SOCIAL AND PEDAGOGICAL ANALYSIS OF THE DEVELOPMENT OF THE SPIRITUAL IMAGE OF THE INDIVIDUAL

Utanov Utkir

Associate Professor of the Department of Pedagogy, Psychology and Educational Technologies of the National Center for Training Teachers in Innovative Methods of the Samarkand Region, Ph.D.

Abstract:

The article describes a socio-pedagogical analysis of the development of a person's spiritual image. In addition, the article outlines the factors and means that influence the formation of a person's spiritual image, and it is scientifically substantiated that the factors and means that influence the spiritual image of a person collectively create "components of spiritual influence."

Keywords: *personality, image, spiritual image, spiritual life, spiritual need, spiritual maturity, society, family, school, value, ideal, morality, aesthetic, feeling, factor, means, component.*

INTRODUCTION. In social and humanitarian sciences, in particular, in pedagogy, when we talk about "person", we imagine a person who has absorbed social, spiritual and moral essence into his body. Also, definitions of the concepts "man", "individual", "human", "person" have already been given in science , and hundreds, if not more, of scientific, philosophical and pedagogical-psychological studies have been conducted in this direction. The fact that the concept of "person" has not only a biophysiological, but primarily a social and spiritual content is also a proven fact in science.

the weight of scientific-philosophical and pedagogic-psychological studies devoted to issues of the person, his place, importance and role in the development of society is quite high. It is said that many scientific definitions were given to the term "person" during their study and analysis. With the passage of time, the meaning of this concept changes and expands, and the definitions and descriptions given to the concept of "person" will also be enriched. Based on the scientific results obtained during our research, we think that it is appropriate to define this concept as follows: *a person is a unique historical phenomenon with its own spiritual image, a concept that embodies social relations and spiritual characteristics that arise in the course of the development of society, develop and improve under its influence. .* This concise definition, we think, is fully adequate to the essence of our research.

In general, the concepts of "person", "man", "individuality" are controversial issues. "There are specific interpretations of this issue in the East and the West, which in many cases are formed on the basis of considering a certain human characteristic as the priority. Studying these interpretations from the point of view of the present allows us to understand that the history of the issue of human existence is long, and even today it is interesting for philosophical theories" [8].

MAIN PART. It is obvious to everyone that the spiritual image of a person is defined by his living by following spiritual values such as moral integrity, high humanity, goodness, loyalty, beauty, and justice. From this point of view, the spiritual image of a person is understood as "spiritual and moral values that have been refined through various tests during the long history of our people and are only admired in the form of positive qualities" [7] and it is of decisive importance in the development of the spiritual life of society. Therefore, the rule that the spiritual image of a whole nation can be formed from the spiritual image of individuals belonging to a particular nation has already been proven in the science of pedagogy. "Based on this logical rule, it can be said that the characteristics found in individual people are characteristic of the character of this society and nation... Many real examples of this can be given from the history of **developed countries" [10].**

The spiritual image of a person is closely related to the concept of "spiritual life of society". In other words, the spiritual image of a person is a concept that gives substance to the spiritual life of society and is of decisive importance in the processes of its renewal. Spiritual life is an important area of social life related to the determination and improvement of spiritual values and the satisfaction of human spiritual needs .

In scientific studies, when the phrase "spiritual" is mentioned, in many cases it is meant the inner world of a person, the various experiences that occur in it, his moral actions, aspirations, and mental-intellectual activity. In such studies, the fact that a person's spiritual life is created on the basis of his practical activity and manifests as a separate perception of the external world - the environment, is certainly widely justified.

Nevertheless, the concept of "spiritual life of society" is such a complex and wide-ranging concept that new aspects of it keep "opening" and the scope of scientific research devoted to it keeps expanding. At this point , it is necessary to emphasize the one-sidedness of the studies related to the spiritual life of a person in the sciences of pedagogy and psychology . This one-sidedness consists in the fact that research in them is focused only on the study of mental processes, states and characteristics, their structure, forms and mechanisms of manifestation, and the study of the peculiarities of the inner world and spiritual image of a person has been neglected.

Spiritual life forms the basis of any society that is developing steadily, in this sense, spiritual life is a process with a very complex essence. "The process of spiritual development itself is manifested in the form of spiritual and moral qualities, humanitarianism"[4]. If the spiritual life of the society has a full and rich content, favorable conditions will be created to ensure the well-being of the members of this society, to create a positive spiritual and psychological climate. After all, if the spiritual life of the society is poor and unattractive, then the spiritual crisis, disorganization, depression, distrust of the future of the society - tomorrow will increase.

For this reason, the spiritual life of society is not a smooth, stable process, but rather, it is a process that manifests itself through contradictions and conflicts of various forms. These conflicts, their struggle, arise from the complexity of spiritual life and, first of all, represent the realization of people's minds, thoughts, and goals. From this point of view, *the spiritual life of society is a process that has a human essence,* in other words, *an essence unique to man.* After all, the concept of "spirituality" is unique to the human race.

