

Methodology of the Organization of Spiritual and Moral Education of Youth

Dehqonov Anvar

Teacher, Namangan Engineering – Construction Institute, Uzbekistan, Namangan

ABSTRACT

The authors share their experience of organizing spiritual and moral education of students in an educational institution.

KEYWORDS: *spiritual and moral education, methodology, youth, spiritual heritage, national spirituality, culture.*

The development of theoretical and methodological foundations of spiritual and moral education of students is of particular importance in the context of fundamental changes in the leading spheres of socio-cultural life of our society. Young people are beginning to play an increasingly important role in economic, political and cultural life, developing new cultural traits and standards of thinking, showing competitiveness, willingness to live and work in new conditions. The young generation has gained freedom as a necessary condition for fruitful activity, personal self-affirmation and professional self-determination:

- freedom of political beliefs, assemblies and associations has created prerequisites for the development of the "third sector", the activation of socio-cultural creativity of youth;
- freedom of religion contributes to the transformation of religion into a source of spiritual and moral self-improvement of the individual;
- freedom of scientific and artistic creativity has opened new opportunities for the realization of human potential.

On the other hand, the reforms have generated and exacerbated a number of economic, political and socio-cultural problems: the "starting" conditions for the entry of new generations into adulthood have worsened; there has been a general decline in the socio-economic status of young people; due to social differentiation, access of young people to education and cultural values is limited, the number of socially vulnerable groups of young people at one pole is expanding and at the same time elitism is artificially cultivated at the other, which provokes the growth of individualism, creates a sense of social futility, and stimulates antisocial forms of protest behavior.

"Spiritual and moral education" means the process of promoting a person's spiritual and moral formation, the formation of moral feelings (conscience, duty, faith, responsibility, citizenship, patriotism), moral appearance (patience, mercy, meekness, kindness), moral position (the ability to distinguish between good and evil, the manifestation of selfless love readiness to overcome life's trials), moral behavior (readiness to serve people and the fatherland, manifestations of spiritual prudence, obedience, good will). Spirituality is something that elevates a person above physiological needs, ethical calculation, something that relates to the highest ability of the human soul. Spirituality is the highest, the ultimate, the highest that a person aspires to, the subject of human aspirations for chosen values.

The new time demands from educational institutions (organizations) the content, forms and methods

of spiritual and moral education adequate to modern socio-pedagogical realities.

Students' acceptance of values occurs through their own activities, pedagogically organized cooperation with teachers and educators, parents, peers, and other subjects significant to them. Based on the understanding that the spiritual and moral education of students in an educational institution - this is a purposeful, morally conditioned process of preparing students for functioning and interaction in a democratic society, the peculiarity of which is to promote the spiritual and moral development of a person, as well as the formation of moral qualities, moral appearance, moral position and moral behavior, the purpose of our study was to identify the level of development of spiritual and moral education of students in educational institutions and to characterize the features of spiritual and moral education of students in accordance with the components of their development.

When organizing the study, the following circumstances were taken into account: the low level of formation of spiritual and moral values in the growing generation as basic in human life, his self-realization and self-actualization; the age of young students standing on the threshold of life self-determination, since the most valuable socio-psychological acquisition of youth is the discovery of their inner world, the acquisition of vital values and relationships with others, loved ones, by myself.

At the ascertaining stage, a whole range of methods was used: theoretical analysis of psychological, pedagogical, philosophical literature and spiritual and moral experience, observation of respondents' activities during a pedagogical experiment, questioning of high school students and students, conversation with school teachers and students, analysis of products of activity and documentation, self-assessment of respondents. Proceeding from the fact that a universal methodology of spiritual and moral education has not been developed in science, we have used methods that allow us to study each of its components separately. At the moment, such values-goals as creativity, happiness of others, knowledge and beauty of nature and art are not important for the respondents (in ascending order). A neutral point of view is occupied by the other terminal values: active life, life wisdom, interesting work, social recognition, development and entertainment. The priority instrumental values (in descending order of importance) among respondents are well-mannered, cheerful, responsible, educated, independent, efficient in business and caring.

The fullness of the program made it possible to ensure the realization of the intellectual, moral and creative potential of the students through a balanced distribution of events, conversations and trainings, so:

- The method of "Proverbs", the purpose is to determine the level of moral education of students and to identify the features of value relations to life, to people, to themselves.
- Holding a parent-teacher meeting (for high school students) or a curatorial hour (for students) on the topic "Family as a value or education by kindness".
- Conducting a training program for communication in the youth collective "Me and my friends". The logic of the program is from simple to complex. Purpose: to create conditions for the formation of a communication environment that is desirable for a teenager, for his self-determination, self-realization and self-knowledge, as well as for psycho-emotional well-being through communication, which will be a factor of recovery in the team.
- Conducting a role-playing game "Balloon Disaster". Purpose: formation of students' value ideas about the meaning of life, a comprehensive worldview based on the values of an active life position and moral responsibility of the individual both for himself and his place in the team, depending on the situation.
- Conducting an intellectual and creative game "Contact". Goal: to teach students independence so that everyone strives to win, to identify the most active participant, to rally students and all their

classroom teachers (curators, teachers).

