

---

Open Access Article

## YOUTH - THE ESSENCE OF MODERN CULTURAL IMAGE AND CONCEPT OF UNIVERSAL VALUES

**Karimova Dilfuza Abdukayumovna**

Navoi Region national center for training pedagogues in new methodologies

Doctor of Philosophy (PhD), Associate Professor

"Methodology of Socio-Economic and Applied Sciences" Department,

[dkarimova1971@gmail.com](mailto:dkarimova1971@gmail.com)

**Abstract:** The paper reflects the fact that the study of modern cultural image of youth in conditions of globalization is carried out in connection with all aspects of society. The role of universal values in the formation of the modern cultural image of youth and their role in the development of the modern society is extremely significant. The manifestation of tolerance in the attitude of youth to universal human values is connected with the cultural image of youth. Moreover, in the course of time we may see that the system of values plays an important role in influencing the spiritual world of the youth in the society.

**Key words:** youth, culture, enlightenment, cultural image, education, universal values, society, social philosophy.

### Introduction

Today, our country is undergoing far-reaching reforms aimed at fostering a spiritually mature and well-rounded younger generation. A clear proof of this is the new version of the Law on State Assistance to Youth of September 14, 2016, a sad foundation aimed at fostering a promising young generation of our country. Also by enhancing culture, moral maturity, social interaction a cultural image of the individual and social group is formed. Fulfilment of the cultural demand requires strict responsibility from today's youth.

In terms of the conceptual essence of the cultural image, this phenomenon is positive. It is known that the concept of cultural image (unlike the social function) is a philosophical-sociological category and represents a direct realization of interaction between a person and society, the collective in an objective way.

*[Philosophical Encyclopedic Dictionary., 2004]*

The genesis and formation of the cultural image of youth is closely linked to individual activity, the factors that lead it to reality, objectivity and subjectivity, internal and external, eloquence and reality, chance and randomness. Even though he cannot come to a conclusion based on events he has heard and known much about. What was the news that increased the mind of a person?

In order to shape the contemporary cultural image of the youth, it is necessary to cover the factor of using the cultural map to identify ways to improve the cultural phenomenon and its consequences.

Received: October 30, 2022 / Revised: November 18, 2022 / Accepted: December 03, 2022 / Published: December 19, 2022

About the authors : Karimova Dilfuza Abdukayumovna

Email:

## Literature review

The proper formation of a cultural image at a young age is determined by the proper establishment of education in the family, school, society and in general.

"To increase our work in this direction, many more activities need to be implemented. Including:

- to develop a scientifically adapted evaluation indicator for spiritual training;
- based on the principle of continuity and unity in education, above all, to strengthen the focus on expectant and young mothers;
- to determine the most important direction of teaching children high spiritual development from infancy;
- the gradual formation of such virtues as loyalty to the homeland, diligence, a firm attitude to life, ideological immunity, loyalty, responsibility, tolerance, legal culture, unconventional thinking, and hard work
- - creating a full-fledged continuation of the existing system".

*[Mirziyoyev Sh.M., 2021. - 291 p.]*

It is worth noting that the cultural image of Incon has always had its own growth, and the relationship between the universe and the individual is based on mutual agreement and culture.

*[Hobbs T. 2001.]*

In fact, the cultural image is formed significantly depending on the existing environment, personal interaction, understanding of the world and appreciation of the icon in it, etc.

The cultural level of Incon in society is expressed in the following:

- in social stratification;
- social and cultural institution, organisation, association, organisation;
- other puvi andpeafiacs;
- family, school, work collective.

This sequence is reflected in the perspective of the Japanese socio-economic classification of the period. There is also an internal level at the individual level, which directly affects the individual, the group, the state and society.

The cultural image expressed in each step and its defining aspect, the incon activity, with its impact on the whole, takes place as a whole.

The category of universality and innocence is the concept of the pure cultural image, and its scope becomes concrete. The notion of cultural image is a factor organising the essence of the social life of human society. An icon with a contemporary cultural image is a modern worldview leader, ready for the achievements and successes of society, highly intelligent, educated, with a high level of thinking, aware of the future and aware that the past is the source of the future.

With love and respect for our spiritual leader, our young people in the fine school of our country, people and society.

The cultural image is closely linked to the spiritual and moral aspects. The principles of cultural image formation are as follows:

1. Manifestation of general education as an important quality;
2. Increasing respect for and devotion to the spiritual masthead;
3. Adapting the cultural way of life to creativity.

4. Consistent implementation of this principle allows the formation of a modern cultural image at a young age.

A contemporary cultural image requires loyalty to and respect for national customs and traditions.

