

## SMART LIFESTYLE AND SPIRITUALITY OF YOUTH

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### ANNOTATION

In the article, the basic principles of the idea of national independence, the importance of human, especially youth problems in the correct understanding and understanding of a rational national way of life, “Today we are building a new state, a new society, this is a system of socio-political relations, people, it is especially emphasized that consciousness and the thinking of young people is unique, and at the same time it takes on a whole new meaning. It talks about the way of life of people, our youth and their views on it, radically changing as a result of the passage of time, in the case of several nations, the recognition of spiritual satisfaction and spiritual stability in a person.

**Key words:** national, independence, idea, principle, education, generation, youth, society, indigenous, essence, rise, change, life, reasonable, work, nationality, nation, interest, method, conditions, ancient, history, soil.

The basic principles of the idea of national independence make the problems associated with youth more relevant in understanding the national way of life. “ Today, when we are building a new state, a new society, in this system of socio-political relations, the consciousness and thinking of people and youth will undoubtedly acquire a new meaning. First of all, the relationship between the individual and the state, between the individual and society, must acquire a completely new meaning and form, be based on new characteristics, on new principles. In other words, all these should be relations that correspond to the essence of new values and democratic principles, our way of life and thinking, and meet the requirements of a just society that we are building”<sup>1</sup>.

The above provisions give a conceptual conclusion that the new criteria, principles of life, vitality of the national ideology, which are now established in our society, must be able to embody the nature of our national way of life and be compatible with its spirit. . On the other hand, a lifestyle is not just a set of some life principles, but also a complex process that always requires internal patterns, contradictions and interaction of the poles. Due to this, any needs and principles that are formed, tested, improved or, conversely, denied in this area.

Therefore, understanding the way of life as a dialectical process leads to the correct definition of its nature and essence. The national way of life reflects the economic, local-territorial organization, spiritual world and self-realization of the nation at a certain stage of social development, its peculiar life, its colorful forms, social development activities that differ from other nationalities.

The process of deepening and enriching the national way of life is connected with objective social factors. Among them, a special place is occupied by the creation of decent living conditions, especially in the social life of young people. As the main criterion of the ideology of national independence, the idea of independence in the Action Strategy is to build a free and prosperous Motherland, a free and prosperous life, it goes without saying that the main task is to radically upgrade the standard of living of the people in order to ensure a beautiful and prosperous life. Therefore, today such concepts as the unique role of youth in prosperity and well-being have become the main criteria of our national policy. To this end, major socio-economic measures are being taken, such as strengthening the material and technical base of the country's life, expropriating property, deepening privatization processes, implementing structural reforms, attracting foreign investment in production, and applying advanced technologies.

In the field of social strengthening of our national way of life, much attention is paid to raising the national income of the country. In particular, the issue of state assistance to low-income strata of society in need of social protection is not being resolved positively. The legal guarantees of the national way of life are being strengthened.

Determining the national character of a way of life is associated with a number of problems. In scientific literature, especially in works published during the Soviet period, much has been written about the nationalist elements of the way of life. In fact, some aspects of nationality were artificially attached to the phenomenon of a way of life, which was considered an essentially national phenomenon, only on the official side were opinions

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<sup>1</sup> Sh.M.Mirziyoev. New strategy of Uzbekistan. Tashkent: Uzbekistan, 2021

expressed about the presence of national symbols in the abstract Soviet socialist way of life, and the main attention was paid to the process of internationalization, nationality was officially recorded. As a result, this has led to the destruction of the way of life of our people, especially among young people, in particular, their life goals, way of thinking and social behavior.

Type of thinking	Intelligentsia	students	workers	farmers	merchants
Pragmatic	40,9	42,1	35,0	37,1	40,2
team	28,5	26,2	27,1	27,1	28,0
What kind	21,8	20,6	23,8	22,3	19,8
Authoritarian	32,3	33,8	18,8	21,0	23,5
Scientific	16,4	14,9	12,9	13,7	14,9
Valuable	13,0	10,4	15,2	13,3	20,2
Religious	26,3	25,6	22,0	18,9	33,5
Legal	18,6	17,0	20,3	19,2	23,8
Traditional					

When comprehending the national content of the way of life, or the national way of life as a whole, in our opinion, the content of such concepts as "way of life", "lifestyle", "national style of behavior", characteristic of specific units of a certain social structure and layers, divided by age. Of course, these concepts suggest that the behavior of representatives of a particular nation, ethnic group takes place against a historical background, certain programs, rules and socially significant "patterns" of life. Here, of course, we are talking about people's lives, we can say about the national style of the rising young generation, the mature generation.

"Lifestyle" is a geographical, natural-conditioned forms of life, historical folk traditions and socio-psychological models of behavior and reflects the way of life, practically experienced by the people in the past or preserved to this day.

Research shows that it is also a way of thinking. This is evidenced by the results of a sociological study conducted to identify the socio-cultural features of the way of thinking in the process of democratization of society in Uzbekistan. This reflects the unique style of thinking, its essence. For analysis, 8 types of thinking and their associated subgroups are selected, and the result is determined as follows.

According to the research of the sociologist B. Farfiyev, it is safe to say that a pragmatic way of thinking is a priority, it is clear that personal and social problems acquire pragmatic significance in the transition to free market relations. For intellectuals and students, the second indicator is predominantly scientific thinking. The reason why thinking in terms of public interest is in third place among the intelligentsia, students, merchants, and in second place among the peasants and workers, is that in all the studied social groups it is at the level of previous demand. In our opinion, it would be correct to say that this is "the predominance of the spirit of community in the life of our people from time immemorial".

