VOLUME 04 ISSUE 12 Pages: 221-228

OCLC - 1368736135













Website: Journal http://sciencebring.co m/index.php/ijasr

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TECHNOLOGY OF VARIABILITY OF DEVELOPMENT OF THE SYSTEM OF SPIRITUAL AND EDUCATIONAL WORK OF UNIVERSITIES

Submission Date: December 12, 2024, Accepted Date: December 17, 2024,

Published Date: December 22, 2024

Crossref doi: https://doi.org/10.37547/ijasr-04-12-34

Pulatov Djavdat Abdujabborovich

Associate Professor, Department of Pedagogy and Psychology, Uzbek State University of World Languages (Doctor of Philosophy), Uzbekistan

ABSTRACT

The system of spiritual and educational work in higher educational institutions serves the strategic goals of our national statehood. The youth of Uzbekistan, who are aware of the culture of the country and countries of the world, are being prepared to strengthen the cooperation of Eastern and Western civilizations. The formation of such qualities helps to create national unity. That is, differences in religious beliefs, languages, traditions unite people towards a common goal, such as a single country, its fate, solving its current problems and building a great state in the future. This indicates that higher educational institutions have a socio-political value as a social pedagogical necessity aimed at changing the thinking of students.

KEYWORDS

Higher educational institutions, spiritual and educational work, thinking of students, strategy for the development of the system of spiritual and educational work of universities, technology of variability.

NTRODUCTION

The important task facing education today is to strengthen the idea of humanism in the content of education and upbringing, to popularize it, to form the spiritual culture of young people on the

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basis of its coherence, consistency, scientificity and secularity.

Because the Law of the Republic of Uzbekistan "On Education" also emphasizes that the priority of universal and national cultural values in education is one of the main principles of state policy in the field of education. Thus, achieving the priority of universal and national cultural values in the educational process is an important factor in forming the spiritual culture of students.

The past years of our country's independence have been a period of fundamental changes in the lives and worldviews of citizens. Our society is taking on a completely new look and content. People's lifestyles are changing. Now it's all about preserving the achievements, enriching their content day by day, and deepening them spiritually. The need for every person to have a deep understanding of socio-economic, political, and cultural reality, and to have a clear understanding of the advanced directions of planning for the future is one of the urgent issues of today. It has long been known that a state or a society in which members of society are spiritually strong, honorable, compassionate, with a clear conscience, knowledgeable, and compassionate will be rich, self-sufficient, and prosperous. Therefore, any state that has embarked on the path of building a new civil society must pay serious attention to issues of education and spirituality. particular. in spirituality and spiritual education. The concept of "spiritual and educational work" in Uzbekistan political, fundamental, and practical significance. It has very practical large

opportunities for the scientific study of social and spiritual life, the implementation of state policy. and the determination of the mechanism of reforms.

The priority areas of the organization of spiritual and educational work and ideological processes in Uzbekistan are: - ensuring the high level of coordination of the established events:

- constantly improving the quality of the propaganda of spirituality and the national idea;
- searching for new, effective ways of organizing spiritual and educational and ideological work based on the requirements of the time;
- preventing the absolutization and standardization of old methods in this area;
- taking into account the social environment in organizing spiritual and educational work and ideological processes;
- eliminating the forms of formalism and sloppy work in organizing spiritual and educational work and ideological processes; - to organize monitoring of ideological activity in order to find out how effectively it is being carried out.

The correct implementation of education is directly related to the correct organization of spiritual and educational work. The organization of spiritual and educational work is a practical pedagogical process aimed at forming certain physical, mental, moral and spiritual qualities in each person, and is a set of measures aimed at forming the moral-physical, artistic-aesthetic and

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moral-spiritual characteristics necessary for a person to live in society.

Spiritual and educational work is of decisive importance in the life of any society and country. A country that is not sufficiently engaged in the upbringing of the younger generation and each member of society as a whole will stagnate and, ultimately, be doomed to crisis. If spiritual and educational work is not carried out sufficiently, the path to spiritual threats opens up.

The organization of spiritual and educational work in educational institutions also has sociopolitical, socio-pedagogical aspects. The sociopolitical aspect of the issue arises from the need to strengthen the independence of Uzbekistan, develop the national consciousness of the people, build a great state, build a civil society based on the harmony of universal and national values, and for this purpose improve spirituality and education.

Therefore, today there is a need to further improve spiritual and educational work. The concept of spiritual and educational work is broad. Since it sets the goal of educating a complete person in its direction, the fulfillment of this task requires the implementation of complex and deeply meaningful tasks.

There is a certain system and priority areas for organizing spiritual and educational work, instilling in the hearts and minds of young people, taking into account the national idea and ideology, the strategy of independent development of Uzbekistan, and the goals and objectives of the Uzbek people to build a great state. In this, covering all spheres of social life requires the rational use of effective methods and means of education, upbringing, propaganda and agitation.

