



## THE ROLE OF THE NATIONAL IDEA AND NATIONAL IDEOLOGY IN EDUCATING A SPIRITUALLY MATURE PERSON DURING THE YEARS OF INDEPENDENCE

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**Abstract:** This article analyzes the role and significance of the national idea and national ideology in educating a spiritually mature and perfect person during the years of independence. The influence of the national idea and national ideology on the formation of patriotism, national pride, civic responsibility, and spiritual and moral qualities in the minds of the younger generation is highlighted.

**Keywords:** national idea, national ideology, perfect person, spirituality, enlightenment, patriotism, national values, harmoniously developed generation, civic responsibility, independence.

The formation of a spiritually rich and highly moral personality is inextricably linked to the general process of democratic transformations in the family and the country, the establishment of national independence and new progressive values in the people's consciousness.

During the years of independence, profound changes have occurred in the worldview and thinking of our society's members. Under such conditions, the creation of a national idea and ideology that unites our people, mobilizes them for creative activities, and embodies their noble goals and vital interests has become an important condition and necessity for our socio-political and spiritual development.

The necessity and significance of the national idea in strengthening independence are linked to the prospects and effectiveness of both domestic and foreign policy. From this perspective, the necessity of the national idea is also linked to building a free and prosperous life for our society, as in developed democratic countries.

Consequently, as long as the foundation of the national idea remains the main, most important, and priority goal for us—the preservation, protection, and strengthening of independence—its necessity will not lose its significance in any era.

There is a need to clarify once again the important question of what the national idea and national ideology are for, for whom they are needed, and what their essence and significance are. In this, that is, in the national idea, the expression of the main goals and aspirations of the people of Uzbekistan in the development of our country is embodied.

Firstly, any state or society that wants to see and build its future must rely on its national idea.

"The state system, its management, and the policy pursued must be built primarily on the basis of a clearly expressed ideology." That is, it is unnatural for the state to be built first and then an ideology to appear. We must understand this well. That is, first an idea appears, then an ideology based on the idea, and then a system and politics based on the ideology. This means that a society that does not rely on its national idea will inevitably face a crisis and lose its way.

Secondly, the national idea as an expression of the main goals and aspirations of the people of Uzbekistan is necessary because, without changing the consciousness and thinking of people, it is impossible to achieve the highest goal—a free and prosperous society, a free and prosperous life. To do this, people must believe in and rely on a specific idea. Of course, this process does not start on its own. After all, in order to convince the broad masses of the people of the progressive and humane nature of an idea, it is first necessary to convince them of its correctness, vitality, and progressive nature. Along with paying special attention to its scientific and life-affirming nature, the national idea itself must express the fundamental goals, aspirations, and interests of the people of our country.

Thirdly, the necessity of a national idea is linked to the process of a nation's full self-awareness. Because until a nation fully realizes its identity, no great changes can be made. National self-awareness serves not the separation of a particular nation from other nations, but the strengthening of enlightened cooperation between self-conscious nations. In such an extremely complex situation, the main reliance on the national idea in the realization of national identity, as a scientific-theoretical and practical program, influences the heart and mind of every person by penetrating their spirit, mood, emotional intersections. It should be noted that this national idea is close to the life of the people and directly related to it.

Therefore, in strengthening the independence of Uzbekistan, it is important to work together with the family on the most pressing problems of today's life in the national idea. Because the family begins from the threshold, from the mahalla.

Fourthly, the necessity of the national idea in strengthening our country's independence stems from another important circumstance: today, in a period of historical changes, we are living under conditions of transition from a totalitarian system to a democratic system based on free democratic market relations. "It should be clear to all of us that this transition period will encounter significant obstacles and obstacles, and it will pass through a difficult struggle." Our goals must be clear when leading our people and society toward new horizons during this period. Such goals can be achieved primarily on the basis of a deeply thought-out and well-developed ideology. Consequently, the national idea, which is the core of the idea of strengthening independence, serves to mobilize the broad masses for creative work by convincing them that the chosen path of development is correct, just, and true, and that it meets the vital interests of every person living on this land.

