PROBLEMS AND SOLUTIONS FOR ENHANCING INDIVIDUAL SPIRITUAL PERFECTION IN THE PROCESS OF NATIONAL DEVELOPMENT

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Abstract

The article examines the strategic objectives of raising the spiritual maturity of the individual at a new stage of development of Uzbekistan, the social goals of education and upbringing policy, as well as current socio-philosophical problems of raising the spiritual culture of the individual and their solutions.

Keywords: Independent personality, theorists, cultural values, "trinity of truth, goodness and beauty", freedom, creativity, awakened conscience.

Introduction

One of the main challenges of Uzbekistan's current stage of development, as it strives toward further establishing a rule-of-law state and a civil society, is the need for independent individuals. The key issue here is that a person must develop freely—without coercion from external social forces and without manipulation through internal cognitive conditions or spiritual influences. Today's demands require individuals to become free through self-transformation and self-education, enabling them to bring change to their lives and environments. True transformation, in this context, begins with an ideal and spiritual transformation.

In the formation of an individual's spiritual culture, language, consciousness, worldview, and knowledge play a crucial role. These components not only reflect the broad essence of spiritual culture but also serve to strengthen the fundamental principle of the inner and outer unity of a person. As a social being, a person is the creator of his or her own spiritual culture, which is achieved through self-development and self-improvement.

In our opinion, theorists (such as the ancient Greeks) developed the classical triad of human spiritual culture: truth, goodness, and beauty. Based on this, three essential components of spirituality can be identified:

• Theoretical knowledge aimed at discovering truth and creating significant realities contrary to mundane experiences;

• Ethics, which subordinates all human aspirations to the moral meaning of life;

• Emotional aestheticism, which relies on emotional experience to achieve the highest fulfillment of life.

The Greeks enabled a balance between ethics and aesthetics as absolute (internal) and relative (external) methods of cultural development in both social and human reality. Historically, these elements split into two phases: the internal aspect prevailed during Christianity, while the external flourished during the Renaissance. The new mechanical theories of the modern era have failed to reconcile these ideas. The aforementioned diminishing aspects of spiritual culture are

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reflected in the subsequent historical activities of humanity across science, philosophy, politics, art, law, and other fields. Today, these aspects largely determine the intellectual, moral, political, aesthetic, and legal development of society. For instance, postmodernism devalues the internal dimension, disregards aesthetic, emotional, and visual elements, and completely denies the significance of the human body.

Cultural values radically transform the place and role of the individual—but only if that person has created themselves, entered a personal world, and internalized it as personal property. Only a person who possesses intelligent, kind, and aesthetic culture can be considered spiritually mature and truly wise. True spirituality is the unity of truth, goodness, and beauty, and its main indicators include noble goals, self-transcendence, and meaningful life purpose. Additionally, reflecting the key life values that define the meaning of being and guide existential choices is essential.

The following important factors and criteria should be given special attention in improving an individual's spiritual culture:

• Freedom – the ability to act in accordance with one's inner goals and values, not influenced by external circumstances, and characterized by "inner strength, resistance to the forces of the world, and the individual's power over society";

• Creativity, understood not only as the creation of new things but also as self-creation – aimed at self-discovery and understanding the meaning of life;

• Awakened conscience, which harmonizes the "eternal, universal moral law" with the unique condition of an individual, since consciousness is open to existence;

• Conscience, as a sense of responsibility to comprehend the meaning of a life that ought to exist;

• Comprehension of life's meaning and values, as well as personal responsibility for everything happening in the world.

In the process of scientific research aimed at shaping the spiritual culture of the individual, it is necessary to focus, first and foremost, on opposing phenomena such as "personal autonomy versus social heteronomy." It is also important not to overlook issues like "truth versus falsehood," "freedom versus coercion (manipulation)," "cultural texts versus cultural codes," and the relationship between the "content plane and expression plane" in the semiotics of culture.

If we look at the research devoted to the study of the key concepts and components of personal spiritual culture, it suggests that this culture should be examined not only in terms of subjective potential, but also by taking into account objective conditions and other factors. At the current stage of our development, shaping the individual's spiritual culture requires attention to the following relevant methodological issues [1, 5–6]:

1. In the context of globalization, the convergence of peoples with different cultural traditions makes it crucial to properly resolve the issue of fostering spiritual culture among students while preserving national culture;

2. Just like human beings and their worldviews, spiritual culture has never had a single, definitive solution. Since it manifests in diverse forms—such as the spiritual culture of individuals, nations, and society—there is a need for new approaches to studying and interpreting the issue;

3. The process of developing a civil society is closely tied to spiritual culture—particularly to moral consciousness, ethical behavior, spiritual activity, moral relationships, and self-awareness.

Indeed, achieving our country's future goals depends on morally and ethically mature individuals and their moral perfection;

4. Strengthening national independence also involves exploring its economic foundations and aspects related to national spiritual culture. It is vital to scientifically substantiate how societal renewal and emerging democratic changes—especially those linked to globalization—affect the spirituality of students;

5. Analyzing modern factors contributing to the development of spiritual culture helps shape an independent-thinking student, which in turn ensures social progress. In today's complex environment, we must rely on national values and mentality, traditions of national statehood, the best global practices, and a healthy moral and spiritual environment based on harmony between national and universal values;

6. On the one hand, spiritual culture is a key criterion for an individual's moral perfection; on the other, it evolves as a result of personal spiritual activity. In this regard, a set of national moral standards—namely, the Eastern moral code—serves as an essential source in educating future generations;

7. Family and family relationships, the moral and ethical qualities of a well-rounded generation, and the formation and future of the individual and national spirituality are vital social foundations. It is crucial to highlight the functional role of the family in shaping spiritual culture. The foundation of personal cultural development is activity (initiative and responsibility) and the ability to manage time effectively. A person develops through different stages of social maturity. Furthermore, the leading factor in personal development is socially significant activity. An individual is shaped by the social behavior model present in society, and this model is culture. It is well known that educating the younger generation has always been of great importance. However, in the 21st century, this issue has truly become a matter of life and death. The better the quality of education and upbringing, the happier the nation. To ensure the completeness of education, there must be no room for neglect [2, 505]. The solution to this problem lies in shaping a personal culture based on humanism, compassion, and tolerance. Developing a person's capacity for internal spiritual change is the key to educating morality and reviving national intellectuals. Preserving a unified cultural space, developing new forms of engagement, and strengthening the core potential for future progress are essential tasks.

In solving the strategic development goals of our country, it is important to overcome the limitations of a purely technocratic approach. Neither computerization, nanotechnology, financial investments, energy programs, nor any other measures can automatically solve economic problems without the development of human potential. Therefore, educational and pedagogical programs must be prioritized. Economic and social investments in human development and recovery are considered the most reliable and promising approach.

In this regard, fields such as philosophy, pedagogy, sociology, psychology, demography, ethnology, social psychology, political science, and cultural studies must all be involved. It is difficult to list all the problems, directions, forms, factors, and tools necessary to define and implement the tasks of shaping a holistic personal culture in the final version. Solving this problem naturally requires a comprehensive approach, particularly through philosophy.

In conclusion, in our renewing society, the main driving force of national development is the independent individual. In this process, a person must develop freely without manipulation by

external social forces. An independent individual is formed when knowledge, consciousness, intellect, and reasoning are unified. Based on spiritual culture, such a person becomes a social force capable of evaluating everything occurring around them. Social and humanitarian sciences—especially philosophy—play an important role in addressing both the theoretical and practical challenges of shaping an individual's spiritual culture.

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