



**Received:** July 10, 2022  
**Accepted:** August 15, 2022  
**Available online:** September 25, 2022

## **Umida Bazarova**

Associate Professor, Navoi State University  
of Mining and Technologies  
Navoi, Uzbekistan  
E-mail: umidamamurjanovna@gmail.com

### **SCIENTIFIC BASIS FOR IMPROVING STUDENTS' AESTHETIC TRAINING AT TECHNICAL HIGHER EDUCATIONAL INSTITUTIONS**

#### **ANNOTATION**

The article reveals the scientific basis for promoting the aesthetic education of technical higher educational institutions students at foreign language classes. The purpose of this scientific article is to improve the mechanisms of moral and aesthetic education of technical higher educational institutions through foreign languages. We consider that the pedagogical methods that ensure the aesthetic education of students with the help of a foreign language are a set of measures aimed at the enhancing educational qualities of students. The task is a philosophical, pedagogic-psychological analysis of students' moral and approach to learning foreign languages, the ways of teaching them and modern trends, while the structure of a foreign language teaching includes targeted practice as a permanent component. However, in our environment, there is no need for such a practice of communication in a natural environment using a foreign language. In research, study and analysis of scientific sources, didactic mathematics, educational and methodological documents, textbooks and educational-methodical literature; presentations, tests, questionnaires, designs, experiential evaluations, modeling, pedagogic evaluation and a mathematic-tactical processing method of research results were used. The methods of our article, extracurricular activities act as a very important motivating factor, largely determining the lack of a natural environment for communicating in a foreign language.

Forming and developing students' abilities, educating them as independent and creative thinkers, and combining high culture, professional

## **Umida Bazarova**

Navoiy davlat konchilik va texnologiyalari  
universiteti dotsenti  
Navoiy, O'zbekiston

### **TEXNIKA OLIY TA'LIM MUASSASASI TALABALARINING ESTETIK TARBIYASINI TAKOMILLASHTIRISHNING ILMIY ASOSLARI**

#### **ANNOTATSIYA**

Qaysi sohaga ixtisoslashganidan qat'i nazar oliy o'quv yurti unda tahsil oluvchi talabalarning dunyoqarashini, bilim va qiziqishlarini, estetik g'oyalarini, xulq-atvori va shaxsiy fazilatlarini hamda ijtimoiy ahamiyatga molik hodisalarni, atrofdagi voqelikni baholash qobiliyatini takomillashtirishda asosiy tarbiya maskani hisoblanadi. O'quv jarayonida esa talabalar yaratilgan ma'naviy muhitdan o'zlariga kerakli ma'lumotlar va ko'nikmalarni olishadi. Jumladan, texnika oliy o'quv yurti talabalarining axloqiy-estetik tarbiyasini xorijiy til darslari orqali yanada rivojlantirish ularning ma'naviy-ma'rifiy dunyoqarashini shakllantirishda muhim o'rin tutadi. Maqolada xorijiy til fanining talabalarni axloqiy-estetik tarbiyalashdagi roli, pedagogik shartlar, nazarriy yondashuvlar, ularning tarixiy taraqqiyot bosqichlari hamda zamonaviy tendensiyalari falasfiy, pedagogik-psixologik jihatdan tahlil etilgan. Shuningdek, mavzuga oid ilmiy manbalar, didaktik materiallar, o'quv-me'yoriy hujjatlar, darslik, o'quv-metodik adabiyotlarning ahamiyati hamda kuzatish, suhbat, anketa, test, loyihalash, ekspert baholash, modellashtirish kabi pedagogik tajriba-sinov hamda statistik tahlil qilish va qayta ishlash metodlarining afzalliklari keng yoritilgan. Ma'lumki, talabalarning xorijiy tilda erkin muloqot qilishlarida va ularda til ko'nikmalarini shakllantirishda tabiiy muhit zarur omil sifatida baholanadi. Shu nuqtayi nazardan, talabalarini mustaqil va ijodiy fikrlaydigan shaxs sifatida tarbiyalash, ularning kelgusidagi kasbiy mahoratlarni yuqori pog'onalariga ko'tarish, muloqot madaniyatini rivojlantirish turli modellar orqali

