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### FORMATION OF SPIRITUAL VALUES OF YOUTH BY MEANS OF INFORMATION AND EDUCATIONAL ACTIVITIES

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#### ABSTRACT

The article deals with the problems associated with the need to clarify the essence and content of spirituality and the implementation of spiritual values in the process of educating young people, an analysis of the experience of cultural institutions in the formation of spiritual values of youth by means of information and educational activities is presented.

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The need for the development of spiritual values is connected in all spheres of public life, which is especially with the aggravation of global development problems, it is obvious in modern socio-cultural conditions humanism and the increasing role of the activity of the individual. The development of a person's spirituality is the formation of his spiritual culture, within the boundaries of which a choice of values takes place, an assessment of phenomena and reality is carried out, goals and means of activity are developed, life plans are created, a life position and strategy are determined. A person who is characterized by spirituality masters the treasures of culture, works of art, moral experience, absorbing the age-old conquests of mankind. Delving into the world of science, art, religion, she sees in her spiritual work not a sacrifice, not a forced tribute to the requirements of society, but meets her needs,

which testify to the spirituality of the individual. In this work of his spirit, such a person feels comfortable. The manifestations of spirituality in people are very diverse, they give people's activities a qualitative certainty, significance both for the individual and for society as a whole, and can also be classified depending on their role function in relation to consumers of cultural goods:

- 1) the production of spiritual values;
- 2) transmission of spiritual values;
- 3) preservation of the spiritual needs of culture.

The Renaissance in Central Asia resulted in the greatest achievements in the political, economic and spiritual life of society. During this period, political and legal sciences, new literature and art, medicine, philosophy, and a new aesthetic consciousness were created.<sup>1</sup>

Given the versatility and importance of the spiritual development of our society, it became necessary to comprehend this phenomenon for its practical application in information and educational activities in the socio-cultural sphere. The problem of spirituality, especially in recent times, has become one of the central for the humanities, including theory, methodology and organization of socio-cultural activities. This term is widely used to refer to various processes occurring in society, culture and with the person himself. The combinations "spiritual revival", "spiritual development", "spiritual world", "spiritual interests", "spiritual forces", etc. have become familiar and are used by a variety of authors (Fedotov G.P., Fedu-lov B.A., etc.).

The article examines the most important issues of the formation of the rule of law and civil society in modern Uzbekistan. Uzbekistan has a rich experience of political life, features of political consciousness and develops in unique and difficult conditions. Thus, it turned out that it is wrong to copy a simple copy of the political experience of the Western world.<sup>2</sup>

The essence of spirituality in the context of historical knowledge is not defined unambiguously. Spirituality is the totality of all phenomena of the spirit, which includes not only the sphere of the mental, but also everything that goes beyond the psyche as a property of highly organized matter [1, p. 64]. Spirituality is a concept derived from another concept - "spirit". One of the definitions of the concept of "spirit" is mental abilities, consciousness, thinking. Finally, "spirit" acts as a designation for an incorporeal, supernatural being that takes part in the life of nature or man, as well as "breathing". When studying the phenomenon of spirituality, they traditionally turn to the cultural and anthropological context, in which spirituality acts as a characteristic of the inner, subjective world of a person, the spiritual world of a person. Spirituality here means a certain level of development of thinking, the level of education and ways of acquiring knowledge, the presence of certain cognitive and cultural needs. However, it is obvious that spirituality cannot be reduced only to the rational development of the human world of culture. Spirituality includes, first of all, the values on the basis of which the problems of the meaning of life are solved, the eternal problems of human existence, the essence of one's own "I", the place of a person in the world and society, the criteria for choosing goals and the meaning of activity, the possibilities and limits of personal growth are determined. The path of spiritual development is a movement towards spirituality as an ascent along the path of gaining truth, goodness and justice. On this path, a person acquires the ability to correlate his needs and desires with

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<sup>1</sup> Tolibjonovich, M. T. (2021). EASTERN RENAISSANCE AND ITS CULTURAL HERITAGE: THE VIEW OF FOREIGN RESEARCHERS. *ResearchJet Journal of Analysis and Inventions*, 2(05), 211-215.

<sup>2</sup> Nasriddinovich, A. A. (2021). STRUCTURE, MODELS AND CHARACTERISTICS OF CIVIL SOCIETY. *STRUCTURE*, 7(4).

the needs and desires of other people, to correlate himself with the world of human values, to see himself in the world. A special role in the transmission and preservation of spiritual values belongs to cultural institutions. They form, preserve and provide users with cultural products of spiritual value. Cultural institutions include clubs, libraries, theaters, educational institutions, museums, etc. They should exercise their influence among the population through progressive forms of user service, providing citizens with free access to world sources of information. One of the main activities of cultural institutions in modern conditions is information and educational activities. It assumes, first of all, to satisfy the needs of a person in obtaining new creative information in the field of culture, art, and leisure. The ultimate goal of information and educational activities is the spiritual self-realization of the individual through the promotion of the development of individual abilities, thanks to which people assimilate and increase the spiritual experience accumulated by mankind. The original function of cultural institutions is the preservation and transmission of cultural heritage from generation to generation. It is they who concentrate the past, present, and future in their practical experience and are responsible for the spiritual and moral development of social groups and the individual. The goals and objectives for the spiritual development of the population and especially young people have necessitated the innovative development of information and educational activities of cultural institutions, the search for new ways of functioning, the organization of new relationships with the environment. The current new socio-cultural situation is characterized by a significant intensification of spiritual life, a deepening of information requests and people's needs for live communication, and an increase in tendencies towards the active participation of the population in cultural life. Using various forms of user service, organizing people's leisure, these institutions, which are the organizational form of socio-cultural institutions, contribute to the formation of a highly moral developed personality, enrichment of its spiritual world, orientation towards progressive values and traditions that ensure the development of Russian society. A special role in spiritual development belongs to works of art that convey to a young person living concrete images, arouse feelings in him, make him experience, awaken the foundations of spiritual development. Moreover, the most important thing in spiritual and moral education is the task of evoking appropriate experiences through works of art, actualizing personal life experience, since only on its basis, as well as on the basis of people's personal aesthetic experiences, it is possible to form the habit of following moral rules, for example, biblical commandments in life. The formation of spiritual values fills the methodology of information and educational activities in cultural institutions with new content. The systematization of various approaches of socio-cultural activities to the development of information and educational programs allows us to classify their content as follows: (programs that carry scientific knowledge, programs where the content is combined with means of artistic expression). The programs that carry scientific knowledge include lectures, talks, reports, film lectures, educational societies, club associations. They provide a comprehensive and in-depth analysis of given topics, used films, literary, artistic works or individual problems outlined in them. As well as deep assimilation, interiorization and exteriorization of spiritual values in the process of joint activities and communication. As a result of the exchange of opinions, ideas, values, directed by a leading specialist, a public opinion is developed about a work of art and its value.

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