

Spiritual And Educational Factors Of Implementing State Youth Policy

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Abstract: Although any research related to youth problems has a diverse nature, the solution of these problems requires a collaborative approach of practitioners and theorists in the fields of local and state administration, political science, spiritual studies, history, philosophy, sociology, social work, and pedagogy. This article broadly covers the spiritual and educational issues of state youth policy.

Keywords: Youth, state youth policy, spirituality, education, upbringing, globalization.

Introduction: In contemporary research, considerable attention is being devoted to the issues of reforming existing spiritual values and orientations among youth, transforming their personal attitudes toward prevailing stereotypes, and analyzing the impact of ongoing social processes on young people's consciousness and lifestyle, as well as the significance of changes in the processes of spiritual transformation. Within this framework, scientific studies are being conducted on shaping respect for universal human values among youth, identifying and eliminating the causes that lead to destructive consequences, developing a matrix of spiritual values, and preventing processes of deformation in the consciousness of young people. At the same time, the growing number of studies aimed at fostering a healthy lifestyle among youth, enhancing their sense of social responsibility and belonging, examining the life positions of modern youth, and strengthening their positive ideals and spiritual potential demonstrates an increasing need to identify clear criteria for an in-depth socio-political and spiritual analysis of the sources and causes of the transformation of youth spirituality.

METHOD

In the field of youth policy, increasing attention is being paid not only to the successful implementation of national models from a local perspective, but also to their integration into international relations in this sphere, as these factors serve as key criteria for determining the effectiveness of work with youth. As noted by the President of the Republic of Uzbekistan,

Shavkat Mirziyoyev: "We are creating all the necessary conditions to ensure the rights and interests of young people, for their education, employment, acquisition of knowledge, and the realization of their abilities. After all, along with our entire nation, the youth are the builders of the New Uzbekistan!" [1]. These words clearly reflect the profound trust and confidence placed in the younger generation.

Today, young people constitute the main support and driving force of our society and are emerging as a decisive power in the effective implementation of large-scale reforms being carried out in the country. The rapid pace of globalization demands a new generation of youth who possess modern knowledge, have mastered advanced professions, innovative technologies, and foreign languages, and who are capable of innovative thinking and proposing new ideas. Although research related to youth issues may vary in nature, addressing these challenges requires an integrated and collaborative approach among practitioners and theorists in the fields of local and public administration, political science, spiritual studies, history, philosophy, sociology, social work, and pedagogy.

In the course of this article, we consider it appropriate, first of all, to discuss the essence and substantive meaning of the concepts of "youth" and "spirituality", as well as their significance within state policy.

In the Law of the Republic of Uzbekistan dated September 14, 2016, No. O'RQ-406, "On State Youth Policy," a clear legal definition of the concept of youth

is provided. In particular, the law defines “youth as individuals who have reached the age of fourteen and have not exceeded the age of thirty” [2]. Thus, youth constitute the segment of the population aged between 14 and 30 years. According to our definition, youth are individuals aged 14 to 30 who are capable of engaging in social relations while demonstrating their political, legal, intellectual, creative, and other forms of potential. This is because youth are expected to manifest themselves in all spheres of the state and society and to fulfill the role of a key driving force. In general, research methods and, on their basis, models of state youth policy serve as the theoretical and methodological foundation for studying this field, contributing to a comprehensive understanding of object–subject relations within the sphere of youth policy [3].

Since the concept of “youth policy” became one of the official forms of state activity, it has begun to institutionalize within the social and humanitarian sciences. From the early 1990s to the present day, broad, narrow, and institutional interpretations of this concept—none of which have lost their relevance—have been actively discussed [4]. Indeed, as the concept of “youth” entered scientific discourse starting in the nineteenth century, not only did its formation process develop, but its phenomenon also began to take shape. Initially, the concept of youth was viewed not as a category but rather as a certain essence and was discussed within various thematic frameworks by academic and professional communities. As a result of these discussions, the concept gradually evolved into a fully established scientific category.

The concept of youth policy is defined from the perspective of nationwide, regional, and local policies, deriving from the state’s socio-economic policy directed at youth. In this way, as the concept of youth came to be recognized as an established scientific term and began to be frequently used across various professional terminologies, it underwent stages of theoretical justification, creating the basis for the formation of different approaches related to its definition.

Youth policy encompasses not only state institutions, but also political parties, social movements, civil society organizations, and other social institutions that, within the scope of their general activities, pay particular attention to youth-related issues. Furthermore, the Law of the Republic of Uzbekistan “On State Youth Policy,” adopted on September 14, 2016, defines state youth policy as “a system of socio-economic, organizational, and legal measures implemented by the state, aimed at ensuring the social formation of youth and creating conditions for the development of their

intellectual, creative, and other forms of potential” [5].

