

## Spiritual Culture of Youth as an Object of Socio-Philosophical Research

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**Annotation:** In the article are discussed the development of a culture of understanding the socio-philosophical aspects of the spiritual culture of young people, that is, the concepts, terms used by them, the distinction between spiritual categories.

**Keywords:** youth, spirituality, culture, national and religious views, cognitive culture, political culture, moral culture, legal culture, aesthetic culture.

In the process of social development of any country, the philosophical thinking of the younger generation is an important factor in the spiritual growth of tomorrow. At the same time, young people, with their psyche, spiritual image and moral ideals of the time, create paradigmatic situations in the existing society. In the process, they will face various contradictions, and their philosophical and cultural approach to reality will be based on the experience of developed countries. In society, human "knowledge, obtained as a result of scientific research and confirmed in practice, can be empirical data for the discovery of objective laws of philosophy and the development of general categories"[1,35-b.].

As young people master the objects of philosophical research and study the processes of reality, they enrich their understanding and perception of new aspects of spiritual culture. Therefore, it is very important to take into account the issues of spiritual culture for the future. First of all, the desire of young people to innovate is inherent in the spiritual culture should not overshadow the properties. Second, there should be no question about the content of young people's spiritual culture. Only then will we not face certain situations, such as chaos, arbitrariness, or an open new problem. Third, it is necessary to understand the socio-philosophical aspects of the spiritual culture of young people, that is, to develop a culture of distinguishing the concepts, terms, spiritual categories used by them. All of this can be clarified with some common denominator, or it can become a common starting point for youth spiritual culture, a common aspect of concepts and terms used in society.

It would also be a mistake to say in the system of most modern notions in society that the spiritual culture of young people affects only the positive aspects of social life. For example, "The press and television screens have a strong influence on understanding the original ideological model. It is unfortunate to note that as a manifestation of popular culture, some film actresses, singers and pop stars behave in an unpretentious manner on the television screens, and their immoral performances are not uncommon in society, especially now. has a negative effect on the minds of young people awakening " [2,104-105-b.].

However, under the sign of strengthening the important universal character in the process of modern development, the phenomenon of globalism should form an acceptable philosophical approach to the concept of spiritual culture of young people. It is important to develop the principles of balance between the individual and the natural environment on the basis of sociogenesis, which requires modernity, to determine the right balance in society (for example, to develop a modern concept of sustainable development of youth in line with the national character of the state). All of these are problems that contribute to the emergence and intensification of

globalization in a universal way. We need to pay more attention to the problems of young people in society, to treat their historically formed traditions as the main object of philosophical research. Only then "the qualities of the people, such as morality, kindness, respect, which are manifested in the traditions of the people, in the process of ceremonies, play an important role in the formation of the spirituality of young people." [3,170-b.]. Therefore, it is expedient to create a modern concept of sustainable development of the spiritual culture of young people with the principle of optimal integrated spirituality.

We believe that the creation of the concept embodies the multidimensional components that can truly enrich the spiritual culture of young people with content and expand the existing opportunities. They show the structure of the spiritual culture of the youth. First, the spiritual culture of young people includes the following components: 1) cognitive culture; 2) political culture; 3) moral culture; 4) legal culture; 5) aesthetic culture. The spiritual culture of young people, which consists of these main parts, is integrated into all spheres of human social life. First of all, the structure and content of the spiritual culture of young people strengthen the values in society on the basis of the spiritual integration of knowledge, needs, social norms and ideals. Second, the spiritual culture of young people includes spiritual education. In this, spiritual culture and spiritual education are intertwined as goals and means. As a result, the society develops spiritual education and becomes a tool for the formation of spiritual culture in young people. In this way, the spiritual formation of society develops on the basis of new innovative approaches. Thirdly, the process of spiritual production is directly reflected in the acquisition of material culture by young people. "Material culture is inseparable from spiritual culture, and spiritual culture cannot exist without material culture, they develop interdependently. In the process of producing material wealth, material and spiritual culture are organically combined." [4,22-23-b.]. As a result, within the intellectual potential of young people, spiritual relationships are enriched with unique projects. At the same time, the spiritual culture of the youth and, in parallel, the spiritual attitude of the society reflect the direction, process, means and results of the activity between the subject and the object.

