

Technology of Cooperation in the Formation of Spiritual and Moral Education of Young People in Society and Its Qualimetry

Khudoykulov Kholjumaevich

Tashkent, Uzbekistan Doctor of Pedagogical Sciences, Professor of the Department of "Pedagogy and General Psychology" of the National University of Uzbekistan named by Mirzo Ulugbek.

E-mail: xol.xudayqulov.51@mail.ru

Abdullaeva Gulchexra Abdullajonovna

Tashkent, Uzbekistan Doctor of "Pedagogy and General Psychology" of the National University of Uzbekistan named by Mirzo Ulugbek

UDC – 1 (Philosophy. Psychology)

Article direction: Pedagogy

Annotation: The topic of today's spiritual and moral education of young people is the problems of educating young people entering the society, which describes the criteria and qualimetry of its assessment based on the theory and practice of joint formation of spiritual and moral education.

Key words: Ethics, etiquette, upbringing, rational behavior, talent and ability, freedom and creativity, criteria of justice and humanity, patriotism and nationalism, peace, responsibility, evaluation and quality.

At a time of further deepening of reforms for the development of society and active changes in all its spheres, one of the most pressing issues is to improve the spiritual and moral environment of society and the education of young people. Changes in economic, political, spiritual, social processes, which are important areas of society, and the deep development of deep reforms in this area, human intelligence and potential, spiritual and moral thinking, rational behavior, talent and ability, freedom and qualities such as creativity, creativity are of particular importance. In the detailed coverage of this topic and in its introductory part, it is necessary to focus on the inner power that motivates human qualities, that is, the spiritual and moral interests, needs and aspirations of man, among which are the spiritual and moral views. While we are narrow, we try to give him a reasonable explanation.

The formation and upbringing of spiritual and moral views in the human mind must become one of the most essential human needs. In society, a person cannot achieve his lofty goals and progress without relying on high spiritual and moral values and following the norms and criteria of humanity. Because in the development of man and society, spirituality is always a social necessity, and it is important to regulate people. The economic sphere of society is always based on honesty, fairness and healthy competition, social life values, moral and ethical norms and duties, political spheres on the criteria of justice and the principles of humanity, peace, spiritual spheres on the principles of patriotism, nationalism feels the need.

At a time when the upbringing of a harmoniously developed generation has become a state policy, the role of spiritual and moral views is of paramount importance, which in turn serves to form rational views in these young people. In this regard, President Sh.M. Mirziyoyev consistently expressed his conceptual views on the culture of governance and the spirituality of

the leader: "Critical analysis, strict discipline and personal responsibility make every leader - the Prime Minister whether it be his deputies, a member of the government or a governor of the regions, it should remain a daily rule of his activity," ¹he said, noting the relevance of spiritual and moral views in life, we are witnessing that.

Spiritual and moral views form a certain system of values and norms that serve to activate the spirituality of the individual in society. A person unites in a community in the way of his specific goals and interests, and on this basis he lives, works and takes his place through certain activities, and this becomes the content of human responsibility. All of this is based on today's topic and is always evaluated and qualitatively analyzed in the community according to its objectives.

Today, as we begin to build a democratic, legal state and a free civil society, we need to work with schools, families and communities to improve and improve the spiritual and moral environment in society, and in this way to raise the spiritual and moral level of individuals. We need to pay more attention, because in our national values, mutual cooperation and kindness are the main criteria. Raising the moral level of the society and turning it into practical life should be our main goal and daily task today.

Turning to the theoretical aspects of the subject, we need to identify ways to achieve the development of the spiritual and moral environment of our society on the basis of common sense. They are:

1. Preservation and improvement of spiritual and moral values in society;
2. Protecting society from various forms of violence;
3. Formation of strong ideological immunity in members of society;
4. Decision-making of national spiritual and moral values in the society together with national, universal, religious values;
5. Interaction of community members, family, school and community cooperation should be considered as the main source in this regard.

All this we must put before us as a key issue in addressing the threats to public life and ensuring the safety of public life, and this cooperation is a priority.

