

Review Article

RELATIONSHIP OF TRADITIONS AND INNOVATIONS IN THE IMPLEMENTATION OF MORAL EDUCATION

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Abstract

The purpose of the article is to assert the primary need for moral education of the younger generation in all areas, from family to educational. The selection and rational approach to the application of various methods of education, and first of all, moral, aimed at the optimal solution of the problems of forming a harmoniously developed personality in the family and educational space. The authors considered not only conditions favorable to moral education, but also proposed an original methodology for its implementation. Particular attention was paid to the formation of the social platform of the educated, and their further socialization in connection with the mastery of future professional activities. The authors were focused on the problems of forming a harmoniously developed personality in the educational process of creative higher educational institutions. The research results consist in a scientific and theoretical study and identification, from the point of view of psychology and pedagogy, of the problems of forming a harmonious personality during upbringing in the family and educational space, as well as in the development of scientific, methodological and practical recommendations aimed at an effective educational process. New approaches in the educational space were studied and applied in education, and approbation was carried out illumination of favorable conditions for the effective development of their creative potential, as well as improving the spiritual and moral baggage of students with the help of advanced approaches in the education of a harmoniously developed personality.

Keywords: Novation, competence, moral, training, method, personality formation, pedagogical approaches.

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INTRODUCTION

The importance of researching new approaches in the field of moral education is due to the versatility of this type of personality formation and its special role in the educational system. Innovations in this important matter are closely related to traditional approaches.

The recognition of this fact justifies the need for further study and systematization of the existing methodology of moral education in the East, based on popular pedagogy, the ideas of prominent Central Asian thinkers of the past: Abu Nasr al-Farabi, Abu Raykhan Beruni, Abu Ali Ibn Sina, A. Navoi, Yusuf-Khas Hajib, A. Yugnaki, D. Davani, and many others who have made an invaluable contribution to the treasury of world science, culture and education.

In the sphere of our attention, an important place is given to all available aspects of moral education, the emphasis is on the educational sphere, in which the harmonious personality is improved, as a rule, started in the family and continued during the training. At the same time, the process of personality formation is closely related to professional growth.

We based the training and education, the focus of which was moral education, was the comparative historical method. And in its implementation in the educational process, we relied on the basic research presented in the works of prominent scientists, among which the fundamental ones were: Sayfullaev B.S. "History and Theory of Spectacular Art", A. Nosirova, "Art in My Destiny", U.K. Karabaev, Ethnoculture: (Traditional Folk Culture), S. Annamuratova "The main developmental criteria for students of the artistic culture of Uzbekistan in extracurricular activities", R. Abdullaev Rite and music in the context of the culture of Uzbekistan and Central Asia, A. Khakimov, E. Gul. Problems of studying the art of Uzbekistan of Islamic time.

In connection with the processes of globalization, standardization and urbanization, the urgent need for the dynamic development of education from educational positions is justified due to the need for comprehensive training of world-class specialists, modern ideas about their role and place in the system of social development and optimization of educational tools for new information and pedagogical approaches, the formation of various competencies - cultural, professional and social.

This is extremely important because in modern conditions new challenges arise in the world, including the threat of the growing spread of «mass culture», the cult of consumerism, the danger of the destruction of morality, value orientations created by the peoples of the world for centuries.

Also, in conditions of informatization of society, special attention is paid to the wide propaganda of historical and cultural heritage, the establishment of feelings of national pride among students, axiological attitude to the heritage of their ancestors. As a result, effective organizational and pedagogical mechanisms for the development of competence in the training of specialists with full professional, social and cultural competence have been developed.

This article to some extent can serve to partially implement the tasks defined in the decree of the President of the Republic of Uzbekistan Mirziyoyev Shavkat Miromonovich "On the action strategy for the further development of the Republic of Uzbekistan" dated February 7, 2017 No.PD-4947, the decree "On measures for the further development of the higher education system "Dated April 20, 2017 No. PO-2909, Resolution of the President of the Republic of Uzbekistan" On measures for the innovative development of the sphere of culture and art in the Republic of Uzbekistan" dated August 26, 2018 No. PO-3920 and in other regulatory legal acts.

At the same time, insufficient work on the moral education of specialists who meet international standards should be noted.

The interest in constantly updating the content and form of the educational process is high: to solve the educational problems facing society and scientists, it is necessary to constantly update innovative approaches in the education and training of highly qualified specialists.

The article presents scientific and practical recommendations on the further improvement of pedagogy of higher education, both in educational and in educational aspects.