skills and civic confidence is carried out by modeling various situations. Aesthetic education of students of a technical higher educational institution, in the process of learning a foreign language, is effective by skillfully and rationally combining students' classroom and extracurricular activities. This study is also devoted to the determination of pedagogical methods, development of the technology of formation of aesthetic qualities of a person with the help of a foreign language during the educational process and outside the educational process; moreover, the criteria for the formation of civic qualities of students were determined. As a result, based on the students' interests in foreign language classes at technical higher educational institutions, pedagogic-psychological training that assesses one's own potential via ethical-aesthetic learning, efficient and comprehensive use of teamwork technology, moral-aesthetic ideal in relation to faith, worldview and philosophy, would help to establish improved skills.

**Key words:** technical higher educational institution, foreign language, methods, aesthetic education, upbringing, improvement.

amalgam oshiriladi. O'z navbatida, auditoriya va auditoriyadan tashqari mashg'ulotlarni mohirona tashkil etish ko'zlangan natijalarni beradi.

Ushbu maqolada aynan texnika oliy o'quv yurtlari talabalarida yuksak insoniy fazilatlarini rivojlantirish tamoyillari va estetik tarbiyani shakllantirishda yuzaga keladigan muammolarni bartaraf etish yo'llari va ishlab chiqilgan texnologiyalar, mezonlar xususida batafsil so'z yuritiladi. Mahorat darslarida talabalarning qiziqishlaridan kelib chiqqan holda, ularning o'z imkoniyatlarini baholovchi pedagogik-psixologik mashqlardan foydalanish, jamoa bilan ishlash ko'nikmasini shakllantiruvchi texnologiyalarni qo'llash sifatli ta'limning talabi va bugungi kunda dolzarb masalalardan biri ekanligi misollar orqali tavsiflangan.

**Kalit so'zlar:** estetik tarbiya, dunyoqarash, pedagogik-psixologik, texnologiya, yondashuv, sifatli ta'lim, tajriba-sinov, statistik tahlil, model-lar, didaktik materiallar, pedagogik shartlar.

## INTRODUCTION

In the world, social processes aimed at spiritual, moral and physical development of a person, models of the formation of moral and aesthetic education of students are being applied to the educational process. The World Declaration of the United Nations "Higher Education of the 21<sup>st</sup> century" with the issues of further formation and evaluation of students' moral and aesthetic education, the Bologna Declaration adopted in order to ensure the uniformity of the quality of European higher educational institutions to increase the quality of education on a global scale implementation is underway.

In world educational and scientific research institutions, scientific research works are being carried out on the improvement of foreign languages teaching technologies, the development of socio-linguistic knowledge, skills and qualifications of non-philological students' education, the development of the theoretical foundations of continuous learning of foreign languages, and the moral and aesthetic education of young people. Special attention is paid to scientific research on the use of modern didactic tools in the development of moral, aesthetic, gnostic, constructive, design, production technological components of professional training of future specialists, increasing the efficiency of intensive technologies for the development of moral and aesthetic qualities, and improving the content of education [Resolution of the President of the Republic of Uzbekistan as of August 14, 2018 PD-3907 "Education of youth as morally and socially mature, raising the educational system to a new level in terms of quality"].

Today, as a result of the reforms carried out for upbringing the youth of our country to be healthy, spiritually, morally, aesthetically and physically strong, promoting the

educational system to a new level, organizing the free time of the youth in a meaningful way have been created. Necessary conditions for highlighting spirituality and national values of our people among students has being achieved, along with the above, there is a need for careful use of pedagogical possibilities and technologies of moral and aesthetic education. In "On the action strategy for the further development of the Republic of Uzbekistan" as a strategy, the goal of creating upbringing young people who are intellectually ethical, well-developed, loyal to the Motherland, strong-thinking, and have strong life principles is defined, and in this regard, to further develop the mechanisms of attachment to "mass culture", demand it is important to improve the concept of ideological and aesthetic training.

