing the behavior of adolescent students, the need to provide them with historical and cultural knowledge and to plan educational activities is growing. It is important that class leaders organize interviews with parents and determine the family environment in which teenagers live, the cultural values they follow.

One of the effective ways to form cultural immunity in adolescent students is to form legal thinking in them. The formation of legal thinking in adolescent students is carried out in the classroom and extracurricular pedagogical processes. This mainly involves the use of education, legal knowledge basics classes and extracurricular hours, specially organized pedagogical activities.

One of the important tasks of the head of the class is to deeply analyze the current level of students, their character traits, behavior, and moral qualities, to determine the negative aspects to be eliminated and to plan appropriate measures. Adolescent students are under the constant influence of various subject teachers, peers, social organizations and finally the family. Accordingly, one of the important functions of the class leader is to identify the positive and negative factors affecting students.

Encouraging and supporting students in order to continuously develop their positive qualities serves to ensure the correct formation of gender roles and the enrichment of cultural worldviews. The head of the class analyzes the behavior of teenagers who are connected to social networks, influenced by "popular culture", especially teenage girls who follow the fashion chain, and uses measures to form cultural immunity in them. It is advisable for class leaders to cooperate closely with parents. If the cultural environment in the family has a negative character, the class leaders, in cooperation with neighborhood activists, should conduct conversations with the parents of teenagers and find ways to develop their cultural outlook.

The use of the following methods by class leaders in the formation of a healthy cultural outlook and immunity in students allows to achieve the expected efficiency.

It is known that classroom hours are the main form of educational activities with students. The content of class hours is determined based on the educational work plan of the head of the class. During class hours, the class leader organizes communication with students on specific topics. During the class hours, a comfortable environment is created for students to express their opinions freely. In doing so, pedagogues are required to take into account the age characteristics, level of knowledge, outlook, and viewpoints of students.

Today's current issues, the formation of gender roles, interpersonal relations, sorting out information from social networks, the culture of using social networks, the negative and positive aspects of "mass culture", avoiding the negative effects of mass culture in the classroom with teenage students, it is necessary to organize interviews on current topics, such as warning students about the negative effects of mass culture, creating an idea of behavioral norms specific to our national culture in students. Interviews during class hours can be conducted individually with all students in the class or with students whose behavior is observed negatively.

It is known that in pedagogy it is considered inappropriate to discuss the student's inappropriate behavior in front of the class group, to embarrass him. This has a negative impact on teenage students in particular. It is unforgivable for teenagers to bully boys in front of girls. Trusting teenage students, establishing a friendly relationship with them, a sincere approach to their values that are dear to them will allow to achieve the expected efficiency.

Educational conferences are of great importance in forming the cultural outlook of teenage students. This, in turn, serves to form the aesthetic taste of adolescent students, to respect our national culture, to carefully preserve historical and cultural values, to follow the norms of interpersonal relations. As a result of the organization of educational conferences in the form of a dispute, the existing views of students are strengthened. A true cultural outlook is formed. Conflict situations will be resolved. A culture of support for a single point of view is formed.

Disputes held at educational conferences aimed at forming a cultural worldview in students have a complex nature and serve to form cultural immunity in adolescents.

Teachers seriously prepare students for such educational conferences. They are taught to generate new ideas and thoughts based on encouraging independent research. As a result of such generation, a dispute situation arises.

In these activities, students of adolescent age will be able to express their opinions independently, as well as acquire cultural norms that they need to master in practice. Ethical requirements for students are also important in the formation of cultural immunity.

The cultural outlook of students is enriched with the help of new knowledge, rules of behavior, views on cultural phenomena provided by the class leader. Class leaders should use real-life events to explain life situations to students.

Using the method of behavior correction is important in the formation of cultural immunity and gender roles in adolescent students. Within the framework of this method, it is possible to form the culture of interpersonal relations among students of adolescent age, to teach them to be tolerant with the people around them, and to create the experience of using the values that are important for the representatives of our nation. Using this method, the class leaders deeply analyze the behavior of teenage boys and girls, the norms of behavior they follow, identify the gaps, and identify the shortcomings that teenagers make. they should develop elimination measures.

Correction of shortcomings in the behavior of adolescent students is an important condition for the formation of cultural immunity in them. Such correction is carried out as a result of using the diagnostic method.

It is an effective method to show the behavior of people who have gained reputation in the society as an example, to inform teenagers about the exemplary work they have done, and to correct the shortcomings in their behavior . Only when they have the necessary knowledge and cultural values, students can properly evaluate the behavior of the people around them and take inspiration from their good deeds. In this way, an ideal image of life is formed in the minds of teenagers. The role model of those around has a positive effect on teenage students. They help to form stereotypes of cultural behavior.

The example of those around affects the subconscious mind of teenagers and arouses their emotions. A warning method is used by drawing the attention of teenagers to negative events around them. In this, difficult situations in the lives of people with negative behavioral stereotypes and their consequences are analyzed in the eyes of the students, and ways to eliminate such behavioral stereotypes are shown. Such examples encourage adolescents to refrain from negative actions, as well as to make them aware of the negative consequences of such actions on the life of individuals and society.

The examples of teachers, parents, classmates, famous people in society are of great importance in the formation of stereotypes of cultural behavior in adolescent students. In most cases, teachers and mothers are ideal for teenage girls. Adolescent boys are more likely to follow their father's example. A teacher's behavior and image is a role model for students. They always follow and imitate feminine teachers who have a positive attitude.

Adolescents carefully observe the attitude of pedagogues to reality, ask them various questions and try to determine their point of view. Teachers are evaluated on this basis. Based on their personal evaluation, they describe their extremely positive, average and negative attitudes towards teachers.

The formation of cultural immunity in adolescent students is directly related to the organization of their practical activities. Practical activities aimed at the formation of cultural immunity in students are formed with the help of exercises.

Exercises aimed at forming cultural immunity in students by involving them in cultural activities, and exercises that serve to form a cultural worldview, taking into account the youth characteristics. Among such exercises, it is possible to include exercises related to the analysis of historical sources, assimilation of knowledge specific to our national culture, and the use of historical and cultural values in practical activities. Effective use of mass media, information sorting and analysis exercises are among such exercises.

One of the important ways of building cultural immunity is to train teenage students for useful work, focusing on the differentiation of gender roles. Training

teenagers to do conscious work is important in forming positive qualities in them and building cultural immunity. By training for work, the mood of being dependent and dependent is eliminated. Teenagers tend to be more creative. In this process, they need to learn historical and cultural values.

Adolescents can be removed from the negative influence of "mass culture" with the help of work and sports. Because traditional types of work, national sports accelerate their assimilation of historical and cultural values. Strengthens the sense of self-awareness, builds national pride.

Mobilizing them to perform public tasks is of particular importance in the formation of the ability to follow cultural norms of behavior in adolescents. Group assignments are the most effective means of socializing teenagers. In the process of completing team tasks, teenagers acquire effective communication skills. The qualities of cooperation and self-management are formed in them. Teaching adolescent students to self-control, behave in public places, and follow the norms of interpersonal relations also serves to form cultural immunity in them.

Active games are of particular importance in the formation of cultural immunity in adolescent students. With the help of this method, gender roles, culture of interpersonal relations, business qualities, self-management, social competence are formed in adolescents. The game method helps teenagers to systematically learn the norms of behavior. The game method encourages teenagers to show creative activity.

When using the game method, it is necessary to follow the procedures specific to it. If the rules of the games are not explained to the students of the teenage age, certain conflicts will arise in this process and will damage the interpersonal relations. In the process of the game, the real image of the students of teenage age is revealed. In addition, with the help of the game method, teenagers learn the lifestyle, behavior, and attitudes typical of adults. This ensures their rapid socialization and contributes to the formation of cultural immunity. At the same time, with the help of the game method, the possibility of mastering national cultural norms will increase among the students, and the mood of intolerance towards the negative behavior characteristic of foreign culture will be created.

Adolescent students have the opportunity to effectively use methods of support and encouragement in the formation of cultural immunity. Encouragement and support is provided by praising the positive behavior of adolescents. The method of punishment is applied by condemning the negative behavior of teenagers, explaining its consequences, and warning them to refrain from such behavior. In this process, pedagogues should realize that students have mastered the negative aspects of "popular culture" and should warn and protect them from its consequences.

Educators can use measures such as punishment, additional obligations, restrictions to eliminate negative stereotypes of adolescent behavior.

With the help of the stimulation method, it is possible to regularly analyze one's own behavior, to understand the essence of one's behavior, and to master the roles specific to one's gender. As a result of encouragement, positive motives, setting goals, creative activity qualities are formed in teenagers.

The method of creating educational situations is also of particular importance in the formation of cultural immunity in adolescents. This method incorporates many methods of operation.

Class leaders should be able to effectively use this method in educational processes. This method makes it possible to make a cultural choice in teenage students. They help to form their cultural outlook. Creates favorable conditions for socialization of teenagers. Through the situation, a specific problem is created for the adolescent student, and conditions are created for solving it independently.

The method of self-education also plays an important role in the formation of cultural immunity in adolescent students. In this, students regulate their behavior, following the example of the heroes of the works of art that the students of teenage age read. They choose an ideal and strive for a specific goal.

Dilemma method introduces students to a new interpersonal situation. It contains social behavior norms, gender roles, directions that prevent the use of negative behavior stereotypes in the future, and motivations for positive behavior. For this, students of teenage age should work on themselves, learn historical and cultural resources, social experience of the people.

The use of dilemmas (choosing one of two conflicting situations) in extracurricular pedagogical processes, which serve to expand students' options, makes them have the motivation to compare "popular culture" and national culture, to master one of them. provides.

Dilemma (Dilemma) is taken from the Greek language and serves to determine the situation. It requires making a choice between two situations that seem acceptable.

dilemma refers to making a choice in mutually exclusive situations. At the same time, a problematic, complex situation is created in the dilemma. A person must make a difficult choice between two actions. Both situations have the same cost, and one of them does not satisfy the person. Accordingly, a dilemma is a situation of making a very difficult choice.

Dilemma, as an important method of forming a cultural worldview, acquires a spiritual and moral character, and during a certain period of time, a person's spiritual and moral views are questioned. Over time, a person returns to his natural moral approach, but at the same time he is faced with a difficult choice, he has to choose one of the two situations. For example, what choice would be appropriate if given the chance to save many at the cost of one person's life? Here the morality of killing is contrasted with the morality of saving. In this, the answers show the personality and cultural level of the person. At the same time, the solution to the moral dilemma is a common problem in which the lives of others depend on the actions of one person. In most cases, internal affairs officers, military personnel, medical personnel, police officers, and political scientists face such situations.

Cultural events are discussed with teenage students using the dilemma method. Discussions, debates, and question-and-answer sessions will be held to help understand the dual nature of popular culture. A set of discussion questions is developed for each dilemma. For example, in order to form immunity against "popular culture", the following questions can be used:

1. "Popular culture" and national culture. Which one is important in human life?

2. "Even a criminal cannot be insulted, human qualities cannot be humiliated. True, he has to answer to the law for his actions. But no one has the right to insult him" Do you agree with this opinion? such as.

On any issue, students of adolescent age must provide reliable evidence to justify their agreement or disagreement. It is appropriate to present the analysis of the answers according to the following characteristics: selection, value, social roles and justice. The use of D ilemmas is undoubtedly very productive. Based on each dilemma, valuable lines of faith can be learned.

Proposed ethical solutions do not always conform to moral standards. Humanity has faced many such dilemmas throughout its historical and cultural development. It is philosophers who have been researching the solution of such tasks for many centuries. Dilemmas are especially common in the lives of teenagers. Teenagers are faced with a difficult choice in today's era of "popular culture" attacks. In order for them to find a suitable solution, pedagogues and psychologists are required to help closely. In this area, the cooperation of class leaders and parents is of particular importance.

There are a number of recommendations that will help find a suitable solution to dilemmas. In order to find the right solution to dilemmas, it is necessary to analyze the current situation in detail. In certain situations, the existence of a dilemma is denied. It is recommended to determine the importance of dilemmas that promote more good and deny evil. In certain cases, it is required to study the problem in detail and recommend an alternative solution. Because in the process of learning, new, alternative solutions may emerge.

Dilemmas are resolved during gameplay. For this, teenagers are presented with illustrations representing various situations. This concept can be widely used in psychology, philosophy as well as in pedagogy.

Extracurricular pedagogical processes are of great importance in the formation of immunity against "popular culture" in adolescent students.

Pedagogical strategies direct the teacher's attention to the educational goal. As a result of the teacher's professional activity, he ensures that he interacts with students

and influences them. The final result of pedagogical activity within the framework of our research is the formation of immunity against "popular culture" among students of teenage age. Pedagogical strategies ensure that the teacher implements the goal in a strict, stable manner. In this, the pedagogue shows the ability to interpret events, actions, evidence and accidental events within the framework of the educational goal.