Various aspects of moral education in the course of mastering the profession were studied by scientists who were exploring the implementation of this type of education from various perspectives. Among them: S.K. Anamuratova, B.S.Sayfullaev, I.J.Yuldashev, M.R.Yusupova, Z.K.Kasimova, T.Sedykh.

To achieve professional competence, the importance of moral and ethical foundations is undeniable, and this we observe in the works of E.A.Seitkhalilov, I.E.Volkova, N.P.Lebednik, A.K.Markova.

Modern pedagogy of Uzbekistan is based on the achievements of world pedagogy, includes the wisdom of folk pedagogy, the ideas of prominent Central Asian thinkers of the past: Abu Nasr al-Farabi, Abu Raykhan Beruni, Abu Ali Ibn Sina, A.Navoi, Yusuf-Khas Hajib, A.Yugnaki, D. Davani, and many others who have made an invaluable contribution to the treasury of world science, culture and enlightenment.

In all the works of these thinkers there is a unifying idea of the primary need for moral education of the younger generation. For a long time, scientists paid special attention to such moral issues as honor, dignity, good and evil, justice and conscience. Indeed, the formation of a versatile personality can be carried out only through training and education on a moral basis - and this conclusion is undeniable from those distant times.

According to Farabi, in the spiritual development of man: in the acquisition of knowledge, experience - an important place belongs to teaching the basics of science. During training, it is necessary to create conditions for the development of intelligence, since the development of the foundations of scientific knowledge accelerates the cognitive process, spiritual growth of a young man. The effectiveness of spiritual growth depends to some extent on teaching methods, on the skill of the teacher. Farabi attached no less importance to the Qur'an, which, in his opinion, is the basis of intellectual and spiritual development.

It is no secret that education is primarily concerned with the family. It is in the family that the foundations of moral education of a person, cultural development are laid, which form the norms of his behavior in the future, enrich the inner world. It greatly stimulates his social and creative activity, contributes to the formation of a comprehensively developed personality. The stability of the institution of the family, its sustainability is the guarantee of successful and comprehensive development of the country as a whole.

MATERIALS AND METHODS

Each nation and nationality has family traditions and legal relations associated with this. The Uzbek family has its own characteristics. The life and exploits of our great ancestors, who did not spare themselves in the name of honor and dignity, were preserved and brought to us by history. Tomaris selflessly fought with the invaders in order to defend the honor and freedom, especially of her family. Alpomish went to distant Kalmyk steppes to free his beloved Barchinoy. The legendary commander Amir Temur above all appreciated family honor and dignity. Understanding the complexity and difficulty of raising children, scientists sought to determine the content of upbringing and education (Ibn Sina), to justify the methods of moral education, which should primarily be carried out in the family, and upbringing was, is and will be the main responsibility of parents.

Ibn Sina in his famous work «On economics» rightly noted that a person, being a rational being, should be an example of high morality, his main task is the ability to get rid of his shortcomings, to suppress his passions. The scientist wisely believed that only someone who has overcome his vices can bring up another person. Ibn Sina, considering methods of moral education, singled out, considering the most correct, the method of conversation, which, according to the scientist, can be used when the child is capable of mastering science.

The scientists' idea that it was necessary to respect the personality of the child, study his interests, take into account their natural age characteristics (Ibn Sina, D. Davani, A. Navoi) was very valuable.

An important material for the modern pedagogical process is the Sofia pedagogy, which absorbed the wisdom of centuries verified by centuries of the eastern spiritual tradition of teaching.

Navoi believed that in the course of moral education, the formation of such qualities as modesty and fidelity, which can and should help to correct the character, was rightly thought by the thinker to be an example of a worthy teacher.

The great poet was also a great lightener: in his main work, "Khamsa" («Five»), created in 1483-1485 and covering the poems "Confusion of the Righteous", "Leili and Majnun", "Farhad and Shirin", "Seven Planets", "The Wall of Iskander" created a unique artistic canvas dedicated to preaching moral improvement and solving problems of moral education.

Alisher Navoi, the thinker, greatest poet, creator of the Uzbek language, was the founder of creative pedagogical thought in the East. He led the ideas of learning through intellectual exercises, parables and illustrations, leaving any person with the opportunity to reach the highest peak of thinking, intuition, imagination. Some parables carried inspiration, others - deep thought, others encouraged to cry or laugh. So the works of Sofia classics themselves, filled with wisdom, humanism, insight, sophistication of oriental flavor, were permeated with pedagogical ideas of creative learning.

