

# The Spiritual-Philosophical Interpretation Of Social Security And The Youth Phenomenon

Tukhtamurod Otamurodovich Mamatov

Independent Researcher, Samarkand State Institute  
of Foreign Languages, Samarkand, Uzbekistan

**Anatation:** This article scientifically analyzes the impact of various social security issues and threats on the spiritual world of youth in the context of globalization, the scope, significance, and spheres of influence of information and globalization on these processes. At the same time, special attention is paid to certain problems arising in the field of youth education, their alignment with society in terms of social security, and their philosophical interpretation.

**Keywords:** social security of youth, spiritual-philosophical interpretation, phenomenon, social security, information society, threat, youth policy, spiritual threats.

**Introduction:** In the context of modern globalization, the concept of security is directly related not only to external political or military threats but also to the internal – ideological, conceptual, and axiological – stability of humanity. From this perspective, the “spiritual security of society” concept proposed by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, is recognized as an important theoretical and methodological criterion for social-philosophical research. The President noted in one of his speeches: *“...Threats such as mass culture are intensifying, undermining beliefs, family values, and traditional principles that humanity has adhered to for centuries. Such and many other threats are undoubtedly causing profound socio-civilizational problems in human life”* (Xalq so‘zi, July 1, 2017). This perspective emphasizes the need to study security not only from external factors but also from its internal – spiritual, ideological, and value-based – dimensions. This process strengthens the moral foundation of society and maintains social stability at the level of ideological reflection. Krilova I.A. expresses a similar view: *“Security should be perceived as an ideal state that must be constantly achieved for the preservation and sustainable development of individuals and the social structures they belong to”* (Krilova I.A., 2001, p. 5).

This approach allows security to be interpreted as a continuous ideological and moral process, that is, as a state of constant vigilance and reflexivity in social consciousness. In this sense, the youth phenomenon occupies a central place in the social security system. On the one hand, youth are an active social agent shaping security; on the other hand, they are the primary audience of ideological and conceptual threats in the global information space. This is because their ideological stability and conceptual positions are not yet fully formed, and their critical thinking is still developing. Therefore, nurturing the younger generation with moral immunity, national ideas, and historical memory is a decisive factor in strengthening social security. In this regard, Yu. Kuznetsov and V. Nikolskiy interpret social security as a conceptual basis of national statehood: *“National statehood is recognized as the most important guarantee of society's overall security”* (Kuznetsov Yu., Nikolskiy V., 2000, p. 395)<sup>1</sup>. This view indicates that security should not only be interpreted as a military-political concept but also as a system for forming civic consciousness, strengthening civic responsibility, and understanding national identity. A key aspect of modern social security analysis is that it increasingly acquires an “axiological” rather than an “ontological” meaning. That is, security increasingly refers to the organization of human life based on values. The stability and meaning of human existence are measured by moral standards. Therefore, social security is directly related to the extent to which the totality of societal values is firmly established in social consciousness. Moral values, in turn, serve as the foundation of social ontology and guarantee the internal stability and resilience of society (Ma’naviyat: asosiy tushunchalar lug‘ati, 2009, p. 748). Thus, in a philosophical context, social security expresses the stability of the ideological and moral foundations of human and social life,

<sup>1</sup>Foucault, M. Security, Territory, Population. New York: Palgrave Macmillan, 2007. – B. 11.

rather than merely the absence of threats. Understanding the essence of security is closely linked with the process of forming national ideas, historical memory, and moral immunity in the consciousness of young people. Security is a continuous aspiration, vigilance, and self-awareness, and the degree of social security depends on citizens', particularly youth's, readiness to understand and protect themselves.

In modern social reality, the concept of security emerges not only as a political or legal criterion but also as a complex philosophical phenomenon that must be studied from ontological and axiological perspectives. Especially concerning youth, social security is not just about external threats; it is linked with individuals' social existence, self-formation, and recognition within society. In this sense, social security is not merely physical survival but the protection of ideological, moral, and spiritual identity.

This approach shows that security is not limited to countering external threats but is implemented through norms, behavioral patterns, and control mechanisms imposed by society. In this process, youth must adapt not only to social institutions but also to the entire axiological order of society. Consequently, security may conflict with individual autonomy. Z. Bauman views security in a complex dialectical relationship with freedom: *"Security is a continuous search, but this search can occur at the cost of personal freedom"* (Bauman, 2001, p. 5). M. Foucault analyzes security within the paradigm of power, stating: *"The concept of security organizes modern mechanisms aimed at exercising power through forms of individual existence"*<sup>1</sup> (Foucault, 2007, p. 11). He argues that the sense of security experienced by youth is often an illusion created by social structures, limiting the freedom of choice through adoption of certain ideological models. Philosophically, social security is interpreted not as social equilibrium but as the stability of identity formed through conscious choice.

<sup>1</sup>Bauman, Z. Community: Seeking Safety in an Insecure World. Cambridge: Polity Press, 2001. – B. 5

Thus, youth constantly reconstruct their positions in modern society, and their sense of security relies on social knowledge, normative structures, and legitimization systems. Security is therefore not a state of being but a set of cognitive and social strategies, consciously developed by youth.

In the modern global context, social security is evolving from a political or economic issue to a deep philosophical conceptual category. This concept underpins society's potential to maintain social stability and ensures individuals feel free and protected. Youth issues further highlight its ontological, axiological, and epistemological dimensions, as they form their identity, social roles, and value systems. Security for them is not only a protected state but also a philosophical task. N. Luhmann analyzes security within social systems theory:

*"Social systems ensure their security not by eliminating external threats but by withstanding the consequences of erroneous decisions"* (Luhmann, 1995, p. 140). Thus, security is a dynamic system linked to adaptability and reflexivity. Youth security develops based on internal stability, communicative harmony, and axiological balance, not merely external protection. Thus, youth must maintain their information security, resist manipulative ideas, and cultivate independent thinking to preserve social security. Security is also an epistemological category, directly linked to one's presence, identity stability, and social adaptation. Social security for youth has decisive importance for shaping worldviews, value systems, and social roles. Theoretically, social security is defined not merely by the absence of threats but by an individual's ability to feel free, recognized, and protected in a social context. J. Rawls emphasizes: *"Justice is the most important virtue of social institutions... a sense of security develops in a just social environment where every individual can freely pursue their values and goals"* (Rawls, 1999, p. 54).

<sup>1</sup>M. Castells situates security in the information society: *"In the information age, security is not only territorial or physical protection but also the ability to maintain control over identity and information flows"* (Castells, 2010, p. 412).

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