

TECHNOLOGIES OF USE OF PEOPLE'S PEDAGOGY IN SPIRITUAL AND MORAL EDUCATION OF STUDENTS

¹Khudoikulova Zarifa Ummatkulovna

ABSTRACT--The article deals with the technology of using folk pedagogy in the spiritual and moral education of students. At the same time, the results of experimental work on the role of folk pedagogy in the spiritual and moral education of students in the field of labor education are analyzed. A model of spiritual and moral education of students has been created. conclusions and recommendations on the technology of spiritual and moral education of students. The spiritual and moral qualities of the future specialist are a professional quality and are formed in the pedagogical process carried out in higher education institutions. At the same time, it has been proved that the effective use of knowledge, skills and abilities in folk pedagogy with professional training in the field of labor education is important and relevant.

Keywords--Students, spiritual and moral education, folk pedagogy, model of spiritual and moral education of students, higher education, educational work.

I. INTRODUCTION

One of the most pressing issues today is the education of a harmoniously developed person who will create a great future, that is, the formation of future professionals as spiritual high. At present, the formation of the student's personality and the training of spiritually-enlightened professionals is carried out on the basis of acquainting him with various social, economic and political-legal trends in the development of society. Defining the specific goals and objectives of educational work, long-term planning of higher educational work, the organization of spiritual and educational work on this basis determines the content of the pedagogical staff of this educational institution.

Perspective planning of educational work in higher education is one of the necessary conditions for increasing the effectiveness of education.

Without a long-term plan, there can be no better development. The main task of the plan of educational work is to systematize educational activities, to direct them to a specific goal, to ensure consistency, coherence and consistency in the educational process, to eliminate the gap between teaching and research, research and educational activities. is a generalization of best practices in pedagogy. The long-term plan of a complex nature also shows the concrete ways and means of moral education of students.

It has become customary in high school to develop programs of education of students as specialists of high moral and ethical qualities and to develop perspective plans of educational work for the whole educational period. A scientifically based perspective plan or program unites the main directions of all work in the field of educating

¹ Gulistan State University, teacher of "Pedagogy and Psychology" department, babajanovafotima@gmail.com

students as harmoniously developed people, serves as a basis for activities in the field of formation of future specialists of faculties, departments and public organizations as harmoniously developed individuals.

It is advisable to develop a long-term plan or program of educational work for all years of education. Perspective planning allows you to clearly imagine the whole scope and scope of educational work in the university, to identify specific tasks to be performed in each course. The development of a long-term plan or program is based on the conclusions of the Presidential decrees on the upbringing of a harmoniously developed generation and legal and regulatory documents.

In the published works of the President of the Republic of Uzbekistan, in his speeches at the sessions of the Oliy Majlis, "The Holy Quran", "Hadiths Sharif", which define the centuries-old spiritual, national and cultural values of the Uzbek people, its morals; the invaluable legacy of such thinkers as Imam Bukhari, Imam Termezi, Bahauddin Naqshband, az-Zamahshari, Najmiddin Kubro, Ahmad Yassavi, Sufi Alloyar, Suleiman Bagirgani; world science and culture of such scholars as al-Khwarizmi, Abu Nasr al-Farabi, al-Farghani, al-Beruni, Abu Ali ibn Sino, Mahmud Kashgari, Yusuf Khas Hajib, Ahmad Yugnaki, Mirzo Ulugbek, Amir Temur, Babur, Alisher Navoi, Kamoliddin Behzod the need to study the great, invaluable contributions to the treasury, and on this basis to educate the younger generation [3,4,5,6,7,8,9]. This requires updating the content of knowledge imparted to young people in educational institutions, the direction of education to focus on educating young people in the spirit of respect for universal and national-spiritual moral values. This creates a need to apply the knowledge of folk pedagogy.

The qualities that define the spiritual and moral image of a citizen of Uzbekistan - patriotism, humanity, national pride, diligence, internationalism, etc. - are formed with the active participation and educational influence of professors and teachers. Teaching activities are ethical in nature.

