

The Effect of Cultural Heritage on the Spiritual Growth of Youth and its Specific Aspects

Urozov Shahobiddin Ziyadullayevich

Samarkand Institute of Economics and Service (Samarkand, Uzbekistan)

orozov.1973@mail.ru

Abstract. *This article describes the goals and tasks of forming spiritual values among young people in New Uzbekistan. In this area, conclusions are given based on the decisions of the President of the Republic of Uzbekistan and the decisions of the Cabinet of Ministers. Also, in the article, issues of formation of such qualities as loyalty to the motherland, entrepreneurship, willpower, ideological immunity, kindness, responsibility, culture, innovative thinking, hard work in young people are highlighted.*

Key words: *New Uzbekistan, spirituality, ideology, enlightenment, education, training, science, loyalty to the motherland, entrepreneurship, willpower, ideological immunity, kindness, responsibility, tolerance, legal culture, innovative thinking, hard work, youth.*

INTRODUCTION

It is noteworthy that in the reality of Uzbekistan, where the foundations of the Third Renaissance are being formed, ensuring the spiritual maturity of young people has taken a place in the state policy as an event of strategic importance. Especially in today's globalization conditions, the presence of various threats to capture the hearts and minds of young people requires the development of a number of measures to raise their spirituality, focusing on the upbringing and education of young people. In the words of the President of the Republic of Uzbekistan, Sh. M. Mirziyoyev: "For us, spirituality is a set of exemplary qualities, mutual trust, respect and attention between people, noble aspirations to build the future of the nation and the state together. In other words, spirituality is the foundation that determines the content and quality of all political and social relations in society. The stronger this foundation is, the stronger the nation and the state will be" [1]. Therefore, in order to ensure the continuity and continuity of respect and attention among the members of the society, we should pay the main attention to the issues of moral education. It is especially important to ensure the moral integrity of young people, who are the main force that ensures our future development, in strengthening the future foundations of our nation and national statehood. It is natural for any society that thinks about its future perspective to focus on youth education. Therefore, the future of the people and the state is embodied directly in front of our eyes.

METHODS

In Uzbekistan, such issues as political and legal approaches to youth have been studied by scientists such as O. Abilov, G. Tulenova, Z. Kadirova, S. Mamashokirov, I. Saifnazarov, O. Musayev, A. Ochildiyev, E. Yusupov, J. Yakhshilikov. Increasing the social activity of young people, organizing their moral security and purposeful activities, the importance of learning foreign languages, political scientists S. Jorayev, N. Jorayev, S. Atamuratov, Sh. Pakhrutdinov, I. Ergashev, K. Kuronboyev, G. Masharipova, social stability and instability, the impact of globalization processes on the minds of

young people, pedagogic scientists A. Dolanov, M. Kuronov, M. Lafasov, Z. Madaliyeva revealed the role of pedagogic education and educational system reforms in shaping the outlook of young people.

