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**THE ROLE OF EDUCATION AND UPBRINGING IN THE PROFESSIONAL
ORIENTATION OF YOUNG PEOPLE** <http://dx.doi.org/10.5281/zenodo.6905586>**ABSTRACT**

This article analyzes some of the features and manifestations, as well as, in practice, the importance of upbringing and education in the professional orientation of young people. It explores spirituality and spirituality as the basis for the formation of a comprehensively developed generation. In analyzing the issue, considerable attention was paid to the consideration of the principles of historicity and modernity. In addition, the authors outlined some practical implementation mechanisms.

Key words: professional information, career choice, career guidance, young people, education and upbringing, government, society, the economic and cultural ties.

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ЁШЛАРНИ КАСБ-ҲУНАРГА ЙЎНАЛТИРИШДА ТАЪЛИМ ВА ТАРБИЯНИНГ ЎРНИ**АННОТАЦИЯ**

Мазкур мақолада ёшларни касбга йўналтиришнинг айрим хусусиятлари ва таълим-тарбиянинг аҳамияти таҳлил қилинган. Касбга йўналтиришда маънавий ва маънавийни ҳар томонлама ривожланган авлодни шакллантиришнинг асоси сифатида қаралади. Муаллифлар муаммони таҳлил қилишда тарихийлик ва замонавийлик тамойилларини кўриб чиқишга катта

эйтибор қаратилган. Бундан ташқари, мақолада муаммони амалга ошириш механизмлари ҳам мавзу доирасида баён қилинган.

Калит сўзлар: касбий ахборот, касб танлаш, касбга йўналтириш, ёшлар, таълим ва тарбия, давлат, жамият, иқтисодий ва маданий алоқалар.

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РОЛЬ ОБРАЗОВАНИЯ И ВОСПИТАНИЯ В ПРОФЕССИОНАЛЬНОЙ ОРИЕНТАЦИИ МОЛОДЕЖИ

АННОТАЦИЯ

В данной статье анализируются некоторые особенности и проявления, а также, на практике, важность воспитания и образования в профессиональной ориентации молодежи. В ней исследуется духовность и духовность как основа формирования всесторонне развитого поколения. При анализе вопроса значительное внимание было уделено рассмотрению принципов историчности и современности. Кроме того, авторами изложены некоторые практические механизмы реализации изучаемой проблемы.

Ключевые слова: профессиональная информация, выбор профессии, профориентация, молодежь, образование и воспитание, государство, общество, экономические и культурные связи.

INTRODUCTION AND RELEVANCE.

Currently, one of the main issues is the education of young people as a harmonious person, an advanced person of their homeland. Because it is the youth that is the future of our state. Therefore, it seems appropriate to substantiate the relevance of this problem in a combination of historicity and modernity. The system of education and vocational training is one of the most important spheres of activity that directly carries out labor and vocational education, education, professional information, career choice, career guidance for young people, and has its own distant past development. The formation of our people as a nation, a people, a nation is impossible to imagine without cocktails, professions, crafts. From the very beginning of its existence, mankind has been making cocktails, making household items, performing various jobs.

RESEARCH METHODS.

In covering the topic on the basis of system analysis, it is noted that “ The role of education and upbringing in the professional orientation of young people” is not only to ensure the stability and well-being of the country, but also to ensure youth employment, as well as to implement the state program on youth policy based on a broad statistical and system analysis, survey, comparative analysis, and the logic of scientific research.

RESEARCH RESULTS.

In the millennium BC in China, the profession and career of a government official became widespread. Accordingly, the first elements in choosing this profession also arose here. Young people who were destined to master such a profession passed state exams in an atmosphere saturated with the spirit of solemnity. Examination questions in most cases were determined by the emperor himself, and also checked by him, and the selection of applicants was carried out in multi-stages.