The spiritual and moral qualities of the future specialist are a professional quality, formed in the pedagogical process carried out in high school. In this single process, all the components of education with professional training: mental education, labor, moral, legal, economic, environmental, physical, aesthetic and other education are integrated and developed. One cannot be developed without separating one from the other. Thus, the professional ethics of future specialists will be formed as an integral part of universal and national-spiritual education [11,12,13].

Spiritual and moral education should lead and stimulate the moral development of students. But in order to achieve this, the organizers of moral education must take into account the interaction of objective and subjective factors in moral development. This interaction reflects the internal conflict in the foster child. It is these internal contradictions that are the driving force of spiritual and moral development. The technology and mechanism of spiritual and moral development can be understood only if we identify its components. The main parts of the process of moral development are: a) innate ability and ability; b) habits formed in the course of personal life, lifestyle; d) spiritual needs [19-22].

The textbook "Course of Pedagogy" by IY Tursunov and UN Nishonaliev was created on the basis of the conditions of independence, its ideas and ideology, the views of Eastern thinkers. In it, the necessary classifications for human qualities, morality are given. Also, the theory and practice of the use of tests and ratings in the management of higher and secondary special education, the theoretical and scientific basis of educating young people in the spirit of love for universal values were studied comparatively [26].

In his research, N.Sh. Shodiev describes the methods of organizing extracurricular and extracurricular activities in the organization of socially useful and productive work of students in the local environment by covering the issues of preparing young people for future life, work, certain professions, pedagogical and methodological bases of vocational education. dealt with issues of preparation for practical activities [27].

The essence of the values (national, spiritual, material, religious, universal, regional, etc.), the main types, past, present, stages of development, oriental roots, specific principles, etc. J. Tulenov, I. Researched by Jabborov, E. Yusupov, K. Nazarov [19-21].

II. RESEARCH METHODS:

observation, questionnaires, tests, interviews, analysis of scientific-theoretical, pedagogical, psychological, methodological literature, acquaintance with higher education institutions, archival documents, conducting test lessons, conducting test courses, processing and summarizing scientific results and evidence .

The following teaching and learning methods were used in the research:

Study and dissemination of the experience of advanced teachers in higher education, study and analysis of scientific sources, literature on the topic of research, study and analysis of periodicals, teaching materials;

- observation, survey, test, interviews;
- Getting acquainted with the archives and documents of the centers of creative homes of universities, industrial enterprises, students, photography, development of test texts;
- to get acquainted with the experience of folk craftsmen and study the labor process in enterprises, popularization of best practices;
- Getting acquainted with the written, independent and practical work of students in higher education;
- statistical analysis, processing and generalization of the obtained scientific results, development of test methodical recommendations.

The practical significance of the research, experimental work was carried out on the sites of NamSU, Tashkent State Pedagogical University, SamSU. The scope of application of the collected empirical results serves to create technologies for improving the spiritual and moral education of students.

Object of research: Technologies of using folk pedagogy in spiritual and moral education of students of higher education

Part of the experiment.

From the philosophical, pedagogical, didactic, psychological point of view, attention is paid to the use of folk pedagogy in the spiritual and moral education of students from the ideas of Central Asian encyclopedic scholars on education, which are national values, historical heritage, achievements of material and spiritual culture. In particular, leading philosophers of the Republic of Uzbekistan E.Yusupov, J.Tulenov, I.Jabborov, K.Nazarov, pedagogical scientists A.Zunnunov, R.Djuraev, O.Musurmonova, U.Tolipov taught national values, which are considered to be the achievements of folk pedagogy. contribute to teaching and learning in the educational process. Therefore, the works of these scientists are of great importance in this research work.

The purpose of the research is to develop and test in practice the methods of using national values (areas of folk crafts) in folk pedagogy in the spiritual and moral education of students.