- Holding a discussion talk show "Throne of Health". The main tasks of the game are to present the lifestyles of modern teenagers, discuss which of them most corresponds to a healthy lifestyle, determine the winner by universal vote, who presented the most healthy lifestyle.
- Themed evening "Atlanteans hold the sky". Purpose: formation of students' ideas about the spiritual values of the native people and the peoples of Uzbekistan, about the historical path and development of the culture of the Uzbek people.
- Lyrical evening "I love. Do I love? I love!" Purpose: to tell about the values of life, about true love. To show that each person is the creator of his own destiny.

As a result of a comprehensive interdisciplinary analysis of the phenomenon of spiritual and moral education, positive and negative socio-cultural factors determining the problem field, priorities, content and directions of correction of pedagogy of spiritual and moral education of youth in the modern situation were identified; principles of optimization of spiritual and moral education of students were formulated, ensuring its methodological thoroughness and effectiveness; the value orientations of students in modern conditions are established, such as a happy family life, love, health, freedom, the presence of good and faithful friends, life wisdom, public recognition, as well as responsibility, independence, self-control, good breeding, cheerfulness, sensitivity, education, courage, accuracy, diligence and rationalism; new methodological aspects of spiritual and moral education are proposed, implemented through the variable course "Spiritual and moral culture as a value", aimed at optimizing the spiritual and moral education of young people based on the realization of the potential of socio-cultural activities based on the understanding of the special significance of this sphere of spiritual production, creating the basic prerequisites for the acquisition of socio-cultural and psychological identity, conditions for the integral formation of a personality in the unity of its social, intellectual and physical development.

References:

1. Anvar D. SOCIO-POLITICAL ACTIVITY OF YOUNG PEOPLE–AS AN IMPORTANT SOCIAL VALUE //Gospodarka i Innowacje. – 2022. – Т. 24. – С. 142-145.
2. Ergashev I. UZBEKISTAN'S NATIONAL IDEOLOGY IN THE CONTEXT OF DEMOCRATIC SOCIETY DEVELOPMENT Ибодулла Эргашев //1000 kopii. – С. 18.
3. Исмоилов М. И., Фарходжонова Н. Ф. The Philosophy Analysis of the Evolution of Ecological Paradigm //Новые идеи в философии. – 2016. – С. 1-7.
4. Farkhodjonova N. F. Problems of the application of innovative technologies in the educational process at the international level //Innovative trends, socio-economic and legal problems of interaction in the international space. – 2016. – С. 58-61.
5. Anvar D. The Relevance of Teaching Social and Humanitarian Sciences in the Education of the Future Generation //American Journal of Social and Humanitarian Research. – 2022. – Т. 3. – №. 5. – С. 344-348.
6. Эргашев И. Сиёсат фалсафаси //Тошкент.:“Академия. – 2004.
7. Mamashokirovna A. U. Development of the spiritual and moral values of orphanage pupils //Образование через всю жизнь: непрерывное образование в интересах устойчивого развития. – 2015. – Т. 2. – №. 13 (eng). – С. 403-405
8. Ergashev I. Taraqqiyot falsafasi //Tashkent:“Akademia. – 2010. – С. 46-49.

9. qizi Farxodjonova N. F. et al. SCIENTIFIC RESULTS OBTAINED ON THE TOPIC "MODERNIZATION AND INTEGRATION OF NATIONAL CULTURE IN THE CONTEXT OF GLOBALIZATION" //Scientific Bulletin of Namangan State University. – 2020. – Т. 2. – №. 9. – С. 137-144.
10. Boyzakova U. СЕКЦІЯ: ІСТОРИЯ //Проблеми та перспективи розвитку науки на початку третього тисячоліття у країнах Європи та Азії. – С. 21.
11. Berdikulova S. A. SOCIAL NORMS AS A MECHANISM FOR REGULATING SOCIAL CONSCIOUSNESS IN THE CONTEXT OF GLOBALIZATION //Theoretical & Applied Science. – 2020. – №. 1. – С. 744-746.
12. Askarova U. THE MECHANISM OF TRAINING FOR THE LABOR AND PROFESSIONAL ACTIVITY OF PUPILS OF THE ORPHANAGE //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 1. – С. 209-213.
13. Бердикулова С. А. Место социальных норм в развитии общества (например Республики Узбекистан) //Credo new. – 2012. – №. 3. – С. 6-6.
14. Ergashev I., Farxodjonova N. Integration of national culture in the process of globalization //Journal of Critical Reviews. – 2020. – Т. 7. – №. 2. – С. 477.
15. Farxodjonova N. F. (2020). Formation of national idea through factors of national culture. – 2020.