

THE INFLUENCE OF EDUCATIONAL ORGANIZATIONS ON THE SPIRITUAL CULTURE OF THE PERSON: A SOCIO- PHILOSOPHICAL APPROACH.

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ABSTRACT This article presents a socio-philosophical analysis of how educational institutions influence the development of personal spiritual culture. The research explores how value transmission, ethical reflection, ideological choice, and internal transformation occur within the educational environment. Using axiological, ontological, phenomenological, and social-philosophical approaches, the study highlights the role of institutional culture and the hidden curriculum. The findings confirm that education is not merely about knowledge but serves as a key instrument for moral and ideological stability.

Key words: personality, spiritual culture, education, axiological approach, moral reflection, institutional culture, transformation, ideological stance

ANNOTATSIYA Ushbu maqolada ta'lim tashkilotlarining shaxs ma'naviy madaniyatiga ta'siri ijtimoiy-falsafiy yondashuv asosida tahlil qilinadi. Tadqiqot davomida shaxsda axloqiy refleksiya, g'oyaviy tanlov, mas'uliyat va ma'naviy transformatsiya jarayonlarining ta'lim muhitida qanday shakllanishi o'rganilgan. Aksiologik, ontologik, fenomenologik va sotsial-falsafiy yondashuvlar asosida ta'limning transformativ kuchi, institut madaniyati va yashirin o'quv mexanizmlari ochib beriladi.

Natijalarga ko'ra, ta'limning faqat bilim emas, balki g'oyaviy-ma'naviy barqarorlik vositasi sifatidagi o'zni tasdiqlanadi.

Kalit so'zlar: shaxs, ma'naviy madaniyat, ta'lim, aksiologik yondashuv, axloqiy refleksiya, institut madaniyati, transformatsiya, g'oyaviy pozitsiya

АННОТАЦИЯ В статье представлен социо-философский анализ влияния образовательных учреждений на формирование духовно-нравственной культуры личности. В процессе исследования рассматриваются механизмы трансляции и трансформации ценностей, формирование моральной ответственности и идеологической позиции в образовательной среде. На основе аксиологических, феноменологических и онтологических подходов раскрыта роль институциональной культуры и скрытой учебной программы. Делается вывод о значении образования как инструмента духовной и идеологической стабильности.

Ключевые слова: личность, духовная культура, образование, аксиологический подход, нравственная рефлексия, институциональная культура, трансформация, идеология

Introduction. In the current era of globalization, the social and spiritual life of societies is undergoing fundamental changes. Under the influence of eroding spiritual values, moral instability, technological dominance, and utilitarian worldviews, the inner world of individuals, especially the moral and psychological realm of the younger generation, is facing various threats. In such circumstances, the issue of shaping an individual's spiritual culture is becoming not only a pedagogical or psychological concern but also a philosophical problem. Notably, the role

of educational institutions in this process is gaining unprecedented strategic importance [1, pp. 22-24].

Spiritual culture of a person is the harmony of moral norms, aesthetic values, spiritual perfection, and ideological position, existing in the inner world of a person. It determines how a person perceives the world and how they relate to it. Spiritual culture manifests itself simultaneously as a reflexive form of personal choices, moral responsibility, and social consciousness [2, pp. 15-16]. Educational institutions serve as the primary source in the formation of this complex system.

LITERATURE REVIEW. Approaches to the spiritual connections between the individual and society, the exchange of values, and the evolution of moral consciousness have existed in philosophy since ancient times. However, the issue of the formation of a person's spiritual culture through educational organizations has been indirectly analyzed in many cases. Below is an analysis of important sources that have covered this issue.

In Uzbekistan, an axiological approach is primarily applied to the concept of the spirituality of the individual. A. Erkayev interprets this concept as the harmony of human thought, morality, social relations, and spiritual aspects [5, pp. 18-23]. I.A. Karimov assessed spirituality as the main force that "make a nation a nation" and inextricably linked it with education. In his opinion, the basis of any development is a highly cultured, spiritually mature generation [6, pp. 10-12].

In Western philosophy, the existential approach to this issue occupies an important place. N. Berdyaev explains spirituality as a person's free choice, moral responsibility, and conscious existence. According to this approach, education should serve the formation of

conscious reflection and a moral position of the individual [7, pp. 65-72]. Jean-Paul Sartre, on the other hand, emphasizes that a person creates their own spiritual content, and that choice and freedom are crucial in this path [8, pp. 45-50].