The tasks to be solved in the experimental work are as follows:

- Development of the content, conditions and various ways of using folk pedagogy in the spiritual and moral education of students of higher education institutions in modern conditions and their testing in practice;
- Increasing the role and importance of educational disciplines (labor education and vocational guidance) in the study of folk pedagogy and folk crafts in the spiritual and moral education of students of higher education;
- Determining the conditions for conducting educational activities (circles) in the study of folk crafts in the field of labor education in higher education institutions in the field of folk pedagogy;
- Development of guidelines for improving the process of using national values for students to study folk crafts.

Students of tests and questionnaires, teachers-coaches, masters, leaders of clubs and listeners of advanced training in the field of labor education and vocational training were tested in educational institutions.

Answers to test and questionnaire questions were received from students and teachers in the experimental areas during the learning-confirmation phase of the experimental work. In it, this transfer was limited to two transfers. Because, through the initial and final, the university got acquainted with the general situation and the current state of the study of folk pedagogy as a national value in the spiritual and moral education of students.

Tests and surveys were conducted to determine the level of study of the historical, immortal values of the peoples of the East. First of all, in the course of experimental work, an attempt was made to give students new knowledge about national values, their essence, characteristics and types.

National values are ancestral customs and traditions, and spiritual values are a set of ideas, perceptions, and teachings about human behavior, inner and outer beauty, wisdom, and decency. Material values refer to various objects, works of art, equipment, devices, buildings, etc., created in different periods as a result of human labor.

From the initial survey, it was found that students knew the meanings of the words values in these areas without being fully clear.

Observations and experiments, as well as an analysis of the results, showed that students learned the answers to the above tasks, at least in part, from various sources, such as radio, newspapers, magazines, various books, and so on.

The following is an attempt to determine the level of knowledge of students about the definition, direction, importance, areas, types of folk crafts, which are considered material values.

Mathematical and statistical analysis was carried out on the basis of the results of experimental and control groups in NamSU, Tashkent State Pedagogical University, SamSU. The results obtained in these universities are represented in the following table:

Table 1: Analysis of correct answers of students as a result of initial and final experimental work in NamSU, Tashkent State Pedagogical University, SamSU

courses	NamSU students majoring in labor education	Students of labor education of Tashkent State Pedagogical University	SamSU students majoring in labor education

	Initial convey	Final convey	Initial convey	Final convey	Initial convey	Final convey
1	14	18	12	14	13	15
2	16	18	14	16	15	17
3	15	17	13	14	11	14
4	13	16	12	14	11	12
4 и	12	15	13	13	14	16
total	70	84	64	71	64	74
number of students	154		135		138	

Note: 4i- 4th year foreign group students

The gist of the matter is as follows: Let two general sets be given. One is the average score of the students in the control group, and the other is the average score of the students in the experimental group based on the use of folk pedagogy in the spiritual and moral education of the students. Grades are considered to have a normal (normative) distribution. Such an assumption is reasonable. Because the conditions for approaching a normal distribution are simple, they are fulfilled.

On the basis of Table 1, Hypothesis No. 1, which shows the effectiveness of the initial and final experimental changes, and Hypothesis N1, which contradicts it, are selected.

Pearson's conformity criterion is used to test the No. hypothesis.

At a given value level a No: - to test the null hypothesis that the population is normally distributed, first the theoretical frequencies and then the criterion

$$\chi^2_{\text{кызам}} = \sum \frac{(n_i - n'_i)^2}{n'_i} \text{ calculate the observed value and } \chi^2 \text{ a value level and given by the table of critical}$$

points of the distribution $k=s-3$ by the number of degrees of freedom $\chi^2_{kp}(\alpha; k)$ a critical point must be found.

To do this, the average scores of students' initial knowledge, i.e., the empirical frequency – n_i , the average scores of their final knowledge, i.e., the theoretical frequency – n'_i , the difference between empirical and theoretical

frequencies – $n_i - n'_i$ with and the value calculated from the observation data – $\frac{(n_i - n'_i)^2}{n'_i}$ is determined by

the formula and is presented in the form of the following tables (Tables 5, 6, 7).