Spiritual culture is the activity of the human mind and spiritual creativity, the preservation of humanity itself and generations, the solution of socio-spiritual crises that arise in social life, the creation and adaptation to new conditions, spiritual represents a set of knowledge, experience, worldview, traditions and customs that serve to discover the most appropriate ways to transition to development. It consists of a set of historical and modern values, such as science, philosophy, art, literature, ethics, politics, law, education, enlightenment, tradition, values, religious rites, and practices. reflects the inner spirituality, the psyche.

In the system of spiritual culture, young people are seen as a broad and meaningful concept. The actions of every adult in the family, at work, at school, among people, and in the socio-philosophical life of society are measured by the criteria of spiritual culture. Like culture, it is the object of a multifaceted philosophical life of man, which reflects the spiritual and moral world of young people, the philosophical approach to the family, art, spiritual heritage, nature, interaction with people, personal activity covers actions. If any of this general chain is involved in the upbringing of young people, it will cause a certain amount of damage to the adult, to society and to the family. It is important to educate young people about their worldview, tastes, attitudes to science, as well as ethics. Spiritual culture begins with the first step of every age, in the family, in the example of parents, brothers and sisters, as they say, "he does what he sees in the bird's nest." Gradually, as a result of kindergarten and school classes, he is exposed to social interactions throughout his life.

Spiritual culture is, in fact, a set of quantitative, qualitative, and spiritual relationships, the product of human consciousness and spiritual activity. In it, the social processes associated with spiritual consciousness and activity are mechanically carried out to help the young generation growing up in a legitimate existing society, both spiritually and spiritually. The spiritual culture of young people embodies the essence of the spiritual attitude, consciousness, activity, which almost embraces the ideals of society. "Everything that a person does, from the smallest action to the pursuit of a higher goal, first of all, when it is ideally formed in his brain, his actions will be in accordance with it. Consequently, the knowledge of any thought, idea, point of view, the universe, and in it, of man's exemplary views, permeates the human mind, and, accordingly, his character, his behavior, his whole activity takes shape" [5,105-b.].

The essence of the spiritual culture of young people can be revealed through a generalized socio-philosophical analysis and its specific features. It also contains some components of distraction from the general, the plural, and the individual. Therefore, we understand its more effective and clear manifestations through the terms, concepts and categories of spiritual culture used in social philosophy. "In order to use what human beings have created, one must understand their essence, their function, in other words, understand their spiritual content. In philosophy, this process is called materialization, that is, the separation of the spiritual content of a product created by human labor from its material shell by thinking" [6,143-b.].

The material and spiritual values created by human beings are reflected in the spiritual culture of a society, in the riches that result from it. The spiritual values created by the ancestors and assimilated in the process of spiritual activity help to make the spiritual culture of the youth meaningful. First of all, it leads to an increase in its value, the expansion of the scope of the target areas, the creation of an active creative environment in society. As a result, a philosophical worldview is formed, which has a special place in the spiritual culture of a people, a nation or a youth, and a macro approach to the system of philosophical terms is formed. Philosophically, it is not the spiritual culture of a society that serves as the basis for a person's spiritual culture, including the spiritual development of young people. Buning natijasida deyarli barcha ma'naviy madaniyat shakllari rivojlanadi. "In fact, the spiritual culture of each individual is somehow spiritually developed, but when it comes to celebrities, the abilities of a single individual, a unique individual and a whole spiritual world are expressed." [7,23-b.]. Although this process does not always happen, it is an effective system to rely on the conditions and capabilities of the spiritual forces that are able to express its existence in society, not the individual. The spiritual ideal plays an important role in understanding and explaining various specific views and forms in defining the most general concept of the spiritual culture of young people in society. According to the philosopher M. Kahhorova, "the spiritual ideal is a set of patterns that form, guide and move the individual's conscious consciousness." [8,15-b.]. It is in this process that young people, as the driving force of society, influence the development of philosophical ideas. Researchers A. Samadov and M. Ergasheva show that this concept is a scientific category that has a comprehensive object of philosophical research. According to them, "the spiritual ideal is not only an ethicology of the individual and society, or a universal idea, a conceptual, transformational process, but also a whole period, society of the time, individual and human consciousness, unity in the heart, the quence." [9,91-b.].

