PROSPECTS FOR DEVELOPMENT IN THE NEW UZBEKISTAN AND SPIRITUAL UPGRADE OF YOUTH

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Abstract: This article philosophically analyzes the role of youth in the state and society, important factors and prospects for their upbringing in the spirit of national spiritual values. The importance of the national language, national cultural heritage, and national traditions as national values   is revealed.

Keywords: youth, value, upbringing, nation, language, spirituality, cultural heritage, traditions.

YANGI O'ZBEKISTONDA RIVOJLANISH ISTIQBOLLARI VA YOSHLARNING MA'NAVIY YUKSALISHI

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Annotatsiya: Maqolada yangi O'zbekistonda rivojlanish istiqbollari, yoshlarning ma'naviy yuksalishi, barqaror rivojlanish tushunchasi, uning talqinlari, yoshlarning jamiyat barqaror rivojlanishi subyekti sifatida ustuvor qadriyatlar tizimiga munosabati avlodlar nazariyasi nuqtai nazaridan tahlil qilish maqsad qilib olingan. Ushbu maqola doirasida qo'ylgan maqsad va vazifalardan kelib chiqib tarixiylik, vorisiylik, kogort tahlil, interpolyatsiya uslublaridan foydalanildi.

Kalit so'zlar: yangi O'zbekiston, rivojlanish istiqbollari, barqaror rivojlanish, yoshlar, yoshlarning ma'naviy yuksalishi, qadriyatlar tizimi, avlodlar nazariyasi.

ПЕРСПЕКТИВЫ УСТОЙЧИВОГО РАЗВИТИЯ И ОТНОШЕНИЕ МОЛОДЕЖИ К СИСТЕМЕ ЦЕННОСТЕЙ

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Аннотatsія: В статье философски анализируется роль молодежи в государстве и обществе, а также важные факторы и перспективы ее воспитания в духе natsіональных духовных ценностей. Это раскрывает значимость natsіонального языка, natsіонального культурного наследия и natsіональных традиций как natsіональных ценностей.

Introduction. The development prospects of the new Uzbekistan and the spiritual upliftment of young people, their attitude to the system of national minorities, and the issue of sustainable development are among the most pressing issues in the current era of global changes. Speaking about the "Dream of a New Uzbekistan," President of the Republic of Uzbekistan Sh.M. Mirziyoyev said, "Every person born into this world lives with dreams and hopes, makes various plans for the future, and has good intentions. Similarly, it is natural for every people to have dreams related to peaceful coexistence, a prosperous life, and stable development." [Mirziyoyev Sh.M., 2021, p. 14] stable recognizes the importance of the issue of development. Ensuring sustainable development requires taking into account many conditions. The concept of sustainable development has been given various definitions depending on the object and subject of research, the goals set, as well as the period under study. In general, the evolution of the concept of sustainable development can be divided into 4 stages. The first stage can be described as the 1950s, when attempts and efforts were made to study the globality and scale of the changes taking place in the world, to assess the consequences of local and global changes. This stage was characterized by anxious thoughts and apocalyptic predictions about world development.

The second stage, the 1960s-1970s, is characterized by the conclusions about the impossibility and ineffectiveness of solving problems only at the global level. At this stage, sustainable development was criticized as a vision of utopia.

The third stage, the 1970s-1980s, came to the fore with the activation of regional and transboundary processes to solve ecological and other problems.

The fourth stage saw the re-establishment of sustainable development on the agenda, the widespread adoption of the term, and the understanding of sustainability as one of the necessary goals in plans, programs, and policies at various levels. This stage saw the strengthening of interdisciplinary research and international cooperation on the basis of achieving sustainable development. The Millennium Forum, held within the framework of the United Nations in 2000, described sustainable development as a complex, interdependent approach to addressing environmental and development issues [Forum., 2000.].

At the next stage, sustainable development became an integral part of the management and planning process, and began to be used to define a specific system of values   that fully took into account the ecological consequences that traditional forms of development had neglected. This article aims to analyze the concept of sustainable development, its interpretations, and the attitude of young people to the system of priority values   as subjects of sustainable development from the perspective of generational theory.Materials and methods. The concept of sustainable development has been defined in many ways, but the most widely cited definition is that of the Norwegian public figure and politician Gro Harlem Brundtland in her report "Our Common Future," prepared during her tenure as chair of the United Nations World Commission on Environment and Development and published in 1987: "Sustainable development is the future "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs" [Report, 1987.]. While recognizing the broad nature of this definition, it can be defined as the stable development of society - a state of mutual respect in all

spheres of its life, common goals and interests between different strata and generations, and the implementation of the system of values   in society in accordance with universal human values.

