

Leading Youth to Spiritual and Cultural Perfection - The Main Task of The Development of New Uzbekistan

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Abstract

This article analyzes the issue of forming the spiritual and cultural perfection of youth in the process of the development of New Uzbekistan. It highlights the spiritual outlook of the younger generation, cultural growth, and ensuring the harmony of national and universal values as one of the priority areas of state policy. Also, the mutual cooperation of educational, cultural, family, and neighborhood institutions in raising young people as perfect people is scientifically substantiated.

Keywords: New Uzbekistan, spirituality, culture, youth, values, upbringing, national revival, perfection, education system.

Introduction

Since the future of our country is in the hands of the younger generation, raising them as fully developed, humane, responsible individuals before society and nature is one of the most priority tasks of the development of New Uzbekistan. The philosophical and spiritual basis of the reforms being implemented in our country is the idea of “From National Revival to National Upliftment”. This idea envisages ensuring the harmonious development not only of spiritual life, but also of the economic, political, legal, cultural and environmental spheres.

The “Strategy of Actions for 2017–2021” and the “Uzbekistan-2030” development concept, developed under the leadership of President Sh.M. Mirziyoyev, have determined the path of comprehensive progress of our country. In particular, the “Digital Economy-2030” and conceptual programs aimed at developing the education system serve to ensure the intellectual, spiritual and cultural well-being of young people.

Any reform, strategic program or development concept is effective only if it is based on the human factor. Comprehensive support for a person, expanding his spiritual, economic and physical capabilities is the foundation of development. In particular, raising the spiritual culture of young people, basing their thinking on national and universal values, and forming a modern culture of thinking are at the heart of state policy.

Spiritual culture is the criterion of harmony between an individual and society. The spiritual culture of a person determines his intellectual potential, moral outlook and aesthetic taste. It is the

force that ensures not only the spiritual, but also the physical and social well-being of a person. Spiritual culture develops in close connection with all spheres of social development - economy, politics, science, art and education. Therefore, the formation of spiritual culture is of paramount importance in raising young people as well-rounded people.

The educational role of art and artistic culture. The artistic culture of society is one of the highest manifestations of human thought. Art aesthetically educates a person, calls for goodness and beauty, strengthens spiritual immunity. Through artistic culture, young people get acquainted with the national heritage, historical memory and universal human values, making them the standard of their lives. In this sense, the activities of theaters, museums, galleries, libraries and cultural centers are an important tool in enriching the spiritual world of young people.

The harmony of physical and spiritual perfection. The physical development of young people is inextricably linked with their spiritual maturity. Physical culture is a means of strengthening the health of a person, forming will and patience, and educating discipline and responsibility. In this regard, sports culture brings up young people both spiritually and physically.

The role of spiritual culture in the social system. Spiritual culture is the main factor that unites society and ensures social stability in it. It ensures the harmonious development of such spheres as economy, politics, science, ecology and education. Therefore, relying on the spiritual factor, enriching the inner world of a person, strengthening moral and aesthetic values is an important strategic task in the development of New Uzbekistan. Sociologists traditionally study society by dividing it into four large spheres - economic, social, political and spiritual spheres. The social sphere is represented by ethnic communities of people (tribe, tribe, people, nation, etc.), various classes - servants, peasants and other social groups. The political sphere covers power structures (state, political parties, political organizations and movements, etc.). The spiritual sphere includes the philosophical, religious, artistic, legal, political, moral and other views of people, as well as their moods, feelings, ideas about the world, customs and traditions, etc.

The four major spheres of social life are not mechanically interconnected, but dialectically interconnected. They are not only interconnected, but also conditionally cannot develop without each other. The economic sphere cannot exist without the carrier of people - class, group and other relations. But here the question also arises: are people not carriers of forms of social consciousness? But then another question arises: in what case, why should we look for a determining factor? This factor should be sought first of all, because society is not a mechanical unit that automatically changes and develops without human intervention. People create their own history and have the right to know which spheres are decisive in their lives.

In this regard, Aristotle quoted the following in his work "The Moral Grave". "What is far from the average is most contrary to virtue. Virtue is moderation. Virtue is a state between opposing traits and inclinations. For two reasons, we consider moderation to be either excessive or insufficient. In the first case, we judge whether a certain mental state or behavior of a person is close to or far from the average (moderation). In the second case, whichever is more in human nature is considered the opposite of moderation, which is considered virtue" [2].