From the national culture of the Uzbek people, one should single out the creative potential of progressive ideas and experience of folk pedagogy as a reflection of historical social consciousness from the spiritual heritage.

Creativity in its essence carries a storehouse of spiritual pleasure for every creator. Abu Raykhan Beruni was sure that with the help of him we can give the educational process a special appeal: "True pleasure is delivered only by the desire for something that grows the more, the more people own it. And such is the state of the human soul when it cognizes what it did not know before, when it creates something hitherto unknown to anyone".

Created back in the 10th century by the Samarkand thinker Abu Mansur Maturidi, who won fame as the Imam al-Khuda ("the imam of the right path"), the teaching of maturidia was widely used throughout the Islamic world. It pays great attention to the role and importance of the human mind and tolerance in the process of cognition. This was important in the widespread dissemination of Islamic values, and such ideas are urgently needed by modern humanity.

The lessons of history do not disappear without a trace. They are stored and reproduced in the genetic code of the people, in their historical memory and in their deeds. This is precisely what their powerful strength lies in. The preservation and study, transmission from generation to generation of historical heritage is one of the most important priorities of our state.

In connection with the processes of changing value guidelines in modern society, the urgent need for the dynamic development of education is substantiated from the standpoint of training world-class specialists, modern ideas about their role and place in the science system, and the optimization of teaching aids based on new information and pedagogical approaches.

Exploring one of the most interesting layers of creative pedagogical thought with the value sources of the 19th century of our region, we should mention Uvaysi, Dilshod and Samar-Banu - three talented and bright representatives of the class of teachers of Central Asia. Their pedagogical work left a huge contribution to the spiritual heritage of the past, turned into the present and future. They are the founders of the development of primordially female creativity in the training of girls, since women and creativity are inseparable concepts that open up the true exaltation of a noble female nature.

Folk pedagogy of Uzbekistan is a spiritual creative phenomenon that embodies creative empirical knowledge, ideals, information, views that are not belittled by the new era of humanistic and democratic education in Uzbekistan. Studying the progressive ideas of folk pedagogy of Uzbekistan, K.I. Salimova notes that the creative potential and empirical experience of folk pedagogy integrates into our cultural space, thereby reviving the original Uzbek culture again, giving it a «second wind» in the modern education system.

What was moral education based on? On traditions and customs as fundamental factors of education. It must be said that tradition is a process of reproduction among new generations of people of the social and cultural heritage of a people that they have developed over a period of time. In terms of form and content, traditions appear as institutions defined by society, norms of behavior, values, ideas, customs, rites, etc. They are directly addressed to the spiritual world of a person and perform important tasks of stabilization and reproduction of social relations not explicitly, but indirectly - through the formation of certain spiritual qualities that are necessary for the implementation of these relations. It is custom that introduces the young generation into the direction laid by previous generations through a separate program of action in specific situations.

Customs and traditions are two foundations through which older generations can convey to young people the experience of social behavior, moral beliefs and feelings, ways, opportunities and techniques of social activity.

Customs and traditions fulfill two social functions common to them - they are a means of stabilizing these relations in the lives of new generations. But they perform these functions in various ways: custom - through detailed prescriptions of actions in specific situations; traditions - directly addressed to the spiritual world of a person and fulfill their role through the formation of spiritual qualities required by these relationships. In addition, each of them has its own ideological content (formula).

One of the most important, and therefore the best, in our opinion, national Uzbek traditions is the tradition of respect for elders. The norm (or principle) of this tradition is always, everywhere to respect with respect to older people, regardless of their position, rank, position.

The moral traditions of our people also include caring for the younger ones, hard work, hospitality, respect for teaching, teachers, and scientists. Between customs and traditions, there are two main lines of demarcation. The first one separates two types of social relations (social and public) in terms of their simplicity and complexity, and infrequency of repeatability. The second line passes through their functional

characteristics, through their implementation in society and the family.

Character, lack of character, will, lack of will, strengths and weaknesses - these are certain moral and ethical qualities of a person through which his morality is determined; moral feelings (love and hate, shame and shamelessness, joy, sadness, grief, etc.); moral principles (selflessness, selfishness, collectivism, individualism, humanism, truth, falsehood, etc.); moral behavior (word and deed, promise and fulfillment, help, service, gift and gratitude, good and evil, culture of behavior, politeness and rudeness, manners and etiquette). Consequently, the moral and ethical side of any personality is the behavioral norms, moral qualities and principles manifested in life.