Speaking about the technology of cooperation and its quality in the formation of spiritual and moral education of today's youth:

The purpose of the theme is achieved through the implementation of the following tasks in the development of society and the formation of the individual as a perfect person:

- identify and analyze the content, structure, composition and functions of the concept of "spiritual and moral";
- substantiate the fact that spiritual and moral views are an important subjective factor in the development of society and show the influencing factors;
- to study the causes of the problem of spiritual and moral views and ways to overcome it;
- conducting a sociological survey to analyze the content of the work being done today in the formation of spiritual and moral views in the new Uzbekistan and to determine their perceptions and concepts:

¹Report of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the enlarged meeting of the Cabinet of Ministers on "The main results of socio-economic development of the country in 2016 and the most important priorities of the economic program for 2017." www.gov.uz

According to the results of research on the topic, we can see the following scientific and practical novelty:

- spiritual and moral views were studied for the first time in the society as an object of research;
- the system of concepts of "spiritual and moral views", "the problem of moral need" was studied, approached and defined as a concept of category, the dialectical relationship with the system of social needs was studied;
- pedagogical analysis of the fact that spiritual and moral views are a necessary phenomenon in the development of society and studied its relevance;
- the emergence of the problem of moral views in society and the priorities for increasing its role in the development of society were studied;
- the role of management in the formation of spiritual and moral views of society, the question of its origin was analyzed.

The question of spiritual and moral views and their content has been one of the historical priorities of social thought and social consciousness since the time of the sages of the ancient world, in particular, Zoroaster, Confucius, Buddha, ancient scholars. To this day, when thinking about the human problem, the tradition of describing its essence in terms of morality, decency, behavior, and human needs and views continues. From the Avesto, the oldest written source in Central Asia, to the socio-philosophical ideas of the early twentieth century, the essence, criteria and norms, concepts and principles of spiritual and moral views have been theoretically analyzed, and in this regard Boytemirova It was studied by Zarina Dadajonovna and refers to the concept of "moral views" in the narrow sense as a kind of call to moral action². Normurotova Mahliyo Koshaliyeva also analyzed the spiritual and moral views as a necessary and enriching phenomenon in the development of society.³

More research to date has provided insights into the historical and general aspects of the problem. However, today's practical analysis and ethical views are not sufficiently studied as a problem. In this regard, A. Mukhtorov stressed the need to intellectually enrich the rational needs and interests of the individual and the scientist H. Shaykhova described the concept of humility in the context of moral need⁴. He describes humility as a tree whose "leaf is moral, its root is inner, and its fruit is good."⁵

Mankind has made many inventions throughout its history in shaping its own spiritual and moral standards. Spiritual and moral education is now one of the main parts of human activity, and the cooperation of the family, school and community in this area is growing day by day, and the level of aspiration for it is growing. The spiritual and moral upbringing of the family must be in accordance with the upbringing formed at school, and the environment, that is, the neighborhood, must always be at the forefront of cooperation in this regard. At and the cooperative relationship between them should be continuously strengthened. We can use the term "spiritual and moral views and needs" in two different senses;

- is used as a category of primary, qualitative assessment of the morality of society and the individual. For example, based on the existing state of moral sluggishness, depression, or

²Boytemirova ZD "Factors of formation of moral needs of the person" 2014. p.39

³Normurotova MK "Philosophical analysis of spiritual needs in the development of society" 2011. p.12

⁴Muxtorov A. The harmony of national ideas, needs and interests in the upbringing of the individual. - Tashkent: Yangiasravlod, 2003. - Yu.67

⁵Shaykhova X. An example of Uzbek womanhood. - Tashkent: Philosophy and Law, 2007. - p.46

immorality in man and society, we can understand that the need in it is mainly for morality. In this case, it represents the spiritual-moral meaning of the person, which is socially useful or does not contradict the interests of society.

- on the other hand, that the content of any human activity is morally organized, that is, moral activity can be applied in terms of a necessary need in human life. The main feature of this call is the spiritual-moral activity, which conforms to the moral norms and criteria, and manifests itself as the behavior of the spiritual-moral need. For example, the essence of aesthetic views is measured by the enjoyment of beauty, while moral views are the inner aspiration of a person to good deeds, happiness of himself and others, society in the way of justice, honesty and truth. Thus, in the qualitative assessment of moral views as the highest manifestation of human needs always manifests itself through the pursuit of goodness, good deeds, creativity, knowledge, perfection, the pursuit of high ideals, regulates the level of development of society, protects from evil, fight corruption. If a person does not have these views, humanity will be forgotten, compassion will be abandoned, and immorality will lead to violence and inhumane behavior.

