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INNOVATIVE FEATURES OF THE CONCEPT OF CONTINUING SPIRITUAL EDUCATION

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ABSTRACT

This article discusses the innovative features of the concept of continuing spiritual education. It is noteworthy that a conceptual approach to the solution of issues that need to be addressed in the process of radical reforms in various spheres of our social life is becoming a tradition. It should be borne in mind that the fact that the conceptual approach is becoming a certain social trend is an important factor in ensuring the effectiveness of reforms.

KEYWORDS

Fatherland, entrepreneurship, will, ideological immunity, kindness, responsibility, tolerance, legal culture, innovative thinking, diligence.

INTRODUCTION

Uzbekistan has entered a new stage of development on the basis of the principle “From national revival to national progress”. The intensity of the new era places

its own clear, strict requirements on the education system as well.

President of the Republic of Uzbekistan Shavkat Mirziyoyev said at a video conference on January 19, 2021 on the radical improvement of the system of spiritual and educational work, strengthening cooperation between state and public organizations in this regard: “If the body of a society is economy, its soul and spirit is spirituality. As we decide to build a new Uzbekistan, we will rely on two strong pillars. The first is a strong market economy. The second is the rich heritage of our ancestors and a strong spirituality based on national values”(1).

THE MAIN FINDINGS AND RESULTS

The systems of education and upbringing are the main factors in the formation of a spiritual person. It is a well-known fact that these systems are inextricably linked, one requiring the other. The presence of flaws and shortcomings in any of them leads to some defects in personal qualities. If the education is perfect, if the education is not enough, or vice versa, it will still be difficult to achieve the desired goal. Although the scope of knowledge about spirituality and morality in our youth (and not only them) today is sufficient, in life we may encounter cases where they are not followed, ignored and even directly denied. This idea is also expressed in the concept: “Loyalty to the motherland, duty and responsibility, initiative and other qualities remain in the minds of young people as theoretical concepts, but in their nature do not become practical habits. As a result, there is a discrepancy between what they say and do about these qualities, which creates a number of problems for young people who are entering independent life every year to find their place in life” (2).

It is no coincidence that the President has repeatedly stressed the importance of spiritual education in recent years. First of all, it should be noted that

spiritual education is considered for the first time as a separate element of the educational system, to determine its content and essence, issues of defining the social status, defining the expected results and clearly indicating the ways to achieve them are on the agenda. This should be seen as a new innovative approach. Speaking about the specificity of spiritual education, it should be noted that, given its connection with other forms of education - moral, artistic and aesthetic, religious, legal and political education, the following should be noted:

- 1) Spiritual education has a broader and deeper meaning than other forms of education.
- 2) It is not right to limit spiritual education in the context of moral education (there are such cases), because moral qualities are only one aspect of the content and essence of spirituality.
- 3) Spiritual education, in a sense, performs an integrative function in comparison with other forms of education, that is, the results achieved in each field of education ultimately enter into the content of the individual's spirituality, enriching it.

It is noteworthy that a conceptual approach to the solution of issues that need to be addressed in the process of radical reforms in various spheres of our social life is becoming a tradition. It should be borne in mind that the fact that the conceptual approach is becoming a certain social trend is an important factor in ensuring the effectiveness of reforms.

A concept is a system of views that are interconnected and derived from each other for a particular event. The lexical meaning of the concept is the Latin conceptio – “system”, “concept”. The concept of content has the following meanings:

- A certain way of understanding, interpreting any event; the main point is a reference idea to illuminate them;
- A system of views on events;
- Leading idea in constructive activities, constructive principle;
- A set of interrelated and interdependent views;
- Problem solving system;
- A method of understanding, distinguishing, and interpreting any event solely on the basis of its own considerations and conclusions.

The concept defines the strategy of action.

The Resolution of the Cabinet of Ministers of December 31, 2019 “On approval of the Concept of continuous spiritual education and measures for its implementation” approved the Concept and the action plan for its implementation. While the concept covers strategic issues, the plan covers tactical issues. The integration of strategy and tactics is a new approach to spiritual education.