Within the framework of the pedagogical goal, the teacher influences adolescent students with the help of certain strategies. If egoistic actions prevail in the mood of teenage students, the teacher will look for a solution to the problem in their interest with the help of certain strategies.

One such strategy is how students find their friends and gain their attention.

Teachers with strategic thinking can clearly imagine the main goal of education. They are strategies that have a general appearance: the ability to evaluate the unique aspects of educational processes, which clearly take into account individual differences, the behavior of adolescent boys. - not to ignore situations such as nervousness, aggressiveness, which are present in the character, does not implement strict control based on unusual severity for the life of students, but approaches them from the point of view of human principles. At the same time, it does not ignore the aspects that are foreign to the life of teenagers, which affect their maturity. One such aspect is the negative influence of "popular culture" on teenagers. Because the negative influence of "popular culture" can have an inadequate effect on the fate of teenagers.

Pedagogical calmness is one of the external manifestations of the strategy. For example, the pedagogue should not get angry when teenage students openly admit that they have not completed the tasks, ask them if it was possible to do this work calmly, emphasize the need to complete this task before the next lesson, and add a new task on top of this task. can punish students in a unique way by giving.

In terms of pedagogical strategy, it ensures the manifestation of a mature personality in the minds of students. Having a teacher's pedagogical strategies and tactics ensures that social and cultural norms are easily absorbed into the minds of students.

The strategy of the game is of particular importance in the formation of immunity against "popular culture" in students of adolescent age. Special attention should be paid to problem-active game strategies. We initially tried to use interpersonal problems and solutions strategies. We also paid attention to the relationship between teenage girls and boys.

The purpose of the game: to identify the conflict and its causes, to find ways to resolve the conflicts that arise during the interaction, to determine the measures to improve the interaction between the class team.

Content of training. Conflict net exercise. Today, the problem of communication between teenagers, especially boys and girls, has become very urgent. It is known that communication between teenage boys and girls and measures to improve it have not been specially researched to date. Communication between adolescent boys and girls, which is a component of interpersonal relationships, has become more intense under the influence of "popular culture". This is especially evident in adolescent relationships. Literate communication provides an opportunity to overcome difficulties among the class team. Therefore, the improvement of mutual relations between adolescents directly and indirectly serves to stabilize interpersonal relations.

Conflicts are inherent in human nature, and they arise especially among teenagers. Because the behavior of teenage girls, which is not characteristic of our mentality, especially the way of dressing, the culture of behavior, seems to reach teenage boys. It is becoming the main cause of conflicts between them. The problem-active game strategy that we offer is aimed at stabilizing interpersonal relationships among students of adolescent age. Within the scope of this strategy, what is the conflict, the causes of it, and ways to eliminate the conflict are proposed. Measures to improve interpersonal relations are determined.

The word conflict is written in the middle of the board and circled. Students who are participants of the training are assigned the task of determining the relationship between the words in the circle. Students will be asked the following questions:

How can we detect conflict?

What do we have in common among the conflicts we have identified?

What causes conflict and what actions complicate it?

What exacerbates conflicts and helps resolve them?

What are the main causes of conflict?

According to experts, conflicts can be constructive, destructive and just plain.

How do they differ from each other? Give examples from your own life. Point out the specifics of establishing a successful relationship and an important condition for displaying behavioral patterns in relation to others. It is emphasized that informing the participants about the negative aspects of their character, demonstrating their negative behavior is the main reason for their rudeness, and unwillingness to engage in work turns people against each other. In this way, conflicting situations arise and a solution is sought.

2. Working in a group. Each group is presented with a set of conflicting situations. The students in the group analyze it, show the reasons for the conflicts and show the reasons for the depicted reality. A representative of each group will present the results of their work. During the discussion, the group leader leaves notes on the board. At the end of the work, information about the reasons for the breakdown of relationships and behavioral strategies will be embodied, its reasons will be indicated.

Mutual relations are manifested in the following: 1. Inadequate formation of communicative competence in group members, unwillingness to take into account the individual characteristics of a person or insufficient formation of skills in this direction, disregarding the feelings of a group member or disregarding his experiences; intolerance to criticism, lack of trust in others, rudeness, lack of politeness; low level of education; lack of interest in the social life of group members; such as lack of ability to control one's emotions, low level of empathy, insufficient understanding of oneself and one's teammates.

3. The strategy of diagnosis of individual behavior in conflict situations. A two-sided model of behavioral diagnosis strategy in conflict situations was proposed by K.Thomas. In this, the strategy of focusing a person's attention on others takes priority.

Teaching teenagers to use strategies to protect their self-interest by engaging them in conflict is important in building their immunity to "popular culture". 5 effective strategies for managing conflict situations are recognized by most experts: competition, cooperation, mutual agreement, avoidance, adaptation strategy.

When interpersonal relations between group members are broken, there is an opportunity to stabilize these relations using a certain strategy.

4. A strategy for analyzing the behavior of a student of adolescent age. This strategy has its advantages and disadvantages. Each small group is assigned the task of identifying one of the behavioral manifestations. The positive and negative aspects of each strategy are shown based on the analysis. Competition (competition) ensures the achievement of the expected result by acting in one's own interests at the expense of others. Each person defends his point of view to the end. He does n't want to eat. That is why such people are always right. Whoever chooses a competitive strategy does it as follows: they try to prove others wrong; they are offended before they think; in some cases they go as far as using force; they demand their peers to listen to him without words; do not accept negative thoughts; they call on their supporters to support them; they demand that their rivals agree with them in order to preserve and not destroy their relations. Those with a strong will manage to maintain a competitive style. For this they need cultural immunity. Teenagers with a strong will and authority do not feel the need to establish relationships with others and compete. They seek to satisfy their personal interests. It is used in the following cases:

for teenagers, the origin of the conflict is important, they try to solve their problems;

teenagers who have enough prestige in their communities believe in the correctness of the proposed solutions;

they sometimes feel that they have little choice, that they have nothing to lose, and in such situations, teenagers become angry and aggressive;

teenagers should choose concrete solutions, take an important step.

This, in turn, serves to stabilize interpersonal relations between group members.

Conflicts and the global impact of " popular culture " are increasing the sense of alienation among teenagers .

The compromise strategy creates an opportunity for adolescent students to make concessions to each other and stabilize interpersonal relationships. The main essence of this strategy is to help stabilize interpersonal relations by making concessions to each other. In this sense, cooperation strategies also ensure that the parties make concessions to each other.

The implementation of negotiation strategies is manifested in the following:

support friendly relations;

search for a true solution;

share any subject equally;

forget about your dominance and respect the interests of your partner;

to get something for oneself;

avoid direct collisions;

Stabilizing relationships in order to support.

This strategy is considered effective if both parties try to stabilize the relationship. In the application of this strategy, the focus is on the search for options, rather than a solution that satisfies both parties. These options are expressed by the following words: we cannot fully fulfill our desire, we try to accept a solution in which each of us has a role. This approach to conflict resolution is effective in the following situations: when both parties have the same arguments; when fulfilling the wishes of one party is not of great importance to him; when a certain solution temporarily satisfies the subject of the relationship, when there are no other effective solutions in this process.

Adaptation strategies require adapting to the situation, even if one is harmed, in view of the strategies of the other party. Such teenagers punish their opponents with mercy and arrogance. They stand at the point of view of their opponents and give up their own interests. Adhering to such an approach to interpersonal relations is characteristic of the national mentality of the Uzbek people, serves to stabilize

interpersonal relations in the group, and helps the formation of cultural immunity in adolescents.

Forms of coping strategies are especially evident in the following situations: giving in to each other: when the adolescent student behaves as if everything is in place, continues to move as if nothing happened, endures the situation in order not to disturb the peace. being, especially, the use of attraction to achieve a desired goal; calm movement to implement plans together.

Therefore, taking into account the information on the features of cultural immunity expansion in adolescent students , a pedagogical process aimed at forming immunity against "popular culture" in adolescent students based on the gender approach model was developed (see Figure 3.2).

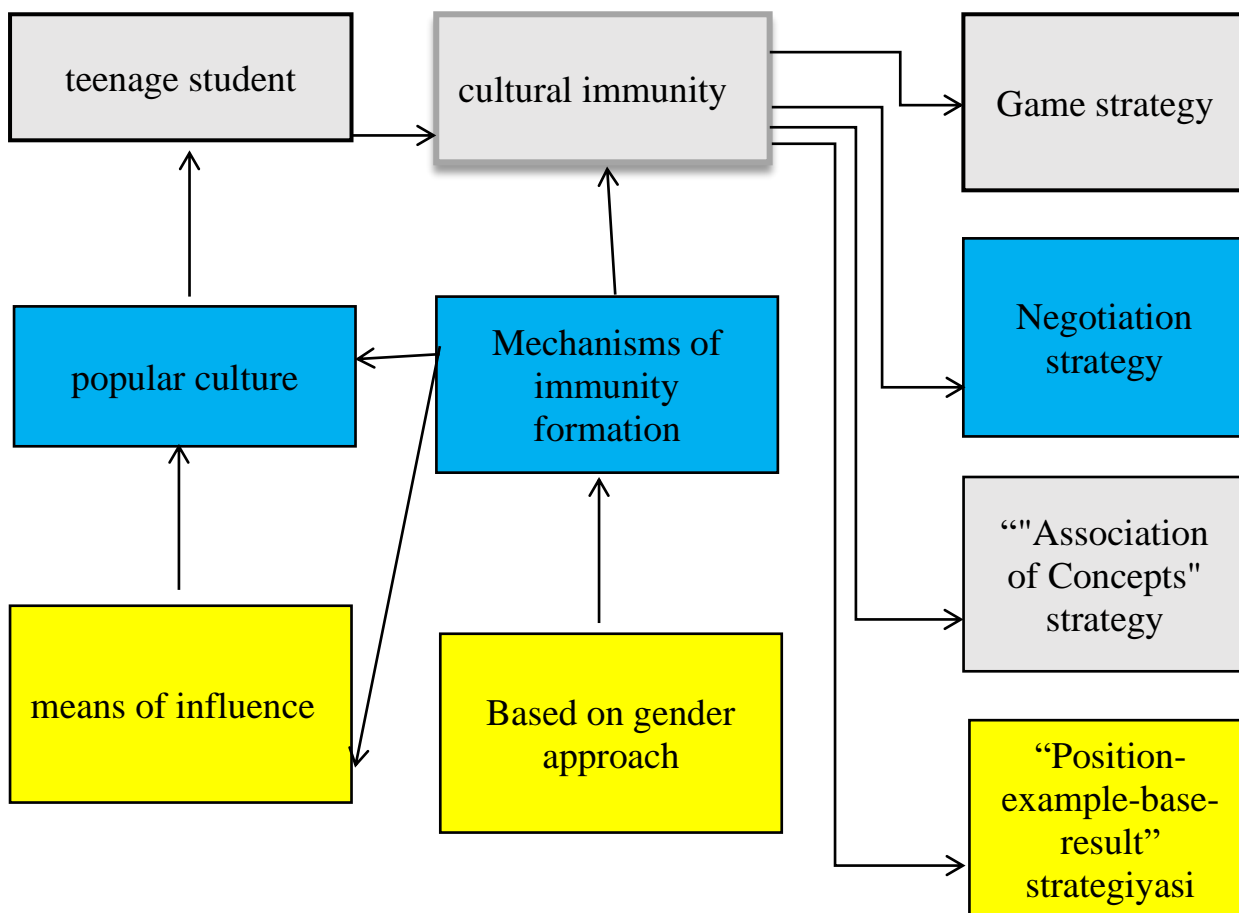


Figure 3.1. Mechanisms of forming immunity against "popular culture" in adolescent students based on the gender approach