Ethical-aesthetic training means educational activities aimed at shaping the character of a person who determines his/her attitude to society, other people, work, and him/herself. At higher educational institutions, there is a productive chance to implement a new system of education, which gives an opportunity to increase the individual approach from collective, general teaching, to develop the creative abilities of future students. This structure, in turn, increases the role of students' research work, and thus, it contributes to the provision of forms of cooperation between a teacher and students [Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 610 as of August 11, 2017 "On the agenda of further improvement of the quality of foreign languages teaching"].

## LITERATURE REVIEW

Ethical-aesthetic education is the result of teaching or reading books on ethics and aesthetics, but it is primarily an activity aimed at supporting the interests of people. The spiritual and aesthetic criterion, in acquiring any knowledge, is related to practice, existing situations, and efforts. Under contemporary environment, individual spirituality and aesthetics of universal spirituality, the life of a human being and society are more and more concentrated [Bazarova U.M., 2019].

As in other areas of human society, the human factor plays a decisive role in education. First of all, the personality of pedagogues, their curiosity and their ability arouse in students the passion and desire for continuous intellectual and cultural learning. The new humanistic goal of education is significant because it originates from the idea of forming a morally and aesthetically perfect person. In the field of technical higher education, it is necessary to study the moral and ecstatic methods of teaching future students in the field of technical higher education.

Until today, the moral-ethical and methodological aspects of the moral-ethical education of young specialists at technical higher educational institutions in our country have not yet become a subject of intensive study. Pedagogical and technological conditions that ensure the development of professional qualities and personal qualities of students, as well as the consistent and integrated process of their moral-esthetic upbringing, have not been determined yet.

Today, there is a certain difference between the social importance of improving the quality of training of specialists and the general pedagogical training of teachers

of higher education, which includes the moral and aesthetic education of young specialists. For this reason, one of the important tasks of the educational system today is to develop a theory and a system of training students for the profession, in particular, a system of moral and aesthetic education. Modern society and the labour market need not only narrow specialists but also fundamental scientific knowledge and internal culture, well-rounded, socially active specialists.

In the process of professional training, it is important to educate students morally and ethically, to ensure that the professors-teachers work as a unit of pedagogical activity. The existing model of the moral and aesthetic upbringing of students is presented to the standard that forms the system of requirements for their personality, knowledge, professional skills and abilities, and tasks such as development, improvement, knowledge, organization, communication, constructive planning, necessary for the professional activity of students are presented.

One of the urgent tasks is to determine the theoretical and scientific principles of the process of professional training of students at various stages of the development of higher education in our country and to develop its professional program in the teaching of foreign languages. The first research on the study and development of the educational system at higher educational institutions was conducted by J.Jalolov and F.R.Yuzlikaev. The principle of these scholars, which is based on connecting students' teaching and training with practice, is considered to be leading theoretically and practically. However, the issues of students' spiritual, moral and aesthetic education in the direct study process at higher educational institutions have not been studied yet at a sufficient level [Yuzlikaev F.R., 1995].

In the process of future technicians' spiritual training of their moral-aesthetic upbringing is objective, and it is guided by principles of a certain level:

- relationships between goals and objectives, content and structure of students' moral-aesthetic education at higher technical institutions;
- mutual integration of training, education and development of future technical specialists;
- compatibility of moral-aesthetic education in society with the needs of socio-economic and spiritual-educational development;
- compliance of the content, styles and forms of moral-aesthetic education in social sciences with the level of development;
- moral-aesthetic education of students is related to their independent activities.

In our opinion, in the elaboration of a single system of students' spiritual and moral-aesthetic education, their elements are in harmony with each other, and the emergence of each element is a result of another element, a certain element cannot live separately, it is different from another element. If it leads to a change, integrity may be lost [Bazarova U.M., 2019].

In the moral-aesthetic training of future specialists, the systematic general educational principle, the content and methods of education, and the interdependence of the principle of personal and individual education are gathered. In today's higher educational system, the content of education in the moral-aesthetic development of

students is based on the peculiarity of individuals' intentions and goals (individualization of education).

