

# Technological Diversification In The Promotion And Counter-Propaganda Of Spiritual And Educational Work

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**Annotation:** Explains the technological approach to the implementation of propaganda and counter-propaganda work among young people and the extent to which it has a positive impact on the minds of young people and the essence of the ongoing process of renewal in Uzbekistan; formation of devotion to our national customs and traditions; formation of social skills and competencies for high spirituality and enlightenment; teaching creativity, free and independent thinking; respect for the elderly, respect for the young, and the promotion of a culture of community control in the neighborhood.

**Keywords:** spirituality-enlightenment, propaganda, technology, ideology, ideological education, popular culture, customs, traditions, pedagogy, education.

Today, the range of educational tasks facing the departments and divisions of spirituality and enlightenment in the field includes reading among the population, the realization of spiritual local lore, independent thinking, love for our national art, our heritage. 'shaping them; Explain the essence, forms and manifestations of "popular culture"; the struggle for the minds and hearts of young people; to protect them from alien, destructive ideas; training to live and work in accordance with the requirements of our national idea; To explain the essence of the ongoing renewal process in Uzbekistan; formation of devotion to our national customs and traditions; formation of social skills and competencies for high spirituality and enlightenment; teaching creativity, free and independent thinking; respect for the elderly, respect for the young, and the promotion of a culture of community control in the community.

At the same time, the cooperation of the community, preschool education, general secondary, higher education, culture and arts institutions as spiritual donors is an important condition for educating socially active people. This is due to the purposefulness of the activities of the subjects of cooperation, the generality of the object of educational influence, the commonality and specificity between their tasks.

Spiritual and educational work has a regional character. Therefore, in the spiritual and enlightenment work carried out in each region, along with the generality, there is also a specificity that is unique to that region. This is reflected in the content, purpose, forms, means, directions of the work plans of the regional, district, city Councils of Spirituality and Enlightenment of each region.

The technology of spiritual and educational work is a systematic algorithm of forms, methods and tools for the implementation of the process of social education based on theory, ensuring the achievement of social and educational goals. In doing so, it relies on appropriate scientific modeling (design), in the process of which these goals are given in the same sense and the ability to measure and evaluate the characteristics and qualities of the population, group, individual at a certain stage of development.

According to the doctor of pedagogical sciences, professor M.Kuronov, the purpose of education is the pedagogical result of pedagogy, arising from the strategic objectives of the country. With the help of modern pedagogical, computer technology, it is possible to model this goal through parameters that reflect the degree to which it is formed in students of different age groups. That is, computer modeling of ideological situations in ideological education, first of all, teaches the subjects of spiritual and educational work to test their knowledge of the theory of education in "conditional reality"; secondly, sharpens the skills and abilities necessary for the successful solution of various pedagogical situations in the organization of spiritual and educational work; third, it teaches how to create and solve new pedagogical situations through computer technology [101-b] ”.

The requirements of today's information society and the requirements for the modernization and effectiveness of spiritual and educational work in our country require innovative approaches in this regard. This requires the introduction of intensive methods in the field of material production, spiritual and

educational work aimed at meeting the spiritual needs of the population. One such innovative approach is diversification.

In another interpretation of the concept of “diversification,” it is explained as “increasing the range of products by expanding them and refraining from solidifying in a narrow, one-way direction [168-p].

Today, the principle of diversification is widely introduced in the world, as in all areas of education, culture, museums, which are related to the field of spirituality and enlightenment.

When interpreting the process of spiritual and educational work as a technology, the means, forms and methods of this activity have a special character. Today he is engaged in spiritual and educational activities reading, reading the media, discussing the views of the speaker, propagandist, political commentator, imam of the mosque; showing slides, educational posters, videos, movies; use of national culture, works of art, values, theatrical performances, poems, quotations from the Koran and hadiths; conversations; lectures; training, competition, mentoring, encouragement, criticism. Today, more than 30 methods are used in Uzbekistan, which are components of the technology of spiritual and educational work.

Also included in the forms of spiritual and educational work are scientific, practical conferences, reading, lectures, question-and-answer evenings, individual and group discussions; meetings with prominent people and veterans with prestige in the society, rich life experience, winners of various competitions and contests in the fields of science, culture and sports; roundtables; meetings with the population in state and public organizations, mahallas, educational institutions; monographs, books, pamphlets, articles, infographics, slides, electronic publications and more than 20 other types are actively used in scientific, popular science, spiritual and educational topics.

Analysis shows that spiritual-educational technologies, like educational technologies, include: goal-setting (definition of educational goals); implementation (implementation of advocacy methods and tools in a clear sequence); steps such as monitoring and correction.

Each spiritual-educational technology uses a control algorithm, which consists of a system of rules for monitoring, controlling and correcting its activities. An advocacy management algorithm is used to achieve the advocacy goal. This not only allows the evaluation of the success of the advocacy process, but also allows for the pre-diversification design of processes that have a defined effectiveness.

The issue of lighting and identification (diagnosis) of educational features of the neighborhood, village, labor community is a more responsible diversification task of advocacy technology. However, it is necessary to define (diagnose), interpret (interpret) the spiritual-enlightenment situation in terms of its compliance with a number of conditions. The most important of them are:

- unambiguous clarity that distinguishes a particular area of propaganda from others;
- validity of appropriate methods and tools to determine the level and quality of knowledge assessed in the diagnostic process;
- The criteria are aimed at determining the reliability of spiritual and educational knowledge of the population.

The idea of technologicalizing spiritual enlightenment is to make them manageable: not to “do something” but to achieve a guaranteed result. As a result, each organizer achieves the intended results based on the technological development of advocacy algorithms that determine his actions from the goal to the evaluation of results. The main features of spiritual and enlightenment work are its integrity, structure, periodicity and technology. Integrity is an integral part of the process of advocacy and teaching, as well as the process of spiritual development and formation of the individual.