Given that the number of criteria in the selection is $s = 5$, the number of degrees of freedom is found: $k = 5 - 3 = 2$.

χ^2 the value level of 0.05 given from the table of critical points of the distribution, $k = 2$ on the number of degrees of freedom

Table 2: The results of experimental work on the role of folk pedagogy in the spiritual and moral education of students in the field of labor education of NamSU

№	The average mastery of pre-experimental knowledge by students is an empirical frequency	The average mastering of knowledge by students at the end of the experiment is the theoretical frequency	The difference between empirical and theoretical frequencies	The square of the difference between the empirical and theoretical frequencies	The value calculated from the observation data
<i>I</i>	n_i	n'_i	$n_i - n'_i$	$(n_i - n'_i)^2$	$\frac{(n_i - n'_i)^2}{n'_i}$
1	14	18	4	16	0,89
2	16	18	2	4	0,22
3	15	17	2	4	0,24
4	13	16	3	9	0,56
4и	12	15	3	9	0,6
Σ	70	84			$\chi^2_{\text{кызам}} = 2,51$

Table 3: Results of experimental work on the role of folk pedagogy in the spiritual and moral education of students of labor education of Tashkent State Pedagogical University

№	The average mastery of pre-experimental knowledge by students is an empirical frequency	The average mastering of knowledge by students at the end of the experiment is the theoretical frequency	The difference between empirical and theoretical frequencies	The square of the difference between the empirical and theoretical frequencies	The value calculated from the observation data
<i>I</i>	n_i	n'_i	$n_i - n'_i$	$(n_i - n'_i)^2$	$\frac{(n_i - n'_i)^2}{n'_i}$

1	12	14	2	4	0,29
2	14	16	2	4	0,25
3	13	14	1	1	0,07
4	12	14	2	4	0,29
4и	13	13	0	0	0
Σ	64	71			$\chi^2_{\text{кызам}} = 1,53$

Table 4: Results of experimental work on the role of folk pedagogy in the spiritual and moral education of students of SamSU labor education

№	The average mastery of pre-experimental knowledge by students is an empirical frequency	The average mastering of knowledge by students at the end of the experiment is the theoretical frequency	The difference between empirical and theoretical frequencies	The square of the difference between the empirical and theoretical frequencies	The value calculated from the observation data
<i>I</i>	n_i	n'_i	$n_i - n'_i$	$(n_i - n'_i)^2$	$\frac{(n_i - n'_i)^2}{n'_i}$
1	13	15	2	4	0,27
2	15	17	2	4	0,24
3	11	14	3	9	0,64
4	11	12	1	1	0,08
4и	14	16	2	4	0,25
Σ	64	74			$\chi^2_{\text{кызам}} = 1,48$

$\chi^2_{\text{кр}}(0,05;2) = 6$ found. It can be seen that the results of experimental work in the field of labor education NamSU 2.51 <6, the results of experimental work in the field of labor education Tashkent State Pedagogical University 1.53 <6 and the results of experimental work in the field of labor education SamSU 1.48 <6 It turns out that. $\chi^2_{\text{кызам}} < \chi^2_{\text{кр}}$ since there is no reason to reject the zero hypothesis. In other words, the difference between empirical and theoretical frequencies is not significant. Thus, the observational data are consistent with the hypothesis of the normal distribution of the general population, that is, the knowledge gained by students on

the use of national pedagogy and national values in improving labor and vocational training showed that changes (results) of final experiments are more effective than initial experiments. .

Based on the results of the above mathematical and statistical analysis, the level of mastery was determined. Important aspects of mastering this level in the spiritual and moral education of students in accordance with the results obtained in the tests and questionnaires on the study of folk pedagogy were organized.

Students will be able to apply in practice the knowledge, skills and abilities acquired in the field of folk pedagogy in the spiritual and moral education of students. In particular, in the process of practical training they can create a technological map of the production of products from the fields of folk crafts (knife, handicrafts, tannery, handicrafts).

