

SPECIFIC FEATURES OF DEVELOPING HIGH MORAL AND SPIRITUAL EDUCATION IN YOUTH

Mirsagatova Nargiza Sayfullayevna

Senior Lecturer, Department of Continuous

Education Pedagogy Oriental University

Tel.: +998 90 968-68-78

E-mail: mirsagatovanargiza_@mail.ru

Abstract

We can include the following as factors that shape the moral behaviour of young people: reading books, being raised in a spirit of respect for our national values, diligently studying the priceless historical heritage left by our great scholars, learning the folk oral traditions, and similar influences.

Introduction

In the conditions of Uzbekistan having become an independent state, spiritual and moral education is carried out under the influence of several factors. Moral qualities bring all essential characteristics of a person into a unified whole. The rise in the material and cultural level of the Uzbek people expands the social basis for the future development and strengthening of new morality, shapes new levels of personal needs, and teaches their rational use. The purpose of moral education is to develop the individual morally. Forming the main spiritual qualities of the individual - moral consciousness, emotions, and behaviour, as well as fostering patriotism, love for the Motherland, respect for the emblem, flag and anthem of Uzbekistan, humanism, conscious discipline, and other noble feelings - are the core tasks of moral education.

The revival of our national spirituality, national values, and the heritage of our ancestors in the fields of science and knowledge, along with the growing process of the nation's self-awareness, has resulted in important positive changes in the mindset of our people. These changes, occurring in our lives, penetrate deeply into the hearts and minds of people, nurturing in them a sense of confidence in the future and feelings of freedom and independence. Independence has freed our state from dependence and pressure, enabling it to conduct both internal and external policy

in the interests of the people without external interference or coercion. Independence has opened the way for us to benefit fully from our rich cultural and spiritual heritage and from the springs of wisdom created by our great ancestors. It has given our people the opportunity to truly own the invaluable natural resources of our homeland, to feel free in their own land, to think freely, and to develop independent thinking. The ideology of national independence serves as one of the main forces enabling the implementation of broad socio-political reforms in our country.

According to the philosopher A. Mavrulov, in order to develop spiritual needs in young people, particular attention must be given to the following aspects:

- ✓ To satisfy a person's spiritual needs, these needs must first be understood. Do young people themselves feel the need to increase their spiritual knowledge and level? Without understanding this, the goal cannot be achieved.
- ✓ It is impossible to develop spiritual needs in an instant.
- ✓ To foster spiritual needs, it is necessary to enhance the intellectual and cultural qualities of each citizen. An intellectual is not only someone with a diploma or a high position, but also a person who enlightens others, spreads knowledge, and illuminates people's minds. There are many such individuals in our country.

The moral education technology proposed by Sh. T. Ergasheva consists of the following three stages:

- Identifying the learner's personal moral experience;
- Knowing and understanding moral values;
- Transforming internal viewpoints into an external plan of action.

Below we describe the content of some basic qualities of moral education.

Patriotism. Patriotism means loving the Motherland, being ready to defend it, and working for its prosperity. These feelings manifest themselves in a person's spiritual outlook. In patriotism, the highest foundations of behaviour defined by social duty become evident. A sense of civic duty strengthens a person's social activity in all spheres of life. It encourages individuals to sincerely fulfil their civic obligations in defending national interests, in their work, and in social activities. In the process of cultivating internationalism in students, it is especially important to explain the national unity of the peoples of Uzbekistan, and that national interests of the state stand above the interests of any particular region or ethnicity. Civic

activity appears as a personal characteristic and reflects one's solidarity with the objectives of society. It includes labour and social activity, a sense of duty and responsibility, companionship, mutual assistance, and the quality of being demanding of oneself and others for the sake of the interests of the community and society as a whole.

Diligence. Diligence is one of the most important components of morality. The main features of a responsible attitude towards work include: sincerity, conscious and responsible fulfilment of work duties, discipline, creativity, initiative, the ability to foresee the results of one's activity, independence in decision-making, social cooperation, readiness to help peers, and developing a sense of dignity for labour.

Conscious discipline. Conscious discipline is an integral part of morality. Discipline means fulfilling one's duties — personal, social, and state — without shortcomings, and following the norms of behaviour accepted by society. Discipline is a moral and social phenomenon. It is not the outcome of isolated disciplinary measures, but rather the result of education. Conscious discipline grows out of one's worldview and convictions.

The upbringing of discipline in young people is carried out simultaneously with the formation of their beliefs, the development of their general culture, regular work habits, and the ability to perform their duties strictly. The essence of moral education is primarily manifested in students' practical activities — in their studies, work, and community involvement, in the character of their relationships, in their methods of interaction, and in their assimilation of behavioral norms.

In shaping students' spiritual behavior, the role of upbringing is immeasurable. Education and upbringing are both products of awareness, yet the most important factor that determines the level of consciousness, its development, and enriches the spiritual world of a nation is upbringing itself. Upbringing begins in the family. A glance at our nation's proud history shows that the most valuable traditions — honesty, truthfulness, honor and dignity, modesty, compassion, diligence, and other human virtues — were first formed within the family. A well-mannered, knowledgeable, wise, hardworking, and faithful child is not only a blessing for the parents, but the greatest wealth of society as a whole. Therefore, a child sees the

image of their nation within the family environment, where their nature, worldview, and moral character are shaped.