Already the national identity manifests itself in a love for the land where the Inkon was born and where his ancestors lived. This feeling was highly valued by the German existentialist philosopher M. Heidegger: *"A human is strong for its roots"*. In the context of the realisation of national identity, the gender of the mother tongue is great. Pride in one's people and culture is an important element of national identity.

The development of the study of the cultural image of youth also took place at the beginning of the common tradition and developed at the same time. The general concept of non-conformity played a major role in shaping the consciousness, thinking and public opinion in society.

Speaking of antiquity, the teachings of ancient philosophers such as Plato, Apactus, Demokpitus, Swan and Diogenes contributed to the development of the concepts and notions of antiquity. According to Ulap's account, in the struggle between wealth and poverty, the old man will come to a bitter end. This is why it is emphasised that the responsibility of the state to establish social justice in society has increased.

In ancient India, philosophy, fiction glorifies man and his virtues and roles in existence in folk tales and epics. Masala, famous works such as Ramayana, Mohabharat, Kural, Megatuta, Raghuvensha, Kumarasambhava, Dashakumacharita, Pan Chatitra, Hitopadesha, Shashuntala, Mudrak Shasa, Kalila and Dimna and others.

### **Research methodology**

The socio-political role of youth in the large-scale Islamic movement. The reason for this is that the degree of adaptation to age and the desire for novelty could not but affect the changes in society. The coming of society as a whole, the confident attitude towards tomorrow's formation, is directly linked to the nature of the social and informational concept of youth and the youth in that society. Consequently, the formation of the concept of "value" in the minds of young people is one of the determinants of the country's future.

The level of quality of youth restructuring, the formation of new views on youth, and the socio-cultural preconditions for the formation of youth activism and youth Zionism are linked to its complex cultural twists and the socio-informational nature of contemporary youth activities. Youth activity depends on the level of social order, socio-social realities in the country, the national traditions of democratic Uzbekistan, that is, on the regularity of youth activity in determining the foundations of the social sciences of culture.

As M.Y. Idoshev wrote, "One cannot deny the role played in society by people who develop and regulate social behaviour. But, as with the other side of the coin, there is a certain degree of limitation of individual freedom in society where the influence of Ulan is strong."

*[Yuldashev M. 2019. - №3. - 31 p.]*

In other words, general theory is one element of the creative structure of social philosophy, and this is how it is discovered. From time immemorial, Inkon's attitude towards self and others has led to a sense

of duty to society and the community, to taking responsibility in difficult situations. This fact is included in the file of philosophical teaching. The role of universal education in the development of the state and society is closely linked to the change in the world view of the Inkonlaps.

### **Analysis and results**

"Researcher A. V. Miponov recognises incon as the highest and most complete antidote, because incon is the antidote to life and death."

*[Mironov, A.V. 2007. - No. 1. - P. 101]*

Some literature stresses that there are three types of systems in the incon life. These are the personal, the general and the universal convention for the whole country and must be respected by the country as a whole.

"In addition to general and national education, personal education is very important in society. Bipoq is not only a pinnacle, but an innate form of the individual, an ideal and a habit that becomes a necessity in the course of life.

*[Nurmatova M.A., 2009. - 52 p.]*

It is in the conditions of globalization that formation of intolerance to social customs or positive attitude to social customs in the cultural image of young people under the influence of personal customs is possible.

"Personal education is education related to the spiritual and moral image, beauty, social position, abilities, talent and intellectual capacity of a young person. Generally speaking, personal education is understood as a set of activities that have become a vital necessity in a person's social activities, contributing to the improvement of his family situation, which are important for his practical activities. The great thinker Abu Raykhan Bepuni, Ibn Sina, Abu Nasr Forabi, Ahmad Fergani and many other scholars have not lost their power to this day. It is noteworthy that Alisher Navoi's views on honour, dignity, manners, mores and the knowledge of the nature of a human being.

During the years of independence, Uzbekistan paid attention to the harmony of national and universal traditions in realizing national identity and building a strong social culture in the country.

"Independence is a great opportunity for us, first of all, to realize our identity, to restore our religious traditions, customs and traditions, our holy religion, our great ancestors, saints and holy men, to restore our unity and harmony, to educate our young generation in national and universal traditions.

*[Karimov I., 2015. - 41 p.]*

The cultural image of youth is formed and reflected in the activities of young people. As M. Teshaboev wrote: "Ethics and culture found their expression in the traditional folk style, and as a fruit of creative activity and intelligence of certain people have always been exalted in the academic style. The wealth created in human society will stand the test and serve as a gift to future generations."

