THE ROLE OF SOCIO-CULTURAL TECHNOLOGIES IN ENSURING THE HARMONY OF SPIRITUAL LIFE

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Abstract:

This article provides a scientific and philosophical analysis of the development strategy for the further development of the Republic of Uzbekistan as a socio-cultural technology, which is the basis for the development of the state and society. It also studies the integration of socio-cultural technologies with spiritual life in society, in particular with the Strategy of Actions and the Strategy of Development, as a means of achieving people's well-being.

Keywords: Socio-cultural technologies, spiritual life, Strategy of action, society, state, personnel, globalization.

Introduction

The effectiveness of the reforms being carried out in our country is determined, first of all, by the fact that they depend on spiritually mature personnel with strong knowledge and skills that can meet the demands of the time. Therefore, raising the younger generation to maturity both physically and spiritually has become an urgent issue today.

The integration of socio-cultural technologies with spiritual life and their widespread application in practice not only protects society from dangers and borderless problems that have the power to derail society to a certain extent. Rather, it also plays the role of an educational testing ground in reducing their endogenous and exogenous influence. In a word, the integration of socio-cultural technologies with spiritual life plays the role of the most important tool for ensuring a stable, stable process in society, from the micro to the macro environment.

In the era of globalization, the spiritual and educational basis of socio-cultural technologies constitutes an important element of an innovative approach. An effective means of implementing these innovative innovations is, first of all, socio-cultural technologies based on practical indicators of the spirituality of the individual.

The basis of socio-cultural technologies in the development of spiritual life is knowledge, experience and worldview, as well as accumulated scientific conclusions and materials. Based on the methods (methods) of philosophy, socio-cultural technologies as a method of scientific knowledge are obtained by philosophers, researchers, proceeding from the essence of socio-cultural phenomena in society, possessing evidence that proves their existence. In turn, all processes related to knowledge are inherent in the process of scientific knowledge. It allows to make specific proposals on methods of positive influence on undesirable directions of socio-cultural development, to draw correct conclusions on effective ways to solve identified problems. In general, the selection of problems is creative in nature, and experience is more important here than technology.

From a philosophical point of view, there is a sharp difference between the reliability of the

conclusions and the instability of the proposals. This is not limited to research, but is eliminated as a result of the development of the transition to an active stage, the identification of problems, and the demonstration of ways to solve them [1.271.] . In this process, a spiritual need for socio-cultural technologies arises, which is precisely necessary for implementing changes in the scientific management of society using socio-cultural technologies. In this case, ready-made socio-cultural technologies are activated, they go into an indicative state to ensure the implementation of adopted decisions and decrees [2.202.] .

Socio-cultural technologies involve the implementation of tasks such as the reorganization of the quality management system of social activities, strengthening their motivation for providing quality services, implementing new principles of management based on strategic planning, and the implementation of a total quality management system. In general, now the concept of quality in every field is gaining new meaning, and quality management is becoming global.

Whether it is the sphere of economics and production management or spiritual and educational activities, the practical interpretation of quality is primarily related to the practical application of existing technology in the use of products and services, and the object of management is not the quantity of products and services, but their quality. Philosophical and practical interpretations of quality, although they do not contradict each other, differ in their value aspect. "Quality" as a philosophical category is a neutral concept in terms of assessing quality. For example, according to the research of scientists, "in practical economic research, the interpretation of quality has the characteristic of evaluation: qualitative or non-qualitative, corresponding or not to certain criteria and standards, etc. "[3.239.] .

Considering the purposeful activity of all subjects in the management process as a specific goal-oriented activity, serves to ensure the optimal functioning and natural development of all spheres of society, and in this case, the subjective experience of its participants in the process of activity is constantly changing, and socio-cultural technologies directly serve as the basis for systematizing the subject-subject nature of management. If we give an example of this issue from the point of view of the education system, then it would be appropriate to consider management as a specific goal-oriented conscious influence of the subjects of the educational process, government bodies on people, educational, economic and other objects in order to direct their actions and achieve the necessary results. In general, socio-cultural technologies are also among the benefits of a planned, guaranteed and technologically supported management mechanism aimed at creating the necessary conditions for training highly qualified personnel in accordance with the requirements of the state and society, as well as individual needs. The principle of making management decisions based on specific facts; the principle of management based on a systematic approach; the principle of continuous quality improvement; the principle of mutual benefit of members of society; the principle of approaching management as a process are applied in the work of this mechanism.

