

YOUTH EDUCATION AND FAMILY IN THE IMPLEMENTATION OF THE NEW DEVELOPMENT STRATEGY OF UZBEKISTAN

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ABSTRACT

The reforms carried out during the years of independence in Uzbekistan have opened a wide path to the development of the spiritual culture of our people, and this is especially enjoyed by young people. After all, the spiritual and moral upbringing of the younger generation, in particular, the individual, who is the future of our society, requires scientific research in this direction. Educating the younger generation in the spirit of respect and devotion to highly civilized and universal values is an important requirement of national development, the main task of reforms carried out in the field of Education.

Keywords: education, nation, youth education, Strategy, policy, family, development, national identity.

INTRODUCTION

The national index of assessment of youth policy has been introduced, the development of fundamental changes in our country, the further development of State Youth Policy, the development of uniform indicators for assessing the effectiveness of working with young people. After All, according to President of Uzbekistan Sh.Mirziyoev, on the basis of the programmatic idea "from the national revival – towards the national rise", the upbringing of young people in the spirit of loyalty to the motherland, the formation of initiative, dedication, moral qualities in them is an extremely honorable task [1].

It is necessary to study and analyze the historical roots of our national-spiritual and religious-spiritual heritage and show the degree of their influence on the worldview of the individual in order to mature the feelings of respect and faith in the members of our society in relation to the national and religious values formed on the historical path that our people. National values are formed in an ethnic space that ensures the natural, historical and social unity of people. It is said that it manifests itself in a colorful way, in various forms, affects the consciousness of people, their way of life in its own way. National values can also be learned from the presence of people in their relationships, social activities and from the spiritual basis for this attitude, activity, purpose, needs and aspirations.

RESEARCH AND DISCUSSION

The value system, which is an expression of the national values of the Uzbek people and their affiliation, has been formed under the influence of the historical ranges of our nation, the zailles of time, various social and political processes. Our national values were formed in connection with the features of the origin and territorial space of the nation. The social development of fraternal peoples continued to be inextricably linked with the prosperity of their national-territorial values. Thus, because of the improvement of the unique colorful values of our nation, it began to form universal values and develop its facets.

By the nature of national values, it does not stop in a narrow circle, but becomes prosperous, renewed in the process of marriage and enriched with the achievements of the values of other peoples. It is clear that each nation, or people will have their own identity in their customs. It is not advisable to measure specific values in another place, with the scales of those who live in a different way, or to have others as judges in this matter. The sense of generality is not based solely on striving to cherish the value of one's own people, make a look and spread among others, but begins by accepting and respecting each people, nation as they are, in any case.

In Uzbekistan, in recent years, special attention has been paid to restoring and developing our national-religious values, ensuring freedom of worship, and the atmosphere of harmony, harmony and harmony between different nations and elates has steadily increased.

In particular, our good deeds, which we began to bring our people's great contribution to Islamic culture and civilization to the public of our country and the world, to make tabarruk steps prosperous and shrines, to deeply study and promote the scientific and spiritual heritage of our great ancestors, are fully supported by our country and the international community, therefore, the importance and role of Islam in the development of our national values is very great, it enriched our national values. The improvement of the spiritual values of our people was significantly influenced by the humane ideas brought by Islam. After the arrival of Islam, the system of religious values was renewed in the life of the peoples of Central Asia, many thinkers, scholars grew up on our land. This religion also contributed to the creation of many architectural monuments, cities, according to its creative cuisine.

The ideas and guidelines of the Islamic religion, which have become our national value, are inextricably linked with the natural-historical development, social life, way of Living, Past, Future, Culture, spirituality, customs, traditions, language of our nation, the territory in which it came into being, etc. It manifested itself in diverse forms with our national values, in close contact with each other, organizing a unique system of national values. In this system, the values that provide natural-historical unity – unified faithfulness, kinship, cultural-spiritual closeness, past and spiritual heritage, the sense of the motherland, etc. - are considered stable [3].

In Uzbekistan, civil society exists in accordance with the peculiarities of our country, as a result of the amenities caused by democracy and the rise of tabora, national, moral, religious values are restored in our country, the spiritual grounds of our independence are teranized, and the cultural and spiritual level, legal knowledge and culture of our people are growing. All this is a legitimate consequence of our economic and political independence and an important factor in the further growth, development and strengthening, a necessary condition for our spiritual maturation. “Our main goal is the consent of our people. This is the highest and most equitable assessment given to the activities of my, all the subordinate leaders and officials, deputies and senators, entire government agencies, as President. If our people agree with us, the creator will also agree” says Sh.Mirziyoev. This is also the true essence of our ideology and comprehensive program towards the national rise from national recovery.

