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THE ROLE OF MORAL VALUES IN ADOLESCENTS AND THEIR ROLE IN DETERMINING THE CRITERIA OF SPIRITUAL PERFECTION

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"Problem situation", "Project", "Reference Text", "Boomerang Strategy (Exchange of Questions)" and "Analysis of Concepts," and there are currently over 300 species [6].

Conclusion. All things considered it can be concluded that every future modern specialist should be ready to study and learn on their own so that they can not only acquire the existing methods and technologies, but also master new techniques and technologies in a relatively shorter time and effectively. It should be noted that the formation and development of creative abilities in a future junior specialist are also a separate pedagogical tasks and require the development of special methods for performing those deeds.

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THE ROLE OF MORAL VALUES IN ADOLESCENTS AND THEIR ROLE IN DETERMINING THE CRITERIA OF SPIRITUAL PERFECTION

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Abstract:

Background. This article presents an analysis of the inimitableness of early adolescence and the factors of development of moral awareness during puberty, as well as the methodology for determining moral qualities in students.

Methods. Understanding the content of values can vary at different stages of social development and vary in proportion to the social needs of society. It is therefore very difficult to find values that are uniformly universal for different periods. But while this situation has values that are different for different periods and at the same time for different social strata, there are also universal values that are equally important for different historical periods, different cultures, different strata of the population.

Results. Adolescents are found to have a sense of social duty, morality, respect for parents, friendship, brotherhood. Adolescents are identified and prevented from misbehaving in the formulation of morality. Being able to feel other people in this way is a manifestation of spiritual

values such as altruism, kindness, compassion, love. These, in turn, are the basis for accepting the level of development of empathy as an indicator of the level of spiritual and moral development of the individual.

Discussion. Scientific and practical recommendations for the development of spiritual and moral feelings in young people are determined by the development of criteria for determining the state of manifestation of moral feelings in young people.

Conclusion. Morality is one of the best qualities of a person that a person displays among people. Morality is manifested in honest and good deeds, in putting people in the place of honor, in respecting women, in solidarity, in friendship, in pleasing parents. The role of in-class and out-of-class activities in opening and activating these good deeds is enormous.

Keywords: morality, feeling, adolescence period, moral point, value, behavior.

Introduction. The main idea of the people of our country on the path of national development is to build an open and prosperous homeland, a free and flourishing life. Obviously, the development of political, economic, social and spiritual directions also plays an important role in the implementation of this idea. It is no secret that the development of these areas depends on the personnel being trained today. President of the Republic of Uzbekistan Sh.M. Mirziyoyev by saying: "We will mobilize all the forces and capabilities of our state and society for the development and happiness of our young people who are independent-minded, have high intellectual and spiritual potential and do not wait behind their peers in any field." they pay close attention to the youth. Without a doubt, the great attention paid to the education system in recent years and the conditions created have served as the main basis for the comprehensive development of the next generation.

Before we talk about moral feelings, let's talk briefly about morality and emotion. Morality is one of the forms of social consciousness, which expresses its essence, individual behavior, manners, lifestyle, principles of life, rules, as well as the content of social relations. Therefore, morality as a social phenomenon has a special significance in the spiritual life of the society. This concept serves as one of the main criteria in the process of determining the image of a particular nation, its role in personal development.

The concept of "morality" was formed in the early stages of human society as a regulatory activity based on public opinion. From ancient times, this concept has been used in various ways in socio-philosophical, psychological, pedagogical, historical, artistic, ethnographic and cultural studies. Morality (arabic for behavior) is one of the forms of social consciousness, a social rule, which serves to regulate the behavior of people in all spheres of social life.

The process of a person's moral development continues throughout his or her life. But childhood and adolescence are the most intensive and productive periods of development, and moral education, which begins in preschool, arranges a form of completion to a certain extent during adolescence. During adolescence, a combination of moral attitudes, moral beliefs, and worldviews indicates that an individual is able to act morally independently and consciously.

Adolescence is the beginning of life plans and practical activities that come at the end of puberty. Understanding personal and professional identity on the eve of graduation of school, as well as adolescence, has long been associated with finding answers to two questions: "How should he be?" and "Who should he be?" these two processes are parallel and interrelated.

Methods. To research conducted by T.V. Snegirova, the "I" complex distinguishes 6 visions. In children in early adolescence, self-awareness is seen in the relationship between individuality and the future self;

1. All the "I"s are interconnected and at the equal level. This is a subjective harmonic assumption about man himself.

2. The existing "I" attracts more to the future than the past, the "I" is the appearance of a new aspect in the understanding of personal identity.

3. The future "I" is separated from the current "I". All the time the "I" is different. The ideal "I" corresponds to the future "I".

4. The ideal "I" does not enter the present or the future, it is separated from them and it does not participate in the development of the personality.

