



MODERNIZATION OF SPIRITUAL AND EDUCATIONAL
EVENTS IN UNIVERSITIES

SamDPI, “ Musiqa ta’limi” kafedrasi dotsenti

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Abstract: *In this article, the processes of spiritual-educational activity, which is one of the most urgent issues today, and of course the ways of modernization of spiritual-educational technologies in the life of "New Uzbekistan" will be briefly revealed. given*

Key words: *Modernization, humanitarianism, patriotism, cognitive, social, cultural, diversification, "New Uzbekistan", spirituality, enlightenment, technology.*

INTRODUCTION. Spiritual and educational work is a goal-oriented process, aimed at qualitative changes in the consciousness of the population and youth. In this regard, game technologies of social cultural activity have great potential, since they provide young people with the necessary spiritual knowledge and skills in a unique and interesting way - in a practical way. This creates opportunities for organizing educational work based on the above-mentioned infotainment principle.

The introduction of game technologies in spiritual and educational work depends on its detailed modeling. Modeling is a scientific research method that involves creating and studying a model of the object under study. The model serves as a system of elements aimed at recreating the exact parameters, relationships, tasks of the subject of research, that is, the original. Modeling allows you to design



conceptual and methodological objects that can comprehensively analyze current, real, as well as potential and possible events.

There are various approaches to the issue of using game technologies in spiritual and educational work, and based on their study, the pedagogical model created by us is presented as a set of interconnected components, through which the educational process can be effectively organized. It should be noted that this issue was taken as the basis for work carried out in the form of an experimental test. The combination of propaganda, PR with socio-cultural activities game technologies is widely used in world experience. We have studied the possibilities of harmonizing the national (Eastern) and European (Western) models of this direction. It is assumed that it will be considered as a clear integrated system, based on a competent approach, based on laws, functionally interconnected, and consisting of the following directions:

- conceptual direction-spiritual and educational work includes a social proposal, goals, principles of application of game technologies in raising the spirituality of the population and youth.

- functional direction-the main tasks of game technologies are revealed in the process under study;

- organizational direction-in this case, spiritual and educational work includes forms, methods, types and methods of game technologies in socio-cultural activities;

- criterion-resultant direction, describes the criteria and levels of spiritual and educational work.

LITERATURE ANALYSIS AND METHODOLOGY

The above division allows us to clearly imagine spiritual and educational work as a purposeful process and the interrelation of its main parts.

It should be noted that spiritual and educational work is essentially based on principles accepted as norms, determining the content of methods, means and forms of game technologies in socio-cultural activities. These principles include:

1. The principle of humanistic involvement. An important feature of the game process is the identification and development of a person, his abilities. Based



on this, this principle is based on the fact that spiritual and educational activities are based on respect for the participants in spiritual and educational activities, ensuring their rights and freedoms, as well as freedom of conscience and belief.

2. The principle of taking into account age and individual characteristics. Science has studied the uniqueness of the mental processes, activities, and behaviors of people at different ages. The combination of educational and cultural influences has a positive effect on the psychological and biological maturation of an individual as a person. As a result, the participants increase their desire to understand their actions and determine their life goals.

3. The principle of pedagogical expediency. This principle implies that the organizer chooses the optimal form of the game that will contribute to the positive development of the individual.

4. The principle of variety. The event-game organized by the organizers ensures equal participation of each participant, their place in the game, and the opportunity to enrich it with personal content.

5. The principle of self-expression. In the process of the game, participants, along with expressing their inner world, experience ideas, social moods, problems, needs and ideals, which, in turn, are manifested through the self-expression of the individual.

6. The principle of systematization. Ensures that the knowledge and skills formed in the participants are purposeful and orderly.

7. The principle of relevance of interests. A game project always in its own way includes a role agreement between reality and optimality, desire and opportunity, and most importantly, the interests of the project participants.

8. The principle of collectiveness. According to this principle, the result of any work is the result of collective activity. This leads to the unification and mobilization of the participants of the event towards a common goal.

9. The principle of relevance to life. This principle is one of the fundamental foundations of world pedagogy. The purpose of the game activity entering into life is seen in the following, for example, the goal of the games is formulated as



competencies, that is, participants learn to understand their place in each legal issue aimed at further improving the life of society, to cooperate with others.

10. The principle of benevolence is based on the positive qualities of the individual and creates a unique positive spiritual atmosphere in the game process, because the disclosure of the positive reserves of the individual serves to establish very close emotional relationships in a positive environment.

11. The principle of scientificity. It involves providing complete and truthful information about the spiritual life of society, revealing objective laws and laws of development of the spiritual environment of society during the game.