Thus, "morality" and "spirituality" and "virtue" are closely related concepts. That is why human virtues are the basis of high morality and spirituality. In order to comprehensively cover and analyze the issues of morality and spirituality, we quote from the work of our first President Islam Karimov, "High spirituality is an invincible force." Speaking about a number of unique aspects of

our people's way of life and thinking that are completely different from others and have been formed over thousands of years, the author writes: "For example, let's take the expressions in our language such as kindness, love, compassion, and dignity, which enrich and complement each other with deep meaning and content. No matter how strange it may sound, translating these expressions into other languages is a difficult problem." [3] This passage itself is talking about such human virtues as kindness, showing love, showing compassion, and knowing dignity. Public consciousness, the state, the social sphere, and other non-economic factors are independent, have their own laws and logic of development. Thus, the development of spirituality does not necessarily coincide with the economic basis of any country. In an economically backward country, spirituality and education can develop as a specific field of spiritual life.

It should be emphasized that in Uzbekistan, the stability, peace, development, military power, economic growth indicators, and the security of national interests depend on the main sources of activity of society and the state, that is, on the human factor. This plays an important role in the modernization process. The consciousness, culture, and level of thinking of the human factor are conveyed and instilled in the population as national ideas, ideologies, and views that embody the interests, values, and historical past of this state and society. This task is primarily carried out through social institutions, especially the family, values, and customs. In the case of the peoples of the East, in particular, Uzbekistan, this expression still has great importance as the main basis of society.

In general, the following can be included in the social sources of ensuring spiritual development: family, kindergarten, school, libraries, museums, cultural centers, theater, cinema, media, social organizations (creative associations), industrial enterprises, government bodies, international institutions, etc. All of them, to varying degrees and from various sides, influence the development of a person's worldview and spiritual maturity. That is why R.A. Umrzakova emphasizes that "Although various special links in society are responsible for the forms of upbringing, the family appears as a complementary, reinforcing link in the process of upbringing in all forms. New ideas and views that are being instilled in young people are enriched in content in the family environment." Libraries and museums are organized as social organizations aimed at the implementation of spiritual values. They can still make it possible to realize these values today, but this orientation needs to be constantly renewed. Today, traditional spiritual organizations are dominated by commercial interests, and their work is very outdated and out of touch with the times. There is also the danger of postmodernism, which has a crushing effect on people who are not yet fully formed spiritually. Postmodernism can only strengthen developed spiritual systems of meanings. The meanings that society presents to a person are: satisfying one's desires, consumerism, leaving offspring, achieving success in one's chosen profession, and so on.

If the beginning of national development is associated with education, spiritual maturity, and the formation of a new way of thinking in society, then its continuation will be consistent with the priority and provision of the interests of the Motherland and the country. "A nation deprived of its modern culture and not armed with the power of industry and education will not be able to see the face of comfort and happiness in the world. It will be completely defeated in the "struggle of life", will be trampled underfoot, will become a prisoner of others in religious and economic affairs, and will gradually lose its nationality and religion. In these ways, it will eventually be destroyed and perished. Therefore, all nations on earth pay attention to the primary education of their children

and the discipline and perfection of schools in every respect, and raise their children in a national and religious spirit. Therefore, it is necessary to increase the number of primary schools for the Muslims of Turkestan." Therefore, the process of social development depends more on the youth and their spiritual, intellectual potential, and the level of political and legal knowledge. With a correct understanding of these factors, at the current stage of development of our country, the adoption of Resolution No. PP-3955 "On Measures to Improve the Management of the Preschool Education System" on September 30, 2018, and the "Concept for the Development of the Preschool Education System until 2030" on May 8, 2019, is aimed at instilling in our youth a spirit of love and loyalty to the Motherland from childhood.

Indeed, in every country, the socio-political activity and spiritual intellectual potential of the population are one of the important factors determining the development of society. The participation of citizens, especially young people, in the governance of the state and society is fully reflected in their attitude to objective reality. Such an attitude in the governance process occurs on the basis of each person taking their place in the political life of society, satisfying their social, political, and economic goals and interests, and taking actions to implement them. In the current era, when new relations are being formed in society, the opportunities for young people to participate in socio-political life have expanded.

