

THE NECESSITY OF EDUCATING THE YOUNG GENERATION IN THE SPIRIT OF NATIONAL IDEA IN THE CONTEXT OF GLOBALIZATION

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ABSTRACT:

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The present period is a time when the world's ideological confrontations are complex, and the ideological polygons are becoming stronger than the nuclear polygons. The whole Earth is the only place for mankind. But there have been countless wars in history to change existing borders, to occupy certain territories. In the process, the weapons of war were constantly evolving. Until the twentieth century, these wars were mostly between one or two states or regions. Dozens of states, several continental countries, took part in the two world wars of the twentieth century. In World War II alone, more than 60 countries participated. This article is about the need to educate the younger generation in the spirit of national ideology in the context of globalization. So the weapons of war were improving. Today, they are not only invading another region, but also destroying life on the entire planet several times. By the end of the twentieth century, humanity was facing a number of boundless challenges. These include war and peace, environmental disasters, spiritual poverty, drug trafficking, and terrorism.

INTRODUCTION. By the beginning of the 21st century, the interaction between the countries of the world has become so strong that no state is completely immune from this process. The impact of globalization on different countries also varies. This is due to the economic, informational, spiritual potential and policies of the countries of the world.

Globalization is derived from the Latin word "glob", which can be translated as "rounding", "assembly". It is used to explain the transformation of the Earth into a single sphere, a sphere at the disposal of mankind, due to scientific and technological advances. Human development is currently a process of development of productive forces. This process has lasted for centuries, thousands of years ...

Globalization is the strengthening of the economy, culture, spirituality, interaction and interdependence of different countries. There are many definitions of globalization. According to the French researcher B. Bandi, the process of globalization is three-dimensional:

1. Globalization is a continuous historical process.

2. Globalization is the process of homogenization and universalization of the world.

3. Globalization is the process of "washing away" national borders. A. Parshev from Russia describes globalization as follows: "In fact, the main content of globalization is the development of the value added of products produced in other countries, the main resources of the world."

The positive and negative effects of globalization on the economic policy and spirituality of countries are well expressed in the words of the famous Indian statesman Mahatma Gandhi: "I cannot always close the gates of my house because fresh air must enter my house. At the same time, I don't want the air coming in through my open doors and windows to blow up my house and bring me down. "

Therefore, in today's globalization, the idea of national independence is a factor that provides our home, our life with fresh air, and at the same time protects it from "storms".

The positive side of globalization is that it accelerates the rapprochement of nations, states, national cultures and economies, opening up new opportunities for their development.

The downside of globalization is that the culture, language, and customs of many thousands of small, backward ethnic groups and nations cannot compete with large nations, large national cultures, and rich languages in the process of globalization. , is deviating from linguistic life. In such conditions, the task of every conscious citizen is to raise the competitiveness of his nation, to fight for its active policy, entrepreneurial economy, significant achievements in culture. To do this, every citizen of independent Uzbekistan must have 4 qualities: 1) be a modern specialist; 2) excellent knowledge of the Uzbek state language, Russian, English; 3) constantly update their knowledge and 4) be an entrepreneur.

Globalization of ideological processes: the positive consequences of globalization. The negative effects of globalization. Attempts to ideologicalize the world: Political (great state chauvinism). Religious (religious extremism and fanaticism, pan-Islamism).

Art (Fap6 promotes the American way of life, promotes the American way of life, promotes violence, evil and other immorality. Some developed countries are trying to ideologically divide the developing countries, the world, which have gained their national independence, in the following cases:

1. The ideology of the great state.
2. Religious extremist ideologies. The ideology of pan-Sovietism.
 1. The ideology of Pan-Islamism.
 2. Ideologies that represent the Fapb lifestyle.
 3. Ideologies that represent the American way of life.
 4. Ideologies representing the ideas of different religious sects.

1. Great state chauvinism - (Chauvinism is a highly reactionary form of French bourgeois nationalism). The policy of chauvinism is aimed at inciting hatred and enmity towards other nations and peoples. Chauvinism promotes the individuality (“classicism”) of a nation that is supposed to dominate other nations and races that are supposedly incomplete.

Chauvinism manifests itself in the struggle of some nations not only within the framework of a multinational empire, but also in the geographical-political space that surrounds it to establish its absolute dominance. The great statehood is a form of chauvinism, chauvinism and nationalism, which is the ideology and policy of the ruling exploiting classes of the nation, which has a leading position (state), declaring its nation a “superior” nation.

The real threat to independent Uzbekistan today posed by the great state chauvinism and aggressive nationalism are:

- 1) Incitement of international, interstate and inter-ethnic conflict.
- 2) Resisting the exercise of our international legal and domestic sovereignty.
- 3) Attempts to limit the foreign economic relations of Uzbekistan, to place them on unequal terms.
- 4) Ideological pressure on the population of our country through electronic, radio and media, trying to create a false impression of Uzbekistan in the world opinion.
- 5) Causing mutual mistrust between nations, aggravating inter-ethnic relations.
- 6) The risk of forcible adoption of new colonial and new imperialist approaches, slowing down mutually beneficial and equal cooperation in all areas.

2. Pan-Islamism is a religious and political movement that emerged in the Muslim countries of the Middle East in the late 19th century. Its founder is Jamal ad-din al-Afghani. Proponents of Pan-Islamism advocated the "unity" of Muslims and the need to unite them into a single Muslim state under the leadership of the caliph. At the same time, the supporters of pan-Islamism took the position of religious reform and sought to reform Islam in accordance with the requirements of the time.

In the early twentieth century, Turkish sultans used this theory to try to unite Muslim nations under their control. This movement was an attempt by religious sects such as the Wahhabis and Hizb ut-Tahrir to restore the caliphate in Uzbekistan today.

