

The Technology Of Forming The Spiritual Image Of Youth In The Era Of The Third Renaissance

Sanobar Absaatovna Dzhumaeva¹, Zabarzhat Juraevna Abralova²

¹Associate Professor of department "General Pedagogy", Candidate of Pedagogical Sciences (PhD), Tashkent State Pedagogical University at Nizami, Tashkent, Uzbekistan;

²Lecturer of department "General Pedagogy", Tashkent State Pedagogical University at Nizami, Tashkent, Uzbekistan.

Abstract. This scientific article presents the main idea "From the national revival to the national rise", the task is to create the foundations of the Third Renaissance. Belief is a rare phenomenon associated with the human mind and worldview, a concept that many view as one-sided, i.e., a religious concept. In fact, faith is not only a religious concept, but also has a high socio-philosophical meaning and it is also an indispensable social value for today period.

Keywords: culture, third renaissance, technology of spiritual image, literature, science, youth.

Introduction.

One of the most important points of the last five years is to try to innovate and not be afraid of reforms.

Over the past four years, 5 laws on youth policy, 7 decrees, 14 resolutions, 2 decrees of the President, 23 resolutions and 4 decrees of the Cabinet of Ministers have been signed.

The Committee on Youth, Culture and Sports of the Senate of the Oliy Majlis of the Republic of Uzbekistan and the Commission on Youth Affairs of the Legislative Chamber have been established. Currently, work in this direction is underway, and under the Senate of the Oliy Majlis and the Legislative Chamber there are "Youth Parliaments".

The Agency for Youth Affairs was established by the Decree of the President of the Republic of Uzbekistan dated June 30 last year "On the organization of the Agency for Youth Affairs of the Republic of Uzbekistan." The Youth Academy has been established under the Ministry of Innovative Development. "Project Factory" has started operating in the regions.

The post of Chairman of the Council of Ministers of the Republic of Karakalpakstan, Deputy Hokims of the regions, the city of Tashkent, districts and cities on youth issues has been introduced.

From 2018, the position of Vice-Rector for Youth Affairs was introduced instead of the position of Vice-Rector for Spiritual and Enlightenment Affairs of higher education institutions. The task of coordinating their activities is assigned to the departments of the Adviser to the President of the Republic of Uzbekistan on Youth, Science, Education, Health and Sports [1].

In order to increase the effectiveness of youth policy, leaders' councils have been established in 182 ministries, departments and organizations. A separate staff unit has been set aside for the position of head of the primary organization, which is equated to the position of deputy head or advisor on youth affairs.

Such attention to young people, incomparable care and the created conditions create the basis for the opening of new pages in the lives of young people.

National idea is essentially a concept or slogan, a phrase that expresses in a few words or phrases the highest future goal of a particular nation. It unites and mobilizes people towards this goal. People coordinate all their efforts, aspirations and creative activities. If necessary, it will profoundly reform its economic and social relations, the legal, political and ideological foundations of the country, and the education system.

One of the main tasks of the national idea is, first of all, the preservation and strengthening

of the unity of the people, the territorial integrity of the country.

Secondly, it generally determines the supreme goal, goals and objectives of the development of the nation. The national idea can be expressed in different ways. But regardless of the form of expression, it should show people the future, the social purpose.

In the first years after gaining independence, the slogan "Uzbekistan is a country with a great future" was promoted. In practice, it serves as a national idea and plays a big role in uniting and mobilizing people. The emphasis in this attractive slogan was on the state, not society. Later, when the form of the national idea was improved, the phrase "Free and prosperous Motherland, free and prosperous life" was put forward. The emphasis was not on a political organization (state), but on freedom and well-being for everyone, regardless of political or ideological views, for the Motherland and for the individual and society, which will never remain indifferent. This conceptual expression of the national idea has reached considerable perfection.

But the disclosure of its content, the tasks of its implementation was approached insufficiently responsibly. In particular, it was not tied to directions, directions, different stages of reforms, current and potential problems. As a result, it remained at the level of an ideological appeal, a dry slogan. Its influence on people is gradually weakening due to the remoteness from specific problems and tasks [2-4].

It is very difficult to give a clear answer to the question of whether the "Free and Prosperous Motherland, Free and Prosperous Life", met with great interest and kindness, has a real impact on our economic, socio-political and spiritual life.

Today in order to revive the national idea, it is necessary to enrich it with the idea of the Third Renaissance. Only by realizing the Third Renaissance, we can build a free and prosperous life in a free and prosperous Motherland. Or, more conveniently, it is appropriate to declare the achievement of the Third Renaissance as a new expression of the national idea.

The national idea is a strategic higher goal, not a current one. In this sense, the idea of the Third Renaissance is very much in line with the desire for the future. The mobilizing force of this idea as a whole has a very high ideological potential. At the same time, the glorious pages of our past history are connected with the creative and constructive potential of our great ancestors. This concept reminds us of whose heirs we are. On the way to the New Revival, our people

should not be distracted by various petty, temporary issues, various forms of sectarianism, parochialism, separatism, ideological fanaticism. We have no right to forget the lessons of history.

Methods of research.

The idea of the Third Renaissance is close to our national spirit, the aspirations of our people. After all, people desperately want the river that once flowed to flow again [5].

It is necessary to pursue a well-thought-out policy, raise the morale of the people, and show a strong will.

