

## **Pedagogical and Psychological Features of the Development of Spiritual Competence in Students**

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**ABSTRACT.** This article develops recommendations on the subject of development of spiritual competence in students, the meaningful and organizational capabilities of the educational process, the professional formation of students and the development of spiritual competence. The author highlights spiritual competence on the basis of prioritizing a contextual approach

**KEYWORDS:** competence, spirituality, spiritual competence, spiritual and moral education, method, means, form, personality, individuality, reflection, social openness, initiative, independence, motive, character, ability.

The materials in this article are covered on a case-by-case basis. A contextual approach to the process of higher education, aimed at the professional formation of the individual, allows to "expand" its educational effectiveness, which is not clearly planned or clearly demonstrated. Underlying the term context, we all understand specific aspects of reality that are manifested in the whole. The term describes the integrity of the phenomenon under study and its known and unknown aspects. In essence, the "context" allows us to move away from a one-sided view of the educational process in higher education and to analyze it holistically from a variety of perspectives, including the development of students' spiritual competence in our study.

Since we are talking about the student, in this article we have come to the conclusion that he should be considered as a subject of development of spiritual competence, and the meaningful and organizational capabilities of the educational process as a factor in developing his spiritual competence.

The solution of modern pedagogical problems of higher education is connected with the peculiarities of the student as a subject of educational process. This is due, firstly, to the invaluable role of the student in personal and professional formation, and secondly, in the process of studying in higher education, not only physical, legal, mental, but also spiritual growth is fully completed.

In the educational process, the student "reflects the criteria of subjectivity inherent in the creator of material existence, which provides knowledge and practice, in turn, the meaning and significance of personal life, its forms and methods of manifestation" [14]. The development of man as a person is connected not only with his basic, but also with the regulation of higher (according to A. Maslow) needs, important values of life and culture are assimilated, become moral norms in his inner world and serve to awaken his conscience.

In studying the problem of developing students' spiritual competence, we relied on A.G Asmolov's theory that a person should be studied as a subject of personal experience, potential motives, character, abilities, active attitude to the results of activities, including self-discovery, self-improvement [6].

By defining the exact content of this idea, we have tried to define “the meaning that characterizes the existence of the phenomenon being studied for the student” [11].

In the Republic of Uzbekistan, young people, especially students, are valued as the potential for socio-political, economic, spiritual and ideological development of the country, the reserve wealth of state development, its strength and power. Every country cannot imagine its own future without prosperity and, in particular, the formation of student development and all-round growth. Students are the main source of wealth and power in protecting the state, providing its human resources, growing the economy, protecting the country from crises, ensuring its scientific, technological and innovative development. Therefore, the future development of the whole country and society is directly related to the formation of innovative consciousness in young people, how much they are involved in innovative processes.

One of the important goals of modern pedagogical higher education institutions is to train highly qualified, well-rounded, competitive professionals who strive for lifelong learning and are able to expand their knowledge. The beginning of the student period covers the period of adolescence (16-17 - 20-21 years), the beginning of a large, independent life [4].

The student years are the most important period of youth development. During this period, young people mature physically and spiritually, understand the meaning of life more deeply, and seek to find their place in society. At the same time, the characteristics of an active fighter for high ideals are formed, the experience increases. Consequently, the student period is a period of dreams and beliefs, aspirations for the future, the formation of future plans. During this period, young people will become well-rounded individuals who will be able to properly assess social work, understand the tasks facing the country, the harmony of personal and social interests, the value of social wealth, the tasks set by our state. Therefore, social development requires students to be active in all areas of social activity, to be demanding of themselves and others.

The demands of today's society, the rapid growth of science and technology, further complicate the social functions performed by students. These social functions include: a comprehensive study of the life of the peoples of the world, the development of our country, the essence of the Uzbek model of development; deep mastery of the basics of science and technology; to develop professional and social skills related to the profession through hard work, continuous development of political and moral culture; active participation in socio-political activities with their own labor; acquisition of special knowledge necessary for future independent, creative activity, formation of a new worldview, etc.