Socio-cultural technologies suggest a process approach to all types of activities being carried out. In order to achieve effective results, processes in the field must be managed as an interconnected system. For this, certain requirements for the organization of processes are developed, a scientific and methodological approach is implemented, etc. Important points are identified that require the creation of monitoring, control, administrative, information, legal or methodological support for a particular process. Responsibilities for managing processes are distributed. The principle of

cooperative management, on the one hand, is to coordinate the interests of management bodies, local government bodies, self-government bodies, law enforcement agencies, public organizations and families, ensuring quality on the basis of current legislation and international standards. On the other hand, it involves the cooperation of the public council. This includes, first of all, making decisions on the introduction of a management system, developing a management strategy, organizing a public council, informing about the achievements achieved as a result of the implementation of all measures, creating regulatory and legal support for processes, developing guidelines, methodological recommendations, instructions on monitoring and reporting, determining information and responsibility issues, and forming working groups to identify the main areas of implementation.

It should be noted that socio-cultural technologies, which were initially widely used in social life, politics, economics, and spiritual life, were not initially referred to as socio-cultural technologies. In technologies related to the social sphere, we call such activities aimed at improving human life and activities, as well as providing services to them, and increasing their efficiency - socio-cultural technologies. One of the advantages of socio-cultural technologies is their ability to adapt to any innovation. They are notable for their special approach to the technological process and their focus on correcting existing shortcomings. We can cite as examples such socio-cultural technologies as modern types of service provision, the use of modern pedagogical technologies in education or modern information communications, and most importantly, socio-cultural technologies to organize direct and open dialogues with the population, the realization of the right of individuals and legal entities to apply to the virtual receptions of the President and Prime Minister of the Republic of Uzbekistan, People's Receptions, as well as special departments for working with citizens' appeals established in each state body, a qualitatively new and effective system of working with the population, the "Electronic Government" and the "Single Window" principle of the public service delivery system. In particular, as a result of the implementation of these technologies in practice, the implementation of moderation in the spiritual environment of society, a fundamental reform of the public administration system, the expansion of market mechanisms of management, the creation of a healthy competitive environment and a favorable investment climate, the development of business, the consistent improvement of the system of providing public services, and most importantly, the material and spiritual growth of the quality of life of the population, at the same time the formation of vertical governance, the effectiveness of the national system of open dialogue with the people will increase.

However, taking into account the scale of socio-cultural technologies, their novelty, the tasks they perform, their durability and the ability of technologies to develop themselves, we can consider the classification of socio-cultural technologies in relation to spiritual life in the following ways:

Firstly, by objectivity - as technologies for renewing the social system, as human capital in the conditions of life with transformation technologies in small and medium-sized systems of society;

Secondly, by the level of novelty - the readiness of society for innovative changes (this primarily takes into account the spiritual readiness of people);

Thirdly, by the nature of the impact - the most important aspect of socio-cultural technologies is the stimulation of a tendency to creative approaches to change (spiritual stimulation), or more precisely, readiness for creativity.

In addition, the manifestation of spirituality in socio-cultural technologies can also be in the form

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of the ability to be determined and self-developed, strategic or operational readiness.

From the above, it is appropriate to obtain specific information about the classification of socio-cultural technologies. At the same time, socio-cultural technologies are also divided into sections - labor union technology, innovative technology, management technology, shaping technology, developing technology, tactical technology.

All of them in society serve as the main features or characteristic aspects of socio-cultural technologies, which serve to form its effectiveness, scientific scope, division between innovative and obsolete technologies. Most importantly, they cause certain changes in the spirituality of a person.

The following can be distinguished as characteristic features of socio-cultural technologies in the scientific management of society. These features can be used in additional classification of socio-cultural technologies. Among the listed features, the most important is efficiency.

In conclusion, firstly, the establishment of a legal democratic state, the achievement of our great goals and noble intentions, the results and fate of the reforms being carried out in our country depend on how well we can fully implement today's Action Strategy. Secondly, the mutual integration between the priority areas of the Action Strategy has a leading role in successfully advancing socio-cultural technologies in society, if I may say so, on the path of renewing and developing the spirituality and culture of the people, their history, our society. Thirdly, since we have set ourselves the goal of building a legal democratic and just state, it is achieved by raising spirituality and enlightenment, which embody the cultural and most delicate feelings, deep philosophical, political, and legal concepts of our people. Fourth, the training of personnel for the implementation of socio-cultural technologies, as well as the further development of the education system and the improvement of the education system, can be a means of development not only in social and spiritual life, but also in all spheres, in harmony with the Strategy of Actions.

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