
CONFERENCE ARTICLE

The Importance Of Paying Special Attention To Fostering High Spirituality, Morality, And Enlightenment Among Students At All Levels Of The Education System, Especially In Higher Education Institutions

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Abstract: This article provides an analytical description of the principles and stages of developing the relevance of paying special attention to educating students to become highly spiritual, moral, and enlightened individuals at all levels of the education system of the Republic of Uzbekistan, particularly in higher education institutions, which is both legitimate and necessary. The development of students' spiritual and moral qualities is of great importance as an integral part of the comprehensive social policy of the Republic of Uzbekistan, which is aimed at promoting participation in physical education and sports and improving the spiritual and moral qualities of students.

Keywords: Students, education, upbringing, values, science, sports, culture, morality and enlightenment, spirituality, independence, free citizenship.

INTRODUCTION

The introductory section of the article notes that the Decree of the President of the Republic of Uzbekistan No. PF-5847 dated October 8, 2019, "On Approval of the Concept for the Development of the Higher Education System until 2030," and the Decree "On Additional Measures to Further Improve the Education and Upbringing System of Our Country and Accelerate the Development of Science" [1] recognize the need to implement systematic measures to improve the quality and effectiveness of the education and upbringing system in the country, develop modern knowledge and skills among young people, and ensure close cooperation and integration between educational systems and the field of science.

Consequently, organizing and coordinating the forms of pedagogical processes in higher education institutions and fulfilling the social demand for managing pedagogical processes make a significant contribution to ensuring the development of society.

From this perspective, developing students' spiritual and moral qualities is of great importance. This is because globalization, while serving as a driving force of development and performing an integrative function in socioeconomic processes, is also a means of ideological influence.

As a result of globalization, spiritual threats contributing to deviant behavior and various criminal activities have emerged, becoming serious dangers to human security, the national interests of states, and the sustainable future of subsequent generations.

Representatives of the sociogenetic approach study the processes of human socialization, the development of social norms and roles, the acquisition of social relations and value orientations, and the formation of an individual's social and national character as a typical member of a particular community. These issues have been addressed in social pedagogy and psychology, ethnopedagogy, and ethnopsychology.

The personogenetic approach focuses on such ideas as individual

activity, self-awareness and creativity, self-esteem, the struggle of motives, the cultivation of individual character and abilities, problems of personal choice and self-realization, and the continuous search for the meaning of life.

Paying special attention to educating students to become highly spiritual, moral, and enlightened individuals at all levels of the education system, particularly in higher education institutions, is both legitimate and necessary. Its relevance is explained by the following factors:

[1] Decree of the President of the Republic of Uzbekistan No. PF-5847 dated October 8, 2019.

First, following the attainment of our country's independence, the restoration and further enhancement of our great spiritual heritage and its transmission to all citizens, especially young people, were established as priority areas of state policy. As in all other spheres of social life, the present era requires addressing the challenges of restoring and further enhancing our great spiritual heritage at all levels of the education system, particularly in higher education institutions, strengthening its national and universal foundations, and providing students with knowledge and education in accordance with contemporary requirements and international standards while instilling in them high spiritual culture, morality, and enlightenment.

Second, one of the most important tasks of our state is to educate spiritually mature individuals, improve the education and public instruction system, and raise the younger generation to spiritual and moral maturity on the basis of the idea of national independence. There is a social need to address these tasks through modern pedagogical technologies and interactive approaches.

Third, the ongoing efforts to restore our national spirituality and the fundamental reform of public education have created opportunities in Uzbekistan to educate socially active and spiritually mature individuals and train highly qualified specialists for all sectors of the national economy, administrative institutions, science and technology, and culture.

Fourth, in the process of globalization associated with universal technologies, the education of young people as individuals with high spiritual and moral qualities is taking place amid intense ideological struggles. From this perspective, changes in the ideological system and social renewal require a new approach to and understanding of spiritual heritage.

Spirituality is a very broad concept that encompasses the concepts of enlightenment, culture, moral culture, socio-political, legal, and religious culture. "Spirituality is a powerful inner force that encourages a person toward spiritual purification and elevation, enriches their inner world, strengthens their faith, willpower, and beliefs, and awakens their conscience" (10, p. 34). Indeed, spirituality, as the totality of a person's spiritual world, provides spiritual nourishment and strength. A person does not limit themselves to material well-being but lives striving for spirituality.

Historical circumstances or geographical and territorial proximity influence every nation when it maintains close relations with other nations, while it, in turn, also exerts influence on them.

Cultural development is a continuous process in which national traditions, customs, and cultural heritage are preserved. During the development of every state and society, each new generation does not recreate material and spiritual culture from the beginning but relies on the foundations of material and spiritual culture inherited from its ancestors, adopts their heritage, and creatively continues it. To create new values, it is necessary to assimilate the spiritual heritage of ancestors.

According to Sh. Abdullayeva, a scholar who has studied the spiritual and moral qualities of students in her scientific research, "the spiritual and moral qualities of students are formed through their communication with other people, in connection with the development of society, and depending on the state's ability to effectively manage spirituality and enlightenment. Under such circumstances, the level of spiritual and moral qualities develops."

G. Ibragimova, a scholar who has contributed to the development of students' moral qualities through her views, defines the concept of moral qualities as follows: "Moral qualities, as a social category, reflect social relations associated with the personal development of young people in order to satisfy their personal and spiritual needs and realize their personal interests in development" [1].

