



WAYS TO FORM THE SPIRITUAL AND CULTURE OF YOUTH, IDEOLOGICAL IMMUNITY AND THE PRIORITY TASKS OF EXALTATION

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Since the future of our country is in the ashes of young generations, educating them as comprehensively mature, humane, responsible persons before society and nature is one of our top priorities. At the heart of the huge islamokhots that are being carried out in our country today stands the Haotian goya "from National Recovery to national rise". The National upsurge is not only in the spiritual sphere, but also in the fall of the tarakki implementation of all spheres of our life, such as a democratic society and a noble state, a prosperous and peaceful life, and economic prosperity. These processes are part of the state. The strategy of actions for the further development of Uzbekistan for 2017-2021, promoted on the basis of Mirziyoyev's initiative, is reflected in the concept of tarakkiyot, which is designed for 2030 in the uzak term. Ainiksa, "rakamli iktisadiyat-2030", the concept of the development of the education system for 2030, and the heads are in the singular manifestation of this. The force that carries out all of them is a human factor, whether it is a strategic program or a concept that aims to carry out the combact of every society and state. In this case, it is imperative that this factor be spiritually-religious, economic-religious, physically strong and that its capabilities are guaranteed comprehensively. In particular, the spiritual culture of a person is served by a factor that ensures the growth of a person both spiritually and physically and financially. In this regard, spiritual culture is influenced by the development of all spheres and sectors of society in a positive sense, receiving spiritual strength from them along with personal cushioning. For example, the artistic sphere of society is one of the specialized spheres of culture in which intellectual problems are functionally dealt with. Art culture involves all processes that ensure its successful functioning. Aesthetic attitude to the world is a prerequisite for artistic activity in the everyday sphere of the life of society. In fact, artistic culture muddles the world of imaginary vocalists, in which people draw their attention to the problems of achlok, aesthetics and head, which spiritual culture finds aktual on this topic. The spiritual life of society is one of the most important problems of Philosophy at the present time. From this, intellectual knowledge of human biosystem, its functioning, chemistry and jumping various forms of spiritual culture are the most important tasks in the medical field of orcali spiritual culture. Forms of physical and spiritual culture regulate the activity of a person in a relationship with the formation, development and use of kobyliats, which have established norms, personnel and requirements in culture. The spiritual cadres of the individual's Physical Culture include special knowledge in the field of comprehensive physical development, the ideas of physical perfection, the Goyas in khaki that they can be achieved, the characteristics of certain sports, its history, development skills and headscarves. Physical culture is a social worker who is closely related to economics, ecology, political science, medicine, pedagogy, art culture, science.

By sociologists, society has traditionally been divided into a large sphere - economic, social, political and spiritual. The social sphere is represented by ethnic communities of people (clan, kabila, Hulk, nation and headscarves), various tabakas - servants, dekhkons and Baška social groups. The political sphere degrades the structures of government (state, political parties, political organizations and movements and heads). The spiritual sphere includes the philosophical, religious, artistic, khokukiy, political, achlokiy and boshka carash of people, as well as their mood, disposition, Goyas in the World, Customs and boshkas.

The turtt large sphere of social life has not a mechanical, but a dialectical alchemy with each other. They do not develop without each other, but rather on the basis of elegance. The economic sphere cannot exist without the carrier of the relations of people - Class, Group and head. But in this Urin, the question arises whether people are carriers of the forms of social consciousness? But then another question ends: kaysi Holda, why should you look for the anicative factor? This factor should be sought first, since society is not a mechanical Association that automatically changes and develops without human intervention. People create the histories of their faces, and they are lucky to know that kaysi sokhas in Hayati is Khal kiliy.

In this regard, Aristotle cited the same in the work "achlokiy kabr". "What is standing away from the urtacha is contrary to the most cup of virtue. Virtue is perfection. Virtue karama-karshi is a state in the middle of qualities and inclinations. For two reasons, we consider the immaturity to be contrary to either the excess or the scarcity. In the first case, we will talk about the fact that a person has a certain condition or character, whether it is an ending or an ending. In a second case, in human nature, kaysi finds something kuprok, and the virtue is contrary to the perceived perfection"[2].

