

SOCIAL AND MORAL EDUCATION OF STUDENTS AND DEVELOPMENT OF VALUES

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ANNOTATION

Spiritual and moral education is a national teaching about the spiritual and moral values of students, as well as about education and training. The moral values of morality and spirituality in students are aimed at acquiring from children the moral imagination and knowledge, methods of moral education, education of moral feelings and personality traits.

Keywords: Spiritual-moral upbringing, values, spiritual-moral values, moral knowledge, moral upbringing, moral imagination, moral sense, personality traits.

INTRODUCTION

President Shavkat Miromonovich Mirziyoyev emphasizes that one of the urgent tasks of today is to pay attention to spiritual and moral education, including: "Since we mobilize all our strength and capabilities in order to live happily, the issue of spiritual education is undoubtedly of paramount importance".

This is a unique worldview that symbolizes the growing confidence in the bright future of Uzbekistan, the restoration and improvement of high human values in our people.

Independent Uzbekistan faces important tasks in the field of spirituality. The most important of these is the enrichment and strengthening of our spirituality. Over the years of oppression, spirituality degraded in every possible way and was subject to the only dominant ideology. As a result, for example, the Uzbek people were deprived of the study of mystical philosophy and its famous representatives. In the field of law, the great merits of Central Asian civilization in the field of law were not taken into account, deeply significant works on ethical views and social philosophy were unilaterally highlighted, and so on. The spirituality of independent Uzbekistan is incomplete without them. From the teachings of Avesto and Zoroastrianism to the moral strength and art of Zoroastrianism, to fully demonstrate the full power of our spirituality, the depth and diversity of its content, its immersion in the depths of ancient history, its endless potential. Through Farobi Navoi, Babur, Furkat, Behbudi, Fitrat, to this day it is necessary to create a whole chain, a single chain.

Spirituality is a key factor in the development of an individual and society. When a person becomes spiritually rich, society will prosper. When spirituality becomes impoverished, society declines.

Morality is the basis of spirituality. Morality is reflected in people's behavior. Moral education is an integral part of personal education.

Moral education is the totality of a person's attitude to his homeland, people, other nationalities, labor activity and himself.

Spiritual and moral education is a measure of how much a person is able to improve his own morality, assimilating and using all the spiritual and intellectual benefits created by the nation and society.

The morality and spirituality of students can be manifested in a school environment based on universal human values, as well as in extracurricular activities (within the framework of additional education for children).

Such an influence on the formation of character in a young member of society is complex, it affects the feelings, personal thoughts and desires of the individual. The system of upbringing of the younger generation is based on the education system, as well as a certain system of values inherent in the personal position of teachers in an educational institution.

It refers to the process by which a teacher leaves school to focus on the child's outer and inner worlds. Such upbringing forms the formation of the system of the inner world of children.

What is the role of the class teacher in the spiritual and moral education of schoolchildren?

State concept of spiritual and moral education

The teacher must have personal qualities that can easily ensure a human relationship between the students themselves and their teachers. The quality of teaching largely depends on the class teacher, his work experience, the duration of communication with students.

Several directions in the work of the teacher with the class. Valuable work includes meetings of students and teachers in the library, class hours. During the meetings, it is necessary not only to instill a sense of patriotism in the hearts of the younger generation, but also to increase civic responsibility. This requires the active participation of veterans. Children are always interested in listening to their life stories, listening to their performances with great interest.

Cognitive work with children includes checking the progress of students in the classroom, checking the knowledge of each student, as well as conducting psychological workshops. In them, children play educational and fun games such as "What? Where? When?". In addition, follow-up activities should be conducted to gain knowledge of the culture of your country so that you can tell students about famous people who have achieved success in life.

Students can help people with disabilities, orphans, and more. Such kindness to those in need is one of the main goals in the development of children's spirituality - mutual support and assistance.

A moral education program is a program to create kindness in the human heart. The program should clearly define what our pet likes and dislikes, what he asserts in his whole life, activity, struggle, as well as what he rejects, hates and fights with.

The education system has not yet emerged from the reform era. There are many more problems. One of these problems is the problem of spiritual and moral education of the younger generation. The statement of this problem is associated with a sharp decline in the spiritual health of Russian society. The most important problem of modern education is a change in ideological orientations, the emergence of a spiritual vacuum (penetration of Western trade culture, violence, selfishness, deception, etc.). Detection problem. creation of material, spiritual, organizational conditions for the formation of a complex of social and value qualities, views, beliefs, ensuring the successful development of the modern world and every citizen. Personality

Spiritual and moral education is an organized and purposeful activity of teachers, parents and religious leaders, aimed at the formation of high spiritual and moral values among young people, as well as the qualities of a patriot and defender of the Fatherland. This work in the field of spiritual and moral education is aimed at improving the educational process in educational institutions, the introduction of spiritual and moral content in the field of additional education; in the work of public associations with adolescents and youth; interaction of educational institutions with cultural institutions, health care, social protection, law enforcement agencies.

