

The Role of Scientific And Moral Values in the Education of the Mature Generation

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Abstract: The article examines the socio-ethical views of thinkers from the point of view of ideological and political interests, scientifically and theoretically explores the content and essence of their consequences for national and spiritual life. Also in the article, the socio-ethical views of thinkers are considered as an important part of our national spiritual heritage, and they are based on the greatness of our socio-ethical heritage left by our ancestors, and the need to master it in the context of the growing influence of “mass culture” on our national spirituality, consciousness and worldview of our youth.

Keywords: youth, virtual world, education, mass culture, values, spirituality, mature generation, worldview, moral ideas, awareness of one’s national identity, democratic society.

INTRODUCTION

Thanks to independence, the Republic of Uzbekistan has set itself the main goal of building a democratic society. The emergence of these processes has created an opportunity for our national-spiritual revival, the realization of our national identity, the study of the heritage of our ancestors, its promotion and propaganda. According to the development strategy for 2022-2026, developed under the leadership of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, creative work is currently underway to include Uzbekistan in the ranks of the most developed countries, historical and philosophical, the social and ethical views of great figures of the past are being explored, particularly in the 19th century. The scientific, educational, social and ethical ideas of Khorezm thinkers who lived and worked in the 19th century are studied in detail, scientific research is carried out in the field of showing their place in the history of philosophy. However, the volume of tasks to be solved in this regard is extremely large.

The Uzbek people, in terms of their national and cultural development, are a people enjoying special respect and honor in the world. This is a recognized axiom. The cultural and spiritual image of the nation can be formed on the basis of introducing into the consciousness of our people and instilling into their hearts the national and cultural values of the Uzbek people, as well as the thinkers of Central Asia of the 19th century.

The heart of youth is considered a heart in the making. If the formation process is defined incorrectly, in such a situation there is a high probability of a person ending up in the virtual world. In the virtual world, unusual, not yet fully understood changes occur in the human heart, in which falling to different depths is analyzed as freedom. It is also known that a person does not feel moral responsibility in the virtual world. Experts even say that the virtual world, its creation in modern information technologies, is more dangerous than the discovery of an atomic bomb. We believe that there are two reasons why some of our youth end up in the virtual world and are separated from the real world in the current conditions: firstly, they do not have their own independent spiritual image. As a result, he is attracted to “foreign” things, and gradually he does not notice that his foot is cut off from the real world. Secondly, this category of young people has no need for self-development, which also sets them up for flexibility and obedience.

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To protect our youth from falling into the virtual world, to fill their hearts with seeds of goodness, it is first necessary to bring them out of the state of marginalization. Marginality is the fact that a certain person or group remains “on the edge” or “in the middle” in society, not belonging to a particular social group, class or stratum.

LITERATURE REVIEW AND METHODOLOGY

Enlightenment writers in their works analyzed the moral and socio-political aspects of the concept of justice, that is, they highlighted the most pressing issues that made the hard life of working people easier in the 19th century and met their interests with material and spiritual needs.

To study the topic of the role of scientific and moral values in the education of the mature generation, one can include books, brochures and articles devoted to the work of thinkers who lived and worked in Central Asia. They express views on the artistic creativity of thinkers. We believe that Yu. Dzhumaboev’s manual “From the history of the development of philosophy and moral thought in Uzbekistan” is important in the study of the social, philosophical, spiritual, ethical, educational and humanitarian views of the poets who lived and worked during this period. It analyzes the essence and important features of the philosophical, especially ontological and socio-ethical views of the great poets of the 19th century Ogahi, Kamil Khorezmi and Avaz Utar[1].

