

Development of Young Generation In The Spirit of National Ideas in The Process of Spiritual and Moral Education

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Annotation: The content of this article publishes the development of the national idea and worldview in the process of spiritual and moral education in the younger generation. The article shows that theoretically, the participants in the process of upbringing the "perfect generation", all citizens of the country should not only deeply comprehend, but also realize the complexity and versatility of the concept of "harmoniously developed generation". The formation of spiritual and moral qualities in the younger generation and schoolchildren in extracurricular work will be more effective if extracurricular work is carried out on the basis of the author's program for the formation of spiritual and moral qualities in the younger generation and schoolchildren

Key words: *Spirituality, morality, the spiritual world, the moral world, formation, qualities, moral consciousness, behavior, feelings, principles, concepts of the categorical system of morality, methods, techniques, means, of the younger generation, schoolchildren, parents, teacher.*

Currently, the issues of spiritual and moral education, human improvement are especially relevant, movement towards a prosperous, strong, democratic and open civil society of the Republic of Uzbekistan is impossible without its spiritual renewal, education of a new formation of citizens and the formation of a free, independently thinking personality. Spiritual renewal of society is possible only if conditions are created that ensure the formation of spiritual and moral foundations, humanistic and democratic values in the younger generation and an awareness of their significance for themselves, for others and for the state as a whole. Therefore, society should develop a set of measures to educate free, harmoniously developed

people, with a high sense of responsibility and duty, "... who know their rights well, rely on their strengths and abilities, have an independent view of what is happening around them and, at the same time, harmoniously combine their personal interests with the interests of the country and the people."¹

"Today there is every reason to assert that we have achieved the main thing - the process of reforming and democratizing the country has become irreversible, irreversible and consistent, a person is changing, his political and civic activity, his consciousness, involvement in everything that is happening around him, and, finally, his belief in the future of the country. In fact, it is these changes, these changes in the consciousness of people and our entire society that today become that powerful driving force that ensures the movement of the country along the path of progress and prosperity."²

The above shows the importance of the idea of educating the perfect generation and its role in the political, economic, social and spiritual life of the country. The main goal and objectives of this article is to show that theoretically, participants in the process of upbringing the "perfect generation", all citizens of the country need not only deeply comprehend, but also realize the complexity and versatility of the concept of "harmoniously developed generation". First of all, this applies to workers in the field of education, since "Through the formation of a perfect personality in the education system - to the progress and prosperity of society,"³ said I. A. Karimov. This is the path, the mechanism that meets the requirements of the present and future state, society, and individual. In the changed socio-economic and political conditions of Uzbekistan's society, 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.

In the pedagogical aspect, spirituality is characterized as a manifestation of "human in a person." Spirituality is the highest, final, highest that a person strives for. Spirituality characterizes the highest "vertical" aspirations of the individual, and morality is the sphere of its "horizontal" aspirations: relations with people and society.

Morality and spirituality are the regulating functions of human behavior and communication. If morality is expelled from human communication, then all of humanity will perish. Consequently, without a professional, well-educated, spiritually and morally rich, physically strong personality, there can be no progress in the economy, social and spiritual spheres, the state and society as a whole. In solving urgent problems, education is assigned the main role, since it is it that is

¹ Karimov I.A. Uzbekistan, aspiring to the XXI century. - Tashkent: Uzbekiston, 1999.

² Karimov I.A. The concept of further deepening democratic reforms and the formation of civil society in the country // Report of the President of the Republic of Uzbekistan at a joint meeting of the Legislative Chamber and the Senate of the Oliy Majlis of the Republic of Uzbekistan on November 12, 2010.

³ Karimov I.A. The Constitution of Uzbekistan is a solid foundation for our advancement on the path of democratic development and the formation of civil society // Narodnoe Slovo. - 2009. - December 8

