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OPPORTUNITIES FOR FORMING ALTRUISM IN THE EDUCATION AND UPBRINGING SYSTEM

Aziza Mustafaevna Egamberdieva
Professor of Navoi State University
Email: azizaegamberdieva2026@bk.ru
Telephone: +99894 613 84 00
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Abstract: This article reflects the essence of philosophical views aimed at fostering altruism among youth, reflecting humanism and helping people in everyday and social life within society.

Key words: society, human, altruism, youth, immunity, instinct, social life, personality, philosophical outlook, love, values.

TA'LIM VA TARBIYA TIZIMIDA ALTRUIZMNI SHAKLLANTIRISH IMKONIYATLARI

Annotatsiya: Ushbu maqola yoshlarda altruizmni shakllantirish ga qaratilgan falsafiy qarashlarning mohiyatini o'zida ifodalagan bo'lib, jamiyatda insonlarga maishiy va ijtimoiy hayotda yordam berishni, insonparvarlikni aks ettirgan.

Kalit so'zlar: jamiyat, inson, altruizm, yoshlar, immunitet, instinkt, ijtimoiy hayot, shaxs, falsafiy qarash, muhabbat, qadriyatlar.

The system of education and upbringing is the primary tool in shaping the essence of a person. This system serves to reveal the essence of a person's existence. Humanity understands its state of being through social experience. This process of cognition occurs through the combination of knowledge, perception, memory, will, and moral consciousness. In this regard, education and upbringing are a necessary condition for a person to rise to the level of social existence.

"Man is a whole, a whole in its essence." That is why people are close to each other by nature. But they are far from each other in their behavior and customs."[1] Therefore, human ontology is expressed through categories such as existence, essence, and personal identity. Through these categories, the content of upbringing and educational processes is interpreted more deeply. For example, the concept of essence determines a person's social and moral capabilities, while existence signifies their reality in a specific historical situation. The essence of a person is the process of forming their spiritual and moral identity. Education and upbringing are at the center of this process.

"According to one's inner essence, a person has a tendency to do good to others, to do good." In particular, these include benevolence toward others, justice, sincerity, respect for relatives, and loyalty to the ruler. But it cannot be said that everyone enjoys such nobility." The process of upbringing plays an important role in the formation of such altruistic qualities in a person. This moral virtue (altruism) is an integral part of human ontology. Upbringing instills altruistic values into a person's mind and strengthens their moral identity. Through this, a person develops feelings of empathy and solidarity with society.

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Through the concepts of ontogenesis and sociogenesis, we can analyze the internal mechanisms of this process. Ontogenesis refers to biological development, whereas sociogenesis is the process of social formation. A child is born with a predisposition to altruistic actions from birth. However, this inclination does not automatically become a stable moral virtue. "The importance of the factors of sociogenesis in human development is clearly visible in the places they occupy and the specific actions they perform"[3]. A targeted socio-cultural environment is necessary for its development. This environment is ensured by the education and upbringing system.

In the process of upbringing, altruistic values must be instilled into the child's consciousness. This has a socio-historical significance. This is because every society forms a unique system of moral values based on its historical experience. "Historical memory is the power that binds a person to the material and spiritual wealth created by all of humanity and provides spiritual and spiritual nourishment to their consciousness and daily practical activities"[4]. Altruism must take a firm place in this system as a core value. Otherwise, utilitarianism, egoism, and individualistic tendencies will intensify in society. This leads to the fragmentation of humanism, that is, to the spiritual weakening of the individual.

In our view, education is not merely the transfer of knowledge, but a process aimed at understanding existence. It develops an individual's skills in self-discovery, spiritual growth, and a sense of moral responsibility toward other beings. Thus, education and upbringing penetrate the deep layers of human essence. They serve to raise the level of an individual's existence, enrich their essence socially and morally, and realize their spiritual potential. Thus, altruism is not merely a social act, but a spiritual form of existence. Its formation requires a deep understanding of the ontological essence of education and upbringing.

