

THE SOCIO-PEDAGOGICAL CHARACTERISTICS OF MORAL AND AESTHETIC EDUCATION OF YOUTH

Nurbayeva Khabiba Botirovna

Senior Lecturer of the Department of “Pedagogy and Psychology,”
Acting Associate Professor Tashkent International University of
Financial Management and Technologies
E-mail: nurboevahabibakhon@gmail.com

Khaydarov Bobur Khazratovich

Lecturer of the Department of Medical Sciences,
Gulistan State University

“Education for us is a matter of life or death, salvation or destruction, happiness or misfortune,”
(Abdulla Avloniy).

Abstract

This article, when considering the fact that education is a social phenomenon, emphasizes that it is a goal-oriented phenomenon. Analysis of the factors affecting the development of the younger generation shows that no results can be achieved without improving their moral and aesthetic education. Information is provided about etiquette and morality on the basis of human development.

Keywords: Morality - social, forms of consciousness, behavior, order, discipline, environment, events and phenomena, moral and aesthetic qualities.

Annotatsiya

Ushbu maqolada tarbiya ijtimoiy hodisa ekanligi xususida fikr yuritganda, uning aniq maqsadga yo'naltirilgan hodisa ekanligi ta'kidlanadi. Yosh avlod kamolotiga ta'sir etuvchi omillarni tahlil qilish shuni ko'rsatadiki, ularni axloqiy va estetik tarbiyasi takomillashmasdan turib biron natijaga erishib bo'lmaydi. Inson kamoloti negizida odob axloq haqida malumotlar berilgan.

Kalit so'zlar: Axloq – ijtimoiy, ong shakllaridan, yurish-turishi tartib-intizom tevarak-atrof, voqea va hodisalarga axloqiy-estetik, fazilatlar.

Аннотация

В данной статье, рассматривая образование как социальное явление, подчеркивается его целенаправленность. Анализ факторов, влияющих на развитие молодого поколения, показывает, что без совершенствования его нравственно-эстетического воспитания невозможно достичь каких-либо результатов. Приводится информация об этикете и нравственности на основе человеческого развития.

Ключевые слова: Нравственность – социальная, формы сознания, поведение, порядок, дисциплина, окружающая среда, события и явления, нравственно-эстетические качества.

Introduction

When discussing education as a social phenomenon, it is emphasized that it is a goal-oriented process. An analysis of the factors influencing the development of the younger generation shows that no meaningful results can be achieved without improving their moral and aesthetic education. Morality always occupies a primary place in the foundation of human development.

Morality is considered one of the forms of social consciousness and appears as a set of behavioral norms and rules that regulate an individual's conduct in society and within the family. In other words, a person's morality is manifested through their attitude toward surrounding events and phenomena.

Our people have enriched moral and aesthetic values since ancient times. Ideas related to morality and aesthetics are reflected in the Avesta, ancient manuscripts, didactic works, and other written sources. The numerous reflections of great scholars of the past on morality and aesthetics have not lost their educational significance even today.

In particular, the encyclopedic scholar Abu Nasr Farabi, speaking about moral and aesthetic virtues, expressed the following views regarding a virtuous person:

“Such a person's organs should be so perfectly developed that he can easily accomplish any task he intends to perform. He should not be greedy in eating or drinking; his nature should be far removed from gambling and the ‘pleasures’ it brings.

He should love truth and those who uphold it, and hate falsehood and liars. He should value his honor and conscience, and his soul by nature should be inclined toward noble and elevated deeds rather than base actions. He should look with disdain upon dirhams, dinars, and other material possessions. By his nature, he should love justice and fight for it, and feel hatred toward injustice and oppression. He should be just, yet not stubborn.”

The development of a human personality continues throughout the entire life. These qualities are manifested in a person's interactions with others, their attitude toward reality and society, as well as in their behavior and character. Moral education, in general, implies the formation of a system of moral concepts in learners, the development of moral feelings, and the ability to respond appropriately to events and situations.

A person's moral character is shaped throughout their life. A human being is not born hardworking or lazy, knowledgeable or ignorant; such moral qualities are formed under the influence of the social environment and upbringing.

“Moral education should be based on two foundations: morality and aesthetic education. The first cultivates virtuous qualities, while the second complements them. Therefore, education yields the desired results only when it is connected both to morality and aesthetic upbringing, as well as to values, traditions, and customs that have been tested over centuries by the experience of the people and have proven their enduring significance.”

Aesthetic education, in turn, is the process of upbringing based on the means of beauty found in art, nature, and the surrounding reality of life. In world pedagogy, it has long been regarded as one of the essential means of harmonious human development. The main task of aesthetic education is to cultivate the ability to perceive and understand beauty in nature, art, and life, to develop sensitivity and appreciation, and to form the habit of adhering to beauty.

Through aesthetic education, a child learns to understand beauty in life, strives to preserve it, and seeks to create beauty as well.

Omar Khayyam, reflecting on beauty and its essence, states:

“Beauty is praised in all languages, and every pedagogy finds it pleasing to the intellect. There are many good things in the world; seeing and enjoying them brings joy to people and purifies their nature. Yet nothing can replace a beautiful face, for it gives such delight that no other joy can equal it. It is said that a beautiful face is the cause of happiness in this world.”

Aesthetic education contributes to the formation of students’ moral character, the development of positive behavioral norms, and the advancement of their creative abilities. Primary aesthetic education is carried out at school through singing, drawing, music, and reading lessons, as well as through extracurricular and out-of-school activities organized for students. All these aspects can be illustrated through the theories of the great thinkers of the East.

