

Spiritual and Educational Foundations of the Formation of a Culture of Competition

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Abstract: Reflecting on the formation of a culture of competition in society, it is advisable to propose certain recommendations on the solution, constructive factors of this problem. In our opinion, any culture is formed in a certain society, it is only necessary to feed on the spiritual and educational foundations of a certain order, laws, values of this society, attributive that has been passed down from generation to generation for centuries.

Keywords: spirituality, education, culture, competition, spiritual heritage, society, competitive culture, development.

Introduction.

The spiritual and educational foundations of a particular society also occupy an important place in the formation and distribution of competitive culture. A culture of competition is formed only through the spiritual and educational foundations of society. These spiritual and educational foundations are also spiritual and educational foundations of competitive culture. Both the spirituality and the Enlightenment of each people develop in the stages of the historical period, evolutionary progress in which he lived. "There is no future for a nation that does not know its history, has forgotten its day yesterday" [1].

Hence, the culture of competition is fed from the spiritual and educational foundations formed in great history. First of all, focusing on the concept of spirituality, the fact that this concept has been described so many times in philosophical science and literature is a sign that spirituality has always been the focus of attention in every period. Today, even in our country, the spiritual and educational sphere is rising to the level of Public Policy. In particular, the head of state Sh.Mirziyoyev said, "We are well aware that at the current stage of development of the new Uzbekistan, along with social, economic and political factors, reforms on the spiritual and educational fronts are also important. In my eyes. When the body of the life of society is the economy, its soul and spirit are spirituality. We rely on these two strong pillars in building a new Uzbekistan, a strong economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values" [2]. From these considerations, we note that the culture of competition, which is considered our object of study, is involved in both pillars that ensure the progress of society. That is, the strength of both the economic and spiritual pillar is determined by the extent to which the culture of competition has been improved. It is appropriate to note that so far aspects of competition, mainly related to the economic pillar, have been researched. Therefore, since spirituality is one of the main pillars that ensure the dissolution of society, the study of the spiritual foundations of competition, aspects and characteristics of culturology is also one of the requirements of today's modern society.

In I.Karimov's interpretation, "spirituality is an immeasurable force, the criterion of all its views, which encourages a person to be spiritually purified, to grow up in the heart, to make the inner world of a person, his will energetic, his faith whole, to awaken his conscience"[3]. From this definition it can be understood that in the world of existence, the concept of spirituality, inherent only to man, is the main driving force of all our views. Our philosopher scientists J.Yaxshilikov and N.Muhammadiyev point out that "spirituality means approaching or adding to the soul in the most general sense" [4]. Therefore, spirituality is, first of all, the maturation of the human introversive (inner) world associated with the soul and soul.

Main part.

At the same time, society is also the main source of power, internal, motivational, regulatory, goal-guiding, indicating the path to reality. And the culture of competition is fed, formed, developed from this source of power. If this powering base has strong veins, then any culture formed on its basis will also be strong and durable in any tests. First of all, the importance of religion, that is, the teaching of Islam, is very great for us to decide on civilized competition in the members of our society, in a whole socio-political system. Any folk culture is formed in direct connection with the religious doctrine that it believes in. Not only Islam, but also Christianity, Buddhism, or various local religious teachings, among its believers serves as a spiritual basis in the decision-making of culture. Even in the philosophical literature on this matter, the following considerations are cited "the spiritual aspect of culture is attributed to the outstanding religious philosopher N.Berdyyayev also noted. Any culture is associated with prayer. He says that it originates and develops from religious prayer" [5]. From this thought, it can be understood that the importance of religious knowledge in the perfect formation of culture, including competitive culture, has a very strong basis. While the phenomenon of religion serves as a spiritual basis in society, first of all, the formation of such high qualities as honesty, justice, correctness, walking far from a forbidden bite, not betraying someone else's right, reward and sin. All these qualities are considered attributive spiritual features of competitive culture.

The philosopher scholar Sh.Haitov explained that "there is no impenetrable barrier between religious and secular knowledge, they are always complementary and enrich each other...human perfection is not complete when one of them "lacks" in human practical activity. For example, the desire to act with conscience and faith, the differentiation of honest and forbidden, the separation of reward and sin, is given a wide place in religious knowledge. That is why a person who perfectly occupies a single area of science is in full interest only if he is confident, conscientious, honest." [6] Therefore, in the process of competition, not only worldly knowledge should be exalted on each competing side, but also religious knowledge in order to make fair decisions in it, to conduct conscientious activities, to carry out their actions on the principles of honesty, purity, integrity and faith. It is a historical fact that from time immemorial the level of religious and secular knowledge of both our great gods and our great enlightened scholars and nobles, and even the rulers, who left a name in the world, was high. Therefore, one of the most important spiritual foundations in the formation of a competitive culture is religious knowledge and upbringing. The second important spiritual basis in deciding the culture of competition is the process of upbringing in our opinion.

