EDUCATION OF YOUTH WITHIN THE FRAMEWORK OF SPIRITUAL, MORAL AND RELIGIOUS CULTURE

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Abstract. To reveal the connection between psychological and pedagogical education and religion and culture. Consider the problems in the interaction of religion and education at the present stage among the younger generation. Consider what the possible positive aspects of religion are for the social environment of young people. Possible solutions and improvements for the younger generation.

Keywords: religion, spirituality, morality, cultural heritage, education.

Introduction

In moments of a difficult crisis in society, the influence of religion on the public and personal lives of people especially grows. A person is trying to escape from problems that frighten his continued existence in society. During the period of the formation of historical civilizations and the formation of world culture, religion became the support and guardian of the cultural experience of mankind. The religious worldview is based on faith in goodness and love, which, according to society, considers it a natural process to only receive and minimally emit positive qualities.

Religion was the basis from which grew a stable system of moral, legal, artistic, economic, family, and other values; cultural norms that determine the way of life and mentality of people; and the value orientations of the individual. For a long time, religion was practically the only form in which the historical and cultural heritage of peoples and civilizations was formed and preserved. In essence, the cultural experience of mankind over thousands of years is still permeated with religious views. Thus, the content of culture associated with religion can be defined as religious cultural heritage or as religious culture in a broad sense. It should be emphasized that there is no religion and, accordingly, no religious culture at all. It is presented in the form of the cultures of Christianity of various denominations, Islam, Buddhism, Judaism, Hinduism, Confucianism, Taoism, and various types of paganism. These religions constitute the ideological foundations of specific local cultures and civilizations (Uzbek, Russian, Arab, Indian, Chinese, etc.), including local ethnic national cultures.

Religious culture in a broad sense (religious cultural heritage) includes special ideas specific to each religion and the entire set of corresponding material and object cultures formed under the ideological and spiritual influence of religion—everyday, artistic culture, literature, architecture, etc. Preservation and reproduction of religious cultural heritage are determined by special attention to the past, which is characteristic of religious culture. In our work, considering the problem of the influence of religious culture on the development of the spiritual and moral potential of young people, we rely precisely on this broad definition of the concept of "religious culture."

According to theologians, religious culture as a whole acts as a mediator between God and the world and is a way of preserving and developing the spiritual and religious principles in it, returning it to true existence, which does not lie in the world of matter and time but extends into

the sphere of the spiritual and in eternity. Although, with the process of secularization, science began to act as an important constitutive element of modern culture, religious culture continues to occupy a significant place in the life of mankind, preserving and transmitting a large-scale positive experience of man's mastery of the conditions of his existence. And now, for a significant part of young people, religious culture is not a relic but a living, functioning area of reality, determining the spiritual life of their family, community, or ethnic group, meeting their ideological, spiritual, and moral interests, and simply meeting their vital needs. [1]

The issue of educating young people in the modern world through the application of religious and moral principles is a serious and complex factor today. Changes in social, political, and economic life have a great influence on the development of the education system. A new complex social space is emerging, in which the very nature of socialization among the younger generation is changing. The education system is faced with the task of preparing the younger generation for cultural, professional, and personal communication with representatives of countries with different social traditions, social structures, and linguistic cultures. The formation of education that combines fundamental general scientific training with the spiritual, aesthetic, moral, and civic division of the student's personality, as well as the transition to new organizational and methodological principles of teaching subjects of the socio-political and humanitarian cycle, make it necessary to fundamentally change the place and role of the spiritual and moral heritage in the secondary education system. Modern society puts forward its own conditions, demanding from a person the manifestation of his creative and spiritual abilities. Modern ideas about the goals and objectives of education are based on the need to ensure broad democratization and humanitarization of this process, giving students the opportunity to master the achievements of world and domestic culture, freely determine their ideological positions, choose spiritual values, and develop creative abilities. Religious and spiritual culture is not only a product that precedes human activity; it is woven into this activity itself, permeating all its aspects. Moreover, culture is, in a certain sense, a project of human existence, containing a multifaceted composition of ideas, values, and patterns of behavior that play a huge formative role in the development of civilization. As well as in the development of an individual personality.

Culture is the active creative activity of people carried out in the spheres of material and spiritual production to explore the world, create, and consume socially significant material and spiritual values, during which the process of developing society and personality is carried out. A more in-depth consideration is the consideration of spiritual and religious culture as a three-component system of activity: "material values, spiritual values, and the self-development of society and individuals." [2]

Religion, as a carrier of spiritual and moral ideals and a custodian of cultural traditions, has a high value in the eyes of modern youth. In this regard, the centuries-old potential of religious ethics (adab in Islam) today is increasingly being used in order to form the moral and spiritual world of a growing citizen. Therefore, it is important to preserve traditional religious trends, which are opposed by theories of extremism and terrorism based on pseudo-religious ideas, which are a product of the destruction of traditional religious consciousness and its reformatting.

