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Ilimjon Abduhamjonovich Abdumalikov  
Andizhan State University  
Teacher of the chair of “The national idea,  
base of morality and Education of law”  
Republic of Uzbekistan

### SECTION 30. Philosophy

## THE PHILOSOPHICAL CONCEPTUAL ANALYSIS OF THE SPIRITUAL SOCIALIZATION OF YOUTH IN UZBEKISTAN

**Abstract:** In this article presents the author's views on the philosophical conceptual analysis of the young people's spirituality, its theoretical foundations, the scientific and practical examples and views of foreign and national scientists, the reforms carried out on the spiritual development of the youth in our country and the researcher's proposals on the solution of the existing problem.

**Key words:** Forms of teaching, methods, time and space, social and religious environments, territory, adaptation of the child to family, production or profession, legal culture, phenomenon of globalism, social capital.

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### Introduction.

Any process consists of a series of legitimate steps to achieve its results. The most important outcome of the educational process is the formation of a comprehensive personality. This process requires a two-way organization, and both the leadership and the educated person themselves. Because, it develops the program of implementing the general goals of education, and selects and implements educational forms, methods and methods. Reforms of any society and state in the upbringing of youth are first of all spiritually mature, competent, and cultivated profoundly competent cadres who meet modern requirements and needs. This goal does not lose its relevance in time and space, neither in the territory nor in a socio-religious space.

### Research methods:

The issue of socialization of the younger generation is logical, and it is logical that the whole process, from the birth of the child, to the self-consciousness of the family, the motherland, the motherland, the evolution of the country, and the future of the nation, coverage. In a narrower sense, the adaptation of the child to the family means the student's adaptation to preschool and schooling, higher education, production, or occupation. While social cohesion is directly related to the ability to develop material and nonviolent material around the

person and its surroundings, this activity is not indispensable to the individual's ability to act alone because in this process, all members of society, the natural environment and the social environment have a major influence play. Modernization of a person is especially directly connected with the reforms carried out by the state and the created conditions, especially the spiritual social processes.

From the very first days of independence, a large-scale work on raising the legal and political culture of the population is being carried out. Necessary legal and normative base was created in this direction. In particular, the Decree of the President of the Republic of Uzbekistan “On improving the legal education, improving the legal culture of the population, improving the training system of legal personnel, studying the public opinion”, “On the organization of the study of the Constitution of the Republic of Uzbekistan”, approved by the Oliy Majlis the National Program on Enhancing Legal Culture, and others. The state of legal culture is the main quality indicator of the full formation of the legal system of any state.

The active development of society in legal culture is a mirror. It covers all major areas of society's legal life: legal creativity and law; application of legal awareness and law; subjective rights and obligations of citizens; legal and political institutions; governmental and civil society institutions. In order to

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determine the extent to which the legal culture influences the formation of civil society, it is necessary to understand the legal culture as a social phenomenon. At first glance, legal culture is entirely applicable to jurisprudence. However, if its content is deeply studied, it will determine its superficial and unilateral approach. This is because the nature of any act of natural rights acts as an act of action or inaction which, at least, is closely related to common law. Of course, there is no single idea between the scholar and the scholar. Legal culture plays an important role in the socio-cultural life of society. Where there is a high level of legal culture, a free and prosperous state is formed on the basis of civil society, democratic demands.

Any civil society at the same time is formed "secretly" where it develops "in a transparent environment" as individuals, and all of its civic qualities are formed by joining democratic associations, public associations and movements of society. We can conclude from this that the formation of civil society depends not on government intervention, but on the development of these two industries. The reason is that the state and civil society are in need of one another, and as a result of their mutual influence, they fill each other and create a relationship between the state and society. Any state should create the necessary conditions for the freedom and initiative of the individual, while the civil society should simultaneously have a role in society and develop a sense of responsibility for society, and should support the democratic institutions of the community. Here it is appropriate to define the results of this process. We consider the human and civil rights and freedoms, the level of legal culture of every member of society.

