

THE IMPORTANCE OF THE CONCEPTS OF VALUES AND BELIEF IN THE EDUCATION OF YOUNG PEOPLE OF NEW UZBEKISTAN

Umurzakov Akhmadjon Makhamadovich
Doctoral student of Fergana State University

Abstract: In this article, the reforms implemented in the field of education of our country, the role of legal democratic and civil society in the education of high moral youth, the analysis of education in a number of decisions and decrees of the President of the Republic of Uzbekistan, the actual implementation of the state policy on youth, the study of cultural-spiritual heritage and its effective use, the development of axiological attitude of young people to democratic processes, and the philosophical factors that should be taken into account when educating them in the national spirit are given.

Key words: intellectual potential, democratic processes, axiological attitude, civil society, social development, cultural and spiritual heritage, development strategy, small business and private entrepreneurship, national and universal values.

The reforms implemented in our country today have changed the intellectual potential of our people in all areas with a new outlook and led to the development of the axiological attitude of young people to democratic processes. In this process, the spiritual memory of our people was revived, the social activity of young people kept pace with the times, and philosophical factors began to appear in various aspects of spiritual life. The head of our state, Sh.M. Mirziyoyev, expressing his confidence in our youth, said, "Only you, our dear youth, who have mastered modern knowledge and professional skills, think independently, and always live with a sense of belonging to the fate of the country, will boldly go out into the field and become the leaders of life today. you are able to solve the tasks that he sets before us" [5; 537-b], - says. In such conditions, it is of great importance to support young people's initiative and enthusiasm for social activity, patience and tenacity, courage and creativity, and to develop new national components. Moral imaginations, which have been settled and formed for many years in our country, restoration of spiritual skills in the minds of young people and their development based on the requirements of the new era have become a big social problem. In this way, a number of decisions and decrees of the President of the Republic of

Uzbekistan became important. In our country, the Law of the Republic of Uzbekistan "On State Policy Regarding Youth" (as amended) (September 14, 2016), March 14, 2017 "Measures to further improve the activities of secondary special vocational education institutions" on activities" dated July 18, 2017 "On comprehensive measures to improve the activities of the Youth Union of Uzbekistan" dated July 28, 2017 "Increasing the effectiveness of spiritual and educational work and "On raising the development of the industry to a new level" dated September 13, 2017 "Comprehensive measures to develop the system of publication and distribution of book products, increase and promote the culture of book reading and reading" and the decisions of July 5, 2017 on "Increasing the effectiveness of the state policy on youth and supporting the activities of the Youth Union of Uzbekistan", on January 25, 2018 "General secondary, secondary Decrees of the Cabinet of Ministers of the Republic of Uzbekistan dated June 27, 2018 "On measures to radically improve the system of special and vocational education", "On the State program "Youth are our future" The adoption of the decision "On approving the concept of educating young people in the military-patriotic spirit" on February 23 served to turn our youth into a socially active layer.

Philosophical factors aimed at the development of young people and their axiological attitude to democratic processes were reflected on the basis of these legal and regulatory documents. For this, the "Development Strategy of New Uzbekistan" was developed, and the issue of youth was also put on the agenda. The experience of social life proves that this conceptual idea of our President is correct and has great theoretical and methodological significance.

Civil society directly indicates that people, young people are developing a new social attitude to life, their profession and occupations, and new changes are taking place in their social activity. If young people do not have social activity in their labor activity, type and direction of training, if there is no attitude to life based on the laws of thinking, hope, efficiency and grateful labor process will not occur in their actions.

All the events and measures aimed at reforming the social spheres of the country are aimed at beautifying the life and future of our people and youth, moral upliftment, bringing to adulthood individuals with high moral thinking, worldview and consciousness. In this way, the Strategy of Actions became important for independent Uzbekistan to gain its place in the world community. That is why the axiological attitude of young people to democratic processes has started to be formed on the basis of high human

feelings, familiarization with world experience. Therefore, the development of society and the axiological attitude of young people to democratic processes, saving their worldview, spirituality, moral thinking from the influence of destructive ideas was put on the agenda as an important social task.