In conversations with 127 deputy principals of schools on spirituality and enlightenment on the technological basis of spiritual and enlightenment work, in defining and implementing the goals of their ideological education, the social order found to be difficult to interpret in terms of pedagogical technology.

Spiritual-educational technology is an organizational aspect of pedagogical activity that reveals the specific composition and group of the population, the ideological content of advocacy activities, their location and duration. In fact, it is the appearance of the social educational process, as mentioned above, and can be classified as forms of propaganda carried out through mass, group, individual, virtual, print publications.

Thus, the essence of propaganda diversification can be understood as a holistic social pedagogical diversification, which directs the spirituality of the population, youth to achieve the main goal of our

national idea. Although some of its issues are not yet fully developed, its main components are being applied empirically in pedagogical practice. This will significantly increase the effectiveness of all categories of advocates, modernize and diversify advocacy processes, and effectively shape the personal qualities of members of a harmonious society.

We live in an environment of ideological struggle. Some political forces, unable to see the independent national development of Uzbekistan, are carrying out an ideological attack in the form of ongoing and large-scale, open and secret, direct and indirect propaganda campaigns. It is known that the subversive activities of subversive propaganda services and organizations are coordinated. As a result, the propaganda system in Uzbekistan has to work on real ideological grounds, in a psychological war. Radio and television channels, the Internet are becoming a tool of interference in the internal affairs of independent states, ideological disinformation and disorientation. Subversive propaganda campaigns are characterized by the widespread and rapid spread of false information in accordance with their political goals.

In this context, as an organizational part of spiritual-enlightenment work, propaganda against foreign ideas has been studied as a complex phenomenon in terms of its content, principles, methods and forms. The results of the study are presented by some ideological groups, individuals:

- Deliberate condemnation of the vital achievements of independent Uzbekistan without evidence, distorting its socio-economic essence, foreign and domestic policy of our government;
- One-sided improvement of the way of life and political system of other countries;
- Defamation of the reforms being carried out in the country, our achievements;
- Dissemination of inaccurate information, data, duplication;
- Attempts to provoke conflicts among the population in a multi-ethnic Uzbekistan;
- Consistent promotion of “popular culture” among young people;
- Attempts to stir up people's religious feelings and create religious xenophobia have been reported.

For example, in August 2018, trolls' speeches aimed at discrediting our national culture, which were widely discussed on Gazeta.Uz, Qalampir.Uz, Kun.Uz and other social networks; It can be said that the issue of children's dress (school uniforms) in Uzbek schools has been deliberately misinterpreted, and as a result, some bloggers have been disciplined. Such provocative speeches were justified in the active attitude of the republic's intelligentsia under the slogan "Enlightenment against ignorance" and in the joint statements of the Ministry of Public Education and the Committee on Religious Affairs. All this shows the importance of diversification of spiritual and educational work.

It should also be noted that the people and youth of Uzbekistan are constantly under attack from "mass culture" directed against our national culture.

Propaganda against the above threats is a special and important part of spiritual and educational work. Counter-propaganda requires the skillful exposure of foreign propaganda, the convincing disclosure of the nature, policy and ideology of religious fanaticism against the interests of the people of Uzbekistan. For this reason, all educators and school community organizations are required to consider anti-propaganda as an important area of activity.

Counter-propaganda activities have three main tasks:

1) research and propaganda (research, demonstration, promotion of our country, its domestic and foreign political achievements, the growing prestige of the world, the democratic process, the advantages of spiritual values, etc.) to pray);

2) exposing propaganda (exposing the threat, harm, social and other vices, ideological sabotage, etc. of external and foreign ideologies);

3) educational propaganda (awareness of the population, adolescents, vigilance, independent thinking, skills of political debate, protection of their beliefs, correct assessment of events in terms of national interests, ideological Targeted advocacy areas are critical to the formation of immune skills.

An example is the general secondary education system. Often, educational work in schools is focused on counseling, with little emphasis on the methods, forms and means of counter-propaganda. This also indicates the need to improve the content, methods and forms of counter-propaganda work in the formation of the basic concepts and principles of the national idea in secondary schools. One of the prerequisites for the effectiveness of counter-propaganda is its speed. It also takes into account specific regional conditions, the age of the students, the ideological resources of the school, the opportunities.

Ideological immunity is formed not only by achievements, but also by explanations of problems facing society. In other words, it is necessary to simultaneously develop the ability of the population and young people to assess not only the real achievements of Uzbekistan, but also its challenges. Experienced spiritual organizers, educators and leaders tell teenagers that building a great future is a long process and it is natural that there will be problems and difficulties. Because problems are the source of development. As a result, the propaganda revealed the progressive nature of social development, with critical material from the Akhborot news program highlighting unresolved issues. In this way, the teenagers became aware of their personal responsibility to the nation, to the Great Future, and appealed to it.

The main task of counter-propaganda technologies is to strengthen the ideological immunity of the population and youth. The ideological immunity that is formed in the employees of each region, enterprise, district, city, institution is manifested at different levels.

For example:

- Ideological knowledge - a citizen, a student knows the spiritual concepts well, is able to express them. But this knowledge is not reflected in his behavior. In some cases, the opposite is true.

- Ideological ability - in some cases can create imitation, spiritual goals and tasks in adolescence. But it is not connected to real life.

- ideological skill - the ideological ideal is understood, there is knowledge, need, skill, and it is often found in behavior.

Our research shows that counter-propaganda cannot be carried out in the same methodological framework in all schools, neighborhoods, businesses and educational institutions. It is necessary to use effective forms of propaganda, using different methods and tools, depending on the tasks and objectives of its organization.

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