The issue of upbringing has long been considered important in the life of our people. The glorification of "good thought, good word, good deed" or the statement of upbringing as a matter of life and life in the legacy of the great enlightened adibiz Abdulla Avlani is also evidence of our opinion in Avesto, which is considered the most ancient philosophical heritage. The first stage in the formation of a competitive culture in our opinion begins in this family, precisely, in the process of upbringing. However, people grow up as early as childhood, inclined to compete with their family, loved ones, brothers, sisters, relatives, friends, etc. While this competition does not attach much importance, it is precisely it that acts as an important basis in its course towards a constructive or destructive future direction. Therefore, proper upbringing serves as a strong spiritual basis for a culture of rational competition. The following reasoning of Avlonius on

upbringing is also noteworthy: "to bring up good for the sake of the child's greeting and happiness, to keep his body clean, to correct the parable from his young time, to teach good manners, to keep him from bad manners. Those who bring up are like a healer, who, like a healer, treats a patient's body condition, should make the upbringing a big deal by giving the child to the anger of his body a cure for "good behavior", a cure for "chastity". [7] From these considerations, we note that both the spiritual maturation of a person and the spiritual impoverishment of a person are involved in the environment in which he was brought up. In vain, the tutors were not compared to the healers. They are also supposedly healers of the soul, the inner world. But it should also be taken into account that the level of their upbringing of educators should be high.

The great enlightened scientist A. Avloni's comments on this matter also prove our opinion. In particular, our thinker says: "Who does the upbringing? Registered? the question comes. To this question, "first domestic education. This is the main task. Secondary school and madrasa education. This father and teacher, mudarris, is the duty of the government", when a person says, "which mothers do you say, without knowledge, with a head buckle, with a hand knuckled mothers? Where do they take away the education they do not have."..." Which father? Do you tell fathers who do not know the value of science, who do not have a money for science, whose eyes are not bent, who are unaware of the times? It is necessary to educate and educate themselves first" - said" [8]. It seems to us that while these reflections were said so long ago, they have not lost their significance and spiritual value even for today's times. Even today, the process of upbringing is considered very important, especially the state of upbringing of the systems responsible for it. "Upbringing ... is a set of works aimed at shaping, developing the attitude of people towards the profession, labor, ensuring that they have the qualities necessary for him to live in society, and in this way is used to mean the self-image of such as etiquette, good, qualities" [9]. It is also known from this definition that it is through the process of upbringing that the theoretical and practical activities of each person in society are rationally or inappropriately formed. Competition, on the other hand, is considered an integral feature of human practical and theoretical activities. Therefore, in the formation of a culture of competition, the role of family upbringing, first of all, education institutions, education of the public system in a more general sense, is significant.

Another spiritual basis for the formation of a competitive culture is morality. Morality is the spiritual basis not only of competitive culture, but of a whole system of culture. In his interpretation, Abdullah Avlani said: "Morality is a science that calls men for good and discourages them from evil. A book that expounds the good of the good and the bad of the bad with evidence and examples will be called morality" [10]. Hence, through morality, a person, society, socio-political system is directed towards good, goodness, progressive activity. Immorality leads to moral impoverishment, and moral poverty leads to not only, spiritual, but also, social, political, economic degradation of society. The formation and development of a competitive culture is influenced by the moral life of a particular society. "The moral life of society is the relationship that arises in the organization of the production process of people, in socio-political and legal activities, in their family and in their daily life, their behavior, behavior; it is said to be a set of relationships expressed in a number of concepts, such as justice, loyalty, duty, happiness" [11]. From this we can point out that the moral life of society is the basis for the formation of a culture of competition based on loyalty, justice, duty, or and non-honor.

A huge system of spiritual heritage and values created by ancestors can also be the basis for a culture of competition. It is known that the works, written monuments, which are considered the product of the historical, artistic, scientific, creative, philosophical and other way of thinking left by each people for generations by their ancestors are a spiritual heritage. "Spiritual heritage is a concept created by spiritual progress, created by human intelligence, that represents a set of ancient values that are passed down from ancestors to generations, giving strength to their efforts in the growth of consciousness and worldview, knowledge and assimilation of the universe, and that has the property of leading the future generation towards noble progress" [12]. As stated in

this definition, spiritual heritage is a theoretical and practical expression of a folk lifestyle valued by generations, practiced, always glorified and transmitted to generations.

