



THE ROLE OF SPIRITUAL AND MORAL EDUCATION IN ELIMINATING NEGATIVE MANIFESTATIONS IN ADOLESCENT BEHAVIOR

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Article history:	Abstract:
Received: August 26 th 2023 Accepted: September 28 th 2023 Published: October 30 th 2023	The article analyzes one of the urgent problems of modern educational practice - prevention of deviant behavior of adolescents as a necessary condition for the progressive and safe development of society in particular and civilization in general.
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The development of production and communications in today's modern postmodern society has resulted in a change in human perception of the universe, the perception of the world. Now the human lifestyle has changed and began to look at the world with a different look. Human beings have once solved everything by hand, striving to get the best out of it, and now, using the achievements of science and technology, innovations, a product of high progress, are doing all the work through techniques, automata and computers.

One of the fundamental foundations of any society is the law-abiding nature of all citizens, which is the most important determinant of its successful and safe functioning. This is due to the social order of educational organizations - to ensure the high efficiency of the legal socialization of the younger generation, able to build their lives in accordance with the norms of the law and universal morality.

Spiritual and moral education is an important component of education and personal development. It is aimed at the formation of students' value orientations, moral principles and moral qualities.

The issue of the influence of man-made civilization on humanity, especially on the youth strata, is gaining much more traction in today's modern conditions. The impact of the high technologies that a person has created on his own remains today, thanks to which destructive influences are observed on the spiritual life of society. A. Erkaev noted that "information and communication technologies have given a person more opportunity than previous societies. But, unfortunately, among these possibilities are factors that stimulate human lust and anger, and suck their spirituality inside and out. How did the trend of the emigration of human spirituality arise? Why is modern development, consumption, technologies of communication, virtual reality and mass culture that gave rise to them potentially endanger the person himself? There is no clear answer to these questions. In order to find an answer, it is necessary to conduct special studies in every possible way"[1].

In particular, today we can see that even young people in their way of life do not properly use the opportunities and benefits provided by parents and the environment, using these conditions for their own benefit. It is regretful that in today's modern society, many of the young people are encouraged in different ways to stimulate their own ego and anger, giving way to hedonistic moods. There are now trends of spiritual alienation within the youth masses. Spiritual values, which have reached generations from generation to generation from our ancestors for centuries, are becoming more likely to be eroded at the expense of the technocratic traditions of modern society.

The integrated knowledge of the essence of deviant behavior and its conceptual justification, the dialectical unity of theory and practice form a kind of preventive and addictological foundation of preventive activities of specialists in the field of prevention of deviant behavior of the younger generation.

The fact that young people, in addition to mastering positive news in today's global society, are also prone to negative traditions, that this reality affects the stability of the socio-spiritual situation, is becoming an urgent problem in the world community. M. Sadirova noted that "in all states, young people are manifested, not only as an object of upbringing and education, but also as an active participant in social and political changes. In the development of modern society, the process of determining the position of young people is causing great contradictions. They are the most mobile part of society. The difficulties of the transition period had a serious impact on the situation of young people in particular. A small percentage of young people find their place in a market economy, while the main part cannot adapt to a changing situation. As a result, this part of young people has a decrease in their social status, an increase in

unemployment, reduced opportunities for education and the use of cultural values, crime is becoming more and more intense"[2].

The spiritual, spiritual, moral maturation of young people does not mean that they do not become slaves of their own soul, the meaning of their life, the purpose of living, accumulating wealth in taste or unclean ways. Young people should start their social life and spiritual image by respecting themselves and others, realizing their identity, raising a high level of respect for national language, culture, history, traditions, values and a sense of pride. In the hearts of such young people, there is a rebellion against Haram hazar, impurity, living in wrong ways, injustice and other negative inhuman acts.

The 71st goal, defined in the new Uzbekistan development strategy, is to "transform a healthy worldview and creativity into a nationwide movement in society through the widespread promotion of the idea of" action strategy - towards a development strategy" based on the principle of goodness and humanism", and shows the main goals, objectives, directions and technologies of spiritual promotion carried out among the population:

"To organize legal and educational activities for the formation of legal culture among the population in harmony with the teaching of the rich history, scientific and cultural heritage of our people, national-religious values.