Many other examples can be seen in the ancient history of Sparta, Athens and in Rome. In Sparta, a perfect system of training soldiers was created and successfully implemented, in Rome-gladicators. "State," Plato wrote, “...are not born similar to each other to one degree or another, their

nature and abilities will be different...” therefore, when choosing jobs that correspond to their natural abilities in performing all tasks, it will be possible to do it better, faster and to a greater extent. To Plato's question about which official to choose in his work “statehood”, Socrates answers as follows: “...it is necessary to pay more attention to those who are the most reliable, brave and have more opportunities, and, moreover, to find not only people of the upper class with high spirituality, but also people worthy of such the level of education. They should be able to accept knowledge quickly and think quickly...it is necessary to find people with a firm memory, firmly standing on their own and hardworking in all respects” [1.1]. The labor(work), originally made just to get through the day, was later realized with a broader purpose, to create wealth, which during the X centuries progressed to the level of industries that could supply large military armies, millions of peoples with goods, equipment.

In the XII-XV centuries in Transoxiana and Khorasan, the development of handicraft science, its scale reached its highest point. Each nation has preserved its characteristic features, distinguished by its historical and cultural unity, which has been passed down from generation to generation, inherited from ancestors. Among them are Uzbeks. Archaeological research conducted on the territory of our republic shows that the craft developed on these lands more than two thousand years ago. During this period, a class society appears, on the basis of a large division of labor, craft is allocated into an independent branch.

In the IX-XII centuries, crafts were widely developed, the economic and cultural ties of our people with foreign countries intensified. Based on some sources, we can say that the settlement, in which there were 32 different types of crafts, was called a city. At the time of the first population census in 1897, most of the population in large cities were considered artisans. For example, 64% of the population of Namangan, 54% of Chust, 50% of Margilan were considered independent professionals[1.2].

The most common types of crafts in ancient times were blacksmithing, jewelry, copper and pottery. One of the oldest professions, still widely spread, is the craft of making wood products. With the advent of sewing machines at the beginning of the XX century, a new craft profession appeared—a machinist. One of the most common domestic professions of Uzbeks is a skullcap.

In addition, artisans made various leather goods, and shoemakers sold their products to the population, walking through cities and villages. Bakers, confectioners and butchers are also among the respected professions whose shops are found at every turn. The tradition of large wedding ceremonies has given rise to a special culinary profession.

Great thinkers, scientists of the East almost all their time in their works, poems and ghazals, literary heritage emphasized and glorified honest work, holiness and the need to master the profession.

Our great grandfather Abu nosir Al-Farabiy, who lived and worked in the X century, also encourages people to work honestly and acquire a profession. Farobiy believes that man is not a “helpless gang”, “a being who is not capable of anything”, but the highest perfection, “a being endowed with prudence, capable of doing everything that is harmful to himself.” Farobiy stressed that work and profession should form skills and moral qualities: “if professional virtue were innate, kings also could not do what they want and act, but reigning would be a natural obligation that they were granted only by the natural right that nature demanded”[1.3].

Since professional virtue is not innate, in the mores of peoples and cities, a huge strength and strength in a person is required to form morality, image, profession, habits and will. It is formed in two ways: by education and by upbringing. The word "education" means the union of theoretical qualities and practical professional qualities between peoples and cities."

We see the significance of the profession in the writings of the scientist encyclopedic scholar Abu Ali Ibn Sina (980-1037). In his opinion, a child should be taught a profession from an early age. After the child has mastered the profession to a certain extent, it is necessary to teach him to use the profession in life, that is, to lead an independent life by honest work.

Deep, comprehensive economic, political, and social reforms are being implemented in our country. While the society is moving towards spiritual uplift and renewal, the decree of the First President of the Republic of Uzbekistan “On support of the Republican Council of Spirituality and

Enlightenment” dated September 3, 1999 and the decree of the President of the Republic of Uzbekistan PP-4307 dated 05/3/2019 On additional measures to improve the effectiveness of spiritual and educational work contain ideas, the most important of which are: the main goals from which he proceeds once again confirm the priority of spirituality. Naturally, people with high spirituality represent the country [1.4]. And the personality is identified with its spiritual appearance. Spirituality begins with education. The absence of spirituality without education is an obvious truth for everyone.

