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Development of Spiritual Values in Higher Educational Institutions Students

Key words: *higher educational institutions, development, national values.*

Annotation: *the article deals with the development of spiritual values among students of higher educational institutions.*

In the years of independence, restoration, saving and bringing to the future generations of values with radical changes in attitude to national and universal values have been brought to the agenda. Since the first days of independence, the first President of the Republic of Uzbekistan speaking about the spiritual and moral bases of development of Uzbekistan, notes that the way of updating and development of Uzbekistan is based on four important principles. One of them is universal values, where it is stated that "The source of the strength of an independent Uzbekistan is the devotion of the people to universal human values. The people from time immemorial keep the tender sprouts of justice, peace, friendly neighborhood and humanity. The ultimate goal of Uzbekistan's renewal is the creation of the necessary conditions for the restoration of these traditions, giving them new content, peace and democracy on earth, improvement, culture, freedom of conscience and the improvement of every person".

The President of the Republic of Uzbekistan in his reports says that "Today I think it is necessary to note once again a fundamentally very important opinion: Uzbekistan and its tolerant people stand firmly on the position of implementing the principles of peaceful policy and respect for national and universal values. But, if necessary, we are able to give a sharp blow to various attempts that threaten the sovereignty and independence of the country, the peaceful and tranquil life of the people. Therefore, I, referring to our people, I want to say that on this issue no one should have any uncertainty and doubt. For this we have enough strength and strength".

Indeed, the rich spiritual heritage left by our ancestors - enriching national values with the achievements of modern science, the formation of intelligence, the worldview of the younger generation on the basis of national and universal values is the main source of strengthening independence. But in the past period before independence, the notions of "national value", "value" were not reflected even in dictionaries. Although, if used, (Dictionary of socio-political terms, published in the publishing house "Fan", 1976), the four meanings of the word "price" were given separately in the form of an article, but the essence and content of the concept of "value" are not expressed on the proper level. Only thanks to independence, the concept of "Values" acquired its true meaning along with other numerous national concepts.

The concept of value in the philosophy of axiology (from the Greek "axio" - value and "logos" - science, teaching) - value-based science; being a science of values, was introduced in the second half of the nineteenth century by the nemesis of E. Hartmann and the French scientist

P. Lapi. It is an area of philosophy that studies and deals with this issue. Philosophy of values - axiology - the philosophical doctrine of the material, cultural, spiritual, moral and psychological values of the individual, community, society, the value normative system in the process of historical development of their relations with the material world. That is, values consist of a complex of people having respect, authority, status among society, people, relationships, states, material things and spiritual wealth. The concept of value is used to reflect the human, social and cultural values of certain events of reality.

In conditions of independence, values are approached on the basis of universal principles. Such an approach to values as their social and spiritual renewal, a change in the thinking of members of society, a place in the education of youth is assessed under the leadership of the President as a priority sphere of state significance. And so attention to values and their use in education and upbringing became a necessity. The idea of "value" acquired its true meaning. The concept of "value" is a meaningful and multifaceted concept. Proceeding from this, the literature is evaluated in different ways: the philosophers Zh. Tulenov and Z. Gafurov give the following interpretation: "The term" Value "should mean a complex that is significant for man and humanity, serving the interests and goals of the nation, the people and social groups, and because of the natural and public goods they evaluate, phenomena".

Scientists explain this by saying that values, first, express existing natural and public goods, phenomena; secondly, the introduction or ignorance of them into a group of values is determined by the needs, interests, goals, and hopes of people; third, the main reason for the inclusion of natural and public goods, phenomena in the group of values - people appreciate them, protect, because it explains that values enrich their personal and social life.

Values are formed and developed in the process of human activity. They have a social peculiarity, arise as a complex of objects and phenomena that bring benefits to a person, and serve their needs. Natural and social phenomena that do not correspond to the person, his interests, can not become a value. For example, each thing in nature becomes a value only when it begins to serve the needs of man.

According to the views of the philosophers VI. Tugarinov, Zh. Tulenov, K. Nazarov, Z. Gafurov, the concepts of "value" and "price" differ from each other. For, value is a real phenomenon or phenomenon in a dream, and price means relation to a given phenomenon. To attribute that this or that phenomenon to values, that is, to include or not include it in value, depends on the positive or negative evaluation of this relationship. Since the life of values is determined by evaluation. Hence, the introduction or ignorance of natural and social phenomena in a group of values is determined by the needs, interests, hopes, goals of people.

The philosopher K. Nazarov says that the term "value", used by many, is used with respect to the object, the subject, the phenomena that are important to people. When it is noted that nature and cultural objects satisfy human needs and serve its purposes, basically it means their usefulness, significance. Indeed, the economic value of objects is of great importance to people.