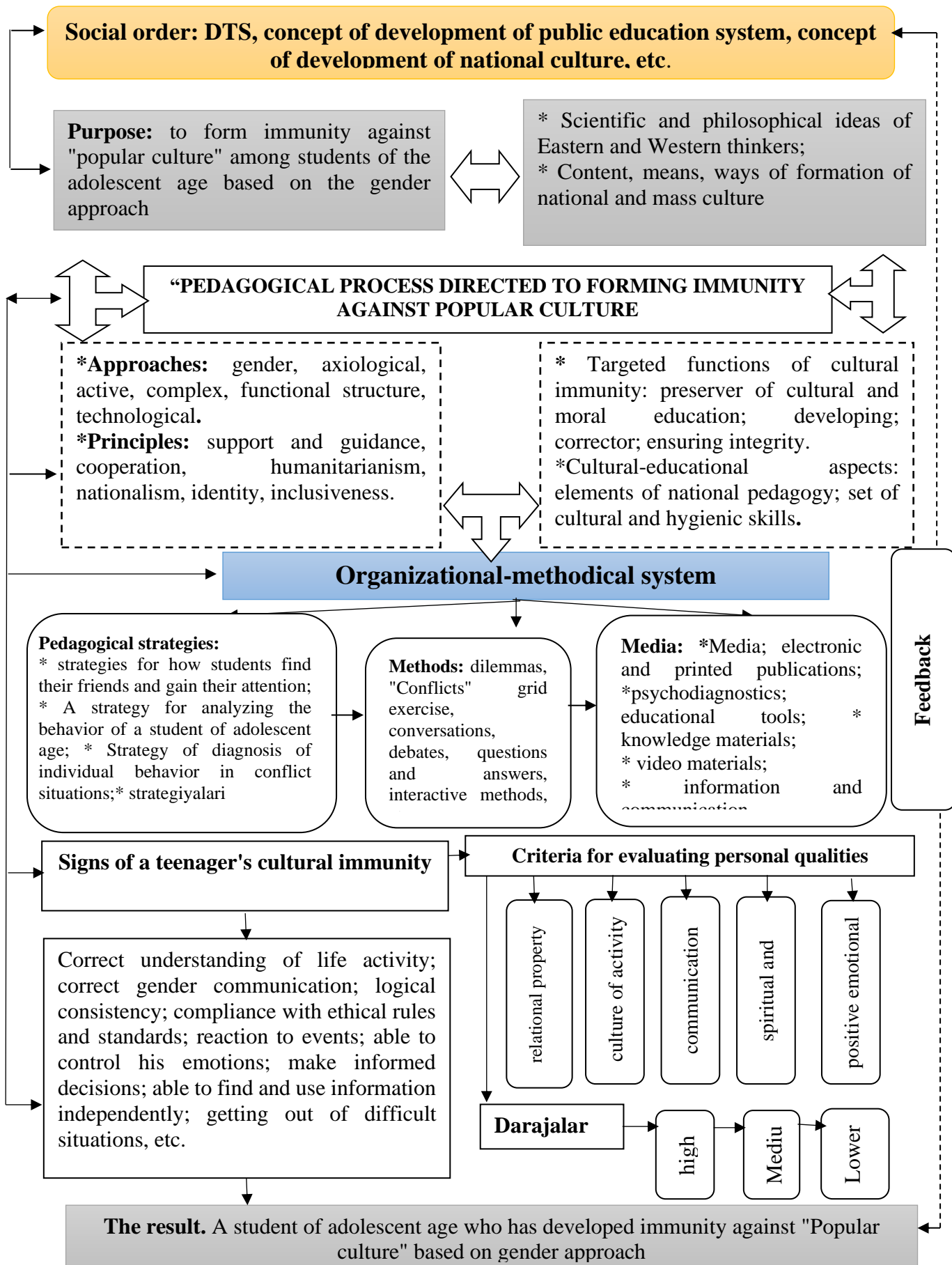


Figure 1. Based on the gender approach, the model of the formation of immunity against "popular culture" in adolescent students

SECTION FOUR
FORMATION OF IMMUNITY AGAINST POPULAR CULTURE IN
ADOLESCENT STUDENTS ON THE BASE OF GENDER APPROACH
EFFECTIVENESS OF STRATEGIES

§ 4.1. The methodology of organizing experimental work aimed at forming immunity against "popular culture" in teenage students

Students' cultural outlook is reflected in their behavior. Many researchers approached the formation of cultural and moral skills and worldview in students from the perspective of humanism and the principle of cultural studies (O. Musurmonova, R. Safarova, B. Khodjayev). Cultural activity occurs in students in certain pedagogical situations. This is the basis for the formation of cultural immunity. Pedagogical situations create a comfortable environment for teenage students and create conditions for imitating life processes.

Pedagogical situations that serve to form students' cultural immunity are selected and designed by teachers, especially class leaders. Pedagogical situations that serve to form cultural immunity are organized with the aim of forming the cultural worldview of students.

During the experimental work, we tried to create pedagogical situations that serve to form cultural immunity in students. We paid special attention to the motivation of these situations to acquire cultural resources in students. In pedagogical situations, students' cultural lifestyle should find its expression. In this process, it is assumed that students will enrich their worldview based on the acquisition of cultural resources and master the stereotypes of establishing cultural communication with the surrounding people. We paid special attention to the design, organization and management of this process by class leaders. For this purpose, we have developed special recommendations for class leaders.

We tried to use certain strategies in pedagogical situations that serve to form immunity against "popular culture" among students of teenage age. It is of particular

importance to use the strategy of imitating life situations in order to form students' cultural immunity. With the help of these strategies, first of all, it is important to form the skills of students to analyze cultural phenomena. For this, first of all, independent, critical thinking skills should be formed in adolescent students. They analyze cultural events, distinguish between positive and negative aspects, express their attitude to them, and implement positive aspects in their social experiences.

Adolescent students should comprehensively analyze cultural events that they do not understand, together with their teachers, parents, and peers. We paid special attention to the fact that the selected strategies create the inclination to acquire cultural knowledge, to study and analyze the centuries-old historical and cultural experience of our people.

In the experiment-trial process that we organized, the students tried to overcome the difficulties in the process of acquiring cultural knowledge and analyzing the vital cultural reality with the help of specific strategies. This was caused by their interest in mastering the cultural wealth formed in them. The students tried to expand, enrich and strengthen this knowledge with the help of the feeling of satisfaction that arose in the process of acquiring cultural resources. For this, they were motivated to acquire cultural resources based on independent learning. They sought to master the behavioral stereotypes necessary for success in important life situations. In this process, teenage girls were particularly active. They became active in understanding and mastering different behaviors in cultural reality. As a result, teenage boys and girls have a tendency to abstain from behavior characteristic of a foreign culture. On this basis, the cultural outlook of teenagers has risen from the qualitative level to a new level, and immunity against mass culture has been formed. As a result, social and cultural activity began to appear in teenagers. Adolescents develop the ability to analyze and react to cultural events.

Adolescent students with cultural immunity rapidly develop the ability to distinguish between their gender roles and master gender roles. They have a feeling of intolerance towards the negative consequences of popular culture. For this, teachers are required to effectively use specific strategies for applying cultural knowledge to

students. As a result, students set specific goals and choose specific ways to achieve them.

For this, in the course of extracurricular pedagogical activities, adolescent students are provided with cultural knowledge and efforts are made to familiarize them with the historical and cultural experience of the people. For this, they try to collect a lot of information in extracurricular processes, they start studying various scientific, scientific-popular, historical sources and Internet materials.

Such sources serve to inculcate the cultural experience of the people in the minds of the students of the teenage age, and create favorable conditions for the systematic acquisition of cultural knowledge by the teenagers. The historical and cultural experience of the people and the cultural example of the heroes of our time serve to form a healthy, national and universal cultural outlook in students. Such an approach ensures that students acquire cultural knowledge, are able to analyze deeply, and selectively incorporate into their own experiences the cultural views inherent in our national mentality. They begin to understand the meaning of the cultural knowledge and values they have acquired.

In the process of ensuring the effective acquisition of cultural knowledge by teenage students, the use of the project strategy has become of special pedagogical importance. This strategy is widely used in extracurricular pedagogical processes, serving the purpose of forming cultural immunity in students.

This strategy is of particular importance in the formation of cultural immunity in students, and it expands their ability to understand the essence of cultural values, perceive them and integrate them into their social experience. Collaborative strategies are also used in the process of forming cultural immunity in students. In the process of cooperative activity, students learn positive cultural values and adopt positive behavioral stereotypes. As a result of this, they develop qualities specific to gender roles and a healthy cultural outlook.

A positive cultural worldview ensures the formation of internal motivation in students to master the stereotypes characteristic of national culture. As a result, the acquisition of cultural values in adolescent students creates an internal desire to think

about them. It also ensures that the cultural values they acquire become a social experience. As a result, students' behavior acquires a conscious and valuable character. They learn to follow the moral standards of the society. This is the basis for the emergence of social and cultural activity in teenagers.

The process of forming immunity against "popular culture" among students of adolescent age was organized based on a certain consistency. We tried to organize theoretical-experimental situations that serve to form cultural immunity in teenagers during classroom hours and extracurricular pedagogical processes. In this process, teenagers' interest in national cultural values was stabilized. It was explained to adolescent students that national cultural values are the basis for the formation of stereotypes of cultural behavior. At this stage, attention was paid to the following:

formation of motivation for the acquisition of national cultural values in adolescent students;

formation of students' experience of social and cultural activity and analytical attitude to cultural reality;

students' ability to acquire knowledge specific to national culture and apply it in life situations.

At this stage, we set specific tasks for the students that serve to master historical and cultural knowledge.

The head of the class defined the direction of the activity and directed the teenagers to implement it. The head of the class gave the students differentiated assignments based on their gender characteristics.

In the process of completing such tasks, students were able to understand the relationship between cultural phenomena. Knowledge of cultural phenomena and understanding of their nature allowed adolescent students to differentiate between positive and negative aspects of "popular culture". As a result, it became the basis for adolescent students to have a clear idea about the two-sided nature of "popular culture". As a result, teenagers had an idea about the negative impact of mass culture on the life of society. We saw this clearly in the essays written by the students. Essays and essays were written on the following free topics: What is "popular culture"? What

are its negative and positive aspects? What culture do you belong to? What aspects of popular culture do you approve of? "The reflection of popular culture on the behavior of teenagers", What is your attitude to advertising?, What films are you interested in? etc.

As a result, we were able to determine to what extent the interest in learning about cultural phenomena and the ability to distinguish between them was formed in teenage students. The students' ability to study cultural events and information about them, to be able to accept them in a selective way, and to express a quick reaction will form their cultural immunity and ensure that they react to the events in a timely manner. In order to form cultural immunity in students, various activities are held with them. They are: artistic evenings organized in connection with the birthdays of great thinkers, conferences, trips to places of interest, reading evenings, exhibitions, debates, etc. Such activities form the cultural worldview, gender-specific qualities in the students of adolescent age, and form cultural immunity in them.

Literature. In the history and education circles, specific tasks are set before the students of the teenage age, and it is possible to familiarize them closely with the cultural wealth of the Uzbek people. This includes the analysis of works of art written in different periods, expressing opinions about the heroes of historical works, studying, analyzing, and systematizing information about the periods when the national culture reached its peak. Topics for independent study are presented to teenage students during the group activities. As a result, teenagers will have accurate information about the culture of our nation. The following cultural activity skills were formed in them:

1. Acquisition and analysis of cultural knowledge using historical data.
2. Expanding opportunities for independent study of cultural knowledge.
3. Cultural knowledge, having internal motivation to regularly study information related to cultural events.
4. Development of gender roles and qualities in adolescent students.

As a result of equipping the students with the skills of cultural activity, they developed the activity skills related to the identification of cultural events and the

realization of research aimed at understanding their content. As a result, cultural communication skills were formed among students of different genders. The conflict between them was resolved.

We organized discussions and debates in extracurricular pedagogical processes dedicated to the unique manifestations of our national culture, the dynamics of its development...

In the process of such discussions, students of teenage age approached the information about the culture of our nation on the basis of a selection and expressed their views. Some teenagers stated that they support aspects of popular culture that are not characteristic of our national mentality . For example, they expressed interest in various fashions, information promoting aggression on social sites, and noise. It became clear that girls look at such information with special interest. We gave recommendations to class leaders and school psychologists about the need to work separately with such teenagers...

In order to ensure the effectiveness of the formation of cultural immunity in adolescent students, we focused on activating their senses. In this case, we gave tasks to the students of teenage age to show separately the consequences arising in connection with the positive and negative aspects of popular culture. Instead of predicting its negative consequences, adolescents tended to show more positive outcomes. At this point, it was clear that girls were more likely to endorse negative views associated with fashion. They have repeatedly stated that they prefer the style of dress typical of European culture. Adolescent boys, however, indicated that a variety of films, games, and information promoting aggression would encourage them in the future. Such information showed that there are gaps in the cultural consciousness of adolescent boys and girls, and the need to enrich it with information specific to our national culture is growing. Many teenagers have shown their interest in pop singers, movie stars, and the pomp and pageantry of their personal lives. We were able to determine from their answers that such persons are ideal for some of them. It seems that teenagers do not have enough information about the culture of the

Uzbek people, great personalities, and their cultural activities. As a result, information about "popular culture" fills the cultural void in their consciousness and worldview.

We organized debates, debates, and trainings with students in pedagogical processes outside the classroom. At these events, we tried to enrich their minds with information specific to our national culture. In this process, we used videos, slides, documentaries, and exhibition materials. As a result, the experience of a critical approach to the manifestations of "popular culture " was formed in students. They tried to evaluate cultural phenomena. Nevertheless, it was found that information about fashion and social networks arouses special interest in them. They tried to justify their point of view in this field. Teenage girls in particular have repeatedly stated that they prefer European-style hairstyles, clothing, and communication styles. Most of the teenagers have a strong desire to study in developed European countries and learn their culture in the future.