These features are reflected in the active creative work of student youth. During this period, students must determine the type of their work, their spiritual ideal, to form a certain lifestyle. Consequently, student work is a mental work with its own characteristics, which means that this work is reflected in excellent study, scientific activity and creative mastery of the basics of science.

The development of educational activities in the student years has a number of peculiarities. During this period, there is an increasing need for the ability to self-analyze and generalize, systematize knowledge about himself (his behavior, emotions, behavior, character). Comparison of self with certain ideals occurs, the possibility of self-education becomes more active. The way of thinking in adolescence is characterized by personal-emotional. A firm view of worldview and theoretical problems is manifested (intellectual feelings are actively developed) [12].

It is an open attitude to social reality, the ability to respond fundamentally to approaches to the scientific worldview, which allows the formation of irrational attitudes towards active methods of persuasion. The learning process and the behavior of the individual in the implementation of learning goals and objectives have a stable descriptive and psychological basis that reflects the individual learning style [18].

Student is an important age in terms of professional formation and development of spiritual competence of an individual. This age is characterized by its own special needs, qualitative change of the person, the presence of peculiarities of mental life. In our study, we focused on the following features of this age group: young people begin to make their own plans, define an independent lifestyle, and try to master a profession. Young people not only imagine themselves stepping into a big life, but actually participating in it.

It is typical for young people to be unable to join the current situation, which leads to future professional aspirations (imagining the future through imagination, imagination and desires) and emotional dissatisfaction.

From the point of view of the formation of moral consciousness in youth, we refer to the idea of G.S. Abramova on spiritual self-awareness as a vital task, the solution of which is related to a delicate issue in the personal life of each person - "I", questions of internal and external freedom.

Questions such as justice, duty, guilt, death, responsibility, destiny, the meaning of life are of concern to any young person. G.S. Abramova clearly stated the essence of these issues. "In youth, there are all the conditions for understanding the spiritual identity - abstract thinking, connecting with other people and caring for their isolation, solving life problems - goals and means that serve as an object of understanding life as a whole" [2]. In the process of studying at a higher education institution, young people express the student's spirituality.

G.S. Abramova studied in detail the problems associated with the spiritual self-awareness of young people and identified aspects that clearly testify to the active nature of this process. First of all, it is spiritual empathy, that is, the feeling of commonality and independence from other people, the strength of the desire for others (rarely indifferent), self, friendship (the teenager is looking for a close confidant), love (gifted to man) and the world is related to entering into a relationship with.

V.I. Slobodchikov and E.I. Isaev described the period of youth as a stage of individualization, drawing attention to the fact that young people have a special attitude to morality. They believed that the level of individualization consisted of the main stages of human life associated with the formation of a personal worldview, individual identity and uniqueness. "The main problem of young people is to find a social, individual, truly personal relationship to their culture and time" [20].

It is very important for young people to find their place in society, to establish new relationships with others, to understand the meaning of life, the exciting but abstract experiences associated with their own destiny. All these issues have an existential nature, and on the same basis arise spiritual-moral problems, interest in self-awareness and understanding. A wonderful inner world is formed, the acceptance or rejection of ethical criteria takes place, the moral reflection carefully follows all the processes.

From the point of view of the existential problems of young people, S.L. Bratchenko's idea of individual life choices, self-determination, values, namely life and death, freedom and

responsibility, the meaning of life and its loss, communication and loneliness are also of special importance. In general, these vital values are existential, and for young people, these values serve as the basis for moral choice, the norm of personal responsibility in certain circumstances, including professional situations. In this period of self-determination of human life, a person's self-esteem (self-fear, lack of self-recognition, self-doubt, inability to demonstrate self-confidence, respect, ability to create, limited communication, interpersonal conflict, social openness, etc.) [7].

It is not easy for a person to become a "subject of life." However, analyzing the masterpieces created by individuals in the field of creativity, S.L. Rubinstein writes with astonishment that although this masterpiece is the culmination of the artist's life, it is a certain moment of life, the rest of life is "neglected, low" [3]. This means that life, even in the example of individuals who are ideal for humanity, does not pass at the required level, at the required productivity and spiritual level, the contradiction between life and the ideal makes life a problem for man. In order for a person to be a "subject of life," he must resolve this contradiction in a positive way, that is, move on to "create and build life." The transformation of a person into a "subject of life" is, first of all, reflected in his life purpose.

