

FORMATION OF SPIRITUAL PERFECTION OF PERSONALITY ON THE BASIS OF NATIONAL VALUES

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Abstract: This article is devoted to the issues of personal integrity, spiritual maturity and moral education in our country, creating a healthy psychological environment based on national values, and ensuring that the younger generation grows up consciously and responsibly. It studies the role of national values in the moral and psychological development of the individual, the mutual influence of the social environment, family, education system, and psychological factors.

Keywords: National values, perfection, personality, socio-psychological environment, upbringing, self-awareness, traditional values, family, youth spirituality, value system, national education, cultural heritage.

Introduction

Moral and ethical education is a solid foundation for the comprehensive formation of students. In the spiritual and moral upbringing of learners, there are specific methods, forms, and means that also serve as a methodological basis for determining the effectiveness of activities in this field. The following are methods, forms, and tools used in the moral and ethical education of students, briefly discussed below:

- Spiritual and moral thematic conversations:
 - • Student's culture of communication
 - • Requirements for a student's spiritual image
 - • Fostering patriotism among students – an urgent task
 - • Concept of spirituality
 - • Sense of homeland – a sacred feeling
 - • Student's appearance and inner world
 - • Books – source of knowledge and spirituality
 - • Developing artistic thinking in students
 - • Songs of independence
 - • Intellectual potential of youth – future success
 - • What should a devoted youth be like?
 - • Heritage of ancestors – sources of spirituality
 - • Culture and spirituality in modern traditions
 - • Amir Temur on youth perfection
 - • Homeland heroes and their courage
 - • Independent Uzbekistan in the eyes of the world
 - • Uzbekistan's foreign policy and its priorities
 - • High culture and spirituality – the foundation of social development
 - • History – the basis of national spirituality

In this process, during teaching different subjects, it is important to present educational scenes and episodes related to that subject. Conversations on moral and ethical topics hold a special place in the system of spiritual and moral education. These conversations can be diverse in content. The main task of conducting such conversations is to form a certain attitude in students towards socio-moral relations and various events, and to teach them to evaluate these correctly. These conversations serve to deepen, clarify, and reinforce students' understanding, concepts, and knowledge of moral and ethical issues. The topics of spiritual and ethical conversations are determined based on the general idea of personality's morality, students' level of upbringing, as well as their interests and needs.

Theoretical Foundations

In some cases, specific events and phenomena can serve as topics for educational conversations. The organizer of the conversation prepares a plan or outlines the main issues, informs participants in advance, assigns speakers on particular matters, and helps them get ready. Relevant literature is recommended, and arguments are collected based on examples from students' lives and descriptions found in literary works.

The following educational forms and methods are used in spiritual and moral upbringing:

1. **Conversation**
2. **Storytelling**
3. **Explanation**
4. **Lectures and seminars**, on themes such as:
 - Great symbols of our spirituality
 - Representatives of the Jadid movement
 - The role of mass media in moral education
 - Compassion and kindness as supreme human values
 - Ethical categories and upbringing of a harmoniously developed generation
 - Sacred texts and human values
 - Moral-ethical education as a basis of professional excellence
5. **Exemplification** – the personal conduct of teachers and mentors is crucial. Activities should follow the principle “example is life’s university,” preferably beginning with examples from mentors in students’ institutions.
6. **Convincing through noble traits** – Students are influenced through figures such as Najmuddin Kubro, Khoja Ahror Vali, Az-Zamakhshariy, Abu Nasr Farabi, Jaloliddin Manguberdi, Amir Temur, Alisher Navoi, Pahlavon Mahmud and others. This method affects students’ consciousness, willpower, and emotions, helping to develop positive characteristics and eliminate harmful habits.
7. **Debates** – held on spiritual topics such as books and their role, profession, collaboration as a factor of progress, “Independence and Education,” “Independence and Responsibility,” honesty and patriotism, etc. Debates foster independent thinking, defend one’s opinions, and teach respectful disagreement.
8. **Meetings** – dedicated to memorable national and international dates (e.g., Constitution Day, Youth Day, Teachers’ Day, UN Day), as well as religious holidays like Eid al-Fitr and Eid al-Adha, fostering a connection to national identity.