In modern conditions, when the importance of moral education is growing, a special place in its implementation is occupied by information technology. It is no secret that the process of introducing information technology into training is quite complicated, multidimensional, voluminous and requires deep understanding. On the one hand, they play an important role in ensuring the productivity of the educational process, on the other hand, it may be difficult for students to learn the material presented, since the pace of the lesson is increased by computer, while the consolidation of moral standards and traditions may be of less quality. And this should be taken into account when selecting educational material, emphasizing its moral and educational value, artificially slowing down the pace of the lesson.

To obtain reliable data on the use of innovative technologies in the educational process, we used a sociological survey. This survey was conducted based on the creative and other universities of Uzbekistan. The sample size of the faculty was 100 people - teachers of the humanities, aged 26 to 70 years, living in different cities of the Republic. Of these, 60 women and 40 men. Condition: all participants in a sociological survey must have a Higher education and, preferably, a degree.

The results obtained using a questionnaire survey made it possible to describe the state of affairs in the teaching of the humanities (sociology, cultural studies, literature, languages, pedagogy, psychology) in higher educational institutions of a creative nature in Uzbekistan and the prospects for introducing innovative forms and means of instruction in them.

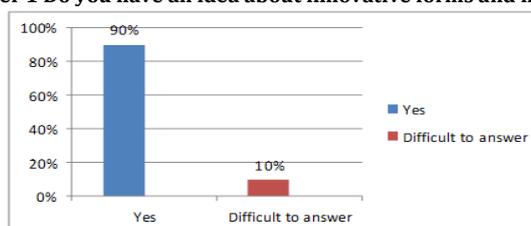
The average age of the respondents was 43 years old, of which from 18 to 36 years old - 45%, from 36 to 55 years old - 30%, above 55 years old - 25%.

The experience of respondents was distributed as follows:

- a) from 0 to 5 years - 10%
- b) over 5 to 10 years - 30%
- c) over 10 years - 60%.

1. An analysis of the questionnaire conducted revealed that 100% of the respondents have an idea about innovative teaching methods. We paid special attention to this issue in connection with the paramount problem for a modern creative university - the need to train highly qualified personnel that meet international standards.

Diagram number 1 Do you have an idea about innovative forms and means of training?

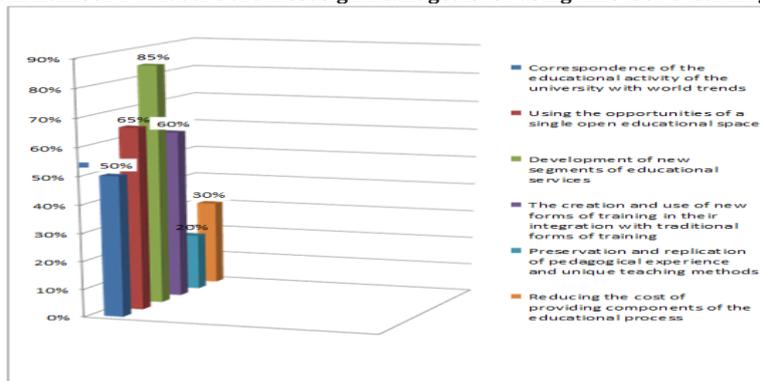


To analyze the specific components of innovative learning, we selected the following: compliance of the educational activities of the university with world trends, the use of the opportunities of a single open educational space, the development of new segments of educational services, the creation and use of new forms of education in their integration with traditional forms of education, the preservation and replication of pedagogical experience and unique teaching methods, reducing the cost of providing components of the educational process, which is results from pedagogical competence.

In the course of answering the question of the questionnaire regarding the purpose of applying forms of innovative learning, the following results were obtained:

1. Correspondence of the educational activity of the university with world trends – 50% of respondents;
2. Using the opportunities of a single open educational space - 65% of respondents;
3. Development of new segments of educational services - 85% of respondents;
4. The creation and use of new forms of training in their integration with traditional forms of training - 60% of respondents;
5. Preservation and replication of pedagogical experience and unique teaching methods - 20% of respondents;
6. Reducing the cost of providing components of the educational process - 30% of respondents.

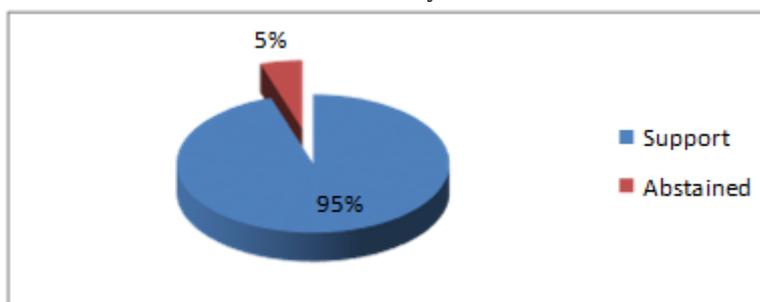
Diagram number 1 What are the most significant goals for using innovative learning forms?