*[Teshaboev M. 2017. - 59 p.]*

In this country, in order to improve the cultural image of the Incon, to improve it as a member of society, to understand the essence of its behaviour, to become fully aware of its duty and responsibility, and to internalise its own responsibility for its work, it creates a clean cultural environment. Incon's cultural image is formed and manifested through social interaction. After all, the formation of a cultural environment requires a high moral virtue, a national mentality. The process of cultural image formation

is directly related to the cultural environment. The cultural environment, in turn, is a cultural system of general significance with a systematic classification.

The future of our country depends on the level of education that young people receive today and how they become qualified students. The task of the younger generation is to become worthy champions of the country in which they were born. In this regard, President Shavkat Mirziyoyev's answer to Yangi Uzbekiston's chief supporter is important: "Young people are the backbone and pillar of our nation. They are a decisive force in the full implementation of our large-scale environmental protection. It is our young men and women who have received a modern education, who have mastered advanced knowledge, innovative technologies and social needs that will play a leading role in the development of our country.

It is known that young people are inclined to think in new ways, to dare to throw new ideas into their hearts, to bring them to life, to solve problems quickly with creative and unconventional approaches. That is why we attach great importance to the development of education, science, innovation, literature, art and culture of the younger generation, their active participation in the social and economic life of our society.

*[Mirziyoyev Sh. 17 August 2021]*

Thus, young people will always be the source of the country's strategy.

"Incon's lifestyle, habits, inclinations and needs are manifested in every aspect of the space. Cultural space is a reflection of the creative activity of the incon, encapsulates the structure that is mastered and mastered by the incon. It is a factor that creates and preserves the past and transmits it to the next generation".

*[Abdullaeva N.B. 2016. - 117 p.]*

In fact, the worldview of young people is reflected in the new tradition and culture in harmony with the existing system.

Cultural education is one of the most important factors of spiritual and moral development. Society cannot live without culture, spiritual and moral norms. When the atmosphere in society is strong, the lives of future generations of young people, their families and their behaviour will be good and meaningful. Making young people attractive according to the needs of the times is the most difficult task. As Abdullah Avlani said, *marifat* is about courage, courage is about steadfastness of heart, strength of soul.

Wisdom, spirituality is the highest point of creative ideas. As we are living in an era of democratic renewal and rapid modernisation, we should not forget spirituality and spiritual purification. In this case religious culture, spiritual upbringing and education will be used positively, and it will be a great work. Because religious culture and spiritual knowledge is a sacred wealth. Imam Najafi, one of our great saints, said: "To be a perfect icon, one must strive for perfection. That is to have a good mind, good speech, good morals, good knowledge and good deeds. That is, one must honour one's neighbour, be an example of good manners, be just, content, patient, enlightened, thoroughly acquire knowledge, protect the world from slander and gossip, solve man's problems. ."

"The idea of good and evil, life and death, justice and injustice, light and darkness, widely found before religion in the past, was very important. Good thoughts, words and deeds are the source of goodness."

[Nurmatova M.A. 2009. - p. 6]

Let us add that this problem later appeared vividly in "Avesta".

"The ethical and social ideal, anchored in the religion of Zardush, later found its spiritual source in the Opta acp falcafaci about a good and just king who lived a truthful and healthy life, despite all injustice, darkness and lawlessness".

[Makhmudov T. 1998. - 26 p.]

It is important to use the existing moral principles of Islamic religion in the education of young people and the formation of attitudes towards universal principles. According to Yusuf Hodj Hajib, goodness, kindness and goodness can come only from a wise, knowledgeable person, who is the possessor of reason. Because everything in the world does good and brings maturity.

### Conclusions and recommendations

It should be noted that the Young Reader and Young Reader's Family competitions are conducted in our country, which helps our young people to realise their identity and get acquainted with national and international standards. In addition, it should be emphasized that nowadays "stirring up the interest of the modern generation in reading fiction in general is one of the strategic tasks".

[Saifnazarov I., Saifnazarova F. 2018. - 10 p.]

In modern globalized Japan it is very important to raise the level of spiritual and moral work of young people, to rationally form ideological immunity, to warn them against the spread of mass culture, from falling under the influence of destructive and alien ideas, to form the social responsibility of young people.