The presence of a number of difficulties in the formation of immunity against "popular culture" among students of teenage age was found:

- Intellectual difficulties. In this case, in the process of school education, the knowledge of our national culture is not sufficiently presented to the students of teenage age, the national cultural rules and views are not sufficiently followed in the process of family relations, teachers and parents interact in forming the national cultural worldview in students. such as non-cooperation.

- Experience challenges. In this case, the knowledge of national culture and the experience of its application are not sufficiently acquired, the students do not know national customs and traditions, the family pays little attention to the observance of national values by teenagers, parents, especially girls, do not have national values. clothes, interpersonal relations, communication ethics are not always taught, rudeness in girls' behavior, disrespect for others, materialism, lack of attention of parents to prevent fashionism, between girls and boys relations are getting rough, boys and girls are connected to the same social networks, the fact that most girls go to discos in big cities are left out of the parents' attention, the girls' minds are pretentious, greedy for wealth, and the inclination to live a life like a church is deep. such as taking root.

- Social and educational difficulties. In this case, media literacy is not sufficiently formed, inappropriate use of information on social networks, non-compliance with the rules of dress and behavior culture in public places, insufficient presentation of information about our national culture in textbooks and training manuals, some values are forgotten by parents. , such as not being instilled in the minds of teenagers.

- Difficulties in adolescent behavior. Such as not being able to draw sufficient conclusions from the mistakes made, not being able to adequately evaluate one's own behavior, and lack of experience in treating others with value.

- Difficulties in the process of interpersonal communication. Lack of communication culture in teenage girls, inability of teenagers to engage in interpersonal relationships, lack of vocabulary necessary for cultural interaction, moral attitude towards others, insufficiently formed politeness and politeness in speech, not listening to the interlocutor, despite their own opinion can include things like insisting even if it's inappropriate.

School psychologists and parents should cooperate with teachers in overcoming the above difficulties, especially mothers should be familiar with the values specific to our national culture, the specific requirements of the educational institution, and the moral standards established in society, should not blindly protect their children's inappropriate behavior. As a result of such behavior, adolescent students develop a stable cultural outlook, appropriate gender roles, and immunity to "popular culture".

Class leaders, school psychologists, and parents are required to systematically organize measures related to the formation of cultural immunity in adolescents, support positive behavior of adolescents, and cooperate in the formation of cultural immunity in them. Parents and class leaders should motivate and help adolescent students to analyze their mistakes and shortcomings, to understand their negative consequences, to master gender-specific roles. Class leaders and parents should regularly support the positive behavior of teenage students, help them to form positive behavioral stereotypes, explain their mistakes in time and eliminate them. it is important that they show the ways to achieve it. Encouragement and support are

important for adolescent students, especially girls. As a result of such support, the qualities of hard work, inquisitiveness, and activity are formed in them.

Boys, on the other hand, get a sense of satisfaction from stimulation. They tend to perform more positive behaviors. In addition, regular sports, communication with peers, and participation in training for the purpose of acquiring a certain profession accelerate the formation of positive behavioral stereotypes in adolescent boys.

Interest in techniques and technologies becomes a component of life activities of adolescent boys. They understand engaging in such activities as their own activity. In the course of this type of training, adolescent boys develop masculinity, develop scientific and technical achievements, add wealth to the wealth of the country, and take an active civic position.

Under the influence of social networks, most boys develop qualities such as depression, lack of confidence in their own strength, inability to adequately assess their own capabilities, inability to engage in positive relationships with others, anger, blindness, and the desire to be alone. School psychologists and class leaders, in cooperation with parents, should thoroughly analyze the situation of such teenagers and find ways to get them out of the crisis.

Crisis situations cause insufficient formation of positive qualities in boys. They have an increased feeling of depression and anxiety about failures.

Teenagers' behavior, to form immunity against "popular culture" in them is to organize questions and answers and conversations.

Working in small groups and in pairs is also important in building students' immunity to popular culture. Mass media, popular scientific literature, information obtained and selected from the Internet serve as an important tool in the formation of cultural immunity in students. One of the main reasons for the insufficient formation of cultural immunity in adolescent students is that they have not been able to adequately absorb all the historical cultural values presented in textbooks and educational literature, and do not use them during their social activities.

In most cases, it was recommended to use the scientific and artistic works of our thinking ancestors to inculcate national cultural knowledge in teenage students. It

was recommended that pedagogues organize the processes of independent learning of teenagers, give them an objective assessment of cultural events, and support them to study and evaluate these events in every way.

In order to create immunity against "popular culture" by forming a cultural worldview in adolescent students, the following was implemented:

- to support the initiatives of the students of the teenage age to study cultural phenomena in conversations and educational hours;
- encouraging the activities of teenagers regarding the correct assessment of the existing cultural reality;
- helping students to sort out information on social sites;
- analyze the ideas, initiatives put forward by them, show their positive aspects and support them;
- cultural events by students of teenage age , to support the formation of gender roles in them;
- creating favorable conditions for the formation of media literacy of teenage students;
- to show adolescent students the values-related aspects of sports, art, and cultural monuments;
- comprehensively encouraging the participation and ideas of adolescent boys and girls within the framework of five initiatives;
- creating favorable conditions in cooperation with parents for regular participation of teenage students in reading, art, and sports events;
- such as creating an opportunity for each teenager to express his or her independent development trajectory, goals, ideals, and positive position.

It is of particular importance to use the method of analyzing the behavior of the students themselves and their classmates in the formation of immunity against "popular culture". Because there will be differences and correlations between the evaluations of others and their own evaluations. In order to correctly perceive these differences by teenagers, it is necessary to analyze the activities of themselves and their classmates.

"Ideal" strategy. This is a strategy used to explain to teenagers the two-sided nature of popular culture. This strategy helps students build cultural knowledge. They are helped to form the ability to identify problems related to cultural events, solve problems, find a suitable solution in the process of making a complex choice.

"Good - bad" strategy. It serves to form the ability to differentiate and evaluate the positive and negative aspects of popular culture in teenage students. In the course of the training, students will be able to compare events, express their attitude towards them, and clearly imagine the way to choose in conflict situations.

"Association of concepts" strategy. With the help of this strategy, adolescent students can differentiate between the concepts that represent phenomena specific to different cultures, understand their meaning, understand their interrelationship, compare and contrast important and unimportant. they help to separate the aspects that do and require. With the help of this strategy, the possibility of developing the cognitive ability of adolescent students is expanded.

"Position - base - example - result" strategy. Within this strategy, adolescent students acquire the skills to express their opinions about "popular culture" in a conscious and confident manner. This strategy is used at the stage of learning new information, serving to form an objective view of "popular culture" in students and its specific aspects. It helps to form a clear view of "popular culture" in students. This strategy includes 4 important parts.

Position (point of view). Tell us what you think about " popular culture". You can use the following words to express your opinion: show business, pop music, fashion, advertising, social network. At this point, the teacher asks the students to justify their opinion.

Basis. Why do you think that to the readers? the question is asked. They should start explaining their thoughts with the words "Because...".

Examples. The reader must use at least three arguments to make his point of view. Through this, students try to justify their point of view. The words "For example", "I can justify this with the following ... evidence" are used.

The result. In this final part, it is required to state the final conclusions that support the point of view. The phrases "Thus ...", "In conclusion ...", "Therefore ...", "Based on the above, I came to the following conclusion ..." are used.

§ 4.2. Statistical analysis of experimental studies aimed at forming immunity against "popular culture" in adolescent students

In a unique way, we tested the pedagogical strategies aimed at forming immunity against "popular culture" among students of teenage age. 1267 students (grades 5-9) participated in the experiment. Also, 12 school psychologists and 72 teachers took part in the experiment as respondents. In particular, it was organized in three stages in 15 secondary schools of Tashkent city, Fergana, Kashkadarya, Bukhara, Andijan regions.

The indicators of the students of these noted schools at the beginning of the experiment are presented in the table below.

Activities of class leaders and school psychologists in the field of forming immunity against "popular culture" in students, work programs, plans, club programs were analyzed.

With the help of questionnaire questions, the opinions and views of the respondents about "popular culture" were determined.

From the answers, it was found that the answers given by class leaders, psychologists, and respondent students revealed that "mass culture", its negative and positive aspects, national culture, cultural values, historical cultural and modern cultural approaches, promoting "mass culture" tools are not sufficiently formed. In the work plans of class leaders, the topics aimed at instilling the essence of "mass culture" and national culture into the minds of students were not sufficiently expressed.

Most teenage students have very little knowledge about "popular culture" and its negative consequences, gender roles, and the specific duties and responsibilities of girls and boys. All these reasons led to the need to select, identify and apply pedagogical tools, strategies, methods and methods that serve to form cultural immunity in adolescent students. Based on this need, we tried to identify topics,

strategies and tools that serve to form cultural immunity in students during the experiment and put them into practice in the form of development. With the help of these pedagogical tools, we organized the formative stage of experimental work.

In the second formative phase of the experiment-test (2019-2020), educational materials, seminars, aimed at forming the cultural worldview, gender roles, and the experience of differentiating the negative and positive consequences of "mass culture" in adolescent students, Developments, quizzes representing the essence of class hours, trainings and strategies were prepared and tested.

In the third final stage of experimental work, the results of the formative stage were processed, the criteria and indicator indicators determining the level of immunity against "mass culture" among the students of teenage age were determined and statistically processed.

It is known that teenage students tend to be more independent. In the formation of cultural immunity in students, it was required to take special account of their psychological conditions related to their age characteristics. Because the cultural outlook of students in connection with their mental state is formed during adolescence. The main place in this is occupied by the strong need of teenagers to socialize. Experiences, knowledge, information and feelings gained by students are important in the formation of cultural immunity. Adolescent students begin to think more deeply about certain events only when they perceive them.

In the formation of cultural immunity, first of all, values are instilled in the minds of students. We paid special attention to this in the process of testing. In this:

1. The cultural knowledge acquired by adolescent students affects the formation of behavioral norms in them.
2. In order to form cultural immunity in students, it is ensured that the pedagogical tools provided to them, the used strategies serve the formation of gender roles.

During the experimental work, we experimented with the formation of cultural immunity in students in three stages:

a) stage of formation of cultural identity in adolescents based on social experience ;

b) the stage of assimilation of theoretical knowledge that serves to form cultural immunity in adolescents;

c) such as the stage of observation based on the knowledge and social cultural experiences acquired by adolescent students.

The lowest stage of the formation of cultural immunity in adolescent students, that is, based on social experience, was organized taking into account their existing social and cultural experiences. It took into account the gender image, family life, cultural views, values, and the flow of information available in the surrounding environment of the adolescent students. In this process, attention was also paid to the mental state of teenage students . Pupils' spirit, beliefs, ideals have an important role in the formation of cultural immunity in them.

At the stage of acquiring cultural knowledge, the cultural immunity of adolescent students develops at an average level. In this process, adolescent students emotionally perceive cultural knowledge and information presented to them in the classroom and extracurricular pedagogical processes. They understand the content of the cultural knowledge they have acquired, can interpret it and use it in their activities based on a value approach. As a result, students' theoretical knowledge of culture expands. However, this knowledge is not deeply embedded in their social experiences. With the help of cultural knowledge, students make objective conclusions. They understand the important aspects of cultural events and evaluate them appropriately.

At the same time, adolescent students have a hard time choosing the methods of acquiring cultural knowledge.

The formation of cultural immunity in adolescent students was shown by: striving to master cultural events and knowledge related to them, being able to control their own cultural behavior, knowing historical cultural values and incorporating them into their own experience, the stability of approaches and points of view to cultural phenomena, which ensure the formation of cultural immunity in adolescent students.

As a result of the perception of cultural knowledge, students of adolescent age had the opportunity to express an objective attitude towards social reality. As a result, they became immune to stereotypes of cultural behavior and "mass culture". Analyzing their behavior, they began to have a cultural influence on their peers and classmates.

Initially, experimental and control groups were formed, and based on the pilot program, a pedagogical process aimed at forming immunity against "popular culture" was organized among students of teenage age. Based on the obtained results, the level of cultural immunity formation in adolescent students and the professional level of teachers in this regard levels of skill development were determined using separate criteria.

Based on the results of the conducted experiment, the formation of immunity of the teachers and school psychologists against "popular culture" in students and formation of immunity against "popular culture" among students of teenage age according to the results of the experiment conducted to determine the effectiveness, we analyzed the average learning of teachers at the beginning and end of the experiment and students in the experimental and control classes using the student's mathematical-statistical method. A total of 84 class leaders and school psychologists and 1267 students took part in the experiment. Of these, 84 people at the beginning of the experiment and 84 at the end of the experiment were heads of kindergartens and school psychologists 621 students participated in the experimental class and 646 students participated in the control class.

