

Uzbekistan Shavkat Mirziyoyev to the people of Uzbekistan and the Oliy Majlis on December 29, 2020, he addressed the issue of future young generation staff: In the context of this appeal, "we will grow up thinking people with noble qualities", training of future personnel studying in higher education institutions, first of all improving their professional skills, developing their competence and growing up as a morally mature person is the main goal. It is no coincidence that priority strategies are the most important task facing pedagogues. First of all, the requirements of higher education institutions for the development of competence in general human qualities and preparation for professional activities, the long historical roots of educational issues can be found in the works of Eastern thinkers Abu Nasr Farabi, Abu Ali ibn Sina, Yusuf Khos Hajib, Jalaluddin Rumi. Those who in the historical works of the listed thinkers, many opinions are expressed about the importance and significance of the ideas of orientation of the human personality to moral values in the development of society.

In the works of Abu Nasr Al-Farabi (870-950) "The City of Virtuous People", "Aphorisms of the Statesman", views on the social system, politics, state and power are theoretically based in the history of Eastern political-legal and social thought. According to Abu Nasr Farabi, "a just state is led by an enlightened ruler, he should be a leader of spirituality and justice, and meet strict requirements with his personal qualities."

According to Abu Ali Ibn Sina (980-1037), "social relations are the result of differences and inequality between people." Ibn Sina emphasized that "a high appreciation of spiritual and moral values ensures not only comprehensive well-being, but also justice and stability in society."

Yusuf Khos Hajib [195; 329 p.] in the epic "Kutadgu Bilig" "The claimants to the kingdom are born from their mother with a strange talent and they immediately have the power to distinguish between good and bad. God bestows understanding, insight, and a gentle heart on such people, and also rewards them with the teaching of good conduct [195; p. 329]" he noted.

J. Rumi in his work "believes in spiritual and spiritual closeness along with physical affiliation, and he acknowledges the people of meaning as the children of the saint" [197]. Because the spiritual and spiritual maturity of young people was reflected in the works of thinkers in their time.

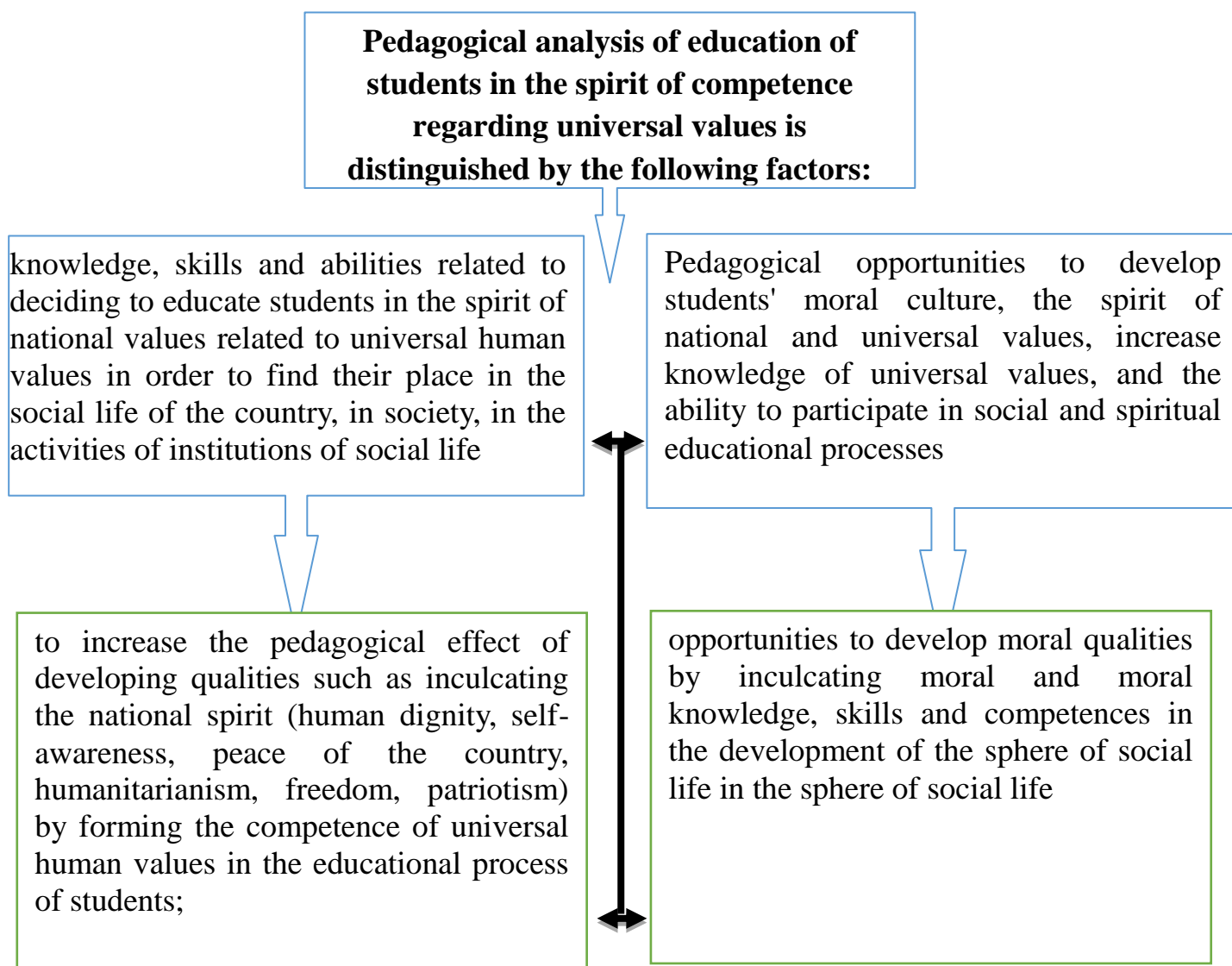
Therefore, the development of competence in universal human values among students requires a radical change of attitude towards national and universal values, preservation of values and their transmission to future generations. Because the rich spiritual heritage left by our ancestors - enriching our values with the achievements of modern science, it is important to consider the thinking and worldview of young people as the main source of strengthening their knowledge, skills, and abilities based on universal human values.