12. Healthy competitive environment. Each group first develops its own view of the situation and problem, this point of view is critically approached by other groups, and they, in turn, justify their own views on the problem, their sources. After that, the group develops its project, defends its superiority over other projects, and this or that project wins.

It should be noted that the use of game technologies in spiritual and educational work occurs only when taking into account the socio-cultural conditions, which are:

- purposeful and systematic influence through the active organization of a person's free time;
- the use of game technologies in socio-cultural activities;
- organization of pedagogical activities based on a model developed to form spiritual maturity in participants;
- creation of a positive social and psychological environment that affects the spiritual development of participants;
- assessment of the effectiveness of pedagogical activities in socio-cultural activities based on game technologies.

The functional direction of game technologies includes such tasks as upbringing, education, communication, socialization, interest, development, self-expression:

RESULTS



The educational function of the game contributes to the emergence of the specific characteristics of the participants of the event and the formation of predetermined spiritual needs, views and values in certain actions and situations. After all, "the spiritual need activates the subject, calls on him to evaluate his activities, to systematically pay attention to the sources that satisfy it. After all, spiritual needs are the main component in the socio-psychological regulation of morality".

The educational function of game technology used in propaganda allows solving educational tasks, that is, providing knowledge about the subject, creating conditions for the participants to assimilate the knowledge gained, and also serves to form the skills and abilities of spiritual and moral activity.

The communicative function of the game is responsible for the emergence of interpersonal relationships among the participants of the event, and is also explained by the fact that in the emergence of personal relationships in each participant, self-management skills are also formed. Direct communication at events creates a positive environment that allows for the exchange of spiritual views and ideas, the expansion of information, and the development of correct attitudes and behavioral patterns.

The social function of the game is manifested in the fact that during the game the participants gain personal experience by playing different roles. A person tests the acquired norms and values in practice. As a result of the differences between those norms and the formed personal skills, the initial views can be reconsidered. This function is considered to be realized when the participant, having mastered certain moral norms, gives his subjective assessment to this or that view, norms.

The function of self-expression - role-playing games allow participants to show themselves as perfect individuals, and it is in this respect that the game process is considered more interesting for them than its result.

The function of interest completely occupies the minds of the participants, ensuring a constant exchange of feelings and new emotions, and through them the



necessary basis for the emergence of interpersonal relationships in the group is created.

The developmental function involves participants respecting themselves and others, controlling their own behavior, expressing and coordinating their attitudes, respecting the law, respecting the activities of state bodies, comparing their behavior with current requirements, norms, and laws, and coordinating their needs with their capabilities.

The organizational direction includes methods, forms, means and types of game technologies of socio-cultural activity, which are actively used in the process of forming spiritual and educational events.

Based on the theory of socio-cultural activity, any technologies of socio-cultural activity arise through certain methods. Based on this, we will separately consider the methods of game technologies of socio-cultural activity that can be used in spiritual and educational events.

Method of increasing game activity. This method is based on various options for stimulation and a competitive method aimed at mastering new knowledge.

Stimulation is a positive assessment of the participant's actions, aimed at strengthening positive views, thoughts, ideas, skills and abilities in society. Stimulation, by inducing positive emotions, creates a good mood during the event, increases responsibility, and increases confidence.

Appreciation is the simplest way to encourage, expressed by the organizer through facial expressions, gestures, positive assessment of the behavior or work of the game participant;

Gratitude and reward - arouse, support, and strengthen strong and persistent positive feelings in the event participants that encourage them to continue beyond the game.

DISCUSSION

Encouragement and praise - create a good mood, give hope and instill confidence in victory. It should be noted that encouragement can not only help to



create positive feelings towards the team, but also hinder the organizer, so the following should be taken into account:

When encouraging, the organizer should focus his attention not on the external aspirations of the participants to receive a prize or award, but on their internal conclusions and moral and ethical reasons and encourage them. Encouragement can also be given to those who were not lucky, but who tried hard, so as not to turn groups or rival groups against each other.

Encouragement requires an individual approach. At the right time, it should be able to encourage a participant who is lagging behind or who has lost confidence in his decision. Encouragement should not be repeated too often, when using this method, it is necessary to proceed from the criterion of fairness.

Competition is considered a natural need of participants. In the process of competition, they quickly absorb the proposed ideas and thoughts, thereby developing their qualities. Organizing a competition in spiritual and educational events is considered an effective basis for game activities. Competition should be difficult and enjoyable. Therefore, it is very important for participants to correctly determine the goals and objectives of the game, develop evaluation criteria, create conditions for holding the competition, and draw conclusions.

