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IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 12 Volume: 80

Published: 30.12.2019 <http://T-Science.org>

QR – Issue



QR – Article



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TASKS OF FORMING IDEOLOGICAL STRUGGLING QUALITIES OF YOUTH

Abstract: One of the primary goals of education and upbringing is to educate all the members of the society, especially the young people, who make up about 65% of the population of Uzbekistan, to love their Motherland. This in turn requires the formation of patriotism in young people through modern knowledge. It was not accidental that such an urgent task was on the agenda. In the early years of independence, young people's minds were still old-fashioned, the knowledge behind the world's development, and their lost values. For example, until recently, the task of higher education was to train professionals who have a certain amount of scientific and technical knowledge, who have embodied ideological guidelines on their minds. This article discusses abovementioned issues.

Key words: humanization, republic, theoretical knowledge, scientific knowledge, ideology, independence.

Language: English

Citation: Bekchanov, S. I., Tojiyev, N. S., & Naraliyev, N. S. (2019). Tasks of forming ideological struggling qualities of youth. *ISJ Theoretical & Applied Science*, 12 (80), 446-450.

Soi: <http://s-o-i.org/1.1/TAS-12-80-85> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.12.80.85>

Scopus ASCC: 3316.

Introduction

Not surprisingly, scientific communism, dialectical and historical materialism, political economy, history, law, literature and other sciences were ideologically oriented and taught young people to be superficial in XIX century.

Naturally, such a situation necessitated the formation of worthy spirituality in the young age. The main direction of the measures undertaken in the republic was humanization of education. In this regard, the Decree of the President of the country "On the abolition of the Republican State Authorities and Governing Bodies, as well as the Public Education System", issued on 17 September 1991, was an

important step. The conclusion of the decree was that the education of the people were brought to the world practice, and it was to abandon the influence of the ideology that would support the idea of a single ruling party. Indeed, in the republic there was a new attitude to the role and place of social sciences in the higher education system, which is the source of theoretical, scientific knowledge for the ideology of the former Communist Party. For example, in order to implement the Law of the Republic of Uzbekistan "On Education", the Ministry of Higher and Secondary Special Education of the Republic has developed the "Higher Education Reform" Program. An important point of the Program was humanization of higher

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education. In particular, this program is an integral part of the training of specialists in the field of humanitarian education and the strengthening and development of the spiritual heritage of the Uzbek people, commitment to universal values, education of civic and patriotism, the basis of the national spirit of the Uzbek people which is based on the education of humanity.

One of the most important principles of humanization of education and its liberation from party ideology was the great attention paid to studying the history of the country.

An important practical step in this direction was the establishment of chairs of the peoples of Uzbekistan in higher educational institutions instead of the former departments of the KPSS. The history of Uzbekistan in the general education schools has tripled more than in previous years. Thus, the study of the history of the country has gained extensive coverage and has given its practical results.

Historical knowledge has encouraged young people to be conscious of many things. Each of them began to shape the feeling of love for the Motherland and the value of today's life in the heart. For example, at the Namangan State University biological faculty second-year students were asked, "What is the responsibility of today's youth?" Many students answered, "Responsibility for becoming an expert in Uzbekistan's independence". It is also worth noting that young people are studying the National Anthem and the Constitution of the Republic of Uzbekistan in the system of public education in upbringing their sense of patriotism in the motherland.

The Academy of Arts of Uzbekistan, established in order to find and educate young talents, to create the best of their artistic creativity, to enrich the unique traditions of national applied, miniature art, has been operating since then. There are many exhibitions of talented artists in our country. In 2000-2006, paintings were exhibited by Uzbek artists in many countries such as Japan, France, South Korea, the United States and Germany to showcase the current development of the Uzbek Art School (Jurayev, 2001).

Fine examples of sculpture art such as Sohikiron Amir Temur, Ferghani, Jaloliddin Manguberdi, Alpomish sculptures, complex of Mustakillik Square, created by members of the Academy of Arts serve to uplift the national pride of our people.

