



EDUCATION OF YOUTH SPIRITUALITY AS A PEDAGOGICAL PROBLEM

Nurmatova Mayya

Urgench State Pedagogical Institute

Senior teacher of the Department of Art Studies

Matnazarov Amirbek Mansurbek o'g'li

Urgench State Pedagogical Institute

Student of Music Education, Group 232, Department of Art Studies

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Abstract: This article discusses the pedagogical problems and tasks of educating young students in the process of education.

Key words: Educational system, methodology, spiritual thinking, scientific outlook, music education, philosophical view.

Introduction:

The concept of "spirituality" is central to our research. This category is the subject of study of various disciplines: philosophy, psychology, pedagogy, etc., therefore, the study of spirituality and its essence is possible only at the interdisciplinary level.

The etymology of the concept of "spirituality" refers to the unification of two realities: on the one hand, the human spirit, and on the other - the enlightenment of a certain person. Spirituality is considered as a derivative of the word "soul", which, combined into a single concept, ontologically immanent reflects and imbibes data and their essential properties. Thus, the soul reflects the possession of the human psyche and is the identity of the activity and presence in the world as a being that changes reality. In addition, "soul" as an individual, universal, cosmic or transcendental phenomenon acts as an important feature that expresses the humanistic, altruistic orientation of a person, his life position and beliefs. Spirituality is the inner, deeply sincere, emotional existence of a person, which defines his personal essence and opens the possibility for him to enter the spiritual sphere. Spirit represents "movement", "striving for movement, activity", knowledge of the world, the meaning and purpose of one's life.

It is an active, living and harmonious process of human life (or better "being human" and "self-awareness"), a process that includes all the phenomena of spiritual life as moments. The position of I. Kant, who affirmed the soul as an animating principle and created the soul, is important for us. Therefore, spirituality is the active orientation of the human spirit to higher and higher goals and tasks ¹. This direction is most clearly manifested in an internally free, independent, socially mature, disciplined and responsible person, that is, in a person who is formed in the process of spiritual education.

The word "spirituality" in the modern philosophical dictionary:

- ☐ immaterial, incorporeal;
- ☐ spirituality; to fill with the spirit of creation, creative spirit;
- ☐ the process of harmonious development of human spiritual abilities,

¹ Лившиц, Р.Л. Духовность и бездуховность личности (социально- философский анализ): Дисс. ... докт. философ, наук: 19.00.11 / Р.Л. Лившиц. — Екатеринбург, 1997. — 303 с.

is interpreted as Here are two uses of the term spirituality:

- 1) "direct, that is, religious and philosophical" concept;
- 2) "figurative, worldly-materialistic".

In the first case, spirituality means a spiritual state. Belonging to the spiritual office (priests, spiritual educational institution), the presence of God's spirit in a person, the position in the soul, the property of being the image (mirror) of the spirit of God is considered.

Secondly, spirituality is interpreted as the aspiration of people to the heights of culture and the improvement of their creative abilities, and it is said that a person voluntarily chooses the most important social values and ideals and submits his life to their requirements.

In the explanatory dictionaries of the Uzbek language, spirituality is defined as "mental, intellectual essence, spiritual inner life (against physicality) or the same old-fashioned spiritual, intellectual nature of a person, the essence that is opposite to his physical, bodily essence." . S.I. Ojegov expresses the opinion that spirituality is the property of the soul, consisting of the superiority of spiritual, moral and intellectual interests over material interests², V. Dal defines everything related to the human soul, all his mental and moral powers, as his mind³. From the definitions of explanatory dictionaries, we see that spirituality is "the main direction", "the essence of something", "the beginning that determines behavior, action".

Philosophical and encyclopedic dictionary defines spirituality as "the highest level of development of a mature person and self-control", in which the main motivational and semantic regulators of his life are non-hierarchical interactions with each other. are the highest human values that are in secrets.

The definition of spirituality as an interaction with the soul is given in the modern philosophical dictionary: "the connection between the existence of the soul and the existence of the soul can be defined by the concept of spirituality. Spirituality is the seed of the soul with the soul "Constant striving for perfection and the heights of existence". From these positions, the concept of "Spirituality" and other researchers are considered. Thus, A. A. Kakurin believes: "Spirituality is the victory of the spirit over the body and soul, it is a state of mind enchanted by the spirit."

Therefore, the soul and the soul act as two sides of spirituality, which can only be considered as their synthesis in relation to a person. Until this synthesis takes place, spirituality exists only in potential, it is still a possibility, it has yet to become a reality for man. But spirituality is neither a property of the soul nor a characteristic of the soul. N. V. Ipak: "Spirituality is the embodiment of the potential and intentions of the soul in real activity, communication, behavior, behavior. In addition, it is the desire of a person to root his "I" in this world, to "build" his existence. - being personal in external life, owning it, partnering with it, through interaction with it, which means the transcendence of the "I", the permanent departure of the individual from the boundaries of the "I" "not me". Thus, spirituality "This is a continuous process of formation, self-improvement and self-awareness." The conclusions of the researcher about the correct transcendence of the "I" and the formation of spirituality, the process of continuous improvement are of great importance for our research.

² Ожегов, С.И. Словарь русского языка / Под ред. Н.Ю. Шевцовой. - М.: Рус. яз., 1990.-921 с.

³ Даль Владимир, Толковый словарь живого великорусского языка: В 4 т. / Владимир Даль - Т. 1. - М.: Рус. яз, 1998.- С. 503-504.