A well-known sociologist, professor M. Bekmurodov states that maintaining the stability of the spiritual life of the society is an important factor in the development of the spiritual image of the individual: "...the maintenance of the moral life depends on the stability of moral principles, and

moral solidarity depends on the integrity of the lifestyle in many ways. The level of consciousness of a person makes it possible to strengthen the factor of spiritual and moral integrity. In this process , it is of great importance to create a state of satisfaction of each person with the stable way of life he is living, to strengthen the qualities of interest in life, pleasure and joy " [5].

Based on the above, it is correct to define the concept of *"spiritual life of society"* *as an important component of social life, spiritual relationships, processes, spiritual creativity, the product of creativity and the environment that serves for their sustainability* .

Spiritual life *refers to the spiritual image of a society, its difference from other societies, its competition with them, its achievements in the field of literature, art, science, education, upbringing, creativity, creativity, in one sentence, the aspects that "mark" this society in history.*

The inner, spiritual world of a person is his subjective world. And subjectivity is the inner origin underlying its material and spiritual existence. Since spirituality represents the essence of spiritual phenomena, any mental state that is not connected with the spirituality of a person has no essence. From this point of view, a person with a spiritual world is a subject who is able to know the world and himself, to evaluate, manage and control his inner and outer psychic activities.

The inner world of a person is manifested in various forms, such as needs, interests, views, interests, faith, worldview, ideals, dreams and aspirations. Anyway, "a person's mental and spiritual maturity is in his own hands, and the influence of any other person or the whole society consists only of creating conditions, showing guidance, and giving advice" [6].

Based on the observations made within the framework of this research, it is possible to distinguish below *the factors and tools that influence the development of the spiritual image of a person* . First, *cultural and spiritual needs* play an important role in the formation of a person's spiritual image. They are not given to a person by nature, but are determined as a result of education. For this reason, cultural and spiritual needs are closely related and have a decisive influence on the spiritual growth of a person. Cultural needs are related to the direct consumption of things themselves, while spiritual needs are expressed through the absorption of their ideological content, and this is their mutual difference. Spiritual needs include the needs to know the world, communication, creativity, freedom, and education.

Secondly, *interests* have a significant impact on the moral image of a person. Interests represent the subjective state of a person, which arouses the attitude of selection (sorting) in relation to things and events in the material and spiritual world.

Thirdly*, the worldview* represents the knowledge and views of a person acquired through his own experience, as well as in the process of education, about the environment and himself, and has an effective influence on the formation of a person's spirituality. Worldview implies a person's understanding of the world as a whole or some of its aspects separately. A person realizes the meaning and purpose of life and finds his place in it through his worldview.

Fourthly , *trust* means that a person is sure that the principles he follows during his life are correct and true, he acts consciously based on them, not blindly, and is of great importance in the formation of a spiritual image.

fifthly, *dream* - a person clearly imagines the future he wants and strives for it. A dream inspires a person to mobilize his strength and capabilities in order to achieve a bright future, to create a bright future, and has a strong influence on the formation of his spiritual image.

Sixthly, *ideal* - seeing a person as an example and striving to be like him. Ideal - spiritual qualities that seem to be an example for a person, spiritual maturity that is most valuable for him. A person who has an ideal in life is a true optimist - he always strives for goodness and goodness.

Seventhly, *moral and aesthetic feelings* - always lead a person to goodness, generosity, kindness, bravery, patriotism and provide spiritual support to distinguish good from evil, goodness from evil, beauty from ugliness.

These factors and tools that influence the development of a person's spirituality are closely related to each other and are the most important " **determinants** " that lead to his maturity as an active member of society. Together, they give a person originality and make him stand out from others in a positive sense. *Individuality (originality) of a person* means *manifestation of individuality in his activities, fluency in solving practical and theoretical problems, talent, faith, intolerance to shortcomings and vices, justice, perseverance, and honesty.*

is a unique criterion that shows his educational (**spiritual-educational) level.** This criterion is measured by the fact that a person embodies a number of spiritual qualities: "being knowledgeable, believing, conscientious, religious and pious, polite and disciplined, orderly, seeking to enrich knowledge and worldview, keeping promises, not doing bad things to people, doing good and not thanking him, respect for elders and respect for children, showing special respect to the elderly, women and children, benevolent and warm to others, modesty, not belittling others, not laughing at people's shortcomings, not mocking, exploiting the weak, not interfering with the work and rest of the people around them, hospitality, attention to one's inner and outer world, observance of speech culture, preservation of public property, physical and spiritual purity, etc. [7].

List of used literature.