responsible for the formation in the minds of the younger generations of the principles and provisions of the national idea, the world outlook of the future society. The process of comprehension by the young generation of the national idea, the formation of a deep conviction in its progressiveness and vital necessity for every citizen and prosperity of the Motherland is not only difficult and lengthy, but also delicate. Its effectiveness depends on the art and talent of those who, by the will of circumstances, are placed in the position of a teacher who knows the psychological and age characteristics of a person and is able to take them into account in education and training. Formalism and heartlessness, "doing for the sake of doing, will inevitably cause a" reaction of rejection "among the younger generation. The degree of knowledge of the problem. The problems of spiritual values are reflected in the work of the famous scientists O.P. Umurzakova, G.N. Nadzhimova, I.M. Dzhabbarova, H.A. Shaikhova and many others. They studied some aspects of the development of the humanistic traditions of the people, the dialectics of the development of spiritual values. They studied some aspects of the development of the humanistic traditions of the people, the dialectics of the development of spiritual values. The analysis of national identity, its status as an integral component of the nation's life is presented in the works of prominent scientists of the CIS - R.A. Abdulatipov, G.K.Ashin, G.S.Batischeva, F.T.Konstantinov, T.N.Babayeva, R.S. Bure, T.A. Markova, M.I.Sharova and many others. A significant contribution to the development of the problem was made by scientists-teachers of Uzbekistan - M.E. Khaidarov, S. Nurmatov, S. Temurova, O. Turaeva, A. Musurmanov, D. Ruziev and many others.

According to the majority of scientists in Uzbekistan and Russia, it was during this period that the foundations of such moral qualities as collectivism, patriotism, discipline, truthfulness, benevolence, love for work, adherence to principles, frugality, interest in the profession, etc., were formed. The formation and development of spirituality and morality of the younger generation, taking into account the modern socio-economic transformations taking place in the Republic of Uzbekistan, needs to be rethought. In pedagogical science, both in Uzbekistan and abroad (in particular in Russia and the CIS countries), the problem of the formation of spiritual and moral qualities in the younger generation in the process of carrying out extracurricular activities remains insufficiently disclosed. The foregoing determined the research topic: "Development of young generation in the spirit of national ideas in the process of spiritual and moral education." The study is aimed at resolving the contradiction between the need to increase efficiency in the work on the formation of spiritual and moral qualities in the younger generation of schoolchildren in the educational process and the absence of a scientifically grounded pedagogical system and recommendations for its implementation in practice. The main goal of our study is to identify, theoretically substantiate and experimentally test the most effective means, methods of forming spiritual and moral qualities in the younger generation and schoolchildren.

Research objectives:

- to study the issues of the formation of the theory and practice of the formation of spiritual and moral qualities in the younger generation and schoolchildren;
- to reveal the essence and content of spiritual and moral ideas among the younger generation and schoolchildren as the basis of the moral culture of the individual;
- to determine the criteria and indicators of the formulated spiritual and moral ideas and qualities of the younger generation of schoolchildren;
- to determine the most effective methods and means of forming spiritual and moral qualities in the younger generation and schoolchildren;
- to develop and test in extracurricular activities a scientifically grounded model of the system for the formation of spiritual and moral qualities in the younger generation of schoolchildren;
- to develop scientifically grounded recommendations for parents and teachers on the spiritual and moral education of children.

Object of research: the process of the formation of spiritual and moral qualities in the younger generation of schoolchildren in extracurricular activities.

Subject of research: means, methods of forming spiritual and moral qualities in the younger generation and schoolchildren.

Research hypothesis: the formation of spiritual and moral qualities in the younger generation and schoolchildren in extracurricular work will be more effective if:

- extracurricular work will be carried out on the basis of the author's program for the formation of spiritual and moral qualities in the younger generation and schoolchildren;
- the psychological and age characteristics of the younger generation and schoolchildren were taken into account in the selection of content and didactic means in extracurricular activities;
- applied the most effective techniques and methods aimed at understanding and actively mastering the younger generation and schoolchildren of the system of spiritual and moral ideas and qualities;
- ensured continuity between family, preschool and school spiritual and moral education of children;
- a favorable psychological climate has been created in the process of forming spiritual and moral qualities in the younger generation of schoolchildren in extracurricular activities.

The methodological basis of the research was:

- the fundamental principles of the theory of knowledge;
- historicity and objectivity of approaches to phenomena and their assessment: cause-and-effect relationship and interdependence of phenomena, analysis of their development in the process of overcoming internal contradictions;
- the works of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, which set out the fundamental priorities of the process of reforming

the new concept of the educational system until 2030; Law of the Republic of Uzbekistan "On Education", National Program for Personnel Training; work in the field of philosophy, pedagogy, psychology, sociology, which reveals the importance of spiritual and moral education of the individual, mastering her spiritual values and culture. The research is also based on the provisions on an active approach to the study of personality, based on the conclusions of the thinkers of the East and West, on the role of the family and school in the spiritual and moral education of the younger generation.