In his works devoted to education and upbringing, Farabi discusses the importance of education, what aspects require special attention, as well as methods and styles of teaching and upbringing. His socio-educational views are reflected in such works as *The Virtuous City (On the Attainment of Happiness)*, *Ihsa al-Ulum (The Enumeration of the Sciences)*, and *On the Meanings of the Intellect*.

Although Farabi emphasizes the inseparable unity of teaching and upbringing, he also highlights that each has its own distinct role and significance in achieving human perfection. In *On the Attainment of Happiness*, he explains the order in which knowledge should be studied. According to him, one should first study the fundamental sciences concerning the principles of the universe. After mastering them, one should proceed to natural sciences, learning about the structure and form of natural bodies and knowledge about the heavens. Subsequently, one should study the sciences concerning living nature, including plants and animals.

Farabi states: “A human being cannot achieve perfection alone. He needs interaction with others and depends on their assistance and relationships.” In his view, it is essential that the educational process be organized by an experienced teacher or pedagogue, since not every person can independently understand happiness or the nature of things and phenomena. For this reason, a teacher is necessary. Farabi argues that human perfection can be achieved through properly organized education and upbringing. Purposeful education develops a person both intellectually and morally. It enables individuals to understand correctly the laws of nature and society, to act properly in life, to maintain correct relationships with others, and to observe social norms. Thus, Farabi considers the main task of education to be the upbringing of a mature individual capable of meeting the demands of society and serving it.

Farabi is regarded as one of the first scholars to define education and upbringing. According to him, education means providing theoretical knowledge through teaching and explanation, while upbringing means instilling moral virtues, behavioral norms, and practical skills necessary for mastering a particular craft or profession.

Abu Nasr Farabi further explains: “Education is the unification of theoretical virtues among peoples and city dwellers, whereas upbringing is the unification of innate qualities and practical professional skills among those peoples. Education is achieved through words and instruction alone, while upbringing is achieved through practical work and experience—that is, through engaging in actions and crafts characteristic of a particular people or nation.”

In his treatise *On What Should Be Known Before Studying Philosophy*, Farabi describes the moral purity required for anyone embarking upon theoretical knowledge:

“Before studying philosophy, one must cleanse oneself from passions in such a way that not desires for comfort and sensual pleasures remain, but rather a desire for perfection. This can be achieved not merely in words but in practice, by purifying one’s character. After that, one must purify the soul and intellect from error and confusion, so that they may guide one toward understanding the path of truth.”

By moral virtues, Farabi understands qualities such as knowledge, wisdom, prudence, conscientiousness, modesty, prioritizing the common good, striving for truth and spiritual elevation, and justice. However, he considers the most important of these qualities to be knowledge and enlightenment. Therefore, Farabi views morality as inseparably connected with reason and grounded in intellectual activity. From this, we see that he interprets morality not merely as a set of behavioral norms, but also as a result of intellectual activity.

Farabi’s approach to aesthetic education is expressed as follows:

“Music is one of the factors influencing human upbringing. It is an important means of instilling aesthetic pleasure, emotional refinement, and moral development.”

The ideas presented in his multi-volume work *The Great Book of Music* are by no means accidental. Another great representative of our intellectual heritage, Abu Rayhan Beruni, also emphasized that morality should be the most essential quality of a human being. This trait does not emerge instantly; rather, it is formed through interpersonal communication and within the social environment, in the course of societal development.

Beruni, too, defined moral education in accordance with the principles of Islamic teachings. According to him, morality is formed and manifested as a result of the struggle between good and evil. Good and evil serve as criteria that determine human behavior. He includes among good qualities honesty, justice, self-restraint, fairness, modesty, kindness, steadfastness, prudence, generosity, eloquence, fairness in leadership, and resourcefulness. Among negative traits, he lists envy, greed, unhealthy competition, selfishness, careerism, and similar vices.

Beruni also paid considerable attention to everyday life. A morally mature individual is capable of making his or her lifestyle harmonious and beautiful. Harmony is regarded as the foundation of beauty and elegance. According to Beruni, among human qualities, freedom and good upbringing are of primary importance, while the closest element to a person is their nature and soul. Therefore, a person should engage in activities that correspond to their natural disposition.

He emphasized the necessity of harmony between a person’s inner world and outer beauty, as well as beauty in one’s way of life. This includes everything—from the clothes a person wears to their daily behavior, speech, heart, and actions—all of which should reflect beauty. The development of modesty, cleanliness, refined taste, chastity, grace, and eloquence in each individual leads to a more beautiful and harmonious life.

The scholar’s views on the moral norms characteristic of human life hold significant pedagogical importance.

Conclusion

In conclusion, education is a social phenomenon closely connected with the development of society, aimed purposefully at raising the younger generation into well-rounded individuals. Moral and

aesthetic education occupy a leading position in human development, since morality determines a person's behavior in society and family, worldview, and social relations.

The centuries-old spiritual heritage of our people—including the ideas expressed in the Avesta, ancient manuscripts, and didactic works—continues to serve as an important source for the modern educational system.

Great thinkers such as Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, and Omar Khayyam interpreted moral purity, justice, knowledge, and the appreciation of beauty as essential conditions of human perfection.

Thus, only when education is organized on moral and aesthetic foundations, grounded in national values and universal human ideals, is it possible to form a spiritually mature individual capable of meeting the demands of society.

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