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IMPROVING THE PEDAGOGICAL MECHANISMS OF FORMING SPIRITUAL AND MORAL CHARACTERS OF YOUTH ON THE BASIS OF PILGRIMAGE TOURISM

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ABOUT ARTICLE

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Abstract: This article reflects the essence and main features of pilgrimage tourism. Recommendations for improving the pedagogical mechanisms of formation of spiritual and moral qualities in young people based on pilgrimage tourism are also presented.

INTRODUCTION

Currently, life itself requires the implementation of reforms in all spheres of our country, changing people's worldview, training mature and up-to-date specialists. In our republic, great importance is attached to strengthening the education system and harmonizing it with the requirements of the times. In this regard, it is important that the system of training, education and upbringing of specialist personnel is closely connected with the demands of reforms. At the same time, such changes are taking place on the world scale that these changes are changing the life of the entire nation, nation, people, and even the entire religion. In the process of these changes, the role of moral culture and moral relations is very important. All this is achieved through quality education and training in the educational system. According to the views established in the East about the human mind, the mind is an innate gift to man. There are two types of professional intelligence, i.e. natural and professional. Natural intelligence is an innate gift to a person. Professional intelligence is acquired through study, learning and experience. The pedagogues are entrusted with the honorable and arduous task of forming a professional mind. Therefore, paying serious attention to the moral education of young people in our country is an urgent task today.

Developing the moral education of young people and forming them as morally mature individuals is an urgent task before us. Moral education includes aspects such as the acquisition of the moral experiences of society and the use of these experiences in relationships with other people, as well as regular self-improvement. Therefore, it is important to pay attention to the issue of moral education and identify its elements. A morally mature person will also have moral culture. Ethical culture is a part of moral life

created by processing for the purpose of regulating social relations and educating people, and it is the substance, that is, the basis of moral life.

Substantial elements that make up moral culture as a substance are, firstly, the person as a moral culture, secondly, the moral needs of people, thirdly, the moral consciousness that arises from the need to understand moral needs and includes moral goals, plans, etc., fourthly, the human a form of creative activity on the basis of moral awareness and carried out in parallel with it - moral creativity, fifthly, trainings that are the results of moral creativity, manners of walking and standing, moral tradition - customs and institutions, sixthly, the results of moral creativity in life consists of using From their unity, a moral lifestyle, individual moral relations, moral tendencies and behavior are formed. Therefore, the six components of moral culture that make up the above-mentioned system are the nuclear, i.e., the main part of moral life. Analyzing the main substantial element that makes up the system of moral culture, B.Sh. Mamarasulov: "...in all societies and at all stages of human development, at the heart of social changes, a creature fundamentally different from other creatures with its consciousness and thinking and A person who performs purposeful activities is a subject of social life."

MATERIAL AND METHODS

Pilgrimage tourism is a religious trip to holy places to achieve peace of mind and forgiveness of sins. For the pilgrim, as a rule, it is a canonical, sacred, special process.

Pilgrimage duty. Pilgrimage tourism is rapidly developing in modern international and domestic tourism. Global changes in the countries of the world at the end of the 20th century lead to an increase in the number of believers and the number of pilgrims of the main world religions. For example, the number of Muslim pilgrims is now so large that the authorities of Saudi Arabia, where the holy cities of Mecca and Medina are located, had to set an annual quota for pilgrims from different parts of the world. Implementation of these social functions is possible only when using touristic and recreational resources. These resources can be conditionally divided into two groups:

- A set of natural objects and resources;
- Complex of cultural and historical monuments.

Axiology of tourism. Axiological aspect of tourism activity is an important decisive philosophy of tourism. The result of even short-term trips is to deepen ideas about the values of a person and other people. Depending on the consequences of interpersonal relations, the value orientations of a person are adjusted, ideas about "other" way of life are formed and changed. An important philosophical and humanistic value is the formation of a person's communicative culture due to the assimilation of the world. For example, visiting holy places is not only about visiting a place of pilgrimage, but also about forming a unique collective culture among the members of the group due to the fact that different people join the pilgrimage group. Undoubtedly, one of the factors in the formation of a humanitarian society is the introduction of the ethics of communication into the life of society. Based on the principles of recognition of the equality of different life positions, the harmony of the values of personal freedom and common responsibility, this morality forms the basis of universal culture. As the most democratic form of human relations, tourism contributes to this process.

DISCUSSION

In the modern integrated world, tourism is of great importance not only in the development of the economy, but also in the education of the spiritual and moral qualities of the student. Tourism has its

own rich content, self-service in a person, overcoming various obstacles and life difficulties, testing knowledge, skills, abilities, in general, it is an excellent means of self-education. .

Today, pilgrimage tourism pedagogy is being formed as a separate field of pedagogy and has educational principles and theoretical foundations. The principles of pilgrimage tourism are the general rules that determine the purpose, ideas, content, style and organization of work on the education of a person in tourism. The closely related principles of education create a whole system. Implementation of one principle is related to implementation of another. All of them reflect the essence and main features of tourism activities and, accordingly, provide specific methodical, theoretical, methodological recommendations to the tourism specialist on the organization and conduct of various types and forms of travel, training of personnel for the tourism industry.

The basis of spiritual moral education in pilgrimage tourism is the activity and interest of individuals in self-improvement, stimulation of continuous self-education activities of tourism subjects.

The use of methods of spiritual moral education in pilgrimage tourism ensures its effectiveness. They determine the specific characteristics of relations between the subjects of tourism activity, which are the core of the educational process in tourism. It is impossible to realize the best goals and ideas without modern effective methods, the latest achievements of pedagogic science and educational practice.

The series of moral education methods in pilgrimage tourism is a joint interdependence between tourism subjects aimed at mastering the rights of cultural intentions, norms and appropriate behavior, comprehensive development of the individual, and the formation of universal, national qualities. It is determined by the goals of tourism pedagogy. The choice of appropriate methods of education by specialists in the field of pilgrimage tourism depends on the goals, content and characteristics of the educational impact on the participant of tourism activities, the pedagogical skills of the specialist in the field, as well as the methodologically acceptable combination of the unique circumstances and conditions of tourism. The professional qualification of tourism workers depends on both general and special training according to existing practice, world experience and hospitality standards.

Pilgrimage tourism also works as a factor of informing the society. It not only defines the basics of the activities of tourism organizations, but also allows quick, in-depth, visual information on tourism. Online booking of travel services is becoming a common social practice for millions of people around the world. The development of science, technology and technology, their introduction and use in the field of tourism increases the mobility of tourist flows and causes the emergence of new types of tourism, such as space tourism. Thus, pilgrimage tourism is an important factor in the positive globalization of modern society, it contributes to the transformation of the conflict of cultures into their dialogue, the preservation of natural and cultural heritage, new directions of social employment and social events more than any other sphere. creates, has the potential to ensure mutual understanding and trust between nations.

CONCLUSION

In conclusion, we can say that spiritual and moral education and moral culture of young people through pilgrimage tourism essentially manifests itself in the social-economic, political and spiritual development of society. The main goal of moral culture is to bring a person to the truth, to educate him as a perfect person. In this way, moral culture directly interacts with social life. Development of spiritual and moral culture in young people through pilgrimage tourism, learning the experiences of the peoples of the world and applying them to social life in this area is becoming urgent.

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