1. Ўзбекистон Республикаси Конституцияси. Қонунчилик маълумотлари миллий базаси, 01.05.2023 й., 03/23/837/0241-сон)

2. Шавкат Мирзиёев. Янги Ўзбекистон стратегияси. Т.: "O'zbekiston", 2021. – Б.227.

3. THE NEED TO DEVELOP THE TEACHER'S SPIRITUAL IMAGE. (2023). *International Bulletin of Medical Sciences and Clinical Research*, *3*(6), 181-186. https://researchcitations.com/index.php/ibmscr/article/view/2050

4. Utanov, U. (2023). THE USE OF ANCESTRAL HERITAGE IN THE DEVELOPMENT OF THE TEACHER'S SPIRITUAL IMAGE. *Journal of Agriculture & Horticulture*, *3*(6), 95–100. Retrieved from https://internationalbulletins.com/intjour/index.php/jah/article/view/819

5. Utanov Utkir Qurbonovich, I. M. F. qizi . (2023). PERIODS OF HISTORICAL DEVELOPMENT OF UZBEK MUSICOLOGY. INTERNATIONAL BULLETIN OF APPLIED SCIENCE AND TECHNOLOGY, 3(6), 320–324. https://doi.org/10.5281/zenodo.8019906

6. Қурбонович, У. У. ., & Абдурахмонович, . А. А. . . (2023). МУСИҚИЙ ТЎГАРАКЛАР ВОСИТАСИДА ЎҚУВЧИ ЁШЛАРНИ БАДИИЙ-ЕСТЕТИК ТАРБИЯЛАШНИНГ ЗАМОНАВИЙ ШАРТ- ШАРОИТЛАРИ. *FAN, TA'LIM VA AMALIYOTNING INTEGRASIYASI*, 571-580. Retrieved from https://journal.bilig.uz/isepsmj/article/view/1234

7. У, У. . (2023). ЎҚИТУВЧИ МАЪНАВИЙ ҚИЁФАСИНИ РИВОЖЛАНТИРИШГА ДОИР. *FAN, TA'LIM VA AMALIYOTNING INTEGRASIYASI*, 580-583. Retrieved from https://journal.bilig.uz/isepsmj/article/view/1235

8. Қурбонович, У. У. ., & Акбар қизи, Х. Л. . (2023). МУСИҚАНИНГ ТИББИЁТДА ТУТГАН ЎРНИ ҲАМДА УНИНГ ИНСОН РУҲИЯТИ ВА СОҒЛИГИГА ТАЪСИРИ МАСАЛАЛАРИ. *FAN, TA'LIM VA AMALIYOTNING INTEGRASIYASI*, 584-589. Retrieved from https://journal.bilig.uz/isepsmj/article/view/1236

9. Socio-pedagogical analysis of the development of the spiritual image of a person. (2023). *Boletin De Literatura Oral - The Literary Journal*, *10*(1), 2230-2238. https://www.boletindeliteraturaoral.com/index.php/bdlo/article/view/481

10. Касимова, О. Х. (2023). Роль Инновационных Технологий В Качественной Организации Образовательного Процесса Женщин-Педагогов. Research Journal of Trauma and Disability Studies, 2(12), 397-401.

11. Касимова, О. Х. (2023). Роль Женщин И Девушек-Педагогов В Развитии Мышления Молодежи. Research Journal of Trauma and Disability Studies, 2(12), 389-392.

12. Касимова, О. Х. (2023). Повышение Социальной Активности Женщин-Учителей–Веление Времени. Research Journal of Trauma and Disability Studies, 2(12), 393-396.

13. Xudoynazarovna, Q. O., & Sunnatillo o'g'li, V. H. (2022). The Teacher is National in Increasing the Social Activity of Women and the Combination of Foreign Experience. *Vital Annex: International Journal of Novel Research in Advanced Sciences*, *1*(6), 129-132.

14. Касимова Озода Худойназаровна, & Нормахматова Адолат Шавкат қизи. (2023). Повышение Социальной Активности Женщин-Учителей – Веление Времени. *Research Journal of Trauma and Disability Studies*, *2*(12), 393–396. Retrieved from http://journals.academiczone.net/index.php/rjtds/article/view/1721

15. Касимова Озода Худойназаровна, & Яндашова Дилшода Одилжон қизи. (2023). Роль Женщин И Девушек-Педагогов В Развитии Мышления Молодежи. *Research Journal of Trauma and Disability Studies*, *2*(12), 389–392. Retrieved from http://journals.academiczone.net/index.php/rjtds/article/view/1720

16. Касимова Озода Худойназаровна, & Холмуминова Васила Хамдам қизи. (2023). Роль Инновационных Технологий В Качественной Организации Образовательного Процесса Женщин-Педагогов. *Research Journal of Trauma and Disability Studies*, *2*(12), 397–401. Retrieved from http://journals.academiczone.net/index.php/rjtds/article/view/172