The strategy of actions for the renewal and development of Uzbekistan became the theoretical basis for all economic, social, ideological processes, reforms and led to the increase of social activity of young people, renewal and development.

This concept is not only the socio-historical experience of the nation and the country, but also the methodological foundations shown by Sh.M. Mirziyoyev in the social practice of youth-oriented activism became an example of a new and original concept. In this case, the concept aimed at developing axiological attitude of young people to democratic processes and put forward became very important in revealing the social essence of moral thinking. This concept, on the one hand, opened wide opportunities for young people to take their place in the world community as a socially active group, and on the other hand, for young people to become owners of their desired profession.

In the process of social development, the spiritual world, moral teachings, legal culture, philosophical heritage, political mentality and social activity integrated into rich traditions of each nation have a special place. These, in turn, encourage young people to have their own "I" in society, to preserve the historicity and authenticity of the social environment.

It is the goal of the legal democratic and civil society to educate young people who are fully developed and have a high moral culture in our country. That's why "our youth are rightly able to take responsibility for the future of our country and are becoming the decisive force of today and tomorrow, it gives us all pride and honor."

In this regard, Uzbekistan, which is in line with the world and is making rapid strides towards the realization of its goals, based on its history and philosophical heritage of the past, in the process of increasing the social activity of young people, equips them with modern science and technology. Enriched with his achievements, he strives to develop a perfect person who realizes his national identity in reforms in all areas. The positive changes taking place in all spheres, in turn, lead to the development of axiological attitude of young people to democratic processes, the formation of elegant

feelings towards reality, beautiful human qualities, national and ideological views in a modern spirit.

Today, the spiritual-educational and moral-spiritual appearance of young people has changed. A harmony of secular and religious values was formed in them. This process has a positive effect on the development of social activity:

- the fact that all opportunities for the development of a person as a person are available in our society from the moment he was born;
- that all conditions for young people and their social activity and efforts are defined within the law;
- the formation of a new environment in relation to work and the creation of an opportunity for everyone to assess the value of his work;
- the formation of a new worldview of young people as a result of the restoration of values.

In the development of the axiological attitude of young people to democratic processes, it is necessary to first of all understand the essence of work, to find solutions to problems in the social sphere of our society, to have a deep perception of life in our social thinking, to be able to think independently, and to strengthen the ability to objectively assess the happenings.

Also, it is permissible to pay attention to the following philosophical factors in the development of the axiological attitude of young people to democratic processes and education in the national spirit:

1. Ensuring integration of the ideas of civil society with social activity, directing the worldview of young people to social life, connecting them with the feeling of confidence in the future with national pride, national pride, love for the Motherland, loyalty to the country, and respect for the country. lash;
2. Forming the skills of young people to make effective use of all the opportunities created by the state, and to decide on their social activity based on a sense of goodness and sophistication;
3. To form a worldview aimed at respecting all people on earth regardless of their nationality, race, religion, language, gender, social origin, position, and carrying out joint social activities in young people;
4. Every parent should enrich the pure feelings in the heart of the newly born baby with ideals of social thinking and culture, and instill in him the feeling of building a prosperous life and a beautiful life in the national spirit, starting from the pure air of nature.

All these factors show the harmony, harmony and unity of the socio-political work carried out in our social life with work.

At the present time, when the study of cultural and spiritual heritage and its effective use is gaining political, ideological, ideological importance, paying special attention to increasing social activity among young people, researching the philosophical, socio-spiritual views of Eastern thinkers, scientists and writers, studying their contributions to the development of historical and philosophical sciences is one of the urgent tasks facing the social development of the present time.

