



THE ROLE OF SPIRITUAL EDUCATION IN THE SOCIALIZATION OF THE INDIVIDUAL AND NATIONAL DEMOCRATIC PROCESSES

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Abstract: In this article, the relationship between the individual and the state, man and society takes on a new meaning and form, develops on the basis of new features, new tendencies, and at the same time the sense of citizenship helps the individual to assimilate the spiritual ideals of society. It is worth noting that the sense of citizenship is an important and fundamental factor for the functioning of the spiritual ideal as a person in the moral environment of society, and the influence of the formation of the spiritual ideal is also indicated by the opinions of Russian scientists G.Andreev, V.A.Yadov and Uzbek scientist researcher M.Kakhxarov.

Keywords: society, personality, socialization, functional, reform, activity, material and spiritual need, worldview, spiritual ideal, civic feeling, socialization, social, emotional, subject, individual, national and universal values, spirituality, full-fledged personality, national spirituality, language, feelings, national history, the need of the nation, social group.

INTRODUCTION

Man is the main goal and the main creative and implementing force of all the developments and changes taking place in society. In our country today, Reform is not for the sake of reform, but for the sake of man, for the sake of his abundant life, and its practical expression is not difficult to see in all areas.

The reality of today's life shows that in order to be a socially active creator, a person must be independent, free and creative thinking, enterprising and enterprising, well-versed in modern knowledge, and able to correctly understand his material and spiritual needs.

Therefore, today, "in the process of building a free, fair and comfortable life in our country, socio-political relations, consciousness and thinking of people are gaining more and more concrete, at the same time a completely new meaning. In particular, it is not difficult to notice and understand that the relationship between the individual and the state, man and society have acquired a new meaning and form and are being improved on the basis of new features, new principles."^[1]

The changes in these democratic reforms will not remain without a person's influence on the new formation of his worldview, aspirations, spiritual ideals.

So what is this spiritual ideal?

Spiritual ideal - a person's noble purpose (idea), deep knowledge (worldview) and the effective role of action (action)^[2] It would be appropriate to describe it as an inner force that encourages.

It should be noted that the sense of citizenship is an important and fundamental factor for a person to act as a spiritually ideal person in the moral environment of society.

METHODS

It is known that "our Constitution is a solid ground for building a democratic state based on the rule of law, civil society, free market economy, building a prosperous and prosperous life for our people, taking its rightful place in the international arena."

At the same time, a sense of citizenship allows a person to assimilate the spiritual ideals of his

society. Russian scientist According to G.Andreev, when a person relies on a sense of citizenship in understanding the spiritual ideals of society, four principles play an important role: 1) the person seeks to take his place in society; 2) the person adapts to the characteristics of the community; 3) the person strives for the stability of his pride; 4) a person discovers a sense of citizenship out of pride.

Another Russian scientist, V.A.Yadov, a person with a spiritual ideal, appreciates the sense of citizenship even in the most difficult times.^[3] writes that L.G.Ionin is of the opinion that the spiritual ideal ultimately leads to the formation of a sense of citizenship in the individual at the national level.^[4]

The view of the Uzbek researcher M. Kahharova on the influence of the spiritual ideal on the formation of personal qualities can be considered as a more complete and theoretically mature approach to the scientific debate on this issue. According to him, the development of a spiritual ideal society also affects the development of a full-fledged person. A mature person is a full-fledged person who is distinguished by his devotion to spiritual ideals.

There are several characteristics of such a person:

First of all, a full-fledged person does not change in a way that is consistent with life-changing. Due to the richness of his spiritual world, he quickly understands the essence of events and does not make many mistakes. **Second**, a full-fledged person is the owner of his own destiny. He stands out among many because he can see far. The individual unites the members of society as a whole and as a whole. **Third**, a full-fledged person is an enviable phenomenon with maturity. Members of the community begin to imitate him and solve problems under his leadership. **Fourthly**, a full-fledged person is distinguished by universal qualities. It combines democracy and determination, openness and secrecy. **Fifth**, a full-fledged person is a dynamically developing phenomenon. He is a person who is quick to accept any news and quick to understand the needs of society.^[5] In our view, Humanity lives in a single spiritual air and press, that is, it retains only the spiritual power that is inherent in humanity. This power draws strength from the spiritual ideal.