The brief essence of the problem is as follows: Let two prime sets be given. One is the average scores of the knowledge of class leaders and school psychologists at the beginning of the experiment and the average scores of the knowledge of class leaders and school psychologists at the end of the experiment and one is in the experimental class and the second is the control class average scores of students' knowledge. The scores are assumed to have a normal distribution. This assumption is reasonable because the conditions for approximation to the normal distribution are simple and they are satisfied.

Therefore, the formation of immunity of students against "popular culture" by class leaders and school psychologists and formation of immunity against "popular culture" among students of teenage age it was found out from the statistical analysis that the experimental work was effective. Therefore, it is necessary to apply theories to the process of education and training within the framework of research.

CONCLUSION

The results of the research on the topic "Pedagogical strategies of forming immunity against "popular culture" in adolescent students based on the gender approach" aimed at the formation of cultural immunity in adolescents served to justify the following conclusions:

1. In the historical cultural and spiritual life of the Uzbek people, the gender approach served to ensure the socialization of the individual and the uniqueness of the lifestyle in connection with the differentiation of roles according to gender. The development of the cultural worldview of the Uzbek people showed that women were formed as a delicate character, a mother and educator, a symbol of courage and bravery of men, a defender of the Motherland and a person who ensures the material well-being of the family, and served to ensure the continuity of gender culture.

2. In the cultural and historical development of the Uzbek people for many centuries, as a result of giving priority to the gender approach in the formation of the spiritual and moral worldview of the young generation, a unique system of cultural and moral norms was formed, which positively influenced the worldview of the young generation in a certain way. our analysis clearly showed that.

3. Globalization has created a hybrid culture as a mixture of characteristics of different cultures around the world. This culture, in turn, conquered the minds of young people, especially teenage students, and began to have a two-way (positive and negative) effect on their behavior and cultural worldview.

4. The two-sided influence of popular culture created the basis for the formation of inappropriate stereotypes and behavior not characteristic of gender roles in the behavior of adolescent students.

5. As a result of the negative influence of "mass culture" on teenagers, girls develop rudeness, disrespect for customs and traditions, hatred for fashion and luxury, desire for a European way of life, disregard for family values, I am right If the qualities of movement, avoidance of work, tendency to live an easy life, revenge for shows, imitation of show business representatives are formed in boys, aggressiveness, lack of courage, tendency to lead a life like a shepherd, get rich without working or

Searching for things, lust for royal life, unwillingness to study, indecisiveness, lack of understanding of the essence of knowledge, addiction to social networks, chasing fashion, entertainment, tendency to live an easy life, lack of values, laziness, cowardice it became clear that the qualities were formed.

6. The analysis of theoretical approaches showed that the mixture of cultures created by globalization negates the cultural views, values, cultural assets, traditions and customs, gender cultural roles characteristic of different nations, and its original historical roots. recognizing the non-existent "mass culture", i.e. crowd culture, it is clearly shown that young people are trying to use propaganda tools aimed at instilling in the minds of teenagers.

7. Gender roles, cultural worldview in adolescent boys and girls by identifying effective measures and tools, methods and strategies for forming immunity against "popular culture" in adolescent students and applying them to educational processes and there are opportunities to expand the pedagogical mechanisms of cultural immunity formation.

8. The results of our observations and analyzes showed that pedagogical measures aimed at the formation of cultural immunity in adolescent students in general secondary educational institutions were not sufficiently implemented, classroom hours, spiritual We made sure that the religious activities were not organized in a systematic way.

9. The use of a number of strategies, such as game, agreement, cooperation, withdrawal, concession, in the formation of immunity against "mass culture" in adolescent students based on the gender approach, ensures the success of the pedagogical process, gender-specific in adolescents to understand the essence of roles, to stabilize interpersonal relations, to acquire cultural communication skills, to respect national family values, to be careful with historical and cultural values, to sort out information, to keep calm, to make the right decisions in conflict situations , serves the formation and stable manifestation of cultural moral qualities such as being intolerant to foreign ideas.

10. The suggestions and recommendations developed as a result of the research are the content of the work plans, work programs, club programs and extracurricular activities of the class leader, school psychologist, deputy director for spiritual and educational affairs, based on the gender approach in adolescents. It was clearly demonstrated at the end of the experimental work that it served to enrich with topics, developments, scenarios, strategies and training projects that serve to form immunity against "mass culture" and to systematize the implemented pedagogical measures.

11. The results of the conducted experiment show that the cultural immunity of the adolescent students is stabilized in a unique way, national historical values are manifested in their daily activities, they have the ability to compromise, tolerance, value attitude towards national cultural assets, it was found that the skills of sorting information received from global networks and using them are developed to a certain extent. This made it possible to determine the effectiveness of the method of determining the correctness of the research concept using statistical methods.

During the research, a number of **recommendations** were developed. They are as follows:

1. Creation of a complex including developments, didactic materials, scripts, questions and tasks, independent work program based on the work plan of class leaders and additional proposed topics for class hours.

2. Development of topics and developments of activities that serve to form immunity against "popular culture" in students of adolescent age.

3. class leaders, school psychologist with parents aimed at forming immunity against "popular culture" in teenagers.

4. Creation of a set of educational materials that will serve to deepen the knowledge of cultural and historical values of students of the teenage age based on the program of History, Mother Tongue, Literature, Education circles.

5. Preparation of videos that serve to warn teenagers about the negative consequences of "popular culture".

6. Development of electronic methodical support for the organization of class hours for class leaders.

7. In order to improve the system of forming immunity against "popular culture" among students of adolescent age, we will show the mechanisms of development and use of the manual entitled Cooperation of family, neighborhood, prevention inspector and school.

8. Development of a recommendation aimed at directing the free time of teenagers to the formation of cultural immunity.

9. Creation of a training manual on the formation of cultural immunity in teenage students for the module of the training process for the head of the class "Educational module of the head of the class and the methodology of educational work in the training of future teachers".

LIST OF REFERENCES USED:

I. Normative-legal documents and publications of methodological importance

1. Law of the Republic of Uzbekistan dated September 23, 2020 "On Education" No. ORQ-637. <https://lex.uz>
2. Decree No. PF-6097 of the Republic of Uzbekistan dated October 29, 2020 "On approval of the concept of development of science until 2030". <https://lex.uz>
3. Decision PQ-3160 of the President of the Republic of Uzbekistan of July 28, 2017 "On increasing the efficiency of spiritual and educational work and raising the development of the field to a new level".
4. Decree of the President of the Republic of Uzbekistan dated February 7, 2017 No. PF-4947 "On the Strategy of Actions for Further Development of the Republic of Uzbekistan". - Collection of legal documents of the Republic of Uzbekistan, 2017, No. 6, Article 70. 38 pages.
5. Decree of the President of the Republic of Uzbekistan dated April 29, 2019 No. PF-5712 on the Concept of Development of the Public Education System until 2030. <https://lex.uz>
6. Resolution No. 187 of the Cabinet of Ministers of the Republic of Uzbekistan dated April 6, 2017 "On approval of state educational standards of general secondary and secondary special, vocational education" . <https://lex.uz>
7. Universal Declaration of Human Rights - T.: National Center of the Republic of Uzbekistan for Human Rights, UN Office in the Republic of Uzbekistan, 1998. - 48 p.
8. PQ - 4038 of the President of the Republic of Uzbekistan dated November 28, 2018 "On approval of the concept of further development of national culture in the Republic of Uzbekistan ". <https://lex.uz>
9. Resolution No. PK -2855 dated March 27, 2017 of the President of the Republic of Uzbekistan " On measures to establish the Imam Bukhari International

Research Center under the Cabinet of Ministers of the Republic of Uzbekistan " . " People's word" newspaper. 2017 year. Number 85. March 28. 1-2 pages.

10. PQ-3391 of the President of the Republic of Uzbekistan dated November 17, 2017 "On measures to further develop the art of Uzbek national status" . <https://lex.uz>

11. Decree of the President of the Republic of Uzbekistan on June 23, 2017 "About the establishment of the Islamic culture center" in Uzbekistan decision. "Khalk Sozi" newspaper. 2017 year. Number 125. June 24. 1-2 pages.

12. PQ-4307 of the President of the Republic of Uzbekistan dated May 3, 2019 "On additional measures to increase the effectiveness of spiritual and educational work" . <https://lex.uz>

13. Decision PQ-3138 of July 18, 2017 of the President of the Republic of Uzbekistan "On comprehensive measures to improve the activities of the Youth Union of Uzbekistan". <https://lex.uz>

14. Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis of January 24, 2020 /

15. Order of the President of the Republic of Uzbekistan dated May 12, 2018 No. The decision. <https://lex.uz>

16. PQ of the President of the Republic of Uzbekistan of August 14, 2018 "On measures to educate young people spiritually, morally and physically, and raise the quality of their education system to a new level" - Resolution No. 3907. <https://lex.uz>

17. PQ-4320 of the President of the Republic of Uzbekistan dated May 14, 2019 "On measures to further develop the art of charity" . <https://lex.uz>

18. "Five important initiatives" project of the President of the Republic of Uzbekistan on raising the morale of young people and meaningful organization of their free time. 2019 March 20

19. The decision of the President of the Republic of Uzbekistan dated October 16, 2021 "On the establishment of the National Pop Art Institute named after Botir Zakirov under the State Conservatory of Uzbekistan." <https://lex.uz>

II. Monograph, scientific article, patent, scientific collections

20. 1001 answers of a psychologist to 1001 questions / edited by G. B. Shoumarov. Based on the UNESCO, UNPFA project. –T.: Labor, 2001. –192 p.

21. 111 Wise thoughts of our compatriot scholars - T.: "Yangi asr avlodi", 2012. - P.152.

22. Abdujabborova ML Social-pedagogical foundations of ideological preventive work conducted among teenagers (as an example of activities of consultants on religious, enlightenment and spiritual-moral education issues of neighborhood citizens' meetings). Ped. subject name diss -T.2007.- 265 p.

23. Abdukadirov A. Innovative technologies in education. -T.: Iste'dod, 2008. -180 p.

24. Abduqadirov A. Poverty - the path to perfection - Science and life, 1998. #1. - 24 p.

25. Abdul Kasim Mahmud az-Zamakhshari. Subtle phrases. - T.: Kamalak, 1992. - 80 p.

26. Abdulla Avloni. Turkish culture and morality. - T.: Teacher, 1992. - 160 p.

27. Abdullayeva M. Socio-pedagogical conditions of spiritual preparation of teenagers for family life (in the example of teaching the science of "idea of national independence and foundations of spirituality"): Ped... science... nomz.... dis.... - Tashkent: Scientific and practical center "Family", 2004. - 132 p.

28. Adizov BR Theoretical foundations of creative organization of primary education: Ped.fan.doc... diss. - Bukhara, 2002. - 276 p.;

29. Azizkhodja yeva NN Pedagogical technologies and pedagogical skills. - T.: 2003. -104 p.

30. Akramova Sh.A. Formation of ideological immunity in teenagers : ped.fn diss . Tashkent. 2012

31. Andreeva, Natalia Ivanovna. Formation of gender culture in modern society: a philosophical-cultural analysis: author diss. ... Doctor of Philosophical Sciences: 09.00.13 / Rost. goosebumps ten t - Rostov-on-Don, 2005. - 43 p.

32. Artykov N. Formalization of the personality of students on the basis of national and national sciences: Diss. doc. ped .. science. –T., 1998. –320.
33. Bachinin V.A. Spiritual culture is personal. - M., 1996. - 218 p.
34. Begmatov A. Promotion of national ideas and cultural and educational activities: a methodological indicator. - T .: Spirituality, 2007. - 64 p.
35. Berger P. Social construction of reality. Treatise on the sociology of knowledge / P. Berger, T. Lukman. - M. : Medium, 1995. - 323 p.
36. Bern, Sh. Gender psychology. - St. Petersburg: Prime-Evroznak Neva, 2002. - 318s.
37. Bogdanova O.S., Cherenkova S.V. Moral education of high school students. - M .: Education, 1998. - 206 p.
38. Bogomaz M.V. Pedagogical conditions for the formation of the civil position of students / M.V.
39. Bodalev AA Fundamentals of social and psychological research. – M.: Bardariki, 2007. – 334 p.
40. Bulychev I.I. Images of masculinity and femininity in the format of a gender picture of the world / I.I. Bulychev // Sgeyo-pe^. Theoretical journal. - 2004. - No. 3 [electron. resource]. - Access mode: ir://sgedo-pe^.pagod.ha/tdeh.1t (date of access: 01/10/2013).
41. Weininger O. Gender and character: A fundamental study / O. Weininger. - M. : Terra, 1992. - 480 p.
42. Introduction to Gender Studies. Part II. Reader / Ed. S. Zherebkina. - Kharkov: KhTsGI, 2001; St. Petersburg: Aleteyya, 2001.
43. Gaybullaev O. Issues of the development of the aesthetic thinking of young people in the conditions of the independence of Uzbekistan: Fal. science. doc. ... diss. - Camarqand, 2005. - 161 p.; - 56 p.
44. Gapova EA Anthology of gender theory / EA Gapova. - M.: Russkaya Panorama, 2002. - 344 p.
45. A gender kaleidoscope. The course is a lecture. Pod obshch. ed. M. _ M. _ M a lysh e v o y . - M. _ : Academia, 2001. – 520 p .

