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**JUSTIFICATION OF MUTUALLY DETERMINED FACTORS
IN THE FORMATION OF THE INTERNAL SYSTEM
OF THE MORAL IDEAL OF YOUTH**

**ОБОСНОВАНИЕ ВЗАИМНО ОБУСЛАВЛИВАЮЩИХСЯ ФАКТОРОВ
В ФОРМИРОВАНИИ ВНУТРЕННЕЙ СИСТЕМЫ НРАВСТВЕННОГО
ИДЕАЛА МОЛОДЕЖИ**

Abstract. This article presents ideas that the creation of a high exemplary spiritual and moral system, based on the requirements of high principles of the moral ideal, is a guarantee of survival from disasters similar to the current “mass culture”. The article, taking into account that strengthening the moral and aesthetic culture of youth is a pedagogical, philosophical and sociological problem, provides a philosophical understanding of the constructive relationship between the defining, governing and controlling functions of the moral ideal in the emerging moral and aesthetic culture of youth, substantiates the mutually determining factors in the formation of the internal system of moral ideal of personality.

Key words: globalization, youth, education, perfect generation, moral ideal, spirituality, moral and aesthetic culture, constructive connection.

Аннотация. В данной статье приводятся идеи о том, что создание высокой образцово-показательной духовно-нравственной системы, основанной на требованиях высоких принципов нравственного идеала, является гарантией выживания от бедствий, подобных нынешней «массовой культуре». В статье, учитывая, что укрепление нравственно-эстетической культуры молодежи является педагогической, философской и социологической проблемой, приводится философское осмысление конструктивной взаимосвязи определяющей, управляющей и контролирующей функций нравственного идеала в формирующейся нравственно-эстетической культуре молодежи, обосновываются взаимно обуславливающиеся факторы в формировании внутренней системы нравственного идеала личности.

Ключевые слова: глобализация, молодежь, совершенное поколение, нравственный идеал, нравственно-эстетическая культура, конструктивная связь.

At present, during the period of spiritual growth and the creation of a new spiritual space, it is advisable to prepare and guide young people to life according to the principle “from a new spiritual space to a new moral ideal.” It should be taken into account that due to the

evaluative nature of ethical and aesthetic culture, the behavior and relationships of young people are assessed through the concepts of good and evil, justice and injustice, politeness and rudeness, nobility and meanness, modesty and arrogance, generosity and greed, beauty

and ugliness, greatness and nonentity. Any assessment is given by the public.

Taking into account the above, in the conditions of the development of emotional-experimental cognition, comprehension and mental instability of young people, the strengthening of their moral and aesthetic culture in the process of moral improvement, aspirations for acquiring ideals, forming goals and meanings is one of the pedagogical, philosophical and sociological problems.

The moral and aesthetic culture of a society is a set of moral and aesthetic values developed as a result of its interaction with the world and the improvement of the entire system of social relations. "When it comes to moral and aesthetic culture, it is necessary to distinguish between its social and individual levels. The moral and aesthetic culture of a society is a set of moral and aesthetic values created as a result of its interaction with the world and the improvement of the entire system of social relations. And the moral and aesthetic culture of a person is a set of emotions, perceptions and creative abilities, based on the laws of beauty and virtue and fully expressing nature, social life and one's own essential forces" [1, p. 184].

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Researcher M.I. Borishevsky argues that the basis of morality is the orientation of the individual, his self-awareness and attitude towards other people: "Ethical behavior is the volitional activity of the individual, overcoming internal resistance, which consists in the renunciation of selfish desires. Any activity that does not have moral meaning is socially dangerous and harms the person himself, other people and society as a whole" [3, pp. 36-37]. The fact that the development of any genre of beauty or art that has no moral meaning further

undermines the field. Therefore, moral values and ideals in the national-ethnic sense, built on the basis of goodness, expressed internal and external resistance to moral degradation. Naturally, the question arises about what traditional and modern pedagogy should do today in terms of forming moral ideals among individuals and among young people in general?

Thus, "to achieve moral ideals, young people should strive for the following qualities:

1) moral feelings (duty, faith, conscience, responsibility, patriotism, citizenship);

2) moral character (compassion, tolerance);

3) moral equality (the ability to distinguish between good and evil, manifestation of selflessness);

4) moral qualities (readiness to serve the people, the Motherland)" [5, p. 106].

The laws of morality are as universal as the laws of social progress. At the same time, a person, thanks to his free will, can voluntarily obey these laws. Here the question of inner aspiration and fulfillment of duty is decided by conscience. Conscience constitutes a subjective criterion of morality. Is there a general, lawful control of conscience, or does it develop freely? In the following cases, conscience acquires a moral meaning and is assessed externally. We can conditionally typify people's conscience: 1) conscience striving for good (fair, sincere, humane); 2) ignorant, two-faced conscience (cowardly, weak, suspicious behavior); 3) changeable conscience (lazy, apathetic conscience, not awake); 4) evil conscience, hiding behind evil (conscience built on the basis of incitement, bribery, gossip); 5) ambivalent conscience (has no personal opinion, trusts everyone in words, conscience does not work fully, suffers from anomie). In the process of education, ethical concepts, categories and concepts of criterion and normative meaning were used. It was believed that people who fulfill or adhere to moral norms and principles positively perceived by society are cultured people, and those who do not fulfill them are illiterate and disrespected. This means that conscience is an internal censorship, designed to evaluate external moral behavior.

