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Zafar Atobaevich Karimov
Urgench State University
Independent Researcher, Khorezm, Uzbekistan

FACTORS OF URGING THE YOUTH TO THE ATTENTIVE LIFESTYLE

Abstract: Here we study one of the most important tasks of forming the national identity and worldview of young people on the basis of building a new society and a new way of life.

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Introduction

The main goal of democratic reforms in the social sphere in our country is to provide the youth with high spirituality, upbringing a harmoniously developed generation, to form a fully developed person in the process of social development, to bring up national and universal values. One of the most urgent issues today is the pursuit of such a goal in multinational Uzbekistan, thinking of the future of young people, the role of young people in the development of civil society, and the formation of a new outlook in them. About it, the President of the country Sh.M. Mirziyoev said: "We have a great history, which we can admire. We have great ancestors who deserve admiration. There are some treasures that we should admire. And I believe that we will have a great future, if we will." It was natural that reforms in society first and foremost affect the mentality and national image of young people. By nature, human beings are ambitious, energetic, and full of energy and thirst for activity. It is the responsibility of the society to guide and nurture these qualities. In the social development, upbringing of a harmoniously developed generation involves not only the physically fit and mature young people, but also the person who is brought up on the basis of Oriental morals and universal moral values. "Indeed, upbringing of young people is a matter of urgency and importance for us now." The historical experience of the development of mankind, nation and society shows that economic development is not yet the last criterion of prosperity. If this height does not

contribute to the formation and development of a perfect human being, such as enriching it with time, enriching society, and avoiding greed for other countries and peoples, then spiritual poverty will continue in this light world.

This leads to the loss of sincerity, especially in young people, greed, disbelief, disloyalty, and the escalation of national, racial and religious conflicts and various conflicts between countries. Today, we are witnessing the same things happening. What is sad is that these negative situations are causing great tragedies for all mankind, especially for young people. The most dangerous is the fact that in the context of the whole world, where the world is experiencing complex global (universal) problems (various diseases, drug addiction, malnutrition, nuclear risk, etc.), the processes of spiritual decline are rapidly becoming a global problem. Sustainable development of civil society cannot be achieved without moral renewal. "Unfortunately, this important global task is not well understood in all countries. But there are also attempts to put global spiritual renewal on the agenda in many countries."

Internal defects that threaten the spirituality, such as indifference, dependence, praise of our own bread and the bruises of others, have not been completely eliminated. Violations of morality and the desire of some to stand up to the law are also affected. One scholar said: "Knowledge that is not enlightened is turned into a pit of the wild man." Are there few in

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the history of man who have devastated his family, his people, for the sake of corrupting his knowledge and talents?

Our writer, Ulmas Umarbekov, in this sense said, "To be a scientist is easy, to be a man is hard." In this sense, one of our enlightened mentors of the last century, Muhammad Sa'id, in his article in Oyina magazine, commented on the upbringing of a spiritual person. Ibn Mas'ud states that the views of educators are still relevant today: "Everyone's faith is up to everyone's knowledge, everyone's conscience is respected. We must never forget the fact that a parent, a child who is ignored by society, only brings happiness and benefit to the family. Therefore, upbringing and working with young people should be the most important and urgent task for us." Sasha Graumann, head of UNICEF in Uzbekistan, said: "The great attention is paid to the study and solution of youth problems in Uzbekistan, and I believe that the U-Report platform will help young people increase their social and political activity." In addition, the official website of the World Youth Association of Uzbekistan has been launched. Developed a program of additional measures for the implementation of the state youth policy in 2017 after reflecting in the separate paragraph (4.5) of the Action Plan on the five priority directions of development of the Republic of Uzbekistan in 2017-2021. Confirmation task is set. Under the program, approved by the Cabinet of Ministers of the Republic of Uzbekistan, it is a high spirituality, independent thinker, to increase the youth's legal culture, their active participation in the process of building a democratic state and civil society.

Successful life position, education of patriotic youth with broad outlook and deep knowledge, formation of immunity against various ideological threats, support of talented youth, assistance in realization of creative and intellectual potential, social protection of youth, acquisition of modern professions. Comprehensive measures will be taken to create the conditions. The lifestyle, courtesy of young people living and working in a democratic and civil society is a testament to the ethical standards of national culture that are demanding now. Young people, who are the result of ethical and national upbringing, have an enormous role to play in shaping and developing a new world outlook before society and society, education, literature and art. However, the national development of youth in upbringing of a harmoniously developed generation is of paramount importance in the humanization of spiritual, educational and spiritual aspects, environment, activities and relationships. Forming a new outlook on the youth, nurturing it in the national spirit, and nurturing them with noble feelings is the first step in reaching spiritual maturity. The high moral qualities of such a young generation are not supernatural

powers or gifts of destiny, they are the product of various aspects of social life, spiritual inheritance and a particular era, the education system, the family and the environment.

In the process of spiritual development of youth, all its legal, political, moral, cultural and ideological ideas are formed and developed due to the influence of social structures and systems. Spiritually-educated young people are not only consumers of democratic reforms, but also active creators and defenders of them. Therefore, new thinking, creative thinking, and training of people with high spirituality are among the most pressing issues facing our society. We are building a great independent state with a great future. Therefore, it is necessary to instill in the minds and hearts of every citizen, the culture of thought and creative activity, which is the essence of this noble goal and what is the way to achieve it.

