THE IMPORTANCE OF DEVELOPING THE ETHICAL CULTURE OF HIGHER EDUCATION STUDENTS

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Annotation

The value and importance of moral culture, as well as morality, is manifested in the behavior, communication and activities of people, in their open worldview, in their personal example. Theoretically correct understanding of the essence of the concept of moral culture, its significant role in the cultural development of society and the formation of the spiritual world of the individual can be a necessary basis for this. The article elaborates on the importance of developing the moral culture of university students.

Keywords: student, ethics, culture, ethics, spirituality, society, personality, virtue, development.

The basic requirement of today is the formation of a critical analysis of the individual, the unity of spiritual and synergetic aspects, such as self-control, evaluation and self-management of man, combining his interests with the interests of society.

This is manifested in the phenomena of morality, knowledge, and freedom, which are inseparable properties of a person's spiritual existence. The question of how these events affect a person's life and activities differently requires consideration of some of the problems of modern moral philosophy. Many of our scholars and researchers have conducted scientific research on ethics, etiquette, culture, and values [1; 2; 3; 4; 5; 6].

Moral values, by their very nature, have an axiological character in human education with their functionality and social character. Moral values are a set of both intellectual and practical norms of universal character, which embody the harmony of human qualities and attributes, improving on the basis of understanding, observance and appreciation of social order, law and moral norms in society. He made an in-depth analysis of the nature of moral qualities.

According to Aristotle, virtue cannot be the state of the soul, it is not given to man by nature itself, but nature only creates opportunities for virtue. All moral qualities - justice, friendship, love, courage, moderation, generosity, peace, kindness, etc. - are manifested only in human activity.

Moral quality means activity, action. By building up righteous deeds, man becomes just, becomes courageous by courageous action. Because man lives in a society, his moral qualities are never manifested in a pure, unbiased manner, but only in social activity. Therefore, all moral qualities are social.

Abu Nasir al-Farabi writes in this regard: "Virtue is not only an abstract concept expressed in a certain logical sense, but also a clear expression of a person's actions and behavior in order to achieve beauty and goodness." According to the scholar, the inner (moral) qualities that motivate a person to do good deeds and possess good morals are called virtues.

The stronger the moral qualities and virtues in a person, such as morality, decency, faith, conscience, honesty, diligence, internationalism, humanity, faith, patriotism, national and universal feelings, sense of duty and responsibility, the more the foundations of social development, peace, tranquility, the solidarity will be stable. The more such people there are, the more harmonious the society will be, the more science and culture will develop [7].

In the system of moral values, diligence plays a special role with functionality. In other words, all other forms of moral values and their perfection are also realized through direct labor.

The great representative of mysticism and teachings, Bahauddin Naqshband, in his saying, It is said that man should not walk, but should live in the heart of Allah, earning a living by the labor of precious power.

He was the first to follow the same rule. They chose the profession of embroidering kimkhob as a source of honest living, rather than science and guardianship, and thus shook the family. This profession was inherited from him as a "father profession". They did not even keep a servant for themselves. He also used to ask the young people when they were admitted to the madrasa, "Do you have any profession?" They did not accept children who did not have a profession. The reason for this is that Hazrat Naqshband said: "If a person is a craftsman, he devotes his knowledge to the truth and makes a living by his hard work. If he doesn't have a profession, he spends his knowledge on subsistence and forgets about honest work. "

Ethical culture has the following structures:

a) signs and elements of the moral consciousness of the subjects of society;

b) behavior and communication culture;

c) ethical behavior and activity.

From this it is clear that, on the one hand, moral culture is compatible with other forms of culture related to the material and spiritual life of society, and on the other hand, it contradicts other immoral phenomena in society — evil, inequality, dishonesty, dishonesty, arrogance.

Moral culture is the level of development of the moral consciousness and worldview of a society, the unity of the 'artificial morality' and the 'real morality'; the manifestation of the norms of goodness, honor, conscience, duty, pride, love, teamwork, etc. in the system of behavior, communication and activity; it means the rational coordination of life activities on the basis of the principles of humanism, selfishness and altruism, peace-loving.

The moral culture of the subject, which is a specific form of moral culture, is a productive and subjective reflection of the morality of society. In some of its manifestations, etiquette and morality are identified, and concepts are understood as synonyms. Morality, on the other hand, is regarded as something real, real, practical that exists as it is. In this sense, the difference between etiquette and morality is a strong sign of moral (practical) culture - "morality is artificial" and "morality is real", that is, the unity of word and deed [5].

A person's moral culture is structured as follows:

a) the development of moral consciousness (moral feelings and experiences about goodness, honor, duty, etc., moral will, moral values);

b) high moral worldview (moral ideals, principles and norms, value orientation, moral needs, professions and beliefs);

c) perfection of moral qualities (humanity, sincerity and respect for people, compassion, kindness, justice, conscientiousness, striving for good, honesty, integrity, consideration, sense and understanding of duty and responsibility, etc.);

g) the manifestation of moral qualities, adherence to moral principles and norms.

The moral culture of an individual corresponds in essence to the moral culture of a group or society. But it differs from them in its subjective thinking and expression, in its preference for and focus on certain moral values.

Ethical culture in the process of communication includes a number of necessary elements, including:

- Defining the purpose of communication;

-Selection of a partner;

-Motivating motives and mood;

-Forms and methods of communication;

- Final results and their evaluation.

The inner culture of the person plays a leading, defining role in shaping the external culture of communication, in which it is manifested. Ways of showing can be varied, for example: greeting other people, exchanging important information, establishing various forms of cooperation, making friends, making love ties, and so on.

It is natural that intellect, thinking and emotion also play an important role in the formation of moral culture.

This process also depends on people's emotional experiences and moods, as a person's mood reflects his or her living conditions, social status, national identity, cultural level, personal destiny, age, and so on. In the moral culture, the spirit of the times, the mood and aspirations of social forces are also reflected. For example, the need to strengthen the independence of today's Uzbekistan has a huge impact on the formation of the worldview of independence.

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