The spiritual and moral education of young people involves the formation of a value attitude towards their own life, towards the Motherland, religion, faith, the social system and the state, towards work and readiness for work, towards the people around them, civil and patriotic feelings, moral culture, experience of social behavior, appropriate humanistic moral standards In this regard, the following tasks were set:

• develop civic and patriotic qualities among young people;

• attract the younger generation to social service;

• create conditions for creative activity of young people;

• form an idea of a healthy lifestyle.

The expected positive results in this area include increasing the level of spiritual and moral culture among young people and the formation of ideas about upbringing in the family.

We believe that such an organization of work, carried out jointly and within the system, will purposefully and consistently give good results in educating worthy citizens, true patriots of their Motherland, who know the history and traditions of their people.

As one of the most important and significant factors of social life, social development and historical progress, morality, morality consists in the voluntary, independent coordination of the feelings, aspirations and actions of members of society with the feelings, aspirations and actions, interests and dignity of fellow citizens and the entire society as a whole. Voluntariness, initiative, consistency of individual goals, personal motives with social ones, activities for the benefit of society, the desire in this regard to develop one's own style gives rise to the moral culture of the individual as the basis of his socialization.

Currently, the formation and development of spiritual and moral culture, spiritual and moral values among young people in institutions of higher professional education is constrained by a number of contradictions between the objective need of this activity and:

- a decrease in the role of educational work in vocational education institutions of all levels as having lost its relevance and vital necessity;

- the ineffectiveness of social institutions (family, educational system) in the formation of value orientations of young people;

- insufficient scientific development of approaches to the formation of the spiritual and moral culture of the younger generation as the basis for socialization in new socio-economic conditions;

- the imperfection of common value guidelines in a multinational and multi-religious society, which in past years united peoples into a single historical, cultural and social community;

- the widespread introduction into the consciousness of young people of the Western model of individual consciousness (the "your problems" principle), which contradicts the traditional values of Russians (mentality of kindness, collectivism, mutual assistance, the predominance of the spiritual over the material, etc.).

The above contradictions raise the need to solve an important pedagogical problem - on the basis of understanding the level of quality of social education at all levels of the education system, the formation of spiritual and moral culture among students, to develop and test the theoretical and procedural foundations of this activity. The need to solve this problem determined the topic of our research: "Formation and development of spiritual and moral culture as the basis for the socialization of students of higher educational institutions."

The process of educating a person's personality is long-term, continuous and aimed at the future. Success in education is achieved with great difficulty and requires enormous effort and patience. A person's upbringing can be judged by numerous indicators, for example: appearance, speech, behavior in general, characteristic individual actions, value orientations, attitude towards activities and people around him. Also, the process of education should lead the individual to the necessity and need for self-education - conscious and purposeful activity to develop certain socially significant qualities and overcome negative ones. Self-education is associated with the

individual's knowledge of himself, his capabilities, self-awareness of his goals, personal values, which is formed in the process of education.

It is very important that the state system and its institutions are aimed and aimed at ensuring that young people know and appreciate the centuries-old traditions and culture of the people, respect and love their family and friends, honor and treat the older and younger generations with care. Young people must learn to cherish the great heritage of their ancestors - interethnic and interreligious peace and solidarity, tolerance and mutual respect, respect, care and caring attitude of one person towards another person, which they inherited from the descendants of the great nomads, developing and cultivating this invaluable spiritual gift. Only such high values can be important factors for young people that will help them in the modern world to withstand difficulties and obstacles in the name of high ideas and ideals. Education of the younger generation on the basis of religious, spiritual, moral and moral concepts can develop and form in young people a worthy respect for these enduring universal values of the people and the state as spiritual and moral cores that unite and consolidate the people into a single nation. Reality testifies that a young man who was brought up on universal human spiritual and moral values founded in world religions has concepts of honor, dignity, conscience, faith, patriotism, love for the motherland, etc.

Religious, spiritual, and moral culture shapes the social and moral activity of a person, orienting him towards the transformation of the environment and the associated self-development. Only in the process of mastering spiritual culture and actively studying, reproducing, and enriching everything that was created by previous generations of people does a person truly become a person. Thus, the education of youth is associated with the development of the system of student associations, the formation and development of socially significant initiatives of students, the creative potential of students, their involvement in the volunteer movement, mentoring, the development of the socio-cultural environment of the university, etc., which entails the creation of optimal conditions for satisfying socio-cultural and spiritual needs and preserving and developing spiritual and moral traditions in the upbringing of children and youth.

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