One of the issues of developing the axiological attitude of young people to democratic processes is that socio-economic relations are not studied in the same place. As a matter of fact, such activity goes back to a long history in harmony with our national values. The Uzbek people are the people with the richest and most ancient economic and spiritual heritage in Central Asia, because their ancestors, for three thousand years, turned the most fertile, fertile and fertile part of the region into one of the great centers of human material and spiritual culture. as dozens of centers of culture and enlightenment, thousands of philosophical, aesthetic, literary, secular and scientific works. In particular, the holy book of Zoroastrianism "Avesta", the book of hadiths by Imam Ismail Bukhari "Jame' as-sahih", "Avliya ul-Anbiyya" by Alisher Navoi, the holy book of Islam "The Holy Qur'an", "Zafarnama" by Sharafuddin Ali Yazdi, Ibrat The issues of social activism in "History of Fergana" and other rare books should be deeply rooted in the hearts of our youth.

In general, in the development of the axiological attitude of young people to democratic processes, new technical, technological and scientific achievements, especially the issues of attitude to modern work, their creative abilities are a socially significant process.

Institutional and functional changes in the economic life of the society lead people to be more creative, to create innovations, and cause the formation of innovative aesthetic forms of economic activity, theoretical types of activity. The activities of young people are intensifying, and their economic activity is being manifested as innovations in the field of production, service, and tourism. Since ancient times, people's desire to create cultural-aesthetic values has arisen from business management, economic production or social relations, real life needs. These needs determined the nature and essence of human economic activity, and that's why the peoples

living in the West created an innovative economy and economic-aesthetic riches that are sharply different from those of the peoples living in the East. However, it should not be forgotten that artistic-aesthetic, spiritual, and spiritual needs of a person lie on the basis of economic-aesthetic values.

Effective implementation of innovative technologies and developments that serve to improve the well-being of our people, improvement of legislation regulating relations between their authors and customers, improvement of the regulatory legal framework, establishment of a single competent body for innovation and innovative infrastructures, state budget, enterprise and development at the expense of organizations' financial investments, sponsorship and donations is one of the main directions of action strategy. "Our most important task is to create an environment of innovation in the worldview of our people. If there is no innovation, there will be no competition or development in any field. If we do not widely promote the changes in this field to our people, if we do not develop skills in people, we will not be able to keep pace with the intensity of today's era and the unprecedented achievements of science and technology. Therefore, the development of this activity at the level of modern requirements should be the main task of the new ministry, as well as of this center," said Shavkat Mirziyoyev.

As mentioned, in the conditions of the increasing globalization of the world economy, the issues of improving the mechanisms of state support for national innovative scientific and technical activities in Uzbekistan, the wide introduction of innovative technologies in agriculture, and the formation of innovative strategies in various sectors of the economy are issues of science and law. should be in the center of attention of creators.

In general, the creation of an innovative environment indicates that the economy is fundamentally changing and moving into a new form. Bringing innovation to a field, bringing new types of products to the market and, of course, following an innovative path in the production process is the demand of this time. The main types of innovation: technological-product, development of technology or improvement of the existing one and new improved technological processes; social (process) - renewal of the human life process (education, management system, charity, service provision); organizational; marketing. In particular, the application of innovations in production and small business means the creation of new production technologies and methods, the application of the results of the latest scientific

research, and the use of methods that meet the requirements of the time and allow to see more benefits.

Innovation is the aestheticization of economic existence, technological existence, productive forces and relations. The manifestation of the economic activity of young people in the society in the era of innovation includes a whole aesthetic complex, from labor to the trademark. The creativity, internal impulse, regulatory and legal protection and financial support of young people lead to high goals. The results of the activity of young people in the conditions of the innovation market at labor fairs and youth creative palaces are manifested in aesthetic activities such as aesthetics of technology, aesthetics of environment, aesthetics of work, aesthetics of production.

