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THEORETICAL AND PHILOSOPHICAL ASPECTS OF STUDYING SOCIAL STABILITY RELATIONS

Abstract: This article analyzes the issues of globalization and spiritual alienation from a socio-philosophical perspective. It scientifically substantiates that spiritual alienation, as an objective and subjective process, reflects the crisis of the spiritual world of individuals, certain social groups, and society as a whole.

Additionally, the article provides conclusions and recommendations aimed at engaging the younger generation in productive labor, ensuring meaningful use of their free time, understanding changes in their psychology in a timely manner, and properly guiding them. It emphasizes strengthening the social integration of youth into society, fostering a sense of involvement in events occurring in the surrounding environment among students in the continuous education system, and enhancing patriotism and national pride. Furthermore, the article suggests imposing restrictions on websites in social networks that negatively impact national interests and youth morality, leading them away from national values. The recommendations focus on promoting patriotism and national pride among young people.

Keywords: spirituality, history, globalization, spiritual alienation, spiritual crisis, social alienation, self-alienation, humanity.

Introduction

During the years of independence, the system of ideological promotion aimed at strengthening the spiritual and educational foundations of society, implementing the key concepts and principles of the national independence ideology, fostering a sense of responsibility and involvement in the fate and future of our country, and enhancing ideological immunity against foreign ideas has become a crucial factor in the moral and ethical development of society in Uzbekistan. The effectiveness of the reforms carried out in our country is directly linked to the upbringing of youth with high moral values, independent thinking, and a sense of responsibility for the fate and future of the nation. To ensure that these qualities are manifested in the behavior of every young person, it is necessary to continuously improve the content, form, and technology of educational and spiritual-enlightenment activities in accordance with modern requirements.

The individual is the active subject driving social processes. This is because individuals play a crucial role in understanding and logically interpreting the key issues that arise in their relationship with society. One of the main issues related to social processes is alienation. If we define alienation as an objective process resulting from an individual's activities in the society in which they live, as well as a set of subjective actions, and consider it in the context of the contradictions between the individual and their socio-cultural environment, we gain a broader perspective for understanding and studying alienation as a socio-cultural phenomenon.

From a socio-philosophical perspective, alienation arises as a consequence of people's lack of confidence in themselves, their moral and psychological depression, and their failure to take necessary measures to positively change their lives. As a result, they may engage in activities that violate the moral and ethical norms established by society. Deviation from one's social obligations, committing actions that are contrary to the goals of the society in which one lives, dissatisfaction with oneself, self-alienation, and a lack of confidence in one's abilities become dominant characteristics.

Despite the fact that the issue of alienation has held a significant place in philosophy for more than a century, it continues to attract the attention of many scholars today. This situation is not only due to the fact that the problem remains unresolved but also because it is becoming more complex under the influence of various socio-economic factors. "Alienation is a social process in which human activity and its results turn into an independent force, dominating and oppressing the individual. It manifests in the absence of social control over working conditions, means, and products, as well as in the manipulation of individuals by dominant social groups through deception. Alienation is also reflected in an individual's consciousness in various ways, such as perceiving social norms as foreign and hostile, experiencing feelings of loneliness, and displaying indifference." The origins of the alienation concept can be traced back to T. Hobbes and J.-J. Rousseau, while it was further developed by Hegel. In the 20th century, various aspects of alienation were studied in philosophy, sociology, and social psychology.

For this reason, alienation is considered one of the most critical social problems affecting human activity. Alienation is not limited to the economic and social spheres but encompasses all aspects of human activity. It is a set of relationships between individuals and reality that manifests in both external and internal contradictions and negative interactions.

Spiritual alienation is not the meaninglessness of life but rather the loss of meaning in the mind. The only way to escape this meaningless situation is to turn to a spiritual force that unites humanity and the entire existence, recognizing it as a single universe, and through this force, feel God's love for mankind. In Sufism, this process of understanding is called *irfaniy bilish* (gnostic knowledge).

The great Eastern philosopher Imam Ghazali describes such knowledge as follows:

"Indeed, knowledge opens the eyes of blind hearts, brings light to darkness, and strengthens weak bodies. Through knowledge, a servant attains the rank of the righteous and reaches the highest status. Reflecting on knowledge is like fasting during the day, and discussing it is like spending the night in worship. Understanding monotheism, glorifying God, and exercising piety all come through knowledge. Knowledge connects kinship ties, distinguishes between the forbidden and the permissible. Knowledge is the leader, and actions follow it. Those who benefit from knowledge are blessed, while those deprived of it are unfortunate."

Thus, in a society striving for a high level of culture, the development of knowledge in every individual is of great importance. A person who lives without knowledge, like the blind, will exist in a society without true love, interacting with others as if they were strangers, without enthusiasm or joy, trapped in conflicts and contradictions. It is known that all societal conflicts arise from either a lack of knowledge, a deficiency in emotions, or both, as well as the corruption of morals. Philosophers argue that neither intelligence nor emotions alone can serve as the ultimate judge in matters of spirituality. Knowledge makes a person wiser, but it does not necessarily make them a good person. If emotions are strong but morals are corrupted, the harm may outweigh the benefits.

