

## Views on Spiritual Education Strategy

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**ABSTRACT:** Technologies of spiritual education require the basis of advanced innovative technologies of the field of education. The study of views on the strategy of spiritual education is analyzed as a result of the existence of stable relations between the subjects of socio-cultural technologies in society. According to him, the genesis of social and cultural technologies of society is the basis for the beginning of spiritual and educational propaganda.

**KEYWORD:** Spirituality, spiritual education, strategy of spiritual education, socio-cultural technologies, society, personality.

**Introduction.** As long as society exists, its development and growth is a dynamic process, in which the influence of the spiritual level of individuals who cause the development of society to rise is of great importance. Currently, as stated in the "Fundamentals of Philosophy" textbook belonging to the authors' team, "A person represents a person who embodies social qualities in himself. ... A person is a person who has strong beliefs, ideas and human qualities, who lives with the feeling of the Motherland, the nation, and who expresses the characteristics of the era" [1.275.]. We believe that every person has a life path that lasts from birth to the end of life, and this path can be studied in certain periods and stages. Based on the traditional criteria of spirituality, the process of spiritual maturity of a person can be divided into eight stages. First, the spirituality of the person's birth period, secondly, the spirituality of the person's infancy, thirdly, the spirituality of the person's childhood, fourthly, the spirituality of the person's adolescence, fifthly, the spirituality of the person's adolescence, sixthly, the spirituality of the person's youth, seventhly, the spirituality of the person's maturity period, Eighthly, it is the spirituality of a person's old age[1.276.]. Because during these periods, the spiritual image of a person is regularly improved. As a result, it becomes the basis for the development of the society.

**Literature review.** President of the Republic of Uzbekistan Shavkat Mirziyoev said, "In my opinion, there is a great illuminator of the human world - 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 the feeling of humanity.

As we are starting to create a new era of renaissance of Uzbekistan, it is necessary that such a spirit shines in the heart and mind of every compatriot, and it encourages us to do good deeds and to live with a high sense of responsibility" [2.266.] This means that the spiritual renewal of the society is an essential need. In our opinion, the introduction of modern technologies of spiritual education in this process is the basis for achieving the strategic goal. Therefore, as stated in the Decree of the President of the Republic of Uzbekistan "On the development strategy of New Uzbekistan for 2022-2026", in order to "further improve the social and

spiritual environment in the regions based on the idea of "enlightenment against ignorance"" based on the principle of "neighborhood - district - region - republic" increasing the effectiveness of work on strengthening the socio-spiritual environment in the region, wide introduction of modern propaganda technologies to this process, formation of a proportionate, purposeful and meaningful approach in propaganda work, taking into account the regional, professional and age characteristics of the population"[3.]. This creates the need to improve a new strategy of spiritual education to improve the spiritual environment in society.

The search for new ways out of the spiritual crisis in the developing society due to the process of globalization forces people to turn to the philosophical culture rich in spiritual traditions and their value potential. Because, in the present era, globalization is a problem of the negative tendencies of the individual in the human dimension, as the dehumanization of the society and the alienation of the person.

It should be noted that the traditional culture in the society and its socio-philosophical scientific-practical importance, currently, additional research is required to determine the content, place and role of the spiritual tradition as a factor. In this process, relations in the process of globalization are manifested in the aspect of influencing the self-consciousness of a person in the process of educating and forming a person. Abu Nasr Farabi said, "The best blessings and the most perfect things are found in the city. Smaller communities and (due to the absence of schools, madrasas, various workshops) have less opportunities for development. The nature of blessings is that they are produced by free will and free choice. Evils also occur as a result of free will and free choice. (If the desire and intentions are good) the inhabitants of the city can achieve spiritual maturity and happiness" [5.239.], he states. So, the society that depends on the good intentions and desires of the members of the society will reach spiritual maturity. For this, it is necessary to humanize the spiritual image of the society from the point of view of education and training, because the important process that affects the improvement of the spiritual culture of a person is education. An increase in interest in the problems of the spiritual culture of a person is noted all over the world and is taking place in the context of a change in approaches to the assessment of the role of culture in society.