The following are identified as priorities for the implementation of the Concept and Action Plan:

- Effective implementation of the tasks related to the education of the population, especially youth, envisaged in the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, providing them with the basic competencies necessary for a peaceful life;
- development of science-based indicators for the assessment of spiritual education;
- In the process of upbringing, based on the principles of continuity, continuity, first of all, the correct organization of the mother’s pregnancy, the definition of the main directions of the spiritual upbringing of infants and children;

- Gradual formation of important qualities in young people from childhood, such as devotion to the Fatherland, entrepreneurship, will, ideological immunity, kindness, responsibility, tolerance, legal culture, innovative thinking, diligence;
- Develop and implement a mechanism for effective cooperation between parents, educators, teachers, lifelong learning institutions and the community in the implementation of continuous spiritual education from pregnancy to 30 years;
- Improving the knowledge of the population on child rearing, pedagogical culture, regular acquaintance of citizens with effective pedagogical technologies, methods and forms of implementation of continuous spiritual education, tested in the world experience;
- formation of a healthy worldview against the biased information disseminated through the mass media, including the Internet, immorality, destructive ideas that mislead young people;
- Effective cooperation between government agencies, civil society institutions, the media and the private sector in the organization of continuous spiritual education.

In highlighting the innovative features of the concept, it should be borne in mind that they are mainly reflected in the concept. Our goal is to highlight, highlight, and emphasize them. The term "innovation" is derived from the Latin word “novatio”, which means “renewal” (or “change”), and the suffix “in” is translated from Latin as “in the direction”, if we translate it as a whole “Innovatio” - it is interpreted as “in the direction of change” (3).

First of all, it should be noted that the conceptual approach to spiritual education itself has an innovative nature.

The fact that the above-mentioned content of the concept is fully and comprehensively reflected in the concept of continuous spiritual education determines its scientific-theoretical and practical value. The tasks identified as priorities are completely new and innovative in content. They are as follows:

- 1) To provide the population, especially the youth, with the necessary basic competencies for the implementation of tasks, and at the same time extensive and effective use of advanced developments of national and modern pedagogy;
- 2) development of science-based indicators for the assessment of spiritual education;
- 3) relying on the principles of gradual development and continuity, continuity in the educational process. It is a new approach to parenting that is considered to be gradual from pregnancy to adulthood. Continuity and continuity are in line with the wisdom that our wise people cannot be educated.
- 4) the gradual formation of spiritual qualities from childhood. Defining the stages of upbringing through specific age periods is a positive event. It is important to understand the content of each stage, to understand the idea that the implementation of the tasks set will be the basis and ground for the next stage. Each stage is the rings that ensure the efficiency of the overall process.

The Concept of Continuing Spiritual Education covers the following stages: the first stage - in families (based on two periods: the first period - the fetal period, the second period - the period from birth to 3 years); the second stage - preschool education from 3 to 6 (7) years; the third stage - in the system of general secondary education (on the basis of two periods: the first period - 7 (6) - 10 years of primary school, the

second period - 11 - 17 years of middle and high school); the fourth stage - young people working and not engaged in production, as well as in the system of secondary special vocational and higher education institutions (on the basis of two periods: the first period - not covered by secondary special vocational and higher education, as well as young people engaged in production and not employed - 17 - 30 years, the second period - secondary special vocational, students of higher education institutions 15 - 22 (24) years).

- 5) Development of a mechanism of mutually beneficial cooperation between the subjects of spiritual education - parents, educators, teachers, lifelong learning institutions and the community of the community, the continuous improvement of their knowledge and skills;
- 6) Establish cooperation between government agencies, civil society institutions, the media and the private sector in the organization of continuous spiritual education.

State and non-state educational institutions implementing educational programs in accordance with the state educational standards of continuous spiritual education, through scientific and pedagogical institutions, public administration bodies, public organizations, mahalla and family institutes carrying out research work in the field of education.

CONCLUSION

We believe that the President's call for no one to be left out of spiritual education will be met with the participation of parents, community volunteers and educational institutions, as well as intellectuals, scientists and social scientists with their knowledge and exemplary spiritual qualities. Given the lack of training materials and methodological manuals that

support the activities of educators, we hope that the representatives of the social sciences will take this issue seriously.

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