Knowledge of the technology of using folk pedagogy in the spiritual and moral education of students. At the same time, they must be able to differentiate their skills and abilities.

Skill level - in this case, the student masters the sequence of technologies used in folk pedagogy in the spiritual and moral formation and methods of its implementation, once or twice in a group begins to independently conduct practical training under the supervision of a teacher.

Qualification level - in which students are able to perform targeted, automated actions, combining theoretical knowledge and practical skills in the field of spiritual, moral and folk pedagogy, mastered in the conduct of various classes.

Research work has been carried out on the development of theoretical and practical aspects of the use of national pedagogy in the education system of folk crafts, which are considered to be suitable for boys. The results of these observations and experiments were analyzed mathematically and statistically, and it was possible to state the following conclusions:

The spiritual and moral image of a student is especially evident in his or her behavior. A person's behavior consists of a person's behavior, which is manifested primarily in the interaction with the environment, with people. Human behavior reflects all his personal qualities, characteristics of character and temperament, his needs, views. Emotions and feelings play an important role in regulating one's behavior. The nervous traits present in a person also affect his behavior and activities. In general, a person's behavior is determined by the conditions of social life, social relations [22].

Everyone responds differently to the effects of the external environment. That is why man manifests in his own individual form. Sometimes a person's behavior also has the character of a habit formed as a result of a certain lifestyle and upbringing. For example, rudeness and rudeness do not always indicate disrespect for others. Similarly, politeness does not always indicate that a person wants to do good and has good intentions. Therefore, only the forms of behavior that arise from the real attitude to society and others should be considered as a characteristic feature of the person.

Behavioral patterns present in students is formed in the process of their social life and upbringing. In his behavior, activity, a person usually follows certain rules, based on moral principles. Ethical behavior is behavior that is determined by the ethical rules and principles that govern human relationships in society. The formation of moral consciousness, concepts and moral feelings in a person is an important condition for the education of human behavior.

The formation of moral consciousness and moral concepts helps to cultivate morality. At the same time, it should not be understood that moral behavior depends solely on the acquisition of moral concepts. Clearly, knowledge and understanding of ethics play an important role in the development of moral consciousness in students. But he can't make young people happy on his own. It is known from experience that some students, knowing the norms of morality well, sometimes violate it in practice, do not follow the rules of conduct. The reason for such a gap between knowledge and behavior is primarily the fact that boys and girls do not develop strict moral habits. In the educational process, it is necessary to ensure that students consciously follow certain moral norms, rules, and that the observance of these norms becomes a habit, a vital necessity for the student. Faith and knowledge can only be considered true faith if it is deeply rooted in a person's heart, if it is united with Lee's feelings and will, and if it is present in his heart even when one does not think about it. Such knowledge is certainly manifested in one's actions, and does not give one peace of mind until one is satisfied. So, it is necessary not only to explain to students what to do in conversations on ethics, but also in lectures and practical classes, as well as to practice good moral behavior and habits in a special way.

Ethical behavior, i.e. behavior, has an internal content and an external form. The content of behavior is expressed in the spiritual-moral consciousness, and its forms are reflected in etiquette, in the culture of behavior. Behavior consists of behaviors that are mutually exclusive and interdependent. When a person performs these behaviors, he realizes their importance.

Students' behaviors do not always conform to their beliefs. Some students were generally disciplined, in some cases violating the code of ethics. Sometimes students who engage in bad behavior are well aware of the rules of conduct, sometimes the opposite is true, that is, some students behave politely even if they do not know the norms of professional etiquette, pedagogical etiquette. Only students who are able to submit their actions and behavior to the requirements of universal and national morality and the rules of pedagogical etiquette should be considered morally educated. The moral image of the future specialist represents his entire activity in accordance with the requirements of ethics.

