

Harmony of National Idea and Values in Forming Complete Young People in the Period of Global Changes

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Abstract: The article is devoted to the development of national ideology and democracy, in particular, national identity, the need to study the ancient and rich history of our Motherland and the harmony of ethnic, national and universal values. It is a fact that the sharp struggle in the information field of the 21st century is recognized as one of the harsh realities of the new century, which is becoming a tradition. At such a time, one of the urgent tasks should be the rallying of the nation towards a great future and ambitious goals, the education of a high-quality, mature generation, the education of people who are mature in all respects. After all, the role of education in the development of intellectual knowledge and intellectual potential in the formation of comprehensively developed youth is incomparable. The article reveals that spiritual education is a decisive factor in the upbringing of mature youth.

Keywords: society, perfect, perfect man, education, spirituality, culture, ideology, global, immunity, strategy, information, technology, education, morality, patriotism, humanism, value, cultural heritage, custom, tradition, propaganda, national idea, democracy.

In accordance with the leadership of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, large-scale work is being carried out in the country on the comprehensive education of the growing generation, creating the necessary conditions for mastering modern professions. In this context, Uzbekistan's own development path is being formed. Indeed, education and upbringing, which contribute to the development of their intellectual potential, play a huge role in the formation of comprehensively developed young people. Moral education is of great importance in the upbringing of harmonious youth. According to the concept of a modern perfect person, comprehensively developed youth have a high level of spirituality. Therefore, the initiatives of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev regarding the announcement of 2021 as the Year of Youth Support and Strengthening Public Health have become a programmatic document reflecting the interests of our people and youth. In this direction, it is advisable to develop a concept for improving the mechanisms of interaction between the family, education, mahallas, the media and other social structures for the upbringing of harmonious youth and systematically implement it in practice.

Today, humanity lives in a historical period that is characterized by an incredible speed of changes, radically different from previous stages of society. In recent years, such concepts as "globalizing world", "global society", "global integration", "global development" have been actively discussed. Humanity has faced a new reality - the era of global changes, striving to understand it and effectively use the positive aspects for its development. However, it is too early to consider global changes only from a positive point of view: they are full of contradictions and sometimes negatively affect national development, culture and ideology.

Only with a strong spiritual foundation can every independent state be strong and develop on a large scale. To do this, it is necessary to revive, develop and wisely use the priceless heritage – the cultural traditions of our ancestors, created over thousands of years. However, it is impossible to restore and especially develop this wealth without a deep and comprehensive study of the spiritual heritage.

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The spiritual identity of a nation is formed through such values as national consciousness, spirituality, traditions, language, religion, literature, morality, science and education. One of the first steps after gaining independence of our republic was the restoration of historical and spiritual values.

The first President of the Republic of Uzbekistan I.A. Karimov emphasized: "When we talk about the main requirements for the national idea, it is necessary first of all to consider its two pillars. Firstly, it is a national ideology based on the historical heritage of our people, its long-standing traditions, customs, language, religion, spirituality and, in a word, national values, as well as on world, universal human achievements. This should be embraced with the aim of serving peace, the development of the Motherland, the interests of the people and their well-being."

The concept of "national idea" in a broad sense expresses the interests of all peoples and ethnic groups living in the Republic of Uzbekistan. In other words, it is a system of views, ideas and beliefs that unites and consolidates all peoples who are proud of their citizenship of Uzbekistan and strive for one common goal.

The concept of "ethnoculture" also reflects the historical process of formation and development of the culture of a tribe, people and nation. If we talk about the historical and cultural characteristics of ethnoculture, we can highlight the following points: ethnic groups arise on the basis of natural and historical-spiritual needs; have their own essence and characteristics, content and form, are closely connected with other spheres of life; find their place in the life of the people and become an integral part of everyday life; are passed on from generation to generation as a spiritual and historical need; serve for the harmonious development of society. The concepts of "national idea" and "ethnoculture" have common interrelations.

The study of the culture of a people, considered the heritage of our ancestors, is of particular importance in the process of socio-historical development and in the modern era. In order to draw attention to this problem, it is important first of all to consider the concepts of "people" and "culture" in scientific, literary and other sources. If we generalize the various definitions of these terms, then "folk culture" or "ethnoculture" can be understood in the following senses: firstly, as the culture of the population living in a certain territory; secondly, as the culture of the common people and the broad working masses; thirdly, as the culture of ethnic groups (i.e. tribes, clans, peoples).

The concept of "ethnoculture" can be studied in connection with the spiritual and material culture of the Uzbek people, their ethnic appearance, ethnoculture, ethnohistory and ethnogenesis. The history of the Uzbek people goes back to ancient times, and its culture has been formed over thousands of years.

Of course, the Uzbek people, like other peoples, not only survived all the difficulties and hard times, but also, on the basis of national and universal values, rose to the level of modern civilization, creating unique socio-economic and cultural traditions.

The ethnic appearance of the Uzbek people, their economic activity and way of life are primarily associated with local natural-geographical and ecological conditions. Central Asia is a region that has created unique historical-ethnographic and cultural-economic types. The fates of the peoples living in this region have common features; they are settled in a certain territory, but various linguistic and cultural-economic types of ethnic groups have always been in close relations and interconnections, experiencing long and complex historical processes.

