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THE ROLE OF THE NATIONAL IDEA AND THE FAMILY IN THE EDUCATION OF THE YOUTH OF UZBEKISTAN

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ABSTRACT

Today we are building a new state, a new society, and there is no doubt that in this system socio-political relations, human consciousness and thinking acquire a unique and, at the same time, completely new meaning. First of all, the relationship between the individual and the state, individual and society must find a completely new content and form, must be based on new qualities, new principles. In other words, it must be a relationship that meets the essence of new values and democratic principles, our way of life and thinking, the requirements of a just society that we strive to build.

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Each nation has its own and corresponding national idea. This situation is one of the laws of society. Whatever the region of the globe, along with the formation of different nations, their national idea is formed. According to the Jadids, the national idea should come from the essence of true needs, centuries-old traditions, originality and, of course, from opportunities. The content of the national idea of each nation determines the political, legal, economic and natural conditions, events and phenomena that it has endured over the years. In Uzbekistan, the family is considered the main component of society. “When we talk about the family, we must first recognize that it is an institution that ensures the duration of generations, as well as the preservation of sacred traditions and customs, at the same time it is the primary center of education, which has a direct impact on how the next generation will grow up.”

The education of an active attitude to the ideas available in society, an active life position is another important goal of ideology. Ideological education forms the basis of moral, political and legal education. Any moral, political, legal education is aimed at protecting, promoting and developing a certain idea. So, at the root of artistic films aimed at the moral decay of young people through the propaganda of cruelty, shamelessness, inhumanity, lies an ideological goal oriented towards the destruction of stability in society. "... The majority of young viewers, who have not yet formed consciousness, learn from the example of these films only cruelty, ruthlessness, vileness, aggressiveness. As a result, they become insensitive and do not notice how heartlessness, cruelty, immorality settle in their souls. There are also such guys and girls who blindly copy the heroes of such films, their way of life. They do not understand what terrible consequences their actions, committed under the influence of such false values, can lead to". At present, the national idea and the family have their place and role in the formation of a new worldview, because it put forward ideas that embody such national and universal values as peace in the country, patriotism, a mature personality, religious tolerance, interethnic harmony, social community, welfare of the people. This means that there is a great opportunity to instill in young people such feelings as a sense of goodness, patriotism, striving for maturity, love for the motherland, and appreciating the world.

A person, being a member of society, is always, as a representative of various groups and collectives, under its influence, because, in the behavior, actions of each individual, the positive or negative influence of the nation, people, professional group, collective and family to which he belongs is reflected. Its worldview, way of life, thinking reflects the political, economic and ideological processes of historical conditions, era, political system and society. They are of two types:

- the impact of the socio-spiritual, political and economic environment in a broad sense;
- the impact of the family, institutions of upbringing and education, labor collective, mahalla and friends in the narrow sense.

At first glance it seems that human behavior is determined by influences of the second degree. Because, as the saying goes: "a bird does what it saw in its nest", especially, Uzbeks pay great attention to a person's family, his family and tribe, mahalla, educational institution, and such an attitude justifies itself in life. But the significance of the influences of macro degrees cannot be ignored either. Thus, the Soviet system created the foundations for educating members of society as submissive, dependent, insincere, in a sense, unscrupulous, which was caused by the unhealthy climate of that time, economic policy, communist ideology, which did not value the honor and dignity of a person. In general, as is known from history, if we take any state and country, then the psychology of people where the aggressive policy was carried out differed sharply from the psychology of citizens of independent countries. The psychology of independence is different in that here every citizen, with his free labor, takes care of his own and other people's interests, because each individual and each team achieves life's fruits only thanks to selfless work or tireless search. Every free citizen is well aware that the radical transformations being carried out in independent Uzbekistan are also being carried out precisely in the name of the interests of this country, the interests of people born and living on this land. When the feelings, thoughts and views formed in the consciousness and soul of each individual person turn into the thoughts and pride of society, such a powerful force is born of the people, as a result of which the provision of a free life, peace in the country and the tranquility of each family becomes the conviction of the whole people. Therefore, the system of ideas, ideas and knowledge, which have turned into

goals and desires, the thinking and attitude of the majority, is called the belief of the people. The conviction of the people and its spirit have such a powerful force of influence that it creates the basis for the creative activity of every sane person, calls him to honesty. The Uzbek people is one of these nations, having achieved the highest blessing and having their own national conviction. We can see this in the example of great people, thinkers. Because the national spirit and its conviction is expressed by the example of the leading representatives of the nation, thinkers.

The Renaissance in Central Asia resulted in the greatest achievements in the political, economic and spiritual life of society. During this period, political and legal sciences, new literature and art, medicine, philosophy, and a new aesthetic consciousness were created.¹

As of now, the state policy of women, including women, in Uzbekistan, to protect the legitimate and social interests of women, to ensure full participation of women in the political life of the country, to ensure gender equality and reproductive health, is highly appreciated by the world community, namely, the International Labour Organization, UNICEF, the World Health Organization.²

The article examines the most important issues of the formation of the rule of law and civil society in modern Uzbekistan. Uzbekistan has a rich experience of political life, features of political consciousness and develops in unique and difficult conditions. Thus, it turned out that it is wrong to copy a simple copy of the political experience of the Western world.³

The paper investigates the essence of spiritual potential as well as its role in modern society.⁴

Thus, it becomes possible to make fuller use of the healthy ideas of the broad social environment, the values of the national spirit. The efficacy of noble thought. As they say, "a good word is sharper than a sword." Indeed, appropriately spoken words, bright and sincere speech, healthy thought always have a positive effect on human behavior. A person with such qualities is usually called a "reasonable person." Such people in a healthy communication environment show their positive properties, behave freely and confidently. Having your own thought, a healthy idea in the process of communication is one side of the issue. An important quality of a person is his ability to express these thoughts. The strength of Dale Carnegie, recognized as a great specialist in the field of human relations, manifested itself primarily in his ability to speak and listen to others. He knew how to address thousands of people at the same time, who listened to him with great attention. So, it is more important not to talk about, but how to talk. Rhetoric, being the science of skill and the art of communication, involves the oratory of a person and his ability to lead people behind his thoughts. In the process of ideological education and influence, eloquence, richness of speech and bringing one's word to the audience are of great importance.

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