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CRITERIA FOR THE FORMATION OF SPIRITUAL EDUCATION IN SCHOOL CHILDREN

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ABSTRACT

The article presents the criteria, indicators and levels of assessing the effectiveness of the project organization of spiritual and moral education of schoolchildren. The higher the measure of influence, the more adequate the perception will be and the more effective the individual interaction and the process of spiritual and moral education as a whole. To solve the tasks set in the study, we used a set of extremely generalized humanistic (universal) values, man ("absolute value"), family, labor, knowledge and culture, fatherland, land, and the world.

KEYWORDS: *Spiritual And Moral Education, Criteria, Indicators, Project Organization Of Spiritual And Moral Education.*

INTRODUCTION

In the changed socio-economic and political conditions, there is a gradual shift in emphasis from the interests of the state to the interests of the individual. At the same time, the educational paradigm is changing significantly, its goals, objectives, content, technologies are being rethought, new processes and phenomena are brought to life. These include the process of spiritual and moral education, affecting the inner world of the individual, which requires understanding and substantiation at the theoretical and methodological level.

Culture is potentially a "field" of deep (experienced) communication between a teacher and a child, since the images of culture are distinguished by an inseparable unity of sensory and semantic components, and the world of adolescent emotional experiences is largely impoverished and needs great emotional saturation and reinforcement with a semantic basis (as evidenced by the adolescent escapism). In addition, the images of culture in the axiological

aspect appear as values, and the images of culture and classical art - as a system of humanistic and spiritual values.

The problem of including values in the content of education and their use has become especially relevant at the present stage. The experience of an emotional-value attitude towards the world presupposes the impact on the emotional sphere of students, the formation of motivation, the value system of the individual. At the same time, the content of basic education is defined as the minimum invariant necessary and sufficient for all students, which includes knowledge, skills, and values. Due to the spontaneous inclusion of the latter in the current content of education, they are not structured and are given in lists, therefore, their use in the educational process is significantly difficult. In addition, there is the problem of “incorporating values” into the inner world of a person. To substantiate the psychological mechanisms for the implementation of the value content of knowledge in the process of spiritual and moral education, he formulated the principles of a systematic approach to the analysis of mental phenomena, arguing that the system of mental phenomena has a multilevel and hierarchical nature. It includes a number of interconnected subsystems with different functional properties: cognitive - realizing the function of cognition; regulatory - providing regulation of activity and behavior; communicative - formed and realized in the process of communication; creative - manifested in the creative self-determination and self-expression of the individual. Thanks to this, it was possible to reveal the dialectical unity of the processes of teaching and upbringing, which ensures the transfer of knowledge from the area of “objectively interesting” to the area of “personally significant” and the transfer of the teacher and student from the objective to the subjective position: others”, as a result of which these values become his need, part of his motivational structure.

The developed criteria of the spiritual and moral process are based on the logic of its course and are based on already existing methods.

The first criterion is the measure of the pedagogical impact on the student's personality. Its indicators reveal the conditions for the effective activity of a teacher in spiritual and moral education and consist of their characteristics of the implementation of his professional skills and personal qualities.

The implementation of professional skills is characterized by the following indicators: saturation of the pedagogical process with spiritual and moral content; a variety of means and techniques of pedagogical influence; the use of emerging problem situations for the purpose of spiritual and moral education of students; reinforcement of educational influences with moral incentives.

The personal qualities necessary for the effective implementation of the process of spiritual and moral education are: moral and volitional qualities: purposefulness in the implementation of the tasks of spiritual and moral education, firmness in beliefs and the ability to defend them in any situations, persistence and consistency in requirements, justice, equality in relation to all children, prudence, calmness and self-control as a manifestation of the stability of moral behavior in extreme situations; emotional and moral qualities: sensitivity, emotional responsiveness, pedagogical tact, patience, adequacy of external manifestations of the moral situation and intrapersonal guidelines, liveliness and energy, friendliness, dignity; ideological qualities: love for children, patriotism, humanism. Data on these indicators can be obtained in the course of analysis and introspection of pedagogical activity using the method of expert assessments.

The second criterion - the measure of the realization of the conditions of upbringing - is associated with taking into account the characteristics of the environment. It consists of the following indicators: the moral and psychological climate of school collectives; the moral and psychological atmosphere of the families of students; circle of extracurricular and extracurricular communication of children; the circle of their informal communication. Information on these indicators can be obtained in the process of joint activities with students, parents, other teachers; by observation method; when visiting families; in the process of daily communication.

The third criterion is the measure of the implementation of pedagogical interaction. Its effectiveness can be assessed by the immediate and delayed reaction of students to the impact. Based on the research of psychologists, confirming that only exteriorized actions with a verbal or motor basis are fully accessible to observation, we put forward the following indicators: effective reaction, emotional reaction, verbal reaction.

The first reaction that students have is emotional. Regarding her, A.S. Makarenko wrote that the educator needs to be able to read on a human face, on the face of a child, in order to learn about mental movements from it. An effective reaction is especially valuable in that it characterizes the result of pedagogical influence internalized by the student, which manifests itself on the basis of understanding the impact and developing an appropriate attitude. The higher the measure of influence, the more adequate the perception will be and the more effective the individual interaction and the process of spiritual and moral education as a whole.

The results of work on spiritual and moral education can be expressed in the level of development of self-awareness of schoolchildren, especially adolescents, since the formation of self-awareness as the establishment of an adequate attitude of a student to himself is the most important task of spiritual and moral education.

The effectiveness of the process of spiritual and moral education based on the humanistic values of education can be assessed based on the formation of spiritual and moral values.

We have identified the following criteria for the formation of spiritual and moral values in adolescents:

- a) high (in accordance with age) degree of awareness of students in the spiritual and moral sphere (indicators: breadth of ideas about the most significant concepts, the degree of concept formation);
- b) a high degree of emotional responsiveness in relation to current and historical events, works of art (indicators: emotionality, adequacy of assessments, meaningfulness, breadth than stability of interest);
- c) a high degree of formation of the spiritual and moral qualities of a person (indicators: a high level of self-awareness, conviction, volitional manifestations, motives of activity, fixed skills, habits of behavior).

In accordance with this, three levels of formation of spiritual and moral values were established: emotional-empirical (low), content-evaluative (medium); active and creative (high). These criteria and indicators were used by us in the course of experimental work.

As already noted, the peculiarity of spiritual and moral education lies in its impact on the heart, emotional and motivational sphere of the individual. In the context of a general education school, this impact is complex, integrated, since it is based on a certain system of humanistic values contained in the basic component of education. Present in the content of education implicitly as an experience of an emotional-activity attitude to the world, they need to be comprehended, identified, systematized and didactic processing.

Humanistic values, being ontologically related to Christian values, affirm, first of all, the primacy of the human person and such absolute categories as Truth, Goodness, and Beauty. To solve the tasks set in the study, we used a set of extremely generalized humanistic (universal) values, man ("absolute value"), family, labor, knowledge and culture, fatherland, land, and the world. All these values are found in one form or another in the content of the programs of the main general education school.

Based on the character logical features of the concepts of "value" as a specific definition of the significance of objects, actions and states of the surrounding world for a person, we have identified the following criteria for analyzing the humanistic aspect of the content of education: historical (availability of information from the history of science); general cultural (use of cultural material); evaluative (setting tasks for the assessment of educational material).

Summing up, we note that the approbation of the system for assessing the effectiveness of the project organization of spiritual and moral education of schoolchildren has shown that the developed criteria and indicators are instrumental, quite diagnostic, and can be used in the practice of assessing spiritual and moral education in general educational organizations.

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