



DEVELOPING THE SRIRITUAL-AESTHETIC AND PATRIOTIC SPIRIT OF STUDENTS IN HIGHER EDUCATION INSTITUTIONS

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Abstract

This article discusses spiritual and educational development; social and didactic development; philosophical and pedagogical development; obedience to national moral norms; scientific education; purity of views and clarity of thinking; respect for national principles; patriotism, goodwill, feelings of justice; selflessness, courage, initiative; readiness to defend the independence of the country and people and serve them.

Keywords: Spirituality, spiritual development, national pride, national confidence, national-aesthetic value, national morality, cultural-educational advancement, socio-didactic development, philosophical-pedagogical development, firm confidence, national morality, ethics.

Introduction

In recent years, the Republic of Uzbekistan has been experiencing significant and unforgettable events. Based on the Decree of the President of our country “On the Strategy of Actions for the Development of the Republic of Uzbekistan”, the Strategy of Actions for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 and the State Programs for the implementation of the Strategy of Actions on its basis in the “Year of Dialogue with the People and Human Interests” were adopted. Within the framework of the programs, large-scale work is being carried out on socio-political, ideological and regional activities for the development of the Republic. All such work is directly related, first of all, to the activities of the Head of State Shavkat Mirziyoyev, and indicates that our country has entered a new era on the path of its independent development, pursues long-term and sustainable goals, and is moving forward with determination. Today, this truth is recognized not only by our republic, but also by influential scientists, experts, and political scientists from the world community.



As is known, since the day of the declaration of its independence, Uzbekistan has increased its attention to spirituality and spiritual education, and, of course, the first president I.A. Karimov made a great contribution to this. The law "On Education" increased attention to the spiritual foundations of education and upbringing. The first president proposed building state policy on the basis of improving national spirituality: "The state is the main reformer in the field of spiritual life, the upbringing of the best national qualities, and we must base the direction of spiritual development on the relevant laws." The First President noted that the social platform depends on spiritual upliftment: "We want economic revivals to be fully consistent with spiritual improvement and spiritual purification. A number of works by the First President are devoted to the idea of spiritual revival of the people, society, and country: "A Great Future is the High Spirituality of the People", "Economy and Spirituality", "Independence and Spirituality", "On the Path of Spiritual Revival", and others. In this regard, the President, in his work "A Well-rounded Generation - The Foundation of Uzbekistan's Development", considered a well-rounded, healthy generation to be the foundation of Uzbekistan's development and saw in it the future of our country. He emphasizes the need to change the attitude towards the spiritual education of youth for the development of society and our future, because "development is ensured by spiritually developed people" "The achievement of our goals, the building of a new society, the fate of reforms in politics, economics and the spiritual sphere depends on the young generation" "... the future begins today. If we do not pay attention to the issues of educating the younger generation, then we will lose the future", this also applies to the spiritual and moral education of young people. I.A. Karimov - for the development and renewal of education and upbringing: "As life goes on, education and upbringing will continue to develop consistently in accordance with the requirements of the times," and above all, the idea of national revival "should remain one of the priority tasks of state activity." The first president emphasizes that the national idea, ideology "encompasses high goals and objectives, including spiritual goals, reflecting the uniqueness of the sacred traditions and aspirations of our people, formed over centuries and millennia," and he emphasizes the need to use the spiritual heritage of the new generation, the education of national spirituality: "High spirituality is the foundation of the future." Our first president speaks about the foundation of our people - the spiritual heritage left by our ancestors, about the



need to use this invaluable wealth, this treasure wisely, to remain faithful to our ancestors, ancestors, and be worthy of their legacy. [1]

The President emphasizes the need to educate the modern generation on the basis of the spiritual heritage of the Uzbek people, first of all, in historical and cultural, especially cultural, moral, spiritual aesthetics, reflecting the rich spiritual world of the people, their wisdom, moral, aesthetic culture, creative and creative abilities, national spirit. I.A. Karimov reminds that “taking care of the methods of teaching and educating young people, their educational and professional levels” is a sacred duty, “it is necessary to consider textbooks and teaching aids from the point of view of national spirituality.” Therefore, it is necessary to make changes to the training programs for future teachers, especially in the process of spiritual and aesthetic education of new pedagogical personnel, to improve aesthetic culture. There is a growing need for spiritual and aesthetic development. Only a person with spiritual and aesthetic knowledge can appreciate national and aesthetic values, and only a teacher with spiritual and aesthetic knowledge can form a student with a rich spiritual and aesthetic world.

As is known, spiritual purification includes universal spirituality. Spirituality includes the following: spiritual and educational development; social and didactic development; philosophical and pedagogical development; religious education; obedience to national moral norms; scientific education; purity of views and clarity of thinking; respect for national principles; patriotism, goodwill, nationalism, feelings of justice; selflessness, courage, initiative; readiness to defend and serve the independence of the country and people; legal firmness and integrity; faith in the Islamic religion; respect for ancestors and their heritage. These conceptual directions should become the methodological basis of spiritual education. This determines the main directions of spiritual education: it requires special attention to the study of the historical roots of spiritual education (as required by national spirituality).

Spirituality is divided into national characteristics and the following components: "cultural and educational uplift; socio-didactic development; philosophical and pedagogical development; firm faith; full compliance with national morality, etiquette; deep formation of high moral qualities in a person: humanity, patriotism, goodwill, a sense of justice, love for national values, self-sacrifice, courage, initiative, purification; trust in Islam, readiness to always defend the independence



of the homeland and people and loyalty to them; respect and reverence for ancestors, their heritage, etc. In our opinion, the main task of national spirituality, its main essence and components are: firstly, at the current stage of reforms, further strengthening attention to the upbringing of spiritually and morally mature individuals; secondly, honesty, morality and purity in all spheres of the national economy achieving complete success; third, fully restoring national values and, on this basis, forming a sense of national pride [2].