46. A practical guide to implementing a gender approach. UNDP, 2007.
47. Gender issues and development. Encouraging the development of rights, access to resources and empowerment through gender equality / English translation. - M., 2002.
48. Gender research: methodical recommendations for seminary work and independent work / V.N. Kusurgashev; GOU VPO LNR Lugansk National University named after Tarasa Shevchenko. - Luhansk: "Knita", 2017. - 84 p.
49. Gendernye stereotypy v proshlom i nastoyashchem / [Otv. ed.: I.M. Semashko]. - M.: IEP RAN, 2003. - 272 p.
50. Giddens E. Transformation Intimacy. Sexuality, love and eroticism in modern societies [p. with english B. Anurin] [Electronic Resource] / E. Giddens. - SPb. : Peter, 2004. - 208 p.
51. Giddens Anthony. _ Sociology. 1999 -704c.
52. Gaziyeu E. Psychology. Age Psychology. - T.: Teacher, 1994. -223 p.
53. Gaziyeu E. Psychology of Thought. - T.: Teacher, 1994. - 184 p.
54. Goffman I. Representation to others in everyday life: per. with english / И. Goffman; before with English, and the introduction. Article A.D. Kovaleva. - M. : CANON-PRESS-C, 2000. - 304 p.
55. Gritsenko E.S. Language. gender. Discourse. N. Novgorod, 2005. 267p.
56. Gritsenko E.S. Gender in British and American linguistic cultures: monograph / E.S. Gritsenko, M.V. Sergeeva, A.O. Paletina, A.A. Bodrova, L.G. Duniyashev; under general red. E.S. Gritsenko. – 2nd ed., stereotype. – M.: Flinta: Nauka, 2012. – 224 p.
57. Grishaeva, L.I. Introduction to the theory of intercultural communication. - Voronezh: Voronezh State University, 2003. - 367p.
58. Gubanova N.D. Masculinity and femininity as categories of gender analysis / N.D. Gubanov [electron. resource].
59. Gulbin G. K. The social component of scientific rationality and the philosophy of American social history // Methodology science. Vyp. II. Non-traditional methodology. - Tomsk, 1997.

60. Gurevich P.S. Culturology: ucheb. for vuzov / P.S. Gurevich. - M.: Proekt, 2003. - 336 p.
61. Davletshin MG Q ability and its diagnosis. - T.: Teacher, 1997. - 134 p.
62. Djura y ev RX and others. Theoretical and methodological foundations of protecting students from popular culture attacks // Monograph. - T.: "Wing of Thought" publishing house, 2017, 164 pages.
63. Jamoldinova O. Improvement of the pedagogical mechanisms of the application of the principles of coherence and continuity in the development of a healthy culture of youth: Autoref. ... ped. science. doc. - T., 2015. - 83 p.
64. Zhukov V.P. Slovar russkikh poslovits i povokorok / V.P. Zhukov. - 7-e izd., stereotype. - M.: Russian Language, 2000. - 544 p.
65. Zdravomyslova EA Social construction of gender and gender system in Russia / EA Zdravomyslova, AA Temkina // Materialy Pervoy Rossiyskoi letney shkoly po genskim i gendernym issledovaniyam "VALDAY-96". - M., 1997. - S. 84-89.
66. Zorina Z.A., Poletaeva I.I., Reznikova J.I. Basic ethology and genetic behavior. M.: MGU, 1999. – 288 p.
67. Ilin E.P. Differential psychophysiology mujchiny i jenshchiny / E.P. Ilin. - SPb.: Peter, 2003. - 366 p.
68. Isaqova MT Formation of spiritual ideas in early adolescents under the influence of national traditions and social factors: Psych...fan....nom....dis. - Tashkent: MGU, 1999. - 158 p.
69. Ism family ZK Theoretical and experimental-methodological foundations of spiritual and moral education (based on the work "The idea of national independence: basic concepts and principles"): Doctor of Pedagogical Sciences... diss. abstract. - T.: 2006. – 42 p.
70. Ismailova ME Formation of spiritual and moral qualities of students through folk songs: Ped...fan...nom...ilm. narrow diss written to get. - Tashkent: UzPFITI, 2006. - 217 p.

71. Karimova V. Psychology. - T.: People's Heritage Publishing House named after Abdulla Qadiri, 2002. - 204 p.;
72. Karimova V.M. Sotsialnye predstavleniya ob Uzbekskey seme u yunoshey i devushek: Autoref. diss. ... doc. psyche. science - T.: 1994. -S. 40.
73. Kaxarova M. Spiritual and moral environment in society: problems and solutions. Autoref. ... divination. science. doc. - T., 2012 .
74. Kirilina A.V. Gender research in linguistic scientific disciplines / A.V. Kirilina // Gender education in the system of higher education: status and prospects: materials of the international. scientific-practical conf. - Ivanovo, 2003. - S. 132-136.
75. Kletsin A. Dilemmas of Gender Sociology / A. Kletsin // Gender Studies: Feminist Methodology in the Social Sciences. - Kharkov: KhTsGI, 1998. - S. 187–193.
76. Kletsina I.S. Development of gender studies in psychology // Social sciences and modernity. - 2002. - No. 3. - S. 181-192.
77. Kon I. S. Discussion of the topic “Problems and Prospects for the Development of Gender Studies in the Former USSR” // Gender Studies. - 2000. - No. 5.- S. 27-33.
78. Kon I.S. Men's Studies: Changing Men in a Changing World // Introduction to Gender Studies: Textbook. Part I / Ed. I. A. Zhrebkina. – Kharkiv: KhTsGI; St. Petersburg: Aleteyya, 2001. - S.562-605.
79. Kondrashenko V.T. Deviant behavior in adolescents. <https://knigogid.ru/books/20309-deviantnoe-povedenie-u-podrostkov>
80. Connell R. Gender and power: society, personality and gender policy / R. Connell. - M.: New Russian Review, 2015. - 430 p.
81. Connell R. Masculinity and globalization / R. Connell // Introduction to Gender Studies. Ch. 2. Chrestomatiya / Pod ed. S. B. Zhrebkina. Kharkov: HSCI, 2001; SPb .: Aleteya, 2001. - S. 851–879.
82. Kooi G. Mujhestennost i zhenstennost // Izmenenie polozheniya zhenshchina i semya / Otv. red A.G. Kharchev. - M .: Nauka, 1977. - pp.166-179.

83. Kostikova IV Introduction to Gender Studies: Textbook. pedagogy for university students / I.V. Kostikova et al. - M.: Aspect Press, 2005. - 235 p.
84. Koshifi XV Sultan of the Futuvvatnamai or the history of Javanism. (translated by N.Komilov) -T.: Public Heritage Publishing House named after A.Kadiri. 1994. -112 p.
85. Kreydlin G.E. Female and male non-verbal interactive behavior (intercultural aspect) // Gender-Forschung in der Slawistik. Wiener Slawistischer Almanach. Sonderband 55. Wien, 2002. S. 55–68 .
86. Kudinov S.I. Gender-role aspects of the curiosity of adolescents // Psychological journal. - 1998. - T. 19. - No. 1. - S. 26-36.
87. Kuznetsova EA The image of a woman as a gender stereotype in British artistic discourse: dis. ... cand. philol. Sciences: 10.02.19, 10.02.04 / Kuznetsova Evgenia Anatolevna. - Rostov-on-Don, 2012. - 148 p.
88. Kukarkin A.V. Bourgeois Mass Culture: Theory. Ideas. Raznovidnosti. Samples. Technique. Business. - 2nd ed., Dorab. and dop. - M.: Politizdat, 1985. - 397 p.
89. Kunin A.V. Anglo-Russian Phraseological Dictionary / A.V. Kunin. - 4th ed., Trans. and dop. - M.: Russian language, 1984. - 944 p.
90. Qa noatova F. The role of the public education system in increasing the intellectual activity of students (socio-philosophical): Fal.fn ... dis. T.: 1997. –162 b.
91. Kadyrov B. Pedagogical foundations of perfect human education. Guide. - T.: Labor, 2001. - 194 p.
92. Kasimov U. Khoja Abdulhaliq G'ijduvani. Khufiya Zikr. Bukhara, 2003. - 42 p.
93. Kasimov UA Socio-psychological characteristics of a perfect person: Psikh.fn ...dis.authorref: - T.: TDPU, 2004. –24 p.
94. Kasimova ND The importance of exemplary social psychological characteristics in the socialization of teenagers: Ped.fn ... dis.authorref: - T.: TDPU, 2010. – 26 p.

95. Kurbanniyozova ZM Pedagogical foundations of formation of national identity in students during educational work. Dissertation written for obtaining the scientific degree of Candidate of Pedagogical Sciences. -T.: 2000 – 286 p.

96. Gurbanova GM Opportunities to provide education based on gender equality and differences // Modern education. T. 2015, No. 12. B.59-63.

97. Kuronov M. From a hybrid apple to a hybrid man or about "mass culture". - T.: "Editor", 2010.

98. Kuronov M. Ideological threats and youth education. - T.: Academy, 2008. - 88 p.

99. Kuronov M. Scientific-pedagogical foundations of national education in general secondary schools of Uzbekistan: Ped.fan.doc. ... diss. - T., 1998. - 316 p.

100. Kuronov M., Mustafaev Sh. Ideological-Aesthetic education. - "Pedagogical factor of the fight against the influence of popular culture"/ SamDU Scientific Bulletin. 2013. No. 2 p. 65-68.

101. Translation of the meanings of the Holy Qur'an. (Translation and comments by A. Mansur). - T.: Tashkent Islamic University, 2001. 187 p.

102. Qutiboev 3. Khoja Ahror Vali. - T.: Science, 1996. -151 p.

103. La bunska i V .A., Boer a to o in a M . B . F e mininn o st - m a skulinn o st ext e shn e g oo glare a women (psycho o with e m a ntich e a n a liz _ _ _ o br a z o v parch e with o k) // Psych o l o gich e in e stnik . Rostov, gosun-t. - Vyi. 3. - 1998.

104. Leonteev AA Deyatel'nostny mind (Deyatel'nost. Znak. Lichnost). - M .: Smysl, 2001. - 392 p.

105. Libin, A.V. Differential psychology: a textbook for higher education / A.V. Libin. - 6th ed., Ispr. and dop. - Moscow: Jurait Publishing House, 2021. - 442 p.

106. Lorber D. Principles of gender construction / D. Lorber, S. Farrell // Readings of feminist texts. Translations; pod red. E. Zdravomyslovoy, A. Temkinoy. - Spb. : Dmitry Bulanin Publishing House, 2000. - 186 p.

107. Mavrulov A. Spiritually harmonious human upbringing. - T.: Uzbekistan, 2008. - 80 p.
108. Mansur A., Ibragimov NM and others. Science is the light of enlightenment. -T.: National Encyclopedia of Uzbekistan, 1998. -187 p.
109. History of education and pedagogy (program) / Compiler-authors K. Khoshimov, S. Nishonova, R. Khasanov. - T.: 1993. - 24 p.
110. Mardanov Sh. Pedagogical foundations of training and professional development of teaching staff based on educational values: Ped. science. doc. ... diss. - T., 2006. - 302 p.
111. Marshall McLuhan. Understanding Media: The Extensions of Man. - M.: Kuchkovo pole, 2007. - 464 p. - ISBN 978-5-901679-58-6.
112. Maslow A. Psychology. // Per. English OO Chistyakova. – Refl-book: Wakler, 1997. – 84 p.
113. Maslow A.G. Motivation i lichnost. - SPb.: Peter, 2008. - 352 p.
114. Makhmudov MX Theoretical foundations of didactic design of education. Ped.fan.doc...diss.. T., 2003. - 342 p.
115. Mahkamov UI Pedagogical foundations of formation of moral culture in high school students: Doctor of Pedagogical Sciences. ... diss. - T., 1998. - 286 p.
116. Matsumoto D. Psychology and culture / D. Matsumoto [electronic resource]. - Friendly mode:
117. Masharipova NR Didactic means of self-education in the pedagogical thinking of the peoples of the East. Doctor of Philosophy in Pedagogical Sciences (PhD). ... diss. - Samarkand, 2021. - 146 p.
118. Spirituality: an annotated dictionary of key concepts. - T.: Publishing house named after Gafur Ghulam, 2010, page 460.
119. Pedagogical heritage of Movarounnahr peoples. Ethnopedagogy (program). /Compiler - author H.Abdullaev. - Fergana, 1993. - 21 p.
120. Mukova M.N. Stereotypes of masculinity and femininity in British language culture: dis. ... sugar. Philol. nauk: 10.02.19 / Mukova Madina Nurgalievna. - Nalchik, 2011. - 199 p.

