

SPIRITUAL AND ETHICAL EDUCATION IN MODERN SOCIETY

<https://doi.org/10.5281/zenodo.20653793>

Bazarbayeva Mexribanu Raximnazarovna

1st year of Master's degree

*Nukus state pedagogical institute named after Ajiniyaz
(Republic of Karakalpakstan, Nukus)*

Abstract

The article presents a systematic analysis of the revival of spiritual and moral values as a key factor in the formation of society's modern axiological space. The author calls for the cultivation of a spiritual elite – not merely an educated class, but a true intelligentsia that embodies a cultural and moral ideal and is capable of responding to the challenges of a rapidly changing era. The decline in values is attributed to utilitarianism and consumerist attitudes, a loss of interest in the classics, and a negative media stream that is particularly corrosive to the morality of young people. The article substantiates the importance of a state educational policy focused on pedagogical strategies for nurturing a spiritually developed individual and notes the role of the family, work collectives, and the mass media in constructing a new axiology.

Keywords

spirituality, morality, pedagogical strategy, mass media, value-based education, cultural and moral traditions.

In an environment where a new axiological paradigm for society is forming – one that accounts for fundamental changes in all spheres of life – the concept of spirituality, which encompasses the entire "kingdom of values," as A. Kanapatskiy figuratively put it, is gaining ever-greater importance in the scientific and publicist discourse that shapes society's fundamental values. Leading scholars, public figures, writers, and journalists are increasingly emphasizing the need to form not just an educated class or intellectual workers, but true intellectuals – the spiritual elite – who embody the cultural and moral ideal of the individual. This type of intellectualism is regarded as an independent phenomenon of history and culture, so unique that no precise equivalent can be found in the Western tradition, where the term "intellectuals" is typically used.

Academician I. I. Bogolepov's article, "What Kind of Intellectuals Do We Need Here and Now?," is rightfully considered programmatic, and in it, the author

speaks of the necessity of strengthening society's moral potential. In his opinion, a new scientific, technical, and spiritual intelligentsia, revived and united in the 21st century, can ensure the salvation of the Motherland.

Amidst the dominance of utilitarian views, the loss of interest in reading classical literature – which previously performed an educational function – and a sharp decline in the level of culture, the highest values of spirituality and morality require comprehensive and interdisciplinary research. The study of these values should encompass pedagogical, culturological, sociological, philosophical, and other perspectives to identify the mechanisms for preserving, transmitting, and adapting traditional axiological orientations in modern socio-cultural conditions. Contemporary processes in the spiritual-moral and socio-cultural spheres allow for the assertion that traditional values, which have historically been the foundation of social life and national development, are being insufficiently appreciated.

Despite the intensification of crisis phenomena in the context of global transformations, the traditions of spiritual and moral life remain relevant: they continue to function in the public sphere, influencing institutional practices and interpersonal interactions. High values retain their status as a cultural dominant in the advanced strata of society; therefore, the way out of the crisis should be sought in the systematic restoration and development of the nation's spiritual "code" – which has stood the test of time and embodies the people's mentality and historical memory. Restoring such a code entails not a simple retrospective re-enactment of traditions, but their meaningful restructuring and institutionalization, taking into account modern threats.

Considering that our country's education system was formed within the framework of specific ideological views and developed in accordance with the state structure, spiritual and moral education should become the main value orientation of post-Soviet society and contend for the role of the sought-after national idea. Adherence to traditional spiritual values aligns with the task of humanizing social life and requires the development of a unified pedagogical strategy that integrates educational programs, upbringing practices, and intersectoral cooperation between the institutions of culture, family, and media.

The restoration of spiritual and moral orientations must be based on an interdisciplinary theoretical foundation that includes axiology, the theory of education, cultural studies, and the sociology of morality. This theoretical work must: 1) restore the historical and cultural foundations of the national "code"; 2) identify the mechanisms for transmitting values in the conditions of mediatization and a market economy; and 3) develop criteria for evaluating the effectiveness of upbringing practices. A scientific foundation makes it possible to avoid idealizing

the past and to ensure the adaptation of traditions to modern social realities while preserving their normative function.

Increasing the importance of spiritual and moral education serves to turn this value-based orientation into a powerful unifying factor that ensures mutual understanding and harmony within a multi-ethnic and multi-cultural space. In an era of value transformation, where the axiological orientations of society, especially of young people, are being lost, the integrative function of spiritual and moral education, which is capable of uniting representatives of different nations and religions, acquires particular practical and theoretical significance.

Currently, the unifying task of spiritual and moral education is also linked to several additional factors: in the early 21st century, society lacks not only political but also socio-cultural consensus, which is reflected in the divergence of interests among social, professional, and age groups. For instance, according to sociological data, the value orientations of young people are undergoing the most significant changes, while representatives of the older generation, remaining faithful to traditions, express a sharply negative attitude towards the devaluation of past values.