First of all, it is necessary to clearly explain the content of the concept, bring it to the attention of all segments of the population, especially young people. It is necessary to explain in brief, capacious, pathos sentences what our ancestors achieved during the Renaissance of the past, their contribution to world civilization, comparing the achievements of other peoples and regions, one of the world's leading cultures, science, art and literature.

It is also necessary to objectively analyze the causes of their crisis. While the Great Silk Road was stopped due to the great geographical discoveries, subjective factors such as internal and external conflicts, quarrels, divisions and division into three states, human improvement focusing only on the inner world of man, and insufficient attention to social -economic development of society were the main causes of the crisis. In order to draw lessons from history, to draw appropriate conclusions, they must be brought to the attention of young people and the population. We are more reluctant to talk about the causes of their crisis, somehow proudly acknowledging the achievements of our earlier period of awakening.

It is advisable to substantiate and prove that the historical conditions and needs of the First and Second Renaissance are completely different, correctly assessing the possibilities and possibilities of the historical conditions and requirements of the New Renaissance.

The Third Renaissance coincides with the Fourth Industrial Revolution. For this reason, first of all, a technological revolution, a highly developed digital smart (smart) economy is required. In turn, the transition to a digital, smart economy requires a phased modernization, automation, and robotization of production. The stages at which this process will be carried out in Uzbekistan, specific comprehensive programs with promising material, financial, human, scientific and technological support should be

ideologically linked to the idea of a new Renaissance. In connection with the need for scientific, scientific and technical support, it is necessary to constantly reform all links in the field of education.

The two previous Renaissance took place on a solid spiritual and ideological basis, primarily on the basis of high morality, justice, thirst for knowledge and tolerance. Islam above all put honesty and decency, fairness and fairness, knowledge and practical activity. "Even if you go to China in search of knowledge", "Moving away from you is a blessing from me", "One hour of justice is higher than forty days of prayer for all people" and many such hadiths and hadiths became the social goal of our ancestors.

At Baitul Hikma, more than 40 translators have translated scientific, medical and philosophical works from ancient Greek, 14 from Sanskrit and 4 from Chinese into Arabic. There were also translators from Latin, Assyrian and Hebrew. Scientific truth takes precedence over religious affiliation. It is not denied that this work belongs to pagans and unbelievers. Our ancestors learned the language and traveled the world in search of knowledge. They were not bound by a shell of narrow-mindedness; stagnation and parochialism were alien to them.

"Baytul Hikma", Khorezm Academy of Mamun, in general, the activity of scientists of the Islamic world is the clearest example of international scientific integration of that time. Without a deep study of the spiritual foundations and causes of the First and Second Renaissance, as well as the subsequent crisis, we will not be able to successfully carry out the Third Renaissance. Even today, we should be characterized by ideological and scientific tolerance, a thirst for knowledge, truth, a complete denial of national narrow-mindedness, and ideological fanaticism.

From the foregoing, it is clear that the Third Renaissance requires us to be more deeply integrated into the international community in the fields of science, technology, information, culture and economics. But we must preserve our identity, our language, our national identity, our spirituality. This means serious attention to the education system.

Each society nurtures the person it needs. It is subject to a number of ethical, religious, professional, legal and other requirements, depending on the level of its development and trends. The ultimate goal of the development of society is also a person, his prosperous, free and safe life. A person who fully meets the needs of society was called differently at different times.

Yusuf Khas Khajib called him a "perfect man", Farobi a "noble man", and the mystics a "perfect man". The terms "comprehensively developed personality" and "harmoniously developed personality" were also used.

After gaining independence, we began to use the terms "perfect man" for the individual and "harmoniously developed generation" for the younger generation.

Whatever quality we use, in educating the future person we must first of all take into account the tendencies of social development and, at the same time, the peculiarities of our national spirituality. Therefore, we need to pre-model the requirements of the "fourth industrial revolution" based on artificial intelligence and high technology and adapt the education system to them.

Results.

In the same way, in order to preserve our national identity, we need to find the best ways to adequately teach our native language, history, literature and art. Our traditions also need to be improved and modernized. A shift in people's behavior must take place in the public consciousness, new ideals and values must be established.

Be extremely careful in teaching the idea of the Third Renaissance and bringing it to the attention of the general public, without exceeding the norm of the requirement.

If the norm is violated, according to the law of dialectics, any process becomes its own negation. In simple language, this is called "raising the eyebrows." This attitude was faced by the national idea proclaimed in 2000. We hastily introduced it into all branches of education, but paid almost no attention to scientific research and substantiation of the idea. It never occurred to us to dedicate live content, tying it to the specific tasks of the reforms and the characteristics of industries. As a result, he fell into the trap of ideology.

For example, in 2030, in 2040-2050, how much GDP per capita will we produce, approximately how many places we will rise in the world ranking. They must have goals set. Then the mobilizing effect of this idea will be concrete and strong. But the goals should not be airy, they should not consist of specific numbers. The challenges in the field of new ICT, nanotechnologies, biotechnologies, artificial intelligence and so on should not be neglected.

Any great plans, great ideas acquire vitality and reality only if they are directly related

to human needs, improving life, increasing freedom, spiritual maturity.

Conclusion.

Consequently, for the formation and development of the Third Renaissance, student youth must be in constant motion, striving for reading, studying, researching. Renaissance children should be educated, well versed in the achievements of world civilization, understanding the requirements of the time, familiar with science and technology, knowing its secrets.

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