For completeness of sociological conclusions, we set ourselves the task of answering some important and basic questions for the modern educational process in a creative institute. Among them: “Do you support the idea of introducing information

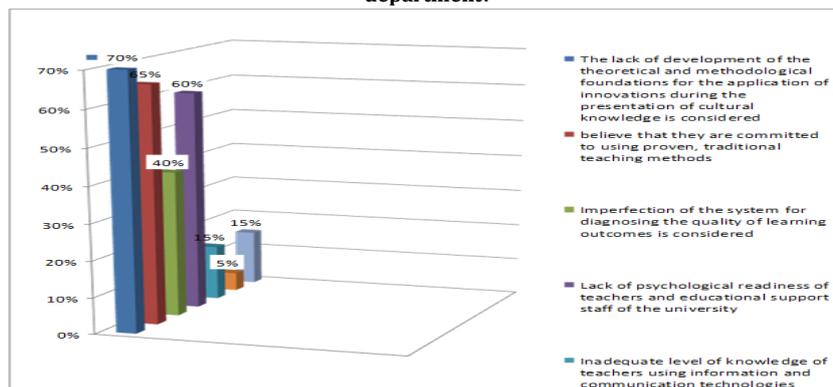
tools of instruction into the educational process of your institute?” The answers were distributed as follows: 95% of respondents support this idea find it difficult to answer this question - 5%.

Diagram number 3 Do you support the idea of introducing educational tools into the educational process of your university?



The analysis of the survey revealed the factors that impede the use of innovative educational technologies in the humanities department, using the process of transferring cultural knowledge in higher educational institutions as an example. The respondents' opinions were as follows:

1. The lack of development of the theoretical and methodological foundations for the application of innovations during the presentation of cultural knowledge is considered - 70% of respondents;
2. 65% of respondents believe that they are committed to using proven, traditional teaching methods;
3. Imperfection of the system for diagnosing the quality of learning outcomes is considered - 40% of respondents;
4. Lack of psychological readiness of teachers and educational support staff of the university - 60% of respondents;
5. Inadequate level of knowledge of teachers using information and communication technologies - 15% of respondents;
6. Insufficient technical equipment of the educational process - 5% of respondents;
7. Lack of necessary teaching materials on the creation and development of innovative technologies - 15% of respondents.

Diagram number 4 Identify the factors that, in your opinion, impede the use of innovative educational technologies in your department?

Based on the results of the study, information was obtained that made it possible to describe the state of affairs in the teaching of the humanities in higher educational institutions, both of a creative nature and other universities of Uzbekistan, and the prospects for introducing innovative forms and means of instruction in them.

Information technologies, such as a laptop, projector, tablet, phone and other similar gadgets, have the following moral and ethical potential:

1. They allow rationally organizing cognitive search activities of students during the moral and educational process (showing videos with didactic and educational content, using presentations saturated with examples of a moral and ethical nature, conducting video conferences, webinars aimed at solving educational problems of a moral nature);
2. Make education and training more productive and creatively saturated, involving all types of sensory perception of the learner in the multimedia area and equipping the intellect with new conceptual means (demonstration of excerpts from performances, films, literary works containing moral and ethical subjects);
3. Allow to build an open education system that provides each individual with their own learning path (the implementation of inclusive education, the possibility of distance learning and upbringing in solving moral and ethical problems);
4. They make it possible to use the specific properties of the computer, allowing them to individualize the entire educational process and master fundamentally new cognitive means (holding international mini-conferences, seminars, round tables that address important issues of aesthetic education).

RESULT AND DISCUSSION

The effectiveness of moral education is determined by many factors, among which the most important are the following:

- conscious inclusion in the process of education of the most significant traditions for the people, taking into account the age characteristics of children;
- Parents' good knowledge of the basics of psychology, achievements of the Uzbek national and world pedagogy and the use of this knowledge in the process of moral education of the young generation;
- rational use of the rich spiritual heritage of thinkers of East and West in the process of education;
- skillful, tactful, metered use of the achievements of scientific and technological progress and its products in the education of a harmoniously developed personality.