In this regard, in his address to the OliyMajlis on December 29, 2020, President Sh.M.Mirziyoev said, "Education of our future youth in spiritual, moral and physical development, education and upbringing. The main purpose of the resolution "On measures to raise the system of education to a qualitatively new level" is to form a harmoniously developed generation in the country, to educate young people spiritually, morally and physically healthy, to actively support the ongoing reforms in the country was aimed at becoming a participant.

Just as natural needs are not met in time, so man will inevitably perish, and he who does not understand moral needs in time will become a victim of himself, of humanity, and of society. In today's market economy, both in the economy and in politics, there is a need for spiritual and moral education in strengthening peace and harmony and improving the stability of society and nature.

Hence, spirituality is the highest blessing bestowed on man. It is the duty of us human beings to develop this blessing.

The emergence of humanity, one of the ancient principles of morality, shows that the emergence of kindness and love between people, mutual respect and care pre-existed. It is important to teach children to imitate such values and traditions, to monitor the formation of their moral qualities and their adaptation to the norms of society, and to evaluate them qualitatively.

Humanity is built on morality. Therefore, the most perfect of human qualities is his moral qualities. Today, the omnipotent man is preoccupied with the technical means he has created, and the technical possibilities do not help his morals. On the contrary, it alienates people from morality. We recognize the achievements of this age of technology and we cannot resist it. But in dealing with technology, one must not forget human duties and needs.

Moral needs are formed through moral education and are developed in collaboration with the family, educational institutions, and the moral environment in society. It is important that each person first and foremost adheres to ethical standards. I read in a book about a wonderful equation of Muhammad Musa al-Khwarizmi about man: When Al-Khwarizmi, a mathematician, was asked about human science, he said:

- If a person has good behavior, he is equal to 1.
- If a person has good luck, add zero next to one = 10.
- If a person is rich, add another zero = 100.

- If a person has a lineage, add another zero = 1000.
- If the number 1, that is, human behavior, disappears, the value of the person disappears and the zeros remain = 000.

In this sense, human behavior determines one's humanity. According to Khorezmi, a person can achieve his level of perfection by striving for good behavior. For this, it is necessary to have full cooperation and coherence in all systems of society, to cooperate in the establishment of a common educational responsibility, to strengthen cooperation along with responsibility.

Satisfaction of our spiritual and moral views must begin with the study of the rich, unburned heritage of our great scholars. From the above considerations, we, like many thinkers, conclude that the history of mankind has entered the third millennium with global historical and technical achievements, albeit with some retreats in spiritual and moral views.

In particular, the following factors are the basis of the spiritual and moral values of the Uzbek people, their national upbringing:

- a) knowledge of the norms of morality and ethics in which a person lives in society, understands himself and interacts with the public;
- b) conduct in public;
- c) cooperation in the field of childhood and child rearing;
- d) Family co-operation and mutual respect;
- f) honesty, faith, integrity;
- g) Cooperation in love of country.⁶

The community consists of thousands of families. That is why we call the family the foundation of society. The teachings of grandparents, who have a great deal of experience in the family, are also of great educational value. Our people say, "He does what he sees in the bird's nest." When we say 'nest', we do not mean a kindergarten or a school, but a family, which means its great influence on human upbringing. The image of mothers in the family has always been a sign of the moral status and level of society. As it is said in Eastern wisdom, a woman's adornment is valued in her morals, in her holiness, in her modesty, in her modesty, in her honor. So, the role and importance of women in enriching the moral environment of the family is very important.

Article 63 of the Constitution of the Republic of Uzbekistan states that "The family is the basic unit of society and has the right to protection by society and the state."⁷ In today's world, where the role of moral factors in the development of society is growing, the main task is to assimilate the values and traditions of each nation in this area by strengthening the partnership in the family. In such a family, moral relations, such as understanding, understanding, respect, mutual assistance, and kindness, are established between parents and children, grandparents, and grandchildren in the proper formation of moral needs will be earned.

