

## Scientific-Theoretical Foundations Of Studying Foreign Experience In Forming National And Universal Values Among Youth

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### ABSTRACT

This article analyzes the phenomenological and axiological aspects of instilling national and universal values in youth in the context of transnational processes of social integration under globalization. Special attention is paid to the dialectical balance between universal cultural cohesion and the preservation of national identity. The article studies methodological mechanisms for shaping the younger generation on the basis of a system of axiological values through the experiences of Japan, Korea, China, and Finland. It also discusses ways to integrate national traditions and global values and their role in strengthening cultural competence among youth.

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**Introduction:** In modern states, the process of forming and embedding national ideology in people's consciousness is a complex and continuous interplay of education and ideological influence. This process is influenced by each country's historical, cultural, political, and economic conditions, as well as by globalization and internal reforms. National ideology not only serves to preserve national identity and cultural heritage, but also determines the moral direction of society, legitimizes the political power of the state, and provides a spiritual foundation for its internal and foreign policies.

It is well known that the formation of national ideology is shaped by the interaction of socio-philosophical ideological structures and propaganda mechanisms. Like any ideological system, national ideology is formed from a combination of subjective and objective factors. Subjective factors are expressed through the people's general spiritual mood, historical memory, and religious and cultural values. Objective factors are reflected in the state's social, economic, and political governance, education system, mass media, normative legal documents, and existing ideologies and doctrines.

Philosophical research reveals that national ideology is often implemented through mechanisms aimed at realizing the ideological and political goals of ruling elites or ideological centers. Philosophers such as Hegel, Hartmann, Marx, Gubman, and many other sociologists have expressed their views on this subject. They have tried to explain these processes within the context of economic reforms and the relationship between society and the individual. In such processes, it becomes evident that national ideology plays a crucial role in either

the progress or decline of society, closely tied to prevailing ideas and ideologies. That is, it functions as a key mechanism that defines the stability or instability of the state's political governance.

Even today, in the era of information technologies, the importance of ideas and ideologies in managing social life remains unchanged. Scientific and technological advancements have removed barriers to information exchange. Now, people can access any information instantly through various methods and means. While this is a positive development, the abundance of information also presents challenges in filtering and verifying its authenticity. We must also consider that "soft power" actors may exploit this environment to pursue their own goals and interests. This indicates a transformation in the battleground of ideological struggles and the emergence of new ideological arenas in both time and space.

Today, in modern societies, the process of forming national ideology is inextricably linked with ideological struggle. When we speak of ideological struggle, we mean the conflicting situations between various political and social forces over ideas, values, and concepts. This includes both internal and external ideological competition. Such a struggle involves the ruling elite of the state, the opposition, civil society, and globally influential forces.

On one side of this ideological struggle is the national idea and ideology supported by the state, while on the other side are global ideologies (such as liberalism, global humanism, radical religious ideologies) or alternative ideas promoted by domestic opposition forces. For this reason, the national idea and ideology must constantly evolve and adapt to new conditions.

One of the most effective and influential systems for instilling these ideas is the education system. Today, through education, individuals are introduced to historical truths, cultural values, and ideas of national unity, ensuring their spiritual and moral upbringing. From a philosophical perspective, the role of the education system involves a systematic influence on individuals' consciousness with ideological content. This process involves not just memorizing facts, but also understanding and embracing moral ideas.

Additionally, mass media and social networks play a vital role in promoting and shaping the national ideology. Through them, the state disseminates its ideology to the public and restricts the influence of competing ideologies. Unlike traditional media, the internet is open and rapid, introducing new forms of ideological confrontation.

Given this, in order to maintain national stability and development, and to protect against ideological threats, there is an increasing need to study the experiences of developed countries in this area and to adapt these practices to our national context.

For example, in China — a country with a strong global presence — the development of national ideology is primarily based on Confucian teachings and the communist ideology of the People's Republic of China. In Confucianism, the principle of parent-child relations between rulers and the people is emphasized: the ruler is seen as the father, and the people as children. This idea deeply penetrated public consciousness, symbolizing national unity and the divine nature of authority. The Chinese Communist Party (CCP) has continued this traditional idea in a modern form, using national ideology as a tool for state security and social stability. The "National Security Law" adopted in 2015 and the ideological resolutions passed at CCP sessions are promoted based on this principle.

Deng Xiaoping's principle — "It doesn't matter whether the cat is black or white, as long as it catches mice" — became a foundation for the policy of national unity and uniting all Chinese people under the communist ideology.

Today, the ideological propaganda system in Chinese schools begins with preschool and is strictly monitored through educational institutions, mass media, social networks, legal regulations, and special programs. Internet regulations and national platforms (such as Baidu, WeChat, QQ) are used to control the flow and dissemination of information from the perspective of state security.

In the Finnish education system, national ideology and patriotism are fostered mainly through high-quality education and the mental and social development of children. The goal is to unlock each individual's potential and shape them into active citizens. Patriotism classes hold a central place in schools, where the idea "Olkaamme suomalaisia!" ("Let us be Finnish!") is emphasized. This concept includes love for nature, family, and the homeland.

Today, the global community recognizes the Finnish education system as one of the most effective. The Finnish system emphasizes developing children's individual abilities and ensures their freedom and creative engagement. Stratification between schools is not allowed — all children have equal access to education. Patriotism education and spiritual upbringing are the responsibility of class teachers, who maintain constant contact with parents.

Japanese society, in turn, holds a worthy position among the world's nations due to its efforts to preserve national and universal values and transmit them from generation to generation. Japan's national idea is based on history, religion, and a system of moral values. Shintoism plays a key role as a national belief — worshiping nature, the spirits of ancestors, the divinity of the emperor, and his lineage.

Furthermore, Confucian teachings and the samurai code of honor and self-sacrifice form the foundation of the Japanese national spirit. Great importance is placed on child upbringing, with the primary goal being the preservation of national culture and identity. Schools include a textbook titled “Japanese Behavior,” which educates youth in values such as patriotism, diligence, and loyalty to society.

Educators in schools and kindergartens are required to undergo special moral education courses, and different age groups are taught using specific pedagogical methods. Japan's national idea is based on the harmony of the concepts “nation, homeland, destiny,” reinforcing unity between the state and society. The emperor is considered a symbol of national and state unity. National heroes and legends are actively promoted, serving as important tools in shaping the national idea.

The experiences of these countries show that forming a national idea, self-awareness, and values begins with the education system, and all reforms are aligned with national aspirations. In China, this process is carried out through a complex blend of historical Confucian ideas and communist ideology under strict state control and propaganda. In Finland, it is fostered through education and spiritual development that supports patriotism and equality. In Japan, it is built through the transmission of historical, religious, and moral values via family and school. These examples show that national ideas and ideologies are absorbed differently depending on each society's cultural and political context, playing a critical role in ensuring national unity.

In conclusion, the national idea and ideology are the spiritual backbone of a state, an ideological shield, and a unifying force for society. The experiences of China, Finland, and Japan demonstrate that each country develops its national idea based on its historical and cultural heritage, political structure, and approach to global challenges. A national idea is not merely state policy — it is a system of spiritual, moral, and cultural values instilled into citizens' consciousness.

Conclusion. In today's world, where ideological struggle is intensifying, the importance of the national idea is increasing. In this process, harmonious cooperation among the state, mass media, and civil society plays a decisive role. Without a strong and modern foundation, a national idea cannot withstand external ideological influences. Therefore, every country must shape its ideological defense not as a historical relic, but as a dynamic system that evolves, lives in the public consciousness, and responds to global threats.

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