



CULTURAL EDUCATION – THE FOUNDATION OF YOUTH DEVELOPMENT

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Annotation: Abstract: This article briefly discusses the relevance of raising the cultural level of the younger generation, protecting its moral views from various information attacks in the accelerated period of globalization.

With the attainment of independence, our freedom-loving nation has regained its land, language, and religion. National pride and dignity have been restored, allowing our people to reconnect with their cultural heritage and embrace their timeless values. Independence and culture are intrinsically linked; the development and deep internalization of culture are only possible through the consolidation of independence. A strong and prosperous future, along with major social and economic reforms, can only be realized on the basis of a refined cultural foundation. The path to building a democratic and lawful state lies through the cultural enlightenment of every individual and of society as a whole. President Shavkat Mirziyoyev has continuously emphasized the importance of culture and enlightenment. As a result of ongoing reforms, our people are rediscovering their identity, understanding their lineage, appreciating their national culture, and fulfilling their historic responsibilities.

In the system of cultural education, superficiality is extremely dangerous. Culture is a delicate and vital dimension of social life, and performing duties in this sphere merely for show can lead to unforeseen crises in economic and political sectors.

The formation of a new cultural consciousness, especially among the youth, is a complex and demanding process. Achieving this requires comprehensive efforts in cultural, historical, educational, and moral spheres. Overcoming the moral and cultural crisis inherited from the previous regime and shaping individuals with a renewed way of thinking is a gradual process that demands time and consistent effort. As a result, during pivotal moments in history, it is natural for society to experience cultural vacuums. Such vacuums may, in fact, pose greater threats to society than economic or political crises. Recent events vividly illustrate the seriousness of such issues. Therefore, during historical turning points, it is essential to deeply understand these objectively emerging circumstances and respond to them appropriately.

Individuals who are morally impoverished, culturally and ethically weak, poorly educated, and lack practical competence will be unable to succeed in a market-oriented economy. The key takeaway from this is clear: the matter of cultural education must be addressed without delay or hesitation and must be placed on the right track. In this regard, it is vital to adhere to the wisdom of the great educator Abdulla Avloni, who stated: “For us, education is a matter of life or death, salvation or destruction, happiness or disaster.”

Today, cultural education has been elevated to the level of state policy in our independent nation. President Shavkat Mirziyoyev expressed this sentiment clearly, stating: “Every time I meet with our youth, I draw strength from your energy and determination, and my spirit soars like a mountain. I know well that each of you lives with a sincere desire to serve our beloved Motherland and our people. I regard you as Uzbekistan’s greatest wealth, its most priceless treasure.”

It must be noted that the concept of a culturally mature individual is a broad and



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multifaceted one. It is closely aligned with the idea of a well-rounded, spiritually and morally developed person. While such terms may appear separately in scholarly literature, at their core they all reflect the moral character, ethical behavior, and the positive qualities that individuals possess. These concepts encompass a person's attitude not only toward others and society, but also toward the homeland, family, parents, and every dimension of social interaction.

When we speak of a "healthy generation," we must understand not only physically strong children, but also those who are spiritually and culturally enriched—intellectually developed, morally pure, and enlightened sons and daughters of our nation.

A culturally mature individual does not chase fame, position, or material wealth. Such a person remains steadfast in the face of financial hardship, and even organized slander and deceit cannot break their spirit. In fact, no misfortune or adversity can corrupt the moral integrity of a pure-hearted, courageous, and culturally developed individual; rather, it strengthens and fortifies their character. A person of high cultural standing distinguishes themselves through noble qualities such as selflessness, bravery, patriotism, love for their people, reverence for their homeland, and pride in their ancestors.

Among the key dimensions and criteria of cultural and intellectual maturity are the spirit of independence and a strong sense of national pride. Nurturing an independent mindset in every individual—especially among today's youth—is of paramount importance.

Without a sense of independent thinking and national pride, qualities such as selflessness, patriotism, and love for one's nation cannot truly flourish. The concept of an independent mindset is broad and multifaceted, encompassing the following key elements:

- Deep concern for the future of the homeland;
- Awareness and protection of the dignity, honor, and values of one's nation and people;
- Devotion of one's efforts, talents, capabilities—and if necessary, even life—for the prosperity of the country and the well-being of the people.

Independence is, without doubt, a sacred and invaluable cultural heritage passed down to us by our ancestors. Preserving this heritage with care and reverence is not only a noble task but also a responsibility of national importance. Instilling the spirit of independence in the minds of our youth and the entire population plays a crucial role in fulfilling this vital mission.

One of the key dimensions of cultural and intellectual maturity is national pride. National pride is the essence of dignity—it is the deep respect and reverence for all the material and spiritual wealth, historical heritage, customs and traditions, moral values, lifestyle, and cultural achievements that a nation has accumulated over millennia.

Those who do not know, appreciate, or value the history, national values, language, or future interests of their own people—those who forget their national identity and do not care or strive for the future of their nation—cannot possess true national pride, cannot take pride in their people, and cannot be considered patriots. Such individuals cannot be regarded as truly cultured.

The concept of a perfect human being (*komil inson*) implies an ideal personality—someone who has mastered both secular and divine knowledge, whose spirit is connected to the absolute, whose heart overflows with pure emotions, and whose soul radiates virtue and grace. The perfect individual embodies all the noble qualities humanity has ever aspired to.

Such individuals serve as the living conscience of society. Their actions and conduct offer strength to the hearts and light to the eyes of others.



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The concept of the perfect human being (komil inson) has been widely explored in Sufi literature. One such thinker is Aziziddin Nasafiy, a 13th-century scholar, who, in his treatise “Insan-I Kamil” (The Perfect Human), offers the following definition:

“Know that the perfect human is one who has attained perfection in Sharia (religious law), Tariqat (spiritual path), and Haqiqat (divine truth). And if this expression is unclear to you, let me put it another way: the perfect human is someone in whom the following four attributes have reached their highest form—truthful speech, righteous behavior, noble character, and enlightenment.”

A person adorned with such virtues avoids lies, hypocrisy, and wickedness, and lives with noble intentions, always ready to perform good deeds.

In Alisher Navoi’s work “Nasoyim-ul-Muhabbat” (Breezes of Love), the characteristics of the perfect human being and their Eastern virtues are enumerated. Among these, the great thinker includes: sincere repentance, contentment with lawful sustenance, earning a living through one’s own profession, adherence to religious principles, humility (considering oneself lesser than all others), refraining from harshness even toward one’s own children or servants, speaking kindly and gently, being compassionate, generous, courageous, good-natured, living with gratitude, being patient, loyal, faithful, unafraid of asceticism, and more.

Thus, in the past, a distinctive moral code for the perfect human being was developed, and attaining these qualities was regarded as an aspiration and cherished ideal for every individual. The ideas surrounding the perfect human being (komil inson) held great cultural and ethical significance. They served to nurture individuals in the spirit of honor, virtue, and profound benevolence—strengthening compassion, loyalty, and devotion. These ideals have continually reminded individuals of their humanity at every moment and in every era. They help to deter evil, immoral behavior, and unethical actions, while fostering the development of faith and conscience in human hearts.

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