Research methods: historical and logical method - in the study of the theoretical foundations of the problem; the method of theoretical analysis and synthesis - in determining the goal, subject, research objectives, hypothesis, choosing directions for solving the problem, forming theoretical conclusions; the method of theoretical modeling in the development of conditions and the choice of means of the upbringing and educational process among the younger generation and schoolchildren; pedagogical observations, analysis of the work of class teachers, questionnaires, conversations, a pedagogical experiment, special mathematical methods for processing experimental data - when studying the mechanism of the development of a national idea and worldview in the process of spiritual and moral education among the younger generation and schoolchildren in extracurricular activities.

We conducted our research from 2018 to 2021. on the basis of the Tashkent city institute for advanced training of teachers, school number 274 of the Yunusabad district of Tashkent. Also schools No. 27, 21 of the Surkhandarin region of the Kumkurgan region. The main provisions for the study:

1. Improving the moral education of the younger generation of schoolchildren and the formation of their moral ideas and spiritual and moral qualities on the basis of a developed and tested scientifically grounded model of the system, which consists of such interrelated components as the goal, objectives, patterns, principles, content and forms of work, methods, means and results.

2. The effectiveness of the formation of spiritual and moral qualities in the younger generation of schoolchildren is ensured when the following conditions are created:

- taking into account the knowledge of schoolchildren about moral ideas when determining the content, forms, didactic means of work to form their spiritual and moral qualities;
- the use of the most effective techniques and methods aimed at awareness and active mastery of their spiritual and moral qualities;
- ensuring continuity between family, preschool and school moral education of children;
- creation of a favorable psychological climate in the process of the formation of spiritual and moral qualities in the younger generation and schoolchildren.

The novelty of the research lies in the development of the content and methodological support for the creative and practical application of the system for the formation of spiritual and moral qualities in the younger generation and schoolchildren on the basis of a detailed approach. The scientific and practical significance of the research results is determined by the fact that the proposed system of work on the formation of spiritual and moral qualities in the younger generation and schoolchildren contributes to the improvement of the spiritual and moral development of children, taking into account the modern requirements of society and science. In addition, the obtained objective scientific results can be used by the Ministry of Higher and Secondary Specialized Education and regional structures in the development of educational policy, training national personnel for the public education system, scientists in the preparation of teaching aids, textbooks, as well as in the practical activities of workers in the continuous education system. , in particular, teachers of secondary education, deputy directors for spiritual and educational work. The introduction of the research results into the educational process of universities and pedagogical colleges will allow, on a scientific basis, to train personnel for the correct organization of spiritual and educational work in schools and families; to find such internal reserves that would allow reaching qualitatively new frontiers in the formation of the intellectual and creative personality of the younger generation.

Implementation of the results. The results of the research are introduced into the educational process of the faculties of "Methods of primary education" and "Pedagogy and psychology" of the Chirchik State Pedagogical Institute, used by primary school teachers in Yunusabad and Chilanzar districts of Tashkent. Also, TermizSU Pedagogical Faculty of referrals by teachers of the middle class of the Surkhandarya region of the Kumkurgan region of schools No. 27 and 21, approbation and implementation of the research results. The main results of the study were reported at the international scientific conference of the SumiGos Pedagogical University of Ukraine (2020); at the Chirchik State Pedagogical Institute, at a scientific conference (2019, 2021); at scientific and theoretical seminars of the Department of Pedagogy; at the methodological associations of teachers of the Tashkent region of Chirchik.

"Theoretical aspects of the spiritual and moral development of the individual" presents the historical aspect of the development of the spiritual and moral orientations. The process of the formation of ideas about morality began in the middle of the first millennium BC in Ancient Greece, India, China (Socrates, Plato, Aristotle). The emergence of interest in these studies was not accidental and was a consequence of the socio-economic, spiritual development of mankind. Over the millennia, the primary thinking material has been accumulated, consolidated in oral folk art. In proverbs and sayings, the first attempts were made to somehow reflect, comprehend the relationship between people, the relationship between man and nature, and represent the place of man in this world. Folk teachers tried to bring the goals of education into a system.