5. Past and present "I" are inextricably linked. The other aspect is interconnected with the future and the ideal "I" that sets them apart.

6. The existing "I" is retained in the process of development, it is separated from the past "I" and does not depend on the future "I", nor does the ideal "I" fit.

The main psychological regaining of adolescence is the discovery of one's inner world. The recognized truth for a person is his external world. Even when he realizes his actions, he still does not realize his mental state. If a child is upset, he explains that someone has made upset him, and if he is happy, he will find an excuse. The revelation of his inner world is a joyful and exciting event, but it causes a lot of panic and difficulty. The inner "I" is incompatible with the outer character. It is divided into two according to the concept of "I". The "outer" (we can call it the outer shell) is the inner appearance in man. The "inner" emphasizes its own arguments. But sometimes there is a fierce struggle between the "shell" and the "inner" feature. With the realization that one is not repetitive, that one is not like others, some begin to feel alone. Adolescent "I" is still unclear as it can feel a lot of discomfort or emptiness. This increases the need for communication and the choice of it at the same time.

His desire to get rid of childhood activates his reflection, that is, a sense of belonging to others and a sense of self-importance emerges. Awareness of self-importance and a sense of uniqueness is characteristic of an adolescent's increased sense of loneliness or fear of loneliness.

Adolescence is the most favorable period for the formation of morality. During this period, the child desires for discipline, knowledge, upbringing, new knowledge. He begins to prepare himself independently for a new life. In adolescence, the child seeks to know the laws of the environment, distinguishing between good and evil. During adolescence, not only do we look at the student as a student, but the adolescent himself demands a different interpretation from us. We listen to his thoughts, worldviews, beliefs, feelings, give our advice where needed.

Any positive or negative quality formed during this period, then the trait becomes a stable trait of the person for the rest of his life. During this period, on the one hand, the tendency of the student to the educational process, on the other hand, the influence of factors such as education, family, neighborhood, community on the upbringing of adolescents is important.

During this period, the moral concepts and perceptions formed in adolescence begin to be apparent in the process of activity, in interpersonal relationships. Skills, habits, attitudes, traits, qualities, beliefs, and worldviews are interrelated aspects of morality.

Today's children have a national feeling, love and respect for their people, their traditions, language, culture, not being brought up on the basis of national universal values means the not paying attention to development of society, and most importantly, to the future. It is no secret that these are formed first in the family and then in educational institutions. It is safe to say that these are the main factors that affect student morality.

The basis of spirituality is valuables. This situation is recognized by various philosophical and psychological streams. The Dictionary of "Psychology" defines value as follows: "A concept that reflects objects, events, their properties, as well as social ideals, and is therefore a model of the phenomenon to be pursued."

Values exist in three different forms: 1. In the form of a social ideal formed in the process of society's development. 2. In the form of human behavior in the form of patterns of material and spiritual culture or the manifestation of social ideals. 3. Social values are assimilated through the individual's worldview and enter the psychological structure of the individual in the form of personal values, which are one of the main sources of motivation.

Each person has a unique hierarchy of personal values. Although the values in this hierarchy are the same in most people, their location, their interrelationships, will be different in different individuals. The hierarchy of personal values serves as a link between the material culture of society and the spiritual world of the individual. Hierarchies of personal values arise in the process of assimilation by the individual of social values objectified in the works of material and spiritual

culture. Usually, personal values are highly understood, which serve as an important factor in regulating the relationship between the individual and the group, the community.

Universal values are classified differently based on different criteria. Some of these classifications are less consistent with each other, while there are also universal values that are specific to all classifications. By summarizing these classifications, we have found that the following universal values are recognized by all. These are: man is the highest value. The basis of this universal value is the ideal of young people, a person who strives to be like them.

"The value of beauty" - a person's attitude to the world, the ability to see the beauty in life, nature, art.

The value of "knowledge" - represents people's attitude to knowledge, education.

The "value of labor" is the source of human existence and knowledge, which encourages creativity and self-expression.

"Homeland value" - this value consists of a set of values, which can include history, culture, traditions. At the same time, the concepts of Truth, Goodness, Beauty can be included in the list of universal and eternal values.

The values listed above determine a person's worldview and beliefs, and through them, his or her behavior, morals, and lifestyle. But these values affect human life not as an individual but as a system. The hierarchy of values is formed suddenly and not over a short period of time, but over a long period of time.

The basis of every human behavior is an assessment of the events around him. The direction and essence of this assessment is determined by the values contained in it. Because any assessment is given in terms of a specific value.

The existence of human values as a system is a necessary condition of motivation, which determines his actions, behavior. The ring that connects human behavior in a variety of situations and conditions is also a value system.

There are three main aspects in the spiritual and moral development of adolescents:

1. The manifestation of spiritual potential in mental phenomena such as intellect, memory, thinking, perception, imagination.

