

## **SPIRITUAL VALUES AND FACTORS THAT HARM THEM**

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**Abstract.** In the article, there is an opinion in Uzbekistan that the scale and scope of crimes committed against civilians are socially significant factors. According to muallif, this requires eliminating all negative factors affecting the perception and perception of information, as well as expanding the horizons of community members.

**Keywords:** spirituality, spiritual focus, spiritual awareness, value, harmful ideas, national interests.

### **INTRODUCTION**

The following solutions and practical recommendations on the elimination of processes and vices that hinder the development of spiritual values in Uzbekistan make them a factor of social stability:

First of all, the accelerated pace of life in Uzbekistan, as in all countries in the new century, puts the issue of making good use of time on the agenda. It is impossible to slow down the pace of life, it is only possible to adapt to it. Such a suitable-can be done by making good use of time. Because in a situation where the rapid marriage rhythm prevails, without rational use of every minute, labor tasks cannot be completed, it is also difficult to provide an opportunity to fulfill daily fasts, engage in the upbringing of children, to make a spiritual chord, in particular, to get acquainted with works, films, songs that allow spiritual elevation.

### **LITERATURE ANALYSIS**

This is evidenced by the bisection of scientific research on the topic. In the next 20-30 years, another series of scientific works were published abroad. It acknowledges that in the context of a Postmodern society, the content of spiritual values has changed radically, while some are in crisis .In the CIS countries, scientific issues related to spiritual values are more often interpreted in the context of axiological problems. In Particular, P. N. Abataeva attempts to clarify the content of the concepts of" value", " spiritual value", g. Vijlesov seeks to determine the place of scientific reasoning about spiritual values in the system of philosophical knowledge, A.R. Davudova, M.M. Dalgatov and u.Sh. Magomedkhanova pay attention to the description of individual aspects of spiritual values, V.N. Karandashev summarizes the methods of researching the content of spiritual values, V.K. Shakhin tries to reveal the logic of the development of philosophical views on spiritual values .

### **RESEARCH METHODOLOGY**

Productive use of time refers to the availability of opportunities to ensure the full-fledged fulfillment of peat service tasks during working hours, the effective distribution of free time. In order to fully fulfill the duties of the service during the working hours, it is necessary to properly plan it, take into account the deadlines for completing the tasks, be able to distinguish between important tasks. The presence of

such opportunities in an enterprise or organization indicates the rational use of time in it. And in order to use free time wisely, it will be necessary to properly distribute it over time to relax, engage in hobbies, communicate with family and friends, solve household problems [1]. The presence of such a qualification in a citizen indicates that he is effectively organizing his own free time. The social significance of the productive use of time is incomparable. Because it allows you to effectively fulfill and manage social and labor responsibilities, achieve life goals, maintain a balance between labor activity and personal life.

Unfortunately, the practice of making good use of time in our country cannot be positively assessed. In many enterprises and organizations, the labor process is not properly organized, the performance of labor tasks is not optimally planned, which is the reason for the besamar expenditure of working time. The bisection of specialists who do not have the necessary skills and knowledge in each institution forces part of the valuable time to be spent on the organization of production and the formation of the necessary skills in employees, and not on improving labor efficiency. More and more meetings, which are held without specific goals and plans, are increasing the amount of working time that besamar has been held. On top of that, the fact that employees are constantly distracted by social networks, telephone conversations, informal communication also leads to a besamar transition of time. Therefore," the average labor productivity in Uzbekistan is 16 percent lower than in low-and middle-income countries per capita, and 54 percent lower than in countries with average-high incomes." The besamar transfer of working time is causing many enterprises to lag behind the demands and pace of life, fulfilling their labor duties even after work in order to adapt to its rhythm. This is reducing the amount of staff free time. Thus, the time for acquaintance with works, films, songs that glorify spiritual values is decreasing [2].

Therefore, in order to adapt labor activity in enterprises and organizations, the individual's free time to the pace of life, it will be necessary to expand the opportunities for the productive use of time. In the conditions of a dynamic life rhythm, the productive use of working time increases the amount of free time, and the rational organization of free time expands the possibilities of mastering spiritual values. In this regard, the popularization of scientific and methodological manuals, instructions dedicated to ways and qualifications of making good use of time can pay off.