In Central Asia, the commandment of three human qualities is known - good intention, kind word, good action. The unity of word and deed is one of the strongest sides of the national traditional system, the living practice of education. The works of great thinkers, encyclopedic scholars of Central Asia and the East (Yusuf Khos Hajiba, Ahmad Yugnaki, M. Saadi, Jami, Al-Khorezmi, Al-Beruni, M. Ulugbek, Al-Farabi, Ibn Sina, Alisher Navoi and many others) etc.) lies the idea that in order to achieve perfection, a person must master science and achieve the development of such highly moral qualities as friendship, devotion, humanity, generosity, love for one's neighbor, sincerity, love of freedom, courage and courage. Along with this, such qualities as jealousy, hypocrisy, hatred, greed, betrayal, voluptuousness, etc. were condemned. The Czech humanist thinker Jan Amos Komensky saw the goal of education not only in the acquisition of knowledge, but also in the system of moral qualities, of which he considered the most important justice, courage, moderation. According to the outstanding Swiss educator-democrat Heinrich Pestalozzi, only moral education forms a virtuous character and a compassionate attitude towards people. He saw its origins in the family.

The German teacher Johann Herbart expressed the single task of education in only one word - morality. Moral education, like the entire pedagogical system, was built by him on five moral ideas that cover all ethics: the idea of inner freedom; the idea of perfection; the idea of benevolence; idea of law; idea of justice. According to him, "governance" is closely related to moral education. Its task lies in the external discipline of the pupils, in teaching them to order. He considered the main means of management to be supervision, ordering and prohibition, punishment up to corporal, the ability to occupy a child. The classic teacher of the last century KD Ushinsky considered upbringing as "the creation of history." In his understanding of morality and moral education, the idea of nationality is reflected, demanded the development of active love for a person. The outstanding teacher V.A. Sukhomlinsky believed that moral education is a system-forming sign of the all-round development of a personality. In addition to humanity, the content of moral education includes the education of conscious discipline and a culture of behavior.

Particularly significant are the works of modern scientists of Uzbekistan, in which the issues of moral improvement of the younger generation are solved on national traditions, the richest historical past, on the ideas of humanism, kindness, justice, morality and spirituality are the regulating functions of human behavior and communication.

Spirituality is the expression in the system of personality motives of two fundamental needs: the ideal need for knowledge and the social need to live and act "for others." **Morality** is the rules that determine behavior, spiritual and mental qualities necessary for a person in society, as well as the implementation of these rules of behavior; it is a special form of social consciousness and a type of social relations (moral relations); one of the main ways of regulating human actions in

society with the help of norms. If spirituality characterizes the highest "vertical" aspirations of the individual, then morality is the sphere of its "horizontal" aspirations - relations with people and society. The spiritual world of a person is made up of his world outlook and worldview, and is expressed in moral education. The moral world of a person is expressed in his character, actions, position, behavior, consciousness.

Spiritual and moral education is one of the main components of a single process of social education. The essence of spiritual and moral education is the formation of the spiritual and moral world of the individual. The main methods of his upbringing are: methods of forming the consciousness of the individual; methods of organizing activities and forming the experience of social behavior; methods of stimulating activity. These include: methods of verbal emotional impact (story, explanation, ethical conversation), a method of visual and practical impact (example), as well as a dispute, education in work, game situations of a problem-search nature, methods of educational situations, methods of dilemmas, a method of correction behavior, etc.

"The development of young generation in the spirit of national ideas in the process of spiritual and moral education" reveals the role of the family in the spiritual and moral development of children, substantiates the importance of the teacher's personality as a factor in the formation and development of the spiritual and moral qualities of pupils. The issues of family and family education never lose their relevance, which is confirmed by the immortal creations of thinkers of the East and West, as well as modern scientific research of philosophers, teachers, psychologists and sociologists. In the writings of thinkers, encyclopedic scholars (Abu Nasr al-Farabi, Abu Raikhan Beruni, Ibn Sina, Yusuf Khas Hajib, Ahmad Yugnaki, Alisher Navoi, Jan Amos Komensky and many others), the thought of the moral education of the younger generation is a common thread. the formation of a personality with high dignity, meeting the requirements and tasks of an ideal society. Understanding all the complexity and difficulty of educating children, scientists have sought to determine the content of education and training, to substantiate the methods of moral education, which should be carried out primarily in the family. The special role of the family in the upbringing of the younger generation in the ideals of adherence to national independence, national ideology in general was repeatedly emphasized by the head of state I.A. Karimov, who noted that "Another powerful source of spiritual values is the traditional ethics of the family and kinship ..." ⁴