RESULTS AND DISCUSSIONS

The view of globalization, which includes the causes of the clash of cultures and the battle of ideas, which have a negative effect on the spiritual maturity of young people, by Professor S. Otamuratov "Globalization has been brought about by the influence of science, technology, technology, and modern communications thanks to the intelligence, talent, and tireless work of mankind. at the same time as the coming process, it is also the blessing of these factors"[2] is defined as In the works of Muhammadjon Kuronov, national education is used to set the views of today's youth on the right path in the violent and dangerous period when spiritual and ideological attacks are on the rise. directions, experiences and scientific-theoretical, historical, scientific-publicist opinions about the prospective direction are written. M. Kuronov [3] Philosophical analyzes presented by Ideological threats, clash of cultures, mainly refer to the processes related to the individual's thinking. Also, the philosopher-scientist took into account the fact that the bloody conflicts taking place in the world in recent times are mainly on religious and national grounds, and he encouraged the culture of tolerance among young people. emphasizes the extremely important importance of forming, revealing to them the peaceful and humanitarian ideas of religions. Another philosopher, political scientist I. Ergashev [4] in his opinion, the criteria for eliminating ideological threats that threaten the development of society and the spirituality of young people are the factors of ensuring global ideological security, in young people is a means of forming a sense of patriotism, therefore, ideological and ideological threats, the clash of cultures are the interaction of the processes of globalization with the socio-political life of society is manifested in the relationship. Also, in the researches, opinions and views expressed by many Uzbek scientists such as V. Kochkarov, B. Zokirov, M. Kholbekov, Sh. Kahharova, the globalization process as a whole that, while bringing positive events to humanity, it also shows its negative aspects, with the growth of globalization processes, "interreligious dialogue", "religions concepts such as "clash of cultures", "clash of cultures", "export of democracy" have entered, and among them, the concept of "clash of cultures" is especially relevant to the possibility of understanding the social analysis we can have. Most of the scientific studies describe globalization with the words "globus" in Latin and "global" in French. The concept of "Global (universal) problems" is given in "Philosophy: an encyclopedic dictionary" published in collaboration with the scientists of our republic. In it, it is emphasized that this concept (French global is the most general) is a problem that is diverse in terms of its scale and scope and that affects the entire globe and humanity[5]. As one of the results of the processes of globalization, cultural unification based on the American model, while denying the unique and colorful culture of different peoples, is the only efforts to form world culture can be cited. In this regard, the American political scientist Z. Brzezinski writes: "Cultural superiority is considered an important aspect of American global power. Regardless of what some people think about its aesthetic values, American "popular culture", especially the youth of the world, attracts like a charm. Most of the words in the Internet-English language and on the computer come from America and influence the content of global communication. And finally, America has become a "Mecca" for those seeking modern education... [6]. Nowadays, due to the rapid increase in the volume of information, the interest and need of people to receive new information is increasing every second, in this information field thoughts, views, understanding of the world and attitude towards it that are characteristic of a particular nation and people, affecting their social life, also show their unique appearance.

In the conditions of current globalization, political forces and movements seeking to expand their sphere of influence through various ideologies are becoming more and more intense. A subversive, aimed at the peace and stability of a particular nation, society, state, aimed at weakening and disrupting the political and constitutional system, and threatening the security of citizens and society. ideas are increasing day by day. In order to achieve their heinous goals, the evil forces who engage in such activities use all kinds of methods, people's religious and national feelings, socio-economic difficulties in life, as well as they try to skillfully use modern technology and telecommunication tools. Not only the external appearance of young people does not lead to a good

aesthetic culture, but universal moral values are demanded from them, such as pure morals, a rich spiritual world, generosity, faith, and a high culture of behavior. From the first days of independence, the need to carry out reforms in the spiritual sphere was considered. At a time when various ideological conflicts are intensifying in the current conditions, every citizen of our country, armed with knowledgeable and creative ideas, especially our youth, is against destructive ideologies, their against the nature of its appearances, attacks, threats, egocentrism, which is the philosophy of savagery, it is necessary to resolutely enter into a valiant debate and fight. At this point, I think it is appropriate to quote the following opinion of the great philosopher Socrates: "The owner of a sharp mind and a deep, honest opinion is a happy person[2]. An important feature of the material and spiritual growth of the XIV-XV centuries is that during this period, production grew, domestic and foreign trade, handicrafts, and agriculture developed. Diplomatic and cultural relations with foreign countries were established, attention to human intelligence and its best qualities increased, science and art developed. A number of scientific centers in many countries of the world pay great attention to the study of cultural development during the period of Timur and the Timurids. This is not a coincidence, of course. The culture and civilization of the Timurid period, which lasted for almost five hundred years, flourished under many Timurid rulers. The era of Timurids, when political stability, peace and justice were established, created a unique strength and unity. The Timurid state had a significant impact on the entire world history and culture. For this reason, the scientific research of the complex personality of Amir Temur, the founder of this great kingdom, and the active activities of the founder, is one of the urgent tasks before the scientists of today. Ideological defense has a great role in the formation of the ideological immune system. After all, it essentially relies on measures aimed at preventing the entry of foreign ideas and their elimination. Ideological protection is carried out through the system of education and propaganda. Social structures, family, school, neighborhood, state and public organizations that serve to inculcate a healthy ideology into the minds and hearts of the people also have their place in this process. Also, fairy tales, epics, songs and dances promoting the interests of the Motherland, people, friendship and brotherhood, mutual respect and tolerance, spiritual and educational activities of various forms and content are manifested as forms of ideological protection. In today's conditions where the needs of mankind are increasing, the process of emergence of ideas that express them is also taking place. That is why they are widely used in marriage. If we dwell on the content of each of them, it will be possible to see that they express different meanings. The word "ideology" in Arabic means "a set of ideas" and is a system of ideological and theoretical views expressing the interests, desires and goals of a particular social group, stratum, nation, state. The past, present and future of the power and stratum whose interests are represented in it are expressed.

