



DO WE NEED AN EXPERT OR A PERSON?

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ANNOTATION

The article discusses the issues of teaching social and humanitarian sciences, increasing the effectiveness of spiritual and educational activities in overcoming the problems analyzed in the speech of the President of the Republic of Uzbekistan Sh. Mirziyoyev at the video conference of the Council on Spirituality on January 19, 2021.

KEYWORDS- *Spirituality, spiritual threat, globalization, spiritual poverty, human factor, social sciences, propaganda, expert, personality, upbringing, reform, "technocracy", "deviant behavior", approach, family, community, public organization.*

INTRODUCTION

When we talk about the socio-economic activity of the West and the East in the context of today's globalization, we cite information that the technical development of the West has actually realized the national values for the spiritual systems of the East. In comparative analysis, there is no doubt that speech is a great reliance on spirituality, spiritual upbringing. What are the organized causes of the spiritual decline of the West - "mass culture", "egocentrism", corruption, terrorism, keberphobia, pessimism, drug addiction, "deviant behavior" and the economic situation of the East?

President of the Republic of Uzbekistan Shavkat Mirziyoyev chaired a video conference on 19 January this year on radical improvement of the system of spiritual and educational work, strengthening cooperation between state and public organizations in this regard. Speaking at the meeting, the President spoke about the role of spirituality in the life of society: "If the body of society is the 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 economy based on market principles. The second is the rich heritage of our ancestors and a strong spirituality based on national values"[1].

The meeting provided a critical analysis of today's problems in our spirituality and guidelines for their solution. In particular, it was noted that the draft resolution "On the teaching of social sciences in higher education and increasing the effectiveness of research in this area" should be submitted by the Ministry of Higher and Secondary Special Education

to the Cabinet of Ministers. I wanted to make some comments based on the critical spirit of the meeting.

MATERIALS AND METHODS

The East, with its rich spirituality, has delivered great scholars who have made a worthy contribution to world civilization. Our spirituality, our national values, which have withstood the test of centuries, began to decline with the transition to market relations. Why?

The search for an answer to this question, of course, depends on the "human factor." In other words, it depends on the system, principles and methods of training. Can the personnel we train be able to compete in a market economy, and do their professional skills meet modern requirements? There are two issues at stake here: the first is the training of a qualified specialist, and the second is the upbringing of a Person who is shaped by the need for social relations (ours - X.A.).

The ultimate goal of teaching social sciences and humanities in the education system and the organization of spiritual and educational activities is to bring up a harmoniously developed generation. It is known that our ancestors from ancient times considered science, enlightenment, education and upbringing as the main condition and guarantee of human perfection and development of the nation. The thinkers of the past dreamed that the funds allocated for education would not be less than the funds allocated for the military (F.M. Dostoevsky). In many countries, such as Germany, Sweden, Switzerland, and Japan, the fact that the bulk of national income is allocated to culture, education, and science is a prime example. The same truth underlies the "Japanese



miracle". "In Japan, there is a practice where a child who is nominated for a state award receives a certificate from the school where he or she is studying," he said. The goal is to know how responsibly and attentively the candidate approaches the issue of education. Or, if a Japanese person is rude to his compatriot, according to the disciplinary courts, he will lose his one-year salary and will not be able to win state awards "[2], F. Muhiddinova writes. What about us? ... Can't we also apply the advanced elements of world experience to our lives?

During the years of independence, there has been a negative experience in the reform of social sciences and humanities in higher and secondary special education. According to Qiyomiddin Nazarov, Doctor of Philosophy, Professor of TIQXMMI, in his address to the Minister of Higher and Secondary Special Education on Facebook, "What is the need for a national idea?", "What is the need for spirituality?" The "technocratic friends" of the social sciences and humanities in the ministry, who claimed that they should be halved, carried out a one-sided approach and destroyed the spiritual-enlightenment system. The reduction of social sciences and humanities in higher education, the merger of departments, the development of corruption and crime in higher education, the gross errors in the selection and placement of personnel are proof of our opinion.

It is clear that historical development cannot take place without historical memory. "We need to teach our youth to learn from history, to draw conclusions, to equip them with the science of history, historical thinking," - said Shavkat Mirziyoyev. How can we understand the exclusion of the subject "History of Uzbekistan" from the curriculum or a sharp reduction in teaching hours at a time when our youth today is threatened by "social amnesia" (loss of historical memory - H.A.)? Such "reforms" can only be done by a manicurist. Is this the sabotage of officials in the ministry to the President?! The same idea applies to other social sciences.