At the same time it is a factor that matures the future generation to Noble progress, as emphasized in the definition. However, noble progress cannot be achieved on its own. For him should work tirelessly, move, regularly operate Noble. And it is difficult to achieve this process without competition, more precisely without cultural competition. That is, in any society that is moving towards dissolution, it is considered natural to observe Inter-industrial, inter-system competition. Therefore, in the formation of a culture of competition, the ancestors who have passed the test of centuries, the spiritual heritage that combines their practical activities, acts as the main force. Whether we say the field of science, literature, art, history, economics, all rely on, of course, experience, tested spiritual heritage at the stages of its development, from which it is fed. The Uzbek people, in particular, believe in the experience of ancestors, the ancestors lean on them, starting each new activity. This is due to the mentality of our people, specific character traits. However, “we have a great history that is worth admiring. We have great ancestors who are worthy of envy” [13]. It seems to us that the application of each of them to practice from the point of view of the present can only be the foundation for a future based on goodness.

According to Jerry Eddington's meditation, “spiritual heritage can include a number of things. This will be the foundations, principles and rituals of your divine practice...The benefits of having a spiritual heritage are enormous. The philosophy of spirituality, customs and rituals can be a great consolation for many. Many people rely on the spiritual belief system to overcome difficult situations and direct them towards moral and interpersonal relationships”[14]. From these considerations, it is appropriate to note that in the formation of a culture of competition, spiritual heritage serves as an important support in the solution of all problems, difficulties, and not only as a spiritual basis and nourishment. “The spiritual heritage of the Uzbek people has been created for thousands of years. Also, the scientific potential of many great thinkers, such as statesmanship and politics, the art of architecture and calligraphy, has been recognized by scholars of the world”[15].

Therefore, the experience of our ancestors, tested by these millennia, from examples of folk oral creativity to Zoroastrianism, Islam, the eastern Renaissance, whether we say the culture of jihadism, all-all as spiritual heritage and great value, can become the basis for the formation and development of a culture of competition. However, “the shortage of spirituality is clearly visible in the world today. This can lead to the devaluation of the masterpieces of spiritual heritage that humanity has accumulated, to the alienation of humanity from its own historical past. Well, spirituality, spiritual values, spiritual heritage are at risk. Maintaining it, protecting it from lack of spirituality, becomes more relevant than ever”[16]. That is why it is advisable to understand the necessary importance of spiritual heritage in the decision-making of any culture in the dissolution of society, to apply it based on the spirit of the Times. Any type and form of art and literature has had a tremendous impact on the spread of culture in each period. It seems to us that literature and art can be a solid spiritual basis even in the formation of a civilized competitive environment.

Professor J.Yaxshilikov and N.Muhammadiev as noted book of “Philosophy”: “the more colorful the universe surrounding us, the more diverse is the art that is creative gift. He is one of the multifaceted, complex donations of social life that give pleasure to people, serve their achievement of all-round perfection. There is a human being in the world who grows up listening to his mother alla, enjoys his hard work by singing, has fun by humming, and finds his heroes in his heart by reading artistic works. All this testifies to the fact that art is one of the integral parts of the life of man and society”[17]. So in human perfection there is a significant influence of all such important elements as theater, cinema, fine arts, applied arts, fiction, which are part of a whole system of arts, from the mother alla.

Art is the basis of aesthetic taste and culture. There is also the same fact in our people when we say the phrase: “from hearing a hundred times, it is preferable to see it once.” Indeed, art affects

the aesthetic thinking of a person precisely on the basis of showing, performing in practice. A person is influenced, imitated, or taught enough lessons by a positive or negative character in a baddie, a movie, a theater, or by the consequences of his actions. Even in the formation of a culture of competition, honesty in cartoons, shown from childhood, serves as a rather powerful influence factor on the topic of justice, heroes of goodness and their prosperous future, or the consequence of the activities of stingy, evil heroes. “Art is often used as a form of propaganda and therefore subtly affects mood. It also affects emotions. In any case, the purpose of art is to subtly manipulate the viewer in a certain emotional or psychological attitude towards a particular idea or object”[18]. From these thoughts comes such a reflection that any type of art aims to implement a certain idea. The “Padarkush”, considered the first drama of the enlightened Behbudi, also another proof of our opinion that it is, by showing spiritual poverty in society, the consequence of lack of enlightenment, to lead people to science, to moral maturity. Sources cite the cognitive (giving certain knowledge and information), aesthetic (enjoying a person through elegance and beauty), prognostic (showing the future), leisure (giving spiritual nourishment, making you see reality and think about it), axiological (teaching us to appreciate any results of human activity), didactic (achieving socio-political changes by criticizing problems in a given society) functions. [19]