In the process of education and upbringing, one of the most effective means of organizing spiritual and educational work and ideological education is communication, because recognizing the role of radio and television, newspapers, magazines, fiction and scientific literature in the upbringing of such virtues as spiritual outlook, belief, faith, conscience, responsibility, etc., which are formed in the human heart and mind, it can be said that the role of face-to-face exchange of views, words and feelings spoken face to face, looking a person in the eye, is incomparable.

First of all, teachers are required to have experience, knowledge, the ability to persuade, their speech, self-confidence, etc. Teachers, taking as a basis the knowledge, understanding, ideas they have, form a strong belief in the minds of young people. In this case, he uses all the effective and influential means of communication, such as monologue, dialogue, debate, etc., and it is precisely this activity that requires every teacher and influencer to be aware of the basics of rhetoric and master the art of speech. The speaker must use verbal and non-verbal means in their place and in their proper place. It should not be forgotten that methods of emotional influence, such as appropriately used looks, gestures, facial expressions, etc., are also psychological mechanisms that enhance the effect.

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Spiritual, educational and ideological propaganda has never been as relevant as it is now. Since spiritual reforms are a priority direction of state policy, ideological threats and information attacks are increasing, and the processes of struggle to capture the minds and hearts of people are intensifying, the most important task for the propagandist is to carry out intensive work in the spiritual, educational and ideological sphere in all spheres of life, in all spheres of production, among all strata of the population.

Therefore, it is a very important question what program and direction, what instructions and instructions, on the basis of what plan, at what level, and by whom spiritual, educational and ideological propaganda6 work is carried out. Museums, theaters and libraries, and today information resource centers, have a special place in forming high spiritual virtues in the hearts of young people, in awakening national consciousness and pride in them, in educating and raising citizens who actively fight for the fate of the Motherland, nation and independence. Such institutions have such wonderful properties as enriching the spiritual world of the citizens of our independent Republic, allowing them to enjoy all the beautiful things, quickly finding their way into people's hearts, strongly influencing their aesthetic feelings, and calling for a deep observation of life events.

Therefore, it is important for teachers to use the mediating nature of these institutions as much as possible in their activities, such as artistic influence in educating young people in a high spiritual and moral spirit. Creating a methodology for organizing spiritual and educational work is one of the most important tasks.

It is important that a certain set of events held on spiritual and educational work be prepared on the basis of the ideas of tolerance and humanism and be held in the spirit of instilling in students and youth respect for national and universal values, as well as for representatives of other nations and religions.

Analysis and understanding of theoretical concepts of personality development, mechanism of interethnic interaction in a multiethnic environment allow us to consider a multicultural educational environment as an important socio-pedagogical factor in the positive interaction of different cultures, the development of a culture of interethnic interaction and as a condition for the preparation of a highly moral, creative personality capable of integrating the cultural values of another culture into their own system of thinking and values. Based on the theoretical analysis of scientific literature and psychological and pedagogical research, criteria and indicators of the level of spiritual and moral culture of a student in a multicultural environment were identified on the cognitivecognitive, emotional-value and activitybehavioral aspects, where the main indicators of the formation of the student's spiritual and moral culture are the totality of knowledge, reflections on oneself, one's place, goals, life tasks, the ability of an individual to reflect, high motivation to achieve success, social contact skills, intercultural communication, attitude to the world, to people, to oneself, recognition and acceptance of another

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as one's own-other, the desire to realize spiritual satisfaction, self-development, responsibility.

Based on these criteria and indicators of the level of spiritual and moral culture of a student in a multicultural environment, a program of psychological and pedagogical diagnostics was compiled, including the following research methods:

- 1) study of value orientations;
- 2) self-assessment of willpower;
- 3) empathy test;
- 4) a questionnaire aimed at studying the indicators of attitudes towards representatives of other ethnic groups;
- 5) a test for assessing the spiritual and moral development of an individual;
- a questionnaire "Diagnostics 6) Self-Development".

An analysis of the system of students' terminal values revealed that the most significant values for them are "self-confidence", "active productive life", "love", "health", "materially secure life", "having good loyal friends", "knowledge", "interesting work", which mainly reflect specific life goals. From the results obtained, we can conclude that students are mainly focused on creating comfortable and favorable conditions for their personal life and life satisfaction (material well-being, interesting work, having good loyal friends, love), as well as on realizing themselves and their potentials (self-confidence, knowledge,

creativity, an active life position with the goal of realizing themselves). At the bottom of the hierarchy of values were abstract goals-values. such as "happiness of others", "development", freedom", "beauty of nature and art", which show the orientation of the individual to higher values, to transform oneself, to develop the internal spiritual and moral integrity of the individual. Such a position of terminal values, on the one hand, is essential for the implementation of specific goals, and on the other hand, it hinders the development and awareness of one's inner world, manifested in value-semantic and personally significant, creatively responsible attitudes to reality and the development of a breadth of knowledge and general culture.