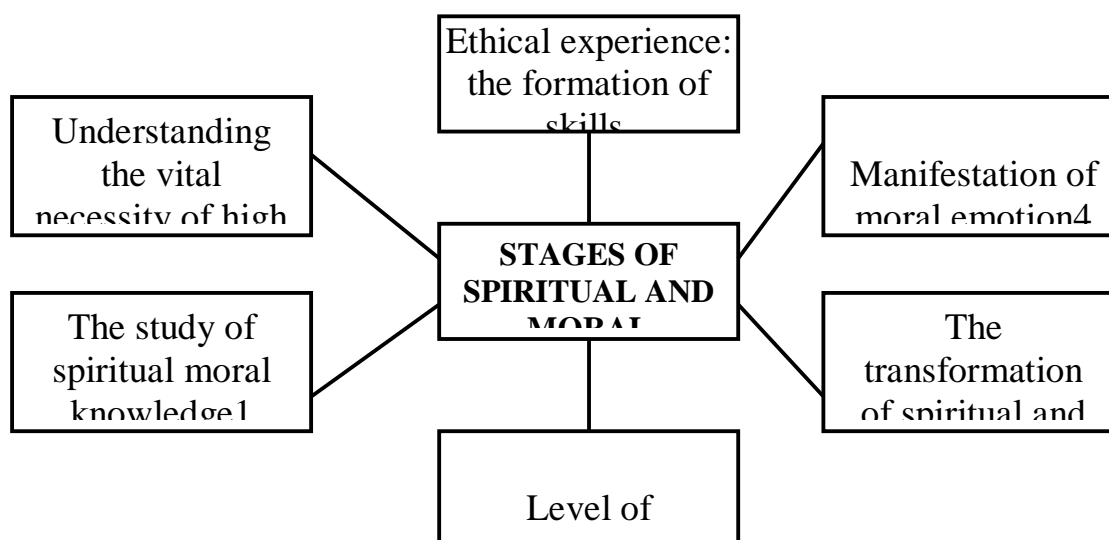


Figure 1: The model of spiritual and moral education of students.

The ideas and attitudes that some students have do not conform to the norms of behavior. How can this situation be explained in the behavior of some young men and women who are aware of universal and national moral rules?

To identify this issue, we selected several students who were known to have inconsistencies in their ethical knowledge and behavior. The experiment, observation, analysis of the results of the interview allowed to draw the following conclusions:

a) One of the main reasons for the gap between knowledge and behavior is that young men and women have not been able to turn the attitudes and habits they have into moral beliefs. Knowing the rules of ethics and norms of professional pedagogical etiquette, writing it down or speaking it itself is lacking. If these rules and requirements do not become a firm belief of the students and their observance becomes a vital necessity, there is still a chance that there will be a gap between word and deed.

b) such students usually have a high level of understanding of social duty, moral feelings such as responsibility are underdeveloped, and their character has negative qualities such as dislike, stubbornness.

d) some students have an unethical attitude in the community, sometimes quarreling with their peers, trying to live apart from others. In some students, the negative influence of some families may be preserved or such influence may be ongoing. Such students sometimes fall into the circle of dirty friends, bad friends, and are exposed to their negative influences.

As a result of observations and analysis of pedagogical-psychological facts, it became clear that the behavior of some boys and girls is influenced by several of the above reasons. Usually, one of them is dominant, the main one. It is very important to identify and eliminate this cause in a timely manner in the process of educational and individual work with future professionals.

1. In short, the process of spiritual-moral education includes moral motives, moral activity, moral concepts, knowledge, feelings, habits, as well as moral needs, ideological beliefs, wills and interests. Spiritual and moral education of students is improved only when all these qualities are combined. It is possible to eliminate the gap between words and deeds, the gap between knowledge and behavior.

III. CONCLUSION

2. In order to educate the younger generation on the basis of national, spiritual, historical, material values (heritage), first of all, the scientific-pedagogical, didactic bases of learning and teaching in the system of continuous education must be perfectly developed.