In general, students who have not started their work activities do not yet have enough self-responsibility, stability and determination, which is explained by the fact that their worldview is not yet fully formed, and the selection of goals for social interaction has not yet been fully formed. The openness of the worldview of young people gives teachers an opportunity to use all available methods and tools to influence the minds of young people.

For a future specialists learning foreign languages along with their mother tongue adds useful significance to the formation of their worldview. When young people learn a foreign language, they learn important rules, but there is a special way to form a sentence, to write a meaningful text. It is worth to mention that B.Forf and E.Sepir's work on the topic of living in the country is very interesting.

Today, in a number of countries of the world, the situation in the field of the spiritual and moral-aesthetic upbringing of the young generation has deteriorated, and scholars, dealing with pedagogic/methodic sciences are trying to find a solution to this very important problem. Today, world pedagogy is turning into a science of spirituality and aesthetics, and it is trying to create inner harmony in the hearts of people by ensuring the natural unity of spiritual consciousness and morals, imbibing high standards of personality and forming appropriate behaviour. Such unity is the result of efforts aimed at benefiting one's loved ones, one's country, and one's religion. Understanding the world, organizing personal activities, forming a spiritual culture and mastering nature in the society in which he/she lives is the result of mastering it with appropriate tools.

Today, the ability of graduates of technical higher educational institutions to do spiritual and moral work, can be said to be at a very low level, because the process of spiritual, moral and aesthetic education has not yet been fully carried out under the higher education. As a result, there is a lack of skills to fully use the teaching/training opportunities of educational activities. In the field of education, even today, extensive methods and forms of teaching continue to dominate. The thing is that the attention is paid to excessively increasing the amount of material, which is an optical load for students and seriously damages the development of their creative thinking. In many higher educational institutions, the active forms of classroom training are not always used. Differences in the structure and form of education and training, as well as the bias in evaluating the results of students' educational activities, had a negative impact on the quality of personnel training. Currently, many higher educational institutions in our country have switched to the credit-module system of teaching. This is an incentive to positively solve the shortcomings mentioned above.

N.I. Bolderev, I.C. Makarenko, O.C. Bogdanova, and other pedagogic scholars' fundamental studies are devoted to the theory and practice of education. I.F. Kharlamov's monograph "Theory of Moral Education" is of a great scientific value, in which the author tries to systematically present the most important issues of developing the theory of moral and aesthetic education in pedagogy [Gaybullaev O.,

2005].

I.F. Kharlamov reflects on the process of spiritual education and describes it as follows: the process of spiritual education is a complex system of various conditions and influences, and its success is ensured only when its elements are mutually functionally compatible and interdependent.

Designing the moral-aesthetic development of a person is difficult. In this respect, the methodology is noteworthy. Therefore, the methodology of designing the moral and aesthetic development of a person can be considered as consisting of the following three steps: the first is the development of the pedagogical concept, which includes the preliminary period of organizing meaningful work; the second – directly guiding the moral and aesthetic development of a person, and the third is to identify and evaluate the results.

Until now, pedagogues and psychologists have studied many aspects of the moral and aesthetic education problems. They emphasized the interdependence of spiritual-aesthetic communication, the importance of forming moral-aesthetic knowledge, the need to study the depth of spiritual and aesthetic culture, as well as the effectiveness of pedagogical training, that is, the scientific basis of the educational process.

As a result of the fundamental research and scientific analysis of the scholars of our country, we have collected a lot of information on the development of the theoretical foundations of students' training problems in the educational process.

J.G. Yuldashev, E.G. Goziev, O.S. Bogdanova and other scholars paid a great attention to the problems of forming students' spiritual beliefs and aesthetic qualities. At present, more and more articles dedicated to students' education appear [Bazarova U., 2022].

According to a number of authors, important research is needed to determine the educational value of science, as well as the possible voice of this education. When talking about the educational possibilities of academic subjects, scholars and researchers turn to the basics of studying social sciences.

## RESEARCH METHODS

In our research, we have chosen the practical English from other foreign languages as the object of learning moral and aesthetic education. Manuals of scientific articles on the possibilities of spiritual education have been published.

