



MODERNIZATION AND QUALITY FACTORS OF PRESCHOOL EDUCATION

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Abstract: This article scientifically substantiates the great importance of young people's spiritual growth for the future of society. It should be noted that national and universal values are one of the main factors in the spiritual development of youth. The importance of integrating national and universal values for the spiritual growth of young people is taken into account. It is explained that this process always creates an atmosphere of creativity, equality, and friendly relations in our society, and that spiritual development is ensured only through highly educated youth. The article highlights that human rights form the foundation of universal values, representing common and respected principles for peace, justice, and development in society.

Keywords: integration, property, treasury, human rights, freedom, empire, domination, independence, war, peace, captivity, liberty, health and well-being, development. In the world, "raising young people as physically and spiritually mature individuals remains a crucial task for us in today's complex times." Currently, the "Youth of Uzbekistan - 2025" concept is being developed, and a National Youth Policy Assessment Index is being introduced as a unified criterion for working with youth and evaluating its effectiveness. The integration of national and universal values into the consciousness of young people is a crucial task in shaping the moral culture of youth and has been elevated to the level of state policy. "Recognizing our high responsibility to present and future generations in building a humane democratic state and an open, just society where human life, freedom, honor, and dignity are considered the highest values" There is a growing need to unite our multinational people through the harmony of national and universal values in the spiritual growth of young people. In the global community, national and universal values, in illuminating their essence and content, are inextricably linked to the past, present, and future development (according to the yesterday-today-tomorrow system) of many peoples (ethnicities, nations) in the world, and are expressed as an integral part of world civilization. National and universal values are the property and treasure not only of individual peoples and nations but of all humanity. As a philosophical analysis of national and universal values, the formation of human qualities in young people such as friendship, hospitality, humanity, moral purity, generosity, politeness, modesty, cleanliness, cheerfulness, good nature, courage, sincerity, kindness, love for the motherland and its people, piety, honesty, honor, diligence, respect for the past, national pride, patriotism, and devotion to one's nation is considered one of the priority social issues. The spiritual elevation of young people is of great importance for the future of society. It should be emphasized that national and universal values are among the main factors in the spiritual development of youth. The integration of national and universal values is crucial for the spiritual growth of young people. This process should create an atmosphere of creativity, equality, and friendly relationships in our society. Spiritual development can only be achieved

through highly enlightened youth; therefore, it is very important to provide them with proper guidance. Human rights form the basis of universal human values, creating an environment for peace, justice, and development in society. These encompass principles that are common and esteemed for all humanity.

Justice and equality; The principle of providing equal opportunities to all people develops a sense of fairness in young people.

Justice and equality are the fundamental principles of social relations.

Justice is ensuring the correct and proportional distribution of rights, obligations, and interests, recognizing the dignity of each person, protecting human rights, and establishing social justice. Justice requires a decent attitude towards all people in society and respect for their rights. Equality means ensuring equality in the use of rights, opportunities, and resources for every person. Equality is based on the principle of providing equal opportunities to all people in society, not limiting minimum opportunities based on their differences (for example, gender, race, age). Justice and equality are interconnected: justice is realized when it ensures equality. If there is no justice in society, equality will also be ineffective, because some people may be given more opportunities than others. At the same time, injustice can also lead to inequality. These concepts are often important in state policy, economic systems, and social initiatives. To ensure justice and equality in society, civil society organizations, state bodies, and international organizations must be active. A philosophical analysis of national and universal values is of great importance in the spiritual development of young people. Several important elements should be taken into account in this process:

a. National values: each nation has its own historical, cultural, and religious traditions. National values play a significant role in the development of young people as individuals, shaping their worldview, morality, and social relationships. National values help young people understand the history, traditions, and cultural heritage of their people.

b. Universal human values: Universal human values include concepts such as human rights, justice, freedom, kindness, and cooperation. This will teach young people to live in a global society, play an important role in expanding their worldview and developing their ability to cooperate with other nations.

c. Philosophical analysis: a philosophical analysis of national and universal values allows young people to think deeply about the meaning of life, moral norms, and human relationships. Philosophy not only ensures the intellectual development of young people, but also strengthens their ability to make moral decisions.

c. Development Strategies: To shape the moral culture of youth, it is necessary to integrate national and universal values in areas such as education, family upbringing, and community activities. In this process, it is very important to use advanced methods in pedagogy and psychology.

d. A sense of responsibility: the awareness of one's own responsibility, the formation of a sense of responsibility to society among young people is also an important issue. Acceptance of universal values in conjunction with national traditions strengthens mutual understanding between people.

A philosophical analysis of national and universal values serves as a key factor in the spiritual development of young people. This process should be enriched with new effective methods in accordance with the demands of the time.

