

Problems of Moral Education in the Era of the New Renaissance

Yulduzhon Mukhamedovna Yuldasheva

1st Year Masters' Degree Student, Kukan University, Uzbekistan

Abstract: According to the rules of ethics, everyone in society must be honest, respect workers, protect private and public property and nature, be loyal to the state and people, love work, be honest, sincere, humble, respect, honor and be fair. others, etc. The ethics of a democratic society includes many relationships. At the same time, we will have a clear idea of the content of the educational work carried out to form the moral education of young people.

Keywords: New Renaissance, Moral Education, Education, Youth.

Introduction

Moral education mainly includes the following approaches to the formation of spirituality: attitude to state ideals: loyalty to democratic ideals; understand the prospects for global development; accurate assessment of domestic and international events; achievement of human dignity; intolerance towards enemies of peace and freedom of peoples; Attitude towards the Motherland, the country and other peoples: love for one's Motherland, respect for state symbols: the national anthem, the state emblem and flag, friendship and brotherhood towards all its inhabitants, intolerance towards national and racial hatred; fraternal solidarity with the workers of all nations, all peoples; attitude to work: honest work for oneself and society; bring great benefits to the state; fight against violators of labor discipline; attitude towards social achievements: the efforts of everyone to protect and strengthen social achievements; Protection of Nature; human relations: friendly mutual and collective support; humanity and mutual respect; to be a friend, a companion from person to person; respect for the family, care for children; self-respect: raising awareness, intolerance towards disturbers of public order; honor and honesty, modesty of morals, modesty and humility in personal and public life, etc. Morality in society is largely determined not by legal or administrative measures, but by public opinion and assessment of the individual's behavior. Negative behavior in childhood, often caused by misunderstanding and inexperience, becomes a habit and has a negative impact on their future activities [1, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24].

Methods and Discussion

The task of moral transformations in childhood is very important. It should be noted that working with the moral norms of society is a very complex process. Because new moral norms usually appear during the period of old moral norms, which are opposed by the evil spirit of the nation - the healthy spirit of friendship between peoples, against injustice - mercy and kindness, against debauchery - the remnants of life. Of course, those whose bones are petrified by dirt are very difficult to correct. This task is carried out by restoring spiritual and moral education. Here it is necessary not only to introduce a broad program of the moral image of a growing person into a certain system, but also to create favorable conditions, organize activities and relationships, form real moral relationships in them throughout the life of graduates. It should be remembered that the moral behavior of a child is influenced not only by the system of moral education at school, but also by many natural factors, such as the influence of the street environment, free communication with peers. True, these effects are stronger than the educational effect of the school. This indicates that children are more prone to self-discipline, and for their healthy growth, the influence system of the school should be strengthened. Because morality is a personal conviction in the norms, rules and moral requirements of a democratic society, a form of its moral habits. The content of morality is

determined by socio-economic relations and certain economic principles. As the foundations change, so do people's ideas about justice, good and evil. If moral norms and principles are transferred to the main aspects of a person's internal behavior and determine his usual forms, they become a personality.

The norms and signs of moral education of a person include: activity, selfless service to the democratic ideal in education, social work and cultural behavior, moral education, faith, healthy habits, physical education and regular enrichment of others. Knowing the rules of ethics allows young people to work consciously. Therefore, spiritual and moral education plays an important role in the social relations of people. Faith is a subjective reflection of objective reality, the result of assimilation of socio-historical experience. People learn by developing knowledge and social experience accumulated throughout history. Knowledge is part of individual consciousness and individual wisdom. And faith is the result of knowledge of the past. In the process of practical activity based on moral knowledge, a person's moral conviction is formed as a direct motivation, and moral knowledge is transferred to moral action. But moral knowledge only lays the foundation for moral behavior. Because the development of human morality is based on the formation of his moral experiences. It should be remembered that all the moral experiences of human behavior are not synthesized here, but, first of all, they have a certain meaning for him and create an intellectual and emotional need. [7, 8, 9].

Conclusion

The formation of moral experience goes hand in hand with the development of a sense of culture. A cultured person always behaves rationally. The main content of moral education is a deep sense of patriotism. Patriotism is a high human feeling, worldview and part of a person's attitude to his beloved country and humanity. Patriotism begins with the Motherland, because a perfect person never forgets his Motherland, his beloved Motherland.

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