

THE ROLE OF SPIRITUAL EDUCATION IN THE DEVELOPMENT OF THE NEW UZBEKISTAN

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In this article, the methodical foundations of improving the ethno-pedagogical system of preparing future pedagogues for spiritual education have been analyzed and described. Possibilities of using methodical methods that are effective in preparing future teachers for the process of continuous spiritual education have been studied.

INTRODUCTION. Spiritual renewal as a necessary level of the development of the society, along with social, economic and political factors, the reforms implemented in the spiritual and educational fronts are considered important.

The President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasizes the following points about spirituality in the development of society and its influence on development: "In my opinion, the human world has a great lamp - the lamp of spirituality. The difference between this lamp and others is that it illuminates a person's mind and thinking, awakens his heart and conscience, and strengthens his sense of humanity.

As we are starting to create a new renaissance of Uzbekistan, it is necessary that such a spirit of spirituality explodes in the hearts and minds of each of our compatriots, and it encourages us to do good deeds and to live with a high sense of responsibility".

Also, in the scientific management of society, socio-cultural technologies are considered an under-researched field, but its philosophical knowledge and mastery are currently determined only by the information limit. Even the profit from their application does not

guarantee a recurring dividend. This means that we can see in the experience of using socio-cultural technologies of the society. The development of society requires its scientific management, and the need for management requires both spiritual-educational and innovative approaches.

Spirituality is a concept embodying the inner life, spiritual experiences, intellectual ability, and perception of a society, nation, or individual. Spirituality is the basis of human and social culture, the main factor of a certain direction of human and social life. It has a strong influence on the formation, change or crisis of a certain economic and social life system. If the spirituality is enriched, the society will prosper, and on the contrary, if the spirituality is impoverished, the society will gradually decline. Spirituality is the main factor and foundation of development of society and nation. In this sense, the concept of "spirituality" is "a socio-spiritual phenomenon that fully embodies ideological, ideological, educational, cultural, religious and moral views in the life of society". Or in the new stage of society's development, "For us, spirituality is a set of exemplary virtues, mutual trust, respect and attention between people, noble aspirations to build the future of the nation and the state together". In other words, spirituality is the foundation that determines the content and quality of all political and social relations in society. The stronger this foundation is, the stronger the nation and the state will be.

There are many examples from the history of mankind that lack of spirituality and lack of ideas can lead any society to decline, weaken state policy and management, and cause corruption, crime, and immorality to take root. In this regard, special attention is paid to spiritual and educational reforms in the development strategy of New Uzbekistan.

Since the preparation of future pedagogues for the process of spiritual education is an important date, it is clear that the harmony of spiritual and moral values in this regard will give effective results. But this effectiveness is achieved by using various forms, methods and means of education.

This was shown in the following cases:

1. Continuous inculcation of moral qualities such as fairness, humanitarianism, humanity, correctness, modesty, respect for parents, kindness, generosity, and tolerance to future teachers as values.

2. In the present conditions, using the opportunities of spiritual education of the neighborhood, to solve weddings, celebrations, and family problems in the neighborhood with the help of the advice of the elders of the neighborhood.

3. Further development of high spiritual and moral values, such as respect and care for elders and mentors.

4. To continue the tradition of generations in labor education and vocational training by developing labor traditions in accordance with the current era.

5. Raising the traditions of hospitality of the Uzbek people to the level of diplomatic relations, tolerance, solidarity, friendship, social cooperation, and international harmony.

6. By directing the future teachers to carefully preserve the aesthetics of life and life, to develop their ethical and aesthetic views in harmony with folk art, music, national architecture and other art examples of our people.

7. Focusing students' attention on understanding the relationship between nature and man, protecting it and developing the ancient traditions of our people.

8. Our spiritual and moral values - to study our customs and traditions and continue them in accordance with the spirit of the times.

9. One of the most important qualities valued in folk pedagogy is acquiring knowledge and the most important value in spiritual education - development of reading traditions; Bedil Khan, Fuzuli Khan, Navoi Khan, and reciting epics, poetry, Bahru-Bayt, and continuing mushoiras. Therefore, ethnocultural values have great educational opportunities, and as long as they are combined in education, this process will inevitably give effective results in the spiritual education of future pedagogues.

