

## ISSUES OF DETERMINING THE EFFECTIVENESS OF THE SOCIO-SPIRITUAL ENVIRONMENT AND THE SPIRITUAL SPHERE

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### **Abstract:**

The concept of socio-spiritual environment is defined differently by different scientists and specialists. For example, in “Spirituality. Dictionary of Basic Concepts”, without specifically considering the socio-spiritual environment, the concept of “social environment” is defined as “a set of material and spiritual conditions that form the basic knowledge, experience and skills, characteristics of a person as a social being. This research work also presents ideas, considerations, and analyses on ensuring the stability of the socio-spiritual environment.

**Keywords:** Spirituality, microenvironment, spiritual environment, indicator.

### **Introduction**

The development of society, the strength of the country, and the well-being of people largely depend on the stability of the socio-spiritual environment. The stability of the socio-spiritual environment also relates to the economic policy pursued by the state, the resolution of social problems, and the level of efficiency in the spheres of culture, spirituality, science, and education.

In other words, the socio-spiritual environment is formed as a result of both the policy pursued by the state, the social environment established in society, and specific changes in the consciousness and thinking of people. The stability of the socio-spiritual environment of society ensures the development of the country and the state, while the instability of such an environment has the power to negatively affect the development of society and the state.

In this sense, the stability of the socio-spiritual environment of society largely depends on the spiritual and educational work being carried out and its

effectiveness. As the head of the country, Shavkat Mirziyoyev, notes: “Many examples can be cited from the history of mankind that show how a lack of spirituality and ideas can lead any society to decline, weaken state policy and governance, and cause the emergence of such vices as corruption, crime, and immorality.” (Shavkat Mirziyoyev. *New Strategy for the Development of Uzbekistan*. -Tashkent, “Uzbekistan”, 2022. -p. 263).

Indeed, negative phenomena such as apathy, immorality, erosion of values, ideological emptiness, and lack of ideas occurring in society undoubtedly destroy any state and nation from within, creating instability in the socio-spiritual environment. Therefore, the health of the socio-spiritual environment of society is one of the important, decisive signs of the development of a country and a nation.

It should be noted that although the concept of "social and spiritual environment" has been mentioned many times, there is no single definition that is universally accepted by scholars and specialists. Even in various literature and encyclopedic dictionaries, there is no information about it.

The concept of socio-spiritual environment, as we noted above, is defined differently by different scientists and specialists. For example, in “Spirituality. Dictionary of Basic Concepts”, without specifically considering the socio-spiritual environment, the concept of “social environment” is defined as “a set of material and spiritual conditions that form the basic knowledge, experience and skills, characteristics of a person as a social being.

The social environment, in a broad sense, encompasses the socio-economic system, production relations, a set of social institutions, forms of social consciousness and the culture of society (macroenvironment). In a narrow sense, it includes the family and community in which a person directly lives, works, and educational institutions (microenvironment). The social environment has a decisive influence on the formation and development of a person's spirituality,” it is noted. (Spirituality. Basic concepts. -Tashkent, “Spirituality”, 2021. -p. 194). Researchers M. Kaharova and I. Suyunov define the concept of socio-spiritual environment as follows: “The socio-spiritual environment in society is, in a broad sense, a set of factors that determine people's relationships in socio-economic production, socio-spiritual consciousness (macroenvironment). In a narrow sense, it includes the family and community in which a person directly lives and works, educational institutions, places of spirituality and culture

(microenvironment).” (M. Kaharova, I. Suyunov. 111 answers to 111 questions about social and spiritual processes. - Tashkent, “Manaviyat”, 2022. - p. 38).

In recent years, the large-scale reforms implemented in our country have become increasingly important in ensuring the stability of society and the country. At the same time, the increase in the level of social activity of members of society, the work being carried out to more fully satisfy their material and spiritual interests, are prompting scientists and specialists to pay more attention to this issue. In this regard, the definition given by researcher M. Mavrulova to the concept of socio-spiritual environment can also be called unique. According to her definition, “Socio-spiritual environment is a state that has developed in society in a certain place and time and is reflected in the psyche, upbringing, social mood of people, and determines their attitude to the economic, social, political, spiritual and ideological processes operating in the country.” (Mavrulova M. Issues of the formation of cultural and spiritual needs of an individual. - Tashkent, “Fan”, 2024. - p. 76).

Today, a great deal of work is being done to stabilize the socio-spiritual environment of society. Reforms in all areas are yielding results, and people's satisfaction with these changes is increasing.

In this regard, it is also possible to see that a number of exemplary works are being carried out in our country. A number of initiatives are also being promoted to stabilize the socio-spiritual environment in places and ensure the effectiveness of the work being carried out. For example, the “Moral Protection” project was developed in the Kashkadarya region. According to it, neighborhoods that fell into the “red” category were selected and 16 problem families in them were provided with moral support. A 3-volume collection of books entitled “Syrdarya: Great History, Beautiful Present, Bright Future” was published in the Syrdarya region. For the first time, an exemplary “Enlightenment Park” was organized in the Saikhunabad district of this region. In the Republic of Karakalpakstan, a number of exemplary works were carried out to widely promote the characteristics of the “Black House” (utov), which is considered the national cultural heritage of the people, and musical instruments such as “Kobiz” and “Shinqobuz” among the people. “Spiritual Breakfast” was organized through radio stations in the markets of several districts of Andijan region. In Tashkent region, the “Matonat” project, aimed at promoting patience, contentment, gratitude, and the role of mothers in raising children, is yielding great results.

Serious work is also being carried out in Fergana region in this regard. 582 electronic library banners with 32,910 volumes of Uzbek and world literature have been installed in the regions, and 869 "Ziyo Maskani" bookstores have been launched.