The method of activating cognitive activity in the game process involves the use of discussion, independent work with didactic material, solving a problematic issue by solving a situation related to it. It should be noted that by using this method, we help the participants in the game to form the skills of mental activity, analysis, synthesis, generalization, comparison, establishing cause and effect relationships, that is, by activating the areas of the human mind responsible for logical thinking, the correct formation of the ideological immunity, views and beliefs of the participants.

The method of modeling game situations is aimed at creating real objective conditions in the game process, revealing the main important features being studied. The form of the game model is determined primarily by determining the skills that can be answered using modeling.



Modeling as a method of cognition shows that all methods are based on reality in one way or another. We paid special attention to the types of games for participants based on role-playing, business, and imitation. The uniqueness of role-playing games is explained by the clear description of the role. After all, the behavior in the game must be believable and realistic. The uniqueness of the business game is that it is an active form of legal mastery, and during the game creative thinking develops, the ability to analyze the legal situation and solve new legal issues is acquired.

The basis of the imitation game, as is known, is real-life reality - imitation, imitation games enhance the motivation to master a new idea, view, thoughts. Game technologies used in spiritual and educational events are a set of means of ideological and emotional influence, accelerating the achievement of educational goals and increasing their effectiveness.

In our model, we will use such means: oral (live speech), technical (multimedia, video equipment), printed (books, scientific literature, newspapers and magazines), visual (posters and models). For the successful use of the selected means, it is necessary to adhere to a number of rules and obligations:

- the choice of means always depends on the purpose of a particular event, including its educational purpose, since it is the purpose that justifies the means;
- the number and nature of the selected effective means must correspond to the tasks of the organized event;
- when choosing one or another tool, the organizer must know it well and have excellent application techniques, be aware of its strengths and weaknesses;
- the tools at your disposal must always be at hand and fully functional.

The mastery of the training methodology makes it possible to check the correctness of the adaptation of the technological process, since the organization of mass forms of the game is considered the most laborious and difficult.

The group form of work creates the most favorable conditions for the assimilation of spiritual knowledge and the acquisition of the necessary legal experience, since as a result of group communication, a person forms and confirms



his personal opinion and attitude to various problems. In addition, if several participants participate in the game, it becomes more interesting. The participants in the game receive emotional satisfaction from interpersonal relationships, and self-assessment is formed in them.

The individual form of work is aimed at activating and developing each participant in the event.

The criterion-moral-enlightenment work includes indicators and the result to which the participants of the event-game should come. In this sense, the criterion-standard serves as a model, a standard, an ideal example. That is, it shows the level of the situation under study and serves to determine whether real events correspond to this standard or not. Based on this, the following criteria were determined as educational indicators of spiritual and educational work: cognitive (national spirituality, ideological picture of the world, laws, customs, values, moral standards, knowledge), emotional (a person's attitude towards society, towards himself), emotional-communicative (the internal state of the participants in the event, i.e. self-assessment, identification, attitude towards the national spirituality of his people), behavior (a person's real positive (or negative) idea, view, degree of inclination to situations, active or inactive attitude towards his obligations).

CONCLUSION

Thus, in our study, three stages of the formation of the spiritual culture of the participants of the spiritual-educational event were distinguished - low, medium, high. Each stage-level characterizes a certain level of the spiritual culture of the participants of the spiritual-educational event. Therefore, the transition to the next stage indicates an increase from low to high indicators.

The low level of spiritual culture is explained by the lack of knowledge about the social, political, and economic life of society, the lack of understanding of basic spiritual concepts, as well as the inability to identify a spiritual problem in a specific situation analysis, and the inability to assess the spirituality of the individual himself and other individuals.



The average level of spiritual culture of participants in a spiritual and educational event is understood as understanding knowledge in social, political, and economic life, knowledge of the main spiritual sources, sufficient understanding of the value of spirituality in the development of society, the ability to identify a problem in a specific spiritual situation analysis, and the individual's adherence to spiritual and moral standards. It should be noted that the result of pedagogical activity in forming the spiritual culture of participants in a spiritual and educational event is: knowledge and application of spiritual values, respect for oneself and others, loyalty to the Motherland, involvement, which is characterized by the ability of a person to evaluate and strive for benefits and harms for society, and possession of social competencies.

The pedagogical model of forming the spiritual culture of participants in a spiritual and educational event is based on interrelated elements: the social proposal of society, the conceptual section (goal, task, principle and conditions), the organizational and activity section (types, means, forms and technologies of game activity), the functional section (game function), the criterion-result section (criteria, indicators, levels of formation of spiritual culture). As a result of their integration, the effectiveness of forming the spiritual culture of participants in a spiritual and educational event using game technology tools in pedagogical activities increases.

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