Morals and morals have deep inner interrelations. After all, the groups to which spirituality belongs are individ, while morality, in turn, is the individual whose group is azolri, is completely dependent on the mutual public relations of spirituality. Morality as a component of spirituality is considered a high stage of personality maturation. After all, moral perfection cannot be achieved without moral Meures, which is a criterion for the spiritual and physical maturity of a person. [4. 201-b]

Hence, "akhlok" and "spirituality" are both closely related concepts of "virtue". Therefore, human qualities are the basis of high morality and spirituality. Islam Karimov, the first president of the Republic of Azerbaijan on the issue of akhlok and spirituality, is quoted from the work "high spirituality - the power that cannot be overcome". Speaking about the life of our people and the kind of thoughts that do not really resemble the heads of thought, and the characteristic features of a kator Uzi formed over thousands of years, the author writes: "for example, let's take phrases in our language called mexr-okibat, mexr-mukhabat, mexr-shakhkat, kadr-kimmat, enriching each other with a deep meaning-meaning and No matter how strange it may seem, it is precisely the translation of these phrases into boshka languages that is a difficult problem" [3] in the face of this passage there are such human qualities as mexr-okibatlik, mexr-mukhabat Kursat Kursat, mexr-shafkat Kilis, knowledge of frame-kimmat. Public consciousness, state, social sphere and economic factors have a certain level of development and logic. Thus, the development of spirituality is not necessarily a complete arrival of every kandai country on its economic basis. Spiritual life can develop as a sphere characteristic of the face of spiritual life in a country that has grown from economic to spiritual life, such as spirituality and upbringing.

In Uzbekistan, it should be noted that the issues of the state's barbarism, peace, tarakkiyoti, military kudrati, economic relations, security of national interests are the main sources of activity of society and the state, that is, the dependence on the human factor. It plays an important role in the process of modernization. The level of consciousness, Culture, Thinking of the human factor is conveyed and instilled in the moral of the interests, personnel of this state and society, as national goya and ideologies, karashs, which embodied the historical utmishi in Uzi. And this task is carried out first of all with the help of social institutions, ainiksa family, personnel, customs. In the case of Shark peoples, in particular Uzbekistan, this phrase is a great asset to hanuz as the main basis of society.

Political activity in the conditions of a Democratic state and a fukuranic society requires a strong connection between kuprok youth organizations, public organizations involved in spirituality and enlightenment, educational institutions, Institutes of makhalla, fukuralik society. In general, in the context of the growing democratic processes of today, the institutions of the fukuranic society in the context of the strengthening of the mawkei, the solution of the issue of State AA society urtvsidev homogeneity is not ensured, it is difficult to introduce the desired result into the ash in islamokhots. So, Islamists and their effectiveness depends first of all on akholi, and in the conditions of Uzbekistan-on young people, on the degree of their participation in the state and society, that is, on their activity. If we give an example of the world tajri6 in terms of the human factor in the scale of society, then the countries such as Germany and Japan, where khanavoyran was 6th in the Second World War, have insisted that the human factor can receive a power 6ula in today's scale.

One of the largest taxdids that negatively affects the spiritual culture of a person is corruption. Today, world experience shows that from major corruption crimes within the state, kura maishi corruption leads to huge Burdocks. In particular, the process of simply session in the TV'lim system may cause massive social shocks in the future. The South African University of Stellenboss wrote to peshtoki with a phrase: "every kandai nation does not need an atomic bomb or an uzok-range missile to take off the cargo. For this, the uzi of deception is enough for the imtikhans, reducing the quality of Education. Patients from the ashes of doctors trained in this way will find ulim, curators will ruin kurgan houses and buildings, financial resources will be rewarded in the ashes of the Economist and peddler, Justice Ham will thus taste zavol in the ashes of the Comptroller and judges". Taasufki said that in the system of higher education there are various tests that are submitted mainly to the ranks of tadabadik, various tests in the process of reading, preparation of graduate work or Master's thesis of students, and ximoya kilish, as well as increasing the place of reading of students, changing the number of readings, corruption cases are not observed when restoring

Rakhbari of our state had put forward a mulohaza in the melody to prevent such problems: "while all the folds of aholi and the best specialists are not involved in the fight against corruption, all members of our society, so to speak, are not vaccinated with the" holiness vaccine", we will not be able to achieve the high finish that burns before us. We must utter his barwakt prevention from fighting the okibats of corruption."

The experience of the world shows that if the democratic principles of kachonki improve from the kuprok melody to the yukori, it will be expected to the level of personnel characteristic of Uzi. After all, democracy, which is not reflected in the daily life of members of society, cannot become a structural element of our lifestyle. This is a long-term process. Liberalization and democratization of the political fantasy of society is not a process that is carried out hastily. If

this circumstance is found not to be carried out regularly, it can cause various dangerous, unpleasant consequences. The issues of overcoming the socio-political consciousness of young people and the formation of a new worldview are manifested in the process of preventing various adverse events, conflicts, factors of solidarity, solidarity and solidarity based on spiritual maturity. This leads to the evolutionism and efficiency of the cockroach.

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