

NATIONAL SPIRITUAL VALUES AS A MEANS OF PROTECTING YOUTH FROM MODERN THREATS

Akhmedov Farrukh

Renaissance University of Education

farruhnuriy85@g.mail.com

Tel: (94)938 30 85

Annotation: This article philosophically analyzes the role of youth in the state and society, important factors and prospects for educating young people in the spirit of national spiritual values, and also reveals the importance of the national language, national cultural heritage, national traditions as national values.

Key words: youth, values, education, nation, spirituality, language, cultural heritage, traditions.

MILLIY MA'NAVIY QADRIYATLAR YOSHLARNI ZAMONAVIY TAHDIDLAR HIMOYA QILISH VOSITASI SIFATIDA

Ahmedov Farruh Nurmuhammad o'g'li

Renessans ta'lim universiteti

farruhnuriy85@g.mail.com

[Tel: \(94\)938 30 85](tel:(94)9383085)

Annotatsiya: Ushbu maqolada yoshlarning davlat va jamiyat tizimida tutgan o'rni, ularni milliy ma'naviy qadriyatlar ruhida tarbiyalashning muhim omillari va istiqbollari falsafiy tahlil qilingan. Bunda milliy til, milliy madaniy meros, milliy urf-odatlarining milliy qadriyatlar sifatidagi ahamiyati ochib berilgan.

Kalit so'zlar: yoshlar, qadriyat, tarbiya, millat, til, ma'naviyat, madaniy meros, urf-odatlar.

НАЦИОНАЛЬНЫЕ ДУХОВНЫЕ ЦЕННОСТИ КАК СРЕДСТВО ЗАЩИТЫ МОЛОДЕЖИ ОТ СОВРЕМЕННЫХ УГРОЗ

Ахмедов Фаррух

Университет образования Ренессанс

farruhnuriy85@g.mail.com

Тел: (94)938 30 85

Аннотация: В данной статье философски анализируется роль молодежи в государстве и обществе, важные факторы и перспективы воспитания молодежи в духе национальных духовных ценностей, а также раскрывается значение национального языка,

національного культурного наследия, національных традиций как национальных ценностей.

Ключевые слова: молодежь, ценности, образование, нація, духовность, язык, культурное наследие, традиции.

Introduction. To be fair, during the years of independence, many of our national customs, traditions and values, which were formed and passed down to us by our ancestors over the centuries, but were violated during the Soviet rule, were restored and given life, and our people are still enjoying them. These include the acquisition of state status of our language, the mass celebration of our Navruz holiday, the epics “Gorugli”, “Alpomish”, “Farhod and Shirin”, folk songs sung by our Bakhshi grandfathers for centuries. Our rituals related to giving birth to a daughter and giving birth to a son, following our deceased people to their final destination, and others have been restored. Scientific and religious works left by our ancestors have been translated into our native language and returned to our people. In general, the scale of our achievements in this regard is very large, which arouses feelings of pride and honor in every Uzbek child. However, with these achievements, new national customs and traditions are also being formed that are causing the crisis of our nation. For example, the restraint that has always been characteristic of our people has been replaced by emotionalism, putting oneself above others, arrogance in showing off wealth, shamelessness in women has been replaced by shamelessness, prostitution, and even selling one's loved ones for money.

If we compare the newly emerging customs and traditions with the achievements we have achieved in the process of national and spiritual revival during the years of independence, we will witness that the latter is growing rapidly, while the former is gradually slowing down. The saddest thing is that the more opinions are expressed in the press, on radio and television programs, and in roundtable discussions about the restriction of new customs and traditions that are entering our national life and being formed on the initiative of some of our compatriots (in fact, their arrogance, self-show, wealth), the more their outbreak is developing. At the moment, there is almost no possibility of preventing them or at least limiting them.

It can be said that the power of the neighborhood and the community is not enough to prevent these negative situations.

Materials and methods. This work was carried out on the basis of a systematic approach. General scientific methods were used: analytical analysis of scientific literature, their comparison and generalization.

The main part. Values are formed by humanity, improved throughout its life and used in its life. Not all of the various phenomena, processes, and things that form in human life can be elevated to the level of value, and those that do not meet the needs of the times and people are constantly removed from consumption. The most important criterion of values is their service to humanity in all eras. Values are broad, and their factors related to the spirituality of the nation serve as the main source of its preservation. One of these factors is the national language. [1. p. 15]. Much has been written and will continue to be written about the role of the national language in the present and future of the nation from the point of view of various disciplines. Because, despite the fact that a lot has been written about it, it is becoming increasingly shallow. At the moment, out of the 6.9 thousand languages that currently exist, people may not speak 2.5 thousand of them at all in the near future. This means that the language

will disappear and the nations and peoples that speak it will disappear and join others. Language is not only a means of communication, but also one of the important signs of the nation, and at the same time the main fortress of its preservation. The national language has always been glorified, compared to the mother, and valued as the mother tongue. It is a spiritual weapon that reveals the inner world of the nation, its existence. That is why the devotees of the nation have always emphasized the need to preserve, develop and purify the national language.