It should be noted that while strengthening the independence of Uzbekistan, it is important to establish individual work with young people and to build moral qualities in them. For in the past, morals were considered as the most important gifts for the human being. It is also the moral perfection that raises the dignity of the human being. It is worth remembering that Epicurus, one of the oldest Roman philosophers, was a man who was "well-trained in all discoveries." In the upbringing of such qualities in

young people, attention is paid to the work on places, schools and educational institutions.

Of course, educating young people in a dignified, democratic, humane society requires, in turn, the provision of social guarantees. In this regard, after the independence of Uzbekistan, the development of a youth policy aimed at creating conditions for youth social security in the country was of great importance.

Independence gained the need for spiritual and moral upbringing of young people and the general population. The formation of high spiritual and ethical values in the minds of young people serves as a means of enhancing their spiritual development, and, on the other hand, promotes the spiritual climate in the country and ensures the consolidation of the population.

The deep socio-economic and political reforms carried out in our country require certain moral and ethical norms in all the participating countries of the reform process. Formation of these norms in young people plays an important role in their preparation for life. Especially, the formation of high moral and ethical standards in students is of great importance in their becoming a particular professional.

The National Program for Training Personnel was adopted in 1997, and the education system had not completely recovered from the effects of the Soviet regime. It was necessary to radically reform the system, create new, modern educational institutions, curricula and programs. The new educational system could not have been created on the basis of modern science achievements and advanced pedagogical experience, and on the other hand, based on ancient traditions, rich spirituality of the people. The "National Program of Personnel Training" was adopted to create the most up-to-date educational system. The creation of this system envisages the use of the latest achievements in pedagogy, rich traditions, methods and means of teaching pedagogy.

Z. Ismoilova writes that spiritual and moral education has a systemic nature: "The essence of spiritual and moral education is that it reflects the goals, dreams and aspirations of the person and his family, the past and the future of the Homeland and the people, a system of educational ideas that directly contributes to the realization of their willpower." (Ismoilova, 2016)

Our ancestors paid particular attention to the importance of moral education in the development of personality. Especially in the work of our educators, who lived and worked in the early 20th century, the educational problems played an important role. The great educator, Abdulla Avloniy, stated that "education is a matter for us, life or death" or "loss of happiness, or calamity", that education should play an important role not only in the individual but also in society. Moreover, Abdulla Avloniy also expressed profound thoughts about moral and spiritual

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education: "Moral education is the most important, more honorable, and highly educated moral discipline. We say that there is a difference between teaching and the lesson in the previous lesson because the learner is knowledgeable, educated." (Avloniy, 1967)

"Ahlak" is one of the social concepts that describes the essence of behavior, lifestyle, principles of living, rules of conduct, as well as social content. Consequently, society is a social phenomenon has a special place in the spiritual life. This concept is one of the key criteria in the process of determining the identity of a particular nation, its role in personality development.

The concept of "ethics" is formed in the early stages of the personality society as a family-oriented activity. From the past; in social, philosophical, psychological, pedagogical, historical, artistic, ethnographic and cultural studies, this concept has been widely used.

Ethics is one of the forms of social consciousness (which means Arabic behavior), as a social order, which regulates the behavior of people in all aspects of social life. Ethics differs from other forms of regulation of public activity (education, production, folk traditions), based on its justification and public opinion. Moral requirements are commonly accepted, but nobody's instruction is a voluntary assignment that is not executed in any particular order. The fulfillment of ethical requirements is only possible in the context of forms of spiritual exposure.

Moral is the foundation of spiritual excellence, which is a high stage of personal development. In a word, it is a set of norms that are accepted in the society, accepted by public opinion.

In the process of becoming a human being, the degree of perfection is determined by the degree of morality, culture and spirituality in it. In recent years, the concept of "ethics" is used as an independent concept in the use of the concept of "ethics" and the definition of topics that are relevant to the scientific literature, published scientific and popular scientific publications, scientific research. Undoubtedly, immoral, ethical requirements and the lack of ideas expressed in them do not constitute a spiritual conscience, which is the harmony of the spiritual and physical maturity of a person.

