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THE HARMONY OF ETHICS AND CULTURE IN EDUCATION: A DIALECTIC RELATIONSHIP

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Abstract

Abstract: This article presents an oriental interpretation of moral relations related to education. A comparative analysis of other branches of science is presented in it, and cultural harmony is combined with these principles.

Key words: education, morality, major, education, higher education, analysis, comparative analysis, consciousness.

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Introduction

Education is the most important and reliable way to acquire systematic knowledge. Education is characterized by two-way communication (learning and teaching), comprehensive development of personality and other features. Education is a unique cognitive process controlled by a teacher. The role of the teacher as a guide is reflected in the ability of students to fully master knowledge, skills and abilities that ensure the development of intellectual and creative abilities.

The content of education consists of the essence of social requirements for the formation of a person. Do not forget that the same task can be filled with different ideas. Therefore, it is very important to connect the methods not with the content at all, but with a specific idea.

As a result of establishing a consistent, systematic, continuous and goal-oriented education in a person, his active participation in the process of social relations of various directions and contents, as well as self-education is formed. In the formation of the worldview of the young generation, their thorough assimilation of the fundamentals of natural, social and humanitarian sciences taught in educational institutions plays an important role. The spiritual and moral image of a person, his life approaches, the essence of the values and moral principles that are of priority to him represent the content of his worldview. In turn, the enrichment of the worldview ensures the gradual stabilization of personal qualities and qualities of a person. A worldview that expresses good ideas in its content helps to enrich the positive qualities manifested in the image of a person.

Spiritual and moral education also has an important place in the formation of a person's worldview, and its effective organization helps to form a spiritual and moral consciousness in a student. Ethical education is a pedagogical process aimed at the formation of moral awareness, moral

activity skills and moral culture in the minds of students, the rules and criteria of behavior that are recognized by a certain society and must be observed. It is an important part of social education. It is considered one of the components. The basis of moral education is ethics and moral standards. Morality (Latin "moralis" means behavior) is a set of behavioral rules and criteria that regulate social relations and individual behavior, recognized by a certain society and must be followed. Knowledge of moral standards is instilled in the minds of students in the process of education and upbringing. The result of moral education can be seen in the formation of moral consciousness, moral activity skills and moral culture in students.

Moral culture of citizens determines the level of moral excellence in the state and civil society. Ethical culture includes aspects such as a person's acquisition of the moral experiences of society and the use of these experiences in his relations with other people, as well as regular self-improvement. In short, it is a sign of a person's moral development. Because moral culture is a structure that includes a number of elements of the culture of moral thinking. It is manifested in a person's interactions with others.

Culture is a certain level of historical development of society, human creative power and abilities. It is expressed in various forms of people's life and activities, as well as in the material and spiritual wealth they create. The concept of "culture" is used to explain a specific historical period, a concrete society, people and nation, as well as specific areas of human activity or life.

In a narrow sense, this term is used only for the sphere of the spiritual life of people. "Culture" comes from the Arabic word *madina* (city). Arabs divide people's lives into two types: one is Bedouin or desert life; the second is called cultural life. Bedouin is used for the nomadic

peoples living in the steppe deserts, and culture is used for the peoples who live in the city and have their own way of life.

The great representatives of medieval culture, Abu Ali ibn Sina, Beruni and others, interpreted the urban lifestyle as a form of maturity of the community. For example, in Farobi's opinion, each person, according to his nature, "strives to achieve a high level of maturity", such maturity can be achieved only through the urban community. He stated that "a cultural society and a cultural city (or country) will be such that in this country every person is free in his profession, everyone is equal, there is no difference between people, everyone is engaged in the profession that he wants or chooses. People truly live free." Alisher Navoi understood the conformity to the ideals of humanity as the main criterion for achieving moral highness, while noting the issue of mature morality, enlightened and just society, community.

Currently, there is a growing interest in deep philosophical understanding of culture. At the same time, we understand that culture is not an attitude, not a situation, it cannot be connected with any social or political interests, but it expresses the essence of humanity, a factor in the development of a humane society. I am sure that many believe that a person's culture is broadly based on his moral culture. Ethical culture implies respect for traditions, generally accepted models of behavior and finding your own creative solution. When we are faced with "eternal" problems, such universal situations as birth and death, illness and health, youth and old age, love and marriage, it is very important to listen to traditions and follow the rules of etiquette. This is how life is built. How high a society's culture is, its development and progress depends on many aspects.

Moral culture is represented by the subjects of society and their relations. It includes the following: a) signs and elements of the culture of moral

consciousness of the subjects of society; b) culture of behavior and communication; c) culture of ethical work and activity. Moral culture is related to other types of culture of the material and spiritual life of society, but first of all it is the antipodes of morality: evil, inequality, injustice, honor, lack of conscience and other anti-moral phenomena.

One of the most important elements of moral culture is etiquette. It is essentially one of the forms of mutual cooperation. The human race cannot officially live without cooperation with each other, exchange of experience, and influence on each other. A need, a necessity for a good person, a healthy person suffers mentally without it, his mood drops.

Etiquette means to respect the value and dignity of other people, to fulfill the traditional moral and normative requirements. At the same time, it is distinguished by the fact that it shows the good aspects of a person. Its brightest, most meaningful and most expressive manifestation occurs through words and speech. The ability to speak and listen, the culture of conversation are important aspects of communication. Therefore, the manners of behavior manifest themselves, first of all, in moral standards such as politeness, modesty, modesty, cheerfulness.