"From the day of his birth, a person lives in a family environment. Family traditions, values, way of life form the basis of a child's character. Most importantly, through the family life school, children comprehend and feel the

⁴ Karimov I.A. Uzbekistan on the threshold of the XXI century: security threats, conditions and guarantees of progress. - Tashkent: Uzbekiston, 1997.- p. 140.
<http://annalsofrscb.ro>

demands of society."⁵ The special role of the family in the upbringing of the younger generation lies in its stability, constancy, long-term influence, versatility, in the formation of the foundations of the world outlook, in the assimilation of moral norms of behavior, in determining the attitude towards people, their deeds and actions.

The source of the child's well-being in the family, the condition for proper upbringing and a happy childhood is the love of the parents for him. True parental love teaches a child a culture of feelings, an understanding of goodness, forms a sense of duty, responsiveness, helps to understand the main moral principle: man is a friend and brother to man.

However, parental love can be different - from blind, unreasonable, to inextricably linked with a sense of parental duty, responsibility for the formation of a child's personality. An important condition for raising children in a family is the authority of the parents, i.e. the influence of the father and mother on children based on respect and love for them, trust in their life experiences, words and deeds. Children are very sensitive to the personal example of their parents. He is a model for them. By talking and explaining the most noble content, parents will not accomplish much if their daily behavior does not reinforce their instruction. Without authority it is impossible to raise a child, to form in him the qualities of a good person. It is important that the skills and habits of correct behavior, which are formed in the child at school, are consolidated in the family. Unified, coordinated requirements of the family and school are one of the conditions for the correct upbringing of children in the family.

The need for communication is the child's first social need. Based on this, education-dialogue is one of the most important conditions for raising a child in a family. The desire of parents to maintain communication-dialogue with children, which presupposes respect for the personality of the child, his needs, interests, contributes to the creation of a democratic style of relations in the family. Self-image, respect or disrespect for oneself, i.e. self-esteem, is formed in children in the process of communicating with others, who evaluate them positively or negatively. At primary school age, the child's need to assess his personality increases. The evaluative influences of adults contribute to the upbringing of a sense of duty, self-confidence, responsibility, organization and many other qualities, and influence the level of schoolchildren's aspirations in learning. Parents, assessing the behavior of the child, the results of his activities, often admit extremes - they abuse either praise or censure. Observing the measure in positive and negative assessments, it should be remembered that it is always more useful to encourage the good deeds and qualities of the child than to constantly emphasize and condemn his shortcomings. The foundations of personality are laid from the birth of a child under the influence of adults. Lack of attention, manifestations of parental love, communication with the baby negatively affect his emotional and moral development, his worldview. A study of young offenders showed that they

⁵ Karimov I.A. The dream of a perfect generation. - Tashkent: Shark, 1999.- P.4.12.
<http://annalsofscb.ro>

suffered from a lack of love in the family. A positive emotional climate, dominated by joy, optimism, sincerity, tenderness, is needed by a child for his mental health. The critical attitude of adults to their actions, taking into account their influence on the child, helps to create a calm atmosphere in the family. The benevolence, attention of parents to each other, to the child is naturally adopted by him in the same way as rudeness, disrespect, irritability. You should not take out your bad mood on your loved ones, especially on a child. Friendship of parents and children is a special relationship that requires, first of all, mutual respect, the ability of an adult to understand the child, empathize with him, showing tact in communicating with him. It is important to demonstrate your trust in children. If a child does not have a trusting relationship with his parents, then many sources of influence (peers, the street, etc.) can have a negative influence on him (slang, obscene language, rude manners.) Younger school age is the period when the active participation of the family in education leaves a stamp for further development, education and self-education. This should include the subsequent realization by the child of his capabilities and abilities, the formation of which is determined by the educator in the family. The role of the family is an important catalyst for the upbringing of a child, the most universal, complex and noble work, the same for everyone and at the same time, unique and unique in every family is a human creation.