When discussing youth spirituality, it is first necessary to understand the concept of spirituality itself and its role in the process of transformation. To date, no single, unified, or unique definition of spirituality has been established. Its semantic scope and boundaries are so broad that it cannot be expressed by a single word.

Spirituality is a concept that reflects a person’s inner psychological and intellectual activity. It encompasses almost all spheres of social life. At its core lies the notion of meaning. Spirituality reflects both the inner and outer world of an individual and is therefore directly connected with enlightenment and culture. The richer spirituality becomes, the more developed society and the nation grow. Love for the homeland and patriotism are among the key factors that define spirituality. In societies where youth possess a high level of spirituality, young people are regarded as the face, pride, and moral authority of that society. Spiritually mature youth are characterized by sound thinking and ethical behavior and represent a reliable force for the future. If the strength and power of the state are embodied in its youth, then their fundamental value must be built upon spirituality. Without such a foundation, happiness, prosperity, and well-being cannot be achieved. For this reason, enhancing the spirituality of youth and fostering their enlightenment has been elevated to the level of state policy.

Taking into account the current condition of society, which may be characterized as a transitional period, it is of great importance to analyze the spiritual values of youth, their relationship with surrounding social realities, and to forecast their future development. In managing the processes of spiritual transformation among youth, the role of the state should primarily consist in defining clear goals and objectives aimed at improving both the material and spiritual components of social life. In other words, when addressing spiritual transformation as a whole, it is essential to adhere to spiritual values that prevent the dominance of state interests over individual interests.

It should be particularly emphasized that if spiritual values are properly formed among youth, they can contribute significantly to increasing state prosperity without requiring substantial financial expenditures. Therefore, special attention must be paid to addressing the challenges currently observed in the spiritual life of young people in our country. In order to identify weakened spiritual values among youth, it is necessary to examine spiritual gaps within the system, analyze events and processes related to the lives of the younger generation, and assess their attitudes toward moral

norms and prohibitions at the legal level. Furthermore, restoring and correcting moral and ethical values that have been violated by youth within the broader system of values is of critical importance.

The spirituality of youth is inevitably influenced by the values held by adults, particularly parents. If positive factors in this regard are insufficient, a young person may develop a persistent sense of pessimism throughout life, leading to a loss of trust in society and the state, in governing authorities, and, most importantly, in oneself. Such young people tend to limit their own activities and begin to dwell on notions of "bright memories" rather than future aspirations. They may start criticizing the state for failing to provide sufficient opportunities for youth and, more broadly, express dissatisfaction with the current political elite. Most alarmingly, this situation can contribute to an increased tendency among youth toward drug abuse and alcohol consumption.

Only those young people who possess an active life position are able to achieve success by adhering to existing spiritual values while improving their cultural level and quality of life. Contemporary science must therefore take on the task of eliminating the phenomena listed above, which represent negative outcomes of the process of spiritual transformation among youth. This effort must necessarily begin with youth themselves.

CONCLUSION

The conclusions regarding the enhancement of youth spirituality can be summarized as follows:

1. It is essential to identify the availability of necessary conditions for reforming existing spiritual values and orientations among youth and for transforming their personal attitudes toward prevailing stereotypes. At the same time, it should be borne in mind that changes in spiritual values occurring during transitional and historical periods are capable of fundamentally transforming youth consciousness and its structural components.
2. There is a need to develop new approaches to addressing the problem of transforming spiritual values among youth, eliminating destructive consequences, and designing a matrix of spiritual values. This includes the development of a comprehensive set of measures aimed at preventing deformation processes in the moral consciousness of both youth and society as a whole. It should also be taken into account that changes in spiritual values can contribute to the stabilization of internal social processes, while at the same time potentially leading to negative processes in various spheres of social life. Therefore, the relevance of studying this issue is increasing, provided that it is

examined through a humanistic lens, using the latest achievements of modern science, and without deviating from universal human values.

In addition, strengthening youth spirituality requires the systematic coordination of state institutions, civil society organizations, and educational structures. Particular attention should be paid to integrating national and universal values into youth policy in order to ensure continuity between generations. The effective management of spiritual transformation processes among youth contributes not only to social stability, but also to the sustainable development of the state. Ultimately, investing in the spiritual development of youth serves as a long-term foundation for building a resilient, enlightened, and socially responsible society.

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