Classification Of the Problems of The Formation of Contemporary Spiritual Image of The Youth

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Annotation. The social aspects of the formation of the modern spiritual image of young people, based on the ideas of legal consciousness, culture, spirituality, ideology, politics, public administration, behavior, law, ethics and social relations, are uniquely reflected in the creative heritage of the Eastern and Western traditions. The need to educate and bring up the younger generation is based on the conceptual ideas that serve the spiritual revival of society.

Keywords: Youth, spirituality, culture, activity, problem, development, idea, social philosophy, cultural image, national idea.

Today, development of society, there is a growing spirituality on the one hand, there is the commercialization of cultural processes the penetration of popular culture, the influence of electronic media on the other. They, in turn, influence the goals, spiritual and cultural ideals and interests of young people. It should be noted that the majority of problems related to the youth of Uzbekistan today are related to the objective processes taking place in society (for example, urbanization, increasing the number of pensioners and the elderly in society, declining birth rates, etc.). Today, young people are finding their place in society at a time when old views, values are disappearing and new social relations are being formed. That is why there are cases of aggression, indifference, extremist moods and confusion among young people.

It is well known that any reform, especially the changes that directly affect the lives and futures of millions of young people, requires a careful approach in all aspects of the problem. In this regard, if we want to create a new youth organization today, we must work slowly, calmly, clearly imagine all the pros and cons of this issue, and then come to a conclusion and decision. In this regard, it is necessary to pay special attention to the legal status of the future organization, its main goals and objectives, its role and prestige in our social life, its prestige.

To this end, it is necessary to establish on a legal basis that the head of the Youth Union of Uzbekistan currently holds the position of State Adviser to the President of the Republic of Uzbekistan on youth policy. At the same time, he is appointed a member of the Senate of the Oliy Majlis by presidential decree. It is expedient to appoint the chairman of the Council of the organization in Karakalpakstan, the chairman of the Jogorku Kenges of the Republic, and the heads of regional, district and city departments as advisers to the relevant governors on youth policy. You see, what a great status and authority is given to the leaders of the Youth Union of Uzbekistan.[1]

Young people are the subjects of social relations. Because of this, they have become participants in objective social relations.

Social relations are inextricably linked to each other, which in turn is legal and explicit. The effectiveness of the law is ensured by state institutions. According to the German philosopher Hegel, "the state, society and law are one of the forms of manifestation of the objective spirit. The state is not a weapon that serves certain individuals, but a goal - the highest of all goals. So the state does not serve, it rules. The essence of the state is that it is the earthly celebration of God, or that the state is the absolute authority on earth. "Hegel is a citizen who is subordinate to the state, and that is the only way to achieve freedom."[2] Here he connects the relationship between the state and the citizen with a legal relationship.

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[1] www.uza.uz. Mature youth in spiritual and material aspects are our support and backbone in achieving our noble goals // Speech by Shavkat Mirziyoyev at the IV Congress of the Youth Social Movement "Kamolot"

[2] Гегель Г.В. Философия права. – М.:Мысль.1990. –284 с. *Hegel G. W. F.* Vorlesungen uber Naturrecht und Staatswissenschaft. Heidelberg 1817/18, mit Nachtragen der Vorlesung 1818/19. Hamburg, 1983. S. 157; *Hegel G. W. F.* Die Philosophic des Rechts. Die Mitschriften Wannenmann (Heidelberg 1817/18) und Homeyer (Berlin 1818/19).Stuttgart, 1983. S. 29, 206.

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We think, many problems related to youth can be divided into the following main groups:

1) social problems specific only to young people. These include defining the essence of youth as a social group; assessment of the place and role of society in all processes; determining its periodic boundaries; to study the specifics of the characteristics of youth socialization; analysis of their social, professional orientation, adaptation in the team; to study the social aspects of the activities of non-governmental organizations, social movements and associations.

2) problems of general sociological significance (related to marriage, family, educational processes) or problems manifested only among young people (characteristics of education, its specificity and effectiveness, development of social and political activity of youth, definition of role and importance in public administration, etc.).

Unfortunately, among young people there are those who are under the influence of such malignant factors. They are also characterized by indifference, depressed moods, dissatisfaction with life, condemnation of the whole system and society, accusations or complete indifference, becoming spectators and observers. In most cases, such young people are psychologically very weak, confident and overly emotional. It is from such young people that the forces that pursue various ulterior motives try to exploit them.