It is important for students of higher education institutions to always try to enrich their knowledge of universal human values so that the importance of knowledge, moral, aesthetic and other values becomes the spiritual wealth of every young person. In particular, when we dwell on the issue of values, first of all, we

should also shed light on the issue of the introduction of this term into scientific treatment. Originally, this term was used by the Greek philosopher Socrates, who placed values at the center of philosophy. A scientist emphasizes that value is goodness, and goodness is useful for life, while another Greek scientist, Plato, shows that values are consistent with existence, goodness, and beauty in his concept.

In the analysis of pedagogical researches, universal value is the content of the valuable and purposeful influencing aspect of human life activity. is determined by valuing. It is known that the role of the communication mechanism between the practical and theoretical cognitive process of human activity is performed by the national and universal value or the valuable approach, which is considered a unique "bridge" between theory and practice. In this respect, values such as justice, goodness, conscientiousness, honesty, life, health, love, education, work, family, peace, beauty, moral and physical maturity, and creativity have attracted people at all times. These values with the meaning of goodness have been living with the test of time throughout the history of mankind. In the conditions of democratic changes, it is important to re-perceive and re-evaluate them. In recent years, the problem of universal human values in pedagogy has been recognized as a problem worthy of serious attention. The changes taking place in society are becoming an increasingly urgent task for young people to find new, important values for life, and to scientifically substantiate the methodology of including them in the current educational process.

The changes taking place in our country put on the agenda the training of intellectually capable, physically healthy, morally pure, and spiritually mature specialists who serve the development of society. One of the most important issues in educating students - young people in the spirit of national patriotism is to prepare a selfless generation who is morally pure, dedicated to the profession, has high skills and intellectual potential, who can sacrifice his life for the Motherland and its people, who is not afraid of difficulties, and who can withstand all the difficulties in serving the Motherland. That is why, in solving these problems, the issue of raising patriotism and spiritual and moral highness by including education in the spirit of universal human values in solving these problems, and increasing the intellectual potential of the future generation personnel along with their skills, is of great importance. Accordingly, harmony is important in the teaching of national patriotism, spiritual and moral, and aesthetic subjects.



Values are formed and developed in the process of human activity. It has a social character and is created as a set of things and events that are beneficial to a person and serve his needs. Natural and social phenomena that do not suit a person and his interests cannot be values. For example, everything in nature becomes a value after it begins to serve human needs.

According to philosophers such as E.V.Ilenkov, J.Tulenov, Q.Nazarov, O.Musurmonova, E.Udokang, the concepts of "value" and "valuation" are different from each other. After all, the value is a real or dream event, and the price means the attitude to this event. Considering this or that phenomenon as belonging to values, that is, adding it to values or not, depends on the positive or negative evaluation of this relationship. Because the role of values in life is determined by evaluation. Therefore, whether or not to include phenomena in nature and society in the value chain is determined by people's needs, interests, dreams, and goals.

According to Zhondor Tulenov's scientific views, "...value should be understood as a set of natural and social phenomena that are important for a person and humanity, serve the interests and goals of the nation, people and social

groups... Natural and social phenomena due to human activity, as a result of satisfying his needs, it is included in the list of values"³, he writes. "Values are expressed as meeting the social, economic, and political needs of people as well as their spiritual needs.