In the socio-philosophical and pedagogical-psychological literature, the study of a person's life as a dialectically interrelated process - childhood (infancy), youth, maturity and old age is widespread. Analyzing these processes and identifying their specific features, B.G. Anan'ev emphasizes that each stage of life makes certain values a vital goal. He argues that education and knowledge, communication come as the main values in young people and they define their life purpose through these values [5].

The educational process and the manifestation of subjectivity in this case also play an important role in the development of students' spiritual competence.

An important component of learning activity is the behavior of assessing the level of mastery of the changes that occur in relation to the subject itself. Through this action, the student can determine whether the set learning task has been carried out correctly, whether he has mastered the methods of learning actions associated with the application of many theoretical tasks in the future [13]. The educational activity is focused on the acquisition of theoretical knowledge and methods of educational activities. Learning activities include the following components: goal setting, self-direction, self-assessment, planning, decision-making, supervision, self-monitoring, correction, motivation, mastery [17]. Integrity learning activities are carried out using mutual control or reflection.

In G.P. Shchedrovitsky's concept, learning and learning activities as a process of mastering social experience are distinguished. Learning-learning is a fully understood mastery, learning-learning activity is a specially organized mastery associated with the use of learning tools. Learning activities consist of: content, learning outcomes, activity organization processes, mental functions, abilities, and assimilation processes [19].

According to V.D. Shadrikov, learning is not a creative process aimed at the interaction of man with the environment and his ability to know the processes of existence, but the assimilation, "assimilation" or "acceptance" of culture paid by humanity [22].

According to S.Y. Zhdanova, educational activity emerges not as a result of individual activities, but as a theoretical and practical activity aimed at self-mastery and has its

effectiveness in acquiring knowledge about the components of activity, knowledge and skills for their implementation [9 ].

A.M. Mityaeva understands the structure of educational activity as a set of different learning materials, knowledge, skills and abilities, intellectual activity, methods of organizing their educational activities [15].

N.A. Kiselevskaya interprets the concept of "learning activity" as "human behavior, the purpose of which is the conscious acquisition of a certain amount of knowledge, skills and abilities, types of activities and forms of behavior" [10].

Under the guidance of Professor M.G. Davletshin, this problem has been studied on a new scientific basis. According to M.G. Davletshin, young people, through their conscious approach to the content of various fields, have a more accurate and rational perception of education earlier than they do [8].

Among the factors that ensure the successful socialization of the individual and professional education in the student years are the educational disciplines, methods, techniques and tools that are relevant in terms of specific tasks. Psychological and pedagogical disciplines play a special role not only in preparing students for future professional activities, but also in ensuring their formation as individuals. In connection with the above idea, the development of the spiritual competence of students requires a theoretical justification of the influence of pedagogical and psychological sciences.

Pedagogical-psychological sciences, by their nature, constitute information that is important for the correct definition of human life goals and objectives. This information reflects the meaning of life, the place of man in it, human values. These disciplines allow the student to see the world through an understanding of relationships with other people in terms of good and evil, duty and responsibility, i.e. spiritual orientation.

In general, the analysis of scientific materials presented in this article allows us to draw the following conclusions:

1. The development of the student's spiritual competence as a stable, independent and integrated phenomenon shows that this phenomenon is partially reflected in the educational process of the higher education institution, in part in the study of pedagogical and psychological sciences. This testifies to the lack of interest in it, the complexity of studying it in the context of so much uncertainty.
2. The age description of students as a subject, person and individuality in the field of spiritual development of the person covered in this paragraph shows, on the one hand, the place and role of pedagogical and psychological sciences in its spiritual development and the period of active moral choice. This is manifested in: spiritual self-awareness, active implementation of one's plans, setting life goals; to substantiate one's "I" as a whole, to determine one's attitude towards other people and oneself; interest in spiritual and moral problems, the choice of spiritual values, strengthening the role of moral consciousness, the internalization of spirituality (internalization), the development of a personal worldview; self-determination, self-awareness, self-understanding, reflection, self-esteem, social openness, initiative, striving for independence.

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