3. Continuous application of technologies of use of folk pedagogy in spiritual and moral education of students in educational system gives the following results:

a) the diligence of the younger generation, the acquisition of professions, the desire of artisans and the opportunity to become independent, successful people in the future;

(b) The diversity of handicrafts, first of all, provides access to material and raw materials that are readily available in local conditions, and allows students in groups to be provided with a variety of practical activities;

(c) Areas of folk handicrafts, such as knife-making, tanning, handicrafts, and handicrafts, are among the most effective areas for boys to learn;

d) in the study of the use of folk pedagogy in the spiritual and moral education of students, their intellectual development, thinking ability, level of imagination should be taken into account. It will also be necessary for their interests and aspirations to be constantly developed and expanded. To do this, in the education system, the principle of education should be followed, from simple to complex, from simple to difficult.

3. In order for the peoples of the East, including the peoples of the Republic of Uzbekistan, to take their rightful place in world culture, it is necessary to teach the younger generation the skills of reading the meanings of folk handicrafts and patterns of architectural monuments. To do this, crafts should be included in the educational process as an improved didactic system. Because the uniqueness, richness and richness of the crafts of the peoples of the East arouses great interest in other countries of the world. Therefore, it is gratifying that the representatives of many nations, peoples and peoples are envious of the historical monuments of Samarkand, Termez, Bukhara, Kokand, Khiva, Urgench, Shakhrisabz and other cities, which are the masterpieces of the East.

4. One of the primary tasks of teachers, psychologists, philosophers, methodologists in the country is to develop technology for the use of folk pedagogy in the spiritual and moral education of students. Practitioners, on the other hand, will have to overcome the difficulties of practical application in the pedagogical process, taking into account local, national, regional characteristics.

5. Spiritual and moral education of students is carried out, as well as in various educational activities outside the classroom, in social activities, in the process of ideological, labor, aesthetic and physical education. Mastering the social experience of adults is very important in this area.

The determination of professional ethics in the minds of young people depends on the strength and effectiveness of students' relationship with the pedagogical environment, schools, academic lyceums, vocational colleges and higher education institutions, as well as the characteristics of the nervous system, life experience and school, academic lyceum, vocational college and higher education. It also depends on the individual characteristics that result from school education.

The tasks of spiritual and moral education of students depend not only on the teaching and explanation of professors and teachers, but also on the organization and direction of practical activities of students in higher education. The organization of student life and activities depends primarily on the knowledge and skills of deans, heads of departments, professors and heads of public organizations, as well as taking into account the abilities and aspirations of students, directing behavioral motives in the right direction, taking into account their professional and intellectual interests.

6. The program of spiritual and educational work and perspective plans for higher education institutions describe the goals, objectives and educational principles of the educational institution, which are aimed at determining the main directions and content of spiritual and educational work.

IV. RECOMMENDATIONS:

The system of basic measures aimed at improving the technology of using folk pedagogy in the spiritual and moral education of students in higher education includes:

Events held within the university:

- meetings of the Academic Council to discuss issues related to the improvement of educational work;
- Scientific-theoretical conferences of the student scientific society on social sciences, psychology, pedagogy and specialties;

- Reports on domestic and foreign policy of the state of Uzbekistan, as well as on the life and work of the President, the international situation, the achievements of science and technology and industry of Uzbekistan, culture and ethics;

- Reporting and election meetings of public organizations, meetings of youth trade union activists on educational issues;

- Organization of competitions and exhibitions on scientific work performed by students;

- Topics on socio-ideological issues

- exhibitions at;

- Thematic evenings and readers' conferences organized by the departments in cooperation with the youth organization;

- Competition for the best faculty;

- Participation of students, faculty and staff in the celebrations, which are held on traditional holidays;

- Reviews of amateur art circles and

- art festivals;

- The organization of socially useful work of students, the solemn observation and meeting of students going to summer camps for pedagogical practice;

- conducted by public organizations of the university;

- animal husbandry activities;

- Regular circulation of newspapers and posters

Release

Optional activities:

- Joint meetings of teachers of social sciences departments with activists on the study of social sciences and spiritual and educational work among students;

- Lectures on socio-ideological issues, as well as important problems of science and technology, culture and ethics;

- Meetings with celebrities, war and labor veterans, honored teachers and scientists, thematic evenings;

- Readers' conferences, reviews of fiction and scientific literature;

- Festive meetings and evenings dedicated to historical days, as well as meetings with graduates of the faculty;

- Competition for the best group of the faculty;

- Competition for the best scientific work of students;

- Meetings of student activists at the faculty, conferences of public organizations;

- watching movies and plays together,

- discussion, trips to museums, ancient cities;

- through public organizations activities, etc.

