



## THE INFLUENCE OF CINEMA ON THE SPIRITUAL RISE OF THE INDIVIDUAL AND ITS SOCIAL FUNCTIONS

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**Annotation.** The article focuses on the impact of cinema on individual spirituality and the analysis of its social functions. In modern society, the consequences of increasing factors affecting personality spirituality, subordination of cinema to market relations are studied. It has been analyzed that cinema, like all types of art, performs certain social functions, the existence of identities and differences between them.

**Keywords:** personality spirituality, film studies, degumanization, spiritual culture, culture, social consciousness, spiritual environment, socio-historical landscape, globalization process, recreational character.

**Introduction.** The processes taking place today seriously affect the content of spiritual culture, as well as its components. These influences serve, first, to enrich spiritual culture, to free it from the dangers of spiritual limitation, while on the second hand they also bring about negative changes in the context of spiritual culture. The violent acceleration of globalization processes and life situations makes it necessary to be aware of spiritual dangers, understand the meaning and protection of complex phenomena taking place in the international arena. "In today's world, where various threats are growing in the globalized and enlightened sphere, it is imperative that we pay special attention to the level of evolutionary development of the dynamics of changes in our spiritual life, the implementation of common laws inherent in it and the specific national characteristics associated with it" [1].

**Literature analysis:** World-class film scholars R. Yurenev, S. Drobashenko, Y. Martinenko, J. Anderson, S. Anisimov, G. Belov, M. Vebe et al., famous filmmakers in Uzbekistan J. Teshaboev, H. Abulkosimova, B. Hasanov, H. Akbarov, M. Mirzamuhamedova, S. The haitmatovas studied the genres of cinema from the point of view of content and form, interpretation and performance, methodological and typological. Various socio-philosophical aspects of the issue of the influence of cinema on the spirituality of the individual S. Agzamkhodjayeva, J. Tulenov, I. Imamnazarov, I. Jabborov, Y. Zhumabayev, E. Yusupov, S. Shermukhammedov, H. Shaykhova, Mahmoud Sattor, A. Jalalov, S. Otamuratov, S. Choriev, A. Sharipov, J. Goodilikov, N. Mukhammadiev, A. Erkayev, O. Various aspects of the issue have been explored in the studies of the gabullaevs.

**Research methodology:** at any time there will be certain factors in determining the progress of society and the level of spiritual maturity of its members. These factors are



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classified according to what type of society they belong to, the level of development, the state of openness and closeness. In general, along with spirituality, culture also affects the development of the human mind. Spiritual culture is a component of spirituality. It is subject in culture, that is, it becomes voqe. "Achievements of spiritual culture are works of folk oral creativity, songs, epics, fairy tales, Proverbs, matalas, works of folk applied art, literature, architecture, design, fine arts, theater, cinema, music, works of estarda, etc.k.; Science, Media and propaganda, educational system, recreation and sports, customs, religious practice, etc.k." [2].

**Analysis and results:** as noted above, the city of change has also given a new touch to the world of culture and art. The social function of culture and art is becoming shallower and the recreational character is increasing. In particular, the extent of the influence of cinema on individual spirituality is becoming controversial. The art of cinema is moving away from its educational potential and into a means of distraction and control of the human mind. Therefore, there is a need to research the problematic aspects of this issue and its use in the process of spiritual education. The number of studies related to the study of various aspects of the problem is increasing. Studies related to the study of the essence of cinema as a social phenomenon, its structural structure and identification of modern trends have a quarter of a century of history. True, this term can also be traced back to a longer history. However, it should be taken into account the fact that cinema has become a great social reality in postmoderen society, that it has a contradictory impact on the social moment and has the power of mass influence, and the leadership of commercial goals. It is clear that the influence of cinema on the spiritual world of the individual and its loading is not a national problem, but is among the scientific problems of universal significance.

Even in the years of independence, significant changes were made in the direction of the radical development of the field of art and culture in our country. During the years of independence, special attention was also paid to the development of national cinema. Financial support from the initial period reached a new level after the creation of the National Agency "uzbekkino" in 2004. 2017 was also an important year for the cinema industry. In the same year alone, the uzbekkino national agency was allocated 12 billion 400 million from the state budget. President of the Republic of Uzbekistan Shavkat Mirziyoyev met with National Film Arts staff and officials on December 29, 2017. It discussed the issues of strengthening the material and technical base of cinema, organizing higher educational institutions, experience and professional development in the direction of culture and art, building cinemas in the regions, establishing their activities. It was also emphasized to ensure the implementation of decisions made on the development of the field of cinematography, to strengthen ties with foreign film studios and filmmakers, to establish the creation of films in cooperation with them [3]. The support of the field of art and Culture on the state side, the expansion of the creative environment, the modernization of the material and technical base of cinema further accelerated the changes in this direction. The interest and ambition of our people, especially of our youth, for art is growing. The president focused on the issue " how will they be patriotic if our young people do not read our own newspapers and magazines, do not know our own national literature and art? At what expense is their consciousness and thinking, their worldview formed?" [4], - had argued. In fact, in the formation of a sense of patriotism in our



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youth and the formation of their consciousness and thinking, worldview, art in particular, film industry is of great importance.