Strengthening and developing the spiritual spirit of the people is the most important task of the state and society in Uzbekistan. Spirituality is absorbed into a person along with mother's milk, father's example, ancestral fertilizer. The great importance of the native language lies in the fact that it brings people together as a sign of spirituality. “In such difficult conditions, our youth should be sensitive and attentive, thoughtful in all matters, primarily in the interests of the Motherland. Such noble qualities as the pursuit of science, education and profession, sacred knowledge of the family, spiritual purity, respect for elders, compassion for the younger, loyalty to our values have long been in the blood of our people, nation. We must not only preserve this priceless heritage, but also enrich it and pass it on to future generations.” Proximity to nature, enjoyment of the carefree beauty of the native land nourishes and strengthens spirituality. Spirituality becomes a powerful force only when it is based on a deep knowledge and understanding of the history of its people, its culture and tasks. It should be especially noted that one of the founders of national pedagogy, Abdullah Avloniy, wrote about the place and role of education: “education is for us a question of either life, or a mammoth, or salvation, or destruction, or devotion, or catastrophe! the words "yes!" will be the proof of our thought. We all know perfectly well that the age from 15 to 18 is the most delicate, difficult period in a person's life[1.5]. At this age, the consciousness, behavior and morality of a person, his spiritual appearances are fully formed. If we leave our not yet ossified children alone, do not engage in their upbringing, science and spirituality, then who can guarantee that in the future they will grow up to be perfect people? In whose hands will we hand over the future of our society, our state?

Education is a mutual practical and theoretical communication between a teacher and a pupil, aimed at achieving a certain goal, taking into account spiritual resources and the needs and needs of modernity. "As you know, the upbringing of the younger generation has always been important and relevant. But in the XXI century, in which we live, this issue really becomes a matter of life," the president he cited a quote from a scientist and said.... "The more perfect the upbringing, the happier people live". And in order for the upbringing to be perfect, it is absolutely unacceptable that there is a gap in this issue," the president said and listed the risks that undermine faith and family values [1.6].

"Such dangers as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, "mass culture" are intensifying and undermining beliefs, family values that humanity has practiced for centuries," [1.7] he said.

The role of the educational process in the development of society is invaluable. It is necessary to educate a person, encourage him to learn, work and gradually turn this behavior into a skill. This brings up in a person the ability to make muskets, and making muskets strengthens the mind. The mind keeps the mind, and the mind becomes a material and spiritual resource. Thus, a person gradually reaches perfection. But for this, long-term responsibility, conscientious work and perseverance, willpower are required from the educator and educator.

The history of the development of society shows that only in a country where spirituality-enlightenment is widespread, science and tradition are developed, it is possible to build a just society and form benevolent, mature people in it. In such a society, the people's faith in the future and the desire for creativity, creative work, good are strong, and common sense and common sense will always prevail among the citizens of society.

Independence has allowed us to build an enlightened, cultured, just and humane society. Now every person must conscientiously contribute to this society in accordance with their place and position.

The pace of integration, scientific and technological progress in the world market requires strengthening the relationships between all levels of public education. Consequently, this

circumstance determines the need for a harmonious approach to solving issues of upbringing, education, political and vocational training. I believe that it is necessary to follow the path of creating scientific and educational complexes in the form of school - secondary - higher education-research institutes. At the same time, it is necessary to pay special attention to priority areas of scientific and technological progress. Thanks to such strong ties, the training of specialists capable of working in modern high technologies and thinking in a new way in accordance with market laws is on the agenda.

The process of educating an adult, comprehensively developed generation dictates the need for its constant, systematically consistent formation in a single systematized form. Along this path, it is possible to improve the educational process in vocational education institutions, the formation of moral competencies based on a new approach to teaching social and humanitarian disciplines, the ideological content of which, like professional disciplines, should form students' stock of ideas that form the social worldview necessary for every specialist of the new society.

In the professional orientation of young people to the education of spiritual and moral habits, the following tasks should be solved:

- liberation from ideological dependence that took place in the field of education during the rule of the Soviets;
- strengthening the system of spiritual values based on the achievements of the Uzbek national mentality and world civilization;
- following the doctrine of the idea of the perfect man, raised in the works of Eastern thinkers;
- full adherence in the works of the President of the Republic of Uzbekistan to the answers to the doctrine of what education and upbringing, in particular, of modern youth should be.