It is important to acquire knowledge about the conditions and features of improving the ethno-pedagogical system of preparing future pedagogues for spiritual education activities, that is, to understand how important and necessary such knowledge is for modern society. Today, it is necessary to ensure the development of the professional thinking considered necessary for the student's profession, to form stable professional interests.

In this way, the preparation of the student for the process of continuous spiritual education is carried out by solving the following issues:

Motivation - understanding of the purpose and content of continuous spiritual education.

Interest is the student's determination of the necessary activity experience in the field of spiritual education.

Possession is a theoretical and practical training-information block on issues of continuous spiritual education.

Self-control - analysis of the obtained results and their comparison with expectations.

We intend to improve the ethno-pedagogical system of preparing future pedagogues for spiritual education with the following methods, tools and approaches.

Subject assignments. With the help of the "Constructor" method, students' knowledge acquisition is carried out on a new topic. Therefore, the "Constructor" method is presented on the interactive whiteboard regarding the new topic. Students will find answers to these problems. In it, prepared problems of different levels are presented. Students respond to the problem to the best of their ability.

Constructor method. A method aimed at controlling the student's understanding of the essence of the subject. In this case, the student describes all the constructions that come to his mind (imagination) of the essence of the subject in his work by means of images.

"Three-step assignment" method. In this method, the teacher gives the task in three stages at the same time. The first stage is a mandatory minimum. The feature of this task is its comprehensibility and ability to be performed by all students.

The second stage is practice tasks. These tasks are performed by students who want to know the subject well and master the program without difficulty. These students are exempted from completing the tasks of the 1st stage.

The third stage is the subject of the lesson, which is used by the teacher according to the student's readiness. This is a creative assignment. This task is voluntary and is encouraged by the teacher with high marks and applause. The range of creative tasks can be very wide. That is, in the form of problems, examples, chainwords, crosswords, scanwords, educational comics, base drawings on posters, formulas.

Traditional teaching methods are used to improve the ethno-pedagogical system of preparing future pedagogues for spiritual education activities. Explanatory-illustrative, lecture, conversation, explanation, reproductive exercises to strengthen knowledge, work with regulatory documents, etc. are important for mastering certain knowledge.

"High step" method. Traditions are the publicized historical experience of the nation, and are protected and enriched by the representatives of this nation as moral norms and unwritten laws that are widely used in life. The traditions of the Uzbek people have been considered of great importance in the formation of the Uzbek nation for centuries, and the Uzbek family is alive with its traditions and customs.

Problem methods such as analysis of specific socio-pedagogical situations and the method of social design are used as alternative methods of teaching.

Independent educational assignments also have their potential in improving the ethno-pedagogical system of preparing future pedagogues for spiritual education activities. It should be noted that the active nature of independent work has been noted by all modern scientists. After all, the interaction of the main subjects - the teacher and the student - is

carried out in the process of all educational activities, and one of its forms is independent educational work.

Self-directed learning is defined as purposeful learning directed by the individual learner without the involvement of a teacher. Independent educational work consists of a number of components that are carried out without the direct participation of the teacher (including creative perception and understanding of the educational material, preparation for all types of educational work, conducting research) individual or group educational activities of students on mastering knowledge, skills and abilities are carried out according to the teacher's assignments and under his supervision.

Independent work is organized in the process of self-management of students on the basis of "systematic management mediated by the teacher" as an activity organized by the student himself due to "internal cognitive motives". This means that it is necessary not only to clearly understand the plan of educational actions carried out by the teacher, but also to consciously formulate it as a certain scheme of mastering the educational subject in the process of solving new educational problems. Students' independent learning activities are modeling their future professional activities, where there will be no teachers, but usually supervisors who value independence as one of the required professional qualities. This is a kind of universal competence that can be applied to any professional activity.

The school of human relations has also begun to develop in society, including the foundation and primary sources of such an approach go back to the "Hawthorne Experiments" of the American philosopher and scientist Elton Mayo. In experiments carried out at the Western Electric company, it was possible to increase labor productivity as a result of being attentive to shop workers, taking care of their interests. "Such attitude was accepted by the workers as a motivating factor, and it was observed that labor productivity increased based on the formation of positive attitudes". As a socio-cultural phenomenon, it shows how subtle and multifaceted the management technology is. Such activities, unlike general technological processes, are characterized by their unexpected and unique aspects, require constant improvement and perfection of the management culture.

