



# THE SPIRITUAL ESSENCE AND SOCIAL SIGNIFICANCE OF THE EDUCATION SYSTEM IN UZBEKISTAN

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## ABSTRACT

*This article discusses the specifics of the education system in Uzbekistan during the years of independence, the spiritual nature of education, the basis of education based on national values. At the same time, opinions were expressed in terms of such tasks as the formation of high humanitarian qualities in a person, the integration of the principles of national and religious tolerance in the National Education.*

**KEY WORDS:** *education, upbringing, national values, spirituality, national education system, culture, mental.*

## INTRODUCTION

It is known that the creation and strengthening of the spiritual and moral environment of physically strong, mentally rich and morally pure children is a matter of national importance. Because all the changes that take place in social life, that is, the successes and failures, the complexities and contradictions in it, are reflected in the family. Accordingly, the issues of family and family upbringing have always been and will remain a topical issue.

The formation of a mentally and morally healthy person leads to spirituality, social maturity based on the views, morals and activities of ancestors in the educational process, and the national values of the people lead to the effectiveness of education. Therefore, education must have a national and spiritual basis.

The substantiation of the spiritual foundations, first of all, makes it possible to carry out national education; secondly, it creates an education system based on national and universal values; thirdly, national-spiritual norms are contained in the nature of the individual. In this sense, the education system of Uzbekistan is purely national, secular and democratic.

The main national-spiritual foundations of education are embodied in the spiritual heritage.

## MATERIALS AND METHODS

The spiritual essence and social significance of the education system of Uzbekistan is determined

by the fact that it is based on national and spiritual foundations in the upbringing and development of the individual. The main goal is to "grow up as a person worthy of the invaluable heritage of our ancestors, national values and traditions" [2].

The spiritual essence of the education system of our country is that it carries out national education. National upbringing is the upbringing of an individual on the basis of a combination of national and universal values.

M.Kudratov, a pedagogical scientist who has studied the issue of national education, writes:

"The national education system is a pedagogical process of forming a harmoniously developed generation of the Uzbek people, based on the specific national cultural behavior, moral values and educational requirements for strengthening national independence, closely linked with all aspects of life" [3].

In this sense, national education is based on the laws of succession and continuity in the education system of Uzbekistan.

National education has the following features as an embodiment of the national-spiritual foundations of education:

- Goal-oriented educational activities based on national values;
- a unique form of universal education, unique and appropriate for each nation;
- a tool for the preservation, restoration and development of the people and their culture (UNESCO definition);



- An integral part of the goals, objectives and principles of the national training program, etc.

In Uzbekistan, through national education, the individual is brought up in accordance with the needs of the people, society and the state. As a result, in the transition period, the individual has become "the main subject and object of the system of training, the consumer of services in the field of education and their implementation" [1].

In particular, through national education, a person has the inherent shame, modesty, modesty, modesty, pride, honor, self-respect, dignity, humanity, compassion, generosity, kindness, forgiveness, humanity, a good land is divided into those capable of forming qualities and characteristics such as neighborliness, compromise.

Values such as family, child rearing, caring for the elderly become a habit of the individual. Living for honest work, becoming rich through work, supporting others, being worthy of the people and knowing that the Motherland is sacred and in its service have become a vital skill in today's people.

The once deliberately distorted spiritual consciousness, culture and position of the nation have been restored. The names and heritage of the great ancestors who fell victim to repression from the homeland were restored, and man found his dignity in his homeland. The social movement "We are not inferior to anyone and we will not be inferior to anyone" was formed. The identity of more than 130 nations and peoples has been preserved, and national unity has emerged in society. All this is a product of national education, which is the spiritual essence of the education system.

One of the peculiarities of the current stage of human development is related to the reflection of national characteristics in the educational process. Consequently, the national customs, traditions, values that apply in any society are formed under the influence of the national mentality.

At the same time, it is necessary to pay special attention to the problem of national mentality. The word "mentality" is translated from Latin and means "mind, intellect, intellect, perception" and in a broad sense means a specific way of thinking, a different form of mental qualities and attributes. This term, first introduced into the language of communication by L. Levi-Brule, L. Fevr, M. Blok, refers to the psychological characteristics of national-ethnic and socio-cultural communities. It emphasizes that the members of this community have the same or similar perception of social reality, evaluate political events in terms of norms and patterns of behavior formed in the community[4].

Mentality is defined in the book "Independence: An Explanatory Scientific-Popular Dictionary" as follows: power The mentality of a society, nation or individual also includes their

specific traditions, customs, traditions, religious beliefs and superstitions "[5].

## RESULTS

Since mentality is directly related to the way of thinking, it is appropriate to analyze the types of thinking that play an important role in a person's conscious activity.

1. The type of pragmatic thinking is formed on the basis of ideas about the usefulness of objects and events. In the current period of transition to market relations, it belongs to many individuals and social groups. Often, this type of thinking encourages the self, the individual, the social group, and the nation to develop themselves, to seek out the untapped intellectual potential of members of society.

2. The type of collective thinking is formed on the basis of the priority of the interests of the community and society. Of course, it is natural for each individual to feel a certain sense of concern for the community and society to which he or she belongs. As a subject of society, a person is obliged to take into account the interests of the majority in his private life. Because the favorable environment in a society created on the basis of common interests is the basis for the successful implementation of his personal activities.