CONCLUSION

In the conditions of the new Uzbekistan, it is necessary to pay attention to the upbringing and education of young people as an urgent task. We should start this not from a higher educational institution, but from upbringing in the family, from the manifestation and influence of the educational environment in the neighborhood, from secondary education centers. In this regard, if the foundation is not strong at the lower levels, the effect of spiritual and educational activities in higher educational institutions, labor and service teams will be less. In this respect, the core of spiritual and moral education requires instillation in childhood. 2. The maturity and celebration of civil society, whose foundations are being strengthened in Uzbekistan, is closely related to spiritual factors. That's why the goal of society's intellectuals is to educate today's well-rounded young people for future development, it is necessary to pay attention to educational factors from family, neighborhood and secondary schools. today we should focus on the spirituality of young people. 3. It is known that the spiritual education of young people is also connected with historical consciousness and factors of the past. In this regard, the historical foundations of national spirituality are strong. Avesta, Tynyquq, Bilga hakkhan wisdom in the conditions of the Turkish rule, Al-Bukhari, At-Termizi, Al-Farghani, Al-Farabi, Al-Khorazimi, Al-Beruni, Ibn Sina in the conditions of the Muslim Renaissance in the Middle Ages, Alisher Navoi, Kamaluddin Behzad, Mirza Ulugbek and Zahiriddin in the last medieval works, in the conditions of the Second Renaissance. Babur's works mixed with wisdom as examples of our national spirituality serve to

increase historical consciousness, the growth of national spirit and pride. Effective use of these aspects in the spiritual education of youth is important as a focus on national-historical values in the spiritual education of youth. 4. The conceptual idea "Uzbekistan is a great country of the future" shows its relevance in the conditions of New Uzbekistan. This idea not only increases the sense of pride and pride in each of us, but also requires us to pay attention to the upbringing and educational processes of the young generation in order to ensure the hopeful and honorable future of our country.

REFERENCES

1. Мирзиёев Ш.М. Янги Ўзбекистон тараққиёт стратегияси. – Тошкент: О‘zbekiston, 2022. – Б. 261.
2. Mirziyoyev Sh.M. Milliy taraqqiyot yo‘limizni qat’iyat bilan davom ettirib, yangi bosqichga ko‘tarimiz. 1-j. – Toshkent: O‘zbekiston, 2017. – 592 b.
3. Otamuratov S. Globallashuv va milliy-ma’naviy xavfsizlik. – Toshkent, O‘zbekiston, 2013. – B.6.
4. Quronov M. «Bizni birlashtirgan g‘oya» – Toshkent Ma’naviyat. 2016. – 66 b.
5. Ergashev I. Taraqqiyot falsafasi. -Toshkent: Akademiya, 2000. – 112 b.;
6. Falsafa: qomusiy lug‘at.- T.:Sharq, 2004. - 92 b.
7. Bjezinskiy Z. Velikaya shaxmatnaya doska. Moskva, Arktogeya, 1997.-B.78.
8. Ziyadullayevich U. S. THE ROLE OF CHARISMATIC LEADERSHIP IN THE ACTIVITY OF OWNER AMIR TEMUR //Journal of marketing, business and management. – 2024. – T. 3. – №. 1. – C. 227-232.
9. Урозов Ш. З. Роль религиозных принципов и безопасности в тимуридском государстве //Под общей редакцией. – 2022. – С. 77.
10. Ziyadullayevich U. S. Activity Approach to Reflection of Ideas Formats of Thinking //International Journal of Human Computing Studies. – 2022. – T. 4. – №. 3. – C. 5-8.
11. Ziyadullayevich U. S. Amir Timur's Charismatic Rational Leadership //Procedia of Philosophical and Pedagogical Sciences. – 2024. – T. 3. – №. 3. – C. 35-39.
12. Ziyadullayevich U. S. Amir Temur In Arabic Sources of Comparative Philosophy Analysis //International Journal on Integrated Education. – 2018. – T. 1. – №. 1. – C. 40-42.
13. Ziyadullayevich U. S. Factors Forming The Modern World View Of Youth's //Czech Journal of Multidisciplinary Innovations. – 2025. – T. 39. – C. 52-56.