Value is a concept used to demonstrate the universal, social, moral, and cultural-spiritual significance of specific events in reality. Everything that is important to a person and humanity, such as freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual riches, traditions, customs and other values. Values are divided into two types: material and spiritual values. This concept is defined from the perspective of the field in which research on value has been conducted in the social sciences. However, value is a category specific to axiology. Interpreting value from the perspective of axiology allows for the study of its essence, content, objective basis, forms of manifestation, and properties as a category. The category of value is used not only to express the economic value of objects and things, but also to express the value of forms, circumstances, objects, events, events, requirements and procedures, etc., which have some significance for society and the individual. Under the influence of social processes, people's views on values change. Depending on historical necessity, this value sometimes comes to the forefront of social development. For example, when the enemy invades the country, the value of freedom increases, at the end of imperial rule - independence, during the period of war - peace, in captivity - freedom, in illness or sickness - health. Values, as a product of socio-historical development, have their own historical roots, development, and hereditary aspects. Values arise as a set of things, events, actions that are useful for work, production activities, relationships between people, and become a spiritual phenomenon that directs the activities and behavior of individuals, social groups in a certain direction, setting the appropriate norm. Values are universal, national, and personal, while values that express the most important aspects, laws, and relationships of the universe, nature, and society are universal in nature. Such values are eternal values that do not lose their significance. National values are values related to the life, lifestyle, language, culture, spirituality, customs and traditions, past and future of a particular nation, nation, people. Personal values can be recognized as values related to a person, their activities, lifestyle, beliefs, meaning of life, manners, and beauty. According to the scientist-value scholar O. Muslimonova, some scholars associate the emergence of values with human production and labor activity. However, understanding values and a value-based attitude towards the world depend primarily on a person's spiritual potential. The scientific and philosophical definition of value will always change and deepen its essence and content in connection with the spiritual and intellectual potential of the era, the current level of scientific research. Value also implies the objective existence of events and phenomena that are important for the individual, group, and society. In the gradual improvement of social development, only values tested in historical experience acquire universal content.

In the scientific work of Eastern thinkers, the issue of morality occupies a central place in the upbringing of the younger generation as a mature individual in the spiritual world. Starting from Kaykovus's "Kabusnama," the works of Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, "Kutadgu Bilik" ("Knowledge that brings happiness") by Yusuf Khos Hojib, "Hibatul Haqaiq" ("Gift of Truth") by Ahmad Yugnakiy, "Al-Adab al-Mufrat" ("Famous poems of the world") by Imam Ismoil al-Bukhari, "Al-Khafrat" ("Famous poems The issues of education and upbringing, morality in Kashfi's works are written briefly and reasonably as a standard, a model, and a norm of morality for many. According to Koshifi, the quality of a person depends on the teacher he receives. He says, "Emanent is the ability to protect one's heart from bad words and bad behavior, to respect oneself and others." The idea close to his

opinion can be seen in the work of A. Navoi. "A decent person is the best of all people and is more attractive to all people," he acknowledges. In this way, the human characteristic of these people is measured and emphasized by their decency and morality, and they call on all people to be good-humored. In A. Navoi's work "Mahbubul Kulub," ideas of morality and ethics are put forward. His only dream is hope, his ideal is love for man, sincerity, human qualities. It is emphasized that the formation of spiritual and moral education for young people, as a place for national and universal values, is linked to the emergence of skills such as patriotism, freedom, justice, courage, friendship, upbringing, morality, honor, honesty, hard work, and kindness in their upbringing.

Among the scholars, D.M. Kenjaev's "The Role of Islamic Values in the Views of the Jadids and the Spiritual Reform of Society" was thoroughly analyzed, A.Zh. Murtabaeva conducted practical research based on "Categories of Satisfaction and Honor," L.M. Plekhanova "Linguistic study of the role of human (humanistic) values in the cultural development of society and their reflection in language." A.A. Khuseynova conducted "Analysis of Universal Values in the Views of A. Jami." Zh.K. Aksakalova studied the "Sustainable Development of the Family Institute in the Context of Family Relations and Value Devaluation, as well as the Psychological Aspects of Forming Family Values in Youth," and created methodological programs for trainings. A.A. Romanyuk studied the "role of historical and cultural values in issues of civil law" from the perspective of societal development, and according to A.I. Antonov, the transformation of the family in society is a unique reflection of the global crisis of the social institution of the family, which occurred due to the formation and development of a consumer society. As a result, the state of family production, the joint work of parents and children, the involvement of women in social production, the priority of personal and individual values over family values has arisen. The fundamental scientific work "Philosophy of Values" by Professor Zh. Tulenov, in particular, on the problems of values in many areas, has made a significant contribution. At the stage of development of New Uzbekistan, the attitude towards axiological doctrine as a priority of national and universal values towards the spiritual growth of youth has changed in a positive direction. Research shows that the criteria for evaluating values have become an objective necessity, raising pressing scientific and philosophical problems based on the harmonization of national values with universal human values. In studying these problems, professors K. Nazarov, A. Begmatov, B. Tuychiev, Z. Kodirova, S. A'zamhodjaeva, G. Makhmudova, G. Ruzieva, G. Gofforova, K. Tulenova, N. Shermukhamedova, F. Yuldasheva, T. Ortikov, O. Muslimonova, and M. Kahhorova paid attention to the problem of values in their works, but they mainly focused on the development of cultural and educational, national,

The works of such scientists as Ibrahim Karimov, M. Abdullaev, I. Saifnazarov, U. Koraboev, A. Mukhtarov, and A.A. Kambarov, as well as doctoral and candidate scientific works dedicated to this topic, have paid attention to certain aspects of the issue. According to Professor A.A. Kambarov, in order for the structure and functions of society to take their present form, socio-political, scientific, and religious influences sometimes served good, and sometimes serve harm. However, it is explained that scientific and religious values, as well as their synergistic paths, have played an important role in the foundation of modern social development.

In conclusion, it should be noted that the study of the place and role of national and universal values in the life of society has practical significance and serves, first and foremost, to humanize society, rationally resolve conflicts between peoples, nations, and states, resolve

regional conflicts, contagious diseases, environmental crises, poverty, and other problems that concern the global population. For example, religious values serve as a chain between national and universal values, and as a result, religious and transcendental values are harmonized with secular values.

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