3. The type of scientific thinking is formed under the influence of everyday knowledge and information and is mainly based on logical-rational principles. Its role and place in revealing the content and essence of natural and social phenomena, in the timely identification of their problems and in the search for appropriate scientific solutions is great.

4. The authoritarian type of thinking is formed under the influence of the views of the leader in the community and society, on the basis of an approach to objects and events on the basis of feelings of national pride. This type of thinking is more prevalent in Eastern countries than in Western countries. Naturally, where collectivism reigns, where national pride and arrogance are strong, strong leaders emerge.

5. The traditional type of thinking is based on the components of the spirituality of society - the system of national traditions, customs and traditions. This type of thinking has its rightful place in all spheres of society. It is especially important in educating people in the spirit of devotion to the Motherland, in preserving the national culture and in finding specific solutions to many other social problems.

6. The formation of the type of legal thinking is explained by the need for legal norms and principles in society. As an active form of social consciousness, law is consistently manifested



in all spheres of human and social relations. The realization of the individual's rights before society, the state, in turn, his duties and responsibilities before these social institutions, is based on legal thinking.

7. Valuable thinking is based on a certain system of aesthetic, ethical ideas and norms that exist in society. These aesthetic, moral ideas and norms are formed as a result of the social activity of an individual, a social group, and a nation. This type of thinking is reflected in the priceless aesthetic and moral masterpieces left by our ancestors, and it plays an important role in the education of harmoniously developed people.

8. The type of religious thinking is formed and developed on the basis of religious principles. It is the oldest and most ancient of the other types of thinking. This type of thinking has existed since the creation of man. Some types of thinking are often combined with religious thinking. In particular, traditional, value-based, collective, and in some special cases, even pragmatic forms of thinking are among them. For example, the introduction of a dialectical relationship between religious and pragmatic thinking, according to M. Weber, served as one of the important spiritual foundations for the development of capitalism in Europe.

Religious thinking also plays an important role in our society. Especially in the moral upbringing of young people, its role in combating the most flawed negative vices in society, such as drug addiction, theft, murder, immorality, is unique.

At the same time, religious thought in our country is based on the Qur'an and hadiths, as well as prominent scholars and scholars of the Islamic world: Abu Hanifa an-Nu'man ibn Sabin (pseudonym Imam A'zam), Muhammad al-Bukhari, al-Termizi, Bahauddin Naqshbandi, Ahmad Yassavi, Khoja Ahror. it can have a positive meaning in our social life only if it is formed and developed on the basis of his works. If the religious thinking of citizens, especially young people, is actively influenced by the ideology of various negative currents of extremism, which mask Islam for political purposes, but in fact only tarnishes Islam, then there is a serious threat to the development of society.

Islam Karimov expressed his clear attitude to these negative events in response to questions from a Turkiston-Press correspondent: "... At a government meeting in the Oliy Majlis, I strongly stated that we will not hand over our youth to anyone. Developing this view, I say that as the leader of Uzbekistan, I will never allow any evil forces to insult our sacred religion of Islam, the faith of our ancestors, our Muslim citizens, and endanger the life of our society[6].

The mind, perception, and intellect of any nation depend on a number of factors, such as the

conditions in which it lives, its history, and what nations it neighbors. As the Uzbek people live at the crossroads of important trade, science, architecture and handicraft centers, roads connecting nations and countries, their mentality, intellect, ingenuity and intelligence have been sharpened. That is why dozens of world-famous thinkers, scientists, scholars, statesmen and representatives have left our country.

In fact, the process of formation of the mentality of the Uzbek nation has a history of almost three and a half thousand years. The Uzbek people have enriched human culture with priceless gems. However, our people experienced a long period of stagnation in the XVI-XX centuries. Due to great geographical discoveries, unprecedented theories and technical inventions, Western countries have overtaken their development; Due to the "care" of the khan-amirs, colonialists, oppressors, our people have moved away from such aspects as entrepreneurship, the ability to think independently, many of us have become slaves to the spirit of muteness, apathy, dependence. Therefore, it seriously damaged the mentality of the Uzbek nation. Especially during the Soviet regime, he was deprived of the opportunity to fully explore his history, traditions, culture, customs and rituals.

Independence has opened up great opportunities for the Uzbek people to study, restore and enrich their mentality. Working on the theory of mentality and restoring the truly rich and colorful history of the Uzbek people has become one of the urgent tasks of the social sciences today.

## CONCLUSIONS

National characteristics of the Uzbek people include tolerance, mutual assistance, respect and obedience to the elders, deep faith in Islam, tolerance, tolerance, land tenure and respect for the land, a sense of community.

These national characteristics are, of course, reflected in national education. The social significance of the education system of Uzbekistan is determined by the harmonious upbringing, professionalization and preparation for work. The new unique model of the education system plays an important role in this.

On the basis of this model, our country is training personnel with intellectual potential, high spirituality and mature professional training.

At the same time, it should be noted that today in Uzbekistan, not only the general secondary education of the younger generation, but also their secondary special education has been achieved. A young girl who has reached puberty has two or more specialties and is getting a guide to life and activities. This is a unique and unique achievement in the Commonwealth of Independent States.



It should also be noted that primary, general secondary and secondary special education is provided free of charge and compulsorily. In this sense, the education system and its model in our country are yielding incomparable social results.

Thus, the spiritual essence and social significance of the education system in Uzbekistan has its own characteristics.

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