The need to study the educational possibilities of a foreign language is recognized by pedagogic scholars, as confirmed by the training manuals and textbooks written on the methodology of teaching foreign languages. The part that closes the pedagogy notebook, the unique potential of spiritual and aesthetic education through the medium of a foreign language is not analyzed. The educational opportunities of foreign languages are often interpreted by the authors as an auxiliary tool. As a result of this, the idea arises that the process does not require detailed and specific study.

In the process of education, students' spiritual upbringing has been researched by scholars, aimed at educating the sense of responsibility and educating students in the spirit of humanity.

Taking into account the unique characteristics of students, we organize the educational process through the medium of a foreign language. A special feature of the educational process at higher educational institutions is that we deal with a large number of young people who have received spiritual training at a certain level, and even have formed their own personalities, and it is not easy to distinguish between young people who are ready to express themselves in their own personality.

The practical experience conducted during the research shows that the students of technical higher educational institution have sufficient skills in terms of spiritual and aesthetic development, and from the information received, it is noticeable that they have not mastered the basics well, as a result, they cannot distinguish true beauty and antiquity from things that do not arouse interest. Often, this lack of fluency is not hindered by a lack of knowledge of a foreign language, but a lack of interest in developing and improving it by accumulating knowledge.

The reasons for this are related to the lack of knowledge of spiritual and moral-aesthetic education among students, the lack of connection between teaching foreign languages to students and providing spiritual and moral-aesthetic education through the medium of the native language, and the absence of aesthetics in the educational process. The main factor, in turn, is explained by the lack of educational manuals, textbooks, and recommendations for the development of students' eloquence, their spiritual and moral-aesthetic education, and the fact that notebooks, manuals are not sufficiently oriented to the implementation of the educational tasks of foreign language classes.

Teaching foreign languages in higher education should be aimed at mastering its main functions from the point of view of improving scientific and educational knowledge. Having clear, fluent and polite speech not only decorates a person but also enables him/her to fully communicate with others, which serves to solve practical tasks. Students should encounter a variety of speech patterns foreign language lessons, and learn speech skills such as narration, business dialogue, description, expressing one's opinion, logical reasoning, characterizing, explaining, and proving.

Unfortunately, future specialists graduating from technical higher educational institutions do not sufficiently master the skills of interpersonal communication.

B.A. Lapidus, while criticizing the situation in the field of teaching foreign languages at educational institutions, said: "The graduates of higher educational institutions talk about the importance of mastering the language they are learning in a way that approaches the level of non-philological education, the education that fulfils the basic requirements of social education for students and relies on practical education. It is necessary to develop the academic and practical tasks ... it is necessary to increase the methodological skills of language teachers in higher education, to strengthen the effectiveness of each lesson and the general culture of teaching" [Alexander W. & Helen S., 1999].

Practical training in a foreign language is required to improve students' personalities, general outlook, thinking ability, and will. Since about 80 per cent of school graduates know foreign languages, it is necessary to create sufficient conditions

for them to learn a foreign language perfectly at a higher educational institution. In particular, it is necessary to organize language clubs and courses for independent learning.

In our opinion, the productive way of completely reforming the system of teaching and learning in the context of higher education can be carried out in the following activities:

- to strengthen the role of foreign languages at general secondary education institutions in order to train qualified specialists who know foreign languages at a high level at higher educational institutions;

- large-scale technical re-equipment of classrooms dedicated to learning foreign languages;

- to support the development of a foreign language in the field of study in harmony with other fields of study in higher education;

- paying attention to ensuring the integral connection of technical higher educational institutions with philological higher educational institutions;

- increasing the independence and responsibility of educational institution.

In order to train young learners, the higher education team pays close attention to the following:

- strengthening the responsibility for the spiritual and moral-esthetic training of young people in partnership with professional and higher educational institutions;

- close attention to the development of the individual ability of students, the choice of the teaching method and the organization of the educational system.

Today, when a new step is being taken in the field of spiritual and educational work, it is an important factor to pay special attention to protecting the best aspect of an educational practice with great caution and care.