John Dewey interprets education as a means of forming moral norms and values in society. In his opinion, the spiritual formation of an individual in a democratic society is directly related to the activities of the school and the teacher [9, pp. 20-30]. Paulo Freire calls spiritual growth "the liberation of consciousness." He defines "education as a philosophical movement that awakens a person to social reality" [10, pp. 38-45].

UNESCO and OECD reports highlight the role of education in the formation of not only technical skills, but also moral and intellectual responsibility. *Rethinking Education* recognizes "education as a cultural process aimed at developing social, ideological, and moral consciousness" [11, pp. 16-20].

METHODOLOGY. This article is aimed at analyzing the influence of educational institutions on the spiritual culture of the individual based on a socio-philosophical approach. The study used methods of philosophical analysis based on several conceptual and methodological principles. The main methodological basis of the research consists of the following approaches:

Through the axiological (value study) approach, the essence of such concepts as morality, responsibility, freedom, justice, humanism, and patriotism, which constitute the spiritual world of a person, was studied. How these values are integrated into the educational process and their reflection in the thinking of the younger generation were analyzed from a philosophical point of view. The internal culture being formed in a

person is directly related to the conscious acceptance of these values [12, pp. 29-31].

The principles of ontological and existential philosophy were used as an important method in the study of the individual not as a simple social element, but as a subject who understands the spiritual self of existence. The process of self-awareness of a person around the questions "who am I?," "how should I live?," "why am I responsible?" is the root of spiritual growth, formed in the process of education[14, pp. 78-81].

The formation of a person's spiritual culture is not limited to individuality. It is formed under the influence of social institutions - education, family, mass media, cultural institutions. In the study, aspects of how educational organizations function as a social institution, through what ideological and moral mechanisms they influence the individual, were analyzed within the socio-philosophical framework [15, pp. 112-115].

RESULTS. Based on the conducted philosophical analysis and available sources, the following results were obtained. They clearly show in what directions the influence of educational institutions on the spiritual culture of the individual is taking place.

1. Educational organizations create an environment that forms moral reflection in the individual. The educational process itself forces a person not only to acquire knowledge, but also to choose, evaluate, and understand their inner position. This leads to the formation of **moral** reflection (self-esteem). Through such reflection, a person relies not only on external norms, but also on inner convictions and moral principles[16, pp. 27-28]. Schools and universities are also centers that shape the intellectual and ideological environment necessary for reflection.

2. Spiritual values are transmitted not only through textbooks, but also through the culture of the institute. Although educational programs contain moral concepts such as morality, pride, and responsibility, their absorption into the individual's heart often occurs through institutional culture, namely the teacher's personality, the community environment, and social activity [17, pp. 42-44]. This phenomenon is connected with the idea of the so-called "hidden curriculum" of pedagogy. In it, the student learns more moral examples through real-life situations, interaction, and mutual respect.

3. The formation of a person's spiritual culture occurs in two stages: translation and transformation. The study revealed that spiritual values are transmitted through educational institutions through a two-stage mechanism:

- **Translation** - the transmission of existing values from one generation to another (through lessons, lectures, educational events);
- **Transformation** - a person re-understands these values in their experience and transforms them into an inner belief [18, p. 18].

When these two stages are combined, a stable spiritual culture is formed in the individual.

4. In institutions where the spiritual climate is insufficient, an "ideological vacuum" is emerging. In a number of analyzed cases, educational institutions were focused only on providing technical knowledge, and spiritual and educational components were secondary. In such cases, a person develops such states as a lack of ideological orientation, indifference to humanity. Especially in the context of increasing urbanization and digital culture, such a gap is being quickly filled - but often with negative information [19, pp. 55-56].

1. Continuity between education and spirituality: philosophical and real difference. Philosophy interprets education as the main institution that shapes humanity. In particular, Dewey and Freire explain education not as simply transmitting information, but as a social activity that awakens consciousness, shapes an ideological position[20, p. 33-35]. However, in practice, education is often limited to providing information, and its internal moral and aesthetic function retreats. This paradox, that is, the disproportion between the goal and the means, creates negative traits in the individual, such as ideological vacuum, social instability, and indifference.

2. The dual nature of spiritual formation: external translation and internal transformation. The formation of spiritual culture in an individual is carried out through two main mechanisms:

- **External broadcasting** - values are transmitted through teachers, textbooks, events;

- **Internal transformation** - the individual re-understands these values and transforms them into a life principle.

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