

**AT ALL LEVELS OF THE EDUCATIONAL SYSTEM, ESPECIALLY THE
IMPORTANCE OF EDUCATING HIGHER SPIRITUAL, ETHICAL AND EDUCATED
STUDENTS IN HIGHER EDUCATION INSTITUTIONS**

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Abstract: In this article, it is legal and necessary to give special importance to the education of students of higher educational institutions in all stages of the educational system of the Republic of Uzbekistan, especially in higher education, to be highly spiritual, moral and enlightened, and the principles and stages of its relevance were analytically described. It is important because it is directed to the field of improving the spiritual and moral qualities of student youth - that is, as an integral part of the complex social policy of the Republic of Uzbekistan, employment in physical education and sports, the spiritual and moral qualities of student youth.

Key words: Key words: students, education, training, values, science, sports, culture, ethics and enlightenment, spirituality, freedom, free citizenship.

**НА ВСЕХ УРОВНЯХ ОБРАЗОВАТЕЛЬНОЙ СИСТЕМЫ, ОСОБЕННО
ВАЖНОСТЬ ВОСПИТАНИЯ ВЫСШИХ ДУХОВНЫХ, ЭТИЧЕСКИХ И
ОБРАЗОВАННЫХ СТУДЕНТОВ В ВУЗАХ.**

Аннотация: В данной статье правомерно и необходимо придать особое значение воспитанию студентов высших учебных заведений на всех ступенях системы образования Республики Узбекистан, особенно в высшем образовании, быть высокодуховными, нравственными и просвещенными, и аналитически описаны принципы и этапы ее актуальности. Она важна, поскольку направлена в область совершенствования духовно-нравственных качеств студенческой молодежи – то есть как составная часть комплексной социальной политики Республики Узбекистан, занятость в сфере физического воспитания и спорта, духовно-нравственного воспитания. качества студенческой молодежи.

Ключевые слова: студенты, образование, подготовка, ценности, наука, спорт, культура, этика и просвещение, духовность, свобода, свободное гражданство.

**TA'LIM TIZIMINING BARCHA BOSQICHLARIDA, AYNIQSA, OLIY TA'LIM
MUASSASALARI TALABALARINI YUKSAK MA'NAVIYATLI, AXLOQLI VA
MA'RIFATLI QILIB TARBIYALASHGA ALOHIDA AHAMIYAT BERISH
DOLZARBLIGI**

Annotatsiya: Ushbu maqolada O'zbekiston Respublikasi Ta'lim tizimining barcha bosqichlarida, ayniqsa, oliy ta'lim muassasalari talabalarini yuksak ma'naviyatli, axloqli va ma'rifatli qilib tarbiyalashga alohida ahamiyat berish qonuniy va zaruriy bo'lib, uning dolzarbligini rivojlantirish tamoyillari, bosqichlari tahliliy bayon etildi. Talaba yoshlarning ma'naviy-axloqiy sifatlarini-ya'ni O'zbekiston Respublikasi kompleks ijtimoiy siyosatining ajralmas qismi sifatida,

jismoniy tarbiya va sport bilan bandlik, talaba yoshlarning ma'naviy-axloqiy sifatlarini oshirish sohasiga yo'naltirilganligi bilan muhim ahamiyatga ega.

Kalit so'zlar: Talabalar, ta'lim, tarbiya, qadriyat, ilm-fan, sport, madaniyat, axloq va ma'rifat, ma'naviyat, ozodlik, erkin fuqarolik.

The introduction to the article refers to the Decrees of the President of the Republic of Uzbekistan No. PF-5847 dated October 8, 2019 "On the Concept of Developing the Higher Education System until 2030" and "On Additional Measures to Further Improve the Education System of Our Country, Accelerate the Development of the Science and Technology Sector" that aim to improve the quality and efficiency of the education system in the country, provide young people with modern knowledge and The need to implement systematic work on the formation of skills, ensuring close cooperation and integration between education systems and the scientific community has been recognized. Therefore, the organization, coordination, and management of pedagogical processes in higher education institutions make a special contribution to ensuring the development of society based on the fulfillment of social mandates. In this regard, it is important to develop spiritual and moral qualities in students. Because globalization, as a force promoting development, performs an integrative function in socio-economic processes, but at the same time, it is also a means of ideological influence. As a result of globalization, moral threats have emerged, leading to a state of deviance and various criminal acts, which have become a serious threat to the security of humanity, the national interests of states, and the path to ensuring a stable future for future generations. Representatives of the sociogenetic direction study the processes of human socialization, the development of social norms and roles, the acquisition of social relations and value orientations, the formation of social and national characters of an individual as a typical member of a particular community. These problems are developed in social pedagogy and psychology, ethnopedagogy and psychology. The focus of the personogenetic direction is on the activities of the individual, self-understanding and creativity, self-esteem, the development of motives, the development of individual character and abilities, the problems of self-realization of personal choice, and the tireless search for the meaning of life. It is legitimate and necessary to attach special importance to the upbringing of highly spiritual, moral, and enlightened students at all stages of the education system, especially in higher education institutions, and its relevance is explained by the following:

-first of all, With our country gaining its independence, we will restore and further elevate our great spirituality and make it accessible to all citizens, especially the poor.

First of all, the inculcation of youth is a priority in our state policy, and the era demands the solution of the problems of instilling and educating high spiritual culture, morality, and enlightenment qualities in students and young people, based on the restoration and further enhancement of our great spirituality at all stages of the education system, especially in higher education institutions, as in all spheres of our social life, and strengthening its national and universal foundation;

-secondly, there is a social need to interpret one of the most important tasks of our state - the upbringing of a spiritually mature person, the improvement of the education and enlightenment system, the spiritual and spiritual upbringing of the younger generation based on the idea of national independence, based on modern pedagogical technologies and an interactive approach.

-thirdly, the ongoing work to restore our national spirituality, the radical reform of public education, the creation of opportunities in Uzbekistan to educate socially active, spiritually mature individuals, and to train qualified specialists for all areas of the national economy, government agencies, science, technology, and culture;

-fourth, in the process of globalization associated with universal technologies, the upbringing of young people with high moral and ethical values is being carried out in the process of fierce ideological struggles. In this regard, the change in the ideological system and social renewal require a new approach and view of spiritual heritage.

Spirituality is a very broad concept, encompassing the concepts of enlightenment, culture, moral culture, socio-political, legal, and religious culture. "Spirituality is a powerful inner force that encourages a person to spiritual purification and elevation, enriches a person's inner world, strengthens his faith, will, and convictions, and awakens his conscience." Indeed, spirituality, as the sum of a person's spiritual world, provides a person with spiritual nourishment and strength. A person is not limited to material security, but lives striving for spirituality.

Whether due to historical circumstances or geographical or territorial proximity, each people has a close relationship with its own nation, which influences it and, in turn, is influenced by it.

Cultural development is a continuous process, preserving national traditions, customs, and cultural heritage. During the development of each state and society, the new generation does not create its material and spiritual culture from scratch, but relies on the foundations of material and spiritual culture left by its ancestors, accepts the wealth from its ancestors, and continues it creatively. In order to create new values, it is necessary to master the spiritual heritage of its ancestors.

According to Sh. Abdullayeva, a scientist who has studied the spiritual and moral qualities of young students in scientific research, "the spiritual and moral qualities of young students are formed in their communication with people, depending on the development of society, and the ability of the state to effectively manage spirituality and enlightenment. In this case, the level of spiritual and moral qualities develops."

The scientist G. Ibragimova, who contributed to the development of the moral qualities of students with her views, defined the concept of moral qualities as follows: "Moral qualities, as a social category, represent social relations that occur in the personal development of young people in order to satisfy their personal and spiritual needs and realize their personal interests in development."

Vilensky M.Ya., A.G.Gorshkov defined it as "a system of relationships resulting from the regularity of physical education and sports, the development of spiritual and moral qualities as a result of the involvement of young people in sports and environmental activities." Supporting this definition, Zakrevskaya NG described the development of moral and ethical qualities as "the creation of conditions for young people to engage in sports and the sum of social relations related to their participation in sports."

According to the scientist Yermakov VA, who studied the problems of spiritual and moral qualities and sports, "the development of spiritual and moral qualities consists not only in the conditions created for young people to engage in physical education and sports, but also in the creation and provision of the motivational factors necessary for their engagement."