However, Central Asian thinkers Munis, Ogahi, Kamil Khorezmi, Avaz Utar were classical poets of the era, and the works of such educators as Furkat, Zavki, Mukimi, Ahmad Donish reflected the thoughts and dreams of man and his destiny. ideal society. Thinkers mercilessly expose the fundamental vices of that time, immorality, thirst for wealth, condescension of people of the upper class, talk about humanity, humanism, honesty and religion, kindness. One or another of their ideas has not yet been studied in our historical and philosophical literature. A. Choriev’s book “Philosophy of Man” analyzes the ideas of Furkat, Zavka, Mukimi, Akhmad Donish, Sattorkhan Abdulgafarov, Berdak and other intellectuals who lived and worked at the beginning of the twentieth century, on the liberation of the country from socio-economic, cultural and spiritual backwardness, humanization society, thoughts about this remained out of sight of the philosopher[2, 145-159].

The social and ethical views of thinkers in the history of Uzbek national philosophy have not been fundamentally studied. They lag behind the needs of instilling in young people a love for the heritage of our ancestors, especially in the context of our national and spiritual revival. I.Mominov, M.Khairullaev, Kh.P.Vakhidov, Kh.Alikulov, K.Khudoyberganov, M.Safarboev and others studied the history of socio-philosophical, moral and educational thought in Uzbekistan on one or another aspect of this topic.

ANALYSIS AND DISCUSSION

The heart of youth is considered a heart in the making. If the formation process is defined incorrectly, in such a situation there is a high probability of a person ending up in the virtual world. In the virtual world, unusual, not yet fully understood changes occur in the human heart, in which falling to different depths is analyzed as freedom. It is also known that a person does not feel moral responsibility in the virtual world. Experts even say that the virtual world, its creation in modern information technologies, is more dangerous than the discovery of an atomic bomb. We believe that there are two reasons why some of our youth end up in the virtual world and are separated from the real world in the current conditions: firstly, they do not have their own independent spiritual image. As a result, he is attracted to “foreign” things, and gradually he does not notice that his foot is cut off from the real world. Secondly, this category of young people has no need for self-development, which also sets them up for flexibility and obedience.

To protect our youth from falling into the virtual world, to fill their hearts with seeds of goodness, it is first necessary to bring them out of the state of marginalization. Marginality is the fact that a certain person or group remains “on the edge” or “in the middle” in society, not belonging to a particular social group, class or stratum.



In other words, in the case of marginality, one or another person may remain “in the middle.” Leaving the influence of society, family, and neighborhood gives rise to inattentiveness, lack of education, and alienation from public life in a marginalized individual. The main “characteristics” of a person in such a situation are indifference to the problems of society, laziness, a weakening sense of involvement in surrounding events, and instability. The hearts of such people will be damaged. The chances of such a person being influenced by others are always high. It is not difficult to win their hearts. This is very dangerous for society and the nation. Therefore, our spiritual and educational activities should be aimed at eliminating the marginalization of some of our youth. The perfect education of a person occurs through the education of a specific individual. Clarity is needed in education. If we can purify the heart of a student, if we can sow the seeds of love, respect and admiration for a person, then we will undoubtedly create a healthy spiritual image of society, because in the East, rising from the material world to the spiritual world, the purification of the soul has always been assessed as a step taken man to perfection. An unsurpassed source in this regard are the scientific, educational, social and ethical views of the Khorezm poets of the 19th century Munis, Ogahi, Kamil Khorezmi, Tabibi, Avaz O'tara, Bayani and others. We think that holding conferences of readers dedicated to their works, creative meetings, trips to the houses of poets and museums will help our youth get rid of marginalization.

DISCUSSION

We considered it necessary to express some subjective opinions about what actions should be followed in order to shape the spiritual needs of a person. For this:

First of all, it must be studied to satisfy the spiritual needs of the citizen. That is, do citizens, especially young people, feel the need to increase their level of spiritual knowledge or not? It is impossible to achieve a goal without realizing it. To achieve a positive change in this situation, in our opinion, it is necessary to form a socio-cultural image of young people, or more precisely, a “cultural portrait”.