Abu Hamid al-Ghazali said, "Know! Raising a child is one of the most important things. The child is entrusted to the father and mother. The child's heart is pure, delicate, simple and a jewel free from any patterns and images. It is shaped according to the pattern and is bent in the direction indicated. If a child learns goodness and grows up in goodness, he will find happiness

⁶Normurotova MK "Philosophical analysis of spiritual needs in the development of society" Tashkent. Diss.ishi.2011. -P.98

⁷Constitution of the Republic of Uzbekistan. - Tashkent, Uzbekistan, 2012. Article 63.

in this world and in the hereafter. " Any soul who is enriched with the light of morality will not go astray, nor will he lead others astray. Such children are the achievement of an entire society.

So, we have conducted surveys to find out the compatibility of the formation and satisfaction of ethical needs. The main question of the questionnaire was "Do you think that morality is always necessary for a person?" when asked, they replied as follows.

A). Of course, because moral knowledge shows people the right way to interact and live. 55 people, 92%

B). No. Because man can live a righteous life without moral needs. 5 people 8%

C). I'm hesitant to say that because I don't know. 0 people, 0%

This means that the respondents answered the question as follows. 92% of the participants answered "Of course, because moral knowledge shows people the right way to interact, in life activities" and they agreed that morality is the most important necessity in the life of humanity and society. 'shown. With their answers, they wanted to unite all societies and communities of people of all purposes, to make it clear that what is strengthening is morality, that it is a constant necessity. "No. Because a person can live a good life without moral needs," said 8% of respondents.

So, 8%. respondents who responded positively did not see moral need as important to themselves and to society. The number of respondents was 60. It is clear from this that the majority of respondents explained that morality is a broad, or more precisely, defining role in human life. From this point of view, it is gratifying that they understand the moral necessity and consider it important in their daily lives. It is necessary to increase the stability of the society only through the technology of interaction in the correct formation of spiritual and moral views in the society. This is a great blessing for the future of the nation and the state. In conclusion, the role of collaborative technology and its qualimetry in the formation of spiritual and moral education of young people was discussed in detail and the following conclusions were drawn:

1. In order to properly form the spiritual and moral consciousness in the upbringing of a healthy person and children in society, first of all, the level of spiritual and moral maturity of parents is important, parents are moral ideals, children should follow their example;

2. In spiritual and moral education, the cooperation of not only parents but all of us, ie schools, families and communities, is important;

3. The process of emergence and development of spiritual and moral views and needs, the content of behavior should be considered as the unity of man and society, the moral needs of the individual, his own human responsibility;

4. The formation of spiritual and moral views and needs The level of mastery of moral values and normative criteria in the process of the social environment, moral demands and needs arise, change and enrich, kindness is a product of cooperation in moral views.

References:

1. The Constitution of the Republic of Uzbekistan. – T., "Uzbekistan" 2017.- P.80
2. Law of the Republic of Uzbekistan "On Education" (new edition) - T., "Justice". 1997.
3. Resolution of Sh.M. Mirziyoev dated August 13, 2018 "On measures to bring up young people spiritually, morally and physically harmoniously, to raise the system of education to a qualitatively new level" [https // kun / uz](https://kun.uz)

4. Resolution of the President of the Republic of Uzbekistan dated December 29, 2020 on the State Program for the implementation of "Support of Youth" in the address to the OliyMajlis of the Republic of Uzbekistan.
5. Karimov I.A. "High spirituality is an invincible force" - T. Manaviyat, 2008.
6. Abu Nasr Faroobi. A city of noble people. –T.: Fan.2016 y. –B.162.
7. Boytemirova Z. D. Factors of formation of moral needs of the person. Fals.f.d. written diss to obtain an academic degree. avtoref. - T., 2008- B.60
9. Nomurotova M.Q. A philosophical analysis of the spiritual needs in the development of society. Fals.f.d. written dissertation to obtain an academic degree. avtoref. - T., 2017. B.40.
10. Muhammad SadiqQashqari. Etiquette of good people (Odob-as-salihin). - Tashkent: Yangiasravlodi, 2018. - P.32-40
11. ShaykhovaX. The image of Uzbek woman-etiquette. –T.: Philosophy and law, 2017. - B.46
12. Khudoyqulov X.J. Criteria of spiritual perfection. -T.: Dzayin –Press, 2019 y. –B.254.
13. Khudoykulov X.J. Educational Tolibnoma for students. -T.: Innovation –Ziyo.2020 y.-B.276.
14. Khudoykulov HJ Theoretical and practical bases of managerial moral qualities in management. –T.: Mumtoz söz.2019 y.-B.155.