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EASTERN PHILOSOPHERS'S TEACHINGS IN SHAPING FUTURE TEACHERS' SOCIAL RESPONSIBILITY AND SPIRITUAL IMMUNITY AGAINST GLOBAL CHALLENGES

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Abstract: This article analyzes the spiritual-moral teachings of Eastern philosophers as a theoretical and methodological foundation for preparing future teachers for spiritual-educational activities. The author substantiates that a teacher's moral competence, spiritual culture, and personal example are determining factors in the effectiveness of pedagogical activities. The study demonstrates how the views of Abu Nasr Al-Farabi, Ibn Sina, Alisher Navoi, and Abdur Rahman Jami interpret the integral nature of education and morality, the inseparability of knowledge and upbringing, and the exemplary nature of a teacher's personality as fundamental conditions for the development of youth. Furthermore, the article establishes that in the context of globalization and increasing mass culture influences, the teacher's role in protecting youth from spiritual threats and fostering stable moral standards is becoming increasingly important. The author concludes that a teacher's spiritual-moral virtues should be evaluated not merely as individual behavioral standards, but as an integral component of professional competence.

Keywords: spiritual-educational activities, future teachers, Eastern philosophers, spiritual-moral teachings, moral competence, teacher's example, pedagogical responsibility, spiritual immunity, professional competence, globalization

INTRODUCTION

Spiritual-moral education is one of the primary directions for developing youth into socially active, enlightened, and responsible individuals in any society. The teacher, as the central subject in the educational process, functions not only as a knowledge provider but also as a spiritual guide who shapes young people's moral worldview, their relationship to spiritual values, and their social behavior. In this regard, the spiritual-moral teachings of Eastern philosophers serve as an important theoretical-methodological foundation for preparing future teachers for spiritual-educational activities. These teachings particularly emphasize the teacher's personal example, moral competence, devotion to enlightenment, and responsibility in educating youth.

A future teacher's personal virtues, moral position, and spiritual culture are important factors determining the effectiveness of their pedagogical activities. A spiritually developed teacher does not limit themselves to classroom instruction but directly influences students' extracurricular activities, social relationships, and personal development. They contribute to fostering such virtues as sincerity, loyalty, diligence, humanitarianism, patriotism, and responsibility in youth. Abu Nasr Al-Farabi's teachings particularly emphasize the necessity of a teacher's moral competence, their striving for virtue, and their role as an exemplary figure for society. These perspectives remain relevant today, as

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establishing a stable moral environment and ensuring social progress in society is difficult without spiritually developed teachers.

In the context of globalization, the spiritual-moral content of the teaching profession is becoming increasingly important. The rapid advancement of information technologies, growing influence of mass culture, and changes in value systems directly affect young people's spiritual immunity. In such circumstances, teachers must function not merely as providers of professional knowledge, but as protectors of youth from spiritual threats, as developers of stable moral standards, and as guides toward educational activities. Eastern philosophers' teachings on the integral nature of education and morality, the inseparability of knowledge and upbringing, and the exemplary nature of a teacher's personality represent important methodological directions for contemporary teacher preparation.

Research on this topic has extensively addressed teachers' personal and professional qualities, moral competence, and responsibility in educating youth. Local scholar Sh. Ismoilov has conducted in-depth analysis of teachers' moral virtues and their educational influence on students, arguing that teachers should not limit themselves merely to imparting knowledge but must play a leading role in students' personal development and spiritual growth [6]. This approach indicates the necessity of strengthening the criteria of personal example, spiritual leadership, and pedagogical responsibility in preparing future teachers.

International research has also given special attention to the issue of teachers' moral leadership. British researcher John Lewis, in his work "Moral Leadership of Teachers," substantiates the primacy of spiritual values in pedagogical activities, emphasizing that teachers' moral virtues directly influence students' social roles in society, their civic responsibility, and personal development [4]. French pedagogue Jean-Marie Bourges analyzes the negative effects of global culture on youth's spirituality, noting that directing the educational process solely toward knowledge transmission may weaken youth's sense of responsibility to society [9].