Development of influential, creative and innovative methods of organizing propaganda work and taking measures to implement them in a timely manner.

State support for the preservation, widespread popularization and development of the national values and spiritual heritage of the Uzbek people.

Ensuring the continuity of spiritual education in the Family, Educational Organizations and neighborhoods.

Development of scientifically based indicators of the assessment of spiritual education.

To fight ideological attacks together on the basis of a national idea, to strengthen the cooperation of the family, school and neighborhood and, on this basis, to form the skills of ensuring the continuity of spiritual education.

To ensure the realization of the idea of "new Uzbekistan - third renaissance" under the slogan "Youth - new Uzbekistan builders"[3].

First president of the Republic of Uzbekistan I.A.Karimov said about the need to ensure clear goals in preventing negative factors in the moral environment of adolescents, to organize the fight against them in the conditions of the existence of these situations, to have a strong ideological, spiritual and legal immunity of the population, in particular our youth: "the internal capabilities and high level of morality of our citizens against moral education in the family, school, labor community, neighborhood, the power of public opinion, the media, the prestige of the clergy all – should be aimed at forming a stable resistance in our people to any actions related to violations of the law."[4]

Taking into account the peculiarities of each young age period of adolescents, educational interaction gives rise to the abilities of self-awareness in them in a timely manner. The earlier a feeling of self-realization arises in a teenager, the faster the features of conducting actions arise due to his own mental and physical capabilities. Thanks to the same process, it will be in them that important barriers to the content of vices will be created to the occurrence of non-verbal behaviors. The symptoms of frustration in the adolescent psyche, depression in the psyche and inappropriate dissatisfaction with many things are the product of an imbalance of practice with theory, shortcomings in upbringing. In adolescents, systematic belief, social thinking, ideological ideals, correct mumomala, constructive communication, effective formation of an independent manner of behavior are more associated with the perfect organization of upbringing. Generating the qualities of social initiative and spiritual perfection in adolescents is an important and effective process to provide them with mental support based on their behavioral characteristics.

During adolescence, a person begins to show a new feeling, an increase in his interests, psychosexual moments, various manifestations of pathogenic processes. In the life of a teenager, the shklnation of choice is somewhat difficult, as well as depression is observed in it, therefore, mood swings of dissatisfaction with some of the surrounding realities can also be observed in it. These depressive moods and symptoms of dissatisfaction can provide an opportunity for some inhuman acts to be committed in a teenager. Therefore, taking into account these situations, serious involvement in the upbringing of a teenager is a high-level spiritual issue.

In modern society, information attacks openly affect the minds of young people, necessitating special attention to many aspects in their self-defense and behavior management. In this process, the preparation of the ground for youth to express their independent opinion, and this way of thinking on the basis of socio-moral norms is an important task of the state and public systems.

Scientists say that "in the formation of ideological immunity against alien, destructive, destructive ideas and ideologies in adolescents, trainings aimed at forming their own behavior, self-control, their own self-identity, that is, their national character, system of values, customs, social norms, immunity, creativity, humanity, usually envisage the following group of goals:

1. To study the methods, mechanisms laws of interpersonal interaction in order to establish an effective and sincere relationship with people.

2. Being able to sort out alien, alien, destructive and destructive ideas and ideological information based on its own system of national values, traditions, social norms, understanding of national character traits.

3. Influencing the process of personality development, bringing creative opportunity to the surface, bringing the standard of living, the feeling of good luck and happiness to the optimal level.

4. Self-awareness and development of work on oneself in emotional disorders arising from changes in the inner world and behavior.

5. Search for psychological problems of the participants of the group and help to solve them.
6. Build-formation of positive motivations, bringing destructive negative motivations to corrective properties.
7. Strengthening psychological health" [5].