### Reference

1. Mirziyoev Sh. Answering the question of Salim Doniyopov, chief editor of "Yanyi Uzbekistan" newspaper // "Yanyi Uzbekiston" newspaper. - Tashkent: August 17, 2021 [Mirziyoev Sh. «Yangi O'zbekiston» gazetasi bosh muhappipi Salim Doniyopov savollapiga javoblapi // «Yangi O'zbekiston» gazetasi. – Toshkent: 2021 yil 17 avgust].
2. Mirziyoev Sh.M. New Uzbekistan stpathegy. Tashkent: Uzbekistan, 2021. - 291 p [Mirziyoev Sh.M. Yangi O'zbekiston stpategiyasi. Toshkent: O'zbekiston, 2021. – 291 b.].
3. Karimov I. It is the highest happiness to serve in the way of our mother couple's happiness, luck and great future. Tashkent: Uzbekistan, 2015. - 41 p [Karimov I. Ona yuptimiz baxtu iqboli va buyuk kelajagi yo 'lidaxizmat qilish – eng oliy saodatdip. Toshkent: O'zbekiston, 2015. – 41 b].
4. Abdullaeva N.B. Design and artistic-aesthetic culture // Monogpafiya. - Tashkent: Turon-Iqbal, 2016. - 117 p [Abdullaeva N.B. Dizayn va badiiy-estetik madaniyat // Monogpafiya. – Toshkent: Turon-iqbol, 2016. – 117 b].
5. Yoldoshev M. Upf-odatlap: two sides of the coin // Tafakkup. - Tashkent: 2019. - #3. - 31 p [Yo 'ldoshev M. Upf-odatlap: tanganing ikki tomoni // Tafakkur. – Toshkent: 2019. - №3. – 31 b].

6. Nurmatova M.A. The harmony of moral and aesthetic development in personality development // Monogpafiya. - Tashkent: University, 2009. - 52 p [*Nurmatova M.A. Shaxs kamolotida axloqiy va estetik qadpiyatlarining uyg'unligi // Monogpafiya. – Toshkent: Universitet, 2009. – 52 b].*
7. Nupmatova M.A. The harmony of moral and aesthetic development in personality development// Monogpafiya. - Tashkent: University, 2009. - B. 6 [*Nupmatova M.A. Shaxs kamolotida axloqiy va estetik qadpiyatlarining uyg'unligi// Monogpafiya. – Toshkent: Univepsitet, 2009. – B. 6].*
8. Makhmudov T. About Avesta. - Tashkent: Sharq NMAK. 1998. - 26 p [*Maxmudov T. Avesto haqida. – Toshkent: Sharq NMAK. 1998. – 26 b].*
9. Saifnazapov I., Saifnazapova F. Youth and family are the backbone of the homeland. - Tashkent: Educational Publishing House, 2018. - 10 p [*Saifnazarov I., Saifnazarova F. Yoshlar va oila vatan tayanchi. – Toshkent: Ta'lim nashriyoti, 2018. – 10 b].*
10. Teshaboev M. Philosophical conceptual analysis of raising the moral culture of youth in Uzbekistan: Fal. doc. (PhD) ... Diss. – Samarkand: 2017. – 59 p [*Teshaboev M. O'zbekistonda yoshlarning axloqiy madaniyatini yuksaltirishning falsafiy konseptual tahlili: Fal. dok. (PhD) ... dis. – Samarqand: 2017. – 59 b].*
11. Encyclopedic dictionary of philosophy. - Tashkent: Sharq, 2004 [*Falsafa qomusiy lug'ati. – Toshkent: Sharq, 2004].*
12. Hobbes T. Philosophical Foundations of the Doctrine of the Citizen. - Moscow: AST, Harvest. 2001 [*Gobbs T. Filosofskie osnovaniya ucheniya o grazhdanine. – M.: AST, Xapvest. 2001].*
13. Mironov, A.V. The concept of value, types and hierarchy of values / A.V. Mironov // Socio-humanitarian knowledge. - 2007. - № 1. - C. 101 [*Mironov, A.V. Ponyatie cennosti, vidy i iepapxiya cennostej / A.V. Mironov // Socialno-gumanitapnye znaniya. – 2007. – № 1. – S. 101].*
14. Bakhronovna R. D. HISTORY OF THE CENTRAL ASIAN INTELLECTUAL HERITAGE FROM THE VIEWS OF FOREIGN RESEARCHERS //International Journal of Intellectual Cultural Heritage. – 2022. – T. 2. – №. 3. – C. 90-95.
15. RASULOVA D. B. INTERPRETATION OF THE CONSTRUCTION OF THE CENTRAL ASIAN RAILWAY IN FRENCH STUDIES //International Journal of Philosophical Studies and Social Sciences. – 2021. – T. 1. – №. 1. – C. 33-40.