Based on the goals and objectives set in this article, the methods of historical, heritability, cohort analysis, and interpolation were used. Main part. The youth issue is one of the decisive factors in ensuring sustainable development, and young people exert their influence through the system of values   created or recognized by their ancestors and descendants. Ensuring sustainable development The adoption of a value system by young people can have different effects on development, depending on the state of recognition and non-recognition of certain values. The attitude of young people to values   can have two types of effects on the development of society. The bush is formed through the positive and negative attitude of young people to values. Some young people, when adopting values, view them as a human limiting factor or as a system of traditions, rituals, and customs introduced or passed down from their ancestors and descendants, and have a largely negative attitude towards them. This lack of conformity to accepted customs, traditions, and values   in the development of society can have a negative impact on its development, negatively affect the values   and stability of young people, and can also lead to certain states of instability - non-acceptance of values, disregard for existing values, and a negative view of the place of values   in social life, and a mood of renewal.

When discussing the differences in the socialization, political position, political participation, specific political culture, priority political values, and views of generations of different ages in society, one can refer to the two-part article "The Problem of Generations" by the Austro-Hungarian philosopher and sociologist Karl Mannheim (1893-1947), published in 1928-29. The author defines each generation as a priority for 15 to 30 years and gives way to the next generation, "the phenomenon of generations is the main factor causing the dynamics of historical development" [Mannheim K., 1952.] and proves that the exchange of the older generation with the younger generation, whether it serves to improve or to lead to a crisis, depends on the intellectual and social characteristics of the younger generation, and at the same time describes and explains the problem of generations. moves. In 20th-century political science, the issue of common values, customs, traditions, views, attitudes, behavioral patterns, and cognitive characteristics inherent in each generation that grew up in certain historical conditions was raised in the work of American scholars William Strauss (1947–2007) and Neil Howe (1951) entitled "Generations: A Future History of America, 1584–2069," published in 1991. is being raised. The work describes the history of post-Puritan America as a "generational diagonal"—a life cycle (period) from childhood to old age, in which distinct groups are defined as "generations" based on the year of birth. We distinguish eighteen generations in the four centuries of American history, beginning with the first settlers of the New World. Among these generations, we find significant recurring We note four types of personality patterns, in particular, "peer personalities" that follow each other in a strict order. We call this recurring part the "generational cycle." This cycle (periodicity) lies at the heart of our history and explains why American history has developed in the way it has" [Strauss W., Howe N., 1991. p. 8]. Based on cohort analysis, the authors in 1991 distinguished 4 generations living in America during the 20th century:

The Grand Generation, born between 1901 and 1924, aged 66 to 89;

The "Silent" Generation, born between 1925 and 1942, aged 48 to 65;

The "Baby Boomer" generation, a growing generation of adults between the ages of 30 and 47, born between 1943 and 1960;

Young people born between 1961 and 1981, aged 9 to 29, are called the "Thirteenth Generation." Each generation, in accordance with the period of development of American history, has both ascending and descending characteristics, depending on the social changes it encounters at different periods of its life. Each generation is an idealist who elevates his peers (who begins his spiritual awakening in the period of adulthood (22-43 years old) and faces a crisis in society as he enters old age), a dynamic (who experienced a spiritual awakening in his youth (0-21 years old) and faced a crisis in society in middle age (44-65)) and a citizen in crisis (who experienced a crisis in society in early adulthood (22-43 years old) and experienced a spiritual awakening when he reached adulthood), and a citizen who was in crisis (who experienced a crisis in society in youth (0-21 years old) and faced a spiritual who has experienced awakening) distinguishes personality types.

William Strauss and Neil Howe developed this theory in their 1997 book, The Fourth Amendment: An American Perspective, which changed the terminology of peer personality types and saw idealists born in the post-crisis period as "geniuses," rising in society, and the emergence of new social ideals and moral values. The activists born in the coming era are called "nomads", the citizens born in the era of individual pragmatism and self-reliance after the rise are called "heroes", and the compromisers born in the era of crisis in society are called "artists". The "Thirteenth Generation" born between 1961 and 1981, born after World War II, is called Generation X, the generation born between 1982 and 2000 is called Generation Y, those born between 2001 and 2020 are called Generation Z, and the next generation is called Generation A (alpha) [Strauss W., Howe N., 1997.]. In various scientific and journalistic publications, one can observe the alternation of generations in America and Europe, as well as the different emphasis on the characteristics of each generation, and the fact that various qualities are likened to them, whether justified or unjustified. There are views that seek to apply the proposed theory of generations to their own society in a mechanical manner, to adapt it to the developmental and historical characteristics of society, and also criticize this theory for being able to explain and describe only certain historical, political, social, cultural, and spiritual processes.