Taking into account the fact that the "first brick" of the formation of the spiritual culture of the individual is laid in the family, the determination of objective and subjective factors in this process, the mechanism of compliance of the level of use of national and Islamic values in New and young families with requirements in the conditions of independence is subject to scientific

The heritage of our great thinker ancestors is of great importance in the soul and mind of young people in the formation of a healthy lifestyle, a sense of respect for national and universal values, and in the upbringing of them competently in all respects. After all, a special place is given to issues related to the upbringing of a healthy generation in the works of our allies, who devoted their life and potential to realizing the true meaning of life. The ideologically unified basis of the Eastern thinkers Abu Nasr Farabi, Abu Rayhon Beruniy, Abu Ali Ibn Sina, Yusuf Khos Hajib, Mahmud Qoshgariy, Kaykovus was that they elevated the role of Family, Family upbringing in personality education and maturity, especially given special attention to the role of the family in the mental and moral maturity of the individual, the guiding and nurturing tasks of parents and loved ones. The "Avesto", an ancient book of Zoroastrianism, describes the idea that the family is a sacred sanctuary, that the husband and wife are equally responsible in the stability of the family, and that the child is raised. In the system of family relations and views on this area, one of the Eastern thinkers Abu Ali Ibn Sina tried to reveal the scientific essence of all phenomena. Ibn Sinoni's pedagogical and psychological views were built on a social basis, in favor of the application of the universal principle in the upbringing of a child, and the educator assured parents that it was better to educate a child through a personal lesson than body punishment. A number of works, such as "wisdom", "Risolayi ishq", "Tib laws", "household", which belong to the pen of The Thinker, are considered major scientific studies that have a special place in the world of ethics, psychology and medicine of the peoples of Central Asia. The upbringing of the child in the family believes that it is their primary task, strictly speaking, to look at the importance that the parents have in society. Of course, the upbringing of a child is extremely complex and responsible. This requires each parent to work on themselves regularly, from all information about the upbringing of children to be in a bokhabar. Child education is a complex process that covers not only experience, a simple set of instructions and knowledge, but also knowledge related to such areas as religious and moral knowledge, medicine, ethics, psychology, pedagogy. Our ancestors have long attached great importance to the fact that boys are beautiful, well-mannered girls. Consequently, in Islam, morality is also placed among the faiths [5].

The family is the stronghold that forms the basis of the community. He personifies the perception of human orientations and Nomos in the Society of Man, the perception of these feelings until honor and pride. After that, the stronger the family, the stronger the society and the foundation of the Fatherland and independence. And the strength of the family is closely related not only to socio-economic, but also to spiritual and moral factors. Consequently, it is very interesting to look at and evaluate the historical foundations of the spirituality of Uzbek families from the point of view of the ideology of independence, the soundness of the spiritual environment of the family and society, the family, the importance of family traditions in solving the problems of raising children in it [6].

Looking at the history of our people, all human qualities, such as the most valuable traditions: honesty, honesty, honor, sharmu hayo, kindness, hard work, are formed, above all, in the family. The richer, sweeter and deeper the family spirituality is — the richer the society will be, the more the spiritual world of society will be found in the family spirituality. Strictly speaking, the uniqueness of this or that people as a nation is also actually polished in this

spirituality. Consequently, family spirituality is a mirror that represents all the signs of nationalism; so is the nationality basis of marriage.

The national spirit of the family — determines the national spirit of the people. In this sense, the family is a sacred social institution that shapes national psychology in every member [7]. For several millennia, this institute has been nurturing the national-spiritual image of the world's peoples in a kind of non-self-image. The wealth of the human world is actually in the same national-spiritual uniqueness. Due to such uniqueness, Independence began to put the dignity of the Uzbek family in its place and raise its attention under the World Order. Because the happiness of the family, "the guarantee of the peace and tranquility of our country." Consequently, the perfect study of the basics of spirituality in the Uzbek family in every way also plays an incomparable role in the realization of national identity and the upbringing of national feelings of pride in our people [8].

It is well known to all of us that education begins, first of all, with a family. The boy knows his home in the family, and his homeland in kindergarten and school. Therefore, we should be extremely serious about family education. As the long-standing and noble idea of "Family-Holy" devalues and our millenarian national values come to an end, it is impossible to reduce such painful circumstances. To do this, the neighborhood must take the field as a large social force. Because activists, elders who have seen a lot, our experienced luminaries, if they wish, together with the public, are able to solve any problem, to correct the young people who have made mistakes" says President Shavkat Mirziyoev [9].

Conclusion. The process of national-spiritual development of society occurs, firstly, in the assimilation of spiritual and moral values, heritage created by our people, our nation; secondly, in the manifestation of human qualities of the individual, in the strengthening of humanism in society. Thus, the process of spiritual progress itself is manifested in spiritual and moral qualities, in a humane way. This leads him, that is, the process of national-spiritual progress, to harmonize with universal values. The history and culture of the Uzbek people is a structural and integral part of universal civilization. Therefore, the spiritual progress of society provides continuity, harmony, integration in national and universal progress through morality, the manifestation of humanitarian qualities and their decision-making in society. Most importantly, it allows you to manifest and develop the most noble, the most noble moral-spiritual qualities in a person.

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