The inculcation of the category of spiritual ideals in the philosophical thinking and consciousness of young people within the framework of social philosophy, enriching them with centuries of social and spiritual experience, developing the pursuit of universal values on the basis of the laws of social development will be intensive and effective. Throughout history, young people have come together in the spiritual life of social groups, peoples, societies, and spiritual cultures to express the

essence of an integrated spiritual relationship. In this way, it reflects the nature of widespread spiritual culture in concepts and universal values. At the same time, young people need to study in depth the impact of the evolution of historical and religious knowledge on social consciousness and the prospects for its development, the point of culmination, through a philosophical observation of reality. Their pursuit of universal values serves to form the most important mechanism of continuous spiritual development in all spheres of social life, that is, the formation of humanity in man, the conversion of knowledge into faith. At the same time, all aspects of the spiritual activity of young people, as a factor in creating a certain system, move in a modern way in the social space, enter the determinant system that unites and regulates the components of spiritual culture, and at the same time reveal new features. As a result, the philosophical thinking of young people and the reasons for the manifestation of reality develop in accordance with the laws.

The essence of the spiritual culture of young people is connected with the following main factors.

1. Spiritual culture is an integral part of human life and reflects the cultural characteristics of young people. In studying the spiritual culture of young people, it is necessary to pay attention to the dialectic of its formation and the factors of development, first of all, human activity in creating legitimate and effective spiritual values arising from the understanding of culture.
2. A distinctive feature of the approach to identifying the factors of youth spiritual culture is the fact that it comes from the study of specific aspects of spirituality, historical and cultural aspects. Man's holistic spiritual relationship to the world is characterized by its study of spirituality as a philosophical category, as well as its impact on the existence of society, its spiritual essence, purpose, and level of value.
3. The internal structure of the spiritual system, which arises through all the components and manifestations of spiritual culture, reflects the destiny of social groups, peoples and nations. It synthesizes cultural connections in different societies, unites some of them, and thus unites young people in new values. As a result of the historical process, the spiritual culture of young people develops and centuries-old social and spiritual experiences are combined through an evolutionary path.
4. There is a desire of young people to master the world, to acquire universal values on the basis of a holistic spiritual relationship, to enter into the internal motivational sources of social life in the pursuit of their goals. The pursuit of this goal will be renewed in response to the need for universal values. In considering spiritual culture as a universal need, values include the subjective and objective aspects of the study of spirituality in practical terms. In the analysis of this relationship, subjective and objective interrelationships increase the conditions and opportunities for realizing the need for universal values. Spiritual aspiration, the conditions necessary to achieve universality, enrich the process of spiritual education in the form of values and serve to develop universal values.

The state has created ample opportunities to strengthen the approach of young people to the development of spiritual culture in society on the basis of a unity of philosophical and innovative thinking. This will strengthen the interest of each young generation in free and independent cultural processes, and will help to develop the foundations of national statehood in accordance with the heritage of their ancestors.

In general, the study of the spiritual culture of young people as an object of philosophical research provides ample opportunities for an in-depth study of theoretically relevant socio-cultural processes. At the same time, it strengthens the historical memory in the philosophical consciousness and cultural culture of young people, and paves the way for the formation of a worldview in line with cultural development. Young people approach socio-political ideas from the

perspective of new philosophical research objects, striving to turn modern knowledge into reality based on the pursuit of a social ideal in society. The importance of spiritual culture for man and society is reflected in the forms of social consciousness. At the same time, young people do not limit themselves to the achievements of their practical work, but seek to improve, beautify and turn them into a more modern reality.

Mankind's natural and cultural needs, desires and inclinations as a biosocial being are not always fixed in one place, but are manifested in a secular way, renewed by the achievements of civilization and in harmony with national values. It is in this process that young people, through their philosophical observations of reality, make collective changes in the spiritual values of society. In any society, young people first of all saturate their social consciousness on the basis of existing cultural processes and gradually renew it in the process of assimilating values in the spirit of modernity in accordance with their wishes, making the system of scientific and philosophical knowledge of reality will be updated.

In conclusion, the role of today's youth in enriching the new Uzbekistan with high spiritual and spiritual cultural achievements and passing it on to future generations is of special importance. Based on their secular knowledge, the issues of national thinking and philosophical thinking are developing in our country. It has been studied that the concepts of spirituality and culture, formed over the centuries in the development of society, have been absorbed into the philosophical thinking of young people in line with the times. It focuses on the axiological aspects of devotion to the heritage of ancestors, which today serve to educate Uzbek youth in the spirit of national and universal values. As a result of the study of the concept of spiritual culture as a category in the system of social philosophy, the views of philosophers, culturologists, spiritualists were considered as the object of study. The research of Uzbek and foreign scholars in the field of spiritual culture, their views on the spiritual culture, which is inextricably linked with the fate of each nation, was scientifically studied.

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