Over the years of independence, our national economy has been economically strengthened, brought out of crisis, and steady growth has been achieved in many of its branches. The components of the market mechanism have been determined and its infrastructures have emerged, economic reforms are being deepened, and the economy is being comprehensively liberalized. The most important thing is that during this period the idea and ideology of national independence is being formed and introduced into people's minds.

The first President of the Country, I.A. Karimov, said, "The ideology of independence reflects the age-old aspirations and life ideals of the multinational people of Uzbekistan to build a noble idea - a free and prosperous Homeland, a free and prosperous life." [1.8].

Our national economy, which is formed as a result of these first steps, is the common home in which we want to live in the new XXI century, that is, the vital foundation of the renewing Homeland, the source of its further development.

Today, an important condition for the development of Uzbekistan is the formation of a perfect system of training specialists based on the rich modern culture of the people, achievements of the economy, science, technology and technology. As the first President of the Republic of Uzbekistan Islam Karimov noted: "... we all understand that today the achievement of the great goals set before us, noble intentions, the renewal of society, the development and prospects of our life, the reforms we are implementing, the fate of the fruits of our plans – all this is closely connected, first of all, with the problem of training highly qualified, conscious specialists who meet the requirements of the time" [1.9]. In this sense, education is a social institution that performs the function of preparing and adapting an individual to various spheres of society's life and to the culture existing in society. Looking back at history, there are problems in the field of education, as in any other field. Similar problems have not spared our independent republic. In order to solve these problems and implement the necessary reforms in the field of education, the legal basis of the education system has been created. In accordance with the content of the law "On Education" in the new edition, a unified system of continuing education has been created in our country, and educational reform and its prospects are determined on the basis of the following principles:

- a) accessibility of education for all citizens, regardless of nationality, religion, race, religion.
- b) continuity, scientific, secularism and consistency of the education system.
- c) the priority of universal, universal, spiritual and educational values in education.

d) humanism, democratic education, independence of educational institutions from political parties and other influences.

Therefore, as long as the above principles are implemented, every member of our society whether is it a carpenter, an accountant, an enterprise manager or a well-known politician, should treat this area with great respect.

The essence of the work carried out in vocational education institutions is the expediency of its implementation in accordance with ideological values and ideals based on the ideology of national independence, achieved by spiritual, moral, legal, patriotic, civil, labor, cultural, environmental and other areas. The implementation of these tasks is a high task facing all teachers.

Of course, this pressing issue should never be overlooked and overestimated. Because it's no secret that if a solution to the problem is not found in time, it will cause other problems.

In the conditions of independence, it is necessary to solve a number of tasks for the spiritual and moral education of young students. Including:

- In the minds of each student, there is a conviction that state independence is the highest ideological and moral value of the people, pride in their Homeland, ensuring its security and strengthening their unique path in building a new democratic society based on the great historical past of Uzbekistan, market relations, the correct explanation and transformation into faith of high spiritual and moral values, imbued with the spirit of Islam;

- Instilling universal values into the consciousness of students, educating them in the spirit of intolerance to such vices as the need for modern values - high behavior and conscience, the desire to prove themselves at family celebrations, the use of official duty for personal purposes is the key to arming them with high moral qualities.

In general, moral education occupies a leading place in the complex of educational work. When implementing moral education among young students in vocational education institutions, it is best to start by creating a sense of moral understanding and trust. Because it is impossible for young people to form moral habits, qualifications and habits related to behavior without the content of beliefs. At the same time, it is necessary to attach great importance to teaching young people the content of norms and rules of morality and morality.