In our opinion, all these functions have an important place in the process of competition, especially in the development of cultural, spiritual, moral competition. Fiction, which is part of art, is also a spiritual basis for a culture of competition. For nothing, the attention to books in our country today does not rise to such a high level. However, literature, the book has always been considered the path of perfection of humanity at any time. The book is a source of science, enlightenment, justice, faith, morality, culture. Without a book, without literature, without art, a person's life, his maturation is impossible. “Fiction is also distinguished from other forms of art by its role in life. Not only does she provide information about the existing marriage, but she also shows how to live in her school. That is why our people call fiction a “textbook of life”, a good novel, a short story, a story, making epics fall in love and read, not at all time”[20]. In fact, we will not only get information from all of them, but also learn about a certain historical period, socio-political environment, as well as about the competition and their results and consequences during this period.

In fact, we will not only get information from all of them “Boburnoma”, “Xumoyunnom”, “Navoiy”, “Mehrobdan chayon”, “Alpomish”, “Qutlug‘ qon”, but also learn about a certain historical period, socio-political environment, as well as about the competition and their results and consequences during this period. Another spiritual basis of competitive culture is the social environment in which it is formed, decides. As you know, a certain social environment is needed in order to live any activity, a married life, a common life. Each member of society has been born in a particular god for a long time and has grown, matured, matured, influenced by the social environment in that God. In a turbulent, unstable, disadvantaged and impoverished environment, the issue of culture, spirituality, Enlightenment also finds a decision. Cultural competition can be formed only in a comfortable, calm, relaxed environment. It is considered very difficult to reflect on the civilized, morally motivated competition in the environment in which the child suffers from hunger, or, in the day-to-day, lives in danger from nuclear weapons strikes.

Conclusion.

Therefore, it is not for nothing that peace is valued as the highest blessing, a systematic effort is made to ensure it. It is a historical fact that any culture, first of all, thrives in a peaceful space. On the contrary, unrest, wars have always been a factor in the destruction of culture. Information, that is, information, also serves as the basis for the formation of a competitive culture. This implies information based on goodness, scientifically proven, tested through experiments. It is known that any information or message is either a spiritual feed or a foundation. In our people there is also a great wisdom in the content of the phrase “seven

measures one cut". Every day, within the framework of their activities, each person gets acquainted with information of a huge scale, learns and tries to apply them. It also requires special skills, knowledge, abilities to sort out the most necessary of these information, to choose its effectiveness.

In our opinion, competition is also realized precisely by the correct Organization of its activities under the influence of various information. When we are called the educational foundations of competitive culture, it is possible to understand the products of theoretical thinking, such as science, education, innovation, technology. Science forms a culture of competition, which can be the most perfect and solid foundation. Any competing party, armed with the achievements of scientific, modern science, is always the winner. It is very difficult to overcome it. With his knowledge, he can cope with any problem, overcome any obstacle. President of Uzbekistan Sh.Mirziyoyev commented: "We all see how competition at the present time is becoming tense on a global scale. We can adequately respond to this fierce competition only by the widespread introduction of the achievements of modern science, high technology and innovation"[21]. So science is the path of goodness, the solution of problems, the source of ensuring the well-being of human life. Also rational science is achieved only through Rational Education. Therefore, the educational process is also the educational basis for the formation of competitive culture. Through education, knowledge is formed, and knowledge is acquired, and a certain upbringing and morality becomes necessary. The following comments of Abu Reyhan Beruni, considered one of our great scientists, are also vivid evidence of our opinion. "Obtaining science requires moral purity at first. Also, education and nurture indicate a whole, only disciples who follow this being can progress towards maturity"[22]. Therefore, in the formation of civilized, just, honesty-based competition, the spiritual and educational foundations in a particular society are equally important and important. This also affects the progress of national spirituality in the country, serving as a factor in its rise.

When thinking in conclusion:

First of all, a certain spiritual environment, educational, educational, educational, philosophical-pedagogical, religious, moral, axiological, aesthetic, ethnographic foundations are important in the decision-making of cultural competition in various spheres and layers of country life, as well as in the lifestyle and thinking of members of society. It is only at the time of these spiritual foundations that a culture of rational competition is formed, developed, elevated.

Secondly, the rise of the culture of competition in society takes place in close connection with the achievements of science, the development of modern education, modernizing and innovative changes, the expansion of the philosophical worldview, the development of moral and aesthetic thinking.

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