M. Ya. Vilenskiy and A. G. Gorshkov define "the development of spiritual and moral qualities as a system of relations resulting from young people's engagement in sports and their participation in activities within their surrounding environment, depending on the regularity of their involvement in physical education and sports" [2]. Supporting this definition, N. G. Zakrevskaya describes "the development of spiritual and moral qualities as the totality of social relations associated with creating conditions for young people to engage in sports and their participation in sporting activities" [3].

According to V. A. Yermakov, a scholar who has investigated issues related to spiritual and moral qualities and participation in sports, "the development of spiritual and moral qualities consists not only of creating conditions for young people to engage in physical education and sports but also of establishing and ensuring the motivational factors necessary for their participation" [4].

One of the educational scholars, I. B. Akimov, emphasizes that the concept of "spiritual and moral qualities" should not be associated exclusively with participation in physical education and sports. He describes it as "a type of social condition or social relationship that encompasses contradictions related to young people's efforts to achieve their life goals through regular participation in sports and other activities, as well as the absence of restrictions on their participation in such activities for various

reasons" [5].

Furthermore, I. B. Akimov defines "spiritual and moral qualities as the correspondence between young people engaged in activities under certain conditions, within a particular normative level and scope existing in social life" [6]. Developing his argument, he considers that "spiritual and moral qualities, taking into account the actions of young people engaged in activities in relation to certain conditions of those activities, reflect not only young people's engagement in a particular activity but also a natural manifestation of the process of life."

In developing students' spiritual and moral qualities, the pedagogical process takes place under certain conditions. The deficiency of any of its components disrupts the integrity of the pedagogical process and reduces its effectiveness. "In the pedagogical process, objective and socio-subjective factors become the learner's individual intellectual property and ensure personal development. Therefore, the pedagogical process is regarded as an organic unity of the processes of teaching, upbringing, learning, and development" [69, p. 41].

The objectives, content, methods, and forms of the pedagogical process in a higher education institution depend not only on needs but also on the capabilities of society and the conditions under which this process takes place (material, hygienic, moral, psychological, and others). The above-mentioned characteristics of the pedagogical process are associated with its external relations.

Spiritual wealth is the spiritual heritage created through the thought and intellect of many generations in the course of the development of human society. Spiritual wealth represents development embodied in ancient historical monuments. "The most ancient stone inscriptions and written records created by the thought and genius of our ancestors, examples of oral folk literature, thousands of manuscripts preserved today in the treasures of our libraries, and the invaluable works contained in them relating to history, literature, art, politics, morality, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture, and other fields constitute our great spiritual wealth" (pp. 30–31).

For example, the Avesta, an invaluable spiritual monument with a history of nearly three thousand years; the epic Alpomish, a unique masterpiece of oral folk literature; Navruz, our most cherished and revered holiday; our sacred religion, an inseparable part of our spirituality; and the immense spiritual, educational, scientific, socio-philosophical heritage and experience in statehood of our great ancestors Imam Bukhari, Imam Termizi, Imam Moturidi, Muhammad Musa al-Khwarizmi, Al-Farghani, Ibn Sina, Abu Rayhan Beruni, Amir Timur, Mirzo Ulugbek, Alisher Navoi, and our Jadid ancestors continue to serve the comprehensive development and bright future of our country today.

Spiritual duty is a high spiritual virtue inherent in human beings, a form of development that reflects their moral inclinations and aspirations in their feelings. Spiritual duty may sometimes deprive an individual of comfort and the pleasures of life. It is instilled in human consciousness through the process of education and upbringing or adopted through family and national traditions.

A person's spiritual duty is a sense of moral indebtedness toward things, events, and individuals that have positively influenced their spirituality, inner world, and thinking and played an important role in their upbringing. In his Treatise on Duty, the great thinker Ibn Sina interprets duty as the fulfillment of a sense of indebtedness before God and as divine responsibility.

The sense of spiritual duty has been formed and refined on the basis of the several-thousand-year history of our people and the practical experience of our great ancestors and forefathers. Therefore, only by instilling this feeling in the minds and hearts of our students is it possible to develop a sense of involvement in

the fundamental changes taking place in our country and to achieve the development and prosperity of our homeland.

Spiritual continuity is a system that reflects the transmission of national and spiritual values, customs, traditions, ideas, experiences, and knowledge from generation to generation, the changing nature of spirituality as a continuous process, and the close interconnection of spiritual ties between generations.

The mechanism of continuity operates differently in various fields: the criteria in art differ from those in science, while the situation in the natural sciences differs from that in the humanities. Continuity (inheritance) may manifest itself in local or universal forms.

While the local form of continuity reflects the professional, national, ethnic, and other aspects of culture, the universal form of spiritual continuity is manifested in spiritual wealth that has become the spiritual property of all humanity.

For example, examples of material and spiritual heritage, such as the ancient Egyptian pyramids, Greek monuments, and the monuments of Timur and the Timurids, are considered the spiritual wealth of all humanity and have been passed down from generation to generation.

Our ancestors widely used oral folk literature and all forms of art to leave a legacy for subsequent generations. With the development of engineering and technology, new effective methods of spiritual continuity emerged, including cinematography, magnetic tape recording, photographic recording, computer memory storage, and others.

At various stages of social development, the possibilities of transmitting spiritual heritage from generation to generation on the basis of traditions of continuity have been determined by socioeconomic, political, and ideological factors.

Since the first days of independence, constant attention has been paid to enriching and widely promoting our national values, history, spirituality, and the invaluable material and spiritual wealth created through the efforts of our great ancestors.

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