Usually, the program of spiritual and moral education of students and future plans describe in detail the content of educational work in each course, the goals, objectives, main directions of ideological and spiritual education and the system of educational activities.

CONCLUSION

Based on the above, the conclusion is that an in-depth analysis of the organization of spiritual and educational work in higher education allows an objective assessment of the level of education of students, as well as the effective use of folk pedagogy in the spiritual and moral education of students. serves to increase their sensitivity.

REFERENCES

1. The Constitution of the Republic of Uzbekistan. –T .: “Uzbekistan”, 2005.
2. Law of the Republic of Uzbekistan "On Education". Higher education. A set of normative documents. –T .: “Sharq”, 2001.
3. Abu Nasr Farobi. Brochures on Achieving Happiness. –T .: “Fan”, 1975.
4. Abu Nasr Farobi. Mathematical tracts. Alma-Ata, Nauka, 1972.
5. Abu Rayhan Beruni. Selected works. I tom., –T .: “Fan”, 1968.
6. Abu Rayhan Beruni. Selected works. Volume II, –T .: “Fan”, 1985.
7. Alisher Navoi. Khazayn ul-Maoniy. Volume II, –T .: “Fan”, 1959.
8. Alisher Navoi. Mahbub ul-qulub. XV tom., –T .: “Fan”, 1996.
9. Abdulla Avloni. Selected works. Volume II, –T .: “Manaviyat”, 1998.
10. Aliqulov X. Eticheskie vozreniya mysliteley. Sredney Azii and Khorasana. –T .: “Fan”, 1992.
11. Aliqulov X., Omonboeva R. About Jami and Davani education. –T .: “Teacher”, 1981.
12. Yuldashev J. G'. Education abroad - T .: "Sharq", 1995.
13. Nuriddinova Z. Pedagogical ideas of Abu Rayxana Beruni. –T .: 1971.
14. Ochilov M., Ochilova N. Higher school pedagogy. Textbook. - T .: “Aloqachi”, 2008
15. Xayrullaev M. Early Renaissance culture in Central Asia. –T .: 1994.
16. Anthology of Uzbek pedagogy. - T .: "Teacher", 1995.
17. Qo'ysinov O. Formation of skills and competencies for independent learning // VOCATIONAL EDUCATION, 2008. Number 2.
18. Qulieva Sh. Person-centered educational technology in the training of future teachers of vocational education.// SCHOOL AND LIFE, 2008, No. 6.
19. Qurbonov Sh., Seytkhalilov E. Education quality management. –T .: “Turon-Iqbol”, 2006.
20. Qayumov K. Peculiarities of pedagogical process management.// Education management, 2007, issue 3.
21. Gaybullaev N., Yodgorova R., Mamatkulov R., Tashmuradova Q. Pedagogy. - T .: 2000
22. G'oziev E. Psychology (psychology of youth). - T .: "Teacher", 1994
23. G'oziev E. High school psychology. –T .: “Teacher”, 1997.
24. Hasanov S. Khorezm spirituality. –T .: “Adolat”, 2001
25. Hasanov S. Vocational education: the role and importance of educational technologies. - T .: 2009.
26. Shodiev N.Sh. To teach students how to direct students to choose a profession. –T .: Teacher, - 232 p.
27. Tursunov I., Nishonaliev U.N. Pedagogy courses. Textbook. –T .: Teacher, 1997. - 232 p.