



ISSUES OF HARMONIZATION OF NATIONAL AND PUBLIC VALUES IN THE PROCESS OF STUDENT EDUCATION

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The greatest wealth is intelligence and knowledge, the greatest inheritance is a good upbringing, the greatest poverty is ignorance.¹

Spiritual education on a national and universal basis occupies one of the main places in the process of the development of young people. "As long as we are mobilizing all our strength and capabilities so that our nation is not inferior to anyone else in the world, and our children live stronger, more educated, wiser and certainly happier than us, the issue of spiritual education in this regard is undoubtedly of incomparable importance".²

If we lose our vigilance and sensitivity, our determination and responsibility in this matter, if we leave this very important work to its own devices, if we lose our spirituality, which is fed by our sacred values and are nourished by them, we may lose our historical memory, and in the end, we may deviate from the path of universal development that we strive for. . Today, it shows that the place of spiritual education in the life of our people is extremely important, while relying on national and humanitarian values among our youth.

The educational process consists of such components as spiritual, religious, legal, political, physical, economic, ecological, medical, ideological education.

In the process of spiritual education, the organization of harmonization of national and universal values is carried out directly through the methods and means of education. In the process of all directions of education, the specific goal of education is related to the education of a well-rounded, well-rounded person, as well as the unity of universal aspects common to the entire system of education.

At the same time, each direction of education has relative independence, has its own aspects and forms a complex system. Spiritual education is a relatively independent specific type of practical activity aimed at "handling people by people".

As in any direction of educational activity, it includes a number of common structural elements - object of education; subject of education; the content of education (purpose, ideas, tasks); means of education (national and humanitarian values); principles, methods and forms of education; Subjects of spiritual education management are unique. At the same time, this activity is carried out in various spheres of life, with the help of various social institutions. Their set constitutes the organizational aspect of the spiritual education system.

Regulated legal relations between all elements form the structure of spiritual education based on the goal of education. It is because of the structure that each element is related to all other elements, which makes up the system.

¹ Ш.Мирзиёев Янги Ўзбекистон стратегияси. Тошкент. Ўзбекистон нашриёти. 2021-й 24-б

² Каримов И.А. Юксак маънавият - енгилмас куч. –Т.: "Маънавият", 2008. 4-бет

Spiritual education will be effective only if all its aspects are interrelated and compatible. Thus, the system of spiritual education is the organizational and goal-oriented activities of various social institutions, as well as a set of principles, means, forms and methods of influencing a person, which they consciously define and ensure the formation of a positive attitude to national and universal values in a person.

The most important link in the structure of spiritual education is the interaction between the subject and the object of education, related to national and universal values. National and universal values are two specific spheres of socio-economic, political-legal, spiritual-cultural life phenomena and forms of their evaluation and appreciation. Although they are relatively independent, they are closely connected with each other, which is clearly manifested in the relations between people, in the artistic visions and imaginations of people, nations, nations and people.

The interaction of national and universal values is particularly clearly and directly manifested in the events specific to the spiritual life of the society, and in the behavior of the individual. Usually, any social event, behavior or motive of human activity has worldly significance at the same time and can be evaluated on the one hand as beauty or ugliness, on the other hand as goodness or evil.

For example, an axiological assessment is an assessment of a person's spiritual and physical capabilities, creative abilities. Therefore, such assessment can be used in any sphere of social life, including education. In turn, morality has the conditions to be manifested as religious values. This is related to the fact that worldly values, which cover all spheres of human life and activity with their influence, exist everywhere, as well as the direct nature of a person's realization of worldly rules and instructions in his life practice.

National and universal values are not an abstract-abstract, endless emotional process from the point of view of appreciation of the harmony of beauty and goodness. Perhaps it is a specific sociohistorical phenomenon that has norms of appreciation.

National and universal values in the process of education of young people are contentment, patience, discipline, modesty, chastity, loyalty, honesty, conscience, honor, etc.

These concepts are a measure of valuing the harmony of national and universal values in young people, the seeds of inner and outer qualities, the world of beauty, and the beauty and grace of a person, the beauty and goodness of his body. Therefore, national and universal values are a concept that reflects the internal and emotional harmony of a person as a whole.

When it comes to the process of spiritual education of young people and the harmonization of national and universal values in them, it is appropriate to understand that it is happiness to achieve the integrity and integrity of the human spiritual world.

Where harmony and proportion are reconciled, there blossoms the pox of sure progress and beautiful morality. Suspicion and intolerance in a person leads to spiritual confusion. Violation of norms in the harmony of national and universal values leads to the depreciation of spirituality, that is, the moral decline of people.

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