The moral and aesthetic culture of the Uzbek people is closely connected with the Islamic religion, beliefs and ethnocultural values. Under the influence of this symbiotic development, such qualities as patience, contentment, prosperity, nobility, kindness, good-heartedness, honesty, purity, generosity, love of the people and patriotism became the key indicators. Are these signs of culture still indicators of people's culture? Has a moral ideal been formed that sets the standard for modern moral and aesthetic culture? These questions indicate the level and state of sociocultural development of the modern world and encourage the search for answers. "Negative situations such as spiritual poverty, disregard for human dignity, indifference and irresponsibility are the destroyer of human qualities, for human dignity is more blessed and precious than anything else. Therefore, it is necessary to regularly teach young people the educational significance of folk traditions and the lessons of humanism, so that they learn to derive joy from the human qualities of older people. Pure actions and beautiful behavior are the source of justice and enlightenment. "Honest and enlightened people are a bright mirror of the nation" [4, p.46]. From this it follows that morality makes the essence of the ideal mandatory, deifying it in a transcendental aspect. If a person shows dishonesty and hypocrisy, he is asked the question: "Are you not afraid of God?" The commandments, regularly requiring religious faith, honesty, purity and fear of inquiry in the afterlife, created perfect morality that determined the behavior, manners and subconscious states of a person, and formed the image of a Muslim and a believer.

A moral ideal, whether personal, national or universal, must have two different characteristics: the first is the essence of the moral ideal, the concept of goodness, happiness, justice, truth, love, purity, imagination and models, mixed with national characteristics - manifests itself as a guarantor of a certain stability, then the latter also reflects idealized images of reality in the mind of the subject as a reality representing personal and national needs. This

indicates that the moral ideal is influenced by socio-historical conditions and the socio-economic, spiritual and educational state of society. In this dialectical process, the assertion that only certain social relations determine the content of the moral ideal undermines the fact that the moral ideal is a universal value, and in the process becomes a phenomenon that changes as a result of the struggle of various social groups, forces and classes.

Since the moral ideal is associated with all layers and features of human spirituality, it is necessarily historically formed and closely connected with folk life and traditions, the folk and universal way of thinking. He calls for high moral values in the community of religious, national and individual characteristics of a person.

In the context of globalization, the creation of a unique national and universal system of moral ideals, based on the requirements of high spirituality in the education of youth, is very necessary. The creation of a high moral and ethical system, which will be a symbol, a model, an example, based on the requirements of the high principles of the moral ideal, is a guarantee of survival from disasters similar to the current "mass culture".

In the developing moral and aesthetic culture of young people, the moral ideal performs defining, controlling and controlling functions. Its internal system is aimed at shaping youth as individuals. According to the philosopher A. Samadov, "... the key role in the formation of the internal system of a person's moral ideal is played by the following mutually determining factors:

- a person's moral ideal is formed primarily under the influence of parents, family and its lifestyle, family customs and traditions (socio-pedagogical factors);

- the prevailing environment of beliefs in society, religious faith and confession, sets a certain direction of the internal system, content and purpose of a person's moral ideal, determines the horizon of action and influences the direction of the moral ideal (religious factors)" [6, p.95]. Therefore, morality necessarily draws

its ideal essence from national-ethnic existence and strengthens it. Factors that give strength are family, social constants and religious beliefs, faith.

Among the Uzbek people, family has both religious and national significance. Relations between husband and wife in the family are regulated by national-ethnic ethics and religious principles. For example, a son is obliged to fulfill his obligations to his parents. He should always honor his parents and show mercy to his loved ones, take care of them in old age, provide them with their favorite food, look after them when they are sick, deeply pity them after death, mourn and pray for them, perpetuate their memory and care about your sisters. From a religious point of view, the obligations of parents to their children and children to their parents are described in detail in the hadiths.

Children raised in families are taught social and moral health: girls learn the aesthetics of housekeeping from their mothers and grandmothers, and boys learn courage, caring for the family, protection and patriotism from their fathers. First of all, one of the main requirements of morality in the family is that “children learn to work, to value what they have created... Making dolls for girls and “kites” for children demonstrates such skills” [1, p.87]. The family forms the moral and aesthetic culture of youth in a comprehensive manner. The fact that mothers sing lullabies, teach fairy tales and morals, in itself evokes great aesthetic feelings.

The moral and aesthetic culture of youth is such a mixed culture that it is advisable to control and manage it through certain established ideals. Some studies suggest that these two aspects are far apart. In particular, in the studies of Zh. Boysunov it is argued that “Moral culture is a philosophical concept that distinguishes between behavior, virtues, good and evil, reflecting the customs and views of people in society; ...5) Aesthetic culture is a mechanism

for updating aesthetic relations in society based on values, the application of the laws of beauty, giving a person a pleasant mood” [2, p.14]. Moral and aesthetic culture form the spiritual culture studied by the author. The claim that they teach different things does not meet the requirements of a moral ideal.

Currently, great efforts are being made in the development of civil society to achieve legal protection for the family, women, and gender equality. But its legal support is not enough for moral and aesthetic culture. This, being a complex process, *firstly*, requires the need for such an ideological approach as studying the influence of spiritual and ideological problems on the development of society, the development of the individual;

secondly, deviations in the moral and aesthetic culture of youth in society, cultural anomie, weakening of patriotism, increased escapism, and the development of nihilism among young people require a scientific sociological and praxeological approach;

thirdly, the scientific study of the moral ideal, formed since time immemorial, of its movable and immovable layer, psychological correction of changes in the physiology and psyche of young people, the dynamics of the “psychology of slavery”;

fourthly, based on the principle of a new moral ideal in the new Uzbekistan, it is necessary to develop criteria for the development of a national, universal system of values and directions that develop the moral and aesthetic culture of youth, and in this regard, it is necessary to create a model of the national idea;

fifthly, taking into account the socio-psychological adaptability of young people, it is necessary to develop psychodiagnostic methods and means of determining the moral characteristics of an individual, determining the dynamics of deviation from the national moral ideal, and the weakening of moral and aesthetic culture.

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