Today, there are various approaches in the process of upbringing, and it is crucial to consider these approaches in spiritual and moral education.

1. Cultural Approach. This approach emphasizes natural adaptation to the behavior and conduct of those around a child, rather than strictly organized pedagogical processes. It focuses on mastering culture and worldview through daily life.

2. Axiological Approach. Its essence lies in viewing human life itself as a value. It is based on the theory of fundamental philosophical values. Upbringing aims to prepare an individual for life, shaping personal value orientations and attitudes. It is organized as a process of mastering and internalizing values.

3. Socialization Approach. This approach considers upbringing as a “school of life.” Its goal is the formation of socially significant qualities, gaining life experience in society, and supporting creative self-development within the social environment.

4. Hermeneutic Approach. This approach involves understanding and interpreting humanistic phenomena. It appeals to the learner’s psychological experiences and emotions. It creates emotional experiences through teacher–student dialogue and helps the learner comprehend life’s meaning and their attitude toward life’s values.

5. Synergetic Approach. This approach emphasizes the variability of ways to transform an individual, the use of bifurcation (choice) points, and reliance on a person’s internal capabilities.

6. Anthropological Approach. This includes humanistic and reflective pedagogy, the development of individual abilities, the need for self-education, and the establishment of humanistic goals as moral qualities (humanity, trustworthiness, gratitude, endurance). It ensures the individual's self-determination.

7. Activity-Oriented Approach. This behavioral approach views upbringing as a socio-pedagogical influence that shapes the learner’s behavior. Each pedagogical influence creates a specific response expressed in words or actions.

Its features include the presence of an ideal model and a program of upbringing, a clearly organized system, adherence to order, and the importance of argumentation. In the formation of spiritual behavior, the invaluable works of our great scholars on education, upbringing, and ethics serve as a magnificent guide for us. The educational schools of al-Bukhari and at-Termizi, the philosophical and ethical views of Farabi and Beruni, Kaykovus's *Qobusnoma*, and Ahmad Yugnaki's *Hibat al-Haqā'iq* play a significant role in nurturing a perfect human being.

As Abdulla Avloni stated in his work *Turkiy Guliston yohud Axloq*, the child's proper upbringing depends on the social environment and the family. Developing a healthy individual, training their thinking, teaching them how to reason, and - most importantly - providing moral education and cultivating good habits remain among the most urgent issues of today. During the formation of cultural behavior, young citizens gradually become aware of their personal responsibility before society, its values, and every positive process. As a result, they develop intolerance toward social evils and a desire to take every measure within their power to ensure that their future life becomes meaningful and engaging. Understanding the norms and principles of behavior helps young people comprehend that no society can progress without hard work and aspiration; otherwise, it may even lose the achievements it has already gained.

In *Hibat al-Haqā'iq*, Ahmad Yugnaki focuses primarily on the human being, their spiritual and moral qualities, and the process of leading a person toward perfection. The work discusses the benefits of knowledge and the harm of ignorance. By comparing the learned and the unlearned, Yugnaki reveals the superiority of knowledge and the extent to which it benefits a person. He compares a knowledgeable person to a precious dinar and an ignorant one to a worthless bone, emphasizing that a man's true adornment is his intellect. A learned person becomes renowned through their knowledge and is remembered even after death, while an ignorant one, despite being alive, remains forgotten. The scholar stresses that knowledge elevates a person, while ignorance leads to degradation.

Ahmad Yugnaki's model of shaping a mature individual includes: mastering high-level theoretical and practical knowledge, observing etiquette in speech and language, demonstrating honesty, truthfulness, generosity, modesty, contentment, and sincerity, being a loyal friend.

According to the scholar, keeping others' secrets, being reserved in speech, speaking only when necessary, respecting elders, honoring the young, and maintaining dignity in positions of authority not only enhance a person's reputation but prevent negative situations in social relations. Conversely, qualities such as stinginess, greed, lying, hypocrisy, arrogance, cruelty, ignorance, laziness, impulsiveness, lack of patience, and excessive talk lead to hostility and conflicts among people — a point Ahmad Yugnaki strongly emphasizes in his work.

Abdurahmon Jami emphasizes that in shaping a person as an individual, along with material factors, spiritual factors also play an invaluable role. He points out that music occupies a special place among such factors. In his work titled "*Treatise on Music*", the scholar provides information about the formation of the science of music, its melodies, types, the essence of maqom tunes, musical instruments, and their functions. He also notes that music can have various effects on the human soul.

In particular, he stresses that some musical pieces positively influence a person's emotional state and uplift their mood, while certain melodies or songs may evoke feelings of sadness or melancholy.

The scholar contrasts wise and ignorant people. In his work "*Bahoriston*", he argues that cooperation and unity of thought cannot exist between knowledgeable, wise individuals and ignorant, uneducated ones, because an ignorant person is often unable to correctly assess the true essence of certain behaviors and actions.

In this article, we attempted to briefly discuss the important factors that contribute to the bright future of the younger generation, as well as the significance of knowledge, skills, and competencies in becoming a well-rounded individual. If we, in due time, create a foundation for our youth—who enter life with great hope—to acquire deep knowledge and professional skills, and if we prepare them as specialists who meet the demands of the era, then despite the global financial and economic crisis affecting the world today, we will be able to preserve peace in our country, ensure stable economic growth, and steadily improve the living standards of our people even in such challenging conditions.

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