In turn, the socialization of the spiritual ideal has a direct impact on the socialization of the individual. Adaptation to social attitudes, socialization can be said to represent not only the adaptation of a person to the social environment, but also the process of educational and ideological influence on him. An individual is an integral part of a person's moral and social characteristics, a product of social development and integration into the system of social relations through the active behavior and behavior of the individual. A person is a subject with unique intellectual, emotional, volitional - personal signs and qualities. The process of an individual's integration into society ensures his or her socialization. As a result of the introduction of social relations, the ground is created for the individual to assimilate the values and norms of society. In this sense, it is an object of social influence. Also, as a result of socialization, the individual becomes active in various relationships in society, in which he becomes a subject, a force, acting as a subject of social relations. In fact, socialization is the process by which a person and society interact with each other, interact, adapt, adapt to the social environment of the human child, and assimilate the elements of national and universal culture, especially the various moral and legal norms and values. is a philosophical category.

RESULTS AND DISCUSSION

In our opinion, socialization is the result of a person's desires, aspirations, and activities to achieve the ideal. The socialization of the individual is also reflected in the combination of national and universal values in his lifestyle. At the same time, "If a person strives for a specific goal, if all the conditions are created for him, if he is encouraged materially and spiritually, he will be able to achieve the highest goals," of course, this process opens the way to the moral socialization of the individual.

For this reason, the socialization of the individual is inconceivable in isolation from national spirituality. Therefore, the role of national-spiritual processes in the formation of personal qualities can be understood only through a comprehensive study of the category of spirituality. It

must be acknowledged that the concept of “spirituality” has long been non-class, non-historical, religious worldviews. In some sources, “spirituality” is a body without a soul and a body; it all depends on God, the church, faith; everything is interpreted as a spirit that depends on the human mind, morals, and will^[6]. In addition, the Russian philosopher N.Berdyaev also called “Spirituality” an unnatural, divinely given, grounded event, “the highest achievements, the highest qualities, the values of man.”^[7], he knew.

In our opinion, there is some truth in these views. This is because, although man's spirituality is not an innate phenomenon, there are other factors in his psyche that are related to theology, such as human behavior, behavior, moral formation, family upbringing, and the influence of education on the individual. It is no coincidence that the thinker Ahmad Donish described man as “a wonderful creature who found a place between the earth and the universe.” It is in this definition that man refers to divinity.

Analyzing spirituality as a socio-philosophical concept, we come to the conclusion that “spirituality” is a concept that has its own socio-historical basis for deep-rooted ancient roots. Because we can learn about spirituality and its foundations from the spiritual book of Zoroastrianism, the Avesta, through our spiritual riches, which form a whole chain created to this day.

The various definitions of spirituality show that it is a multifaceted, complex, historical event.

The moral values in the Avesta are to work, to be kind, to protect nature, to love the Fatherland, to be purified, to be righteous, to be kind, to love, to help one another, to be kind, to be united, to be ignorant, not to be ignorant, spiritual and moral ideas such as religion, truth and justice.

As noted by our first President Islam Karimov, the most authoritative ancient manuscript, the Avesto, is 3,000 years old. This unique book is the spiritual and historical heritage of our ancestors, who lived here between two rivers XXX centuries ago. “The Avesta is now a historical document that testifies to the existence of a great state, a great spirituality, a great culture in this ancient land, and no one can deny it.”^[8].