It should be noted that at the state level, the problem of developing new creative orientations capable of uniting various ethnic groups into a single historical and cultural community is being recognized. The formation of such orientations is viewed as a strategic task aimed at restoring national unity and strengthening the cultural and spiritual foundation of society.

In affirming the idea of national spirituality, the mass media must play a decisive role; they must perform not only an informational but also an educational function. In recent years, a sharp decline in the general level of culture has been observed, for which representatives of journalism themselves are considered partly responsible: despite their social mission—to be a positive influence on public consciousness and behavior—they have actively facilitated the spread of market-commodity relations, characteristic of a materially dominant consumer society, into all spheres of life, including culture.

As a result of the targeted promotion of material wealth and various services—that is, the core values of the consumer model—values such as humanism, greatness, duty and devotion to the Motherland, justice in personal and public relations, rejection of self-interest, a propensity for benevolence, compassion, and generosity, which are based on the ideal of a person's spiritual self-improvement, have been displaced.

One must agree with the opinion of researchers who have noted the responsibility of the mass media for the rapid spread of "modernized" values that

are in sharp contradiction with both the main axiological orientations of most citizens and the declared goals of innovative development and overcoming demographic and social threats. At the same time, analysts point out that the spiritual crisis in the media space was largely caused by a flow of negative information, which led to the moral and spiritual weakening of public consciousness. As a result, in a country with rich cultural traditions, content that causes significant harm to the spiritual health of the population, especially children and adolescents, is in daily circulation.

The formation of the spiritual and moral ideal of a modern individual, capable of worthily accepting the challenges of a rapidly changing era and developing appropriate solutions for them, is the most important task of the national education system. Along with defining the directions for the upbringing and development of the student as a future citizen of society, methodological issues for implementing these goals also arise.

The new axiological paradigm of society is formed not only in the media space, schools, and universities, but also in the family environment, workplaces, and other social institutions. In this regard, many studies have noted that during difficult historical periods when political, economic, and social conditions are changing, the moral position of every person acquires enduring importance, and the core issues of an individual's spiritual and moral revival become particularly acute.

The development of a person's value orientations, based on the revival of the nation's spiritual and moral cultural traditions, is an issue of significant theoretical and practical importance. Within the framework of the state's educational policy, priority should be given to developing a pedagogical strategy aimed at forming a spiritually developed individual. The spiritual upbringing of a person forms the basis of this strategy; it is considered the most important and urgent task, requiring a systematic and purposeful solution.

Conclusion: The revival and strengthening of spiritual and moral values are strategic conditions for the sustainable development of society and the preservation of its cultural and historical identity. The results of the analysis show that the degradation of axiological orientations is linked to several factors: namely, the dominance of consumerist attitudes, a decline in interest in classical culture, a negative information environment, and the weakening of the educational functions of key social institutions. Under such circumstances, the formation of a person's spiritual and moral ideal should be the most important direction of state educational policy and the primary object of a systematic pedagogical strategy.

To achieve this goal, it is necessary to coordinate the efforts of the state, educational institutions, mass media, families, and labor collectives. The most important areas for practical implementation are as follows: institutionalizing value-based education in curricula; increasing the educational responsibility of the media and the professional ethics of journalism; supporting family and corporate practices that recreate the nation's spiritual "code"; and conducting targeted work with youth that takes into account the specifics of their axiological transformations. Only a comprehensive, inter-institutional approach will make it possible to transform traditional spiritual and moral orientations into an effective factor for unifying society and to humanize social life in the face of modern challenges and threats.

REFERENCES:

- 1.Kengesbayevich, R. M. (2025). PERSONAL VALUES IN THE STRUCTURE OF SPIRITUAL AND MORAL EDUCATION. *AMERICAN JOURNAL OF MULTIDISCIPLINARY BULLETIN*, 3(1), 1-4.
- 2.Kengesbayevich, R. M. (2025). Causes of Emotional Burnout of Teachers. *Spanish Journal of Innovation and Integrity*, 40, 186-187.
- 3.Korochenskiy A.P. SMI i sennosti potrebitel'skogo obshestva // Sennosti sovremennogo obshestva i sredstva massovoy informasii: materialy Mejdunar. nauch.-prakt. konf. M.: MGU, 2012. 403-404.
- 4.Mejidova Fariza Vaxitovna K voprosu duxovno-nravstvennogo vospitaniya podrostkov v sovremennoy obrazovatel'noy sisteme // Gumanitarnie, sosial'no-ekonomicheskie i obshestvennie nauki. 2015. №2.
- 5.Rada N.V. Razvitie idei duxovno-nravstvennogo vozrojdeniya lichnosti v otechestvennoy pedagogike vtoroy polovini XIX - nachala XX veka: dis. ... kand. ped. nauk. N. Novgorod, 2004 . 173.