Thus, the results of the ascertaining experiment revealed a very low level of formation of spiritual and moral consciousness according to three criteria (cognitive-cognitive, emotionalbehavioral, activity-creative) and determined the need to organize targeted work on the formation of the spiritual and moral culture of students in the process of studying at the university.

To solve the identified problems, a model for the formation of the spiritual and moral culture of a student in multicultural educational environment was developed. The purpose of creating the model is to form the spiritual and moral culture of the student based on the integration of spiritual and moral values of national and world culture, interaction, and the implementation of the educational needs of citizens representing various ideological, including religious, groups of the population.

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In accordance with the purpose, based on the research problem, the following tasks were set:

- 1. Introducing students to the spiritual, moral and cultural values of the world community.
- 2. Developing skills of intercultural interaction, harmonization and humanization interpersonal relations in the context of a modern multicultural society.
- 3. Developing the need for self-improvement of the individual, continuous self-knowledge and self-realization.

Methods of work: debates, discussions, brainstorming, creative projects, social and psychological trainings, creating a mind map (thinking mapping) in the form of a drawing, diagram, modeling a situation of dialogue of cultures, cinquain, discussion and solution of situational problems.

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Forms of work: problem lectures, seminars, problem situations, scientific and practical conferences, round tables, meetings with cultural figures, with representatives of different cultures and religions, role-playing games, competitions, exhibitions.

The general structure of the model of the process of formation of spiritual and moral culture of a student in a multicultural environment consists of substantive-conceptual (goal, methodological justification of the program) and procedural-activity (stages, means, methods and forms of work) blocks.

Expected results: formation of spiritual and moral culture of a student in a multicultural environment, who has stable motives, needs, interests reflecting the socio-moral and cultural orientation; transition of students to a higher level of responsibility, possessing such qualities as respectfulness, empathy, ethnocultural and cultural literacy, knowledge of history, tradition, customs necessary for intercultural interaction with its representatives; orientation purposefulness of the individual to transform their own inner world of values from spiritual and moral positions; the ability to actualize their potential, the need-motivational sphere for selfdevelopment and self-realization.

Mechanism for implementing the model:

The first stage is a ascertaining experiment aimed at identifying a problem area associated with the formation of spiritual and moral culture in a student.

The second stage is conducting psychological and pedagogical work, implementing the provisions and program of the developed model in the process of experimental work to create organizational and pedagogical conditions: implementation of cultural studies, humanistic, axiological approaches in the process of teaching

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humanitarian academic disciplines, allowing for a dialogue of cultures in the multicultural educational environment of the institution, the student's knowledge of the personal self, his individual characteristics; development of the need to actualize one's personal potential; creation of a reflective environment, development of readiness and ability for joint creative activity with representatives of one's and other nations, development of own motivation for achieving success and selfdevelopment, development of reflection and creative potential in the process of studying at a university. At this stage, students are introduced to spiritual and moral values in various forms of training (problem lectures, seminars, practical classes, creative activities) using a variety of methods and techniques for organizing their training and education: problem-based learning. drawing up a mind map, information labyrinth, situational analysis, incident method, roleplaying method, game project, brainstorming, self-testing, etc. The means of knowledge transfer are a message about the categories being studied at the level of scientific material; comparative analysis of theoretical provisions, scientific concepts, aphorisms, proverbs, etc. In this study, scientific categories and concepts are considered in the context of the value development of a student, in which the main priority is the student's awareness and comprehension of scientific knowledge. One of the effective methods when working with scientific concepts and terms is the use of the "cinquain" exercise, which requires thoughtful reflection, the ability to find

briefly essential elements and formulate conclusions.

The organization of students' search activities was carried out through solving questions and problematic tasks about the basic values of a person in different cultures, the peculiarities of the mentality of representatives of different peoples; discussion and analysis of situations related to the dehumanization of social relations. problems of interethnic relations multicultural environment and the search for ways to solve them, which contributed to the increase in the ethnocultural competence of students. To develop the attitude towards selfknowledge, self-development and reflective experience of students, reflective and roleplaying games with creative content, social and psychological trainings aimed at rethinking knowledge about oneself were conducted, and the possibilities of organizing independent work of students in the form of writing essays and reports using the principle of scientific research of the problems under study, participation in scientific and practical conferences, etc. were used.

Thus, a comparative analysis of the dynamics of the formation of spiritual and moral culture made it possible to establish a direct dependence of the effectiveness of the process of forming spiritual and moral culture in the process of full and highauality implementation pedagogical of conditions.

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