2. The spiritual world of the adolescent is enriched through the assimilation of spiritual and moral values.

3. That the adolescent's activity is of a creative nature and that this activity leads him to express himself.

These three aspects are inextricably linked and determine the spiritual development of the adolescent personality in appropriate circumstances. By analyzing the literature on the psychology of spirituality, we found it necessary to highlight three main components in the spiritual and moral development of adolescents. These are: cognitive, emotional, and behavioral components.

The degree to which each component of spirituality is developed is determined by the following criteria: 1. Conformity to universal values. 2. The degree to which a person assimilates universal values; 3. The role of creating new spiritual and moral values. 4. The role of spiritual values in promotion. 5. The role of the individual in the formation of a stable position. 6. The role of critical understanding of spiritual values.

Each of the components consists of complex components and qualities and also has the property of variability. For example, the cognitive component includes knowledge, methods of acquiring knowledge, the ability to get to the essence of things, to see their causes and consequences, to distinguish the most important part.

Results. The leading element of the cognitive component is knowledge. Knowledge is not a ready-made event that has happened or will happen, but a long-term product of spirituality and thinking, the creation of which depends on the possibilities of existing culture. These opportunities are diverse and will be directly linked to socio-cultural conditions. Therefore, the creation, transmission and acquisition of knowledge is carried out through the **active** activities of the subject of knowledge. A new level of self-awareness is achieved at a certain level of intellectual development. The emergence of such a level is based on the theoretical thinking that is formed and

developed in the learning process. Theoretical thinking is important in the acquisition of new knowledge content, in the formation of new interests, forms a new type of cognitive interests, leads to the emergence and development of internal reflection. This, in turn, stimulates the process of spiritual development.

The emotional component of spiritual and moral development means that a person approaches and emotionally perceives himself, other people, and events from a spiritual and moral point of view. Positive emotional evaluation is one of the important conditions for the acceptance of spiritual and moral values by a person.

One of the important elements of the emotional component is the empathic understanding of the other person and his or her acceptance. S.L.Rubinstein wrote that "the way a person treats other people is his most important characteristic". "One of the most important conditions of human existence is the existence of another person. Attitude towards another person is the basis of human life. The human heart is filled with his relationship to other people. His worth is fully measured by his ability to relate to other people. Psychological analysis of a person's attitude to other people is the basis of real psychology".

Empathy in spirituality refers to the ability and skill to share an emotional state, the ability to transfer energy to another person. A self-aware person, after fully learning his role, begins to act, to express himself, and to involve the people around him in this process. Understanding one's own essence, one's potential, is manifested through one's attitude towards another person. In the process of this relationship, the other person is embodied as a great value through his uniqueness and solitude.

The behavioral component is an integral part of spiritual development. Because this process is a social, personal way of assimilating reality, it is associated not only with cognition, but also with the activity of the individual focused on spiritual values. Although some individuals have positive spiritual attitudes and values, they lack the courage to act on the basis of those attitudes and values. The spiritual-moral views in such people will not rise to the level of faith.

The leading element of the behavioral component is the willpower. The willpower as a spiritual force will be necessary to overcome the obstacles that arise in the process of moving towards the goal. The willpower is manifested in the independence of man, that is, in his ability to act against the pressure of the environment and the thoughts of others. Spiritual development is a complex process, and the participation of the willpower is necessary to support it and bring it to perfection.

In the science of psychology, spiritual development is defined as a complex process and has several stages: 1. The emergence of ideas about spiritual and moral values in man; 2. Their interiorization (i.e., the transformation of knowledge into belief); 3. The manifestation of faith in the behavior and activities of the individual.

Based on the science of world psychology and theoretical developments D. Mayers, J. Milgram, Sachs, M. Rokich. L.S. Vygotsky, S.L. Rubinstein and others, we found it necessary to define three levels of spiritual development:

1. The lower stage is characterized by the emergence of separate interconnected ideas about spiritual and moral values, but they are not interiorized and are not reflected in activities and behaviors.

2. Intermediate stage. It is characterized by the expansion and partial interiorization of the notion of spiritual and moral values. However, their manifestation in personal activities is rare, or does not occur at all.

3. High degree. It is characterized by the presence of a broad understanding of spiritual values, their complete interiorization, the transformation of knowledge into beliefs and their manifestation in the activities of the individual.

Thus, the level of spiritual development is determined by the formation of the perception of values, their interiorization and the degree of manifestation in activity.

The moral development of students is of great importance in the formation of moral knowledge, skills, attitudes and concepts in them, which include: cognitive emotional relationships.

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One of the methods that reflects this relationship is the method of "Incomplete sentence", which we conducted in the first year of college students. 130 first-year students participated in this method.