Considering spirituality as a "category of worldview of the axiological scale" was also interesting for thinkers of the late 19th and early 20th centuries, and modern local researchers call spirituality "a set of universal human values: freedom, humanism, social justice, truth, goodness, beauty, the ultimate inner dialogue, the quest to know the mystery of purpose and the meaning of life.

Thus, the representatives of the value-semantic approach connect the upbringing of spirituality, first of all, with the inclusion of a person in the world of culture, the development of his sphere of "individual values" and moral self-improvement. It is important for our research to focus on the value and content aspect of spirituality and to emphasize the need to identify people with universal values and people.

Spirituality, in our opinion, is a category that expresses the integrity and completeness of a person's inner world. But this is only one aspect of spirituality. A subjective beginning is necessary, but not sufficient, in the formation of human spirituality. Due to the great compatibility of spirituality with the inner world of a person, spirituality cannot be replaced by the latter. After all, spirituality is also its external natural manifestations expressed in moral, legal, aesthetic and religious way of life. V. I. Murashov states that "spirituality is an abstraction apart from social reality." This idea of the interrelationship of human spirituality with social reality and its external determinism is methodologically important for our research.

A number of researchers consider the phenomenon of spirituality through the idea of consistency. Thus, G. M. Purinicheva defines spirituality as "complex syncretic, active-stable socio-spiritual education, manifested through internal qualities that are difficult to express in a person's way of life: delicacy, volume, depth, strength, freedom and external the conflicting desire for harmony with the world and their awareness. In her research, Z. G. Antoshkina understands spirituality as a synthetic personal education that combines the understanding of a person's relationship to the world, sympathy for it, the search for the eternal and infinite, goodness and truth, and a social movement aimed at humanely changing reality.

We emphasize the approach of scientists who believe that spirituality is a complex, synthetic, multi-component and multi-layered phenomenon, all the components, aspects, faces, mechanisms, elements, types, forms, manifestations of which it is composed are very closely related to each other. located in a complex system of dialectical interaction and interpenetration. Moreover, spirituality cannot be understood through a list of its constituent elements. As an integral feature of a person, it is not limited to the properties of its components, elements and the sum of its components. It is impossible to remove any of its components from this system without destroying the integrity of spirituality. When the total energy potential of spirituality decreases, only one of the components should decrease. If at least one element is removed from its system of relations, spirituality ceases to be spirituality. Excessive enthusiasm for at least one element that is part of spirituality inevitably leads to a decrease in attention to other elements and ultimately "one-sidedness" in the formation of a person's spiritual world. In our opinion, such a review of spirituality is aimed "not only at determining the complete thesaurus of correlates, orientants, axiolants that make up it, but also at a detailed analysis of their functional relationships and content", which should be taken into account in the process of educating spirituality. need Therefore, the idea of using a systematic approach to the study of spirituality can be taken as the methodological basis of our research.

The approach to determining the essence of spirituality in the works of P. L. Livshits and V. L. Raykov is also important for us. Under spirituality, R. L. Livshits understands a certain type of world relations, a certain meaning-life position that a person is open to the world. Spirituality, according to him, consists of a subjective barrier from the world, and a person is withdrawn from the affairs and concerns of the world from the inside. V. L. Raykov interprets spirituality as the highest form of positive human attitude, which includes the most perfect aesthetic, emotional, creative consciousness and self-awareness, worldview and motivational creativity⁴.

A number of researchers consider spirituality to be the highest manifestation of morality. Thus, V. A. Remezov and M. G. Taichinov argue that spirituality is the embodiment of the moral law of man. A. Y. Kanapatsky, studying the ontological nature of spirituality, notes that spirituality "as a generalized, syncretic integral characteristic of human existence and human lifestyle in the cross-section of ontological existence, is certainly highly morally saturated" [89]. With any understanding of spirituality, it is inextricably linked with morality, which forces a person to constantly measure and correlate his actions, actions, aspirations with certain ideals and values. He believes that morality is "the soil from which spirituality grows." According to A. A. Kakurin, it is an indicator of human development and internal harmony. This spirituality, through morality, illuminates the meaning of human existence with the highest light and actually gives meaning and significance to human existence. Therefore, in our research, the moral aspect in the context of educating students' spirituality is indispensable and mandatory.

A number of scientists see the phenomenon of spirituality as a person who expresses the essence of a person as a "common being", which is manifested in active love for a person, the world and God, and which describes the motivation and meaning of a person's behavior.

L. P. Bueva considers spirituality "an integral quality that refers to the field of meaningful life values that determine the meaning, quality and direction of human life and the image of a person in each person." O. D. Oleynikov also defines spirituality as: "an integral quality that determines the vector of a person's vital activity and belongs to the field of meaningful life values." Spirituality is also interpreted as a unique synthesizing quality of a person, which includes a high level of self-awareness, which allows you to act from the inside and make a motivational contribution to social life. .

Summary:

We can say that spirituality is a unique human quality, which significantly characterizes the position of the consciousness of value and determines the nature of the internal individual orientation of a person aimed at moral self-management and changing the world around him. The idea that spirituality and human activity are interconnected and interconnected is very important for our research. Spirituality, as a quality of a person, affects the specific nature of activity, and activity (external and internal) is a condition for the development of personal spirituality.

⁴ Райков, В.Л. Биоэволюция и совершенствование человека. Гипноз, сознание, творчество, искусство / В.Л. Райков. — М., 1998, — 648 с.

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