Among the villagers, not to sit with your head in front of the elderly has been preserved as an ancient rule of etiquette. Also, people wear hats on ordinary days and holidays, especially on mourning days. For our people there is a special way of greeting. It is customary to ask elders by shaking both hands, bowing their heads and placing their hands on their chests when meeting people. It is known that there is a certain sequence in the mutual greetings of women.

Of course, spiritual culture plays a special role in ensuring the manifestation and originality of national life. By the way, the national culture, which generalizes the material and spiritual values of the nation and contains the practical and creative activities, experience, knowledge and skills of people, becomes the norm of behavior, communication and relationships. Although the culture of peoples has not historically been isolated, each of them has gone its own way of development and formed as a national phenomenon. Therefore, national forms of culture have become traditions and have had a significant impact on the way of life as a stable holistic phenomenon.

The way of life or way of life, by its nature, can be called one of the materialized aspects of traditional culture, therefore it is not difficult to understand that even today it continues to exert its influence on various forms of life. In other words, national culture, including national traditions, is one of the important determinants of the manifestation and creation of a national way of life. However, the connection between national life and culture is not directly manifested. This means that culture as a spiritual phenomenon is not among the structural elements of national life, but takes an active part in the formation and development of its specific elements in a wide spatial and

modern framework. On this basis, one can correctly understand the role of traditional culture in elucidating the nature of national life.

As the researchers rightly point out, the elements of the national identity of the way of life, the aspects that embody its national character, are realized by cultural functions that socially regulate the daily life of people. According to K.Khonazarov, the active aspects of national culture, way of life, traditions and customs are the components of the way of life.

We see that the national aspects of life are to a certain extent connected with traditional culture on the examples of folk oral art, written sources and the first monuments of fiction, which are ancient monuments of the religious and secular way of life of our people.

The tradition of Zoroastrian rituals occupies a special place in the way of life of the Uzbek people. Researcher A. Ashirov writes that "after the Zoroastrian religion was officially adopted, i.e. faith in one God, the practice of "sydraposh" was introduced. According to this, a Zoroastrian who fully fulfills the duties of Ahuramazda and the sunna of the Zoroastrian teachings, is pure in all respects, has high morals, and has received the blessing of a teacher, should wear a white cloth robe and shirt. , put a turban over your head, and tie a belt of woolen thread around your waist ... In our opinion, among our people, the rites associated with wearing a robe and tying a belt between them are probably a transformed form of the Zoroastrian "Ceremony" sidraphoshlik ".

In fact, the customs of many rituals in Zoroastrianism have been preserved in the way of life of our people to this day. In this case, it can be cited as an example that today's holidays associated with agriculture correspond to Zoroastrian traditions. In the spring, such holidays as "Dalaga Kosh Izrya", "Ekin Sali", "Kosh Oshi", "Mother Wheat", "Harmon Wedding", "Harvest Festival" were held, associated with sowing seeds in the ground. In Zoroastrianism, holidays such as Navruz and Mehrjan, the appearance of the spring lily, the blooming of tulips, the blossoming of almonds, and the fact that spring is generally considered the holiday of the good spirit, caused great rejoicing. Such customs, characteristic of the cultural way of the ancients, are celebrated today in Khorezm and Bukhara in the form of "Kyzyl gul sayi", "Lola sayli" in the Ferghana, Kokan and Tashkent suburbs, "Sunbula sayli" in Chust, and "Boychechak sayli" in other places .

As noted, in "Avesta" the basis of the way of life of the ancients was made up of three ethics - good thoughts, good words and good deeds, in which truth, upbringing, good and evil, woman, family, marriage, ecology and medical ideas are described in a unique way, and also the economy with such questions of the good as interdependence, property and credit relations, production, labor and division of labor, the role of nature in satisfying needs?

Uzbeks have a saying that children are brought up not only by parents, but also by relatives, neighbors, community. The environment at all times had a great influence on the formation of the moral character of young people. In families with many children, especially in rural areas, children from an early age are taught to work honestly, raise brothers and sisters, and help their parents and neighbors. It is also considered a high moral virtue to greet each other and ask how they are doing when they meet, big or small. The fact that young people come out and help when a ceremony is taking place in their neighbors' house is also the result of national education. The girls did not read books about modesty, modesty, modesty, chastity, honor, but learned from their parents and neighbors for the first time.

Thus, the national signs of the way of life are primarily associated with the history of the people, their culture, language, traditions, customs and other areas of spiritual life. According to the famous philosopher I. Jabbarov, there is a dialectical connection between the past and the present. Therefore, "the memory of the past is one of the important factors of spiritual and cultural development, and the experience accumulated over the centuries is the most necessary soil for the development of a person and the historical development of a nation." Therefore, nationality is an original product of the historical experience of the people, its unforgettable and immortal social memory.

Undoubtedly, without exception, all traditional national aspects in everyday life deserve to be preserved and continued. There is no need to restore the reactionary traditions and way of life that have outlived their time in society, both economically and morally. "It is very wrong and dangerous to have such a system of relations in society, in which the interests of one or another group or individual regions are higher than the general interests. Raising specific territorial differences to the level of an absolute phenomenon is a most dangerous mistake. Each person's return to a national identity should not be determined by their sense of regional identity. First of all, a person should feel that he is a citizen of Uzbekistan. This situation does not reduce the value and significance of the Motherland, the place where a person was born and raised, the way of life and its unique values.

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