

The Importance of the Spiritual Potential In the Development of Education and Society in the New Uzbekistan

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Abstract

in the article, the author describes the role of reforms carried out in the educational system in New Uzbekistan in social development, the idea of turning the country into a prosperous and prosperous state with strong potential, a decent reputation in the world arena, and also explains that it is a holistic spiritual foundation that unites our people in the direction of common goals.

Keywords: spiritual potential, spiritual level, value, knowledge, spiritual environment, society

INTRODUCTION

In the Centers of World Science, Scientific, and Strategic Research, research is being carried out to determine the spiritual potential, the influence of its components on social processes, the dependence of changes in the human spiritual world on the nature of social progress, and factors that elevate spiritual potential. In accelerating Social Development, the theoretical issues of raising the human potential, determining the possibilities of raising the spiritual potential of ideological education, communication between the spiritual capabilities of Man and society, and social processes make it relevant to characterize the characteristics of spiritual potential.

The main criterion of the spiritual potential of society – the rise of the cultural level of members of society–depends on the optimality of the content and quality of Education. It is known that” in addition to general education, the content of education includes special knowledge, qualifications, and skills necessary for a particular profession and specialty.” The quality of education, on the other hand, is determined by the systemality and integrity of the knowledge being transmitted, structural affiliation and hierarchical character, dynamism, and proportionality to social needs. Both of them are considered one of the important sources that elevate the cultural level of the members of the society. “Any educational institution has the opportunity to have a serious moral and educational impact on those who live in the area where it is located, to create an optimal spiritual environment in the area. They are of paramount importance in increasing the level of awareness of the individual from socio-humanitarian, natural-scientific, mathematical and

technical knowledge". As the content and quality of education in these places increase, their opportunities to influence the cultural level of the individual will also expand.

The experience of the countries that have formed a system of meaningful and quality education justifies the above conclusions. For example, in secondary schools in Finland, the main attention is paid, on the one hand, to convey the system of knowledge necessary for life, and on the other, to create the foundations of the professional training of children in the upper classes. Such an approach makes it possible to adapt the content of education to social needs and the vital needs of people. And the quality of education in educational institutions in the country is ensured by communicating knowledge in an interrelated way, in the presence of certain blocks. Meaningful and quality education leaves a significant mark on the cultural level of children. "According to international studies conducted every three years by the prestigious organization for Economic Cooperation and Development, Finnish schoolchildren demonstrate the highest level of knowledge in the world. They are also the world's most prolific reading children. In addition, Finnish schoolchildren are ranked second in the natural sciences - second in the world, and fifth in mathematics".

The content and quality of professional Education also have a special role in the formation of the cultural level of members of society. In countries that have established a Career Education Rich in content and high in quality, young people are able not only to master professional knowledge but also to obtain information that forms a worldview. For example, in France, all vocational education institutions are integrated into the Centre de Formation d'Apprentis (CFA). This center makes it possible to optimize the content and quality of education in the professional educational institutions of the country harmoniously and systematically. The content of education in the apartments is provided through a system of 400-670 hours of theoretical training, and its quality is ensured using the practice of children in enterprises. As a result, all young people who have graduated from professional educational institutions are fully mastering the secrets of a particular profession.

The above considerations demonstrate the connection in the chain of' optimality of educational content and quality – cultural level of members of society - the spiritual potential of society." As the content and quality of education in society become optimal, the cultural level of people also increases, which creates the basis for the formation and development of spiritual potential. On the contrary, meaningless and poor-quality education prevents the cultural maturation of people and, as a result, leads to the fall of the spiritual potential of society. Consequently, the second source of spiritual capacity enhancement is sought by optimizing the content and quality of Education.

Another criterion for the spiritual potential of society – the attitude to spirituality depends on the decision of national pride. "National pride is a concept that expresses pride in the material, spiritual heritage left by the ancestors of a social group, formed based on national self-awareness, the contribution of their people to world civilization, their dignity before other nations, their reputation." The attitude to spiritual heritage is a criterion that indicates the degree of formation of national pride. As a sense of community members ' pride in the achievements of their nation develops, so does their attitude toward the nation's spiritual heritage. National pride encourages people to preserve the spiritual wealth created by past generations, accustomed to honoring the norms and traditions of behavior that have been practiced for centuries. Thus, in a country inhabited by people of high national pride, the possibilities of preserving spiritual heritage, and raising spiritual potential with its reliance expand.

The above considerations demonstrate the connection in the chain of "national pride – attitude to spiritual heritage - the spiritual potential of society." As the national pride of society members, formed on a proper methodological basis, increases, their attitude to the spiritual heritage of the nation acquires a positive character, this state of affairs sets the stage for the formation and development of spiritual potential. When the people of the nation are not proud of their ancestral spiritual heritage, they cannot be spared and, ultimately, improve the spiritual potential of society. Consequently, the seventh source of raising spiritual potential is sought from strengthening national pride.

In conclusion, the spiritual potential of modern society is transformed and replenished under the influence of various factors. The development of its various criteria goes back to the issues of compliance with the norms of behavior in society with social interests, optimality of educational content and quality, systematicity of ideological institutions, improvement of the cultural and educational system, the proportionality of the development of science to social needs, the presence of social order in literature and art masterpieces, decision-making of national pride, Positive trends in these factors lead to the rise of spiritual potential, and negative trends lead to its weakening.

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