However, the rapid changes of the times, the negative impact of various threats occurring in the world on our country, and the further intensification of ideological and ideological contradictions require further improvement of the socio-spiritual environment and an increase in the effectiveness of the work being carried out in this regard.

In this sense, assessing the process of stabilizing the socio-spiritual environment of society is becoming increasingly important today. Today, as in all areas, words such as "efficiency", "indicator" are widely used to assess the quality of work in the spiritual, educational, and educational spheres. So, what is an indicator? Indicator is a Latin word that means "pointer", "criterion". It is originally a technical term, which later began to be used in other areas. In modern times, a number of criteria have been developed to determine the state of the socio-spiritual environment in society. In this way, important indicators of the extent to which the implemented tactical goals correspond to the strategic goal are determined.

It should be noted that today the concept of effectiveness is also widely used to determine the level of reforms being implemented in the country and the state of people's satisfaction with the state. In the "Explanatory Dictionary of the Uzbek Language", the word "effectiveness" is used in the sense of "usefulness, efficiency, usefulness". Recently, the concept of "Social effectiveness" has also become widely used in our lives. "Social effectiveness" is a term used in all spheres of social life.

It is known that in production, in all forms of industry, there are great opportunities for immediate determination of work efficiency. Similarly, in politics, in solving social issues, if the path is chosen correctly, it is possible to achieve rapid and precise efficiency.

However, achieving this in the field of spirituality, education, and culture is not easy, because effectiveness in the field of spirituality is primarily related to the processes of a person, his character, mentality, and way of thinking.

In recent years, the word "efficiency" has also been used in conjunction with the concept of "effectiveness." Both terms have their own unique features. In our

opinion, it is more appropriate to use the concept of "efficiency" in the spiritual, educational, and cultural spheres. The concept of "effectiveness" should be used more broadly in assessing the economic processes and results of economic policy in society.

It should be noted that there is no perfect indicator for determining the level of effectiveness of the socio-moral stability of society. However, scientists and experts recommend assessing effectiveness in this area in different ways. Some associate the effectiveness of work in the spiritual and educational sphere with changes in the upbringing of a person, while others try to determine it in accordance with his patriotism, and still others with his moral qualities.

At this point, we found it necessary to pay attention to one example. As is known, on December 25, 2023, by the decree of the President of the Republic of Uzbekistan, the "Research Institute of Cultural Studies and Intangible Cultural Heritage" was established. Also, the main target indicators (indicators) for the development of the institute's activities in 2024-2026 were developed. These indicators consist of three indicators, which include: a) training of highly qualified scientific and scientific-pedagogical personnel; b) the results of the scientific-methodical activities of professors and teachers; c) expansion of international cooperation.

However, these indicators do not specify indicators related to the role of the institution's culture and art in shaping the spiritual world of society and the individual, nor do they specify criteria for evaluating them.

Similarly, in 2021, the Republican Center for Spirituality and Enlightenment developed the "Technology for Assessing the Socio-Spiritual Environment." The main focus is on developing mechanisms aimed at ensuring the spiritual and educational stability of today's Uzbek society and meeting the growing spiritual needs of the population.

This technology also developed "Evaluation criteria for studying the implementation of tasks related to the spiritual and educational sphere in the activities of regions". This criterion is determined to consist of 10 items. They are as follows: 1. The status of implementation of decrees, resolutions, orders of the President of the Republic of Uzbekistan, documents of the Cabinet of Ministers. 2. The activities of the Spirituality and Education Council. 3. The development of the "Road Map" (signed with 45 organizations in the region and 20 in the district). 4. The status of implementation of the items of the regional



“Road Map”. 5. Unique experiences formed in the organization and improvement of the effectiveness of spiritual and educational activities in the regions. 6. The organization of spiritual and educational rooms (material and technical base). 7. The organization of bookstores and libraries in the regions and the book fund (specialized, literary works). 8. The status of conducting business in the state language. 9. State of recreation park, cultural center, music and art schools. 10. The state of coverage of spiritual and educational work on the web page of the region. (current archive of RMMM).

However, these evaluation criteria mainly focus only on the organizational aspects of the issue. The spiritual, ideological and ideological aspects of the problem remain ignored.

Ensuring the socio-moral stability of society is extremely important today, it has become a factor that has a strong impact on the fate of the country and the nation. At such a time, especially in an era of rapid globalization of the world and the increasing threat of various internal and external threats, there is nothing more important than ensuring strong moral and ideological stability in society. At the same time, it is very important to determine in advance the effectiveness of such work, as well as the spiritual benefits that can be derived from it.

In this regard, we propose to establish a working group under the Republican Center for Spirituality and Enlightenment to develop theoretical and conceptual issues of stabilizing the socio-spiritual environment of society. In addition, we consider it advisable to develop a methodology for measuring and assessing the level of socio-spiritual stability of society, and to pilot it in mahalla citizen assemblies, all levels of education, organizations and institutions in our republic. Ensuring the stability of society, educating youth - these are not abstract tasks. These are only possible when the level of effectiveness is clearly, systematically and in advance determined, and only when the responsible official and organization in this area can mobilize itself for this purpose. “Another pressing issue that constantly worries me,” says the head of the country, Shavkat Mirziyoyev, “is related to the etiquette, behavior, cultural level, in a word, upbringing of our youth. We are doing great work in this direction. However, in order to increase their effectiveness, we need to pay serious attention to a number of issues.” (Shavkat Mirziyoyev. New Strategy for the Development of Uzbekistan. - Tashkent, “Uzbekistan”, 2022. - p. 252).

Indeed, our work in this area is just beginning. It is impossible to evaluate the work in this area positively unless the quality, efficiency, and effectiveness of work in ensuring the socio-moral stability of society are as clear and unambiguous as in the production sector. It is very important not to forget this.

## References

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