As above mentioned a special merit of Uzbek thinkers in the formation of the content of moral education had been found. Such great thinkers as Abu Nasr Farobiy, Abu Rayhan Beruni, Abu Ali ibn Sina took the process of education seriously and expressed their valuable thoughts on this subject in their world-famous works. These works have played an important role in the development process not only of the Uzbek people, but also of all mankind. Their scientific views still serve as a programmatic practice for humanity today. Abu Nasr Farobiy is a famous thinker, the largest propagandist of ancient Greek science and philosophy in the East. Naturally, a thinker in his work who laid the foundations for the development of medieval socio-philosophical thought. Farobiy had created more than 160 treatises, including "A treatise on the mind", "What to study before philosophy", "On substance", "Sources of philosophy", "Introduction to logic", "Source of questions"[1.10]. In these works, the scientist reflects on such issues as the state structure and governance, the prevention of various social conflicts and the creation of a mature social community. The fact that the creation of a mature collective is connected with the solution of the problem of creating a perfect person was first put forward by Farobiy in the conditions of the Middle Ages. His famous works "about the ideal team", "about achieving happiness" are devoted to these issues. In his works devoted to education and upbringing, Farobiy reflects on the importance of education and upbringing, on what it is worth paying attention to, on methods and methods of teaching and upbringing. In his works "The city of noble people", "Ihso'il-ilm", "The origins of sciences", "On the meanings of reason", socio-educational views found their expression. The traditions and customs existing in society also reflect the norms and content of morality. Moral values are considered as a category of moral education, and these moral values serve as the main factor determining the content and norms of moral education.

Values in general are understood as national and universal values. Values are social in nature and arise and develop in the process of practical activity of people. Values arise in connection with a

set of objects, phenomena that benefit people's activities in various fields, primarily in production, labor. Then gradually, as a result of the increasing activity of the subject, it begins to act as a relatively independent sphere. The values of moral content activate the consciousness and activity of the child, help to ensure the unity of labor and speech. Such values include humanism, enlightenment, kindness, purity, respect for adults, love, politeness, friendship, generosity, generosity, voluptuousness, etc. These values are based on the idea of raising a child in society, family, and school to consciously follow high human qualities.

If at the initial stage of the process of moral education an individual blindly follows the norms of morality at a certain level of direct subordination, then upon reaching a high level of morality, direct blind subordination should lead to a conscious perception of the formation of harmony between the norms of morality of an individual and the norms of morality of society. One of the most important signs of moral culture is also the formation of harmonious relations, moral unity between the same individual and society.

“Teaching these subjects and knowledge in the education system, starting from kindergartens and ending with higher education institutions, should be considered as an important political task. This, in turn, requires a revision of textbooks and textbooks from the point of view of national spirituality [1.11].”

A person begins to master the simplest norms of moral culture from an early age, first in the family, and then in relationships with friends. The motives for following these moral norms will be different. Respect and love for parents encourage the child to follow moral requirements and thereby win parental kindness and affection. In addition, the use of punishment in case of non-compliance with moral norms also encourages the child to be vigilant. The passion for communication with peers, the inner need also awakens in the child the motivation to follow moral norms. All this helps every little child to face moral norms and learn to comply with them. Also, following moral norms in a person leads to the formation of his skills and abilities. But we cannot yet say that following such moral principles is a level of moral consciousness. It is exact to state that because of ethical norms in this case arise not because of internal necessity, but as a result of external influences. Nevertheless, this initial stage of the moral level is crucial, since it serves as a starting point for further development. At this stage of moral development, the most important role is played by the level of moral culture in the environment.

Toshio Masuda (Rector of Hoshi University (Japan) - he was struck by the fact that after 9 years of study at a comprehensive school, students have been studying for 3 years at specialized professional colleges and academic lyceums in their area of interest, appropriate measures are being taken by the state to employ college graduates, create jobs for them, and he noted, he recognized that the education model is worth it, so that other countries also take an example [1.12].

At all stages of development, moral knowledge, entrenched in society, required replenishment with new moral knowledge. It goes without saying that this is a legitimate process. Consequently, even at the present time, no matter how rich our moral knowledge is, the law of dialectical development requires further replenishment of this moral knowledge. Especially if we take into account that the qualitative changes taking place in the Republic of Uzbekistan today require a rethinking of ethical views, the use of new knowledge gained as a result of the development of science and technology in the process of moral education, we feel how necessary this task is. So, we have identified the third task of moral education, which consists in: - further replenishment of moral knowledge, establishing the use of new knowledge and achievements obtained by science.

