



THE ROLE OF SPIRITUAL VALUES IN IMPROVING INNOVATIVE EDUCATION

Sayfiyeva Bog'dagul Umirjon's Qizi

Student of Navoi State Pedagogical Institute

Article history:	Abstract:
Received: 4 th October 2022 Accepted: 4 th November 2022 Published: 10 th December 2022	The article provides information about the role of human values in the improvement of innovative education and the current role of our values in human development.
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Independence started new changes in the spiritual world of the Uzbek people. After the national independence was achieved in our country, along with great changes in the social, political and economic spheres, radical changes were also made in the sphere of ideology. The process of development of Uzbeks as a nation acquired a new meaning from the date of independence of Uzbekistan. The culture, national thinking, customs, and lifestyle of the Uzbek people, which have gained strength from their historical roots, have stepped into a unique period of revival and renewal. It is possible to point out several important promising aspects of the formation of democratic features in the spiritual image of our people during the period of independence:

1. In the thinking of our people, a historical memory was formed that connects its past and present and gives hope, desire, enthusiasm for the future life. The formation of historical memory in the national idea-based, national state and national development model is shown as one of the main factors. As the first President I. A. Karimov noted, **"regardless of who he is, if every member of society knows his past well, such people cannot be led astray and influenced by various beliefs."** "The lessons of history teach people to be alert and strengthen their will." Indeed, history is not limited to expressing information and concepts about the past. Its great power, educational power is manifested in the ability to evaluate the present through studying and researching the past, drawing conclusions for today and tomorrow, and helping to plan the future.

2. In our country, the "Uzbek model" development strategy, comprehensively covering economic, political, cultural and educational life, which can be the foundation stone for the formation of a worldview typical of a democratic society, has been developed.

3. In the process of democratic development based on the national model in the activities of social institutions that form the basis of the political system, state and non-state organizations that carry out cultural and educational mobilization, intellectuals who consider themselves responsible for national spirituality and enlightenment in general, economic, one can observe an attempt at self-organizing political-spiritual improvement.

The first President, in the gradual implementation of the processes of changing the spiritual image of our people, mainly organized practical activities in two directions, that is, the traditions, language, religion of our people, which serve our ancient traditional values, our current national development, If it is based on the mentality, in short, the worldview and thinking, the second one showed that it is appropriate to rely on universal and modern achievements. It is known that the way of thinking, worldview, mental factors are considered the core aspects of character and character system and are the beginning of all changes. Spiritual and educational factors play an important role in improving the way of thinking.

The adoption of the law on education and the National Program of personnel training in our country, the transformation of the spiritual factor into a priority direction in the state policy, and the wide-scale activities implemented in this regard gave a serious impetus to the changes in the character and mindset of the nation. On the other hand, the regular expansion of the spheres of cooperation of our society with developed countries, the scale of scientific-technical and cultural harmony is creating new approaches in the worldview and lifestyle of our people. Therefore, any progress and civilizations are born from the synthesis of spirituality, culture, achievements and aspirations of different peoples.

The foundation stone of studying and changing the Uzbek character was laid by our ancestors. They traveled around the world, compared, and started national educational work to make Uzbeks an advanced nation of the time. It was the reform of the Uzbek character with its purpose and essence. Because the situation of Turkestan was far behind the development of the world at that time. Due to the lack of knowledge, disappointment, lack of enthusiasm for work, development and improvement of the country, lack of struggle for the future, lack of enthusiasm, manifested at the national level, the Jadidists chose the way to cleanse the nation of these qualities in an educational way. In order to raise the Uzbek character to the level of the leading nations of the 20th century, they defined a

number of measures and tasks, and implemented them, albeit partially. The Soviet regime put an end to these efforts of nationalists. Communist education began to shape the Soviet character. The Uzbek people were allowed to be hospitable, hardworking and growers. These were highly praised as the leading features of the Uzbek Soviet character. Any aspiration aimed at national identity, national statehood, national future, restoration of traditions was accused of nationalism. For this reason, the Uzbek environment did not fully accept the Soviet character. Social conformism continued in three generations, officially a Soviet person, an Uzbek at heart, an atheist at heart - a Muslim at heart. The Soviet character, like the Soviet system, lived mainly on the streets. Uzbeks left the Soviet character in the workplace and returned it to their national life in their families, homes, and neighborhoods.

