



Spiritual and Educational Culture and Education of Young People

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ABSTRACT

In the article, the reforms implemented in the field of spiritual and educational work in our country in the following years, some urgent issues of youth education and upbringing and spiritual culture were discussed.

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Introduction

During the following years, the reforms implemented in the spiritual and educational sphere of our country have their place at the international level, and this has had a positive effect on the development of our society with the new image of our youth. This is, of course, the result of our main goal of creating all the conditions for our young people, ensuring that they are pragmatic, and strengthening their enthusiasm for the further development of this place. In this regard, President Sh. Mirziyoyev expressed his opinion, "It is not a secret that today the perfect mastery of modern science is becoming a decisive condition for the development of any state. We are mobilizing all our strength and capabilities so that our younger generation can grow up both physically and spiritually," [2] he said.

After all, it is natural to create all conditions and opportunities for our youth in society, including improving their spiritual culture, which will serve as a foundation for our tomorrow. In this process, "the dialectical relationship between society and the individual is not a fixed system but is constantly based on diversity and diversity. Because people living in a developing society strive to strengthen the destiny of their people, spiritual heritage, and today's social progress and relations" [3]. In this regard, it is appropriate to form the unique image of our youth in accordance with the social environment in the formation of the ideological direction in all educational institutions, to create a general methodology for the implementation of the educational process based on the requirements of the era and society.

It is known that the development of society is formed depending on the goals of education. The purpose of education is to directly meet the needs of society, and to carry out continuous activities for the development of the people's children. The tasks that the educational process solves at the specific stage are usually implemented with the participation of the institution and the state. In addition, it is impossible not to play a role without the interests and values of young people. However, if the demands and suggestions of young people are not taken into account if their satisfaction is neglected, then education does not justify itself or becomes a servant only for certain classes. Young people's needs for self-development and self-awareness

lead to new ideas. Here is self-discipline, self-improvement and personal goals in life, the social status of awareness of the meaning of life plays an important role. Based on these, the goals of education in the system of spiritual culture are currently formed. In Uzbekistan, "in this regard, the work we have started to create the necessary conditions for our children, to build new educational, cultural, art and sports facilities, to build houses for young families, to provide employment to young people, and to involve them in the field of entrepreneurship in a new, we will raise it to a higher level" [1]. These are manifested as the essence and forms of tomorrow's future and human existence, the essence of society and the stage of its development, and the specific characteristics of interaction with young people in society. In Uzbekistan, "in this regard, the work we have started to create the necessary conditions for our children, to build new educational, cultural, art and sports facilities, to build houses for young families, to provide employment to young people, and to involve them in the field of entrepreneurship in a new, we will raise it to a higher level" [1]. These are manifested as the essence and forms of tomorrow's future and human existence, the essence of society and the stage of its development, and the specific characteristics of interaction with young people in society. In Uzbekistan, "in this regard, the work we have started to create the necessary conditions for our children, to build new educational, cultural, art and sports facilities, to build houses for young families, to provide employment to young people, and to involve them in the field of entrepreneurship in a new, we will raise it to a higher level" [1]. These are manifested as the essence and forms of tomorrow's future and human existence, the essence of society and the stage of its development, and the specific characteristics of interaction with young people in society.

The issue of spiritual culture is one of the topics that are actively studied in many studies. In particular, as it is emphasized in some attempts, "... culture is a product of society, it is an important property of social life. Culture does not exist outside society. Culture accumulates values as the successor of social life" [4]. According to some sources in modern Western philosophy, the philosophy of education has emerged as an independent direction.

In our opinion, spiritual culture is, in fact, a phenomenon that is formed and developed during the entire life of a person, and education plays an important role in this process. After all, any educational process consists of moral education, aesthetic education, political, economic, social, legal awareness and cultural activities aimed at forming a person's worldview.

In this sense, it is worth noting that the following directions, which harmonize with values, are important in the development of the spiritual culture of young people. These are conservative, humanistic, and technocratic irrational approaches. The manifestation of these approaches in education is becoming a kind of creativity.

In particular, one can notice the pragmatism affecting the education of young people within the conservative direction. In this type of activity, it is of urgent importance to educate young people with the help of innovative methods, to form their skills related to learning the system of specific subjects, and to ensure that education is connected with real social life. One of the main theorists of pragmatism, the American philosopher John Dewey, believes that individual human experience is manifested in the form of all intellectual and moral qualities. Talents and qualities in young people are personal gifts given by nature as the main condition for success through individual experience. Therefore, the ability is put in the first place in the teaching of D. Dewey. In other words, if young people do not develop strong abilities, you can't get the results and results you expect from them. At this point, it is necessary to take into account the nationality of each nation, and not forget to connect the essence of the issue with the spiritual culture of our ancestors. After all, it is appropriate to consider the implementation of pragmatic reforms based on national values as one of the factors to achieve the expected result in the development strategy of New Uzbekistan.

2. According to the representatives of the humanist direction, it is appropriate to use the principles of humanitarianism in the formation of the rational thinking of young people and a sense of justice. Proponents of this direction mainly rely on the ideas of positivism. They criticize ideological nihilism in education and believe that social life is scientifically determined by technological progress, that is, "rational thinking". Emphasizing that the current education and training system does not fully serve the development of society, they propose their special education programs and put forward the idea that it is necessary to pay attention to the future of young people through technocratic concepts.

3. Representatives of the technocratic approach focus on education as the main reason for the moral crisis of society based on the individuality of the person. The purpose of this approach is to achieve high results in education in society, to use the generalization of experiences in developed countries. In these results, it is necessary to pay attention to how spiritual culture is instilled in the minds of young people and the formation of a creative attitude towards them. The representatives of this direction, who stressed that it is important that the interests of education in any society should be subordinated to the priority requirements, focus on the educational process, show the ways to achieve scientific and technical achievements, the development of rationalistic thinking, and propose a system of rewards and punishments for loyalty or non-compliance as the main pedagogical tools.

Conclusion

Young people in New Uzbekistan are particularly aware that the main factor in the development of spiritual culture is their national and universal values

broadcast appropriately. Because it is an important requirement of our development strategy to strengthen the sense of humanity towards spiritual culture in the minds of our youth, and to harmonize the way of thinking refined over the centuries with the requirements of the national idea and ideology in the educational process.

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