Art is a kind of way of satisfying the spiritual and practical product, aesthetic activity and need of the artistic and aesthetic creativity of mankind. The feature of multifunctionality of art accompanies a person with his practical activity in the harmony of aesthetic consciousness, feeling and thinking. In this it will be necessary to realize that art is the product of human spirituality and that it is a force that, with its uniqueness and uniqueness, brings the human psyche to junbush and gives it spiritual power. However, art is increasingly losing its educational importance, far from its fundamental tasks. Every piece of cinema that is being created should have an idea and our national ideology should be reflected. The process of degumanization is in full swing in art. The number of "art products" that have a contradictory effect on human spirituality has increased. Accordingly, the study and analysis of this feature of art is one of the urgent tasks. Any type of saanat has its own leading pictorial image. For example, the art of cinema arises in the harmony of several arts. In this respect, the fine arts are at the forefront. Because we cannot imagine a film without an image. "The script, the basis of which the film is calculated, also finds its meaning through pictorial plates" [5].

Cinema is a kind of human artistic creation. The purpose of cinematic art is to satisfy the aesthetic needs of people by artistic assimilation of the world, by creating works that can give a person pleasure, enrich him spiritually. Man receives aesthetic pleasure, inexhaustible creative power from art, and in this sense art becomes the most influential weapon of spiritual ascension, but the most significant thing is that it has a positive effect on human health.

Thus, cinema as a social phenomenon performs the following basic functions:

socio-historical function; the art of cinema shows in a visual way the transformation and evreliges, characteristic features of historical progress. That is, understanding the development of events in the viewer by sight allows you to feel like a participant in historical figures, various social phenomena and processes. The differences of cinema from theatrical art are bisyor. For example, in the theater, the course of events and the show takes place before the viewer's eyes. There is a possibility of repeat viewing in the cinema. The viewer of "Days Gone By" will have a knowledge of the socio-spiritual environment of the time, the way of life of people, culture, customs and traditions. That is, cinema does not just ask for life or a certain part or event of history, but it also gives knowledge. Cinema reflects the socio-historical landscape.

gnoseological function-the art of cinema is not just the art of watching, it gives the person the knowledge in its circle. In cinema, bilms may not be based on science, while artistic expression prioritizes it is not devoid of science. That is, there are elements of science. For example, a viewer of "Amir Temur" will have certain knowledge of Amir Temur's life, military campaigns, and great services to history. In our eyes, such works by Pirimkul Kadyrov as "Starry Nights", "The Cure of generations" should be made into a feature film.

Axiological function-the art of cinema is a resource that has the power to influence the formation of a system of values in an individual, the transformation and enrichment of

existing ones. The art of cinema has a figurative effect on a person's value system. The occurrence of various vices in society reflects its causes and consequences;

aesthetic function-the art of cinema meets the aesthetic needs of a person, decides his aesthetic attitude to the universe.

educational function-the art of cinema affects the behavior of a person and thereby forms human qualities in a person. Condemnation of various vices in society encourages people to be virtuous by justifying the criteria of humanity. "The low ideological and artistic level of the produced film products, insufficient quality of screenwriting, directing and acting skills, the frequent absence of artistic images that serve as a spiritual example for young people were the main goals of national cinema-to educate the younger generation in the spirit of courage and perseverance, do not allow the implementation of such [6].

**Conclusion:** In conclusion, today the process of degumanization of all types of art is felt. Including in the cinema, there is a growing number of factors that have conflicting effects on human spirituality. Such as the rapid development of the film industry, the subordination of its art to commercial goals, moral ado and violation of norms are in sight. Togri, art works on social order. But, it is a pity that the cultural products that manipulate social consciousness finally increase to the level. In world art studies, issues related to the ideological-thematic, visual artistic features of documentary films, means of expression and the functions of educational-aesthetic and truthful expression of being are widely studied. The methodological and aesthetic impact of artistic and technical experiments in the practice of Art Cinema, Television and the internet on the development of documentary film genres is observed. Research on priority trends in modern documentary cinema, shaky and methodological changes in the film-portrait genre, artistic interpretations, kinotavr, sound and assembly components and the possibilities of modern technologies remains an urgent task for specialists in the field.

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