Q. Nazarov says that the concept of "value", which is used by many people in everyday life, is used in relation to objects, things, events that have a certain significance for people. The scientist defines that "... value is an axiological category used to express the value of forms, situations, objects, events, events, processes, conditions, qualities, requirements and procedures, etc. of reality that have some significance for a person."

O. Musurmonova emphasizes the importance of the role of families in the formation of national and universal values in young people. For example, in a large patriarchal family (a family with grandparents), it is especially important that national values are broader and stronger than in families consisting of only husband and wife.

E. Udokang's research suggests that some kind of synthesis should be developed between moral rules established in society and individual inventiveness among young people, that is, only the values and traditions of the past are changing with the times. Without explaining the moral, cultural, educational, ideological principles in educating young people, he emphasizes the issue of educating them in the spirit of universal values.

Therefore, the development of the competence of universal human value in students of higher education institutions requires the creation of a consistent, self-management system, which includes:

- a) increasing the student's knowledge, skills, skills and competence, taking into account his abilities and needs;
- b) formation of skills related to the application of knowledge of universal values in practical activities through the development of internal motivation;
- c) creating conditions for the development of students' creative qualities and a special educational environment that ensures integration in education, ensuring interdependence between educational institutions and public organizations;
- d) purposeful and scientific and methodological support of education, improvement of scientific theory using modern educational forms and methods, developing pedagogical strategies for the development of competence related to universal values through self-education it is important to implement it in educational practice.

Implementation of a competent approach to universal human values in educational practice requires a deep and comprehensive scientific study of all aspects of this process. At the same time, it should be noted that it is difficult to interpret competence as a pedagogical phenomenon, because the category of competence was introduced into pedagogy from other disciplines, it is sufficiently interpreted, studied and has a strong place in the sciences. As a result of socio-economic processes, it entered the concept of pedagogy relatively recently and has not yet been fully incorporated into the system of pedagogical, especially didactic

concepts. At the same time, due to the relevance of competence-oriented approaches in education, the terms "competence", "competence", "basic competences" are increasingly used in the discussion of issues related to new qualities of education and are becoming widespread. Competence means not only the presence and significant amount of acquired knowledge and experience, but also the ability to use them at the right time and in the course of performing one's official duties.

In this sense, competence is a description of the owner of the profession, while competence as a description of the specialist's ability to perform effective professional activities has become the basis of a competent approach to education. Emphasizing the complex, integral character of such competence, its three levels or types are distinguished in management models abroad:

- 1) integrative competence - the ability to acquire knowledge and skills and use them in the rapidly changing conditions of the external environment;
- 2) socio-psychological competence - intelligence, knowledge and skills to understand people's behavior, motivation of their activities, high level of openness and communication culture.
- 3) competence in certain areas of management activity - decision-making, information gathering, methods of working with people, etc.

From the point of view of new socio-educational ideas, the concept of competence is developing further. The first of the stages of competence development is related to the expansion of the scope of its components by including additional areas of competences important for the subject's professional activity. J. Raven, one of the founders of the competence approach, explains the importance of this: "when we compare more and less competent farmers, teachers, drivers, blacksmiths, managers, and military officers, in each case the political skills demonstrated by the masters of their work behavior turned out to be the most important.

Psychologically, competence is defined as a criterion for understanding the surrounding world and the proportionality of interaction with it, or more precisely, it is a set of knowledge, skills and abilities that allow the successful implementation of activities, or a person's ability to interact with the environment and himself. is that he has mastered the methods of influencing himself.

In the work of pedagogues, various aspects and components of competence, which allow for a wider and more thorough study from a pedagogical point of view, have been isolated and studied.

The following definitions of competence are given by S.E. Shishkov:

general competence based on knowledge, experience, values and inclinations acquired through study;

the ability to establish a connection between knowledge and situations, to find a way to solve them that is appropriate to the problem.

According to L.M. Dolgova, competence is the organization and implementation of activities based on acquired knowledge. Competence implies

experience of independent activity based on universal knowledge. Competence is the presence of knowledge and skills in a socio-practical form, which is manifested in cases where socio-cultural requirements are imposed by the society on the results of the educational process.

Thus, in the development of competence in students regarding universal values, ability, readiness, opportunity and, at the same time, interpretation as the result of certain actions. In other words, competence is a category of activity, which is manifested in the course of the subject's professional, social and other activities aimed at fulfilling the assigned tasks. Generally speaking, competence means a certain degree of formation of certain skills and professional experiences of an individual in society, especially in the field of professional activity, in interaction with surrounding objects and subjects.

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