Of course, the leitmotif of social-humanitarian sciences, spiritual-enlightenment activities in higher education institutions should be the upbringing of the Person, the Person and the Person (italics - X.A.) [3]. The reason why we emphasize the Person is because we need the Person more than the experts. The specialist is trained in the system of higher and secondary special education. We are not against the training of modern qualified specialists, on the contrary, we believe that the specialists we train can work in any country in the conditions of market relations. It is necessary to improve the quality of teaching special subjects, but not at the expense of unilateral "technocratic" reduction of social sciences and humanities. Such an experience is illogical.

Society will benefit only if a qualified specialist is formed as a person. If it is not formed as an individual, there will be more problems in the spiritual environment of the society, in the community, in the teacher-student relationship. And a person is formed in social relations - in a whirlpool of "social problems". Only a specialist who feels "social ills" can resist the vices of society and protect himself from "deviant behavior" [4]. For this, education is inseparable from upbringing, upbringing is inseparable from education. This is an oriental look, an oriental philosophy of life.

So, in the East, the issue of integration of education and upbringing is of special importance. Spiritual and educational events held in higher education institutions are aimed at ensuring this harmony. Its level and effectiveness in many ways have a great impact on the upbringing of a harmoniously developed generation - the Person. At the meeting, the President sharply criticized the lack of harmony in the organizations engaged in spiritual and educational work. In today's information society, the processes of globalization are accelerating. Of course, the dual impact of globalization on youth morale cannot be ignored. As the President noted, in today's world, where spiritual threats are growing, the issue of increasing the effectiveness of spiritual and educational activities is very important. Today it is time to evaluate the quality and effectiveness of spiritual and educational activities, not the number. A special vice-rector for spirituality and enlightenment has been introduced in higher education institutions. Under his leadership, many events are held, but our students are prone to foreign ideas - religious extremism, fundamentalism, nationalism, separatism, chauvinism, nihilism, cosmopolitanism, drug addiction, prostitution, cybercrime, alcoholism, homosexuality, egoism, immorality. stands [6]. This "deviant behavior" is widely reported in the press. The President rightly criticized the lack of a coordinating council between the organizations conducting spiritual and educational activities [1]. Given the flaws in our lives, what is the value of the activities we organize and write "reports with admiration"? In general, is it necessary to hold spiritual and educational events in the form of traditions "to each other"? If our events serve to promote "deviant behavior", we are against any form of such events.

The role of the national idea, spiritual propaganda in the fight against "deviant behavior" is invaluable. "The ideology of the new Uzbekistan we are creating will be the idea of goodness, humanity and humanism. When we say ideology, we mean, first of all, the education of thought, the education of national and universal values. They are based on thousands of years of life concepts and values of our people," said the head of state.

It is self-evident that the role of the social



sciences in this process, in which the object of study is directly human, is fragmentary. Spiritual propaganda, on the one hand, glorifies human qualities, praises the lives and activities of people of high spirituality, exemplifies them, and, on the other hand, condemns vices and calls to get rid of them.

When we talk about spiritual propaganda, we sometimes hear claims that this is the work of teachers who teach spirituality or the staff of the Spirituality Propaganda Center. Is it possible to respect the selfless people of every profession, to popularize their advanced experience, to set an example, to use their work in ideological education, to solve the problems of this profession, to condemn the flaws, to find ways to get rid of it? Is it necessary to be an employee of the Spirituality Propaganda Center to expose such phenomena as corruption, crime, drug addiction, alcoholism, prostitution, terrorism, egocentrism, extremism and fundamentalism, which are living as vices in our society? Of course, the constant conduct of spiritual propaganda work in a systematic, consistent, effective way and using modern technical means depends in many respects on the potential of intellectuals in the spiritual and educational sphere. In this regard, a teacher of spirituality working in the education system must be active, proactive, know foreign languages and be able to use information technology. This does not mean that spiritual propaganda should not be carried out by others. "If someone thinks that the issue of spirituality is only the work of the Spirituality Center or the relevant ministries and departments, they are mistaken. All this is one of the most important tasks before us," said the President.

This is because raising a harmoniously developed generation is not a one-day, one-year or seasonal job, but a complex process that goes on continuously. To ignore the spiritual propaganda work in the blink of an eye is to nullify the results that have been accumulated [6].

Spiritual propaganda should be the daily work of every conscious citizen who has set himself noble goals. It should be noted that regular ideological education is a sacred duty of every citizen who wants to see himself in a human form.