"The education of our children in preschool age based on our traditions and customs, inherited from our ancestors, in the spirit of respect for national values, using modern methods of pedagogy, familiarizing them with the wonders of the world that open to them - all this, said the First The President of the Republic of Uzbekistan I.A. Karimov at the celebrations dedicated to the eighth anniversary of the Constitution of the

Republic of Uzbekistan - should be the main task of parents and educators".

Only based on such high moral customs and traditions in family education, which are laid down in the national pedagogy of Uzbekistan, is it possible to form a harmoniously, comprehensively developed personality and further serve it for the benefit of its homeland and its people.

In our time, historical cultural values and original national traditions, including those associated with the institution of the family, have been preserved in their entirety in Uzbekistan, not only preserved, but also further developed in the modern life of the Republic.

Today, citizens of Uzbekistan see this as a process of growing national identity, returning to the main sources of the people. In modern conditions, family values are being intensively revived along with the Uzbek people, its centuries-old customs and beautiful traditions.

Modern Uzbek families retain high authority and respect for their parents. The percentage of citizens convinced of the need for parental blessing for marriage continues to grow. Every second resident of the country is sure that the creation of a family requires material independence of the newlyweds and mutual love. However, sons after marriage tend to settle near their father's home to constantly help each other and parents, with whom usually the youngest son remains. Each family still considers well-established broad family ties to be their property and therefore pays great attention to the education of family feelings in children.

As you know, the process of moral education is a two-way process: on the one hand, the organizational and targeted influence of educators, and on the other, the organized and purposeful activity of pupils.

This is a special process of the intensive formation of personality, its moral aspirations, therefore it is complex, multidimensional and specific. The implementation of this process of moral education is facilitated, first of all, by methods of persuasion and methods of exercise.

Persuasion is the process by which the views and behavior of a person without coercion are subjected to verbal (verbal) influence of other people. From the time of the Roman Empire until the Reformation, Persuasion was a great art, and the preachers used it as a powerful means of appealing to students for virtue. In pedagogy, persuasion is a method of education. Methods of persuasion: information, search, discussion, mutual education. The purpose of the active methodology of belief is to help students in understanding their life experiences by mastering the foundations of the spiritual culture of mankind and developing humanistic views.

In the process of moral education, methods such as encouragement and punishment are also used. They are usually used to endorse positive actions and actions of students and to condemn negative ones.

The choice of methods depends on the content of educational activity, on its target orientation. Thus, in the process of moral enlightenment, conviction naturally comes first; in labor education - an exercise; In the promotion of discipline and responsibility, along with the basic methods, encouragement and punishment are also applied.

The educational system created by the people of Uzbekistan throughout many historical eras has always served as a powerful means of transmitting the social experience accumulated by previous generations. Uzbek folk pedagogy has extremely rich folklore material: epic poems, various tales, songs, proverbs and sayings, riddles. All of them have lasting cognitive and educational significance, which has not lost its relevance at the present time.

The origin of pedagogical skills is rooted in the distant past. It is based on both deep, extensive knowledge, and possession of the secrets of human communication, and the strongest ability to see a person in his student. Pedagogical skill is akin to art. Mastering it is a very difficult task, and this was rightly noted by the President of our Republic Shavkat Mirziyoyev: "Engaging in science, discovering and inventing new things is an extremely painstaking work".

And today, the need for further development of pedagogical skills and its foundations - educational technologies - has become obvious to everyone in the light of the tasks facing higher education: the changes in the field of higher education pedagogy, which solve the most difficult tasks of training specialists of a new formation that meet the high requirements of the world, are striking standards.

It is upbringing, enlightenment and education that are the key to the prosperity of the state. It is enlightenment and education that lead the peoples to true humanism, high morality, goodness and tolerance.

The assimilation by new generations of socially developed, historically established forms of regulation of personal and public interests, is one of the most important ways to achieve the human way of life. The spiritual heritage of the past is preserved and transmitted not only in the form of monuments, science and art, it includes various forms of social management of the moral development of man, among which the most significant are customs and traditions.

The customs and traditions of our people are the result of their educational efforts for many centuries. Through this system, our people reproduce themselves, their spiritual culture, their character and psychology. "The preservation, development and fidelity to such traditions that are inherent in our people and have been preserved for centuries, such as the constant manifestation of respect for our grandfathers and fathers, receiving their blessings, caring for our children, is the duty and duty of each of us".

Each centuries-old rite is important for the Uzbek people, and each family respects the traditions of these rituals, although today in many countries they are starting to move away from some traditions and family values, the situation in Uzbekistan is different: the older the tradition, the greater respect it enjoys, and its observance is a strict honorable right of the Uzbeks.