At present, there are attempts to approach the process of socialization in terms of human activity. That is, socialization is a two-way process, on the one hand, the acquisition of social experience by the individual through the entry into the social environment, and on the other hand, the creation of a new system of social relations as a result of his active entry into the social environment.[3]

Today, Uzbekistan is carrying out significant reforms in the socio-political, economic, legal, cultural and educational spheres. A democratic state based on the new market relations being built requires a civil society to radically change people's attitudes to society and work. Now everyone has to rely not on others, but on their own capabilities, abilities and talents, and live on them. It is natural that there is an ideological gap in countries that are in the process of transition. Reforms in society, the breaking of a number of stereotypes, the unclearness of goals, the change of values legitimately lead to various contradictions. The experience of the former Allies shows this. Unfortunately, young people have experienced these processes. That is why today in the value system of some of our young people, adequate material security, family well-being and comfort, health, etc. come first. Spiritual and cultural richness and socio-political activity are in the last place. Such young people are paying more attention to the young people living there, devoting themselves to the more developed West and developing Eastern countries. They want to go abroad as soon as possible, to stay there completely. In our view, the fact that these processes take place in this way is due to the breaking of stereotypes that have prevailed for a long time, and traditional culture is of particular importance here. It follows that the process of socialization of young people depends in many ways on their spiritual strength and spiritual stability.

The difficulty of these processes is reflected in the fact that old stereotypes and norms do not reflect the changing objective reality, but the life of the older generation is still preserved in the worldview and they are forced to educate and educate young people.

The total crisis that began in the late nineteenth and early twentieth centuries naturally led to the emergence of a whole new generation that had to rely only on its own capabilities and abilities. Today, the younger generation is well aware of the mismatch between the cultural stereotypes and norms of behavior that are being taught to them. At the same time, he opposes the understanding and acceptance of traditional culture. Therefore, there are cases of inadequate behavior among young people. In young people brought up on the basis of traditional culture, the main conflict occurs at the mental level, that is, between cultural stereotypes and situations of objective reality. Here, behavior is pushed to the second level.

For young people living outside of classical culture, however, the conflict occurs mainly on a moral level. Such young people try to learn life only based on their own experience. And innate abilities allow them to define their place in a constantly changing social life. At the same time, not resolutely accepting the behavior of others causes them to be influenced by destructive ideas in most cases.

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[3] Бобомуродов Э., Бобомуродова Ш. Ўзбекистон ёшларининг ижтимоий психологияси. Тошкент: Ўзбекистон, 2010. Б-122

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Nowadays, non-cultural events that have a great impact on the psychological state of young people extinguish their natural self-defense reaction and fill the spiritual world of young people with negative attitudes, moods formed on the basis of them. The main reason for such an exchange is that the worldview of young people is not fully formed, it is spiritually limited. For the older generation, spirituality is considered an integral part of culture. But as a result of the growing spiritual poverty of some teachers and parents, young people are faced with the problem of voluntary choice of good and evil.

In our view, it was this subculture that led to its formation and spread. Today, we can observe that some young people do not have a personal civic position, but strongly develop behavioral stereotypes. In them you can meet the mood of alienation from the community, indifference to the socio-political life of society, becoming an outsider.

We believe that the socialization and growth of young people, their ability to find their rightful place in society, to withstand various ideological aggressions, and, finally, to enter society as a more active force, to raise their morale, expand their knowledge and thinking, demonstrate their abilities and potential. conditions must be created.

Looking at young people as a separate demographic resource also means taking into account their unique characteristics. These are:

First, changes in the youth subculture. Young people live in a common social and cultural space in a society, so any processes that take place in that social space affect their subculture. Taking into account these processes, it is necessary to implement a separate youth policy. The various reforms taking place in society (economic, political, systemic, governance) certainly affect the youth, that is, the youth subculture will be the same as the society itself.

Second, changes in the institution of the family (family upbringing, parental disregard for the initiative of children, coercion to work, inadmissibility of voluntary choice of education, etc.), on the one hand, completely adapt to social infantilism, on the other hand, pragmatism and social life leads to failure. As a result, both the social goals of such young people and the results expected of them begin to look different.

Third is the commercialization of the media. It is known that today Uzbekistan, as an equal subject of the world community, has begun to cooperate with various countries. Given the rapid development of contemporary techniques and technologies, we can say that foreign views, popular culture of the West, stereotypes that do not fit into our mentality, and lifestyle are entering our country.

"Television cannot be replaced by other media in the formation of youth spirituality," he said. In recent years, there has been fierce, and most importantly, healthy competition among TV channels. This will definitely contribute to the development of television."[4] We can solve the problems of young people through the influence of the media.

Conclusion

National values in self-governance do not appeal to young people, but they are exposed to the influence of a foreign popular culture. That is why they have unique ideals, specific subcultures. Most importantly, the organization and leisure of some young people is carried out outside the educational and cultural institutions. In most cases, young people spend their free time watching TV. Television is a tool that has a great impact on the minds of young people who are just starting out. Unfortunately, this influence is not always built solely on moral values. That is why today the issue of educating our youth on the basis of national values is of great importance.

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[4] Азимов У., Қўзиев А. Жамиятнинг илғор қатлами. Тафаккур. Т.: 2019. №3. 82-83 б.