The "Incomplete sentence" Method is one of the most common projective methods, and in our study we selected 60 incomplete sentence variants recommended by L. Sachs − W. Levy and adapted it for vocational college students. The purpose of the "Incomplete sentence" method is to teach students the moral qualities of humanism, friendship, kindness, patriotism, honesty, modesty by determining through parents, friends, teachers, family life, peers of the opposite sex, self-esteem. The above-mentioned attitudes are manifested by completing the statements given to them, which are reflected in the table below.

Table 1

A table of sentences representing the attitude in the method of "incomplete sentence"

№	Attitude name	The sequence number of the sentence
1.	Respect for parents	14,29,44,59,16,31,43
2.	Friendship, brotherhood	8,23,58,53
3.	Attitudes towards college leadership and teachers	6,21,36,51
4.	Anxiety, fear	7,22,37,52
5.	Attitude towards self	15,30,45,60,2,27,32,47
6.	Attitude to family life	11,26,41,56
7.	Attitudes towards girls and boys	10,25,40,54
8.	Attitude to the past	9,24,29,39,55
9.	Attitude to the future	5,20,35,50,3,18,33,48

After recommending this methodology to the students and collecting the completed sentences from them, we gained a certain amount of information from the students about their opinions on this or that issue. In particular, pedagogical college students expressed themselves in an objective relationship with their peers, and this was reflected in 80.9% of the completed sentences.

Table 2

The results obtained in the method of "Incomplete sentence" in the definition of moral qualities in students of professional colleges

Groups	The sequence number of the attitudes								
	1	2	3	4	5	6	7	8	9
1 group	78%	64%	100%	21%	62%	57%	53%	69%	100%
2 group	11%	28%	-	79%	23,7%	24%	29%	31%	-
3 group	11%	8%	-	-	14,3%	19%	18%	-	-

Discussions. 1. The first criterion in the method of "incomplete sentence" is divided into three groups according to this criterion, indicating the attitude of students to their parents. The first group included students with the most positive responses (78 % of the total respondents), the second group with 5-4 positive out of 7 sentences, and 11 % of students in this group focused on revealing their shortcomings along with positive feedback about their parents. The third group included only 2-3 students with positive feedback, accounting for 11 %.

2. The second criterion of the methodology was that students were divided into three groups according to this criterion, showing a friendly, fraternal relationship. The first group included students who gave the most positive responses, accounting for 64 % of the total respondents, while the second group included 28 % of students who responded positively to only 2-3 sentences. Students in the third group accounted for 8 %.

3. When we analyzed the results obtained on the third criterion, almost 100 % of the students wrote that they were satisfied with the teachers and the administration of the college.

4. The fourth criterion is that students express their attitudes to anxiety, fear, and the answers obtained on this criterion are divided into two groups. The first group included students who expressed complete self-confidence, strength, and ability, accounting for 21 % of those surveyed. The second group included students with very high anxiety, who accounted for 79 %.

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5. The fifth criterion is a statement of students 'attitudes towards themselves, and we divided students' opinions into three groups according to this criterion. Students in the first group sought to accurately assess their abilities, talents, and attitudes toward learning. They make up 62 %. The second group included 23.7 % of students. The third group included 14.3 % of students.

6. Our sixth criterion reflected the attitude of students to family life, and we divided the results obtained on this criterion into three groups. 57 percent of the students in the first group said that they could be happy by overcoming all the difficulties in family life. 24 % of the students in the second group were found to have anxiety and fear in front of family life, while 19.5 % of the students in the third group stated that they could not express any definite opinion about it.

7. The seventh criterion is aimed at showing students' attitudes towards peers of the opposite sex, in which we also divided students' opinions into three groups. The first group included only students who had a positive opinion about their peers, accounting for 53 % of the total number of students. The second group included 29 % of students who expressed their peer shortcomings, and the third group included 18 % of students who expressed negative attitudes toward their current peers.

8. The eighth criterion in our methodology is aimed at expressing the attitudes of students towards adults older than themselves. These statements try to show the qualities of kindness, humanity, respect for adults in students, and the results are divided into two groups as a result of students' responses. 69 % of students in the first group said they would definitely help adults. 31 % of students in the second group wrote that adults do not always have the opportunity to help them.

9. The ninth criterion consisted of statements expressing students' attitudes toward the past, with almost 100 % of students expressing a desire to recreate missed opportunities by taking studying seriously if they became a first-grader again.

Conclusions. Our investigative experiments have shown that in pedagogical college students who want to become teachers in the future, the qualities that require activity that they have set for themselves have not yet fully formed or have already manifested themselves. Of course, it takes a lot of hard work to uncover the unique characteristics of each child. However, properly selected, influencing factors can shape ethics and have a positive impact on it. Our descriptive experience has developed such qualities as honesty, enthusiasm, initiative, humility in helping pedagogical college students reach the level of "symbol".

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