We live in a family, no matter what profession we have, we are a member of a particular family. The family is the homeland within the homeland. The family is one of the most important social factors of ideological upbringing, it is a "fortress of spirituality", it is the human duty of all to strengthen it. The spiritual criteria that determine a child's worldview - goodness and kindness, nobility and kindness, honor and dignity, respect for parents and a sense of homeland - are the foundations of the family through ancestral teachings, father's example, mother's love. Ensuring the stability, well-being, mutual respect and harmony of every family in society are the priorities of family upbringing. These

responsibilities are in the hands of the family members. It doesn't have to be a spirituality teacher. In order to bring up in a family in the right way, the parents themselves must be formed and brought up as individuals. To do this, he must know the social structure of society, the laws of development, the goals and objectives of social institutions. This means that parents must also be legally and politically literate.

Another rebuttal to the above claim. It is known that Uzbek mahallas have always been a place of true national values. We call the mahalla, which is called the national model of self-government, the "classroom of democracy". It is no coincidence that President Sh. Mirziyoyev told the government that no one will sit in the cabinet anymore, that we will work in a neighborhood style. It was announced at the meeting that professors and well-known intellectuals will be attached to each mahalla on the basis of the principle "One intellectual - a spiritual patron of one mahalla" [1].

This style of sponsorship is for the development of spiritual education. If a teacher's workload has increased 1.5-2 times, when will he or she participate in a spiritual event in the neighborhood? Is the teacher physically and mentally ready to be a spiritual sponsor? Previously, the workload of social studies teachers was not set at 550 hours in vain [3].

It is a tradition of our people to show mutual kindness, harmony and harmony, to take care of the needy, to caress the heads of the widows, to hold weddings, hashars and ceremonies in public, to be together in good times and bad. habits and traditions are primarily formed and developed in a neighborhood environment.

Ideological upbringing among the neighbors is deeply rooted in people's lives. The wise sayings "Neighborhood - both father and mother", "One child - seven neighboring parents" are not in vain. Spiritual propaganda work in the neighborhood is inculcated in the minds of the people through the example of the elders, personal example of adults, community solidarity, public opinion, national values, kindness, the struggle for the honor of the people.

In general, the neighborhood is a mirror of public life. If we want to know the spiritual life of our country, we must first know the life of the neighborhood.

This means that each neighborhood lacks one staff member of the Manaviyat Propaganda Center. It is the responsibility of community activists to engage in spiritual outreach. Community activists must be citizens who are shaped as individuals, otherwise their activities are ineffective.

Another denial. The man recognized himself as drawn to the labor communities. Kindergarten, school, lyceum, college, universities, government, non-governmental organizations, various



associations, unions, foundations, and so on.

Such labor communities are a socio-spiritual environment in which the main part of a person's life takes place, his spiritual world, his attitude to life is formed. Teacher-student relationships in work communities are the most influential factor in spiritual advocacy. In the teacher-student relationship are formed such qualities as team spirit, diligence, entrepreneurship, justice, kindness, friendship and solidarity, interest and cooperation, the harmony of national and universal values. The spiritual health of an individual depends in many ways on the spiritual and moral environment in the work community. At the meeting, the initiative of the Tashkent city council to help unemployed and disadvantaged youth was supported.

Every work team lacks a spirituality teacher. Spiritual advocacy work in work communities is reflected in teacher-student traditions. The teacher must be shaped as a person while being a good professional, otherwise he will be indifferent to the shortcomings of the student, unable to understand the needs of society and the state.

We are prof. Based on the essence of the President's report and the needs of the time, we support the constructive proposals of K. Nazarov on the reform of social sciences and humanities [3]. Unless today's young people fully master the social sciences and humanities, they will become selfish, nihilistic, cosmopolitan, not like Jaloliddin Manguberdi and Zahiriddin Bobur, like Najmiddin Kubro and Dukchi Eshon, like Alixantora Soguni and Yahyo Gulyamov.

CONCLUSIONS

From the above considerations, the following conclusions can be drawn: First, spiritual propaganda is the sacred duty of every citizen who wants to see himself in a human form. Second, spiritual propaganda is not a seasonal work, but a complex systemic, conflicting process that continues uninterrupted in a logical sequence. Thirdly, the desired effect can be achieved when the principles of comprehensiveness, continuity, gradualness, normality, personal example are followed in spiritual propaganda. Fourth, the subject of spiritual propaganda is man himself. Many of the problems in this area are his own. As the sages say, "Whatever you seek, seek for yourself" (J. Rumi) [7]. Fifth, the quality of teaching the social sciences and humanities, the training of professors and teachers should be in line with modern requirements.

The general conclusion is that in higher and secondary special education it is necessary to restore and strengthen, not to lose, the positive experiences accumulated in order to nurture the Specialist Person. As the enlightened educator Abdullah Avloni said, "Education is for us a matter of life or death, salvation or destruction, happiness or disaster." [8]

Let's save our youth from the catastrophe of spiritual poverty.

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