In the Avesta, the dreams of the creation of the world, the development of man as a people, the struggle for good against evil, freedom, creativity and ingenuity are expressed. The teachings of Zarashtura, the good thoughts, good words and good deeds promoted in the Avesta, lead the people to goodness, purify people spiritually, and lead them to spirituality.

Spirituality is a product of human historical development, and the spirituality of the Uzbek nation is not in any “empty” or “naked” place, but in the wealth created by its ancestors. Because of the strength of its lands, no matter how much it tries to destroy it by foreign invaders, it is still a source of self-determination and self-determination of our nation.

All the ideas put forward in the Holy Qur'an, which is the holy book of Islam, have encouraged people to be spiritual. Thanks to our independence, the Holy Qur'an, hadiths, religious literature and other sources have been widely disseminated. These books are classic works that help to raise our national spirituality, and it is noteworthy that the first President of our country, Islam Karimov, was a staunch supporter of this work.

It is important to cite the opinions of scientists of the republic on the history of the formation of the concept of “spirituality”, its socio-philosophical, literary, artistic, scientific content, and their comparative analysis. According to academician E.Yusupov, “Spirituality is an integral part of human morality and ethics, knowledge, talent, ability, practical skills, conscience, faith, beliefs, worldview, ideological views, and has a positive impact on the development of society.”^[9]. According to the scientist K.Ergashev, “Spirituality transforms man into a human being, which is radically different from other living beings. faith, diligence, patriotism, honesty, purity, respect for nature, love of science, literature, art and culture, devotion to national and universal values, language, history, culture, customs and traditions of oneself and other peoples. singari contains wonderful qualities and virtues. Spirituality adorns and beautifies human life”^[10].

According to A.Jalolov, “Spirituality is a sign of a person, the essence, an integral part of his activity, the product of consciousness, intellect.”^[11] In general, spirituality is the spiritual content

of human activity, through which people understand themselves, solve the problems of society, nature, their way of life, their practical activities. "Spirituality is a concept that integrates the inner life, spiritual experiences, mental abilities, perception of a society, a nation or an individual"^[12]. "Spirituality is the inner spirit of every person, his intellect, his self-awareness, his heart full of goodness, good intentions, the ability to consciously act and strive for new goals ahead"^[13]. "Spirituality is a multifaceted phenomenon, a holistic unity of moral (ethics, duty, sense of responsibility), scientific, creative, practical skills (labor, creativity, talent, ability), religious, ideological views."^[14] Researcher A.Erkaev confuses the word "spirituality" with the Sanskrit word "manas", which means the mind, and emphasizes the connection between them.^[15] Indeed, these words are closely related in meaning. This is another proof of the universal value of spirituality. In fact, a group of scholars writes that spirituality is the fixed aspirations, concepts, norms, social ideals, ideals of the social consciousness, which are raised to the level of beliefs and values, and their contribution to the cultural heritage and traditions of the nation is reflected in the traditions is the mental and emotional, spiritual and ideological environment. "Spirituality is the light of truth reflected in the human heart, in the mirror of the soul." "Spirituality is a set of positive social qualities that a person's useful knowledge is tested in practice, passed through the levels of skills and abilities, and absorbed into the spirit and reflected in the way of life."^[16]

Researcher M.Karshibaev also called spirituality "a symbol of divine light, human nature."^[17] This can be acknowledged as the author's point of view, but it is not a complete definition. I.Saifnazarov's definition of the concept of "spirituality" pays more attention to the inner content of spirituality. "Spirituality, he says, is the embodiment of all the good, noble aspirations that are reflected in the human being. Spirituality is the source of goodness. He is against ignorance. Because ignorance is the source of all evil."^[18] However, the essence of spirituality cannot be revealed unless the inner and outer aspects of spirituality are discussed together.