9. **Press conferences** – organized with participation of parents, students, educators, and social figures to discuss national-spiritual values. These events, often broadcast live, enhance public awareness.
10. **Competitions** – such as crosswords, riddles, puzzles, intellectual quizzes. These enhance students' logic, collaboration skills, and motivation to grow through healthy competition.
11. **Staged Lessons** – short plays based on everyday situations can vividly depict topics like the consequences of laziness, the importance of honesty, respect, and duty.
12. **Press Materials** – newspaper articles, blog posts, and interviews with well-known figures can shape young people's thinking. Motivational publications especially impact youth perspectives.
13. **Educational Resources and Digital Tools** – Multimedia content such as animations, mobile apps, podcasts, and online lessons present values in an engaging and modern format.
14. **Multimedia Moral-Ethical Education Technologies** – Examples include:
 - “Qadriyatlar” – system to teach national values
 - “Bunyodkor” – technology for promoting constructive ideas
 - “Intellect” – for broadening students' worldview
 - “Axloq” – an intellectual moral development platform

Historical and Pedagogical Foundations

It is well known that our ancestors considered the education of a harmoniously developed generation as one of their most important duties. National pedagogy, which is based on principles aimed at the consistent development of personality, evolved and improved over centuries. Such ideals were guided by the wise intellectuals of morally rich civilizations, whose lives serve as examples of ethical excellence.

Among them, our great forebears who lived in the land known as Uzbekistan hold a special place. Many facts from our history affirm the importance of moral education. These include the teachings preserved in the sacred Zoroastrian text *Avesta*, the medical heritage of Ibn Sina, the encyclopedic teachings of Abu Rayhan Beruni and Al-Khwarizmi, the establishment of astronomy and public education by Ulughbek, the naming of celestial bodies after Al-Farghani and Ulughbek, Alisher Navoi's teachings on justice, and the Hadith sciences of Imam Bukhari, At-Termizi, Ahmad Yassawi, and Naqshbandi. The statehood of Amir Temur, the reforms of Babur in literacy and education (such as “Khatti Boburiy” and the “House of Wisdom” at the Mamun Academy) — all placed the ideal of a literate, spiritually and physically sound generation at the center of their concern.

As noted in historical records, the gifted scholar and philosopher Ismail Jurjani, who was recognized as the second Ibn Sina, served the royal court of Khwarazm for about 30 years. The idea proposed in Farabi's treatise *The Virtuous City* suggests that every citizen of a state, regardless of status, should be a virtuous person. Such a person respects the laws of the country, thinks positively, is a master of their profession, and, if necessary, is ready to give their life for their homeland. In the virtuous city, people treat one another with deep respect. Between parents and children, teachers and students, there exists a refined Eastern tradition of kindness and mutual honor.

These concepts demonstrate the high level of moral thought among our ancestors. Clearly, our national and spiritual values have been enriched and perfected through centuries of inherited

experience. Therefore, we — today's generation — must never forget our rich national spiritual legacy.

We must be loyal and worthy sons and daughters of our homeland. Just as the enlightened world of the 9th–15th centuries honored the Bukhari scholars, Farghani astronomers, Khwarazmian mathematicians, Beruni's encyclopedic knowledge, Ibn Sina's medical innovations, and Ulughbek's observatories — we too, in the 21st century, must strive to regain that level of cultural respect and national dignity.

As shown above, our historical heritage representing national and spiritual values has now been systematized into informational sources suitable for modern educational use. These include:

- Sources promoting the legacy of great historical figures
- Sources that promote traditional customs and values
- Sources derived from Uzbek folk oral creativity

To help students internalize national values, these three categories have been adapted into computer memory as digital educational tools.

For example:

The word *Avesta* (originally “Ovasta”) means “Book of Wisdom” or “Book of Knowledge.” This sacred Zoroastrian text was followed with devotion for thousands of years. Today, it is studied as a cultural and spiritual record of our ancestors — a rare and ancient document of universal significance and a precious contribution to world civilization.

Results

Taking into account the impact of national values on the upbringing of young people and their significance in the socio-political life of the country, it is advisable to intensify research in this direction. The effectiveness of these studies should lead to the development of practical manuals and the integration of their findings into the higher education system, particularly in socially oriented disciplines.

The use of national values and psychological factors in the process of educating a spiritually and morally mature young generation gives the educational process not only a cultural and ideological depth, but also a didactic and practical significance. This approach helps ensure that educational institutions play a transformative role in shaping the worldview of students.

Conclusion

Thus, the methods and tools of moral and spiritual education — and their proper, purposeful application — serve as one of the strongest foundations in the formation of a mature and harmonious generation.

In conclusion, the education of individuals on the basis of universal national values is not only a key responsibility of the educational system, but also an essential condition for the progress of society as a whole. The transmission of these values to the younger generation contributes to the preservation of cultural identity, fosters responsibility and independence, and ensures the moral sustainability of the future.

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