

NATIONAL PHILOSOPHICAL MECHANISMS OF EDUCATING THE IDEAL GENERATION

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ABSTRACT

In the process of formation and practical development of civil society in Uzbekistan, the issue of forming the way of thinking of members of society, in particular the younger generation, is extremely relevant. Because the youth of our country are builders, active engines of a powerful civil society that we have begun to build, our state, which has developed in accordance with the requirements of the time, has stepped up to the world community. Therefore, it is important to look for philosophical mechanisms for the formation and development of national thinking of young people. It includes a number of aspects related to the study of youth problems.

Keywords: *harmonious generation, upbringing, National philosophy, youth, civil society, socio-philosophical, contemplation, modern knowledge, Constitution of the Republic of Uzbekistan*

Youth is the driving social force of society. It is also important to take into account their age-related psychological characteristics, socialization models, sociological problems of education and upbringing, features of economic status, life values and a number of similar aspects in the formation of their socio-philosophical thinking and becoming an active participant in civil society. Taking into account these aspects, the upbringing of a generation whose socio-philosophical thinking was formed in the process of the development of a legal democratic and civil society was considered a necessity for any society, and this necessity has not lost its significance today.

According to President of the Republic of Uzbekistan Sh. Mirziyoyev, significant work is being done to strengthen the civic position and activity of the younger generation, to educate mature individuals in it who are able to think independently, master modern knowledge and professions, and compete in the international arena. First of all, the task of constant communication with young people, ensuring their employment, finding a place in life, becoming worthy members of Society, improving working and living conditions becomes a criterion of daily activity for all of us.¹

The changes, innovations, and reforms taking place in Uzbekistan will not go unnoticed in the lives of young people. Therefore, it is necessary that young people realize the events and phenomena taking place in public life on the basis of the ideology of independence, the requirements of deep thinking and on the basis of this realize their mental and physical abilities, spiritual possibilities. The achievement of the set goals is impossible without the formation of such skills and knowledge among young people and their upbringing in spiritual perfection.

All citizens residing in the Republic of Uzbekistan are guaranteed the rights and freedoms established by international normative acts, including the Universal Declaration of Human Rights. In particular, freedom of speech and conscience, as well as personal, social, economic, political, economic, and cultural rights are guaranteed by the Constitution of the Republic of Uzbekistan, which is the supreme law of the State. Each of them has its own national cultural customs, traditions, language, religion, constitutional and legal equality Article 18 of the Constitution of our country states: "In the Republic of Uzbekistan, all citizens have the same

¹ Mirziyoev Sh.M. The approval of our people is the highest appraisal of our activity. Volume 2.-T.: "Uzbekistan", 2018.-490 p.

rights and freedoms, regardless of gender, race, nationality, religion, social origin, religion, personality and social status. equal before him,"² the rule was established. Thanks to independence, the public consciousness of our citizens has been freed from the shackles of the times of salting, the road has opened to the possibilities of achieving ever greater freedom. This is a huge vital benefit that is important in human society.

The formation of new thinking, respect for national and religious values in the lives of our citizens, the attitude to the individual as the highest value, the approach to spiritual heritage from the point of view of continuity have a vital influence on the social mood of today's youth. Therefore, one of the key issues of the state program is to instill into their consciousness through our national philosophical traditions aspects that positively affect the upbringing of a harmoniously developed generation. Therefore, the task is to carry out large-scale educational and educational work to improve the spiritual and moral content of the education system, to deeply penetrate the spirit of commitment to the ideas of independence, national traditions of high spirituality and humanity, to strengthen their immunity and critical thinking to alien ideas and ideologies.³

At the center of the socio-spiritual reforms carried out during the period of independence, the issue of educating a harmoniously developed generation has become a national, nationwide task. The prospects of our country, the issues of creating a free and comfortable life, the place and position of Uzbekistan in the world community in the 21st century depend on how young people are formed. The more correctly young people are brought up, the deeper national and universal values are introduced into their thinking and spiritual world, all their material and spiritual needs are taken into account in a timely manner, the stronger the intellectual potential of our state and country is strengthened. Considering the curiosity of young people to everything inherent in their nature, following good and evil and yielding to various influences, educating them as people who think about their independence, think about the future of the Motherland, cultivate a sense of belonging to the Motherland and strive for work, science and professions on the way to the prosperity of the country, is very relevant, honorable and responsible. the case counts. One of the ways to solve this issue is to attract new ideas to young people, unite them on the path to the prosperity of the Motherland, rally and form around the ideology and ideals of independence.

During the transition period, it was not easy to form the thinking of young people based on the ideology of independence. As a result of the socio-political updates that covered all aspects of the life of our society in the following years and carried out in stages, along with the change of thinking, worldview of our people, work styles, activities of managers and management officials began to acquire a new quality and modern content.⁴

The study of the rich cultural and spiritual heritage of our ancestors in the patriotic education of young people is also one of the features of the development of a new national philosophical thought. Therefore, at the initiative of our state, a wide path was opened for the study and promotion of national values, ancient traditions, and the heritage left by our ancestors. The role of strategic programs and national philosophy in educating young people in all its manifestations, strengthening spiritual immunity, deep awakening of thinking, free from social vices inherited from the past system is invaluable. In search of solutions to these problems, we will turn to the work of Abu Nasr Farabi "Madinatul-Fazila", which is considered one of the masterpieces of our national philosophical

² Constitution of the Republic of Uzbekistan. – T.: Uzbekistan", 2019. – P.9.