As the first President Islam Karimov noted: "In difficult conditions, we have laid the foundation for our future. How does this young generation assess what it says when weighing our projects and work? Each of us should work sincerely on this issue. I am sure that Uzbekistan will become a great country where people will live in prosperity "[1.13].

As you know, in whatever state the personnel policy is properly and promptly organized, there will always be progress in this state.

"If the body of public life is the economy, then the soul and spirit are spirituality," Shavkat Mirziyoyev said at the meeting. – Having decided to build a new Uzbekistan, we rely on two solid

pillars. The first is a strong economy based on market principles. The second is the rich heritage of our ancestors and a strong spirituality based on national values. The ideology of the new Uzbekistan we are creating will be the idea of goodness, humanism, humanism. By ideology we mean, first of all, the education of thought, the education of national and universal values. They are based on millennial life ideas and values of our people," Mirziyoyev said [1.14].

As you know, today there is an acute struggle and competition in the world, the conflict of interests is escalating. The processes of globalization, along with incomparably new opportunities for humanity, also generate unforeseen problems. Threats and threats to national identity and spiritual values are increasing. Only egocentrism, an easy look at work, family, consumer moods penetrate the minds of people in different ways, especially young people. Education is an integral part of every society, the main indicator of culture and development. Any country, drawing up long-term plans, first of all focuses on education. In this sense, since the first days of independence, under the appeals of the head of our state, "The future begins from today", "if attention is not paid to education issues now, the future will be missed", "and we will not regret anything about education", the reform of the education system has begun.

The "law on education" and the "national training program" of the Republic of Uzbekistan have been developed, which serve to further raise the national economy of the country, develop the intellectual potential of the republic, increase the power of the state, strengthen its independence. The financial and material support of the education system was positively resolved by legislation.

CONCLUSION.

Today, the future largely depends on our specialists, whose vision and outlook have changed in accordance with the requirements of the time. The training of highly qualified, deeply educated specialists, thinking in a new way, successfully managing the economy in new market conditions, is a requirement of the time and the need for truth [1.15].

The general content and specifics of the training of economists in the conditions of economic liberalization today are as follows:

- it is the fundamental basis of the market economy;
- one of the priority directions of reforming the modern education system;
- prestigious sphere of professional education of the population;
- it is one of the most important links in the system of continuing education.

The experience of building and developing a system of training economists in our country is of great scientific and practical interest, as it allows analyzing and theoretically interpreting the state of modern economic education, combining it with a system of continuing professional education, solving problems of forecasting effective didactic development.

Today, the main goal of all our reforms in the sphere of economy and politics in the life of society is aimed at the individual. That is why the work of educating a new generation inclined to the realization of the idea of national revival becomes a matter of the state, one of its priorities.

The main goal of vocational education (including Higher education) in developed countries is to provide competitive services by producing competitive goods and training qualified personnel of all categories.

In this regard, I believe that over the past period, more than 2 million 300 thousand of our boys and girls have graduated from professional colleges and academic lyceums, and this year more than 500 thousand students will receive a diploma of a specialist of the middle category and finish their studies. These young people are a powerful factor not only in the modernization and diversification of the economy, but also in the qualitative renewal of the personnel of our country," said Toshio Masuda (Rector of Hoshi University of Japan) [1.16].

Experts believe that in order to implement the problem of education in vocational education institutions, it is necessary to focus on solving a number of tasks. They:

1. Organization of the educational process based on advanced pedagogical technologies and information technologies;
2. Achieving an increase in the moral and mental level between the student and the teacher;
3. Strict planned approach to education and upbringing;

4. Creating a positive emotional background in an educational institution;
5. Ensuring that students achieve compliance with the general order, the life system of the educational institution.

Thus, education in the professional orientation of young people can be carried out in the implementation of educational work by such methods as conversation, discussion, conducting social surveys, lectures, and moral education-through practice, organization of various activities.

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