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Badalova Manzura Oybekovna
Teacher of the department of social and humanitarian sciences
Andijan state medical Institute
Uzbekistan, Andijan city

MAIN ELEMENTS OF SPIRITUAL CULTURE

Annotation: This article is devoted to the main elements of spiritual culture.

Keywords: spirituality, culture, civilization, personality, society

ОСНОВНЫЕ ЭЛЕМЕНТЫ ДУХОВНОЙ КУЛЬТУРЫ

Аннотация: Эта статья посвящена основным элементам духовной культуры

Ключевые слова: духовность, культура, цивилизация, личность, общество

Culture is the mother of the people; a cultureless people is like an orphan without a race, without a tribe, and there is nothing for this people to cling to and hope for. The culture of Russia is its backbone, composed of vertebrae from the cultures and aspirations of all the nations and nationalities inhabiting it. How many times did evil fall upon this ridge. How many times have they tried to break, crush, break this mighty ridge! But even after turmoil, after riots, negotiations, revolutions, after all the blows under which other states would not have stood, Russia is alive. Culture unites nations, unites nations with each other.

We live in a new century, not yet made many great discoveries, which brought us the century gone - the twentieth. As if opening a new page in the history of mankind, we have been given to learn more than our fathers, grandfathers, and great-grandfathers knew. They contributed their share of knowledge to the wheel of progress, giving us a basis for development, as later we would give the best to our children.

Everything in our life is changing so rapidly that it is impossible to predict what the coming age will bring, what other trials and problems await us ahead of what humanity will embody in reality and what will leave behind the new turn of the wheel of history. And yet there are still things in the world that have not been touched by the hand of progress, this is the most beautiful thing that has been created over the centuries, that which was sacredly kept by our ancestors and ran around, so that future generations could appreciate, pay tribute and multiply, adding that something new is our culture. The relevance of the chosen topic is due to the fact that spiritual culture is a part of the general system of culture, including spiritual activity and its products.

The term "culture" is of Latin origin. Initially, it meant "cultivation, cultivation of the soil," but later gained a more general meaning. Culture is studied by many sciences (archeology, ethnography, history, aesthetics, etc.), and each gives it its own definition. Not by chance in the world literature, there are up to 500 definitions of culture. Let us turn to one of them, the most common in the social sciences. In the most general sense, social scientists understand culture as all types of transformational activity of a person and society, as well as its results.

There are material and spiritual culture. Material culture is created in the process of material production (its products are machines, equipment, buildings, etc.). Spiritual culture includes the process of spiritual creativity and the spiritual values created by it in the form of music, paintings, scientific discoveries, religious teachings, etc. All elements of material and spiritual culture are inextricably linked. Man's material production activity lies at the heart of his activities in other areas of life; At the same time, the results of his thinking (spiritual) activity materialize, turn into material objects - things, technical means, works of art, etc. For example, our knowledge in electronic technology is

related to spiritual culture, and computers, televisions, created on the basis of this knowledge, belong to material culture.

So, culture is an essential characteristic of the life of society, and, therefore, it is inseparable from man as a social being. Biologically, a person is given only an organism with a certain structure, instincts, functions. In the process of life, man is formed as a cultural and historical creature. His human qualities are the result of mastering the language, familiarizing with the values, traditions existing in the society, mastering the methods and skills of the activity inherent in a given culture, etc. And it is no exaggeration to say that culture is a measure of the human in man. Analysis of the problems of the spiritual life of society, issues related to its culture, largely depends on the characteristics of the approach to the definition of the latter. Now there are a large number of definitions of this concept. This diversity is primarily due to the objective ambiguity of culture. "The richer the subject to be defined," wrote Hegel, "that is, the more different sides he presents to consideration, the more different are the definitions given to him. "Each of the sciences that study questions of culture, based on its subject of research, reveals those aspects and relations that fall within the spectrum of consideration of this science. The growing role of culture in the life of society, the successes achieved in scientific and theoretical thought, in many respects led to the increased attention of social scientists to the theoretical and methodological questions of spiritual culture.

The history of the development of philosophical theoretical problems of culture dates back to the XVIII - XIX centuries. Schelling, Hegel, Schopenhauer, Herder, and many other philosophers viewed culture in the mainstream of classical idealism, where, as Marx wrote, the basis was "only one kind of work, namely abstract spiritual work". In contrast to nature, culture designated the spiritual principle, spiritual abilities and human capabilities, the whole cultural and creative practice of which was recognized in pre-Marxist

culturology "as a purely spiritual practice, entirely conditioned by the activity of consciousness and summarizing itself in the ideological products of this consciousness." With the emergence of materialistic dialectics, which recognizes the fundamental role of material production in the life of society, the concept of a two-fold structure of culture — material and spiritual — is naturally being established.

The formation of the spiritual world of a comprehensively, harmoniously developed personality involves the use of an integrated and systematic approach in the process of its education. A comprehensive and systematic impact on all factors of the formation of spiritual culture - from socio-economic relations to the surrounding moral-psychological atmosphere - is necessary in the process of professional orientation of schoolchildren.

The formation of a culture of personality, which includes the action of both objective and subjective factors interacting with each other, occurs not only as a result of a conscious and purposeful influence on it, but also spontaneously, under the influence of objective living conditions of people.

The world of material objects, reflected in the mind of the child, gives rise to a certain attitude towards them, creates a need for them, criteria for their evaluation. This causes its objective inclusion in the social life in addition to their desires and aspirations. It would seem that this feature of human existence does not give grounds to talk about the possibility of forming the spiritual world according to a given model. However, people in the process of creating material goods objectify in them their goals and will, enter into relationships with other people, i.e. act in accordance with established norms of social communication. Taking this into account is one of the important conditions for the development of the concept of personality formation, its spiritual world. Objective conditions for the formation of the culture of the younger generation do not always accurately and fully reflect the characteristics of its age, professional and

individual - typological nature. Only an organic link between the effects of objective conditions and the subjective factor can ensure the targeted formation of the spiritual world of the individual according to a given model.

This explains the importance of the complex, systemic nature of the formation of the spiritual culture of students. This process must strictly meet the requirements of social life, which is an integral system. Spiritual culture, on the other hand, is regarded as an education, expressing the common that is inherent in spiritual life as a system. Speaking as a qualitative indicator of the spiritual life of society, spiritual culture is identical in structure to the structure of the spiritual sphere of social life, which as a system represents the unity of such components as spiritual activity, spiritual needs, spiritual consumption, social institutions, spiritual relations and communication. In terms of content, spiritual perception in the process of vocational guidance of students is the unity of primarily moral, environmental and labor education. One of the advantages of a systematic approach is that it makes it possible to investigate in unity and interrelation all the components of spiritual culture, analyze the processes causing the formation of the spiritual world of schoolchildren in the country, restructuring all spheres of social life, reveal the patterns of development of a harmoniously developed, socially active person.

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