121. Mullaboeva N.Sh. Psychoprophylaxis and psychocorrection of the formation of loneliness in adolescents: dissertation written for the degree of Doctor of Philosophy (PhD) in psychology \ Tashkent. 2019.
122. Mominov A. and others. Religious studies. - T.: Labor, 2004. - 206 p.
123. Musurmonova O. A healthy generation - the future of the nation: (monograph). - T.: Science and technology, 2013.-188 p.
124. Musurmonova O. Pedagogical foundations of formation of spiritual culture of high school students: Doctor of Pedagogy. ... diss. - T.: 1993. - 364 p.
125. Mukhtorov EM Peculiarities of psychological self-protection in a group of teenagers: psychology fndiss. Tashkent. 2009.
126. Muhammad Yusuf Bayani. Family history Khorezm - royal. - T.: Literature and art named after G'. Ghulam, 1994. - 104 p.
127. Muhammad Yusuf Muhammad Sadiq. Sheikh. A vision of mysticism. - T.: Movarounnahr, 2004. - 251 p.
128. Navoi A. Nasoiym ul-muhabbat. - T.: Science, 2001, - 261 p.
129. Navoi A. History of history and history. -T.: Samarkand: G'. Ghulam name. Literature and Art Publishing Department, 1990. – 140 6.
130. Navruzova G. Sufi teachings of Naqshbandiya and perfect human education. Fals.fan.doct....authorref. -T.: 2002. -45 p.
131. maqamats of Bahauddin Naqshband). Ph.D. ... diss. - T.: 2000. -287 p.
132. Nasafi Aziziddin. Khoja Ahmed Yassavi: biographical pictures. - T.: Literature and art named after G'. Ghulam, 1993. - 16 p.
133. Nishonova ZT Psychological basis of formation of independent creative thinking: Psikh.fan. doc. ...dis. - T., 2005. – 391 p.
134. Nishonova S. Education of a well-rounded person in the development of pedagogical thought of the Eastern Renaissance: Ped...fan...doct. ... diss. - Tashkent: UzPFITI, 1998. - 288 p.
135. Nurova S.S. Dukhovnyi mir lichnosti i obraz jizni: Autoref. dis... doc... sots... nauk. - Almaty, 1994. - 40 p.
136. Good manners and ethics. - T.: Science, 1994. - 220 p.

137. Olshansky D.V. Mass psychology / D.V. Olshansky. - SPb.: Peter, 2002. - 368 p.
138. Ortega y Gasset, Jose. Vosstanie Mass. - M.: AST, 2002. - 509 p.
139. Artykov N. Ethical formation of a student's personality based on national and universal values: Ped...fan...doct... diss. - Tashkent: UzPFITI, 2000. - 305 p.
140. Ochildiev A. Globalization and ideological processes. - T.: 2009. - 92 p.
141. Achilov M. The teacher is the architect of the heart. Don't be elected. - T.: Teacher, 2000. - 432 p.
142. Pazilova ME Pedagogical foundations of formation of student's spirituality by means of hadiths (in the case of the idea of national independence and the foundations of spirituality and the history of world religions as an example of educational subjects): Ped...fan...nom...ilm. narrow diss written to get. - Tashkent: UzPFITI, 2004. - 162 p.
143. Patrick Dj. Buchanan. Smert Zapada. - AST Moscow, 2003. - ISBN 978-5-17-017537-6
144. History of pedagogy. / Compiled by O. Hasanboeva. - T.: Teacher, 1993, 464 p.
145. Encyclopedia of pedagogy. Volume I / compilers: team. // Tashkent. "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2015. - 320 p.
146. Pedagogy. / under the general editorship of AKMunnavvarov. - T.: Teacher, 1996. - 199 p.
147. Pedagogy: encyclopedia . Volume II / compilers: team.//Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House. 2015. - 376 p.
148. Pedagogy: encyclopedia. Volume III. community // Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2017. 424 p.
149. Pedagogical system I.G. Pestalottsi: bibliographic index / Sost. S.F. Lokteva; KGU. Kursk: KGU, 2016. 19 p.

150. Ponyatie kultury i ee suschnost. The role of culture and people // Elektronnaya biblioteka [electronic. resource]. - Access mode: (data obrascheniya: 12.01.2013).

151. Mass communication of psychology: uchebnik / Pod editor. AA Bodaleva and dr. - M.: Gardariki, 2008. - 254 p.

152. Pushkareva N.L. Gender research: birth, establishment, method and perspective and historical science / N.L. Pushkareva // Jenschina. Gender. Culture. - M. : MTsGI, 1999. S. 15–34.7.

153. Rasulova F., Dostjonov T., Khasanov S. Far-near stars of Khorezm Ma'mun Academy. -T.: ECONOMY-FINANCE, 2005. -348 p.

154. Raufova A. An important tombstone in the Sheikhtonohur mausoleum. // Lessons of Imam al-Bukhari. 2001. No. 4. -27 p.

155. Rahimov S. Abu Ali ibn Sina about education and upbringing. - T.: Teacher, 1997. - 93 p.

156. Ritzger J. Modern sociological theory / J. Ritzger; before with english A. Boykov, A. Lisitsyna. - 5th ed. - SPb. : Peter, 2002. - p. 357–414.

157. Rubin G. Obmen zhenshinami: zametki o «politicheskoy ekonomiy» pola / G. Rubin // Readings of Feminist Texts. Translations; Pod red. E. Zdravomyslovoi, A. Temkinoi. - SPb. : Dmitry Bulanin Publishing House, 2000. - S. 99–114.

158. Rubinstein SL Basics of general psychology. - SPb. : Peter, 2013. - 713 p. ;

159. Ruziyeva DN Scientific and pedagogical bases of formation of a sense of national pride in students of higher educational institutions. Ped fan. Dr. diss. –T. 2007. –254 p.

160. Rumi Maulana Jalaluddin. Spiritual is spiritual. Book 4. - T. - Tehran: Fan, 2003. - 351 p.

161. Rustamova NR Technology of media culture development of students of general secondary educational institutions (in the case of 7-9 grades): dissertation. Tashkent. 2019.

162. S a driddin Hello Bux o riy . Bahauddin Naqshband or seven pirs . - T.: New age generation, 2009. -24p.

163. Salayeva MS Improving the theoretical and methodological foundations of periodization of the history of Uzbek pedagogy. Dissertation of Ph.D. (DSc). - Nukus: 2019. 288 p.

164. Saliyeva ZT Improving the mechanisms of developing the spiritual culture of students of higher educational institutions of Pedagogy: Doctor of Science ... diss. - T., 2017. - 243 p.

165. Safaev N.S. Psikhologicheskie osobennosti natsionalnogo samosoznaniya studencheskoy molodeji: Autoref. dis. ... doctor of psychology. - T., TGPU, 2006. - 38 p.

166. Safarbuvaeva IR Pedagogical bases of using elements of national mentality in activating the personality of the student: Ped.fn ...diss. T.: UzPFITI, 2006. -145 p.

167. Safarova N. Khojagon sect. - T.: Philosophers of Uzbekistan edition. 2003. -68 p.

168. Safarova RG and others. Pedagogical-psychological mechanisms of formation of fighting skills against "mass culture" among students // Monograph. - T.: "Wing of Thought" publishing house, 2018, 192 pages.

169. S a fi Ali Fakhruddin. Rashahot (Obi life drops) (historical-educational work. Translated by M. Hasani, B. Umrzaq). -T.: Name of Abu Ali ibn Sina, tib. edition.. 2003.-527 p.

170. Syllaste G.G. Sotsiogendernye atnoshenia v period sotsialnoi transformatsii Rossii / G.G. Sillaste // Sotsiologicheskie issledovaniya. – 1994. – No. 3. – S. 15–22.

171. Slovar gendernyx terminov / pod ed. AA Denisova. - M. : Information - XXI century, 2002. - 256 p.

172. Soloveva GG Gender research in the structure of modern knowledge / G.G. Soloveva // Introduction to Gender Theory: Educational Perspectives / ed .:

B.Zh. Esekeev, G.M. Mataev. - Almaty: Institute of Philosophy and Political Science, 1999 - Iss. 1. - 158 p.

173. Sohibov A. History of national pedagogical development. - T.: Teacher, 2004. - 56 p.

174. Sunnatova RI Individual-typological features are thought-provoking. Author dis. ... doc. psychic. a science. - T., 2001. - 41 p.

175. Tartakovskaya IN Gender Sociology / IN Tartakovskaya. - M. : OOO "Variant" with the participation of OOO "Nevsky Prostor", 2005. - 368 p.

176. Timur's rules / translations from Persian by A. Sa'diy and H. Karomatov. - T.: Literature and Art, 1996. - 34 p.

177. Tilavova MM Pedagogical foundations of the formation of general labor skills in students based on gender equality and differences: Candidate of Pedagogical Sciences. ... diss. - T., 2008. - 130 p.

178. Tilegenov AT Educating teenagers in the spirit of spiritual and moral values by means of folk epics (in the example of the epic "Alpomish"): Ped...fan...nom...ilm. narrow diss written to get. - Tashkent: Own PFITI, 1998. - 140 p.

179. Trosyan V.G. Istoriya obrazovaniya i pedagogicheskoy mysli / Uchebnoe posobie dlya vuzov. - M.: Vlados-Press, 2006. - 351 p.

180. Tulenov J. Philosophical culture and spiritual maturity. - T.: Labor, 2000. - 215 p.

181. Tul enova G. The role of the spiritual factor in increasing the social activity of young people (Socio-philosophical analysis): Fal. science. doc. ... diss. - T., 2006. - 317 p.

182. Torakulov E., Rahimov S. Abu Rayhan Beruni about spirituality and education. - T.: Teacher, 1992. - 79 p.

183. Turgunbo ev K. Theory and history of pedagogy . Study guide. Andijan: Andijan, 2005. - 240 p.

184. Tursunov IY, Nishonaliev UN Pedagogical course. Textbook. - T.: Teacher, 1997. - 232 p.

185. Tyumeneva Yu.A. Psikhologicheskoe izmerenie : Ucheb. posobie dlya studentov vuzov. - M.: Aspect Press, 2007. - 192 p.
186. Uvatov U. Muslim ibn Al-Hajjoj. -T.: A. Qadiri name. People's heritage publication, 1995. -64 p.
187. National encyclopedia of Uzbekistan. Volume 9. - T.: Science, 2000. - 131 p.
188. Anthology of Uzbekistan pedagogy. – T.: Teacher, 1995. – B.464.
189. History of pedagogy in Uzbekistan / edited by A. Zunnunov. - T.: Teacher, 1997. – 272 p.
190. Omar Khayyam. Rubaiyyir - T.: Tour o n z a min Ziya, 2015. -192 p.
191. Umarov AA The role of reading in ensuring social and cultural development and forming a perfect human personality: Doctor of Sociology. ... diss. - T., 2005. - 274 p.
192. Umarova MM Social-psychological conditions of the formation of ideas about family values in teenagers. Psychol. science. name dis. abstract: 19.00.05. - T.: UzMU, 2004. - p. 27.
193. Scenes from the development of pedagogical thought in Central Asia / edited by A. Zunnunov. - T.: Science, 1996. - 348 p.
194. Usmanov I. I learned manners from life. - T.: Teacher, 1995. - 168 p.
195. Usmanov O. About Bahauddin Naqshband and his teachings. - T.: University, 1993. -34 p.
196. West K. Sozdanie genderer // Khrestomatiya feministских tekstov / K. West, D. Zimmerman; pod ed. E. Zdravomyslovoy and A. Temkinoi. - SPb. : Izd-vo "Dmitry Bulanin", 2000. - S. 193–219.
197. Farabi Abu Nasr. City of virtuous people. -T.: A. Qadiri name. People's heritage edition, 1993. -224 p.
198. Freud, Sigmund. Basic psychological theory and psychoanalysis / per. M. V. Wolfe, AA Spector. - M.: AST, 2006. - 400 p.
199. Khairulla y ev M. Renaissance and Eastern thinkers. - T.: Uzbekistan, 1997. - 354 p.

