



## FORMATION OF SPIRITUAL CULTURE IN THE UPBRINGING OF MODERN YOUTH

**Khaydarova Larisa Sunnatovna**

Senior Teacher,  
Department of Humanities,  
Tashkent State Agrarian University,  
Tashkent Uzbekistan

**Umarova Feruza Roziboyevna**

Assistant Teacher,  
Department of Humanities,  
Tashkent State Agrarian University,  
Tashkent Uzbekistan

### DISCUSSION

The global changes that have taken place over the past decades in Uzbek society have affected all spheres of life: economics, politics, social institutions and spiritual relations. Youth as a subject of social and spiritual relations at the present stage of rethinking cultural values has its own specifics and characteristics. Among them, the most important essential characteristic of this subject is cultural socialization, professional and civic formation. The formation of the spiritual culture of Uzbek youth is crucial for the life of not only the younger generation, but also of society as a whole. Persistent life orientations are a necessary condition for the adaptation of youth in the complex modern world and the development of their own life strategies. Spiritual culture determines the possibility of awareness of what is happening, the dialogue of social groups, reducing the likelihood of youth manipulating destructive forces.

Youth is the main strategic resource of renewed Uzbekistan. Today's Uzbek youth is participating in the modernization of the country, in carrying out reforms.

Constantly changing living conditions compel young people to adapt to new realities, to conduct a constant search for new forms of identity, to develop their life position, and to create their own spiritual world. Positive spiritual development. The youth is impossible without a conscious attitude to these processes, without an effective policy in this area. The formation of moral foundations, instilling in the younger generation an interest in culture and art, the development of the spiritual potential of youth is recognized by the political and state elite of Uzbekistan as a priority in the field of education and culture. First of all, the state policy in the formation of the values of the worldview of young people identifies the following components: moral and legal norms, citizenship, patriotism, the attitude towards self-development, tolerance, environmental

awareness. Educational institutions that have undergone and are undergoing significant changes in the current situation continue to play a decisive role in shaping the spiritual culture of youth. Not only the preservation and enhancement of the intellectual potential of society, but the transfer of spiritual experience of previous generations and the development by young people of their life values, beliefs and awareness of their interests takes place largely in the process of learning. Higher education as the final stage of the entire educational system is of decisive importance in the formation of spiritual culture. A distinctive feature of students can be considered its innovative potential. The contradiction between universalism and specialization as global vectors of development of the social institution of higher education determines the dynamics of educational and professional motivations, orientation and attitudes of young people. Therefore, today a fundamentally new approach is emerging to the mutual influence of the processes of formation of spiritual culture and processes in the field of higher education. It focuses the problem of personality with its constant desire for self-knowledge, self-development in order to consciously choose an individual life strategy and lifestyle. The transition from an industrial society to an information society and the processes of individualization associated with it determine the requirement to study the impact of higher education on the reproduction of the social type of person.

The relevance of the study of the formation of the spiritual culture of students is caused by three main circumstances. Firstly, the need to study the shifts and changes taking place in society in the mechanism of the formation of the spiritual culture of students. The hierarchy of values and the spiritual activities of new generations of students differ significantly from the value-normative system of previous generations. Secondly, the innovative role of students in youth culture and the special place of



higher education as a factor in the formation of the spiritual culture of students. Thirdly, taking into account the specific qualities and characteristics of students as a special social group, a study of youth spiritual culture can determine the parameters of the prospects for the spiritual development of society.

The problems of the formation of the spiritual culture of students are at the crossroads of related areas of humanitarian knowledge: firstly, such sciences as - philosophy, sociology, cultural studies, psychology; secondly, various areas of sociology - the sociology of youth, the sociology of culture and the sociology of education.

The development of various aspects of general sociological theories of culture, the interaction of culture and society, the problems of generational change has a long tradition in philosophy, sociology, and psychology, which are presented in the works of A. Weber, M. Weber, E. Durkheim, K. Mannheim, K. Marx, M. Mead, A. Mola, E. Fromm and several other scientists. Problems relating to the formation of spiritual culture were considered by these and other authors from various worldviews, cultural and historical traditions and schools, methodological and conceptual foundations. A special role, in many respects the opposite of the sociological approach, in the philosophical understanding of spirituality, as liberation from "fallen sociality", was played. So, the ideas of self-knowledge, self-affirmation and self-realization of personality, the formation of spiritual higher social institution. In the study of the formation of the spiritual culture of modern youth and the dynamics of spiritual values in society in connection with the process of generational change, a certain place is occupied by theories of modernity and postmodernity in postclassical sociology. New values corresponding to social changes, experienced as a result of globalization processes by all mankind, as a rule, are organically perceived by young people and are modeling in relation to everything to society. These ideas found their development in the works of scientists: W. Beck, P. Drucker, R. Inglehart, M. Castells. In foreign science, a deep and comprehensive analysis of such views is given in the monograph by V.I. Chuprov, Yu.A. Zubok, K. Williams. "Youth in a risk society" and Tooth Yu.A. "The problem of risk in the sociology of youth", which reflects the search by Uzbek youth for moral support and social benchmarks in a changing modern world. The scientific, sociological approach to youth as a specific group of society, taking into account the complex of circumstances and characteristics of the lifestyle and culture of youth has been reflected in the works of many native sociologists and scientists of other humanitarian fields. So the questions of the influence on the formation of the spiritual culture of various factors, including higher education, inherent

in the various stages of the historical development of the country's porridge, have been thoroughly studied by native science. The main problems of these studies: students in the social structure; the functions of students in the system of social division of labor; student lifestyle features; life plans; internal differentiation of students.

The works of the above-mentioned researchers, in particular, touched on the social aspects of the cultural self-identification of youth. The influence of deformations of the value-normative system on the strengthening of the processes of individualization of the consciousness of youth occurring in the background, destruction of rigid traditional forms of social control and the absence of new moral boundaries was studied.

In conjunction with the socio-educational environment, issues of youth adaptation were considered. Applied studies of the higher education system reflect the current problems of universities and contribute to the refinement of hypotheses and the construction of theories of the average level, including the problems of the institutional influence of higher education institutions on the formation of the spiritual culture of students, especially in terms of its professional component. The analysis of requests, expectations and preferences of young generations in the field of culture makes it possible to create a holistic view of the development of leisure stereotypes of behavior.

At the same time, questions related to the role and specificity of students as a carrier of the cultural potential of society remain open. This is connected with the main problem of this study, that is, with the existing contradiction between the objective need of society for a highly developed spiritual culture of student youth as an active carrier of the cultural potential of society and the real spiritual level of student youth that does not meet the needs of modern Uzbek society. Taking into account the special role of higher education, which determines the trends and prospects of socio-cultural development of society, we can assess the degree of influence of specific factors on the formation of various components of spiritual culture, make a forecast about possible socio-cultural changes that may occur in the process of generational change.

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