Therefore, in the era of globalization, the issue of teachers' moral competence, spiritual stability, and educational influence has become increasingly urgent. Given the strengthening influence of mass culture on youth's thinking in current circumstances, it is necessary to prepare future teachers for spiritual-educational activities, to develop their value-based pedagogical positions, and to enhance their spiritual leadership capacities in working with youth. Eastern philosophers such as Abu Nasr Al-Farabi, Ibn Sina, Alisher Navoi, and Abdur Rahman Jami interpret a teacher's spiritual-moral competence as a fundamental condition for youth's development in their pedagogical perspectives.

The teaching profession occupies a central position in strengthening society's spiritual and cultural foundations. Eastern philosophers have explained the essence of education in organic connection with human spiritual elevation, moral perfection, and social responsibility. Therefore, the content of the teaching profession is manifested in fostering moral values in students, developing them in accordance with society's spiritual-moral standards, and directing them toward personal development. A spiritually developed teacher serves students not only as a source of knowledge but also as a moral example and educational guide.

A teacher's personal spirituality and moral position determine their pedagogical influence. If a teacher is spiritually developed, morally stable, and professionally responsible, they can effectively

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influence not only students' acquisition of knowledge but also the formation of their worldview, relationship to values, and moral thinking. In this regard, a teacher's spiritual-moral virtues are evaluated as a decisive pedagogical resource in youth education. In global philosophical-pedagogical thought, the spiritual importance of the teaching profession is also highly valued. Aristotle interprets education and upbringing as a process that elevates a person through reason, knowledge, and morality. According to his view, a teacher is the primary subject who shapes a person not merely through knowledge but through morality and spirituality [5]. Confucius does not limit the teacher's role to knowledge transfer but connects it to awakening the light of wisdom in people's hearts: "A teacher not only imparts knowledge but lights the lamp in hearts" [9]. This thought reflects the teacher's position as a spiritual guide influencing students' inner worlds.

Jean-Jacques Rousseau saw the main purpose of upbringing in the educational process as directing a person toward moral perfection. According to him, education should serve human spiritual-moral development, and a teacher must be an educational example in this process [4]. Mahatma Gandhi linked the essence of teaching with personal example, arguing that if a teacher does not themselves practice the values they teach, their instruction becomes ineffective [6]. This approach establishes that a teacher's spiritual leadership is characterized by their practical behavior, personal virtues, and professional integrity.

Eastern philosophers, particularly Abu Nasr Al-Farabi, saw the primary task of education as guiding humans to perfection through knowledge and morality. In his perspectives, educating youth based on moral values is identified as one of a teacher's main responsibilities. A teacher's moral virtues should be evident in their every word, action, and relationship. Leo Tolstoy also connected the task of education with perfecting humans, enriching their inner worlds, and understanding civic duty [8]. Thus, a teacher functions as a leading figure who fosters humanitarianism, civic responsibility, and spiritual stability in students.

In preparing future teachers for spiritual-educational activities, a teacher's spiritual-moral qualities emerge as determining methodological factors. Teachers who lack spiritual development and moral stability cannot effectively guide youth, develop them as individuals, and direct them toward spiritual values. Therefore, a teacher's moral virtues should be evaluated not merely as individual behavioral standards but as an important component of professional competence. While adhering to moral standards, teachers serve to develop students' spiritual worldview, social responsibility, and personal development during the educational process.

CONCLUSION

The preparation of future teachers for spiritual-educational activities and the development of their professional competence based on spiritual-moral values represents a critical task in contemporary education. Eastern philosophers' teachings provide valuable theoretical-methodological foundations for this preparation. A teacher's spiritual development, moral competence, and sense of responsibility toward youth are not peripheral aspects but central elements of professional quality. In the context of global challenges and the influence of mass culture, teachers' role in protecting youth's spiritual and moral development and fostering their sense of social responsibility becomes increasingly vital. Therefore, teacher preparation programs must place greater emphasis on developing

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teachers' spiritual-moral competence, ethical reflection, and understanding of their role as moral leaders in society.

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