Researcher A.Mukhtorov's comments on the concept of "spirituality" are also valid. According to him, "spirituality is socially connected, it is unique to man and it is a virtue connected with human activity. "Spirituality" is a wide-ranging social phenomenon that expresses a person's consciousness, thinking, worldview, beliefs and convictions, opportunities, talents, activities and abilities."^[19] G.J.Tulenova explains the concept of "spirituality" as follows: "Spirituality is an important element of any society. Without a high spirituality and ideology, no society or state can develop. A nation with a high level of spirituality, only the people will step into the future with consistency."^[20]

Similar definitions are common in other sources. Spirituality is a multifaceted concept, and the definitions given to it are varied. In turn, there is a certain scientific character in these definitions. However, the essence of spirituality is not fully revealed in these definitions. However, today's social reality and the spirit of the times require a definitive definition of the concept of spirituality, an analysis of its socio-philosophical content in the new conditions.

Thus, a new approach to the concept of spirituality, the definition of the qualitative criteria that determine the spiritual life, the dialectic of the events that lead to radical changes in it, the full definition of the essence of the definition of spirituality.

In this sense, the first President of our country, I.A.Karimov, the definition given to the concept of "spirituality" in the work "High spirituality is an indestructible force", published in 2008, can be considered the most perfect definition both theoretically and scientifically. "Spirituality," writes the first president of our country, I.A. Karimov, "is an incomparable force that encourages a person to grow spiritually, energize the inner world of a person, activate his will, make his faith whole, awaken his conscience, is the criterion of all his views."^[21] The concept of "spirituality" fully embodies ideological, educational, cultural, religious and moral views in the life of society. Through a deep understanding of the essence of logical harmony in this definition, it is possible to identify the main components of national spirituality, analyze the trends of its development

and formulate and creatively develop a scientific definition that serves to reveal the national aspects of spirituality based on the scientific and theoretical study of observations of the influence of global phenomena.

Proceeding from the essence of the expressed thoughts, we considered it correct to give our definition to the concept of "spirituality" as follows: "spirituality is a social phenomenon, which is formed in the mutual unity of the material – spiritual and intellectual world of man, manifested in connection with qualitative changes in the life of a person, Nation, State and society, embodying certain changes is a product." [22]

The definition given to spirituality was able to cover to a certain extent the processes associated with national spirituality. However, due to the fact that the process we are studying is directly related to national spirituality, there is a need for a deeper approach to the socio-philosophical analysis of this concept.

Thus, spirituality is an internal rational (intellectual) and fixed emotional (emotional) world formed over the centuries by a nation, inextricably linked with its roots, its historical experience and socio-cultural development. Focusing on these characteristics of the concept of national spirituality will have a positive impact on the effective solution of the study.

CONCLUSIONS

In conclusion, it should be noted that, first of all, national spirituality is a multifaceted, complex socio-philosophical concept of each nation. **Secondly**, the essence of national spirituality is a system of values, traditions, heritage and inheritance, created by this nation and preserved as an important value in its life, as a necessary tool for its future. **Thirdly**, the factors that make up the national spirituality and explain its essence can include the following. These include: a) morality and decency; b) knowledge, science, practical skills, talents, abilities that arise in the process of practical work; c) faith, belief, conscience, fairness, sincerity, which are the result of moral and scientific maturity; d) generalization of human knowledge, practical experience is a worldview and ideology focused on activity^[23]. **Fourth**, national spirituality is the strength of the nation and society, and it is constantly enriched. **Fifth**, national spirituality is a unique socio-historical event, which belongs to each nation and has deep historical roots. **Sixth**, the restriction of national spirituality leads to the collapse of society. **Seventh**, the independence of our republic has created important conditions and opportunities for the rapid growth of national spirituality. **Eighth**, it is shaping young people's sense of national identity, belonging to the nation and its history. **Ninth**, the spiritual upliftment consists of the organization and maintenance of an educational system in accordance with the program. **Fourth**, in order for young people not to be confined to a certain worldview, they must be able to use the ideas of national pride and national independence as a guide for their activities, and learn to think in new ways.

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