



Trends in the Development of Youth Social Activities: Ethical Aspect

**Oltmisheva Nasibakhon
Gulomjonovna**

Lecturer, Department of Social Sciences and Sports, Fergana Polytechnic Institute, Fergana, Uzbekistan
E-mail: nasibaxon.oltmishevna@ferpi.uz

ABSTRACT

This article provides information about the role of national and spiritual values in the formation of social activity of the youth of our country, the formation of its moral culture, moral consciousness and psyche.

Keywords:

Youth, moral culture, moral consciousness, social activity, national and universal values, "mass culture".

Introduction

The future of Uzbekistan depends on the upbringing of a harmoniously developed and talented generation. In carrying out such an urgent task, it is important to study our values and develop a moral culture and moral behaviour of young people. The political, economic and spiritual changes taking place today in our country are historical events in their scale and significance. In these processes, the social activity of young people, moral consciousness and behaviour begin a radical turn in the social life of our society. Today, regardless of any sphere, the social activity of young people is reflected in the formation of their moral culture [1-4].

The main part

It is known that the future of any society is youth. Therefore, the development of their moral consciousness depends on how they are brought up and how they develop their moral culture. In the implementation of socio-economic transformations, it is necessary to deeply feel the past and make full use of the spirit of our people, its historical and national characteristics, traditions and customs, and human qualities accumulated over a rich

historical period. It is necessary to effectively use the best practices accumulated by world thinking and practice. Naturally, these principles serve as the spiritual basis of our society [5-11].

The use of national and universal values in the educational process, the development of moral consciousness and behaviour, the most important requirement of today is to make significant changes in the worldview of young people, in their daily activities, and in their way of thinking. In this regard, it is very important to show the role of moral education in the family, in which a national-theoretical analysis of the importance of acquiring moral qualities inherited from our ancestors is carried out.

These include national and spiritual wealth created and preserved by the Uzbek people, passed down from generation to generation and enriched, moral traditions, rituals, moral teachings, etc., inherited from ancestors. In this sense, the great thinker Zakhriddin Muhammad Babur in his work "Boburnoma" describes many of the spiritual and moral qualities of the Uzbeks. These are faith, devotion, love for the family, childhood, honesty, kindness of children to parents, brothers, sisters, and relatives, observance of religious values, literacy,

generosity, kindness, mercy, justice, imagination, generosity, diligence and so on [12-17]. The History of Bukhara or Mavorunnahr by Herman Vamberi emphasizes the Muslim upbringing of the Uzbeks in the Golden Horde, their seriousness in trade, their benevolence and sincerity, their purity, as well as their deep respect and faith in their parents. The concept of educating a perfect person is formed in the educational and moral views of the scientific heritage of our encyclopedic scientists Al-Khwarizmi, Abu Nasr Farobi, Abu Raykhan Beruni, Abu Ali Ibn Sino and other thinkers. In addition, each person has his purpose in life. It can change and improve depending on space and time. Most importantly, the level of life purpose is reflected in the moral consciousness and moral behaviour of a person [18-23]. The combination of internal and external factors forms a positive civic-personal motivation and educates and develops the moral consciousness of young people. The concept of educating a perfect person is formed in the educational and moral views of the scientific heritage of our encyclopedic scientists Al-Khwarizmi, Abu Nasr Farobi, Abu Raykhan Beruni, Abu Ali Ibn Sino and other thinkers. In addition, each person has his purpose in life. It can change and improve depending on space and time. Most importantly, the level of life purpose is reflected in the moral consciousness and moral behaviour of a person. The combination of internal and external factors forms a positive civic-personal motivation and educates and develops the moral consciousness of young people. The concept of educating a perfect person is formed in the educational and moral views of the scientific heritage of our encyclopedic scientists Al-Khwarizmi, Abu Nasr Farobi, Abu Raykhan Beruni, Abu Ali Ibn Sino and other thinkers. In addition, each person has his purpose in life [24-29]. It can change and improve depending on space and time. Most importantly, the level of life purpose is reflected in the moral consciousness and moral behaviour of a person. The combination of internal and external factors forms a positive civic-personal motivation and educates and develops the moral consciousness of young

people. Most importantly, the level of life purpose is reflected in the moral consciousness and moral behaviour of a person. The combination of internal and external factors forms a positive civic-personal motivation and educates and develops the moral consciousness of young people [28-31]. Most importantly, the level of life purpose is reflected in the moral consciousness and moral behaviour of a person. The combination of internal and external factors forms a positive civic-personal motivation, and educates and develops the moral consciousness of young people.