For 70 years, the national character was split into two conflicting components and lived in two. Left unattended. After all, the work of raising the Uzbek national thinking and character to the level of the developed nations of the world stopped after the Jadidists.

During the period of Tsarist Russia and Soviet colonialism, the qualities characteristic of our people, such as solidarity, combativeness, unity of word and work in everything, were seriously damaged. Among the people, instead of striving for national unity, group, ethnic, local and territorial separatism has increased. In the spiritual image of the people, such qualities as accepting fate, agreeing to everything, and indifference have increased.

After the independence of Uzbekistan, it is necessary to take a new look at such negative situations inherited from the past, to look at our huge, priceless spiritual and cultural heritage created by our ancestors over many centuries, and our past history. , moreover, implementation of nationwide spiritual reforms was recognized as one of the main tasks and they were defined as an extremely important task at the level of state policy. Today, the very necessity of life encourages us to pay serious attention to renewing the character and spiritual world of our people.

Asian and African countries of the world that have achieved national independence have chosen one of three ways of development: national modernism, national conservatism, and national reformism. A national spiritual image was formed in accordance with these trends. National modernism - living in harmony with national, ancestral traditions with the achievements of world civilization, national conservatism is antiquity. Living in the same conditions as our ancestors lived, national reformism - rejecting national traditions and accepting the lifestyle of other developed countries. We chose the path of national modernism, the path of national modernization that was founded by our ancestors a hundred years ago. Our only task is to continue this path.

Our independence ended the abyss between the state system and society. People got rid of the traditional hadik, fear, helplessness and hopelessness towards the state power. The population was freed from the status of only dependence on the state and began to enter into equal legal cooperation relations with the state. The state has changed into a real helper with money loans, equipment, and insurance guarantees for people to develop their lifestyle, economy, and individual and collective labor activities. So, the state and legal system created such legal conditions for the change of people and society that these changes became essentially irreversible.

Of course, market relations had a great impact on the mentality of the population, lifestyle and the content of labor activities. As a result of these effects, certain changes began to occur in people's behavior, behavior, and character. Market relations have begun to threaten the unique qualities of our people, such as tolerance, teamwork, and hospitality. In such an environment, the great social necessity of preserving the mentality, unity of character and uniqueness of our people is manifested as a major national problem.

To preserve the above-mentioned good qualities of our people with a universal human nature and to open wide opportunities for new national aspects and characteristics that are just emerging as positive situations, an unprecedented, but the most diverse way, a wise solution to today's problems. is finding its solution every day. This solution can be called the path of total spiritual revival, the path of enlightenment, science, and culture according to its content and essence. After all, in the conditions of the changing system and the changing society, the increasingly powerful market economy, the influence of external and internal opposition, only one factor, the power of science and enlightenment, has a strong foundation and a firm foundation, which can maintain the spiritual unity of the people. it made it possible to preserve, it made it inevitable to take the nation to new levels of development while preserving its integrity. A changing environment naturally creates new, changed individuals. Property differences, intellectual, moral and aesthetic differences, which are naturally formed in the conditions of the current market economy, create a diversity of characters, taking away from the common unity of character of our people. In such a situation, there is a risk of diminishing the impact and educational power of qualities such as kindness, respect, sympathy, willingness to help each other, and loyalty, which determine the uniqueness of our nation and ensure its harmony. But in market conditions, it is not possible to start economic mechanisms without changing the nature of people to a certain extent. However, we must be careful that the scale of these changes does not deviate from the levels of universal norms and violate our national values. The most important feature of this path is to honor a person, to protect his spirituality, to respect our national values, the noble qualities of our people's character, and to be loyal to national traditions and customs.

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