

CULTURAL REFORMS OF THE NEW UZBEKISTAN AND THEIR TRADITIONAL ANALYSIS

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Annotation: This article discusses the reforms in the field of culture in the new Uzbekistan and their phased analysis. The article also analyzes the issues of protecting our spirituality from various harmful influences that are alien to our people in the context of globalization, turning it into an integral part of the minds, hearts and worldviews of our youth. Opinions were expressed on the prospects for the further development of cultural reforms in Uzbekistan.

Key words: New Uzbekistan, independence, youth, culture, innovations, globalization, spirituality, reforms, cultural heritage.

During the years of independence, the necessary conditions have been created to restore the rich cultural heritage of our people, preserve the existing centuries-old sources of high spirituality, national identity and folk traditions, build a society of physically healthy, spiritually mature and comprehensively developed individuals. It is desirable to study on a scientific basis the factors contributing to the development of each country. Therefore, the content, essence, place and role of reforms and policies that serve the development of the country are important in this regard. "It is no secret that in today's global space, in the current conditions of intense competition, various political, economic and ideological conflicts, the role and importance of educating the younger generation is growing more than ever.

Every nation in the world, competitive and striving to take its place on the world stage, seriously thinks about these issues and takes practical measures in this regard. Otherwise, it will no doubt lose its identity as a people and nation"[1, 292]. It is obvious that the policy under the leadership of our President Shavkat Mirziyoyev has a special significance and place in the development of Uzbekistan, which is recognized and recognized by the world.

We all know that the international situation at the end of the 19th and beginning of the 21st century is characterized by the deepening of globalization. An important and relevant aspect of the issue is that it is not easy to quickly understand the nature of the consequences of modern globalization for humanity. Today, globalization with its scope, influence and growing mass character invades the national spirituality of the peoples of less developed, and now developing countries, erodes their lands and prepares the ground for their collapse in the future under the influence of mass spirituality. This aggression is carried out not only through the media, television, the Internet or mobile phones, but also through the economy, which is necessary for people to live and prosper. The weakening of national spirituality is not noticeable under the influence of the indicator that positive changes in the economies of countries sometimes affect the material situation of people as a result of integration under the influence of globalization. This is especially evident in the impact of globalization on the erosion of national spirituality, the erasure of customs, traditions and values.

Ideological and worldview processes also develop and improve in the process of diversity, interaction and struggle. Colorful ideas and ideologies accurately represent subjective being as an expression of different interests, one of which is correct, scientific, and the other cannot be denied. Mutual struggle between them can not only threaten national security if it is based

on common interests and goals, but also have a positive impact on development. Therefore, a national ideology is needed that defines the common goals, ways and principles of various ideologies in society, as well as a socio-political, legal framework that allows its successful implementation. Article 12 of the Constitution of the Republic of Uzbekistan allows the free development of various ideas and ideologies, and a number of other articles establish compromise principles that ensure national security. According to Article 56 of the Constitution, only associations registered in accordance with the procedure established by law are recognized as public associations. Article 58 guarantees the observance of the rights and legitimate interests of public associations and the creation of equal legal opportunities for their participation in public life.

These articles of the Constitution of the Republic of Uzbekistan created a legal basis for the free development of ideas, the objective expression of various ideas and worldviews, the subjective existence of various classes and strata. The struggle between different ideologies was natural, and it laid the constitutional foundation for which an idea could only be won if it was reasonable, useful, and could indicate the best way forward. Ideological education is one of the important ways to protect our people from external spiritual threats that are rapidly entering our national life under the influence of globalization. Even when there is ideological education, there must be ideological education based on national education. It also requires education in a new content and form, taking into account modern conditions and the possibilities of globalization.

National education is a national treasure and tradition for the representatives of the nation, especially for its youth. The practice of forming national identity, worldview, psyche, self-expression, strengthening national pride and responsibility, educating in the minds and hearts of national interest, responsibility for the future of the nation, spiritual enrichment based on the rich heritage of national lands by instilling the most advanced features of tradition and moral direction of activity.

As with any education, national education has clear goals. In the conditions of modern globalization, the strategic direction of national education is to protect our spirituality in the broadest sense from various harmful influences that are alien to our people, to make it an integral part of the minds, hearts and worldviews of our youth.

National education begins in the family and continues in the neighborhood and in the educational system. This is due to the fact that the spirituality of a person, his worldview, a set of skills associated with the imagination and beliefs of a person, are mainly formed in the family. In this sense, the family is the hearth of true spirituality, a factor and environment for ideological education. Consequently, the first concepts characteristic of our national ideology are absorbed into the heart and mind of a person, primarily in the family environment. This process is carried out through the teachings of the ancestors, the example of the father, the love of the mother.

The family, through its centuries-old sacred traditions, instills in young people the skills of love for the Fatherland, faith, responsibility, patriotism, humanity, dedication to science and culture. After all, not every citizen can feel like a perfect person without understanding the role of the family in society, the beginning of the Motherland. An important role in ideological education is played by the formation of a sense of devotion to the fate of the people and the country from an early age. To do this, from the earliest years of a child's life, it is necessary to use the forms of familiarizing him with the world of things that are characteristic of our national traditions. In the process, try not to use "combat" toys, cartoons, films that are alien to our national life. Games, toys, picture books, cartoons based on folk tales, reflecting Eastern aspirations and the noble aspirations of mankind, help in the correct

formation of worldview views in children from an early age. Thus, respect for our national values and a sense of patriotism are brought up in the minds of children.

At the same time, there are a number of systemic shortcomings that impede the further development of national culture. Including:

firstly, the regulation of relations in the sphere of culture, the legal status of cultural and art institutions, creative associations and unions, the lack of a unified legal framework for the social protection of creative workers;

secondly, the lack of a comprehensive system for educating young artists, training and retraining highly qualified personnel does not allow us to effectively pursue a unified state policy in the field of culture, meet the growing cultural needs of the population and radically improve the quality of cultural services;

thirdly, the material and technical base of most institutions of culture and art does not meet modern requirements and international standards, which does not allow them to fully function;

fourthly, the fact that our national culture does not occupy a worthy place in the modern media space, the incomplete introduction of information and communication technologies into the sphere does not allow us to widely explore and promote the industry, its integration into international cultural processes;

Fifth, development is also hampered by the consistent participation of our artists in prestigious international festivals and competitions in the field of culture and art and the display of their best works, the lack of an effective system for exporting national creative products, and insufficient cooperation with foreign organizations. industries[1].

In conclusion, it should be noted that a number of reforms in the field of culture are expected in our country in 2021-2030. It would not be an exaggeration to say that along with the creation of a comprehensive system of education and training of highly qualified personnel for young people like us, we need to carry out reforms that will have a positive impact on the morality of our culture. It is necessary to increase several times the number of institutions of culture and art, to teach the young people entering them to love their culture, to respect it morally. There would be more respect for our culture if we taught not only in higher educational institutions, but in every family, kindergarten, school. We all know that our ancient cultures that have existed for millions of years cannot be abandoned in a year or a day. Therefore, among other things, our culture has been and always will be well reformed.

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