Today, our youth need to observe and actively participate in socio-political processes, know and comply with the laws of the state, which are the basis of society, understand the activities of public organizations in the region and participate in public associations. The younger generation needs to be in harmony with the world community, have active citizenship, fully, correctly and timely use the available opportunities and conditions, and develop conscientious work, entrepreneurial abilities and the interests of society.

The President of the Republic of Uzbekistan Shavkat Mirziyoyev said: "We will educate the younger generation as independent and logically thinking people based on modern knowledge and experience, national and universal values, as well as having high merits." His statement is evidence of a high level of trust in our youth. While the creativity of our great ancestors is focused on the interests of the individual, at the same time, all the changes and innovations taking place in our independent state are called, first of all, to serve the future of mankind. This means the need to rely on the spiritual and educational foundations of the national heritage in the modern educational process. The purpose of the creative work carried out in Uzbekistan is aimed at the well-being of our people. At the same time, of course, we count on the strength of our youth.

Conclusion

In our country, it is necessary to widely disseminate national and spiritual values, popularize the best customs and traditions of our people, and actively promote and support

the ideas of good neighbourliness. At the same time, it is advisable to take the following measures to educate young people in society who have strong convictions and views and are able to withstand spiritual threats:

- independent thinking, the formation of a sense of belonging to what is happening, increasing the moral culture of young people, counteracting the penetration of low-level "mass culture";
- assimilation by young people of historical values, the creative heritage of our ancestors;
- It is necessary to increase the requirements for the activities of Internet clubs in order to protect young people from materials that are harmful and alien to our culture, traditions and worldview, coming through Internet channels.

References

1. Олтмишева, Н. Г. (2019). Методы повышения познавательной и творческой активности молодежи. *Вопросы науки и образования*, (4 (49)), 113-119.
2. Олтмишева, Н. Г. (2021). Ёшлар ижтимоий фаоллигини ривожлантириш-жамият тараққиётининг муҳим омили. *Scientific progress*, 2(1), 1748-1751.
3. Олтмишева, Н. (2022). Замонавий таълим тизимида креатив ёндашув. *Yosh Tadqiqotchi Jurnal*, 1(3), 205-212.
4. Олтмишева, Н. Г., & Эргашев, У. А. (2019). Нравственное сознание и поведение молодежи в современных условиях. *Проблемы современной науки и образования*, (11-1 (144)), 112-114.
5. Nasibahon, O. (2022). Youth Education in Public Policy. *Central Asian journal of social sciences and history*, 3(4), 51-54.
6. Oltmisheva, N. G. (2021). Formation of labour culture in youth facilities. *Экономика и социум*, (1-2), 289-290.
7. Хошимов, С. (2022). Ўзбекистонда узлуксиз маънавий тарбия концепциясининг амалиётга жорий этиш масаласи. *Yosh Tadqiqotchi Jurnal*, 1(5), 181-187.
8. Azimjonovich, R. I. (2020). Establishment of the ministry of community and family support is an important step in self-government. *epra international journal of multidisciplinary research (ijmr) impact faktor*, 7, 161.
9. Azimjonovich, R. I., & Obidjonovich, E. U. Mahalla institute-the foundation of civil society of Uzbekistan. *Epra International Journal of Multidisciplinary Research (IJMR) Impact Faktor: 7.032. Indiya. 2020 May. P. 249, 252.*
10. Тожибоев, У. У., & Рахимов, И. А. (2019). Духовные основы гражданского общества. *Актуальная наука*, (11), 137-140.
11. Рахимов, И. А. (2020). Великий шелковый путь, которым восхищается мир. In *Современные научные исследования: тенденции и перспективы* (pp. 93-102).
12. Рахимов, И. А. (2021). Основание гражданского общества махалла. In *Инновационное развитие современной науки* (pp. 32-37).
13. Рахимов, И. А. (2020). Из истории управленческих процедур туркестанских местных инвесторов в конце 19 и начале 20 веков. In *Актуальные вопросы современной науки и практики* (pp. 111-115).
14. Rakhimov, I., & Abdullayev, S. (2019). Uzbek neighbourhoods: history and nowadays. *Вестник Ошского государственного университета*, (3), 34-37.
15. Rahimov, I. (2021). Neighborhood democratic material. In *Обмен научными знаниями в условиях глобализации* (pp. 31-34).
16. Рахимов, И. А., & Нурматов, Л. О. Ў. (2021). Кўп миллатли, конфессияли маҳаллалар демократиянинг бош мезони. *Scientific progress*, 2(2), 1068-1074.
17. Рахимов, И. А. Действия Узбекистана в урегулировании политической ситуации в Афганистане. *научное знание современности* учредители:

- индивидуальный предприниматель кузьмин сергей владимирович*, 11, 5-11.
18. Azimjonovich, R. I., Nafisaxon, A., & Sitoraxon, K. (2022). Mustaqillik yillarida ko'p millatli va ko'p konfessiyali mahallalar faoliyatini tashkil etishning o'ziga xos xususiyatlari. *Yosh Tadqiqotchi Jurnal*, 1(2), 37-42.
 19. Abdumannonovich, N. M., Obidjonovich, E. U., Azamovich, M. A., & Azimjonovich, R. I. (2022). Afg'onistondagi siyosiy vaziyatni izga solishdagi o'zbekistonning sayxarakatlari. *Yosh Tadqiqotchi Jurnal*, 1(2), 69-74.
 20. Рахимов, И. А. (2022). Институт махалли как основа межэтнической гармонии. *Science Time*, (1 (97)), 30-33.
 21. Дилдора, Қ., Мирзаев, А., Махмудова, А., & Рахимов, И. (2022). Абдулла қодирий асарларида шахс масаласининг ёритилиши. *Yosh Tadqiqotchi Jurnal*, 1(5), 204-210.
 22. Камиллов, А. (2022). Ахборотлар ёрдамида туристик оқимни ва турмаҳсулотларни етказиб беришни бошқариш. *Yosh Tadqiqotchi Jurnal*, 1(5), 115-119.
 23. Мирзаев, А. А. (2019). Ўзбекистонда гид таржимонлар этика стандартлари ва муаммолари. In *общественные науки в современном мире: политология, социология, философия, история* (pp. 81-84).
 24. Dekhkanov, S. A. (2020). Перспективы развития внешне экономической деятельности объединенных арабских эмиратов и республики узбекистан: современные реалии, инновации и стратегии развития. *Theoretical & Applied Science*, (4), 926-929.
 25. Эргашев, У. О., & Мирзаев, А. А. (2019). Содержание повышения позитивных изменений в духовном мировоззрения молодежи в образовательных учреждениях. *Интернаука*, (45-1), 62-63.
 26. Мирзаев, А. А. (2022). Географический обзор туристских выставок в узбекистане. *Вестник Науки и Творчества*, (2 (74)), 51-58.
 27. Мирзаев, А., & Махмудова, А. (2022). Ички туризм истиқболлари. *Yosh Tadqiqotchi Jurnal*, 1(4), 255-262.
 28. Махмудова, А. Н. (2022). IX-XII асрларда мовароуннаҳрда илм-фан, маданият ривож тарихидан. *Yangi O'zbekistonda milliy taraqqiyot va innovasiyalar*, 272-275.
 29. Махмудова, А. Н. (2022). Имом абу мансур мотурудий ва унинг ислом динига қўшган ҳиссаси. *Yosh Tadqiqotchi Jurnal*, 1(4), 130-136.
 30. Махмудова, А. Н. (2021). Alouddin atomalik juvayniyning "tarixi jahongushoy" asari xorazmshohlar davlati tarixiga oid muhim manba. *Oriental Renaissance: Innovative, educational, natural and social sciences*, 1(11), 322-329.
 31. Adxamovna, B. G. (2021). Directions for Improving the Organizational and Economic Mechanism of Food Industry Management in the Digital Economy. *Central Asian journal of innovations on tourism management and finance*, 2(12), 16-21.