If we do not take into account the value of the subject, we should especially note the difference in the category "value" from the concept expressing the economic price of objects, noting the disclosure of the axiological peculiarity of the question. K. Nazarov the definition: "In this

sense, value should not be applied to the price of objects and things, but a philosophical category used to express forms, objects, events, processes, cases, qualities, requirements, order, of any significance for human and to express the value of others, social significance. The scientist separately notes that this philosophical category also expresses not only the significance of the object of value, but also social significance, philosophical and axiological content, significance for society and man.

When comparing the notion of "value" and the notion of "evaluation" in many sources, one does not realize the difference. Here we can note the fact that the Russian language does not take into account the relevance of the concept of "valuation", "price" to economic concepts. It is known that the concept of "price" in the Uzbek language is a multi-valued word and has an eastern content. Only in this case, that is, when evaluating the value, it is sensible to take into account the relations connected with the requirements and needs, the people's goals, to perceive the concept of "value" as a concept meaning its price.

Differences between the concepts of "value" and "price" are that "value" is objective, occurred in the process of socio-historical practice, and "evaluation" reflects a subjective attitude to value, and therefore the value can be real or false. The difference in price from value can be not only positive but also negative. This price makes it possible for a person and society to choose the necessary and useful items. Evaluation by nature is dynamic and therefore it will be necessary to re-evaluate values with changes in human activity. Evaluation is carried out both emotionally and rationally. Emotional evaluation in some cases is characterized with non-awareness of it and manifests itself in the form of satisfaction or dissatisfaction. Rational evaluation largely depends on the realization of useful, significant aspects of objects and phenomena. Hence, the value realized by the person fulfills the axiological function, that is, it is especially important to understand a person's ability to fulfill the intended goal in his behavior and activity. That is why the evaluative activity of a person is manifested as a means of humane pedagogy, and its develop pedagogical task.

However, people are differently aware of the price of one or another phenomenon. K. Nazarov is speaking. With the impact of social processes, people's perceptions change, people's views about values, and therefore the sense of evaluation is different. Estimation of values is characterized by the expression of contradictions and their interrelations in life. Values change with the development of society and have different meanings in different periods and, if necessary, this value, then the other rises to the front step and the stability of this value increases. Among the forms of manifestation of values adopted as an important means of education and upbringing, there are also permanent. They retain their importance in society as life, health, labor, knowledge, human communication. Also in life there are their opposite as a disease, idleness, ignorance, degradation. The axiological approach to the preservation and formation in the younger generation, especially of students' feelings about positive values, is of great importance. Values help the younger generation to more deeply understand life, observe the legal norms of society, adapt their way of life to moral and legal norms. On this basis, it is important that student students deeply understand the essence of value, dignity, loss of authority.

"It is very important to teach modern axiology, that is, the basics of value education, which are a complex of knowledge about price and sense of dignity, categories of values, essence and content, forms of manifestation in the upbringing and formation of young people, including students and students as spiritually harmonious representatives. It is for this reason that the use of the possibilities of the spheres of generalized knowledge of accumulated achievements in the field of norms of human dignity is the main criterion for the effectiveness of education and upbringing," notes the philosopher K. Nazarov. Since the essence of philosophical axiology is that axiology, established by the peculiarities of pedagogical activity, its social role and capabilities in the formation of the individual and in pedagogy, requires an axiological approach.

Values in the pedagogical process should always become a spiritual wealth when young people grow up. Here the most valuable values for the student's life will be selected. Since they have been used by people in the past, they will also be used in the present, and will be used in the future.

Based on the opinions of researchers, we can say that students should not only have ideas about the most important values, but also need to rationally assimilate the values within the notion of "the culture of mankind" as the basis of development in the personality of charity.

Scholarly scientists G.M. Kodzhaspirova, A.Yu. The Kodzhaspirs point out that axiology is a system of concepts that establish pedagogical views that make up the basis of the price of a person's life, education and upbringing, pedagogical activity and education, manifesting as its methodological basis in modern pedagogy, together with the definition of the doctrine of personal, social, material, cultural, moral and psychological values, their correlation with the material world, changes in the value-normative system in the process of historical development.

And VSKukushin expresses an opinion that axiology is a division of pedagogy, a system of values that studies cognition, upbringing and development of personality.

And in the published book "Creative Pedagogy", sponsored by AV Morozov and others, it is said that axiology is a concept, a doctrine about the nature of values.

And scientist A.Slastenin notes that the basis of pedagogical axiology is the understanding and affirmation of values in human life, upbringing and education, pedagogical activity and unified education, it is determined by the awareness of the individual of the material and cultural values that make up the culture of mankind, the orientation toward actions to activate them and creation. The role of the mechanism of communication between practical and theoretical cognition is realized by the value approach, which is considered a kind of "bridge" between axiological theory and practice, the possibilities in it of meeting the needs of people fulfill the functions of humanizing society. Unlike other scientists, he points out that "Axiology must be considered as the basis of a new philosophy, and also, accordingly, the methodology of modern pedagogy".