The Process of Spiritual Alienation

The process of spiritual alienation manifests uniquely in each person's actions and activities. As a phenomenon, it represents changes in the moral sphere of individual and social life. On the one hand, spiritual alienation reflects the self-organized transformation of values. On the other hand, it is characterized by the loss of the ability to rationalize social values. Thirdly, spiritual alienation is evident in the marginalization of modern society. Fourth, it includes the increase in deviant behavior, the rise of consumerist attitudes, crises of individual, social-group, and national identity, among other factors.

The process by which people internalize the knowledge, norms, and values that enable them to live in society, turning events, individuals, or actions into socially significant phenomena, can be called socialization. This process is studied in disciplines such as philosophy, sociology, social psychology, pedagogy, history, and ethnography. The philosophical interpretation of socialization was first laid out by the founder of social psychology, G. Tarde. The issues of socialization have also been explored in classical psychoanalysis by Z. Freud, interactionism, and the works of Marxist scholars L. Vygotsky and A. Leontiev, as well as in T. Parsons' structural-functional analysis.

Today, the unique characteristics of socialization are being studied by representatives of symbolic interactionism schools in Chicago and Iowa, as well as in the "psychodrama" approach. Socialization can also be seen as the process of internalizing human culture, particularly national traditions. As a process of adaptation to cultural environments, socialization lasts a lifetime, but it begins between the ages of 2 and 6. If a child is deprived of cultural values during this period, the process of socialization halts.

The process of acquiring cultural traditions is in harmony with the development of individuality. Therefore, at the end of the socialization process, individual variations of historical personality types emerge. Through this process, individuals learn social roles, coordinated by Freud's principle of "pleasure-pain."

Socialization has a complex mechanism, consisting of both psychological and socio-cultural aspects. The psychological aspect involves an individual's acceptance (or rejection) of certain social roles. The socio-cultural aspect encompasses the acquisition of cultural values through language, art, religion, and similar factors.

Different approaches define the stages of socialization. According to J. Mead's ontogenetic approach, the stages are:

1. Psychogenetic stage – the individual learns ways to satisfy their needs.
2. Symbolic stage – the formation of symbols (images, ideals, etc.).
3. Cognitive-conceptual stage – the symbolic system becomes a mechanism governing the individual's activity.

In contrast, the phylogenetic approach (M. Petrov) focuses on the historical evolution of socialization, dividing it into:

1. Nomination stage – names carry significance and are associated with specific activities.
2. Professional-tribal stage – names apply to entire families, clans, or tribes engaged in a specific trade (e.g., in ancient Greece, physicians were called Asklepiads, blacksmiths Hephaestids).
3. Universal-logical stage – different types of social activities emerge, specialized education institutions develop.

A comprehensive study of socialization requires consideration of both ontogenetic and phylogenetic approaches.

Social Relations and Interfaith Harmony

Social relations arise from material and spiritual activities and define the standards of interaction between individuals. The set of material and spiritual conditions that shape an individual's basic knowledge, experience, and skills is referred to as the social environment of a society. In a broad sense, the social environment includes socio-economic systems, production relations, institutions, forms of social consciousness, and cultural elements (macro-environment). In a narrower sense, it includes the family, workplace, school, and cultural institutions where individuals live and work (micro-environment). The social environment plays a crucial role in shaping a person's spirituality and development. The Uzbek sayings, "A bird follows the ways of its nest" and "You will resemble your ancestors as you age", reflect this reality.

One of the most significant aspects of social relations is interfaith and interethnic relations. Ensuring their proper management is key to maintaining societal stability. Recognizing this, Uzbekistan has prioritized religious tolerance and interethnic harmony. The country is home to over 130 ethnic groups practicing 16 different religious faiths, coexisting peacefully under the idea that "Uzbekistan is our common home."

The great scholar Abu Nasr al-Farabi also analyzed these issues in his work *The Virtuous City*, acknowledging the diversity of religions and nationalities within a society while emphasizing their ability to work together for progress:

"The different peoples of a virtuous city, though they believe in one God, may have different religious traditions. Yet they all strive for the same happiness and goal."

This progressive idea, introduced by al-Farabi over a thousand years ago, remains relevant today. He left behind many thoughts on social relations that are still significant in the modern era.

Conclusion

The origin and formation of social relations are deeply intertwined with the history of human communities. Before social relations could develop, human collectives had to form first. As history shows, one of the greatest achievements of humanity was learning to live collectively.

It is essential to note that the ultimate goal of human society is to attain happiness. As long as individuals adopt this as their life's purpose and strive toward it with all available means, they will indeed achieve happiness.

Suggestions and Recommendations:

1. Engage the younger generation in productive labor, ensure meaningful leisure activities, recognize changes in their mindset in a timely manner, guide them properly, and take measures to strengthen their socialization within society.
2. Incorporate topics related to fostering a sense of responsibility towards ongoing events in the environment, patriotism, and national pride into the state's education standards and curricula within the continuous education system. Change the approach towards the education system accordingly.
3. Restrict websites on social media that negatively impact national interests and the moral development of young people, causing them to become alienated from national values.
4. Enrich social media with projects, videos, and exemplary works from great ancestors that promote patriotism, national pride, and meaningful use of time among the youth.

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