As we know, today the prestige and influence of any state in the world is determined not by its power, material wealth, economic development, military power, but primarily by its high spiritual potential. The spiritual and educational wealth of the people and the nation is developed in all respects by mature, talented, capable, moral and educated youth. However, another aspect of the issue is that in the current rapidly developing world community, it is an urgent issue to constantly protect the young generation from factors that can negatively affect them in the upbringing of their children. The average age of the population in Uzbekistan is 24 years old. There is another very important issue that never leaves the agenda for us, which should be discussed separately. It is also related to the upbringing of our growing young generation, our children. As our great-grandfather Abdulla Avloni said, this issue is truly a matter of salvation or destruction, happiness or disaster for us, and it is a matter of issues that never lose their relevance and importance, if I may say so. Thus, it is difficult to imagine national development in our country without a conscious attitude of young people towards the development of society, their participation and activity in it. One of the main reasons why young people are considered an important "catalyst" of social development in the conditions of Uzbekistan is related to their structure, consciousness and worldview. Because the worldview of young people is being formed in the process of today's reforms. For this reason, this issue is being addressed separately in state policy.

In the conditions of a democratic state and civil society, political activity requires strong ties between youth organizations, public organizations related to spirituality and enlightenment, educational institutions, neighborhoods, and civil society institutions such as the family. In general, in the conditions of today's deepening democratic processes and the strengthening of the role of civil society institutions, it is difficult to achieve the necessary results in reforms if harmony between the state and society is not ensured in solving any issue. Thus, reforms and their effectiveness depend primarily on the population, and in the conditions of Uzbekistan, on young people, on the level of their participation in state and society governance, that is, on the level of political activity. If we take an example from world experience regarding the human factor in the

development of society, countries such as Germany and Japan, which were devastated in the Second World War, have proven how great a force the human factor can be in today's development.

One of the biggest threats that negatively affects human spiritual culture is corruption. Today, world experience shows that domestic corruption leads to greater losses than major corruption crimes within the state. In particular, the process of "assessment" in a simple session in the education system can cause major social upheavals in the future. The following phrase is written on the facade of the University of Stellenbosch in South Africa: "It is not necessary to use an atomic bomb or a long-range missile to destroy any nation. It is enough to reduce the quality of education and cheat in exams. "At the hands of doctors trained in this way, patients die, houses and buildings built by builders collapse, financial resources are squandered in the hands of economists and accountants, and justice is undermined in the hands of such lawyers and judges." Unfortunately, corruption is observed in the higher education system, mainly in the admission of students, various tests taken during the study process, the preparation and defense of students' final qualification work or master's thesis, admission to master's programs, as well as in the transfer of students to their place of study, change of study direction, and reinstatement.

The head of our state put forward the following reasoning on the prevention of such problems: "Unless all segments of the population and the best specialists are involved in the fight against corruption, unless all members of our society are vaccinated with, so to speak, an "honesty vaccine," we will not be able to achieve the high goals we have set for ourselves. We must move from fighting the consequences of corruption to preventing it early." Because corruption is a dangerous threat that destroys the state from within and affects our national security, and fighting it is a task for all of us. The German and Japanese people, despite the post-war famine and poverty, spent everything they earned on the development of young people, on their education and upbringing. Moreover, these peoples had to pay for the losses suffered by the victorious countries. In such difficult conditions, Japan focused on restoring the national spirit of the people and establishing a new educational system as the only way to bring the country out of depression, which was in political and economic crisis. A unique slogan and idea was put forward: "To feed the people's stomachs, first of all, it is necessary to feed their brains." This idea began to be implemented based on the principle that "a people whose brains are full will feed their stomachs by themselves." The historical experience of the German and Japanese peoples confirms how high and strong the convictions of the "full brains" people, their confidence in the country's future, their sense of patriotism and nationalism, their scientific and cultural level, their professional skills, and their sense of duty and responsibility to the country are. Thus, regardless of the stage of development of society, its development is achieved through a high level of socio-political activity and the spiritual maturity of citizens.

Conclusions and Suggestions

World experience shows that when democratic principles are developed more from the bottom up, they rise to a level of their own value. Because democracy, which is not reflected in the daily lives of members of society, cannot become an integral part of our way of life. This is a long-term process. The liberalization and democratization of the political life of society is not a hasty process. If this is not carried out gradually and systematically, it can lead to various dangerous and

unpleasant consequences. The issues of raising the socio-political consciousness of young people and forming a new worldview are issues of cooperation, solidarity, and mutual understanding based on spiritual maturity, which are manifested in the process of preventing various crises and conflicts. This leads to gradual and effective development.

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