A teacher is a person who carries out the connection of times and the continuity of generations. His high purpose and role in the harmonious upbringing of the personality was noted by the thinkers of the East (Farabi, Beruni, Ibn Sina ...): humor, respect the student. " Currently, society needs a teacher who is capable of accepting new ideas, making non-standard decisions, actively participating in innovative processes, ready to stably and competently solve existing and emerging research problems. Under the new paradigm of education, the teacher acts more as an organizer of independent, active, cognitive and creative activities of students, as a competent consultant and assistant. His professional skills should be aimed not only at monitoring the knowledge and skills of students, but at diagnosing their activities, in order to timely help with qualified actions to eliminate the emerging difficulties in the cognition and application of knowledge.

This role is much more difficult than in traditional teaching and requires the teacher to have a higher level of skill, mastery of humanitarian culture, i.e. the harmony of the culture of knowledge, culture of feelings, communication and creative action. A teacher's possession of a humanitarian culture will allow him to objectively study and diagnose the level of development of students, understand them, introduce them into the world of spiritual culture, organize spiritually rich activities, and form social and value orientations.

Today, before our eyes, a new type of specialist teacher is being formed, working in a market economy and obeying its laws. The functions of the teacher, his attitude to work, communication with students have become different, but the qualities of teachers of all times and peoples remain unchanged. These are spirituality and piety, demanding love for students, responsibility, knowledge of

their subject, the ability to teach (teach and educate), patience and character. The main function of the teacher is his innovative activity (innovative function). Among the innovative activities of a modern teacher is care for the spiritual and harmonious formation of a growing person.

This means the need to transform school education on a spiritual basis, placing the influence of the spiritual teacher on a par with the spiritual family. Before acting as a spiritual mentor, a teacher should educate himself. Only by enriching himself with knowledge, expanding his world outlook, worldview and attitude, accepting the light of eternal truths into his soul, will he be able to influence his pupils. Embarking on the path of priority of spiritual education, one should be more careful, more responsible to the main and not yet completely lost wealth - folk culture, national traditions, customs.

The fundamental importance in the work of a teacher lies in the fact that the leading direction of his activity is the formation of a world outlook, world outlook in younger schoolchildren, their upbringing in the spirit of public morality and work, according to ideological and moral conviction, of students.

To implement the above, the teacher must: - enrich the emotional world of children with moral experiences and form moral feelings; - to give students knowledge about morality, to reveal its essence, social and psychological expediency of moral norms, to form the culture and organization of everyday life, skills and habits of moral behavior; - to create conditions for the systematic accumulation and enrichment of the experience of moral behavior of students by organizing their practical activities; - to teach children the methods of moral self-education. The verbal component is of particular importance in pedagogical communication. The word is important not only in itself (as a carrier of meaning), but also as a tool for influencing the pupil. Even ancient philosophers argued that the most powerful means of influencing a person are words and beauty.

There are 11 simple (unidirectional) verbal influences:

for attention - to call;

thinking - explaining, getting rid of;

for memory - to recognize, to assert;

on feelings - to reproach, encourage;

on the imagination - to surprise, warn;

at will - to ask, to order. Despite the fact that a narrow impact on each of the above "departments of the psyche" is rare, the teacher's knowledge of "pure" verbal actions will allow him to combine them, compose and understand more complex formations. All of the above cases of verbal influence have a common property: the meaning of the spoken phrase can sharply diverge from the meaning of the unconsciously pursued goal (i.e., the direction of the action).

Often, the correct definition of verbal impact reveals what exactly a person is trying to achieve in addition to his words or even in spite of them. The process of communication with children must be built by the teacher on the basis of such principles as: addressing the child by name; benevolence; inviolability of the

person; respect for individuality; everyone's right to make mistakes; helping each other. Thus, in order for children to grow up educated and spiritually-moral people, we need to achieve from the child only what we can achieve without encroaching on his individuality, uniqueness and freedom of choice. We must understand that there are no two attitudes towards a child - human and pedagogical. There is only one relationship - human. To establish cooperation with children, you need to have a kind heart, high culture and professionalism. Each teacher must realize that he is the key figure in the system of lifelong education, he has a strategic role in shaping the harmoniously developed personality of a child, pupil, student. The third chapter of the dissertation

