

SPIRITUAL REFORMS IN FORMING THE SPIRITUAL FORM OF SOCIETY AND IMPLEMENTING THEM

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Keywords: Virtue, upbringing, spirituality, ideological pressures, spiritual potential, social relations, life position. Our thinkers were afraid not of physical death, but of heart wounds, moral impoverishment, and failure to understand themselves, the purity of the human heart has always been considered sacred.

Abstract

The article reveals the role of spiritual and healthy moral upbringing in human life, its importance in growing up as a perfect person, and the methodological foundations of upbringing in the spirit of respect for the heritage of ancestors and loyalty to national values.

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In fact, the Greek philosopher Socrates also hinted at this with his famous idea “understand yourself”. As the German philosopher Immanuel Kant wrote: “If all people aimed at goodness, there would be no need for duty, because no one would take a step towards evil.” A healthy spiritual need is a means of filling the human soul with light, goodness, and virtue, and protecting it from evil vices. In order to form a healthy spiritual need, we must have the ability to analyze the current situation. In determining the spiritual image of society, in forming a healthy spiritual need of a citizen, the answers to the above questions are undoubtedly important. The formation of a citizen's spiritual need is extremely complex and takes a certain amount of time. For this, first of all, a person must have a tendency to self-development. This is more related to the issue of role models and examples in the family, neighborhood, educational institution, institution, organization, and, in general, in society. It is known that the expression “sadism” as an example of moral depravity was coined by the French writer Marquis de Sade (1740-1814). The meaning and essence of sadism is criminal depravity, complete satisfaction only when physical pain is inflicted on a fellow human being, excessive cruelty, and satisfaction from the suffering of others.

As the famous writer M. Shokhanov noted, the scenes of moral poverty and extreme cruelty depicted in de Sade's works deserve only condemnation. It is painful to read passages about an apostate who raped his own mother, about a perverted father who seduced his daughter and then dragged her to a deserted place, where her body was dumped. However, there are many readers who are eager to read de Sade's books. We often talk about the formation of a healthy spiritual need, we give our opinions about its necessity - this is true. However, it is also known that in world practice there is no single universally recognized way to form a healthy spiritual need. Such a need, on the one hand, is the national-cultural and historical heritage of the nation, is formed as a result of the attitude of society's citizens to this heritage, on the other hand, it depends on the attitude of the state to the national-cultural heritage and its

assimilation by citizens.

It is very important to determine whether our work, our spiritual and educational activities among members of society are achieving our goals and objectives, whether they serve to form a healthy spiritual need. In addition, a healthy spiritual need ensures the ability of citizens to think freely and achieve intellectual independence. In this regard, the First President of Uzbekistan, I.A. Karimov, said: "This is not about some kind of propaganda, but about opening people's eyes, awakening independent thinking in their hearts and minds." First of all, adults should have a personal example. A positive personal example is a method that can play a special role in the formation of the personality of students and is the most objective way to influence a person through a person. Until young people reach adulthood and begin an independent life, in the process of learning and learning, they imitate teachers, parents, neighbors, heroes of epics, dramas or literary works. As a result of imitating someone they like, students feel proud, their actions seem like those of adults. According to Jan.N. Komensky, "A child learns to imitate before learning to read." Through imitation, young people's own experience is added, and new personal qualities begin to appear in them. The soul of young people is considered a soul that is being formed. This soul prioritizes spiritual ideals. In this sense, the "spiritual ideal" is "the criterion of human maturity." According to scientists, the spiritual ideal ultimately leads to the formation of a sense of citizenship in a person at the national level. In other words, in a state of marginalization, one or another person can remain "in the clear." "Leaving" the influence of society, family, and neighborhood creates negligence, lack of education, and alienation from social life in a person who has fallen into a state of marginalization. The main "characteristics" of a person who has fallen into such a state are indifference to social problems, sluggishness, a weakening of the sense of involvement in surrounding events, and instability.

The soul of such people is damaged. The chances of such a person being influenced by others are always high. There is no great difficulty in conquering their hearts. This is extremely dangerous for society and the nation. Therefore, our spiritual and educational activities should be aimed at eliminating the state of marginalization that exists in some of our young people. The upbringing of a complete person occurs due to the upbringing of a specific, individual person. Accuracy is necessary in upbringing. If we can purify the heart of the student, sow in him the seeds of love, respect, and appreciation for people, then undoubtedly, we will become a part of society. We will create a healthy spiritual image, because in the East, the ascent from the material world to the spiritual world, the purification of the soul, has always been valued as a step towards human perfection. First President of Uzbekistan I.A. Karimov emphasizes that the main task in renewing Uzbekistan is to raise the morale of the people. "Strengthening and raising the morale of the people," he points out, "is the most important task of the state and society in Uzbekistan."

The supporters of the spiritual-ethical approach include researchers such as A. Schweizer, N.A. Berdyaev, V.V. Rozanov, S. Aurobindo, O. Spengler, H. Ortega-i-Gasset, A. Pecchei, J. Furaste, G. Marcuse, T. Adorno. For example, according to A. Schweizer, the conflicts between the material and spiritual worlds in the world have "taken a tragic turn". "We have deviated from the right path, we have stopped thinking about our destiny, our spirituality, which is called culture. Today, no one has sought to determine the components of our spiritual life". The crisis that has arisen in Europe can be developed in accordance with the concept of "life-affirmation" of philosophy, ethics, and spiritual values. Not to abandon the ethical integration of the world; not to interpret it cosmically and mystically; It is necessary to live by adhering to culture and ethics based on human values, showing selflessness for the principle of "humanity" or the preservation of life, not giving in to abstract considerations.

The revival of the Khorezm Mamun Academy, initiated by the First President of Uzbekistan I.A. Karimov, is a consistent and integral continuation of the rational policy being implemented in our country to remember national values, develop self-awareness and thinking. In a word, reforms in the political, economic and cultural-spiritual spheres in our country are finding their expression in the

process of social development. Today, there are all opportunities in our country for the values that lead young people to maturity to be established. During the period of independence, various forms of ownership developed, opening a wide path for entrepreneurs, businessmen and farmers, a love of profession and a sense of ownership of property are awakening in citizens, types of activity corresponding to market relations are developing, serving the development of our republic.

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