One of the pedagogical scientists, IBAkimov, states that the concept of "moral and ethical qualities" should not be associated only with physical education and sports, and describes it as "a

social condition or type of social relationship that includes contradictions in the actions of young people, regularly engaged in sports and other activities, aimed at realizing their life goals, and the unrestricted processes of engagement for one reason or another." IBAkimov also defines "spiritual and moral qualities as the proportion of young people engaged in activities related to certain conditions of a certain normative level and scope existing in social life," and believes that "spiritual and moral qualities are the actions of young people engaged in activities, developing their own thinking, and expressing the natural appearance of the process of life, taking into account the actions of young people engaged in activities, in relation to certain conditions of activities." In the development of spiritual and moral qualities in students, the pedagogical process proceeds under certain conditions, the deficiency of any of its components violates the integrity of the pedagogical process, reduces its effectiveness. "In the pedagogical process, objective, socially subjective factors become the individual intellectual property of the student and ensure the development of the personality. Therefore, the pedagogical process is considered an organic unity of the processes of teaching, upbringing, education and development." The tasks, content, methods and forms of the pedagogical process in a higher educational institution depend not only on the needs, but also on the capabilities of society, on the conditions in which this process takes place (material, hygienic, moral and psychological, etc.). The above-mentioned pedagogical process is associated with its external relations.

Spiritual wealth is a spiritual heritage created by the thought and intelligence of many generations in the process of the development of human society. Spiritual wealth is a development that expresses ancient historical monuments. "From the most ancient inscriptions and writings created with the thought and genius of our ancestors, to the thousands of manuscripts kept in the treasures of our libraries today, and the invaluable works on history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other fields embodied in them, are the greatest treasures of our great nation." "It is our spiritual wealth." For example, the priceless spiritual monument "Avesta" with a three-thousand-year history, the epic poem "Alpomish" - a unique masterpiece of folk oral creativity, the most beloved and revered holiday - Navruz, an inseparable part of our spirituality is our sacred religion, our great ancestors Imam Bukhari, Imam Termizi, Imam Moturidi, Muhammad Musa Al-Khwarizmi, Al-Farghani, Ibn Sina, Abu Rayhan Beruni, Amir Temur, Mirzo Ulugbek, Alisher Navoi, Jadid The vast spiritual, educational, scientific, social, and philosophical heritage and statecraft of our ancestors continue to serve the all-round development and bright future of our country today.

Moral duty is a high moral virtue inherent in a person, a development that expresses the reflection of his moral inclinations and desires in his feelings. Moral duty can sometimes deprive a person of happiness and the pleasures of life, and it is instilled in human thinking in the process of education or is accepted in the form of family and national traditions. A person's moral duty is a sense of moral debt to things, events, and individuals that have had a positive impact on his spirituality, psyche, and thinking, and have played an important role in his upbringing. The great thinker Ibn Sina, in his Treatise on Duty, interprets duty as fulfilling a sense of indebtedness to God, a divine responsibility. The sense of spiritual duty has been formed and ingrained in our people's thousands of years of history, the practical experience of our great ancestors, forefathers. Therefore, by instilling this feeling in the minds and hearts of our students, we can form a sense

of participation in the fundamental changes taking place in the life of our country, and achieve the development and prosperity of our Motherland.

Spiritual inheritance is a system that expresses the transmission of national and spiritual values, customs, traditions, ideas, experience, and knowledge from generation to generation, the variability of spirituality as a continuous process, and the inextricable connection of spiritual ties between generations. The mechanism of inheritance in different fields is unique: the criteria in art differ from those in science, and the situation in the natural sciences differs from that in the humanities. Inheritance can manifest itself in local or global forms. If the local form of inheritance expresses professional, national, ethnic and other aspects of culture, then the universal form of spiritual inheritance is manifested in spiritual wealth, which has become the spiritual property of all humanity. For example, examples of material and spiritual heritage, such as the ancient Egyptian pyramids, Greek monuments, and the monuments of Timur and the Timurids, are considered the spiritual wealth of all humanity and are passed down from generation to generation. Our ancestors widely used all methods of oral folk art and art to pass on their heritage to future generations. With the development of technology and equipment, new effective methods of spiritual inheritance have emerged: cinematography, magnetic tape recording, stamping on a picture, storage in computer memory, etc. At different stages of social development, the possibilities of transmitting spiritual heritage from generation to generation based on hereditary traditions are determined by socio-economic, political, and ideological factors. Since the first days of independence, constant importance has been attached to the issue of enriching and widely disseminating the invaluable material and spiritual wealth created with the appreciation of our national values, history, spirituality, and great ancestors.

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