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ETHNO-PEDAGOGICAL BASIS OF FORMATION OF SPIRITUAL AND MORAL OUTLOOK OF TEENAGE GIRLS

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ABSTRACT

Teenage years are a time of rapid growth and development, both physically and mentally. During this time, teenagers are forming their identities and values, and are often seeking guidance and direction as they navigate the complex world around them. One powerful tool that can help in the formation of a teenager's spiritual and moral worldview is reading. By exposing teenagers to different perspectives, exploring ethical dilemmas, and providing positive role models, reading can play a significant role in shaping their values and beliefs.

KEYWORDS

Teenage girls, Spirituality, Morality, Worldview, Reading, Literature, Positive role models.

INTRODUCTION

In fact, parents, teachers, librarians and close people are responsible for showing our teenagers what kind of works they should read in order to find their place in life.

Because we know very well that the treasure of faith, faith, humaneness, ethics lessons necessary for

educating the young generation, who is our future, as a spiritually mature person, is concentrated in the world of books.

It is known that the true image of a person is manifested by his qualities such as sweetness, kindness, nobility. These positive qualities are realized

directly through the use of beautiful words, through beautiful speech. In the world of books, this collection of positive words is embodied, and reading books is an important resource for using them. This quality is related to spirituality and is a concept that expresses the spiritual and intellectual world of any person. Therefore, it is carried out by the pursuit of knowledge, which illuminates the intellectual intelligence of each person, with activities that have a central place in society.

In a word, the book is a spiritual and educational treasure that shows the way to humanities and defines one's goal in life in a positive sense.

"The scope of the term "spirituality" is extremely wide, and it is directly explained by the philosophical worldview necessary for a person, having legal knowledge, imagination about the world of scientific and artistic thinking, and being a connoisseur of moral and religious sciences. "

In fact, young men and women of puberty are going through the most complex, incomprehensible experiences, with a rapidly changing character, a transient feeling that builds up their appearance. - is going through a period of giving in to feelings. Scientists divide this period into two categories and interpret it scientifically. That is, they evaluate their spirituality, morals, worldview based on their outward and inward, outward and inward appearance.

Especially in adolescents who do not have life experience, the external and internal appearance is gradually formed in a simple and sincere way. Later, specific manifestations of internal and external appearance, which are intrinsically connected with each other, begin to appear.

Naturally, if the unity of national and universal values in the family, spiritual and moral values are the priority, the main internal spiritual world will be enriched. The external world includes his height, appearance, clothes, behavior, appearance, etc. His inner world includes his life purpose, thinking, dreams, aspirations, feelings. This inner world of man is spirituality".

In fact, the above-mentioned ideas are explained on the basis of scientific sources, and briefly shed light on the inner spirituality of a person. These considerations are directly and indirectly an important criterion of education for every person.

In particular, the formation of the inner spirituality of young people is an important moral and spiritual process. The most important thing is that they realize the purpose of living, and through this factor, instilling the qualities necessary for a perfect person is the most basic spiritual teaching.

A perfect person and their upbringing are embodied in the age-old, historical, unique customs and traditions of our people, life values, spiritual and literary heritage, cultural artifacts and monuments.

The most important thing is the ability, talent of a person with spiritual enlightenment, the pride, pride, and prestige of his country and society. In particular, the healthy mind, thinking and good behavior of young men and women at the age of puberty are the main spiritual wealth of the society.

Naturally, the most important source for the all-round development of spiritual and educational wealth is directly related to reading books, newspapers and magazines, which are considered sources of mass information, and new scientific and theoretical information included in the Internet.

These sources enrich the intellectual world of a person and give him spiritual power. The environment in which teenage boys and girls are brought up in the family, the parents' attitude towards them, and the methods of upbringing established in the family are directly reflected in their mutual relations in many ways. First, if teenagers do not feel mutual love in the circle of parents, grandparents, and siblings, then nothing can replace the lost family love in the later stages of independent life. It is during this period that unloving behavior, which has a drastic effect on the upbringing of teenage girls, can show its results. This is one of the steps towards their lack of spirituality.

Therefore, the higher the level of the spiritual world of observation, the environment in which teenage girls

were born and grew up, the stronger the spirituality of the growing child will be.

Here, considerations related to the moral worldview are also one of the known educational factors related to the worldview of teenage girls.

Focusing on its content, the term "ethics" is derived from the Arabic language and represents the plural of the word khulq. That is, it is a human concept related to the field of spiritual education, along with being a unique set of rules for regulating relationships between people.

In fact, morality is one of the "golden rules" of human relations, which are not written, but accepted by the people. The most important thing is that it is the basis of relationships related to the morals of teenage girls, and serves as a basis for them to find their place in life.

One of the main criteria of moral education is to understand and trace one's own actions, in other words, to feel one's identity. In this place, fiction, examples of art, works depicting the lives of great historical figures, instructive stories and narratives are invaluable treasures for improving the moral enlightenment of the young generation.

The concept of morality is a delicate feeling embedded in the blood and psyche of the Uzbek people. That is why it is a national value reflected in the customs,

traditions, examples of folk art, literature and lifestyle of our people.

In this place, the poet Ahmed Donish advised his children, "Fix not your photos, but your character, teenage girl." Moral considerations come to mind. As the poet said, from the external beauty of a person, one can know his inner, spiritual soul. No matter how beautiful and handsome he is, if his morals are corrupt, he will not be able to win people's attention. Especially at that age, they attract people's attention with their flawless beauty. It is during this period that special attention is paid to their manners, speech, and behavior.