Secondly, the presence of social inequality in Uzbekistan necessitates the improvement of the social protection system. In everyday life, social protection is often meant to financially support the layers of the disadvantaged population. In fact, it is a somewhat complex system. This system, along with the above form of social assistance, includes measures related to the implementation of pension payments to ensure a decent standard of living for elderly and disabled citizens, the creation of opportunities for the use of medical services and medicines for citizens with limited material capabilities, the appointment of unemployment benefits, the material provision of families with many children, assistance An effective social protection system plays an important role in reducing social inequality in society. In particular, this system gives the faith to reduce the gap between the poor and the rich, while

creating opportunities for financial support for the less fortunate [3]. Many social protection programs include components to provide education and health services to citizens with limited social opportunities, helping to reduce inequality in health and education. The mechanisms of the social protection system associated with compulsory insurance and taxation are used to mitigate economic inequality. Finally, as the social protection system pays off, the confidence of the members of the society in spiritual values goes back.

In Uzbekistan, during the years of independence, a specific social protection system was formed, which is carried out through the neighborhood Institute. It is also impossible to turn a blind eye to the fact that this system has given a number of positive results. But, as the head of state noted, “this sphere remained in the system 30 years ago, engaged only in the distribution of money allocated by the state. It has taught some people to live in anticipation of help, not to be self-centered” . In addition, “although 250 services are covered by the social protection system, residents in the neighborhood do not even know about half of them.” As a result, the existing social protection system has ceased to serve as a factor reducing social inequality in society. With this in mind, the initiative of the head of state in Uzbekistan forms a completely new system of social protection. According to it, “criteria for determining the needy category are developed and it is precisely determined what exactly they need help. There will be an individual social services program on each of the needy”. The realization of this initiative would have reduced social inequality, increased the approval of society members from life, strengthened their faith in spiritual values such as Justice, sympathy, cooperation, kindness. In this regard, the systematization and improvement of the structural structures engaged in social protection in the regions, the modernization of the system of training of specialists working in this field in educational institutions, the organization of training courses that teach the skills of social protection would have paid off [4].

Thirdly, the fact that corrupt situations persist in Uzbekistan is demanding to give the fight against corruption an optimal tone. We mentioned that the country maintains corrupt circumstances, which have a significant impact on the pace of social progress. It would be unfair to say that such cases are not being fought in Uzbekistan. On the contrary, as the years go by, the fight against corruption is becoming more and more systematic, new and new measures to eliminate it are being brought to life. In particular, on November 7, 2023, “to increase the effectiveness of work in the field of preventing and combating corruption, to further expand the scope of open data on important social issues, to ensure their unhindered use, ” Uzbekistan — In order to implement the tasks set out in the 2030 strategy, the decree of the president of the Republic of Uzbekistan” on measures to further improve the Anti-Corruption System and increase the efficiency of the system of public control over the activities of state bodies and organizations “was adopted. It is noteworthy that special attention is paid to the issues of benefit from the possibilities of digital technologies in ending the vices of corruption in the country. "Digital technologies," said the president of the country in this regard,- not only increases the quality of products and services, reduces overhead costs. At the same time, they are also an

effective tool in losing the scourge of corruption, the most severe vile that worries and bothers me so much.”

However, the need to optimally address the fight against corruption in places still remains on the agenda. The fact is that in most cases, the fight against corruption is understood as measures to end bribery. However, the list of corrupt crimes is not limited to bribery crimes". On top of that, not every form of bribery is considered a corrupt crime. In order to prevent such a wrong approach, it would be necessary to clearly define corrupt crimes in the legislation. In the current situation, however, the category of corrupt crimes in our country is not separately defined by legislation, most of which are reflected in Chapter 15 of the Criminal Code ("crimes against the rule") and some in Chapter 10 ("looting of property"), chapter 17 ("crimes against Public Security") and Chapter 24 ("crimes of military rank").

### **CONCLUSIONS AND SUGGESTIONS**

To give an optimal tone to the fight against corruption, it will also be necessary to raise the legal culture of the population and form a mood of intolerance to corruption. The tasks in this regard are provided for in the law of the Republic of Uzbekistan "on Combating Corruption". Its Article 16 states: "state bodies and other organizations take the necessary measures to raise the legal consciousness and legal culture of the population in order to combat corruption, to form an uncompromising attitude towards corruption in society, including to carry out explanatory work on anti-corruption issues, to organize legal education and education, scientific and practical activities, to develop educational and methodological and scientific literature". But the efforts in this regard are still not as systematic.

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