³ Check: "People's Word" dated April 21, 2017.

⁴ Mirziyoev Sh.M. New strategy of Uzbekistan. T.: Publishing house "Uzbekistan". 2021, page 82

heritage. In this work, Farabi explains that “the opposite of the city of virtues is the city of the ignorant, benomous, deceivers, misguided, misguided people.”⁵

In the play, the inhabitants of the city of the ignorant live without striving for happiness, not knowing what it is, because ignorance never leads to happiness. Transitory, superficial things that seem to be happiness, a state in the eyes of ignorant people: the world of goods, physical pleasures, lust, prestige, action, fame-this is real well-being. Each of them appears in the eyes of ignorant people as a goal in life, happiness. The achievement of true happiness is inevitable when (material and spiritual) blessings are already combined.⁶ Correct thinking about them improves such aspects as the desire of a harmonious generation for a healthy lifestyle, the formation of a sense of respect for national and universal values, and the satisfaction of spiritual needs.

In the second half of the 20th century, especially at the beginning of the 21st century, national thinking: both in scale, and in directions, and in content, and in its influence on the development of public life of society, and by necessity, and by opportunities, shows significant qualitative changes. During this period, the issue of the correct formation of the thinking of young people, instilling spiritual and moral qualities into their consciousness is extremely important.

At a new stage of development, the role of national philosophy in the education of young people is traced: the improvement of the spiritual and moral climate, bringing the ego to the ways of achieving career perfection through restraint, the formation of virtuous qualities, the upbringing of the ideas of Benedictine and charity in the psyche. "O child," Imam al-Ghazali addresses humanity, "be vigilant that inept science is nothing but madness. And business without knowledge does not bring benefits." So, according to the scientist, science is attentive to action, without it-madness, ignorance, deviation from the path of life. Al-Ghazali continues, spiritually encouraging even younger ones: "O child, respect your soul, give a break to your ego and destroy the power of your body, kill it! The spirit is a great phenomenon that wants only good deeds, Bill, do good deeds, if you follow the path prescribed by your ego, you will inevitably perish."⁷

A wonderful lifestyle, intelligence, perception, so to speak, the physical and intellectual potential of the younger generation are an inevitable process, determined as a result of a certain social life and the historical heritage of the nation. However, the development of thinking does not occur in the same way with the physical growth of a person. The development of thinking as a social phenomenon requires a large and diverse impact, methods and means. It forms and develops the views of young people on life through the development of thinking, the exchange of ideas, understanding, communication, types of social activities. Knowledge, thinking are a social essence and a mental product of the maturation of personality, in connection with which we can cite the opinion of thinker Alisher Navoi:

Har ishniki qilmish odamizod,

Tafakkur birla bilmish odamizod.

⁵ Pharaoh. City of virtuous people. M., T.: Publishing House of the People's Heritage. A. Kadiri, 1993. P.162.

⁶ See: This work, p. 162, Imam Ghazali. Message. T.: Publishing house "Yozuvchi", 1994, S.7-8.

⁷ Imam Ghazali. Message. , T.: Publishing house "Yozuvchi", 1994, S.7-8.

Which means:

Every act of a person is an episode,

Contemplation unites knowledge change.⁸

Since these thoughts have a deep meaning and meaning, we are faced with the task of forming the personality of a free citizen, that is, educating comprehensively developed people who know their rights well, rely on their abilities, have their own opinion about events, and are able at the same time to coordinate their personal interests with the interests of the country and the people.

We believe that this work must necessarily be carried out taking into account the criteria of space and time at the level of the family, kindergarten, education system. To this end, in the following years, as a result of the reforms and updates carried out in the country, cultural and educational institutions dealing with the education of children, adolescents and youth were given priority to glorifying humanism, educating young people in the spirit of morality. Currently, the upbringing of the younger generation, its upbringing in the spirit of the most developed traditions of past ancestors is becoming relevant, and direct cultural, educational, educational, scientific and other institutions, so to speak, are becoming the daily way of life of every citizen-patriot, family.⁹

At a difficult time, when the processes of integration, internationalization, and globalization are intensifying in the world today, the development of rigid life orientations and life strategies is a necessary condition for the social adaptation of young people. The sooner our youth assimilates all the social achievements accumulated by the last generation and learns to put them into practice in their work, scientific, and political activities, the faster they will socialize, that is, adapt to society. Therefore, education and training are the leading and determining basis of socialization. Education is based on education, that is, the process of introducing knowledge and cultural values accumulated by the previous generation into the consciousness of young people.¹⁰