It should not be forgotten that for girls, being gentle is a human virtue. This virtue has a very simple appearance on the surface, but in fact it is considered a great criterion of spiritual and moral education.

Let's say, a teenage girl of the age of graceful puberty, the simple but accepted oriental rules of not catching the eye of a man coming in front of her, that is, keeping herself aside, not looking directly into the face of a man, avoiding their eyes as much as possible. It is impossible to explain this rule to the youth of a foreign nation and the West. Because this rule is somewhat unfamiliar to them. That's why the criteria of the rule of deep etiquette, characteristic of our girls, or rather of the peoples of the East, is extremely wide and has a

deep moral meaning. That is why it is difficult to find the chastity, manners, taste and delicacy of Eastern women in the life of moral education of other nations.

The Uzbek people's favor to girls is special, and the roots of ancient traditions go back to very ancient times.

That is why, in the hadiths, the life and activities of the Prophet Muhammad, as well as in his books containing religious and moral instructions, very warm things were said about girls, about those who raised them and brought them up. For example, I will be with a person who raised two daughters and brought them to adulthood. Or it is said, "Whoever raises three daughters, brings them up to adulthood and sends them to a suitable place, his reward is heaven."

Monitoring the growth of girls in the "family" and monitoring her every move has not escaped the attention of parents. In some regions of our country, most of such significant moments are called "wedding" and are celebrated with the participation of peers, mothers, aunts, neighbors, relatives and friends. They made it possible for young girls to cheer up, to give them freedom, to have fun, to participate in gatherings held among their peers on one or another occasion.

Some of such gatherings of girls are still preserved in the traditions of our people. In many places, they are named after the traditional dishes of the people of those regions. Researcher Hayot Ismailov's pamphlet

entitled "Uzbek weddings" provides interesting information on the national ceremonies, traditions, and customs of the Uzbek people in the upbringing of teenage girls. "... According to "Sarandoz Toy", girls from the age of seven fold a headscarf in half and tie it around their neck or forehead. In most cases, the scarf is made of white and sometimes red fabric. According to these age-old customs, the girls lived until the age of eleven.

In other regions of our country, from the age of twelve, girls wear a cap-like headdress called "Boshorov". A couple of red silk or chit fabric wrapped around this headscarf are wrapped in the form of a turban, and the two ends are left behind the girls' hair. In some districts of the Kashkadarya region, a headdress made of extremely expensive fabrics and decorated with jewels is called "Boy bosh" for girls who grow up in wealthy households. When the daughters of a rich family wore this headdress, the women gathered and celebrated with a small wedding ceremony.

Headdresses intended for girls from poor families were made of simple, simple fabrics, and the names of such headdresses were also called "poor head".

The most notable thing is that for the ceremony of wearing the "Headscarf" or "Sarandoz", single-married, pure and honest, long-lived women read and performed prayers.

Above, the historical traditions of our people embody a great spiritual, educational and educational meaning. The most important thing is that the head, which is a valuable part of the human body, is treated with special respect, and it is not recommended to walk with the head bare, especially for girls to wear a headdress. Accordingly, parents, relatives, neighborhood elders paid special attention to the fact that girls wear a headdress from a young age.

Even teenage girls were identified by their age and class based on their headdresses and clothes.

In a word, the customs discovered by our people related to the puberty of girls, national values are the conclusions made only after passing the test of centuries and great experiences of our people.

At the heart of these conclusions, it indicates that family harmony, determining the fate of the future, girls are respected as a member of the family.

Considerations in accepted and established verses, surahs and valuable hadiths in Islam are also closely related to existing ethical criteria. For example, "Qur'an Kareem" is considered the main program of human perfection, and it is valuable because it shows the ways and measures to raise any person who follows it to the highest level. Each verse in it also mentions the standards of etiquette that are set in a person's daily life, and it is recommended to follow them without deviation. That is, it has been repeatedly

repeated that decency is a human virtue, a valuable quality that increases the value of a person.

Therefore, decency and intelligence are interrelated, positive qualities, and only when both are present, it becomes perfect.

In the "Hikmatnama", which contains the centuries-old experiences of our people, it is said: "There are two types of manners: the manners of wisdom and the manners of service, the manners of wisdom lead to purity and the right path, and the manners of service lead to wealth and prestige."¹ not mentioned. In fact, if it is so, the stories, sayings and narrations about morality were created by our ancestors and have always been important in forming the moral values of our youth.

In fact, the philosophical outlook, scientific and artistic thinking are directly related to the history of Islam.

CONCLUSION

It is of great importance that the positive aspects of these religious and educational values are preserved even today in some families. Naturally, the concept of national morality in any form develops and takes shape in the family environment. It is known that morality is a component of spirituality, so it is of great educational value to determine the level of formation of spirituality of adolescents growing up in the family. In the "Hikmatnama", which summarizes the centuries-old

experiences of our people, it is written: "Etiquette is of two kinds: the etiquette of wisdom and the etiquette of service, the etiquette of wisdom leads to purity and the right path, and the etiquette of service leads to wealth and prestige". - is not said for nothing. In fact, if it is so, the stories, sayings and narrations about morality were created by our ancestors and have always been important in forming the moral values of our youth.

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