One of the scholars who glorified his native language was the Dagestan poet Rasul Khamzatov. In his poem "My Dagestan", he wrote: "If I knew that my language would die someday, I would be ready to die right now." Since the nation was numerically small and lived with the numerically larger Russians, he lived with the fear that some of his compatriots would forget their native language and that their language would disappear in the future. This fear was the reason for his poem "My Dagestan". I recently read an article by Dildora Bozorova in the magazine "JANOB" entitled "The Artist Who Died on the Day He Forgot His Language". In it, the author quotes the following excerpt from Rasul Khamzatov's story: "What can be said about those who speak a foreign language fluently without knowing their native language? At such moments, Rasul Khamzatov comes to mind. The writer tells the story as follows:

"I went to Paris, the capital of France, on a business trip. Walking around the city, at the invitation of my friends, we decided to watch an exhibition of the work of a famous artist. While observing the artist's work, one of his paintings attracted me. After that, I got to know the artist closely. He spoke French. Since I did not understand this language, we had to communicate through an interpreter. According to the interpreter, the artist was originally from the country where I was born. Since he spoke only French in this city, he had already forgotten his own language. Frankly, I was very happy that he had achieved such success in another city. When I asked the artist about the painting that attracted me:

This is my village. Here is a picture of a bush growing around our village and a nightingale that sings in the morning and wakes up the people, - longing shone in his eyes as he described the picture.

When I returned to my homeland, the artist asked me to come and see his village and his mother for him. When I returned to my homeland, I searched for the village the artist had mentioned. I went, asked the villagers, and found the artist's mother. All the villagers were very happy that the mother's son had become a famous artist. When the villagers had gone outside, the old and decrepit mother called me to her and said:

My son, in what language did you speak to my son, our native language? - she asked with a glimmer of hope in her eyes.

I told her that her son spoke French. Then the hope in the mother's eyes suddenly faded.

- No, he is not my son. "My son died many years ago. My son died the day he forgot his native language, he said firmly."

This memoir of the writer is worthy of being an example for all of us" [2. 5-b].

Of course, this story reminds us that in the context of the rise of globalization, many "small" languages are disappearing under its influence, and at the same time, the number of people who benefit from globalization, who are fascinated by it, and who are learning foreign languages at the expense of forgetting their native languages is increasing, which ultimately leads to the death of many nations. In the current rapidly changing world, the development of each nation and people requires them to know not one, but 2, 3 or more languages in order

to communicate with foreign countries, along with their native language. In general, the more languages they know, on the one hand, culture, enlightenment is a sign of high status, on the other hand, it also expands the possibilities for ensuring material well-being for each person, and on the third. It is of practical importance for representatives of the nation to bring their nation to the world, demonstrate its achievements, and introduce it. All three of the above factors, in turn, serve to preserve nations. However, as is the other side of the coin, at the moment, despite the fact that the mother tongue has been given state status, its prestige is also declining. In particular, the status of the Uzbek language increased in practice in the late 80s and subsequent years, when our language was given state status, but since the 2000s, its prestige has begun to decline. This is especially evident when, despite the introduction of tests on the Uzbek language and literature for applicants entering higher education institutions, they begin to study as students, who do not even know their native language at an intermediate level. They cannot write in their native language at a student level or speak it beautifully by combining two words. The most sad thing is that all language tests and exams are being conducted on a test basis. It has been written on our foreheads to imitate others from time immemorial, and now we are adopting what they have done in Western countries without thinking about the consequences. We do not think that as much as the adoption of economic, scientific, technical, and technological achievements is necessary for our development, the adoption of the "achievements" achieved in the field of language, spirituality, and morality will lead to our extinction as an independent nation, not to our survival. Another problem is that after the granting of state status to our language, as it approaches October 21 of each year, one or two articles dedicated to it are published in our press, and after that, we forget to think about its prospects, or more precisely, the prospects of the nation. The inattention of a nation to its language inevitably leads to its eventual destruction. That is, it will be assimilated by others and lose its identity. Thus, the death of the national language will lead to the complete extinction of the nation. [3. 56-b].

Our conclusion from studying and analyzing the development, crisis and re-formation of nations is that the influence of highly developed nations and the crisis of nations depend on the national language. However, the most characteristic feature is that the nations that were dependent on others in the 19th and 20th centuries, having gained their independence, again experienced national revival and, first of all, gave their national languages state status and began to preserve it, and to some extent achieved certain successes in this regard. In our opinion, the factor that caused this was naturally the mass increase in the desire for identity among nations. At the same time, the fact that the countries that made the nations dependent on them could not withstand external and internal pressures to the same extent as before also had its effect.