Once again emphasizing the invaluable role of the national philosophical heritage of our great ancestors in shaping the moral image of man, we see that their purple wisdom, noble qualities, generosity, didactic stories, wise advice and instructive narratives about them are an inexhaustible source of education. In this old land, where our great ancestors lived, Hurrian thought has been valued since ancient times, it is clearly seen how science and culture, literature and art flourished. The huge spiritual heritage left by them, the traditions associated with the rise of national philosophy, are passed down from generation to generation in the process of historical development, are polished and serve as the basis for the formation of new philosophical thinking. This certainly shows that the historical foundations of Uzbek philosophy are solid. It is our spiritual heritage, which is the basis of our solid foundation, that forms a number of positive factors in the upbringing of a harmonious generation:

- an unsurpassed treasure in self-awareness;
- historical memory leads to a deep understanding of the essence of a particular life, regime and system;

⁸ Alisher Navoi. The perfect collection of works. T., Science Publishing House, 1988, p.122.

⁹ Inoyatov M. Family, creativity, education and spirituality. T.: Vostok, 2000. S. 23.

¹⁰ Kayumov O'K. Kholbekov A. Zh. in the conditions of the formation of civil society - Center for the Study of Public Opinion "Public Opinion", T. : 2011, p. 4.

- the personality of a person is being formed;
- the study of the history and Heritage of the ancestors of the people with high spirituality strengthens the national mentality of the individual;
- calls for national pride, pride in the spirituality of their people, a sense of duty to the spirit of their ancestors, responsibility to future generations;
- changes, reforms and renewal that occur in the consciousness and thinking of each person ultimately lead to renewal, changes, strengthening of humanistic and democratic principles of society.

In this sense, understanding the essence of the process of ensuring the harmony of the social philosophical thought of a people with a universal civilization requires an understanding of the established traditions of national statehood and the content of its inherent national philosophy. It is important to take into account that the most important issue in this regard is nationality in philosophy, which develops through the creative enrichment of universal humanity, the manifestation of its sides inherent in a particular people.

When we are deeply aware of the place of national philosophy in the upbringing of the younger generation, its principle of continuity is deeply manifested, its role in the formation of national identity. Continuity is the expression of connections between people as a result of conscious behavior, activity, and aspirations to change society. Continuity is necessary to preserve all the positive experiences in these relationships and, thus, to ensure social progress.

Currently, cultural heritage should be approached with extreme caution and attention. The preservation of cultural heritage and its use in the development of national spirituality is the most effective way. Because the cultural heritage embodies the history, life experience, achievements of our people for thousands of years. Cultural heritage is also a bridge that ensures continuity between generations. Thanks to the cultural heritage, generations have a good assimilation of forms of interaction with the ancestors of the ancient past.¹¹ The cultural and spiritual heritage, which is considered so sacred, acquires mental significance for the development of the thinking of generations, and also passes into a series of subsequent centuries and has a positive impact on the socio-economic, spiritual and cultural rise of society.

The socio-philosophical history of our people contains the possibility of realizing and assimilating the role and significance of national philosophy in social, spiritual and educational life, education and upbringing of our children on the basis of this value, preservation of this priceless wealth. This, in turn, serves to ensure the immortality of Uzbek philosophy. To do this, it is necessary to explain to our children the essence of the renewal processes taking place in Uzbekistan, instill a sense of love for our national philosophical heritage, traditions, traditions, and form the need for deep socio-philosophical skills and skills equated with high spirituality, spiritual enlightenment. Our spiritual directions should be ten steps ahead of the economic ones. It is then that our grandiose plans, the programs that we are currently doing, will be implemented.¹²

¹¹ Erkaev A. Spiritual science. Book 1 [Text]. Phenomenology of the ontology of spirituality / T. : "Spirituality", 2018, B. 38.

¹² From the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev on December

This idea, based on a strict methodological principle, is the leading basis for the upbringing of a harmonious generation, determining its role and place in society. To do this, it is necessary to improve the knowledge, skills and abilities of the younger generation, without deviating from the norms of morality, and to form a harmony of competencies based on them. "We are," the head of state Sh.M.Mirziyoyev emphasizes...- we provide ample opportunities for the education of our children who perfectly possess modern knowledge and secrets of folk art. ... At the same time, a true artisan – be it a potter, a candacar or a weaver, an embroiderer or a jeweler-must know many sciences, first of all, such sciences as chemistry, biology, medicine, physics, geometry, astronomy, history, philosophy, and be able to apply them in practice".¹³ It is implied that socially integrative education with deep content is extremely important. In this sense, the highest goal is to enrich the thinking of the future generation with knowledge and thus revive our national philosophical heritage, bring it to the people, make it the basis of our spiritual policy. To honor the memory of our ancestors who worked for the benefit of our Motherland, their homeland, their Homeland, gave their lives for the benefit of our nation, left behind well-maintained cities, oases, unique monuments, to appreciate their work, to please with a pure spirit, to continue good deeds-this is the biggest task facing today's generation.

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¹³ Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the opening ceremony of the first International Festival of Crafts 09/14/2019.