Altruism, as the highest form of the human moral world, stabilizes moral relations in society. Spirituality is also an important factor in the formation of this quality. Spirituality is an individual's inner world, beliefs, moral position, and level of awareness of existence. "A person's behavior is governed not only by morality but also by such phenomena as customs, rituals, and traditions." They are not part of morality. Although these phenomena are not part of morality, they play a significant role in the structure of spirituality." In this regard, spirituality is the primary internal force that motivates an individual toward altruistic actions.

The formation of spirituality occurs in several stages. These stages are expressed through categories such as knowledge, awareness, appreciation, and action. Knowledge is the formation of ideas about moral values. Perception is the perception of values by an individual. Appreciation is turning them into one's own internal need. Compliance is the process of acting on the basis of these values. It is in this sequence that altruism is formed and reinforced.

Education is the organizational and substantive basis of this process. Upbringing develops an individual's ability for moral reflection to understand oneself and others, and to evaluate one's actions. Through this reflection, the individual begins to understand the social consequences of their actions. Thus, altruistic behavior becomes an internal moral necessity. An individual performs an altruistic act based on an internal need rather than an external obligation.

Within the framework of spiritual education, concepts such as love, compassion, generosity, and tolerance are instilled in the individual. These concepts, as moral categories, should occupy a stable place in the inner world of a person. Otherwise, altruism becomes superficial, unstable, and utilitarian in nature. Therefore, upbringing should be aimed not only at explaining social norms but also at their moral justification. This creates deep internal motivation in the individual.

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Faith, conviction, and moral will play a key role in the spiritual formation of an individual. Faith is the firmness of moral values. Confidence is the belief in the positive results of one's actions. Moral will, on the other hand, is the ability to constantly operate based on altruistic values. These qualities are developed through spiritual education. When upbringing harmoniously shapes these elements, altruism becomes a stable moral position of the individual.

At the same time, conscious and subconscious processes are also important in the formation of altruism. Moral knowledge is processed in the mind and absorbed into the subconscious of the individual through moral reflection. "The unconscious is a set of various mental phenomena and states that are outside the human sphere and are not controlled by consciousness"[6]. This makes altruistic behavior natural. The responsibility for managing, deepening, and stabilizing this process lies with the system of spiritual education.

Based on the above, spiritual education serves as the primary source for the formation of altruism. It awakens in an individual not only moral knowledge but also an inner need, moral consciousness, and social responsibility. This serves as a decisive factor in the formation and development of altruism. Altruism becomes a criterion that determines the moral essence of an individual and the level of their spiritual existence. Its formation is the primary task of the spiritual education system.

The substantive foundations of education consist of a set of principles that serve to shape a person. The essence of education is manifested not only in the teaching of knowledge but also in the establishment of human qualities. It is in this process that altruism (such qualities as kindness, helpfulness, selflessness, and social responsibility) should be included in education as core values.

Education should also be evaluated based on axiological criteria rather than epistemological ones. This means that education must also form moral and aesthetic values in the individual. Altruistic values are the basis of such axiological content. Concepts such as kindness, empathy, solidarity, generosity, and humanism should occupy a central place in educating a person as a member of society. These are the basic categories of altruism. Humanistic pedagogy is a movement that emerged in the USA in the late 1950s and early 1960s. The philosophical and ideological orientation of humanistic pedagogy is close to the ideas of pedocentrism. Pedocentrism is an educational concept in which the family's interests are focused solely on the child. Humanistic pedagogy, on the other hand, is closer to the ideas of new upbringing and "progressivism" pedocentrism. The educator requires specialists to accept the child as they are, to feel their feelings and needs. In the United States, which is one of the developed countries, it influences the content and structure of educational courses in primary, secondary and higher schools, which has led to better quality of learning"[7].