Today, the situation has completely changed. If in the past, the subordination of nations (countries) was carried out through the use of force, weapons, and violence, today nations are voluntarily striving for highly developed countries (nations), purchasing their economy, science, technology, and using them effectively. That is, nations are voluntarily, forcibly becoming attached to highly developed countries. This very factor does not allow nations that are in crisis and have become attached to others of their own free will to survive in this bright world. Because, firstly, it is impossible for countries that have achieved material prosperity by using the opportunities of others to be disconnected from the general flow of the globalization process taking place in the world today. Thus, the efforts to restore the identity of nations that are in crisis and are dying, but still have some chance of re-formation, become ineffective, and empires

of great nations emerge again, making "small" nations dependent on them. [4. 5-b]. To prevent such a sad situation, it is necessary to start by implementing the task of preserving and developing the national language at the state level. For this, it is necessary to completely abandon the use of tests and exams in the form of tests at all stages of education in the language and social and humanitarian sciences in general. After all, determining the answer to a question in the language and social sciences does not lead to deep knowledge of these subjects, but rather to their weakening. Instead of tests, introducing; a) oral communication; b) written essays and statements will serve the deep acquisition of knowledge by our young people. Of course, this does not mean that we should abandon the use of computers and other technical and technological methods at the same time. They can also be used in their place. However, the peculiarity of language and social and humanities is that conducting written and oral tests and exams in them not only expands the opportunity to gain knowledge through thinking, reasoning and discussion, but also strengthens the skills of writing without errors and beautiful speech. This, in turn, helps to develop our native language and preserve our nation through language. If representatives of a nation deeply master beautiful, error-free writing and speech skills in their native language, this will not only strengthen the unity of the nation and protect its spiritual "image" from external influences. [5. 4-b].

Unfortunately, at the moment there are those who recommend learning another foreign language at the expense of our native language. The popularization of such a negative situation will lead to the loss of our nation's identity and its merging with others. The intellectuals of our nation should take the lead in preventing it. However, it is also important to note that new problems are emerging here. This is also due to the fact that in the conditions of market relations, the balance between economic interests and spirituality is being disrupted. At the moment, the hotel chain is occupied not by intellectuals, but by people who are economically motivated, and it is considered a priority in society to say that their opinions are correct. True, it is also necessary to admit that among them there are people who are truly nationalists and have high intellectual potential. However, it is also worth noting that some of them act on the principle of "let there be a goat - let it give milk", that is, in acquiring material wealth, they act not thinking about the nation, but about themselves. They can be compared to the recommendations of the above-mentioned professor to young people.

The next factor in educating young people in the spirit of national spiritual values is the preservation, deep assimilation, and wide promotion and agitation of national-cultural heritage inside and outside the country. National-cultural heritage can be divided into two groups: a) national-material heritage. They include buildings, mosques, madrasas, and fortresses built with the heart, strength, and intellectual potential of our ancestors.; b) national-spiritual heritage includes books written by our ancestors, the ideas put forward in them, and the scientific centers founded by them, as well as the restoration of the ideas developed in them. Great work has been done in this regard during the years of independence, and effective work is being carried out in this area at the present time. At the same time, there is still much work to be done in this direction. [6. 7-p.].

For example, strengthening their promotion and advocacy among our youth and in foreign countries, especially by preserving them in their original state and passing them on to the next generation. The next factor in preserving the nation is the restoration and development of national customs, traditions and values. As is known, national customs, traditions and values are

formed and developed along with the nation. Naturally, their shallowness also means the alienation of the nation from its identity. When looking at the issue from this perspective, we must ask the question: Are our national customs, traditions and values developing or facing a crisis? We must look for an answer to it.

Conclusion. In our opinion; in protecting our nation from these negative situations: firstly, we must strengthen our national-spiritual revival so that these new negative customs and traditions that are emerging do not require us; secondly, we must implement measures to shape public opinion against them; Thirdly, taking into account the constant growth and change of customs, traditions and values, it is necessary to increase the activity of the public in preventing their formation by the unclean people of our nation, to achieve their leadership in the formation of new customs and traditions based on the development of our time and the aspects inherent in the mentality of our nation. The national and universal spirit should shine in our newly formed customs, traditions and values. It should also be taken into account that they should not consist of someone's thoughts and views, but should be the "product" of the public consisting of representatives of our nation, which will serve their rapid popularization. This task will be of practical importance to implement the principle of collectivism, which has been practiced for a long time, and the activity of collective thought, which is not prescribed by law for the rest, but has risen to the level of our values. Community is not only an indicator of our national values, but also, if necessary, a sign of democracy. [7. 5-b]. One of the main tasks in increasing their role is to create scientific centers that will study them, analyze their activities, develop scientifically based ideas and help them implement them in real life.

At the moment, in the conditions where the preservation of our nation is becoming one of the global problems facing us, we must not spare the necessary funds to solve them and at the same time manage to bring it to the level of our national idea.

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