A person as a social being from birth to death can harmoniously develop only in society, among other people. The process of socialization itself can be the main indicator of the formation of an individual, however, activity in society requires a person to abide by the established requirements and established traditions to existing moral standards, elementary rules necessary for a future life, we can join only in the family and the society around us.

Respect for the individual and family today is the foundation cementing and determining the social policy of our state. All the years of independence in Uzbekistan, the problems of the family remain the most important priority of the economic and political development of Uzbekistan, its social sphere. The

widespread increase in attention and care for young families, the provision of their legal and social protection, the provision of broad material and moral support to families deserve a high positive assessment and even cause a peculiar interest in studying the specific experience of Uzbekistan in this area from the international community.

In modern conditions, work to further strengthen this institution in our country is becoming more effective. In the life of our state, the family is a particularly important unit of society.

Building a democratic legal state and civil society in the Republic of Uzbekistan is impossible without using the creative, spiritual and moral potential of the individual, and the intensive development of her social activity. It makes the highest demands on the individual, requires selflessness, patriotism and heroism from her. At the same time, Uzbekistan seeks to build a humane society where every feat, selfless work, heroic deed will be adequately appreciated, high achievements, good deeds will not pass without a trace. "We are building a fair humane society - says the first President I.A. Karimov, - in which the basis of our policy, first of all, should be a respectful attitude to the work of our people, a worthy assessment of affairs. If a person lives in this world, recognizing his own role and significance in it, if he believes that his good deeds will not pass without a trace and will benefit the Motherland, people - this will undoubtedly give results in the workers fulfilling their duty to the country, society".

The idea of spiritual and moral education of the younger generation is always relevant in society. After all, his future depends on what values will be guided in his life by future generations. Moral - ethical education is formed through instilling love and respect for one's language, history, literature, army, territory, etc. It is called upon to help young people better understand the economic and cultural features of their country, to see the beauty and originality of its nature, and to think about becoming a worthy and useful citizen of it.

The issues of civil and patriotic education of the young generation in the spirit of love for the Motherland and devotion to the Fatherland, law-abiding citizens of the state have always been the focus of attention of scientists throughout the history of human development. Great philosophers and educators have paid considerable attention to this issue since ancient times.

In all the basic concepts of education of Ancient Greece, a characteristic, specific feature was the consideration of a person only through his attitude to the state, since citizens of small independent slave-owning state-states could not think of themselves outside the Motherland, which guaranteed their existence, and therefore the supreme goal of every citizen and everything The state was considered the benefit of the polis (city-state). Democritus rightly argued that the result of education should be a moral person, moderate in everything, acting in accordance with public duty. One cannot disagree with this.

In this connection, I would like to recall the teachings of Confucius, who, along with other universal values, singled out such as: veneration of elders, traditions, love for the family, people, country. His list of universal values fundamentally coincides with the one that was formed in the Uzbek national pedagogy and migrated from it to the modern one.

Great Czech teacher Y.A. Komensky noted that one of the main directions of education should be the education of the child's desire to provide their services to as many people as possible. He wrote in *The Great Didactics*: "Then a happy state in private and public affairs would only come if everyone were inspired by the desire to act in the interests of general well-being".

Such an understanding of patriotism has its own deep theoretical tradition, rooted back centuries. Plato already has reasoning that the homeland is more expensive than father and mother. In a more deeply understood understanding, love

of the Fatherland, as the highest value, is considered in the writings of thinkers such as N. Machiavelli, Yu. Krizhanich, J.J. Russo, K.D. Ushinsky. Famous Russian teacher K.D. Ushinsky believed that patriotism is not only an important task of upbringing, but also a powerful pedagogical tool: "As there is no man without pride, so there is no man without love for the fatherland, and this love gives upbringing the right key to a person's heart and a powerful support for the struggle against his bad, natural, personal, family and tribal inclinations". And one cannot disagree with this.

The active formation of the worldview is carried out in the course of spiritual education, but, to be precise, in this type of education there is a special aspect - ideological. Under the ideological education, which is the basis of moral, is understood the process of introducing into the minds of young people philosophical, legal, political, aesthetic concepts. Systems of beliefs.

The core of ideological education as a link in the spiritual development of the individual is the formation in it of the concepts of creativity and destruction, cruelty and kindness, evil and virtue.

Any kind of upbringing should inherently have ideological foundations, and recognition of this fact makes us take this kind of upbringing very seriously.