The main directions are highlighted:

- Study, generalize and disseminate the experience of spiritual and moral education.
- Ensuring the process of forming the spiritual and moral health of the population.
- Information and educational and cultural and educational activities.
- pedagogical support of the family in matters of spiritual and moral education of children.
- Spiritual and moral education and upbringing in preschool, general and additional educational institutions.
- Fight against the spread of alcoholism among children, adolescents and youth.

Traditionally, spiritual and moral values can be expressed in the form of three areas: a family that promotes kindness and loyalty to their loved ones, care for the younger generation and custody of the elderly and the weak, respect for the values of the older generation.

In the process of moral education, the child matures morally. In the process of developing moral ideas, first of all, they begin to consciously understand their relationships with others; Ethics lessons are developed in relationships with peers and adults.

Pedagogical science considers upbringing and education as an important factor in the moral development of a child. Numerous studies in pedagogy and psychology show that preschool education is the most important stage in the spiritual development of a child. At the same time, under the influence of purposeful upbringing, moral qualities begin to develop in a person, and at the age of 6-7 years a more stable form of positive norms of behavior emerges - the child's relationship with others. • It is important to educate children from an early age.

Morality is a separate form of social consciousness that includes the norms and rules of people's behavior, their moral concepts, such as their attitude towards themselves, other people, work, society.

Morality is of a class nature, because morality, feelings, concepts and principles are specific to a particular social formation and change with a change in the social system. Morality in our society should contain the best universal norms of behavior.

The perfection of a person is determined by his spiritual world. A good parenting is a valuable asset. The spirituality of the Uzbek people must be truthful and just, block the path of ignorance and cruelty, humanity, compassion, enlightenment, friendship, courage, brotherhood, hospitality, purity, kindness, honesty, patriotism. quality.

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Customs, lifestyle, education and cultural traditions of the Uzbek people are rooted in the depths of centuries. People of our current and future generations should know and follow the Uzbek national spirituality. Only then will the society be full-fledged, prosperous, people will live in peace and culture. This has always been recognized by all generations.

Since time immemorial, the problem of morality has occupied a central place in the works of Uzbek and Eastern classics. From Kaikov's nightmare to Al-Khorezmi, Abu Nasr al-Farabi, Abu Raikhan al-Biruni, poetry and prose of Abu Ali ibn Sina, Kutaju Bilik Yusuf Has Hajib (Knowledge that brings happiness), Ahmad Yugnaki "Hibatul Hakik" of Truth), in the world famous works of Imam Ismail al-Bukhari, such as Al-Adab al-Mufrad (Masterpieces of Literature), in the immortal poetry of Alisher Navoi, in the Kamoliddin Enlightenment Factory by Munis Khorezmi. Such works of Husayn Voiz Kashifi, such as "Ahlaki Muksimiy", "Ravzati Shahodat" ("Garden of Martyrdom") touch upon the issues of morality and etiquette.

The issues of education and morality in the works of Kashifi are presented briefly, reasonably and concisely, as a model for many. According to Kashifi, human nature depends on his education. Only then can he be considered polite.

"Etiquette is the ability to protect the heart from bad words and bad behavior, to respect oneself and others," the scientist said. We see a similar idea in the work of A. Navoi. "A decent person is the best of all people and the most pleasant for everyone," says the great poet. Bai emphasizes that humanity is determined by his politeness and morality, and encourages all people to be well-mannered.

Abu Nasr al-Farabi said that a person can achieve happiness by his good behavior. Abdullah Avloni, one of the great educators of our time, believes that human perfection is in his mind, physical health and good manners.

Abdullah Avloni describes the universal views on language and etiquette as follows: The wise know the thoughts and intentions of the heart, knowledge and strength, the dignity and value of the word.

Methods of moral education are activities aimed at developing children's moral imagination and knowledge, fostering cultural behavior and positive attitudes, moral feelings and personality traits in them. Moral education methods are divided into the following groups:

The methods of the first group are aimed at the formation of moral consciousness, that is, moral imagination and knowledge, the desire for their implementation.

Group II. Methods aimed at the formation of cultural behavior and positive attitudes.

Group III - these are auxiliary methods aimed at stimulating moral feelings and attitudes.

All group methods ensure the development of moral feelings and personal qualities.

Thus, in order for children to assimilate moral ideas and concepts and make it a daily habit, it is necessary to organize live activities of children under the guidance of adults.

The main requirements for the methods of this group are: taking into account children's ideas about good and evil, active participation of children in a situation specially created to discuss

the norms of moral behavior; take care of the feelings of each child. It is strictly forbidden to unfairly criticize the child, laugh at him, ignore him. All methods are used in a complex manner with a certain sequence. The main tasks of these methods: to evoke positive, moral feelings in children, to express sympathy for the heroes of the work, to rejoice at their successes and grieve over failures;

explain to children the meaning of certain ethical rules that they do not understand;

using moral stories in lessons, field trips and in places where children participate in their own lives.

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