Even in the developed countries of Europe, it means that the spirituality of young people is important for the society and at the same time it is important that the spiritual world of the society affects their worldview. For example, "...many traditions associated with growing up allow young people to communicate in places far from home, school and friends"[6.84.], which is reflected in the dependence of spiritual processes on interpersonal relations in society.

The perspective of Singapore is also developed on the basis of spiritual upbringing and education. For example, Lee Kuan Yew, the founder of the Singapore business, said, "The future is so promising and at the same time so uncertain. "Industrial societies will give way to knowledge-based society, a new line will pass between those who have knowledge and those who do not" [7.71.] Islam Karimov, the first President of the Republic of Uzbekistan, said that "Education gives creative activity to the spirituality of the people of Uzbekistan. All the good opportunities of the growing generation are manifested in it, the profession and skills are continuously improved, the wise experience of the older generations is realized and transferred to the younger generation" [8.54.]. In our opinion, it is clear from this that the views on modern technologies of the strategy of spiritual education in society are interrelated with education. Also, depending on social relations, national traditions and customs can be different from the point of view. In this regard, our society also has its own views. In our opinion, the solution of social problems in society is related to the sphere of interpersonal relations and their mutual relations. The society in which people exist today (all the contradictions), the increase in environmental, demographic, political crises, the problem of the actual survival of humanity, is all a product of the spiritual activity of the members of this society. Therefore, further development of the system of spiritual education through the successful implementation of the

concept of "Continuous spiritual education" (hereinafter referred to as the Concept) is of particular importance. According to the concept, the implementation of modern technologies of the strategy of spiritual education in the society in the family and continuous education system was set as a task. According to it, the implementation of continuous spiritual education in society: first, state and non-state educational institutions that implement educational programs in accordance with state educational standards; secondly, scientific-pedagogical institutions that carry out scientific-research works in the field of education; thirdly, it is implemented through state administration bodies, public organizations, neighborhood and family institutions[9.]. This creates the need to form and improve views on continuous spiritual education in society.

**Research methodology.** In China, views on modern technologies of the strategy of spiritual education have been tried in the interpretation of "traditions - innovations" based on the philosophical and anthropological characteristics of education. According to him, studying the philosophical foundations of education in the conditions of globalization, analyzing paradigms in modern educational practice; analysis of the modern research methodology of education and strengthening of spiritual education through different approaches [10.5.] is aimed. In our opinion, this process involves the method of forming the spiritual characteristics of young people in the context of education and upbringing by preserving the ancient Chinese culture. On the harmony of the strategy of spiritual education with modernity and traditionality, "Cultures can change, just as the nature of their influence on politics and economy also differs from one era to another." However, major changes in economic and political developments within civilizations can be traced back to their different cultures. East Asia's economic success lies in East Asian culture, because East Asian societies have achieved the balance of democratic political system through the difficulties they have faced [11.13.], it was estimated.

**Analysis and results.** It should be noted that in different parts of the world, new technologies are increasingly being introduced into the field of ideology, and attempts to use it for healthy and unhealthy purposes continue. This means that the work being carried out on the scientific and technological reform of youth education in Uzbekistan on a modern basis requires its formation on the basis of scientifically based basic competencies and qualities based on today's needs. Large-scale reforms are being carried out in our country in order to increase the well-being of the people, develop the economy, and build a new Uzbekistan with new principles. "... as we decided to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values" [12]. A new, systematic approach to education requires the full disclosure of the socio-pedagogical potential of the family, preschool education, general education, secondary special vocational and higher educational institutions, neighborhoods and raising the scientific-methodological unity among them to a new level in the guaranteed formation of basic qualities in a child. the issue is gaining urgent importance. The need of the society for the idea of national progress and the implementation of spiritual and educational reforms requires reliance on new technologies to increase the efficiency of all spheres at the stage of the development of the state and society.

**Conclusion/Recommendations.** Education plays a crucial role in the life of any society and country. A country that is not sufficiently involved in the education of the young generation, in general, members of society, is doomed to stagnation and crisis. Because, in order to grow and develop in any society, the production of material and spiritual wealth must continue to rise. For this, it is necessary for the young generation to rise to a higher level than their ancestors in creating material and spiritual wealth.

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