For, the axiological approach is inherent in humane pedagogy, in which a person is regarded as the supreme value of society and the goal of social development. The scientist notes that the

essence of the axiological approach can be highlighted in the following system of axiological principles:

- equality of values with philosophical views, preserving the homogeneity of their cultural and ethnic abilities within the framework of a single humanistic system;
- taking into account the equal importance of traditions and creativity, exploring the possibilities of past teachings and the spiritual discoveries of scientists, the need for use, the need for dialogues mutually enriching traditions and modernity;
- socio-cultural dialogue and activity in practice in relation to the subject of false arguments about the equality of people in living, the emergence of values.

The most valuable values do not lose their significance in all stages of the development of society. Values are divided into national and universal values. National values include language, culture, history, customs, traditions, all material and spiritual wealth, all aspects of the socio-political life of the nation. Every mentally healthy person has a sense of dignity and respect. In every nation, too, there is this feeling. It is this feeling that promotes and improves the pride of the representative of each nationality for their values.

And universal values in comparison with national values are meaningfully deep and wide. Universal human values correspond to all the goals and beliefs of all nations and nationalities and do not manifest themselves separately from the universal civilization. This includes the development of science in the world, the struggle for peace, stopping the production and use of sound weapons, ensuring international security, preventing various diseases, protecting nature, preventing poverty and illiteracy, providing the population with industry, energy and food, problems with developing the world's land, water resources and the planet.

The use of values that serve to develop an independent republic associated with the education of a harmonious person at the basis of the economy, culture and national morality is realized in the educational process. Since values will remain constant in different stages of the development of society. For, the world around as a whole is the world of man, therefore it is necessary to consider not only mankind, but also separately each person, and in the composition of human values. Therefore, the study of universal human values in connection with national values should constitute their content. Indeed, common sense, the assertion of human self-awareness of the ideas of humanization occurs by respecting its rights, dignity, social development, awareness of its essence.

The scientist-teacher O. Musurmanova, highlighting these aspects of values, suggests paying attention to their comparative lack of study at the stages of historical development, the limited concepts of the values of people, the lack of attention in educational and upbringing content, and the small number of experiments in this field.

And pedagogical axiology is carried out on the basis of understanding and affirmation of values in human life, education and upbringing, pedagogical activity and unified education. In the education system, the aspiration of values for service in the life of man has emerged on the basis of human and social relations at all stages of development and the formation of pedagogy. This case has determined the status of the value of education. The humanistic orientation of

values can be realized on all their links. And this can be the basis for assessing, analyzing and creative searching for knowledge as a value worldview.

In a just, democratic society, conditions are provided for the full manifestation of the capabilities of each person.

The life of the individual is activated and will begin to actively participate in society. Consideration of education as a socio-pedagogical phenomenon creates an opportunity to consider the axiological approach as the methodological basis of pedagogy. And this is aimed at understanding the essence of this approach. One of their important areas of this opportunity is the acquisition of the formation of a value-oriented humane direction. But the idea of humanizing education is still not theoretically fully considered. Despite the fact that the formation of creativity in a person and preparing him for free and creative work is an important task, the modern education system does not meet the requirements of humane directions of social development, as well as changing social activity.

It is known that in the humanization of education a social condition is considered important. The lack of correspondence between the ongoing work in the sphere of social difficulties, as well as their solutions, provides for the consideration in the system of continuing education of the educational and educational purpose, content, updating of technologies, consideration of them on the basis of leading foreign experience, historical and spiritual values. To date, despite the fact that one of the main principles of the state policy in the sphere of education is the humanity, the democratic nature of education and upbringing, insufficient attention is paid to qualitative renewal at all stages of the educational process of education, the direction of humanizing education, oriented toward the individual as its basis taking into account the decision of organizational and managerial, material and technical problems, problems in the training of personnel, the introduction of new technologies in higher education educational institutions.

Proceeding from this, the humanistic-value approach in education being a new direction - the humanized educational direction by achieving the results of personality-oriented education, provides for the renewal of the notion that the effectiveness of education consists only of a system of knowledge, skills and habits. Understanding education in this way does not provide for the artificial allocation of education and upbringing, but increasing attention to their interconnectedness, the introduction of universal and national values in the educational process. For a while, they stopped paying proper attention to labor education and its moral and aesthetic aspects. Art education, aesthetic taste, education of feelings separated from the national land proper. The younger generation was not trained in humanizing education, sensing, perceiving human life and the beauty of the surrounding world.

And so it became necessary to pay attention to the education of the individual to live in a market economy, to solve economic and social problems, in general, living in a real society. And this led to the humanization of education, the formation of man as a creator of mercy, beautiful. The development of society and democratic changes based on these requirements and needs, were aimed at the education of an independently thinking, free, creative personality, a person able to find a way out of a difficult situation. Because in pedagogy the axiological approach to

education requires this, for, the humanization of education is of great importance. The axiological approach to improving the effectiveness of education requires the development of the world outlook and spiritual qualities of a person, and then a person, having mastered the possibilities of achieving harmony, will be able to build a further life on the basis of this harmony.

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