"The pedagogical system of the formation of spiritual and moral qualities in junior schoolchildren in extracurricular activities" reflects the state of the issue under study in practice and the results of the formative experiment, i.e. implementation of a model of a pedagogical system for the formation of spiritual and moral qualities in primary schoolchildren. 27 teachers, 82 students, 78 parents, whose children studied in elementary grades, were involved in the ascertaining cross-sections carried out on the basis of the Tashkent City Institute for Teachers' Improvement, School No. 274 of the Yunusabad region. The purpose of the ascertaining sections was as follows: to reveal the availability of programmatic and methodological material on spiritual and educational work in primary grades; knowledge of teachers about spiritual and moral qualities, methods, techniques and means of their formation in younger students; parents' knowledge of the spiritual and moral qualities of the individual; their formation in children in the family; children's understanding of the words included in the categorical system of morality: happiness, freedom, wisdom, courage, moderation, justice, friendship, good, evil, mercy, duty, guilt, restraint, conscience, generosity.

The analysis of the results of the questionnaire survey of primary school teachers showed that, in general, they have knowledge of the spiritual and moral development of primary school children and use it in the educational process. But due to the lack of programmatic and methodological material on the formation of spiritual and moral qualities in junior schoolchildren, this work is carried out by them occasionally. In addition, the topic of extracurricular activities in spiritual educational work is abstract in nature, developed without taking into account the age characteristics of children. An analysis of the results of a survey of students in the 7th grade (19 students) and 8th grade (20 students) showed that they do not have a sufficient amount of knowledge about moral concepts, as a result of which they could not give them an explanation, or refused to give it.

The results of a survey of 20 students in the 9th grade and 19 students in the 10th grade showed that the students of the 8th grade more reasonably give an explanation to the concepts of "friendship", "good", "evil", "guilt", "happiness", "justice", "freedom", "Duty", "generosity." Such concepts as "mercy", "moderation", "restraint", "courage", "wisdom", "conscience" turned out to be difficult for them to understand. It was not difficult for the 10th grade students to

explain such concepts as "friendship", "happiness", "evil", "freedom", "guilt", "justice", but at the same time they had difficulty in explaining the concepts of "restraint», "Generosity", "moderation", "mercy", "courage". Based on the results of a survey of students in grades 7-10 to identify their concepts that are included in the categorical structure of morality. To assess the moral knowledge of the subjects, such manifestations as their understanding of the content of moral norms, knowledge of modes of behavior, experiences that arise in a person in the event of compliance or non-compliance with a moral norm were singled out.

They learned about the moral attitude by the value judgments of schoolchildren about the actions of another person, about their own, as well as by the characteristics of the performance of moral activities and their motives. Responsibility was formed in the following areas: organization of joint activities; analysis and assessment of the process of performing and the results of assignments from a moral point of view; organization of mutual analysis and mutual evaluation by children of the results of educational and non-educational work. Goodwill was formed in the following way: organization of mutual assistance of students in completing assignments; systematic analysis of the relationship between students during assignments.

At the second stage of the formative experiment, the children were offered various situations in which they had to help a friend. When conducting classroom hours corresponding to the research problem, children were taught mutual assistance, support, respect for each other, brought up a culture of interpersonal relations, and analyzed various situations. The process of the formation of spiritual and moral qualities in the younger generation and schoolchildren was carried out taking into account the psychophysiological characteristics of this age. Various methods, techniques, means, manuals were used in it, which contributed to the formation in children of more in-depth moral ideas about spiritual and moral qualities (benevolence, responsibility, justice, mercy, etc.).

In parallel, work was carried out with teachers and parents. A scientific and methodological seminar was held with the teachers, at which they were introduced to the system of forming spiritual and moral qualities in the younger generation and schoolchildren, with parents - parent meetings, where they familiarized them with the essence of spiritual and moral education of children of the younger generation and school age, the manifestation of empathy for them ...

To help teachers and parents, memos were developed "Basic characteristics of the personality of a younger student", "Concepts included in the categorical structure of morality", "The moral world of man", "Spiritual and moral education", "Ethical and psychological foundations of communication", "Statements of thinkers, scientists, teachers about education", pedagogical situations. An analysis of the class hours spent in the experimental group showed that the children were interested, they willingly made contact, entered into a discussion, made conclusions, actively participated in games, scenes, made joint decisions, showed respect for the opinions of others, acted together, compared their behavior and the

behavior of other children in everyday life, made 20 conclusions that they are not always guided by the rules of etiquette and commit immoral acts.