National pride is associated with national confidence. The following national beliefs are implied: living and working in friendship and social harmony; respecting the elderly, caring for the young, loving the homeland; respecting parents and fulfilling one's duty to parents; caring for family and children; not separating nationalities; continuing and expanding the traditions of hashar (selfless assistance in some matters); remaining faithful to the traditions of parents, demonstrating diligence; constantly acquiring knowledge; maintaining respect for the Islamic religion; contributing to strengthening domestic and foreign policy; influencing the development and formation of spiritual and moral rituals and observing them; developing national cultures; observing the norms of national and moral traditions; respecting the history of the Motherland and peoples; paying special attention to the education and upbringing of youth, taking care of its development, etc. Instilling these beliefs in the minds of people, especially the younger generation, creates conditions for independence and helps to cultivate the spirit of independence. This calls for special attention to the education and upbringing of young people, and for care in the direction of their development - the national faith, which is carried out on the basis of national culture. [3]

The values of higher education also include the rich cultural and historical traditions of the people, their spiritual wealth based on universal human values. These values are used to solve cultural, educational and spiritual-educational tasks included in the content of education. The priority of upbringing in the educational process is expanding in all structures of education. "Upbringing, in a broad sense, is the process of transmitting social and cultural experience from generation to generation and creating conditions for the development of the individual".

National-spiritual upbringing is a set of certain national-cultural knowledge, educating high national qualities - expressed as the goal and result of the educational process. The national program for personnel training is aimed precisely



at such an area, at the values of such education. Also, the educational process is focused on the person, his individuality, abilities, inclinations and interests, valuable directions and personal experience, opportunities for self-expression in knowledge and educational activities (taking into account pedagogical cooperation and creative interaction).

The national program is aimed not only at revealing the abilities and talents of students, but also at mastering national and universal ideas and values, based on the high cultural and historical heritage of the people. The spiritual renewal of society requires the priority of the spiritual education and development of students. The national program also consistently includes this opportunity in the education system - taking into account the highest national and universal values. The spiritual, cultural, moral and aesthetic heritage of the people, as well as universal values, are of paramount importance in all educational and professional programs.[4]

In the new strategy for the development of the continuous education system, the educational factor is being reconsidered; the main attention is paid to spiritual-moral and, of course, spiritual-aesthetic education, as well as the creative-innovative approach to this education, the value-personal criteria of education. In the upbringing and development of a person, the science of pedagogy is based on national-cultural and universal values. The following theoretical, methodological and organizational-pedagogical positions have been established from the national program for the training of pedagogical personnel in the study of problems:

- providing future pedagogical personnel with spiritual knowledge of social, pedagogical and social significance;
- training pedagogical personnel that meet the requirements of high spirituality;
- increasing attention to future pedagogical personnel and their spiritual potential;
- attention to the spiritual knowledge of future teachers as a factor of professional and personal development;
- providing future teachers with information about high cultural and historical values, traditions of the people, universal human ideas and values;
- strengthening the educational aspects of education in order to cultivate high national qualities and develop the personality of students;
- innovative development of future pedagogical personnel based on a person-oriented approach. [5,6]



In conclusion, the main issue in teaching pedagogical sciences in higher educational institutions is to educate the growing young generation as a complete person and instill in them love for their nation, their people, their Motherland, loyalty to national and universal values, strengthening kinship and brotherhood among all peoples, respect for the Constitution of the Republic of Uzbekistan, state symbols - the flag, coat of arms (seal), anthem, the President of the Republic, preservation of the country's spiritual wealth, language, history, culture, values, full understanding of their rights and duties, information about spiritual and aesthetic qualities such as personal honesty, purity, truthfulness, faith, conscience, and integrity, which directly and indirectly serve the spiritual and aesthetic development of future teachers.

Pedagogical subjects included in the curriculum of higher educational institutions, in order to build a free and prosperous homeland, a free and prosperous life in an independent republic, teach students the history, culture, economy, spirituality of the country, the succession and legitimacy of historical events, the theoretical-practical, philosophical-secular roots of material existence and social life, as well as:

- universality in the development of humanity and society, the role of national-spiritual heritage and the importance of material production;
- The basic principles of the constitutional system of the Republic of Uzbekistan, the legal guarantee of the rights, duties and freedoms of the population, and the dialectical proportionality of the relations between society and the individual;
- understanding the socio-political, spiritual-enlightenment, cultural-historical, scientific-theoretical and practical aspects of the spiritual-aesthetic worldview of independence thinking;
- the priority of education in the spiritual and aesthetic development of the individual and the development of society, its secular, humanistic and democratic character acquisition; understanding of the purpose, content and essence of human life, the laws of the relationship between material existence and social life;
- understanding the essence of the spiritual-aesthetic worldview in the system of socio-economic relations, the doctrine of consciousness and self-awareness, epistemology, the characteristics of national and universal values;
- recognition of the important role of scientific, spiritual-aesthetic education in socio-economic development in the conditions of national independence,



understanding of the objective conditions and subjective factors that require it, and their importance in the idea of independence, preservation and protection of independence;

- information about the importance of the national, universal, historical, theoretical and practical foundations of the spiritual-aesthetic worldview in the development of independence, and in improving the development of personality is brought to the attention of students.

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