Innovative-Pedagogical Basis of Development of the Process of Spiritual Education

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Abstract: The article reveals the scientific significance of educational technologies, which should be formed on the basis of the concept of continuous spiritual education. It has been studied that continuous spiritual education technologies are a key task in shaping the potential of young people. Continuous spiritual education technologies, which are important for the development of society and the state, are scientifically based.

Keywords: education, spirituality, spiritual education, spiritual education technologies, cultural development, spiritual-enlightenment reforms.

INTRODUCTION

The growing dynamics of global social processes in modern society, the complexity of strategic tasks set by the state and society, the aggravation of human problems are forcing the broad intelligentsia to focus on the problem of spirituality and the positive aspects of its essence. At the same time, the modernization of the content and development of the spiritual culture of the individual today allows to preserve the spiritual image of the individual and the existence of society as a whole.

As a result of comprehensive reforms and creative work carried out in our country, the consciousness and worldview of our people are changing. In building the rule of law and civil society in our country

The vital idea of "From national revival to national progress" is becoming increasingly important.

Despite the important work being done in this direction, a number of systemic problems remains, which hinder the effectiveness of spiritual and educational reforms in the process of renewal in the social, economic and political spheres [1.]. In order to overcome these problems, there is a growing need to address them through education, which is crucial in the life of any society and country. A country that is not sufficiently engaged in educating the younger generation, and members of society in general, is doomed to stagnation and crisis. For the growth and development of any society, the production of material and spiritual wealth must be constantly increasing. This means that the younger generation must rise to a higher level than their ancestors in creating material and spiritual wealth.

In the recent past, as a way to form new strategic technologies in spiritual education, society has been demanding the introduction of spiritual education technologies to address the problems that negatively affect the socio-spiritual environment and the rule of law. As such technologies, comprehensive measures have been taken to introduce an effective system of cooperation based on the principle of "neighborhood - sector - People's Reception - neighborhood", to ensure that the neighborhood is a reliable "bridge" between the people and the state, to support families and women. As a result, we can see the socio-cultural

environment of society as a way of shaping new strategic technologies. The interrelationships of individuals in various forms, the social subjects or the relationships that occur between them, are the manifestations of social relations.

LITERATURE ANALYSIS AND METHODOLOGY

At a new stage in the development of society, the focus on spirituality is important for the future of the country. A spiritual person as a mature cadre determines the context of the development of society. In this regard, education is recognized as a key factor as a means of defining the strategic goals of spiritual education. UNESCO has been working to prevent problems around the world since the 1970s and 1980s, and its findings have been reflected in research on education. Including,

In 1979, D.C. Botkin, M. Elmandira, M. Important reports can be cited, such as "There is no limit to learning" prepared by Malits [3.]. It emphasizes the invaluable role and place of spiritual education in solving the global problems of our time, as well as in bridging the gap between man and the civilization he created.

Also, philosophers F.Yu.Abramov and V.I.Kudashov in their "Dialogic phenomenon and modern education" emphasize the study of strategic ways to determine the essence of the spiritual culture of the individual and the factors of its formation on the basis of philosophical analysis of the concepts of "spirituality" and "person". Thus, the rescue of humanity from a number of disasters in which people themselves perished is evidence that the general and open communication between the various systems involved in the organization and maintenance of human life depends on the spiritual environment [4.196.]. Abu Hamid al-Ghazali, in his book "Kimiyai Saodat", said, For example, greed, covetousness, envy, hatred, and so on. And after taking the body as a friend to the blessings of the world) the building will be destroyed. And some spend all their devotion to the world and become close to the animal, separated from the riches of their hearts (spiritual riches such as compassion, humility, conscience, purity of faith, courage, nobility) "[5.89.]. This means that methods of shaping new technologies in spiritual education are always important to humanity.

RESULTS

It is important to study the fact that the nature of the person who serves for the advancement of social life manifests itself as the creator of all material means and social relations as spiritual means. In this process, social relations and forms, the role of spirituality in the self-development of this person in social life is important. Spirituality creates a certain approach to all spheres of life of the whole society. That is, spirituality both shapes man and reflects his human nature. It describes the scale of his mastery of different modes of human activity and the development of the individual as a subject of self-created activity, a subject of socio-historical creativity. In our view, it is a social mechanism in a society that represents the meaning that all its links should be directed to the individual and his development. "The universe is built on the struggle of contradictions: light and darkness in physical things, life in the living nature is reflected in the struggle between the laws of justice and injustice" [6.16.]. As a result, the concept of spirituality characterizes the social nature of the individual, plays a key role in the set of social relations attached to them. Methods of forming strategic technologies of personal spirituality include the following elements:

First, an increase in the ability to carry out social activities;

Second, knowledge, skills, and competencies;

Third, human emotions are manifested in the forms of culture in which the spiritual influence of the individual is the object.

The result of scientific research is that the rise of spiritual education in the relationship between society and the individual implies that the individual is based on spirituality in the social process.

DISCUSSION

Given that there is no single general definition of spirituality, an analysis of the philosophical, theological, psychological, and pedagogical literature allows us to highlight a key approach:

First, spirituality is seen as the universal spiritual beginning of the world. At the same time, the essence of man, the potential possibilities of his soul, is seen as a measure of acquaintance with this beginning.

Second, as representatives of the axiological direction as the principles of harmonization, it reflects the inner spiritual absolutes, moral values of the individual.

Third, proponents of the cognitive approach seek to identify the rational side of spiritual life. A number of modern authors refer to the sociological aspects of the study of spirituality and evaluate it as a characteristic of the inner world of the individual associated with epistemological and social needs.

The analysis of the essence of spirituality allows us to say that in the accepted research system, spirituality is the freedom of an individual to develop himself as a social essence. From this is understood the activity of an individual in adapting to social relations in the form of spiritual knowledge, skills and images. Methods of shaping the strategic technologies of a person's spirituality will focus on changing the diversity and activism based on the person's values. The basis of an individual's spirituality is the value orientations that form the specific ways in which an individual is sustained.

CONCLUSION

Methods of formation of new strategic technologies in spiritual education are the main value of the spiritual culture of the individual, in our opinion, from the negative behaviors that can poison his social environment and the moral and psychological environment of his life.

Is able to protect against mood swings and emotions. The spirituality of the individual Changes in society are often the result of changes in the spiritual culture of the individual, which are reflected in all social institutions. At the same time, the type of society itself has a great influence on the development of the spiritual culture of the individual.

Education has a special place today among the social institutions that influence the development of the spiritual culture of the individual. It is therefore of great importance to modernize it, we can see it as a process of action towards cultural, social and personality-oriented education that ensures the creation of an individual's conscious and responsible life in a complex changing world. In this regard, a new, systematic approach to education requires the full realization of the socio-pedagogical potential of the family, preschool, general education, secondary special vocational and higher education institutions, mahallas and raising the scientific and methodological coherence between them to a new level. [7.] is a topical issue. It requires the society to rely on new technologies to increase the efficiency of all spheres at the stage of development of the state and society, in the implementation of the need for the idea of national uplift and spiritual and enlightenment reforms.

Spiritual education technologies require the basis of advanced innovative technologies in the field of education. Development takes place in society as a result of the existence of stable relationships between the subjects of socio-cultural technologies. The genesis of new strategic technologies in spiritual education emerges with the onset of conclusions and

relationships as a result of spiritual-enlightenment propaganda.

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