"At the time of the new climate, first of all, we should remember that due to careless changes, the root of the tree that has borne many fruits and will continue to bear more fruits is worth the trouble" [Dalton J.C., 2001].

Today, it is necessary to strengthen the research element in the activity of the pedagogue as a tool that supports the advanced practice of moral-aesthetic education. It is important to pay attention to the analysis of the achievements and shortcomings of pedagogue students in their work as an ethical and esthetic educator and to deeply understand their personal and professional abilities aimed at meeting modern demands.

## RESULTS AND DISCUSSION

The task of moral and aesthetic education during the training of a person is complex and diverse. This includes age-related differences in moral and aesthetic development and the expansion of the scope of personal problems, as well as conflicts such as various interactions between teachers and parents in the social environment, and information from children. On the one hand, this expands the scope of students' moral and ethical-esthetic problems, on the other hand, it causes young people to accept a typical solution to problems, as a result of which they avoid overcoming difficulties and become morally aesthetically helpless.

In the study of students' spiritual training, there is a very vague perspective, which indicates the youth's different worldviews. We tried to analyze the most widely found forces in the moral and esthetic development of students, but this should not be taken as a sign of the sameness of spiritual and aesthetic upbringing and worldviews of students. At this age, the scope of the personality's moral-esthetic manifestation is very wide, from the truly spiritually mature person to the person who does not fully understand the moral, aesthetic, and old age.

There is a way to achieve success in the spiritual and aesthetic education of graduates, and teachers should know more than the bad, many positive qualities in the personality of students, and should be able to take care of the development of these positive qualities. Students, in teachers' speech, should become mature persons and be educated based on their wishes, not as subordinate objects, but as persons with whom it is necessary to be in a relationship and cooperate.

## CONCLUSION

Teaching moral and aesthetic education to students can be divided into five categories. The first group includes multi-talented students who are distinguished by their high moral level and aesthetic taste. Because of their ability and competitive activity, they need special pedagogical control because for such young people, independent creative research, and active creative activity are necessary for them. Such students inspire hope that they will become the support of teachers and have true pride in their own character in the educational process.

The moral-aesthetic creativity of students belonging to the second group is very high, but it is characterized by a rather limited activity. Students of this group are easily guided in the direction they want, and they quickly absorb the knowledge they did not get in time, the work process is defined as obtaining specialty. Such students study diligently, but their success is limited. There are few activists among them, but there will be many conscientious followers. They have the ability to master the ethical and aesthetic aspects of work and interpersonal relationships. However, it is very important for the activity of teachers, there is a lack of a special aspect in the whole chain of spiritual and ecstatic development of the personality because the spiritual activity did not have a painful content in the formation of a teacher. For this group of students, it is important to encourage the use of different methods of interaction with peers, which is accompanied by high developmental activity.

The third group is mainly active in group communication, and they are diligent in studying. They do not want to bother themselves with serious mental or social work, but when it comes to entertainment, they are active, unsystematic and disordered in educational activities. Therefore, it is necessary to strengthen the influence of all types of activities in the interaction with this group, to ensure awareness of the seriousness of this group. A high assessment of the manifestation of the collective, moral and aesthetic abilities of students in this group will be educationally important.

In the fourth group, the lack of moral-esthetic training or its non-existence at all is noticed.

A certain number of students belonging to the fifth group are "accidental people" in the field of higher technical education. It remains to be seen that in due course, due to the pedagogic pressure, teachers will develop their activity in various aspects.

Thus, as the process of moral-aesthetic education of students is directed and planned, it becomes the spiritual concept and belief formed in this process, that is, the structural behaviour of individual is the core of their worldview, improves the formation of students, their outlook, beliefs, and attitude towards the external environment and themselves.

