



THE IMPORTANCE OF CINEMA IN SHAPING THE SPIRITUAL CULTURE
OF THE INDIVIDUAL

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Annotation: *The article is devoted to the issue of the importance of cinema in the formation of spiritual thinking of the individual, the glorification of human value.*

Keywords: *spirituality, cinema, culture, art, enlightenment, genre, films, literature, artistic taste, aesthetic thinking, aesthetic activity, applied art.*

By the 21st century, cinema has become an important cultural space capable of shaping social thought, strengthening moral values, exalting the worldview and spiritual world of people. Its influence on the spiritual world of the individual has become no less than that of the institutions of family, culture and enlightenment, which are traditional educational institutions, and in some cases, the influence of cinema on human spirituality is more effective in these institutions. Therefore, a deep and systematic study of the influence of cinema on the spiritual rise of the individual has become extremely relevant and relevant for the disciplines of modern social philosophy, cultural studies and pedagogy.

In the philosophical definition, the art of cinema should be characterized as a specific expression of a person's attitude to the universe. Consequently, when approached from the point of view of social philosophy, cinema is a type of art that is an expression of a person's perception and re-creation of reality, based on the depiction of life scenes through artistic representations and moving images. In the philosophical definition, the art of cinema should be characterized as a specific expression of a person's attitude to the universe. Consequently, when approached from the point of view of social philosophy, cinema is a type of art that is an expression of a person's perception and re-creation of reality, based on the depiction of life scenes through artistic representations and moving images. Not only does it reflect real reality, but it enriches it (reality) with new content and meaning through the idea of a Director (Film scar-maker), an operator's solution, and montage.

The art of cinema arose at the end of the XIX century. In scientific sources, it was customary to indicate December 28, 1895 as the initial point of his historical progress. It was on this day in Paris that the Lumers Brothers staged the first public film sessions. The demonstration of the train entering the station made such an impression on the audience that some of them fled, leaving their places, thinking the image was truthful. The art of cinema arose at the end of the XIX century. In scientific sources, it was customary to indicate December 28, 1895 as the initial point of his historical progress. It was on this day in Paris that the Lumers Brothers staged the first public film sessions. The demonstration of the train entering the station made such an impression on the audience that some of

them fled, leaving their places, thinking the image was truthful. However, a number of inventions made before the emergence of cinema laid the groundwork for its creation. In particular, in the XIX century, inventions in the field of photography, optics and mechanics made it possible to create a moving image. And the "Cinematograph" apparatus, developed by Auguste and Louis Lumiere, laid the foundation for the historical prosperity of cinema. From the moment of its inception until today, the art of cinema has consistently found evolution in proportion to the social reality, cultural factors and technical capabilities of the period. In particular, in the XIX century, inventions in the field of photography, optics and mechanics made it possible to create a moving image. And the "Cinematograph" apparatus, developed by Auguste and Louis Lumiere, laid the foundation for the historical prosperity of cinema. From the moment of its inception until today, the art of cinema has consistently found evolution in proportion to the social reality, cultural factors and technical capabilities of the period. The process of its historical development went through several stages, each stage having its own characteristics. Initially, in the first phase (from the 1890s to the 1910s), cinema was found as a new technical miracle. This stage began with the "Cinematograph" of the Lumiere Brothers, which we mentioned above, and continued until the art of cinema acquired specific attributes. During this period, films would be much shorter, limited to reflecting their footage from everyday life, simple events in marriage.

In the second phase (1910s to 1920s), cinema was elevated to the level of a real art form. Some of the period at this stage. Talented directors such as Griffith developed the art of montage, thanks to which it was possible to strengthen the power of influence of the scenes shown. The duration of the films increased, their plots became more complicated. In the second phase (1910s to 1920s), cinema was elevated to the level of a real art form. Some of the period at this stage¹³. It was at this stage that melodrama, historical epics, films on the topic of war, the first detectives became popular. Most notably, at this stage, the art of cinema has become a powerful tool that can influence public opinion.

The third stage (from the 1930s to the 1960s) was a period of rapid development of sound and color cinema. Already in 1927, the appearance of the first sound films marked the beginning of a new era in the world of cinema. A short time later, a color cinematographer was born. The third stage (from the 1930s to the 1960s) was a period of rapid development of sound and color cinema. Already in 1927, the appearance of the first sound films marked the beginning of a new era in the world of cinema. A short time later, a color cinematographer was born. The sound and color films made it possible to show the characters' letters, dialogues in an extremely touching and vivid way, with music being coughed up. By this period, musicals, romantic comedies, Westerns had become widespread. The art of cinema, found in such a way, soon became not only an integral part of national culture, but also a tool of ideological influence.

Today's Cinema performs extremely important and seriously socially significant functions. In particular, one of the most important tasks of cinema is associated with its information function. Through the medium of cinematic works, information, knowledge

¹³ Бектурсунов Т. А. Появление и тенденции развития кинематографа. // Вестник Казахского национального женского педагогического университета, 2019, №2.- 339-с.



and messages on various topics are conveyed to members of the society. The art of cinema, found in such a way, soon became not only an integral part of national culture, but also a tool of ideological influence¹⁴. Filmmakers try to explain to the viewer both the cause and the consequences, not limited to showing the development of events. Thinking from this point of view, the art of cinema occupies a special place in the mass communication system as a kind of means of dissemination of information.

While cinematic works form artistic taste, thinking, visions of harmony and beauty in a person, they also serve to restore the spiritual and spiritual atmosphere in society. For example, such feature films as "Fields left over from my father", created by director Shuhrat Abbosov in 1997 at a high artistic level, not only reveal historical reality, but also promote a national aesthetic heritage with the help of unique colors, mizanssena and music. While cinematic works form artistic taste, thinking, visions of harmony and beauty in a person, they also serve to restore the spiritual and spiritual atmosphere in society. For example, such feature films as "Fields left over from my father", created by director Shuhrat Abbosov in 1997 at a high artistic level, not only reveal historical reality, but also promote a national aesthetic heritage with the help of unique colors, mizanssena and music. The increase in the number of people in society who are aware of the national aesthetic heritage will pave the way for the improvement of the spiritual and moral environment. The film industry is becoming increasingly commercial, and even in a context where the value of most films is measured by their cash, there is no way that real works of cinema are losing their aesthetic value.

In the 21st century, the development of audiovisual technologies, the development of the internet, the growing popularity of streaming platforms have made it possible to convey film products to audiences on different continents in the short term. In this situation, the art of cinema fulfills three important global tasks:

- cultural transmission-cinema serves as a "cultural ambassador", a kind of cultural bridge that conveys the language, customs, traditions, aanas, lifestyle, historical memory and values of a particular people to other nations;
- cultural integration-cinema unites representatives of different cultures and civilizations around universal ideas and values, noble and humane goals;
- cultural synthesis-cinema harmonizes the ideas, imagination, values of different nationalities and elat cultures.

These three tasks determine the strategic importance of cinema in global cultural processes in modern New Uzbekistan. In particular, cultural transmission makes it possible to glorify the traditions, human value of different peoples, to convey their historical experience and spiritual heritage from generation to generation and from country to country. Cultural integration is enhancing mutual understanding, cooperation and dialogue between different nations and civilizations in a globalized world.

Cultural synthesis, on the other hand, sets the stage for the fusion of different cultural traditions and the emergence of new, hybrid cultural forms. It turns out that by

¹⁴ Михайлова Я.Д. Социальные функции кино.// Молодой ученый, 2018, №16.-272-с.



the new century, the art of cinema became a powerful and complex component of universal culture, an active participant in global cultural processes.

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