Academician E.Y. Yusupov says that human morality, conscience, beliefs, ideals and ideologies are a common system that has a positive impact on the development of societies.

In our view, spirituality is a spiritual process that is reflected in the practical application of the content of the thoughts, intentions, ideas, theories and doctrines that are positive in his mind. (Agzamxodjayeva, 2017)

Establishment of spiritual and moral education is the most important factor in the success of creative education. Spiritual moral education and upbringing are interconnected, interrelated, and dialectical, and

constitute the basis of moral perfection of a person. Moral education is the process of shaping the moral ethos of the students to provide students with the knowledge of moral ethics, the essence of social ethics, and the need to acquire moral ethics in them. It should be systematically organized, consistently, continuously.

Spiritual moral education aims at creating the skills and abilities of organizing social activities on the basis of the theoretical spiritual ethical knowledge acquired by the pupils, the development of moral ethics and the formation of spiritual culture. Formation of the spiritual culture of students is an important stage of the legal education and upbringing process. (Agzamxodjayeva, 2017)

Pupils' behavior and manners are the main criteria of moral culture: humanism, diligence, national pride, patriotism, kindness, faith, creativity, activity, self-control, and self-esteem. This is done through the attitude of the reader to the Homeland, his parents, his friends, to the community, his responsibilities, and his creativity. For this purpose, first of all, it is necessary to define the relationships and the place of human relationships. The spirituality of a human being is formed in his morals, behavior, and culture. Raising the spirituality of the student youth is based on intellectual, moral, legal, economic and political issues. This knowledge, on the other hand, leads to the perfection of human qualities. All of the above-mentioned positive attitudes promote the spiritual morality of the student.

Establishment of spiritual moral education of pupils is an integral pedagogical process, which is aimed at the following pedagogical tasks to be solved:

1. The essence of moral ethics and moral relationships and their meaning to pupils to give information about the importance of social and community life.
2. Creating a moral awareness of the students' need to acquire moral ethics.
3. Students will have a positive spirit of moral qualities (knowledge, diligence, humility, love, patriotism, love, respect for parents and adults, humanity, generosity, devotion to commitments, etc.).
4. Developing moral, ethical, and will-moral behaviors for students.
5. Formation of spiritual ethical culture of students. Understanding the spiritual moral attitudes of students in a historically objective environment can help the individual to maintain a positive mood in the advancement of society, the development of human interaction, rings.

- The achievement of moral ethics is based on the following general content;

- The level of moral ethics of the pupil is reflected in the process of social relations, its approach to society, the environment and nature;

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- The level of moral ethics of the pupil depends on the level of socio-cultural development of the society in which it is affiliated;(Quronov, 2015)

- The spiritual moral perfection of the pupil occurs as a result of the continuous, systematic education and upbringing based on the harmonization of objective and subjective conditions;

- The student's spiritual and moral perfection leads to positive results in the establishment of social relations.

Implementing the moral and spiritual education of pupils is based on the following principles:

- Spiritually moral education has a social essence. It is based on the principle of strengthening the independence of the Republic of Uzbekistan, promoting students' idea of national ideology with the sole ideology of spiritual moral education and upbringing;

- Consistent, systematic, uninterrupted organization of moral education and upbringing. This principle is evident in the provision of spiritual ethics to students, the formation of social and practical skills and abilities, and ensuring the systematic and ethical organization of spiritual moral education and training;

- Clearly the ideas of spiritual ethical education, target orientation. The only goal of setting spiritual and moral upbringing among the students is to set moral attitudes and moral ethics.(Qurbonov, 1999)

Before undertaking activities aimed at improving the spirituality of the pupils, it is necessary to develop a plan of action. When designing a plan, you must first define the status and properties of the object. Pedagogical diagnostics are used to accomplish this task.