In attempts to apply the theory of generations in scientific and journalistic publications in the practice of Uzbekistan, one can observe attempts to apply the theory without taking into account the specifics of the development and history of society. In particular, A. Yusupov, an expert at the Institute for Strategic and Interregional Studies under the President of the Republic of Uzbekistan [Yusupov A., 2001.], M. Khusanova, Chief Inspector of the State Service Development Agency under the President [Khusanova M., 2022.], and I. Shamsieva, Associate Professor of the Tashkent State University of Oriental Studies [Shamsieva I., 2021.], show a tendency to such a position in their articles. That is, the authors are trying to accurately apply the characteristics, values, views, and lifestyles of generations X, Y, and Z, which are typical of American society, to Uzbekistan.Recognizing the importance of the theory of generations as a cyclical model for analyzing social, political, economic, cultural and spiritual processes in society, in describing, analyzing and forecasting processes in the political reality of Uzbek society, and taking into account the processes that have occurred in our society, the reforms being implemented, and the changes taking place It is necessary to take into account that the authors of the theory of generations developed a cycle of succession of generations, which was

formed under the influence of historical events and changes in their society. In their article "Are We Baby Boomers, Generation X, or Generation Y? A Qualitative Analysis of Generational Cohorts in Malaysia?" prepared by a group of researchers led by Hiram Ting, a professor at UCSI University in Malaysia and director of the Sarawak Research Center, who applied generational theory to their own society, they wrote: "Since the events in the United States and Malaysia may not be entirely the same, Malaysia "Categorizing the US population by age, such as birth year, does not reveal its true generational assets and characteristics," [Ting H., Lim Tz., Cyril de Run E., Koh H., Sahdan M., 2018.] Based on the historical and political realities of Malaysian society in the past century, the authors describe the generation that lived during the Japanese occupation until 1942 as fighters for life, the subsequent communist ideology, the generation born until 1961 during the period of British colonialism and the formation of independent Malaysia as fighters for ideology, the communist surrender and economic prosperity between 1962 and 1977, and The generation of neoteric heirs who grew up in conditions of social stability, the political unrest that took place between 1978 and 1991, the technological development that sought the future during the economic crisis, and the development of information and communication technologies starting in 1992, natural disasters, and political crises.

If we analyze the crisis of the former Soviet totalitarian regime in Uzbekistan in the 1990s, starting from the period when the country gained independence, using the principles of generational theory, the crisis that occurred during this period began a new cycle of generational change. That is, the generation whose political values were completely formed in the old system and who, as they entered old age (66-87 years old), faced the economic, political, cultural, and ideological crisis that occurred in the old system, whose political values were formed in the old system, but who partially recognized the new political values of the independence era (sometimes longing for the past), but did not fully express their position. A generation that is inclined to a market economy, striving to provide for its family, which is in a difficult situation due to this crisis situation in the middle age (44-65), and to ensure the fate of its unprofitable working institution, and the further development of society and the state, and who is facing a crisis in society in its early adulthood (22-43 years old), and who is not completely stable politically A generation whose values were formed in a period of crisis (under conditions of strong ideological influence), instability, and a new generation whose values were formed during the post-crisis period of social crisis (ages 0-21) have begun to emerge. Generational theory is useful for explaining and describing cyclical development, but it is not effective in predicting, forecasting the future political development of society, and developing clearly targeted strategies. In this sense, when analyzing the characteristics of the political culture of Uzbek youth, it is important to analyze the factors that cause changes and stability in the political value system using the model of generational theory.

Conclusion. In conclusion, sustainable development is a broad concept that reflects the interdependence of all spheres of life in a progressive manner at different stages of society's life. In ensuring sustainable development, young people are considered its own subject. Youth embodies all areas related to sustainable development and is reflected in their relationship to the value system. Throughout the history of social development, it can be observed that the relationship between youth and the value system has been diverse, and values have also been constantly changing and renewing. Positive or negative situations in young people's

attitudes towards values have led to stable development, but at the same time to negative situations associated with unstable development. Young people are exposed to various ideological and ideological influences through different value systems. The factor that protects them from such influences is related to their level of ideological immunity, or their ability to resist the influence of various alien and harmful ideas. In particular, in today's era of global change, the main criterion that determines the ability of young people to combat various alien and harmful ideas is related to their faith and belief in the national idea, as well as their ability to distinguish between ideas. In the stable development of society, the factor that ensures the connection between different generations of ancestors is also involved in the system of values that they practiced and valued. This is a relatively slow-changing factor, and is judged by the survival of immortal values that have been recognized, appreciated and continue to be appreciated at different periods in the development of society. With this attitude, the prospects for stable development also have their own prospects, taking into account the attitude of ancestors and descendants of different peoples to values. Accepting innovations in the system of values does not lead to unstable development. On the contrary, not accepting innovations becomes an inherent source of unstable development. This is a natural law, which can be associated with the attitude of young people to values, the acceptance or non-acceptance of innovations in values. This can be seen and observed through all areas of sustainable development.

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