



DEVELOPMENT OF MORAL-CULTURAL RELATIONSHIPS IN STUDENTS IN RUSSIAN LANGUAGE CLASSES

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Abstract: This article explores effective methods and pedagogical approaches aimed at fostering and developing students' moral and cultural attitudes while learning Russian. The authors view Russian as a powerful tool not only for mastering communication skills but also as a foundation for nurturing the younger generation in the spirit of universal values, cultural traditions, and civic responsibility. The article analyzes the role and importance of Russian language lessons in introducing students to the richness of Russian literature, history, and culture, as well as in fostering their appreciation of the importance of respecting language as a national treasure. It emphasizes that through mastering grammar, vocabulary, syntax, and stylistics, students gain the ability not only to express their thoughts correctly but also to understand the deep meanings embedded in works of literary art.

Keywords: moral and cultural relations, Russian language, education, values, culture, teaching methods, fiction, schoolchildren.

It is advisable to mobilize pedagogical and methodological opportunities for the development of moral and cultural relations among students in the process of Russian language education.

The development of various scientific fields in our country indicates the rich cultural, spiritual, and economic potential of this region, the intellectual potential of our people, and allows us to imagine how significant the contribution of our country's thinkers to the development of Islamic sciences and Muslim culture was.

Culture, derived from the Latin "cultura" - "to cultivate", "to nurture", in Uzbek the meaning of "madaniyat" (from Medina, city, educated) is associated with the active transformational activity of a person. Later, this concept began to express the concepts of enlightenment, education in a figurative sense[39].

The dictionary "Philosophy" defines culture as follows: Culture (Arabic - Medina, city, educated) - a specific way of human activity, reflected in nature and mutual relations" [106].

V.G. Volkov distinguishes the following social functions of culture:





1. Information transmission (collection, reproduction and transmission of information from generation to generation);
2. Adaptive (adaptation) ensuring the adaptation of a person to the environment;
3. Communicative (connective) (language, signs, forms of communication characteristic of people);
4. Integrative (unification, organization) (unification of people within the same culture or beyond its borders);
5. Socialization (the involvement of individuals in the sphere of social life, their acquisition of social experience, social roles, norms of behavior, allowing individuals to become full-fledged members of society) [57].

Thus, as a result of analyzing the importance of culture in the development of society, the following conclusions can be drawn:

culture is the material and spiritual manifestation of an entire social system in a certain historical period; culture is the values, achievements created by humanity in the process of historical development, expressing the creative activity of man; the main social function of culture is the formation of man, and the individual is simultaneously both the object and the subject of this activity.

Culture is a certain historical level of development of society, expressed in the forms of organizing people's lives and activities, in the creative forces and abilities reflected in their mutual relations, in the created material and spiritual wealth. Concepts such as moral and legal norms, legal consciousness, legal culture are also part of general culture.

Moral consciousness is the views, ideas, thoughts, theories that form moral requirements, norms, rules, and perceptions of justice. Any actions of a person are carried out through consciousness, only those that are beneficial to society are manifested. This is the social significance of moral consciousness.

The unique and at the same time the most important element of moral consciousness is the moral qualities of a person. The moral qualities, that is, the qualities of people, are explained by social, political, and economic reasons. In each era, the main moral qualities are determined by the general direction of the dominant ideology, ideology. However, morality is distinguished from ideology, ideology by its universal, national characteristics. Moral qualities are positive and negative. Positive moral qualities include hard work, humility, politeness, kindness, sincerity, honesty, thoughtfulness, and modesty. These are our moral values. Negative qualities, which we can also call vices, include, for example,





treachery, bribery, hypocrisy, laziness, envy, rudeness, lack of will, hypocrisy, individualism, selfishness, careerism, etc.

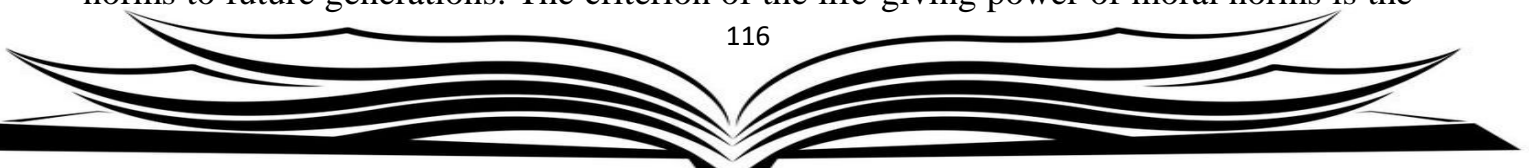
Concepts of moral qualities, like other social phenomena, change, develop and refine during historical development. For example, in the Middle Ages, when religion and the church dominated all spheres of social life, faith, hope and love, that is, faith in God, hope in His mercy and love for Him, were considered the main qualities. Now, as our motherland follows the path of independence and lives in a market economy, it is especially necessary to combine the qualities of patriotism and national pride with the qualities of entrepreneurship, mutual benefit, cooperation, patience, peace and contentment. It is appropriate to use moral integrity, our national traditions, and our cultural and educational heritage in solving complex economic issues.

The third element of morality is moral relations. Moral relations are a component of social relations. Moral relations initially begin to form spontaneously, on the basis of material relations. Then, developing, they separate from material relations, entering the sphere of ideological, ideal, spiritual relations. Moral relations arise outside the will of people and, in the process of establishing moral norms and supporting them by society, necessarily pass through the consciousness of people. Moral relations, according to their content, perform either management or protection functions. Management moral relations arise in accordance with the requirements of the norms of a particular society, they are associated with the functions of obligation. Protection moral relations arise as a result of actions that violate these norms and ensure the implementation of social impact measures.

Moral relations differ from other types of social relations in that the influence of moral norms and values is always and everywhere visible. They arise in moral activity, behavior, actions, and moral influence on the surrounding social being. Along with the evaluative character of moral relations, their imperative, guiding character is also its distinctive feature. In moral relations, the activities and actions of people, as a moral and practical expression of their relations, play a key role. At the same time, moral relations, like other social relations, are independent.

Thus, moral relations, as an element of morality, are closely interconnected, firstly, with other types of social relations, and secondly, with other elements of morality, which form a complex whole. The elements of morality are moral consciousness, moral practice, and moral relations, as elements of morality, intertwine with each other.

Moral relations are a social mechanism for supporting and implementing norms, always embodying the processes of forming, developing, preserving, and passing on norms to future generations. The criterion of the life-giving power of moral norms is the





expression of moral relations. If moral norms existed apart from their results - moral relations, they would have lost their social significance. Thus, all aspects of morality require and determine each other.

But the fact that all aspects of morality are strong does not eliminate their differences and contradictions. For example, moral relations are a form of strengthening in practice the norms of behavior tested by moral consciousness, which are manifested in the form of existing phenomena. Moral consciousness, however, expresses not only existing moral phenomena, but also necessary phenomena. For the same reason, they are incompatible with each other, contradictory. Contradictions can take on a sharp form, especially during the transition from one social system to another.

After analyzing the components of morality, it can be defined as follows. Morality is a historically formed social phenomenon, a complex unity of moral consciousness, moral practice and moral relations, which are the elements that govern human behavior, require and determine each other.

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