When introducing altruistic approaches into the content of education, the tools of such disciplines as literature, history, and philosophy can be effectively used. These subjects tell the reader about the moral history of humanity, national and universal values. For example, through literary works, a person learns to feel the experiences of other people, to understand empathy and compassion. History, on the other hand, sheds light on the manifestations of selflessness, love, and cooperation in human experience. Philosophy, on the other hand, paves the way for understanding altruism as an inevitable form of humanity.

In terms of content, education must instill altruistic values in two stages. At the first stage, the formation of concepts and views through knowledge is epistemology. In the second stage, the orientation toward activity—that is, the transformation of altruistic behavior into practice—is praxeology. Praxeology is of practical importance. In fact, while forming laws and patterns (a priori) of social relations, praxeology appears as one of the theoretical foundations in the

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development of methods for influencing individuals and societies. This serves to shape social behavior and public opinion in any direction"[8]. In this process, the individual consciously applies the learned value to real life.

In addition, altruistic content should be directly expressed in textbooks and methodological materials. Within the framework of each topic, texts should be included that awaken social consciousness in the reader and call for empathy and assistance. For example, providing real events related to humanism, the lives of great people, and examples of heroism in textbooks becomes an effective tool. Through this, altruistic motivations are instilled into the subconscious.

In addition to an individual approach in the educational process, it is also important to foster altruistic values through collective activity. Through collective developments, projects, theatrical staging, social actions, volunteer work, environmental events, and other activities, the student practically performs altruistic behavior. This makes them a permanent habit.

The educational content of the concept of altruism can also be enriched through national values. In the Holy Quran and hadiths, as well as in Sufi sources, helping others, showing kindness, and generosity are interpreted as the highest human virtues. A deep understanding of altruism is achieved by integrating these sources into the educational system based on philosophical interpretation. In this regard, the harmony of national values with modern ethical norms is of great importance.

In this way, educational content can become a key platform for forming altruistic values. Education recognizes the individual as a social being and serves to develop them as socially responsible, kind, selfless, and harmonious individuals. This creates an important basis not only for individual development but also for the stability of society. Thus, education is not merely a collection of knowledge, but a process that awakens a human essence. Altruistic values must be at the heart of this process. Through them, a person achieves not only mental but also moral maturity. And this maturity of the individual is the guarantee of the development of the entire society.

Interactive methods used in education today should also be aimed at forming altruistic qualities. Altruistic education aims to understand the social essence of a person, to live in harmony with others, and to form social consciousness and practical responsibility. In this process, methods and technologies should not merely be didactic tools, but also become a means of ensuring axiological changes in the individual. Through the methods applied in the educational process, altruistic values are instilled not only into the consciousness but also into the individual's internal emotional and moral world.

Interactive methods are at the heart of altruistic education. Through the method of discussion, the individual analyzes opposing points of view. They take a reflexive approach to their own opinion. As a rule, reflexive skills manifest as a form of activity aimed at thinking, self-awareness, self-control, and understanding one's own actions and their consequences. This conclusion defines reflexive skills as a key indicator of the development of healthy thinking." This develops the ability to empathize and understand. Role-playing games encourage an individual to feel the social role of others. Through this, the ability to accept the feelings and situations of another person and make decisions from an altruistic position is formed. Through the modeling of life situations, the individual seeks altruistic alternatives in solving the moral problems they face in reality.

An approach based on personal participation and experience should be a priority in educational technologies. Through charitable work, volunteer activities, and participation in social projects, an individual understands altruistic action not only theoretically but also through

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practical experience. These methods allow an individual to reflect altruistic behavior and harmonize it with their social identity. In this regard, active participation and practice-oriented methods form altruism as a unit of essence, motive, and action.