## REFERENCES

1. Resolution of the President of the Republic of Uzbekistan (August 14, 2018; PD-3907) on "*Education of youth as morally, morally and socially mature, raising the educational system to a new level in terms of quality*".
2. Resolution of the Uzbek Republic of Uzbekistan Council of Ministers (August 11, 2017; No. 610) on "*Improving the quality of education of foreign students is on the agenda*".
3. Affairs, P. (2001). *New directions for student services*. San Francisco: Jossey-Bass.
4. Astin, A.W., & Helen, S.A. (1999). *Meaning and spirituality in the lives of college faculty: A study of values, authenticity, and stress*. Los Angeles: Higher Education Research Institute.
5. Bazarova, U.M. (2022). Spiritual and moral education of students in the use of technology in the preparation of future professionals for innovative activities in foreign language classes. *Research Archive*, 2(1), 34-38.
6. Bazarova, U.M. (2021). Improvement of mechanisms of moral and aesthetic education of students in foreign language lessons of a technical university. *Asian Journal of Research in Social Sciences and Humanities*, 11(11), 7-9.
7. Bazarova, U.M. (2019). The role of spiritual and moral education of students of technical university in the lessons of foreign languages. *The Journal of Theoretical & Applied Science*, 11, 614-616. USA: Philadelphia.
8. Bech, I. (2012). *Personality in the space of spiritual development*. Kyiv.
9. Bezugla, M. (2015). Formation in the student youth of spiritual and cultural values of education. *Dis. cand. ped. scien*. Kyiv.
10. Dalton, J.C. (2001). Finding a place for the spirit in work and the community in the implications of student spirituality for student affairs practice. *Career and Calling*, 17-26.
11. Frankl, V., Papush, M.P., & Eydman, E.V. (1990). *Man's search for meaning*. Moscow.
12. Gaybullayev, O. (2005). *The development of young estatic thinking in the context of the independence of Uzbekistan*. Tashkent.
13. George, M., & Bradley, J. (2005). *Emotionally focused couple therapy: Creating loving relationships*. New York: Oxford University Press.
14. Hakimova, M., Bazarova, U.M., & Mirzaeva M.N. (2020). Opportunities for innovation technologies in higher education. *International Journal on Integrated Education*, 12, 282-285. Indonesia.
15. Jablonski, M. (2001). *The implications of student spirituality for student*. Jossey-Bass.
16. Longfield, B.J. (1992). *From evangelicalism to liberalism: Public midwestern universities in nineteenth-century America*. The Secularization of the Academy.
17. Marsden, G.M. (1992). *The soul of the American university: A historical overview*. The Secularization of the Academy.
18. Miller, V.W., & Merle, M.R. (2001). Transforming campus life: Reflections on spirituality and religious pluralism. *Studies in Education and Spirituality*. New York: Peter Lang.
19. Musurmonova, O. (1993). *Forming the spiritual culture of the students*. Tashkent.
20. Musurmonova, O. (1996). *Spiritual growth and rejuvenation*. Tashkent.
21. Nash, R.J. (2001). Religious pluralism in the academy: Opening the dialogue. *Studies in Education and Spirituality*. New York: Peter Lang.

22. Roof, W.C. (1999). *Spiritual Marketplace*. Princeton: Princeton University Press.
23. Scott, D. (2010). *Spirituality in an integrative age, in education as transformation religious pluralism, spirituality*. University of Massachusetts Amherst.
24. Semyannikova, A.E. (2019). *Spiritual and moral education at the lessons of a foreign language*. Lugansk.
25. UNESCO. (2015). *UNESCO science report: towards 2030*. UNESCO Publishing.
26. Vinther, S., & Rosenberg, J. (2012). Non-English-language journals are lacking behind. *Swiss Medical Weekly*, 142(13), 309-317. <https://doi.org/10.4414/smw.2012.13572>.
27. Violetta, L. (2019). *Theoretical and methodological principles of formation of the spiritual values of students in the conditions of higher education institution*. Educational Scientific Institute of the Vasyl Stefanyk Precarpathian National University.
28. Yuan, R. (2020). Promoting EMI teacher development in EFL higher education contexts: A teacher educator's reflections. *RELC Journal*, 51(2), 309-317. <https://doi.org/10.1177/0033688219878886>.
29. Yuzlikaev, F.P. (2005). Theory and practice of intensifying the didactic training of the future teacher in the system of higher pedagogical education. *Abs. DSc. thes. ped. scien.* Tashkent.