The idea of "Pan-Islamism" is now being propagated by various Christian denominations.

In the early twentieth century, the following trends also existed.

3. Pan-Turkism was the worst enemy of Bolshevism. On the eve of World War I, the Young Turks Party served as the sole propaganda weapon in the war against Russia, playing a key role in intensifying the Jadid movement. The current of Pan-Turkism and its policy entered Tatarstan and Bashkortostan in 1912. Bolshevism in the 20s and 30s of the twentieth century accused them of "nationalism" and exterminated their main leaders as "anti-Soviet".

The Pan-Turkists went down in history as those who fought against the oppression, injustice and inequality of the white and red empires, and sacrificed their lives for freedom and independence. They were nationalists who fought for justice against bloodshed, bloodshed and oppression.

1) In Russia, the "Industrial Party" of the Kondratev group, which was considered by the Bolsheviks as "mushtumzur - landowner".

2) As currents of pan-Islamism and pan-Turkism in Tatarstan "Sultan Aliyevism" was decided.

1) "Ibrahimovism" in the Crimea.

2) "National Party" in Azerbaijan.

3) In Uzbekistan, there was a secret party "Munavarqorichilik" - "Milliy Istiklol".

4. Pan-Sovietism. The chauvinism of the great state has in a peculiar way merged with the pensive-system today. The concept of pan-Sovietism is based on the absoluteness of certain similarities, similarities, commonalities, economic connections and dependencies that have arisen in socio-cultural life as a result of living within an alliance for a long time.

However, as the President rightly pointed out, it is important to keep in mind that behind such views there is an attempt to confuse the minds of ordinary people, to reintroduce their ideas into our lives, to restore the old order, in short, to lose our national identity.

1. Restoration of the Khilafah.

2. Islam modern work.

3. Islamic traditionalism,

4. Islamic fundamentalism.

These currents are completely contrary to common sense, which seeks to unite the religious and secular authorities into a single Muslim state under the leadership of the caliph. In the 1980s, the Muslim Brotherhood split into factions, resulting in the following religious organizations and parties:

- 1) "Islamic Freedom Party"
- 2) "Society of Social Reforms"
- 3) "At - Takfir Val - Hijra"
- 4) "Junud Allah"
- 5) "Jihad"
- 6) Like Hezbollah.

There are also the following religious movements:

1. Wahhabism (appeared in the XVIII century).
2. Ahmadiyya (in Pakistan in the ninth century).
3. Hizb ut-Tahrir (in Israel in 1953 - explanation, action, coup).
4. Preachers - the meaning of delivery. In twentieth-century India, the call to Islam.
5. Akromians - in 1997-1999 in Fergana and on May 12-13, 2005 in Andijan under the command of Ashim (under the leadership of Akrom Yuldashev).
6. Nurists - In Turkey, a call to fight for power.
7. Action in a penitent-extremist spirit. In Baku and Uzbekistan (1991).
8. Islamic Awakening Party -1989-1991 in Tajikistan.
9. Islamic troops -1990-1992 in the mosque "Otavali-khan" in Namangan.
10. Justice appeared in Namangan in 1990-1992.

Given these views, the processes of globalization in the world dramatically increase the need for this idea, without the process of globalization, the need for a national idea would not have increased. Because in the absence of globalization, the spirituality of each people and nation would exist on its own and develop at the level of opportunity. The absence of external influences and threats did not justify the need for a national idea.

The essence of the idea of national independence is that in the minds of the people, it can be a truly national and a true idea of independence only if it does not remain in the memory as an idea, but becomes a practice, a life. Only then will it become a force that protects national spirituality and spiritual continuity from external unhealthy ideological threats in the context of globalization.

As the struggle for the human mind and heart takes a sharp turn today, it is only natural that different views should strive to dominate the field of ideology. An example of this is the behavior of being ideologically dependent on the world by ensuring the dominance of individual ideologies based on common beliefs.

Religious fanaticism is one of them. For example, modern fanatics in Islam try to substantiate the idea of political unification of all Muslims under a single caliphate, relying on the notion of the spiritual unity of all Muslims, regardless of their social, national identity, or state. This ideology prioritizes the idea of unification on a religious basis.

However, if serious attention is paid, first, it becomes clear that they intend to create a single state at the expense of renouncing national sovereignty. Second, those who try to restore the caliphate, to justify its correctness, hide the fact that this situation does not allow us to understand ourselves as a nation. In comparing these ideas, they emphasize our belief in Islam. It should also be noted that the followers of this sect associate unification under the banner of the Khilafah to oppose the non-Islamic world.

It is no secret that such an approach is extremely dangerous. Indeed, it can lead to the religious division of humanity into opposing poles, an event sometimes called the “clash of civilizations”.

The issue of ideology and ideological upbringing remains of vital importance for our country, which has gained its independence and is laying the foundations of a democratic, legal state and a free civil society. Indeed, it is clear that the goals cannot be achieved without a national ideology and a system of education based on it, which is a set of ideological and theoretical views that embody these dreams and aspirations.

"I often observe Abdullah Avloni's opinion that education is for us a matter of life or death, salvation or destruction, happiness or disaster," he wrote.

These words of the great enlightener were as important and relevant for our nation at the beginning of the century as they are for us today, but even more important and relevant”(Karimov IA Works. T.7. pp. 93-94).

The urgency of the issue is also determined by the need to eliminate the risk of the above-mentioned forms of ideology. After all, as the first President said, "It is possible to argue against an idea only with an idea, against an idea only with an idea, against ignorance only with enlightenment."

To this end, the main task today is to educate the younger generation in the spirit of the national idea, the ideology of independence, to form in their minds a sense of patriotism, humanity, faith, and on this basis to sacrifice the transition to a market economy.



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