Another "mirror" of etiquette is a human look. It is known that in a person's gaze, facial expression, and hand movements, his unspoken feelings and demands are reflected. For example, waving your hand without listening to the end of the interlocutor's speech means uncivilized behavior. Sometimes a look speaks louder than words.

In general, etiquette is the influence of people on each other without advice and etiquette, as a means of education and self-education. Therefore, the formation of behavior in our youth is one of the important tasks facing our society today.

In this, the influence of parents and neighborhood is great. You need to know how to use it. Because the achievement of moral perfection begins with the mastery of manners.

Ethical culture is one of the most visible forms of relationships, and this is etiquette. It mostly governs the external culture of a person, the fulfillment of the rules of self-behavior in mutual relations. If a person has a creative approach to his relationships, that is, he has the opportunity to deal with several things in one situation, then etiquette requires only one set of rules for a specific situation - action.

The scope of etiquette is wide, it includes, in a certain sense, the rules of behavior accepted at the international level. For example, the etiquette of a political figure, the etiquette of hospitality, etc. Etiquette is a positive, eye-pleasing phenomenon of behavior as rules of etiquette developed to the smallest details of *takalluf*. But, at the same time, it is also manifested in the form of mandatory etiquette, which has lost its original moral basis: the person who follows the rules of etiquette may actually be doing something against his will. In this respect, it becomes a form of hypocrisy. For example, let's say you rush out of the gate to work in the morning. Your acquaintance or neighbor will meet you. You see him, ask how he is, and invite him inside, saying: "Let's go to the house, make tea, and have a good time." But in fact, you don't want him to enter the house at all, you don't have time, you even think about the time you lost when you met. So, against your will, you tell lies about etiquette and politeness, and even if it sounds bad, you are hypocritical. Nevertheless, in general, etiquette is important because it teaches a person to a certain order - rules, no matter what internal mental conditions, modesty, gentleness and patience.

Ethical culture is also evident in professional etiquette. Because when a

person reaches adulthood and becomes the head of a profession, he regularly interacts with people within his profession. This relationship occurs, on the one hand, in the circle of colleagues, and on the other hand, it occurs with different categories of people who meet according to the requirements of the profession. At the same time, professional etiquette is one of the highest forms of moral culture, its place in the moral life of society is high. Therefore, it is permissible to focus more on professional etiquette.

In every society there are certain groups whose occupations lead them to a privileged position compared to other members of society. Factors such as life - death, health, spiritual health, legal protection, manifestation of scientific potential of most members of the society determine the extent to which the holders of such privileged professions feel the responsibility of their professional duty. It is known to everyone that it depends on their ability to act honestly and conscientiously. For example, let's take a medical worker, a surgeon. Let's say he brings several people back to life a day in every surgery he performs; hundreds of people need his help, look to him with hope and confidence. Well, what if a surgeon betrays his patient for personal gain, that is, kills him on purpose? Who can guarantee that he will not do so? Or take a journalist. Isn't it possible for him to use the weakness of his profession for his personal benefit, to put innocent people in moral pain, to deliberately embarrass him in front of the society, and thus solve some of his own problems? It is possible. After all, until the truth comes out, there is no question that there will be radical changes in the life of a person who has been unfairly criticized. Well, who guarantees that a journalist will not do so? Therefore, in order to avoid vices such as arbitrariness, self-interest, selfishness and abuse of profession in the activities of those who can do things that others cannot do, as well as to ensure that their moral

level is at a high level. A set of reciprocal rules is created in p cases. This set of rules usually took the form of oaths or norms. Violation of it is considered extremely indecent and immoral, even treason to society. Such oaths have a very long history. As an example, the famous "Hippocratic Oath" compiled by the Ancient Greek Judge Hippocrates (V-IV centuries BC), which has not lost its importance even today, is compiled in a short and succinct form.

As the aesthetic form of education participates in social processes, it, in turn, considers it its main goal to arouse people's interest in the positive activities carried out in society and democratic relations. Therefore, the ultimate goal of aesthetic education should be aimed at enriching the human spiritual world. It not only encourages a person to create innovations, but also teaches him to develop on the basis of the principles of sophistication and beauty requirements. After all, a person does not come without a rich aesthetic view of the world, educated feelings and taste. On the contrary, he forms these skills as a result of observing, learning and drawing relevant conclusions from reality. A person discovers a completely new world under the influence of these feelings. Therefore, it is self-evident that a person who is deeply aware of this need has no right not to participate in the social development of the society, to treat it carelessly.

Currently, the scope of aesthetic education is expanding. Accordingly, he set himself many important tasks. These are not only the active assimilation of works of art and examples of artistic creativity, but also the improvement of the ability to understand and evaluate their aesthetic essence.

Abu Rayhan Muhammad ibn Ahmed al Beruni is one of the encyclopedic scholars of the Eastern Renaissance, a scholar of education, a great intellectual who had a great influence on the development of natural, scientific and social sciences in the

world. In the works of Alloma, he approached the issues of unity of education and ethics as a mature educational scientist, for example, in his works such as "Minerology", "Relics of Ancient Peoples", "India" he presented unique thoughts and reflections on pedagogy and psychology and his educational and didactic views. stated. In the process of education and upbringing of children at school, emphasizing the connection of worldly sciences with each other, reasoning on various topics: "Our goal is not to bore the students, repeating the same topic over and over will bore the student. , weakens memory. If the student moves from one topic to another new topic, it is like walking in different gardens, as soon as one garden is passed, another garden begins. The child wants to see and watch them all. It is not for nothing that it is said that every new thing brings pleasure to a child."

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