The ethnohistorical process leads to the formation of an ethnic group as a nation, embodying national characteristics and moving to new stages of development. The Uzbek people, as a result of this process, manifest their unique features as an ethnic unity. National statehood ensures the political development of the ethnic group and creates conditions for its integration into the world community. Ethnic unity, in turn, acts as an equal subject, reflecting the advanced aspects of cultures and contributing to the development of a common civilization, promoting peace and harmony.

The national idea of independence proposed by the first President of Uzbekistan I.A. Karimov strengthened independence and ensured recognition of Uzbekistan in the world community. This idea



contributes to the formation of a common mentality among the population, uniting all nations and ethnic groups, which is important for ensuring peace and prosperity.

The concept of a spiritually perfect person is multifaceted and broad. A spiritually perfect person is closely related to the concept of a perfect person. These concepts also intersect with the idea of a healthy generation. Although these terms can be used separately in scientific literature, their essence covers a person's morality and ethics, positive qualities, as well as attitudes toward society, homeland, and family.

The term "perfection" is defined in the explanatory dictionary as "the state of a mature, complete, educated person"[5] The concept of "perfection" reflects a high level of physical and spiritual development of a person. Indeed, perfect people serve as an example for others and can lead. The more such people there are in a society, the more perfect this society becomes, and the more science and culture develop. After all, "the education of a new generation, possessing knowledge in science and their profession, is certainly a necessity for today"[4].

Independence laid a new foundation for the development of social life in society. This is due to the diversity of ideas and concepts, which on the one hand implies that the national idea differs from the "single dominant idea", and on the other hand shows that the life of Uzbek society began to develop on the basis of national ideas in accordance with the essence of democracy.

In such conditions, the national idea begins to promote democratization and further modernization of society. It recognizes new thoughts, approaches, methods and instruments, rejecting views and aspirations that contradict democracy. Free opinion and active work of people are considered as a factor in deepening democracy and are highly valued. The national idea also recognizes the national foundations of democracy.

The influence of the national idea on the development of society as a factor of further democratization continues to grow. The recognition that each nation has the opportunity to enrich democracy through its unique model is a natural law of the relationship between democracy, the national idea and the development of society. The law on mutual agreement between democracy, the national idea and national interests is based on this logic. Taking into account the priority of national interests in the development of each country does not contradict the principles of democracy and the national idea. On the contrary, views, ideas, actions and attempts that run counter to this do not correspond to either the principles of democracy or the moral and ethical foundations associated with the national idea.

The national idea is aimed at achieving noble goals. It serves the democratization of public life in accordance with universal values. The harmonization of the foundations of the national idea with universal values creates opportunities for the further development of the country. The use of these opportunities in the context of the democratization of society is the key to the expected results. It is important to integrate ethnocultural values and examples of oral folklore into the consciousness of young people in order to instill in them the national idea.

In the ethnoculture of the peoples of Central Asia, there is a harmony of traditional values with signs of globalization, although this harmony manifests itself differently in different social groups, classes, cities and villages. No people or nation abandons its ethnoculture and traditional values in favor of innovations and modern values. On the contrary, the West today strives to study the Eastern traditional culture and preserve it.

Thus, national development lies in a reasonable combination of traditional and modern culture and values. As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted in his address to the Oliy Majlis on December 28, 2018, "we need to develop a national idea that will become a source of strength for the implementation of major tasks. It is important to be aware of our national identity, study the ancient and rich history of our Motherland, strengthen scientific research in this area and comprehensively support the activities of humanitarian scientists. The assessment of the past should be impartial and, most importantly, free from various ideological views. We must pay special attention to introducing the priceless heritage of great scientists and writers, as well as the courage of our unrivaled



leaders into the consciousness of young people, strengthening their national pride and sense of dignity”.

Of course, the rich moral values of the Uzbek people contain a high spiritual force that leads a person to goodness, awakens feelings of nobility in his heart and encourages the individual to be aware of himself and his national identity. Thus, the issue of moral and spiritual values of our society requires constant study.

Firstly, in the conditions of the market economy, the need and demands of the new society for moral and ethical maturity are growing. Since the introduction of "mass culture", which includes moral and ethical vices that have an alien mentality for society, has its impact, a transformation of moral activity in society is observed.

Secondly, in order to realize the moral and ethical needs and demands of society, it is necessary to purposefully and consistently study issues of moral activity, moral relations and moral consciousness as a form of social consciousness.

The expansion of such events naturally serves as one of the important factors for each developing personality and the younger generation to grow as spiritually and morally mature. National self-awareness also requires foreseeing the future of the nation. This is connected with the level of growth of national consciousness and the culture of people's thinking. An educated and highly cultured person lives not only to satisfy today's needs, he necessarily thinks about tomorrow. The ability to foresee the future, to be proud of one's past and to understand it is an integral part of national self-awareness.

In conclusion, it should be noted that the future of any state is in the hands of spiritually mature youth, therefore protective measures should begin first of all with the education of youth consciousness in the spirit of nationality. The introduction of our national values into the consciousness of youth forms moral, ethical and educational qualities in them. Our national values are built on the basis of traditions, customs and rituals. Universal morality is always formed on the basis of our national morality and will be nourished by our national values.

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