It's about identifying what young people want to read, watch and hear, and what they learn to read, watch and listen to. If we try to absorb cultural values that do not correspond to our national characteristics, our character, this will ultimately lead to spiritual chaos. Because if a person's hearing gets used to soft, soft sounds, then it is inevitable that his artistic taste and musical culture will gradually decline, and false concepts will take over his spiritual world. In the end, it will be difficult for such a person to accept the unique masterpieces of our heritage, such as the “Line of Tanbur”, and the works of thinkers such as Munis, Ogahi, Kamil, Avaz Utar.

As long as we do not explain the works of Muniz, Ogahi, Kamil Khorezmi, Feruz, Tabibi, Awaz Utar and others in a way that is convenient for young people, it is natural that they are interested in reading the works of de Sade. In order to offer something to young people, it is important to understand what this offer (music, song, film, book, etc.) can do for them. It is impossible to agree with the statements of some people that in the context of globalization, young people have the right to get what they want, to satisfy their cultural needs in the way they want. The creation of a “cultural portrait” of modern Uzbek youth clarifies the activities carried out in the cultural sphere and forms a mechanism for taking into account the requests and wishes of citizens, especially young people.

Secondly, it is impossible to form a spiritual need in one fell swoop. When we tell a child: “Don't listen to fake pop songs that are not typical for them and have absolutely nothing in common with our national spirituality, listen to Uzbek classical songs,” “don't read De Sade, Decameron, Freud”, read Navoi, Munis, Ogahi, Kamil Khorezmi. So what should we do in such cases? This is a very difficult question. If there was an answer to this question, we would not complain about it.

In general, when forming cultural needs, more attention should be paid to the issue of the idea that forms the essence of a particular work. The famous philosopher Schopenhauer (1788-1860) interprets the idea as an object of art. The following example is very instructive for studying the process of formation of spiritual need: in primitive times, ancient people, that is, hunters, before going out to hunt, painted images of hunting activities on the wall. At first these images were of a practical nature, but later the people who painted these images were influenced by the images they created and



expressed their inner beautiful feelings through them. So, fine art begins to express people's desire for beauty. The first practical goal disappeared and a sense of art took its place. Thus, the hunter became an artist, painter, dancer, sculptor, and poet. The same activity served as the motive for the birth of art[3, 183].

We have the right to say that in this way the artist's spiritual need to create beautiful works was created. Based on the idea, the cultural desire of the average citizen is formed to study and master the work created by this artist. Some consider it necessary for modern youth to take an interest in various aspects of "mass culture." But not every interest is a need. Interest is temporary, need is eternal.

Thirdly, the formation of the spiritual needs of citizens, especially young people, depends on the responsibility of the artist. The artist's duty is, first of all, to serve the people, satisfy their spiritual needs, and uplift their spirit. It should be noted that a person who considers himself an artist, such as a singer, cannot express an idea in his song if he cannot motivate people to do good, as he can be called an artist.

Previously, status parties were organized on Uzbek television and programs of lyrical songs were regularly broadcast. Is it the lack of such programs that is the reason why "pop" and "rock" music is taking root among young people? We often express dissatisfaction with the increase in the number of works that do not correspond to the Uzbek national culture. At this time, we cannot recommend examples of our classical culture instead. The decision to increase the status of the executive power of Uzbekistan, made by President Sh. Mirziyoyev, is aimed at solving this problem.

Cultural need is not a self-forming process. It must be guided and regulated. Otherwise, on the one hand, we can allow our youth to distance themselves from pure national culture, and on the other hand, the spread of false works that are alien to the national content.

Fourthly, the formation of spiritual needs requires improving the intellectual qualities of each citizen. When we say "intellectuals," we often mean people with higher education and a certain position.

But what really? In the Annotated Dictionary of the Uzbek Language, an intellectual is defined as a person engaged in mental work, knowledgeable, educated, enlightened[4, 147].

Also "Etymological Dictionary of the Uzbek Language" by Sh.V. Rakhmatullaev notes that the word "intellectual" in the Uzbek language comes from the Arabic word "ziya" and originally means "distributor of light." Nowadays this word is also used to mean "smart" in Uzbek. To form the spiritual needs of citizens, especially young people, it is necessary to increase their intellectual level, as noted above. An intellectual is not only a person with a diploma and a high position. At the same time, intellectuals are enlightened people who bring light to people and enlighten their minds. There are many of them in our country.