The influence exerted through visual aids sets the visual consciousness in motion. The term "visualization" originates from the Latin word "visialis" - perceived through sight, clear. Simply put, this is the representation of digital and text data in the form of graphs, diagrams, diagrams, tables, maps, and the like. However, such a definition does not fully reflect the essence of visualization. Because perceiving it only as a simple "visual process" reduces the thinking and cognitive activity of students, and visual didactic tools perform only an illustrative (visual) function"[10]. Cinema, documentaries, life stories, and works of art contribute to the perception of altruistic values through emotional representations. This process occurs at the epistemological and axiological levels. Especially in working with children and adolescents, it is effective to instill the concepts of humanism and empathy in the mind through artistic and visual materials.

Training aimed at studying interpersonal relationships is also one of the important technologies of altruistic education. Through group work and social activities, individuals acquire moral and communicative qualities such as mutual communication, listening, and helping others. This forms altruism within the context of social relations.

Thus, methods and technologies of altruistic education direct the individual toward axiological maturity. These methods are not only a means of pedagogical practice but also a mechanism for forming an individual's socio-cultural and moral thinking. Through them, the subject of upbringing not only perceives altruistic values but also perceives them as the ontological and existential meaning of their life.

Altruism and social justice are among the primary categories that must be analyzed in a philosophical context. The category of justice refers to the equal distribution of resources, rights, and opportunities available in society. Altruism, on the other hand, means active participation in this equality based on personal consciousness, will, and moral motives. In this regard, altruism can be interpreted as a subjective expression and a practical manifestation of social justice.

In philosophical thought, justice is the balance of individual and social relations within society. Altruism, on the other hand, is a means of stabilizing this balance based on a personal moral position. Through altruistic action, the individual becomes aware of the existence outside themselves that is, the state of others. They perceive their needs as their own. This is ontological empathy, through the recognition of the other in his essence, the individual cannot be indifferent to the imbalances in society. In this way, altruism complements the emotional, axiological, and practical components of justice.

At the same time, altruism can serve social justice not only at the individual, but also at the collective, institutional level. In the process of upbringing, concepts regarding altruistic values, an empathic worldview, and social solidarity must be systematically introduced. Through this, the individual strives to serve not only their own interests but also the idea of the common good. In the pursuit of social justice, altruism manifests as a constructive factor. Because it is not a contradiction, but, on the contrary, a bridge, a means of harmony.

In modern society, there are problems such as social injustices - economic stratification, inequality in education and medicine, and cultural marginalization. In such circumstances, altruism should be viewed not merely as an emotional response, but as a conscious, purposeful, and moral position. Through their actions, every individual is capable of mitigating imbalances in the social system and providing assistance to those in need. For this reason, altruism acquires philosophical significance as a subjective carrier of social justice and as a moral-normative regulator of social processes.

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Educational institutions also play an important role in this regard. Education is not only a means of imparting knowledge, but also a powerful mechanism that awakens moral consciousness and develops an individual's responsibility to society. Normative values such as justice, equality, human rights, and social responsibility must be constantly highlighted in the curricula. Such an approach creates a basis for the formation of altruistic consciousness and the practical expression of the principles of social justice.

Here, altruism becomes an expression of existential choice and moral will. The individual perceives social injustice not only as external problems but also as a phenomenon directly related to their state of being. Thus, altruistic activity is not only a means of helping others but also a means of self-actualization and finding one's moral position in society. This harmonizes social justice with human criteria.

In conclusion, the harmony between altruism and social justice serves as the foundation for the moral resilience of human society. Altruistic education is a practical pedagogical expression of social justice, a strategy that serves personal moral maturity and social balance. Through it, the principles of kindness, empathy, and equality are strengthened in society. The harmony of altruism and justice is a step toward moral civilization.

Furthermore, altruism should occupy a central place in the educational process as one of the fundamental philosophical categories of human essence. The education system is the most important means of forming and strengthening this value. He views altruism not merely as a moral norm, but as a means of realizing human existence as a social being. Therefore, the content, methods, and technologies of education must be reviewed and improved based on altruistic values.

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