200. Khairullayev M. Thinkers of the past about education / Folk pedagogy is the basis of human development. Book 1. T.: UzPFITI, 1992. -110 p.
201. Khalilova NI Psychological characteristics of the formation of self-control during adolescence: candidate of psychology. diss. Tashkent. 2010.
202. Halilova Sh.T. Pedagogical conditions of using mass media in the moral-aesthetic education of students: Ped.fn ...dis.avtoref. T.: 2001. -22 p.
203. Khidirova FF Pedagogical conditions for preparing girls for independent family life in the family. Ped. science. name ... diss. - T., 2007. - p. 131.
204. Development of historical thinking in students of Khodjayev BX General Education School with the help of modernized didactic support. Doctor of Pedagogical Sciences. ... diss. - T., 2016. - 314 p.
205. Khoja yev N., Khoshimova M., Hakimova M., Ochilova G., Musakhonova G. Pedagogy / Textbook. - T.: 2009. 374 p.
206. Hazrat Khwaja Ubaidullah Ahror "Risalai Validiyya" (translated by Babur, published in Thai by S. Hasan). - T.: Justice, 1991. - 15 p.
207. Hayrulla y ev M. Early Renaissance culture in Central Asia. - T.: Science, 1994. -78 p.
208. Hasanboeva O. History of pedagogy. -T.: Teacher. 1993. - 238 p.
209. Ha sanboyeva O., Hasanboev J., Hamidov H. History of pedagogy. - T.: Teacher, 1997. - 246 p.
210. Hasaniy M., Qilicheva K. Sheikh Khovand Tohur. -T.: Imam Bukhari Republican Scientific and Educational Center, 2004. -71 p.
211. Hassani Mahmoud. Al - Marginoi's work "Hidaya" and comments written on it // Editor-in-chief: B. Nazarov. - T.: A. Qadiri publishing house of the people's heritage, 2000. - 48 p.
212. Hassan B. I. Metodicheskoe posobie po kursu Obshchestvo i Ya. 5-6 class: posobie dlya uchitelya: v 2 chastyax / B. I. Hassan, K. N. Polivanova. - 2nd izd. - Moscow: Novyy ucheb., 2004. - 299 c.; Ch. 2. - 2004. - 191 p.
213. Hasanov S. Levels of spirituality of Khorezm. - T.: Adolat, 2001. - 388 p.

214. Hossein Vaiz Koshifi. Futuvvatnamai Sultani. - T.: People's heritage, 1994. - 112 p.
215. Shaamirova Yu.K. National-spiritual upbringing of teenagers in dysfunctional families. Ped. science. name ... diss. - T.: 2006. -139 p.
216. Sheikh Muhammad Sadiq Muhammad Yusuf. Hadith and life. - T.: Sharq, 2003. - 158 p.
217. Shakirova S. Interpretation of gender / S. Shakirova // Pol Jenschiny. Sbornik statey po gendernym issledovaniyam. - Almaty: Center for gender research, 2000. - S. 15–26.
218. Shamaribhodjayeva GJ Formation of civic culture among vocational college students// Diss. Tashkent. 2009.
219. Sharipova D. Nauchnye osnovy higienicheskogo vospitaniya obuchayushchikhsya: Autoref. ... diss. doc. science - T., 1990. - 47 p.;
220. Shermukhammadov B.Sh. Socio-pedagogical conditions for the development of the effectiveness of the promotion of the national idea among the subjects of the continuing education system: Ped.fn ...dis. T.: 2013. –151 p.
221. Shukurov A. Let the light fall on the light, or an essay about the debate going on in the world about a word of ours 4800 years ago / ESSAY . - T .; PRINT FOUNTAIN. 2013 . - 169 p.
222. Eg amberdiyeva N. The theory and practice of personal and professional socialization of students based on the cultural humanistic approach (in the case of higher educational institutions of Pedagogy): Ped. science. doc. ... diss. - T., 2010. - 332 p.;
223. E gamberdi y eva TA Socio-pedagogical foundations of increasing women's activity. T.: Science, - 2006. - 224 p.
224. Erkaba y eva N. The development of pedagogical ideas in the years of independence // Public education, 2005, issue 3. -B. 31-33.
225. Yusupov E. Spiritual foundations of human perfection. -T.: University, 1998. -184 p.

226. Yusupov E. Independence and spirituality. - Т.: Uzbekistan, 2001. - 175 p.;
227. Yazdi Sharafuddin Ali. Zafarnoma. - Т.: Kamalak, 1994. - 228 p.
228. Yassavi Khoja Ahmed's life, work and traditions. -Т.: Literary Foundation of the Writers' Association of Uzbekistan, 2001. -331 p.

III. Other used literature

229. Anyon, Yolanda; Nicotera, Nicole; Veeh, Christopher A. Contextual Influences on the Implementation of a Schoolwide Intervention to Promote Students' Social, Emotional, and Academic Learning // CHILDREN & SCHOOLS Том: 38 Выпуск: 2 Стр.: 81-88 Опубликовано: APR 2016 <http://webofscience.com>

230. Breeman, Linda D.; van Lier, Pol A. C.; Wubbels, Theo; и др. Effects of the Good Behavior Game on the Behavioral, Emotional, and Social Problems of Children With Psychiatric Disorders in Special Education Settings // JOURNAL OF POSITIVE BEHAVIOR INTERVENTIONS – USA. JUL 2016. Том: 18. Выпуск: 3. Стр.: 156-167. <http://webofscience.com>

231. Charles. L. Glenn The American Model of State and School: An Historical Inquiry 2012, pages 362.

232. Clement C., Kristeva J. The feminine and the sacred. Paris: Albin-Michel, 2015.

233. Collins, Tai A.; Hawkins, Renee O.; Nabors, Laura A. Introduction to the Special Issue: Interventions to Improve Children's Social and Emotional Functioning at School // BEHAVIOR MODIFICATION Volume:40 Release: four Special issue: SI Pages: 487-492 Published: JUL 2016 <http://webofscience.com>

234. dip-psi.ru/materialy-dlya-diploma-po-psikhologii/article_post/teoriya-gendernoy-skhemy-polovykh-razlichiy

235. Dr. Karl Rosenkranz, Pedagogics as a System, CHIZINE PUBN, Germany, 2018, pages 156.

236. Franco, Clemente; Amutio, Alberto; Lopez-Gonzalez, Luis; и др. Effect of a Mindfulness Training Program on the Impulsivity and Aggression Levels of Adolescents with Behavioral Problems in the Classroom // FRONTIERS IN PSYCHOLOGY. – SWITZERLAND SEP 22 2016. Том: 7. <http://webofscience.com>

237. Gender mainstreaming of employment policies – A comparative review of 30 European countries. Luxembourg: Office for Official Publications of the European Communities, 2008 – p. 44.

238. GUIDELINES ON GENDER IN EMPLOYMENT POLICIES: Information Resource Book. International Labour Organization, 2009.

239. Hofstede G. Masculinity and Femininity: The taboo dimension of national cultures, 1998. SAGE Publications Inc. 238 p.

240. <http://www.distance-learning.ru> WebSoft.

241. <http://www.inter.pedagogika.ru>

242. https://pikabu.ru/story/sotsialnaya_filosofiya_xviii_veka_zhanzhak_russo_6544057

243. https://ru.wikipedia.org/wiki/Брэдбери,_Рэй
<http://muloqot.uz/blogs/49886/56215/>

244. https://ru.wikipedia.org/wiki/Гелвеций,_Клод_Адриан

245. https://ru.wikipedia.org/wiki/Коменский,_Яан_Амос

246. https://ru.wikipedia.org/wiki/Мид,_Маргарет

247. https://ru.wikipedia.org/wiki/Парсонс,_Толкотт

248. https://ru.wikipedia.org/wiki/Произведение_искусства_в_эпоху_его_технической_воспроизводимости

249. https://ru.wikipedia.org/wiki/Энценсбергер,_Ханс_Магнус

250. https://unesdoc.unesco.org/ark:/48223/pf0000233137_rus

a. <https://www.art-talant.org/publikacii/31348-dghon-lokk-teoriya-vospitaniya-dghentlymena>

251. https://www.yaneuch.ru/cat_08/gendernye-stereotipy-n-smjelzer/9817.579399.page1.html

252. <https://ziyouz.com/portal-haqida/xarita/oila-va-jamiyat/ommaviy-madaniyat-ma-naviyat-kushandasi>. Mixli Safarov. “Ma'rifat” gazetasidan olindi.
253. International Journal of Pedagogy, Innovation and new Technologies (IJPINT) the Maria Grzegorzewska University.
254. Jessica Yood. A History of Pedogogy in Complexity: Reality Checks for writing studies. The city University of New York, Lehman college and the Graduate center. Published 2013y November 5.
255. Journal of Pedagogy. The journal of University of Trnava.
256. Joyce, B., Calhoun, E. and Hopkins, D. (2002) Models of learning: tools for teaching. Open University Press;
257. Kroeber A., Kluckhohn Cl. Culture. A Critical Review of Concept and Definition. — New York, 1952.
258. Lucas, B., Greany, T., Rodd, J. and Wicks, R. (2002) Teaching pupils how to learn. Network Educational Press;
259. Masashi Tsujimoto, Yoko Yamasaki , The History of Education in Japan , Routledge, New York, 2017, pages 471.
260. Max Horkheimer, Theodor W. Adomo Dialektik der Aufklaerung Philosophische Fragmente, 1969. / Theodor Adorno, Max Horkheimer: The Dialectic of Enlightenment. Philosophical Fragments. Translation into Russian: M. Kuznetsova. - SPb., 1997. // Electronic ya publications ya : Humanitarian Technology Center. - 03/21/2011.
261. Milner L.M., Collins J.M. Sex-role portrayals and the gender of nations // Journal of advertising, vol. 29, №1. CTC Press, 2000. – P. 67-79.
262. Pedagogies: An International Journal. National Institute of Education, Singapore.
263. Reynolds, D. and Muijs, D. (2001) Effective teaching: evidence and practice. Sage (Paul Chapman);
264. Spilt, Jantine L.; Vervoort, Eleonora; Koenen, Anne-Katrien; и др. The socio-behavioral development of children with symptoms of attachment disorder: An observational study of teacher sensitivity in special education //

Опубликовано: SEP 2016 <http://webofscience.com>

265. The International Journal of Critical Pedagogy . The University of North Carolina. Greensboro.

266. The journal of Curriculum and Pedagogy. Arizona State University .

267. Vester TL , A Historical Pedagogical Investigation of Infant Education , South Africa, 1992, Pages 316.

268. w www.connect.uz – the educational portal of Uzbekistan

269. www.edunet.uz - Mezhskolny resource center

270. www.eduportal.uz - Information and education portal

271. www.lex.uz - National database of legal documents

272. www.natlib.uz - National Library of Uzbekistan

273. www.uzedu.uz - THE Ministry of PUBLIC Education

274. ww w.ziyonet.uz – Information and education network

275. <https://constitution.uz/uz>

TABLE OF CONTENTS

| | |
|--|-----|
| PREFACE | 5 |
| SECTION 1 THE PROCESS OF FORMING IMMUNITY AGAINST "POWER CULTURE" IN ADOLESCENT STUDENTS ON THE BASE OF GENDER APPROACH | 7 |
| § 1.1. Formation of immunity against "popular culture" in adolescent students on the basis of gender approach - as a socio-pedagogical problem. | 7 |
| § 1.2. Trends in the development of "Popular culture" and its negative impact on the behavior of students of the adolescent age..... | 29 |
| § 1.3. Means of inculcating "popular culture" in the minds of teenage students..... | 45 |
| SECTION 2 PEDAGOGICAL CONDITIONS OF FORMING IMMUNITY AGAINST "POWER CULTURE" IN ADOLESCENT STUDENTS ON THE BASE OF GENDER APPROACH | 61 |
| § 2.1. Pedagogical-psychological aspects of forming immunity against "popular culture" in adolescent students based on the gender approach..... | 61 |
| § 2.2. Socio-pedagogical factors creating modern forms of gender culture..... | 76 |
| SECTION 3 PEDAGOGICAL MECHANISMS OF FORMING IMMUNITY AGAINST "POWER CULTURE" IN PUBLIC STUDENTS ON THE BASE OF GENDER APPROACH | 90 |
| § 3.1. The content and means of forming immunity against "popular culture" in adolescent students based on the gender approach..... | 90 |
| § 3.2. Ways to form immunity of protection from "popular culture" among students of adolescent age..... | 107 |
| § 3.3. Methods and strategies of forming cultural immunity in adolescent students based on the gender approach..... | 116 |
| SECTION 4 EFFECTIVENESS OF STRATEGIES FOR FORMING IMMUNITY AGAINST POPULAR CULTURE IN PUBLIC STUDENTS ON THE BASE OF GENDER APPROACH | 140 |
| § 4.1. Methodology of organizing experimental work aimed at forming immunity against "popular culture" among students of the teenage age..... | 140 |
| § 4.2. Statistical analysis of experimental studies aimed at forming immunity against "popular culture" among students of teenage age.... | 151 |
| CONCLUSION | 156 |
| LIST OF REFERENCES USED | 160 |