A full-fledged spiritual and moral education of the personality of the younger generation and schoolchildren largely depends on the organization of his life and on the people who surround him in the family, at school. In this regard, an organization of life is needed that would make it possible to daily and systematically train children in moral deeds, gain positive experience and form their spiritual and moral qualities. The moral conviction of the younger generation and the student cannot be formed if he does not have a certain minimum of moral ideas and concepts. Another significant measure of "theoretical" moral readiness is the depth of awareness of the social and personal significance of core ethical norms, which ensures their emotionally positive perception. This criterion fixes the child's subjective attitude to the learned requirements and allows us to distinguish three levels of moral awareness. Level I - a poorly conscious assimilation of moral requirements - is characterized mainly by a simple purely informational knowledge of their content, not based on an understanding of their social and personal significance. Level II - fragmentary moral conviction - is not only knowledge of a certain range of norms, but also a clear understanding of their socially personal significance, although a significant part of them still remains personally indifferent (indifferent) for the child, not included in the sphere of his needs. Level III - the highest level of moral awareness - is complete moral conviction. It is characterized by the fact that already all the basic moral requirements are realized by children simultaneously both as socially and as personally necessary, therefore, internally accepted, become beliefs. These are the main features of the system of moral criteria we have defined. Naturally, it is of a general nature; it is necessary to use it in pedagogical practice, taking into account the specific conditions of diagnostic work with students. At the same time, it is important that the requirements of moral criteria do not overestimate or underestimate the age capabilities of children. Thus, the results of the study confirmed the hypothesis of the study and the effectiveness of the system for the formation of spiritual and moral qualities in the younger generation, and schoolchildren in extracurricular activities.

In the conclusion, an analysis of the research results is provided that convincingly confirmed the validity of the hypothesis, conclusions and recommendations, which boil down to the following:

1. Questions of moral development, upbringing of a perfect person has always worried society at all times. The idea that in order to achieve perfection a person must master science and achieve the development of high moral qualities lies at the heart of the great thinkers, learned encyclopedists of Central Asia, East and West. They investigated the issues of moral improvement of students based on national traditions, on the richest historical past, on the ideas of humanism, goodness and justice.

2. The role of the family in the upbringing of children is determined by its stability, constancy, long-term influence and versatility. The family has a special

influence on the formation in children of the foundations of the worldview, world outlook, and their assimilation of moral norms of behavior. The authority of the parents is one of the important conditions for the moral education of children in the family.

3. In a market economy, the functions of a teacher are his attitude to work, communication with students, but despite this, his qualities such as spirituality, piety, demanding love for students, responsibility, decency, honesty, tolerance, empathy, knowledge of his own items remain unchanged. These qualities confront him with the need to transform school education on a spiritual basis on a par with the spiritual family.

4. The results of a survey of 27 teachers in Tashkent indicate that they generally have knowledge of the spiritual and moral development of children, but due to the lack of program and methodological material, they do not systematically work on the formation of students' spiritual and moral qualities.

5. A survey of 78 parents on the methodology of the formation of spiritual and moral qualities in children, as a result of which it showed that this work is carried out by them from time to time using conversations, moralizing, explanations, personal examples, and organizing joint activities.

6. A survey of 82 students showed that they do not have sufficient knowledge of moral concepts, have difficulty in explaining them, which undoubtedly affects the level of their moral consciousness and its manifestation in various types of activity.

7. Analysis of the results of a formative experiment conducted using various methods, techniques and means aimed at understanding and mastering by children a system of spiritual and moral ideas and qualities corresponding to their age, convincingly confirmed the research hypothesis and the effectiveness of the model of the pedagogical system for the formation of spiritual and moral qualities of the growing up generation and schoolchildren.

Recommendations

1. In order to improve the professional training of personnel for the public education system, the Ministry of Higher and Secondary Specialized Education shall introduce into the curriculum of pedagogical universities an optional course "Formation of spiritual and moral qualities in the younger generation and school children in the family and at school"

2. The Ministry of Public Education to create a team of authors in order to prepare a textbook on the spiritual and moral education and development of the child's personality in the family, to involve scientists and practitioners (teachers, methodologists, psychologists) in the preparation of this manual.

3. In the media to widely cover theoretical and methodological issues of spiritual and moral education of the individual at all age levels, as well as the advanced experience of teachers on this issue.

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