We think there's one more thing we need to pay attention to. It is advisable to raise the intellectual level of ordinary people in order to shape the spiritual needs of our youth. If an ordinary person cannot tolerate injustice in his area, village, is proud that his neighbor's child becomes a poet or writer, reads a book and cannot be indifferent to the events taking place in society - all this means the level of intelligence of this citizen. The increasing level of intelligence among people means that the spiritual needs of society are being formed.

Fifthly, there is another important problem of shaping the spiritual needs of young people. This is the ability to master and create spiritual wealth. It is true that we are children of a great nation and have a proud cultural heritage. This is the contribution of the Uzbek people to world civilization. Everyone admits this. It is very important not only to be proud of the spiritual heritage of the Khorezm thinkers of the 19th century, but also to master it. A lot of work has been done to restore spiritual and historical resources and use them for national development and civic development.

But there is a second important aspect of the matter. We are not only consumers of the wealth created by our ancestors, but also creators.



So, what does this thing have to do with the question of the spiritual need that needs to be formed? The fact is that consumption of what is available gives rise to passivity, stagnation, and satisfaction with one's activities in every citizen. On the contrary, creation generates activity and makes people dissatisfied with their situation. Development, action, activity in the literal sense actually occurs as a result of "my" dissatisfaction with the current state, thanks to my efforts to develop "myself." This contributes to the formation of spiritual needs.

Sixthly, spiritual need requires taking into account national and local characteristics. It is known that although the titular nation in Uzbekistan is the Uzbek people, each region has its own territorial characteristics. If we treat all regions equally in order to shape the moral needs of the citizens of Uzbekistan, we will make a mistake. For example, if we recommend the Askiya school for Surkhandarya, the Kashkadarya oasis, the folklore and ethnographic art of Bukhara, the Moorish direction for the Fergana Valley, we will certainly have a negative reaction to this instead of creating a spiritual need.

That is why it is appropriate to treat this situation very carefully when shaping the spiritual needs of the citizens of our country. Culture and art influence people equally, regardless of the language and country in which they are created. That is, culture and art glorify man, protect his will and interests, and create the opportunity for the formation of the "I" of any person.

Seventhly, the formation of the spiritual needs of young people through administrative means is a very difficult path. It is appropriate to dwell on the campaign method. Preparation of brief information about the theater, museums, newly published works, their widespread propaganda among citizens, while the effective use of the media can have a positive impact on our work. Of course, the points expressed here are our personal opinions. Others may disagree with our views. But one thing is certain - the spiritual image of our youth must be formed. This question has both theoretical and practical significance.

CONCLUSION

In conclusion, there follows an in-depth study of the educational and socio-ethical views of thinkers of Central Asia, the creation of fundamental scientific and artistic works and the promotion of humanism, heroism, patriotism, dedication and creativity, honesty, purity of meaning, high morality, faith, religion, love - transfer to our young people, ideas such as compassion, high faith and purity are lagging behind our growing needs today.

The study of the history of our national philosophy within the framework of our topic revealed that the socio-philosophical, socio-ethical heritage and educational activities of thinkers who lived and worked in Khorezm of the 19th century were not studied properly and scientifically. The propaganda and propagation of their unknown parts among our population, especially among our youth, also remained at large.

However, scientific and artistic works that include their promotion and propaganda in a systematic and fundamental way are not enough. In particular, it is correct to note that interest in Khorezm today lags behind the need for familiarization with the heritage of such poets and thinkers as Munis, Ogahi, Kamil Khorezmi, Tabibi, Avaz and Feruz, who formed a unique artistic and philosophical environment. The socio-philosophical and socio-ethical views of thinkers were imbued with the spirit of humanism. They looked for ways to make life easier for citizens, eliminate inhumane treatment of them, and thought about national and universal values. The above views of the poets still occupy a special place in the history of Uzbek philosophy.

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