It is no coincidence that in the context of the development of civil society, great importance is attached to the development of the axiological attitude of young people to democratic processes, to raising their spirituality, socio-economic activation, and developing their aesthetic consciousness, worldview and culture. Why, "man has become the master of his own destiny, responsible and accountable for social well-being, freedom and creative work, and at the same time, he has the guarantee of free political, economic, and spiritual activity." As a result of this, firstly, the attitude of young people towards work and work objects has changed radically;

secondly, in the recent past, the spirit of private ownership and the status of ownership, which is completely alienated from the natural essence of man, was established and activity arose;

thirdly, in the process of this economic activation, the private and, at the same time, social nature of labor, which forms the material basis of free entrepreneurship and initiative, became more vivid;

fourthly, small business and private entrepreneurship has become a leading social status in the life of our society. Now, thanks to the economic activity of young people, the combination of work and private ownership and aesthetic factors did not affect social relations, but became the main tool for the economic education of young people, especially in their aesthetic maturity;

fifthly, in the conditions of current globalization, protecting the environment, preserving its aesthetic and educational, syncretic potential with man has become one of the most important tasks. Our new society, which is being built on the basis of national and universal values, requires a humanistic

approach to the environment in aesthetic education, awareness of its laws and rational use of its material resources.

An important condition for the development and modernization of our country is the implementation of an improved system of pedagogical staff training based on the development of modern economy, science, culture, technique, and technology. One of the main tasks of higher education today is to teach students and young people to be able to operate independently in the conditions of the increasingly complex information-educational environment and to use the flow of information wisely. For this, it is necessary to provide them with the opportunity and conditions for continuous independent work. Higher education in order to increase the effectiveness of pedagogical higher education and to achieve the full acquisition of knowledge by students-young people in their specialties, to ensure that the person is in the center of attention and that young people receive independent, in-depth knowledge of their chosen specialties. Institutions need professors and teachers who are highly qualified and possess the necessary knowledge in their field, who know modern pedagogical technologies and interactive methods, and who can use them effectively in the organization of educational and educational activities. For this purpose, it is necessary to arm the future teachers studying in the field of pedagogy and psychology with innovative pedagogical technologies and interactive methods and enrich their knowledge.

References:

1. Mirziyoyev Sh.M. We will resolutely continue our path of national development and raise it to a new level. -T.: "Uzbekistan", volume 1, 2018, page 537.

2. Mirziyoyev Sh.M. Together we will build a free and prosperous, democratic country of Uzbekistan. - Tashkent. "Uzbekistan", 2018, p. 13.

3. Azimov U. Factors of development of axiological attitude to democratic reforms among young people based on national values in the conditions of civil society //Obshchestvo i innovatsii. - 2021. - T. 2. – no. 8/S. - S. 296-302.

4. Mirziyoyev. Sh.M. Creating an environment of innovation in the worldview of our people is our most important task // <http://uza.uz/oz/politics/shavkat-mirziyeev-khal-imiz-dunye-arashida-innovatsiya-mu-it-02-12-2017>

5. Эргашев У. А. ФИЛОСОФСКИЕ И ПОЛИТОЛОГИЧЕСКИЕ АСПЕКТЫ ФАНАТИЗМА И ТЕРПИМОСТИ //Экономика и социум. – 2022. – №. 11-1 (102). – С. 1060-1063.
6. Sodikovna, O. M. (2023). Ethical Aspects of Ecological Relations. Central Asian Journal of Literature, Philosophy and Culture, 4(1), 131-134. <https://doi.org/10.17605/OSF.IO/EWDR3>
7. Abduraxmonov G. G‘OYAVIY BIRLASHUV TUSHUNCHASINING MAZMUN-MOHİYATI VA KONSEPTUAL ASOSLARI //Scientific journal of the Fergana State University. – 2023. – №. 4. – С. 17-17.
8. А.А.Мадаминов. Влияние СМИ на политическую культуру молодёжи. Вопросы науки и образования. 2018. 7 (19).
https://scholar.google.com/citations?view_op=view_citation&hl=ru&user=_3waDc4AAAAJ&citation_for_view=_3waDc4AAAAJ:HoB7MX3m0LUC
9. А.А.Мадаминов. [“Морально-нравственное формирование человека в трактатах учёных Фараби и Бируни”](#). Достижения науки и образования, 2018. №13. 48стр.
https://scholar.google.com/citations?view_op=view_citation&hl=ru&user=_3waDc4AAAAJ&citation_for_view=_3waDc4AAAAJ:UeHWp8X0CEIC
- 10.