The undoubted goal of ideological education is to improve the spiritual world of a person, devotion to goodwill as the basis of life, consciousness and a sense of belonging to the Motherland, its deeds and accomplishments.

Unconditional patriotism, the brightest selflessness, firm and unshakable faith in the creative nature of the labor of the people to which you rank yourself - these are the qualities that are necessary for a person - a patriot, citizen, a person of Peace.

Patriotism can manifest itself in childhood, but over the years it develops and enriches in the social, especially spiritual and moral spheres of life. The level of development of a sense of patriotism, as a rule, is inextricably linked with active social activity, actions and deeds carried out for the good of the motherland and on the basis of democratic principles for the development of civil society.

Thus, morality is a combination of qualities inherent in the inner world of a person who has absorbed the entire treasury of intellectual knowledge, emotional feelings, family, labor, civil-patriotic, social, environmental relations based on the traditions and customs of his people and closely related to his religion, because man's morality is expressed in his free acceptance of absolute moral imperatives and is manifested in his behavior and actions.

As a general statement, it should be noted that spiritual and moral education is the promotion of the spiritual and moral formation of a child, adolescent, young man, the formation of his system of basic humanitarian values, focused on the priority of human rights and obligations, intercultural dialogue, the active participation of children, adolescents and youth in public life; readiness for the free choice of the path of their development and responsibility for it. Each person must have developed the totality of his abilities, so that he is the creator of developed forms of communication. Hence the idea of a holistic approach to education, the achievement of theory and practice, so that each individual becomes a Man, a Person, a Patriot, a Citizen of the World.

In modern conditions in Uzbekistan, much attention is paid to the promotion of scientific research in various fields: "The development of our country and society in accordance with modern requirements is difficult to imagine without science. Fundamental research plays an important role in the development of science itself. It is through them that new knowledge is mastered and theories are formed, a solid foundation is created for promising applied research and innovative developments. In our country there are many

scientists with high potential who have received worldwide recognition. They must create their own schools. It is necessary to radically improve the first stage of the education of highly potential personnel - school education. It is important to ensure the continuity of the process of training scientific personnel and highly qualified specialists. We will not regret anything for these goals". Based on such a serious recognition of the importance of developing the scientific potential of Uzbekistan, we consider it necessary to optimize research in the training of specialists in the fields of art and culture, taking into account the specifics of this dynamically developing field and the realities of the time.

CONCLUSION

Only in a highly developed society does a favorable atmosphere create that promotes the formation and development of a spiritually developed, creative personality. Unlimited access to spiritual values helps to overcome the phenomenon of alienation of the individual and create favorable conditions for its disclosure. And this is possible only with a careful attitude to our national heritage: traditions, customs, cultural heritage of great ancestors, national pedagogy.

The new era of humanistic transformations in democratic Uzbekistan is based on the creative potential of progressive ideas and experience of folk pedagogy - a spiritual creative heritage that embodies empirical and scientific knowledge, ideals, views, experience, creating a new, modern model of education.

The goals of forming a creative harmonious personality, capable of taking an active part in all areas of socio-political and professional activities, are especially relevant for universities of a creative profile. Achievement of these goals is possible only on condition that the full potential of the educational - educational means available in the presence of the modern educational process is used:

- information technologies, such as a laptop, projector, tablet, phone and other similar gadgets, have moral and ethical potential, which must be fully identified and realized during training and education;

- modern technical equipment of the upbringing and educational process makes upbringing and training more productive and creatively saturated, involving all types of sensory perception of the learner in the multimedia area;

- the full disclosure of the teaching and educational potentials of modern teaching aids (laptop, projector, tablet, and others) allows you to create favorable conditions for solving problems of a moral orientation using master classes in the form of a webinar, subject videos, binary lectures, equipped with materials of various thematic areas. New approaches to education are priority in our republic, since the fundamental principle determining its development is the improvement of the education system based on innovations and traditions of domestic and world culture, on the basis of the continuity and development dynamics of all types of national and world art.

Modern educational tools are very different from the previous ones: the availability of advanced information technologies left their mark on the entire educational system. They did not bypass creative universities as well, fundamentally changing both the training system and the processes of forming a specialist of a new quality that meets international requirements and creates new ideas about the standards of professionalism. Today, the tasks of managing the quality of knowledge are posed and solved. The latest approaches in education and modern educational technologies are used, focused on obtaining a qualitatively new educational result.

Effective application of innovations and their management suggest the emergence of a qualitatively new, different teaching methodology, which primarily concerns creative universities because of their specificity and openness to all positive changes.

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