BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

THE ESSENCE OF HUMANISM AND ITS PLACE IN RAISING MODERN YOUTH

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Abstract: This article provides an analysis of the concept of humanism. It looks at the extent to which the concept of humanism has been studied by various factors. The article also talks about the role of national education in raising students to be humane, fostering feelings of humanity in them, educating them about our national values, traditions, and history, and raising them based on the national ideas of humanity, kindness, and creativity.

Key words: Humanism, humanitarianism, national-spiritual values, youth, principles of humanity, education-upbringing, worldview, education, morality.

Annotatsiya. Mazkur maqolada gumanizm tushunchasining tahlili amalga oshirildi. Gumanizm tushunchasining omillar tomonidan o‘rganilganlik darajalari ko‘rib chiqildi. Bundan maqolada talabalarni insonpararvar qilib tarbiyalashda milliy tarbiyaning o‘rni, ularda insonparvarlik tuyg‘ularini shakillantirish, milliy qadriyatlarimiz, an’analarimiz, hamda tariximizni o‘rgatish orqali tarbiyalash, insonparvarlik, ezgulik va bunyodkorlik milliy g‘oyalari asosida tarbiyalash haqida so‘z borgan.

Kalit so‘zlar: Gumanizm, insonparvarlik, milliy-ma’naviy qadriyat, yoshlar, insonparvarlik tamoyillari, ta’lim-tarbiya, dunyoqarash, ta’lim, axloq.

Аннотация. В данной статье был проведён анализ понятия гуманизм. Рассматривались уровни изученности понятия гуманизм различными факторами. В статье также говорилось о роли национального воспитания в формировании у студентов гуманистических качеств, воспитании чувства человечности, обучении их нашим национальным ценностям, традициям и истории, а также о воспитании на основе национальных идей гуманности, доброты и созидательности.

Ключевые слова: Гуманизм, человеколюбие, национально-нравственные ценности, молодежь, принципы человеколюбия, образование и воспитание, мировоззрение, обучение, мораль.

Providing students with quality education and upbringing that meets modern standards, fostering feelings of patriotism and humanity in them, raising them to be patriotic, strengthening their sense of belonging to this dear homeland, and nurturing a generation that is confident, knowledgeable, highly capable, broad-minded, and able to think independently is one of the priority directions of our state's policy.[1]

[1] Xudoyqulov A.O. The role of national education in raising patriotic students. Academic Research in Educational Sciences Volume 4/Issue 7. 2023. 181 b.

As you know, the literal meaning of the word humanism comes from the Latin 'humanitas' – humanity, 'humanus' – humane, and 'homo' – human, and this concept, in its broad sense, expresses the idea that a person is a supreme value. This idea entered philosophy in Europe during the Renaissance through thinkers from Florence. At the core of this philosophical term are ideas, thoughts, and views about ensuring a person's right to live freely, happily, and fully as an individual in society. American scholar Warren Allen Smith, who tried to deeply study the idea of humanism, classifies it as follows:

1. Ancient humanism includes the ideas and views on humanity of Aristotle (384-322 BC), Democritus (460-370 BC), Epicurus (341-270 BC), Lucretius (99-39 BC), Pericles, Protagoras, and Socrates.

2. Classical humanism – this includes the views of European Renaissance thinkers like Bacon, Boccaccio, Erasmus of Rotterdam, Michel de Montaigne, Thomas More, and Francesco Petrarca, who interpreted ancient humanistic ideas from the perspective of their own times.

3. Theistic humanism is the idea that a person can only find their identity and happiness in connection with God, and this kind of thinking includes authors like Christian existentialists and modern theologians.

4. Naturalistic (or scientific) humanism is the idea that recognizes the human personality as the highest value and bases it on scientific reasoning, reflecting modern scientific views.[2]

This classification by Worsi Smith does not specifically highlight the humanistic ideas of Eastern peoples, particularly those from Central Asia and Uzbekistan, such as Abu Nasr Farabi, Abu Ali Ibn Sina, Beruni, and many great thinkers, representatives of Sufi-religious schools, or statesmen. However, it should be noted that the humanistic views of Eastern peoples, especially Central Asian thinkers, are characteristic of 'theistic humanism,' and they are reflected in the works of many thinkers, poets, and scholars like Alisher Navoi, Babur Mirza, Mashrab, and Ogahi.

When presenting the concept of humanism to religion, we should mention many European geniuses who honored humans, because the fact that this concept has today become a universal value is connected to their names.

Italian Dante Alighieri, Francesco Petrarca, Giovanni Boccaccio, Frenchman François Rabelais, Thomas More, Spaniard Miguel de Cervantes, and Englishman William Shakespeare put forward ideas about the nature of humans in society, their freedom, and the supremacy of liberty through their famous works like 'The Divine Comedy,' 'The Canzoniere,' 'The Decameron,' 'Gargantua and Pantagruel,' 'Utopia,' and 'Hamlet.' Today, these ideas have become part of the universally recognized principles of any progressive state.

Among Eastern peoples, especially in the Central Asian region, ideas and thoughts with a humanistic meaning are widespread. They appear in various forms: in folk oral creativity, written works, even in artistic architecture, as well as in the works of many of our thinkers, scholars, poets, and writers.

In the folk oral creativity passed down from our ancestors, in many epics like "Alpomish," "G'oro'g'li," "Odilshoh," and others, the themes of human freedom and liberty, intellectual curiosity and patriotism, as well as the full expression of a person's will and talent, and the people's dreams and aspirations are reflected. These epics are a true form of our people's centuries-long striving for freedom and their realistic depiction in events. Also, Uzbek proverbs, which are a high example of folk oral creativity, are philosophical reflections imbued with humanistic ideas.

2 Yu. Chyorny. Modern Humanism. An Analytical Review.4.2. M., Политиздат, 1983

In the country, the way young people value and protect national and spiritual values, and the characteristics of the changes in their thinking and behavior today, are some of the factors that will determine the future of national development.[3]

Nowadays, it's natural that humanitarian principles play an important role in the education system. Educating young people in the spirit of humanity is not only important for reinforcing social and moral values in society. Education is a complex, multifaceted process. Every citizen needs to actively participate in properly organizing, managing, and energizing it. The concept of human-centered education focuses a lot on developing an internal desire to learn in young people and teaching them how to study, as well as paying close attention to their emotions, imagination, and thinking. In today's world, striving for science and dedicating oneself to knowledge is essential for every young person.[4]

In our country, improving effective educational technologies based on the philosophy of the Uzbek people to raise young people into individuals with high moral qualities, as well as developing the spirituality of youth based on historical and moral traditions, is recognized as an urgent issue.

The future and prosperity of New Uzbekistan are primarily determined by the development of science and the progress and improvement of education and upbringing. From the very first years of independence, our state focused on science, education, upbringing, and preparing qualified personnel as a top priority of national policy. In particular, there has been an increased focus on instilling deep and strong knowledge, critical thinking, high spirituality, and culture, as well as qualities like creativity, initiative, and entrepreneurship in every individual.

In short, learning the values that shape young people's worldview is important not only for their personal development, but also for social stability and moral renewal in society. The results of these studies help encourage young people's social engagement, support their moral and ethical growth, and guide actions aimed at building a stable society.

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[3] I.Ergashev. National values: Youth, time, and the future. Philosophy and law. №1. 2006.49 bet
[4] G.Tulenova.Falsafa va huquq. №2. 2004. 49 bet