In the medical field, diagnose them before treatment. Starting treatment without diagnosis is like firing on a victim without knowing where the enemy is. Agronomy also recommends studying the soil before sowing seeds.

Before starting educational activities, it is necessary to study the pupil's condition, characteristics, and capacities. Pedagogical diagnostics have great potential for this task. The teacher pedagogue M.Kuronov underlines the necessity of a genuine diagnosis for young people to raise social activity (Quranov, 2000). Until now pedagogical diagnostics have been neglected in the efficiency of educational work. Most of the research on pedagogy is restricted to the use of psychodiagnosis (mental illness). (Norkulov, 2007) Of course, psychological diagnostics is also necessary for the educational process. The mental diagnosis serves to determine the will, perception, attention, sensation, memory, psychological traits and circumstances of a person. But this is the first step in the educational process.

At the beginning of educational activities, the objective of pedagogical diagnostics is to focus on the spirituality of the pupil, the values oriented, the

behavior and the analysis. Starting up educational activities without studying these processes is merely a formalistic effort, and it is likely that they will be more efficient. In pedagogical diagnostics, moral and ethical qualities: respect for elderly people, care for younger children, diligence, responsibility, initiative, tolerance, education activity, creativity, love for the country, love for the people, the principles of culture, the attitude towards the national culture, the values oriented, the interest in the history of the country, respect for its team and community, teamwork, and so on. (Ibragimova, 2007)

It is difficult to achieve good results unless there is a clear understanding of the concept of national identity in the minds of the population and the youth, taking into account the specific moral and spiritual features of each particular group and individual.

Pedagogical diagnostics utilizes certain methods to achieve this, while focusing on the spiritual-etiquette of the pupils, the level of their orientation, their morals, and the culture of behavior. The main methods of pedagogical diagnostics are: interview, observation, questioning, test, study of documents. These methods are widely used in psychodiagnostics. However, in psychodiagnostics, these methods are used to study the psychological state, and the purpose of studying the level of pedagogy education.

We will talk about the ways and means of using these methods in the educational process, particularly in the promotion of national ideas.

The test of the pediatric diagnostic can be used both in group research and in individuals. One of the main difficulties in using the test method for pedagogical purposes is that the country's pedagogical diagnostic tests have not been developed yet. Not only for the practical use of pedagogical tests, but also its theoretical aspects are very limited.

The main difficulty in using the tests made by scientists from foreign countries is that the test was developed with reference to the traditions, values, morals and mentality of the people in those countries. Psychological tests developed in foreign countries can also be used in our country for the purpose of psychological diagnostic purposes. Because mental processes are the same in all nations and peoples. Only those tests need to be adapted to our circumstances, taking into account the ethnopsychological attributes.

Our country's psychologists have been extensively used to test new foreign-made tests. Along with the achievements of our country in the field of psychology, adapting our foreign experience to our country is the right way. In the field of pedagogical diagnostics, this is not the case. In many cases, the results of this approach may be negative. Because the nation forms the basis of national education. National education is carried out in national forms and methods. At the same time, this education will be aimed at shaping national values. It does not mean that

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foreign experience does not require absolute use in pedagogical diagnostics. (Muhamedov, 2012)

Taking into consideration the foreign experience, we need to develop national pedagogical tests using our national teaching methods. For example, in promoting national ideas, foreign experience should be used. However, because our national idea is national and it is oriented towards the people of Uzbekistan, it is best to use national educational methods and forms in promoting it.

Anonymity when using this test to diagnose the group is so important that if the student finds out that

the test results are clearly discussed among members of the team, the results may move to the positive side.

Tracking and interviewing for a separate student or student's pedagogical diagnosis can be a good result. The method of tracking is widely used in natural sciences such as zoology, botany, physics, astronomy, and social sciences such as sociology, psychology, and cultural studies. The use of this technique in pedagogy is, first of all, its own goal. In addition, the object that a teacher tracks is not a plant or a planetary person in the natural world, but a living human being.

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