

## HISTORICAL ANALYSIS OF THE SPIRITUAL MORAL EDUCATION OF STUDENTS BASED ON THEORIES OF VALUES.

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**Abstract:** In this article we can learn about how to conduct spiritual and moral education of students based on theories of values, what is the meaning of the word value, what is the degree of its significance in the upbringing of the younger generation. The analysis of problems related to the essence, content, and forms of manifestation of values has a long history. Since ancient times, people have evaluated the world around them, things, events and phenomena in it, relationships between people, and reflected on their value.

**Keywords:** value, event, events, people, spiritual development, spirituality, meaning", "meaning"

**Аннотация:** В данной статье мы можем узнать о том, как проводить духовно-нравственное воспитание учащихся на основе теорий ценностей, в чем заключается значение слова ценность, какова степень его значимости в воспитании подрастающего поколения. Анализ проблем, связанных с сущностью, содержанием, формами проявления ценностей, имеет долгую историю.

**Ключевые слова:** ценность, событие, события, люди, духовное развитие, духовность, смысл», «смысл»

Spirituality is a component of social life and, along with the organization of its separate sphere, has an objective reality, like material life. Before talking about spirituality, the role of spiritual life in the life of society, it is necessary to clarify the meaning of the term "spirituality". It is mentioned in the literature that the core of "spirituality" is formed by the words "meaning", "meaning". According to reviewers, the term "spirituality" was formed, on the one hand, from the Arabic "Ma'ni" core. According to the teachings of the early Islamic reformers, the word was divided into one talay parts: life before being— kummun, about atoms— Jawhar al-fard, the doctrine of causal connection — born, considered the science of

Essence. [1] The essence, content, manifestation of values has a long history of analysis of problems with forms. From time immemorial, people evaluated the world surrounding them, what is in it, Events and phenomena, relationships between people, thought about their value. Over the course of times, throughout the development of society, problems in this regard have increased, the importance of solving them has increased. [2] The theme of values lay on the basis of a number of world views, which formed the central part of them. Many philosophical currents and thinkers also did not bypass this topic. In books and brochures related to scientists and specialists living in other regions of the West and Europe, Russia and the former Union, dedicated to the philosophical-historical analysis of the topic, this analysis mainly goes about the heritage of European scientists and their contribution to value science. In This Socrates, Plato, Aristotle, Heraclitus, Democritus, J.J.Russo, A.Saint-Simon, Co.Fourier, R.Owen, I.Kant, M.Shaler, N.Gartman, W.Vindelband, G.Rickert, Ujeyms, J.DUI, N.Berdyayev, P.Sorokin, E.Durkheim, T.The names of Parsons and others are mentioned.

We also creatively used the views, conclusions and reflections of these thinkers, scientists and philosophers, during which we turned to some of the works they wrote. Their place in science, the importance of their works, current and teachings such as "sophism", "Platonism", "cantism", "pragmatism", "positivism", "industrial society", "post-industrial society" are associated with the name of these scientists and philosophers. The contribution of the above scientists to value science is diverse, there are many significant services in this area, and we are not going to deny their value for modern Axiology. But the topic of values is not alien to the Kohna and navqiron East, to the thinkers and scientists of Central Asia and Uzbekistan, which are its components! The search for the most thoughtful aspects of the history of value science not only from the West, but also from the East, should not be unprofitable. Khwarazmi, Farabi, Beruniy, Ibn Sina, Najmiddin Kubro, al-Bukhari, at-Termiziy, Yassawi, Ulughbek, Jamiy, Navoi, Mashrab, Bedil, Maxtumquli, Abay, Behbudiy, A. There are traces of this theme in the work

of thinkers and scholars such as avlonius. [2] The Point is to look for these traces, not forget them, keep them up to date, interpret them objectively in terms of the realities of time. Relationships between people are called social relations, since they are formed in communication, in labor, in the practice of material delusion. Labor, which forms a person as an active, changing essence, forms the basis of this life. Relations are divided into material and spiritual. The first — in labor, in the entire material life of people, the second-finds content in the spiritual sphere of life. The world of spiritual relations arises on the basis of practical-vokei relations of people.[2]

The result of spiritual development is to find the meaning of human life. The absolutism of this phenomenon testifies to its eternity. Only a person with a certain meaning can move forward in his development. This is a view of Russian philosophers on the question of the meaning of life and how to find it, which can be a methodological basis for the pedagogical theory of the upbringing of the spirituality of Modern School students. Thus, the psychological and logical reconstruction of the concept of "human value" made it possible to formulate the following conclusions: 1. In psychological research, value is considered through the prism of human psychological development. 2. The psychological basis of the subjective spirit is the ability of a person to self-transcendence (V. I. Slobodchikov). 3. Value is realized in the pursuit of the meaning of life (S. L. Frank, W. Frankl, B. S. Bratus, V. I. Slobodchikov). 4. Value is the value-semantic basis of human existence, the truth of which is confirmed by the fact that its absence reduces a person to the level of pure biological animal species, to the level of living organisms. 5. Value is based on self-awareness, including the level of well-being and self-awareness. 6. K. Jung's deep psychology clearly demonstrates the psychological aspect of the development of value: compliance with its goal, listening to the inner voice, "I". The collective unconscious theory explains the phylogenetic and cultural interrelationships in the development of human spirituality. 7. A. Maslow's theory and its synergistic approach allow us to see the

mechanisms of conformity of the "I" dichotomic constructs of an individual explaining the need to support mental structure as a natural balance between irrational and rational in mental processes. That is why speaking on the topic of our national spirituality and values is an argument that proves that we are not ignored in the future of our nation. And the role of spiritual people in our society is incomparable. It is the duty of each of us to teach and boorish the younger generations.

### **Foydalanilgan adabiyaotlar**

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