No other factor can replace the national idea in preserving and protecting independence. From this perspective, the moral support of the priority directions, goals, and objectives of state policy is a highly relevant issue for the fate of our country today.

In the conditions of independent Uzbekistan, the restoration of family values and kinship relations is aimed not at perpetuating family-tribal relations that have reached the end of their lives, but at the economic, cultural, and spiritual development of every family. It means prosperity in terms of profession. The family and family problems are always under the attention and protection of the state.

A person's behavior related to the situation in society is determined by cultural, social, personal, and psychological factors. They, in turn, are shaped by social institutions. In this process, the family plays a key role as the primary institution of society. At the beginning of the 21st century, interest in family problems increased sharply due to fundamental changes occurring in the economic and socio-cultural spheres of society, which exert an extraordinary



influence on the individual and their position in production, the family, and everyday life. The universality of the family is exaggerated in the concept of the "family function." Social functions refer to the basic needs of society and people satisfied by the family. At each historical stage, one or another function of the family acquired different significance. The social functions of the family in society are divided into several groups depending on the spheres of their manifestation. The spiritual sphere of family life represents the function of natural population growth, understood as the socialization of children. The organization of family recreation is also considered its spiritual function. Most authors attribute the function of organizing consumption and the function of organizing production on household plots to the material sphere of the family's social life. Furthermore, the social function of the family includes the material support of children and the elderly, the organization of family life, and the accumulation of specific property that forms the material base for providing assistance to individuals separating from the family.

Summarizing the views of psychologists, sociologists, and educators, one can imagine the social functions of the family.

The material activity of the family at various stages of its development is expressed through functions such as the organization of the production process, the accumulation of private property, and the organization of consumption. At the same time, economic, material-production, and economic-domestic functions at various stages of societal development have in many ways served as a means of social, professional, spiritual, political, and legal upbringing for the younger generation. At that time, productive labor did not yet extend beyond the family circle and took place before the eyes of children. Therefore, the labor activity of parents raises their prestige in the eyes of their children.

Another function characteristic of the family since ancient times is the reproductive function, i.e., the function of childbirth and population renewal. This is primarily a biological function of the family. However, population renewal has not only a biological but also a social aspect; that is, it involves not only the birth of children but also their upbringing. It performs a socialization function. Socialization refers to the upbringing of a child who adheres to certain social values in their behavior, providing them with social upbringing and vocational guidance.

Educational work also belongs to the functions of the family. It is strongly related to reproductive function. The family instills in the child the foundations of certain ideological and political views; the child learns and assimilates moral norms within the family, and their initial skills and behavioral patterns are formed within the family. The foundations of physical health and development are also laid in the family. This is achieved primarily through the educational activity of the family—that is, through purposeful influence on the child to instill certain qualities in them, taking into account the requirements of society. Upbringing is carried out during the child's daily interaction with family members. The educational function of the family does not cease even during the period when a child attends school, then a higher or secondary specialized educational institution, or works in production.

The family also has a function of social self-determination. To legalize a person's birth, it implies a legal and social definition. Thanks to the family, a person acquires a surname, first name, and patronymic. He belongs to the race or ethnicity to which his parents' family belongs.

In addition to the listed functions, the organization of daily life and personal consumption, as well as the psychological and material support of elderly, disabled, and incapacitated family members, are also important functions of the family.

At the same time, it is the family that must ensure the priority of socially significant values; it is the primary representative of spiritual and moral education. In this regard, the role of the family is decisive and cannot be assigned to any other social institution without harming the individual and society as a whole. The family, being one of the fundamental social institutions, reflects important trends in the development of society as a whole. In this regard, analyzing the processes occurring in family life helps to fully understand the holistic picture of social life.

In the family, a person acquires a basic system of values, perceptions, preferences, orientation, behavior, and actions. In the family, human values, beliefs, and ideals become stable personal characteristics that shape an individual's subsequent actions and their motivation as a whole. At the same time, every family creates its own differentiated cultural environment within the framework of the common culture of the people, confession, and state. The family plays a very important role in spiritual and cultural revival, as it is the social environment in which spirituality and culture live and are nourished, or are eroded and destroyed.

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