In order for adolescents not to succumb to various information attacks, it is imperative to instill in them a spirit of national pride and patriotism, and in this to rationally use advanced methods of social and spiritual education. The first president of our country I.A.Karimov admitted that the upbringing of patriotic qualities of the population, especially of our youth, is one of the factors of encouraging the development of society and an important driving force for positive changes in the country: "patriotism of a citizen of Uzbekistan is a guiding star, a reliable compass that does not deviate from the intended goal, indicating the path to change again. Love for Uzbekistan, her husband, nature, the peoples who live here, striving to teranly learn the culture, traditions of the history of the country, pride in the power and achievements of the Republic, grief for the difficulties that have fallen on the part of our people is an important cipstiver basis of multinational Uzbek society"[6].

Ideological and social maturity of adolescents a sign of high spirituality, it is considered an important factor of the deep formation of a sense of patriotism in their minds. The patriotism of adolescents is a component of their spiritual improvement, bringing their educational potential and social initiatives to ruyob, ensuring their active participation in the comprehensive reforms carried out in the country. Social initiative makes adolescents realize their desires related to the progressive development of society, sympathizes with democratic processes and participation in social relations with its high potential and spiritual will. Scientists note that "the realization of democracy is the potential of an individual to live in full compliance with the laws that are so necessary for all, relying on clear discipline. Democracy teaches and requires us to live in compliance with all laws that protect human rights, preserve the interests of the universal. Where this is the opposite, there is a height of primacy, parochialism" [7].

From what has been said, it becomes obvious that the effectiveness of educational and preventive activities is achieved through the design of such pedagogical conditions as:

- creation of the most comfortable communicative environment for the life of pupils, based on the principles of humanity, mutual respect, openness and trust;
- development of compensatory mechanisms for the replacement of psychological properties and qualities that promote the stimulation of socially disapproved activity;
- elimination of personal problems of adolescents that determine deviant behavior;
- timely leveling of dysfunctional influences and negative factors of the surrounding reality;
- implementation of correction strategies of personal development of adolescents by strengthening the axiological component of their social orientation.

Thus, the process of pedagogical prevention should be carried out in line with the axiological approach, which allows, through the implementation of time-tested value coordinates, to set a humanistic vector for the development of modern education as a whole. This will help educational organizations to fully ensure the implementation of the social order for the formation of highly moral, law-abiding, socially active citizens who are able to live in accordance with legal norms and moral laws of society.

Adolescents are highly communicative active groups due to the fact that young people have a quick look at their social reality, participate in life relationships with curiosity, have mobility and talent for innovation, and a wide range of opportunities for learning. In other groups involved in social relationships, they may experience relatively relative passivity. The above-mentioned peculiarities of adolescents also give rise to the possibility of rapid bernilshib to negative effects. Therefore, the sharp changes inherent in the transition period in the worldview of adolescents increase the likelihood of causing the manifestation of destructive factors in their behavior.

The educational and preventive work carried out by educational organizations should be carried out, first of all, within the framework of a personal strategy and an operational response strategy. Socio-pedagogical strategies for the prevention of deviant behavior of adolescents should be implemented through such functions as psychological and pedagogical support, protective, educational, regulatory and preventive functions, as well as the function of pedagogical control and correction of behavior.

Carrying out pedagogical activities for the prevention of deviant behavior of adolescents in the course of spiritual and moral education, we came to the conclusion that the methodology we used has the proper educational potential, directs the activity of adolescents in the direction of mastering universal values and assimilation of norms and regulations of a moral, ethical and socio-legal nature. It is obvious that the prevention of adolescent disability in the process of spiritual and moral education of the emerging personality of adolescents can be carried out successfully and should be developed not only in the general education school system, but also in the practice of family education.

In the upbringing of adolescents, the educational community, the family environment and peaceful situations in the neighborhood are important. The warm treatment of adolescents by the public, non-indifference to their mental and moral changes, constant sincere treatment, the preservation of socio-spiritual dialogue reveal a way to determine their future goals, the formation of a spirit of respect for the environment. Training adolescents for socio-useful work, the development of skills of workmanship, initiative is an important process. In general, the role of family, educational institutions, production enterprises and public organizations is great in the fact that adolescents are active in all aspects of social life.

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