The extent of civil society is explained by the share of active citizens who are able to influence the political, economic, and social life of society. The acceleration of the globalization process is influenced by the laws of interdependency and interactivity on the basis of science, culture, and even the character of the people, which in turn can not be attributed to the social responsibility of the individual. It is no secret that globalization is inextricably linked to the rapid development of modern science, technology and international information exchange. Ever since the 1960s, computers have been switched to televisions that have attracted the majority of audiences as one of the greatest discoveries in the 20th century, the radio and electronic media, and the media for two decades. A large-scale phenomenon, often called "informationalism" by most researchers and the general public, is one of the components of the phenomenon of globalism. Of course, the advancement of science and technology in the human way of life has increased the enthusiasm of people in science and technology. However, along with the positive achievements of science-technical

development and the favorable conditions created by it, there are problems and problems, which also entail adaptation of the youth to the life of the society and its negative socialization. We see this as a result of the youths' lack of interest, artistic interest in works of art, increasing the conscious imagination, increasing their technical impressions, and their imagination, creativity, and intellect.

Australian scientist Konrad Lorenz, who has studied the mechanism of relationship between man's spiritual state and daily practice, has shown that frustration in the social consciousness is manifest in the practical work of people in despair, indifference, indifference, aggression [1, p.46].

Another important factor in shaping a person's consciousness of freedom and social responsibility is that social environment. As a result of the social environment, young people have a sense of responsibility and vice versa. It is well known that when every person experiences the spiritual support of people around his abilities and human qualities are the result of growth, development, self-realization. In this respect, the social environment plays an important role in the implementation of social training. If the social environment surrounding the person is distorted or unhealthy, then the person becomes a person who does not benefit from the benefits of the community and operates in the interest of his or her own. Italian dancer Dante says, "It is a man who teaches a human being, and sometimes you wonder how often a person is ruined" [2, p.57].

As long as we want to build our own future in a enlightened world, a developed country, it is important that we preserve the inviolability of the spiritual world of our younger generation. For this purpose, the integration of the science and education system into science and education with the world science and education system, and the philosophical analysis of global science and education processes are one of the challenges ahead.

Nowadays, education serves as a civic (economic, humane, and cultural) function, a social institution, and it must educate the accumulated scientific knowledge, skills, abilities, and creative personality [3, p.22].

The philosophical interpretation of this is that as a society is renewed as a complex system, it is essential that it is the key element of its organizational structure - to adapt to the new environment and to fulfill its mandate to meet its requirements. Depending on the development of society, learning methods and knowledge transfer are changing.

The role of the education system in social development and in the renewal of the society is widely covered by experts. For example, Francis Fukuyama wrote in his book *The Great Space*: "In modern societies one of the main sources of social capital is a system of education that is provided as a social value" [4, p.46].

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A. Subetto asserts that the main factor in community development is the development of "system intelligence" in terms of quality, flexibility, future creativity, and ability to handle the future [5, p.76].

He believes that this law applies to any development. Any social development, universal historical law, is related to social intellect [6, p.33]. The scientist admits that in the twenty-first century, humanity is governed by the mind and education of society [7, p.45]. The scientist considers that the substance of the social mind is the main force in the reproduction of knowledge and education - the social and individual mind [8, p.33]. However, it emphasizes the need for a comprehensive development of the education system for the implementation of these processes.

Because of the lack of self-sufficiency in minors who have a negative impact on their behavior, they can be frustrated and reassured by others. It is well known that social events have a different effect on the spirit and behavior of every minority [9, p.33]. External socio-psychological impacts can lead to

specific changes in mental and mental health of some adolescents, while others do not have a strong impact on external events [10, p.345].

### Conclusion

In conclusion, it should be noted that the problem of philosophical conceptual analysis of the young people's socialization in Uzbekistan is one of the most urgent issues of today, although many studies, textbooks and research on youth analysis have been conducted, however, overseas expatriation, fast-growing and easy-to-use, resulting in the effects of different flows and groups. One of the most pressing moments is the failure to understand the benefits and freedoms of the reforms undertaken by the government, the timely access to the conditions created, and, consequently, to remain behind the foreign youth in the interest of life, intellectual and physical growth regrets the mood of the mood. To prevent this, avoiding such situations, creating additional conditions for young people, and arming them with life-threatening news and messages are the most important issues of today.

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