When we look at the historical sources of the way of life, we see that they were first of all reflected in the socio-philosophical, ethical and aesthetic views of the Orient. In this regard, we can see that the ancient principles of healthy living in the ancient Indian Vedas have been developed. One of these principles is the achievement in the field of human sustainability. The moral and spiritual freedom of a person is the first and most important condition for achieving this stability. The Upanishads emphasize the ethics of personal development, "because society is a stabilizing phenomenon," Nehru wrote, "so that the human mind has always been thinking about personal perfection." Indeed, spiritual satisfaction, the recognition of spiritual stability, and the appeal to the inner world are one of the main features of ancient Indian philosophy.

Oriental philosophy occupies a special place in the philosophy of physical and mental unity. Ancient Chinese thinkers say that when it comes to healthy living, the disorders that occur in the human body are the result of psychological imbalance. In this sense, they have come up with the idea of a five-minded mood, such as jealousy, drunkenness, sadness, anxiety, stress. In their view, such an attitude can ruin not only the individual organs but also the whole body, as well as the way of life. Therefore, as a person lives, he needs to realize that ignorance is the source of ignorance, and that the source of joy in the body is the source of joy.

The notions of a healthy way of life are common in ancient Greek philosophy. Hippocrates in his book *On Healthy Lifestyles* examines this phenomenon from a medical point of view, focusing mainly on the physical health of the person, including external factors such as climate, soil, water, human way of life, country laws, and others. As Demus states, when thinking about a way of life, Democritus first of all

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promotes the idea of meeting material needs, believing that they are the root cause of all the changes that occur in society, and that the material causes for change in society are in harmony with interest. conclusions.

It is noteworthy that the antiquity has its own traditions when it comes to building a healthy lifestyle. It is declared that even the physically mature adolescent is not worthy of higher education, which is the main criterion for the intellectual development and upbringing of the next generation, the promotion of a healthy lifestyle.

It is well known from ancient Greece that body status was strictly debated under state laws in accordance with the requirements of physical education. For Greeks, the pursuit of physical perfection was one of the most important areas of human maturity, and the idea that the more beautiful the human body is, the more perfect it is. Olympic gods have always been a sponsor for people who strive to improve their health, beauty and strength. The idealization of a balanced athlete's body is well-received in the political and religious contexts of society. Because the gods are portrayed as highly healthy, beautiful and energetic, the Athenian warrior is thankful for their health, sensibility and physical maturity because of their commitment to athleticism.

At the same time, the first conceptions of how to live a good life, such as "know yourself" and "take care of yourself" are emerging. According to the concept of self-care, everyone should have a specific way of doing things, taking care of himself, changing his life and improving himself. Thus, the "awakening of the sense of uniqueness" created the appearance of life in ancient Greeks, and physicality was a component of them.

In the Oriental philosophy, it is important to maintain the balance between the physical and spiritual condition of the individual. The "Avesto", the "noble mind, the noble word, the noble deed", as described in the great Avesto, is an understanding of the essence and meaning of the human way of Oriental wisdom. Such a balance is expressed not only by Eastern but also by Central Asian thinkers. It is clear that the ancient Turkic monuments, the examples of folklore, the philosophy of mysticism and the system of values of the Jedidism are reflected in the realities of life. Due to the socio-historical development, especially in recent centuries, a wide range of factors and means have been incorporated into the human way of life, and social and technological discoveries

such as electricity, television, modern transportation, computer technology, and the Internet have changed its nature. At the same time, there are deep disproportions in the natural, social and spiritual spheres of human activity and living environment.

As a result of this there was a profound qualitative change in the subject of life - in the human mind, which had previously been both the producer and the consumer of various blessings, but now there was a sharp differentiation in its functions, which led to its life, health and way of life. brought about a certain change in their relations. The achievements of the scientific and technological revolution did not reduce the capacity of the individual to adapt to changes in the natural and socio-industrial environment. On the contrary, the more automated the production and the better the living conditions, the more the life, living conditions, and especially the protective forces of the organism become more stressful.

Lifestyle is a complex phenomenon, first and foremost, inextricably linked with the lives of people. Lifestyles represent not only the nature of diversity in the behavior of people in the general environment, but also the social nature of their active assimilation, as well as the form and method of change. "Quality of life" is an indicator that assesses the quality of life conditions, and also relates to the level of comfort, communication, job satisfaction. "Quality of life" refers to the definition of needs, with the emphasis not only on the external quantitative aspects of human activities, but also on the intrinsically important features, such as the content of work and leisure, work satisfaction, human communication, knowledge, culture, which reflects the quality of needs such as wealth. Naturally, this notion includes social and economic rights and obligations of members of society, their degree of action and guarantees, political and spiritual values, social feelings and moods, rules of living, ethical norms, cultural values.

In conclusion, one of the most important tasks is the formation of the national consciousness and outlook of young people on the basis of building a new society and a new way of living. Cultural, ethical, nationalistic, hardworking and oriental ethics, national culture that instill in our youth a spirit of history, national identity, traditions and heritage, spiritual and ideological essence of modern reforms in line with the political, economic and spiritual reforms in our country. Development is a continuous process.

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