Due to globalization, a quantitative approach to such socio-cultural technologies has begun to develop. The main essence of this approach is the effective use of mathematical methods in the culture of corporate management of groups and organizations, in particular, the methods of analyzing labor operations and creating mathematical models. Although a special socio-cultural technology absolutely suitable for the collective management system has not been developed, but as a result of the use of mathematical apparatus, the possibility

of in-depth knowledge of the management technologies of the society and the prediction of certain economic results has begun to increase.

The doctrine of approaching management culture as a special process considers the life of society as a complex and dynamic aspect and determines the need for management as a continuous system of interrelated functions. Such functions include: planning, organizing, delegating (administrative management), motivating, leading, coordinating, controlling, researching, communicating, evaluating, making decisions, selecting personnel, negotiating, and delegating. possible If you pay close attention to this, it will be revealed that it is a process based on the formation of interpersonal relationships. This means that it is necessary to raise spiritual-educational literacy in interpersonal relations to a new level, to form educational work on the basis of an effective mechanism of activity.

The socio-cultural position of a person in society has a comprehensive effect on the set of needs identified in it. As a result, the formation of views and approaches to the scientific management of society and their implementation in life ensures efficiency.

The land where our ancestors lived, their socio-cultural life, people's way of life and worldview are important because they are built on the principles of collectivism and humanity. No matter how much knowledge and experience humanity accumulates about nature, society and the universe, on the one hand, its adaptation to the environment and the way of life have become easier, and on the other hand, deepened socio-cultural life has made it vulnerable to new puzzles and questions. Accordingly, although the rational knowledge of man has improved the freedom and the quality of life, it has caused complications in another way. The Uzbek people have been following the principles of collectivism and humanitarianism in the socio-cultural sphere. But at a time when the society is developing so rapidly, we see that new approaches to socio-cultural technologies of scientific management of society in Uzbekistan are directly related to the reforms implemented at the new stage of our development. The President of the Republic of Uzbekistan emphasizes that "Now each of us, first of all, is the duty of the heads of state administration bodies - to carry out the tasks entrusted to us responsibly based on a critical assessment of the state of affairs in the field and sector for which we are responsible. consists of riding". As an innovative approach to social and cultural technologies in the management of society, we can see the need to develop enlightenment and education based on the principle of "from the strategy of actions to the strategy of development".

It requires an innovative approach to the development of socio-cultural technologies in the scientific management of society. This means that the need for innovative approaches of the socio-cultural nature of society management has a regular and continuous nature.

"Precognition and broad observation of social events in society is based not on people's wishes, but on thorough knowledge of socio-cultural laws of society's development. Practice shows that it is possible to conduct a correct, scientifically based policy only if one can clearly understand the decisive directions of reality.

The main focus in the implementation of the development strategy is the principle of "Human interests are the most important" and the idea that "the people should serve our people, not the state agencies, but the state bodies" are becoming a life-giving force. By establishing a dialogue with the people, a new system of socio-cultural technologies has appeared in the society that practically protects the rights, freedoms and legal interests of citizens.

The innovative approach of socio-cultural technologies in the scientific management of society can have a positive or negative impact on socio-cultural life (process or project). The positive effect is that it can create additional comfort for interpersonal relations in the vital activities of society.

It should be noted that innovative design is the introduction of intellectual technological structure or qualitative changes to the existing society, that is, modern redevelopment of these reorganizations. Dividing or separating the activity of social space into the activity of design will have a conditional character. Its advantage is that it allows to understand the specific features of future technological development.

Development of the socio-cultural sphere in the scientific management of society - firstly, the implementation of complex measures to further strengthen social protection and health care of citizens, secondly, the creation of a developed network of social pharmacies, thirdly, the employment of the population and citizens increase their real incomes, fourthly, determine the "Consumption Basket", fifthly, expand the construction of social housing, sixthly, the population in need of social protection and those with disabilities is the formation of a number of innovative methods, such as comprehensive address support for individuals.

In short, it is necessary to prioritize the task of improving the members of the society both physically and spiritually, rather than educating a physically fit person. Today, this issue is of extremely urgent importance in the sensitive and fragile situation where ideological struggles are sometimes open and sometimes hidden.

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