



SPECIFIC CHARACTERISTICS OF SPIRITUAL AND MORAL EDUCATION OF PRIMARY CLASS STUDENTS

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Article history:	Abstract:
Received: 4 th August 2023 Accepted: 4 th September 2023 Published: 8 th October 2023	In this article, the students' spiritual and moral The factors of improvement of the specific characteristics of education have been theoretically analyzed. In addition, students moral – spiritual. It is determined in the educational conditions of the development of the spiritual and moral culture of students based on the improvement of their qualities and culture formation.
Keywords: Spiritual and moral, culture, qualities, characteristics, improvement, students.	

INTRODUCTION. In accordance with the standards of the world education system, tasks such as creating educational programs and textbooks for specialized subjects, attracting qualified pedagogical staff to the educational process are being carried out. The task now is to increase the quality and moral culture of the trained specialists, that is, to bring their professional qualifications to the level that meets the requirements of the time[1].

In our republic, as a priority direction of the reform of the field of higher education, special attention is paid to the widespread introduction of ethical standards into the teaching process. From the point of view of these tasks, on the basis of modern approaches, in the course of classes, primary school students should receive spiritual and moral education. determines the content of development and the urgency of improving the practical-technological system[2].

ANALYSIS OF LITERATURE ON THE TOPIC. Tasks such as creation of educational programs and textbooks for specialized subjects in accordance with the standards of the world education system, attracting qualified pedagogic staff to the educational process are being carried out by the scientists of our republic. MAAbdullayeva, N. Achilov, O. Jamoliddinova, R. Mamatkulova, N. Mahkamova, O. Musurmonova, U. Mahkamov S. Norboyeva, O. Nasriddinova, MSSalayeva, D. Himmataliyev, BXXodjayev, DJSharipova, Sh.S. Shodmonova, Yo Ernazarova's studies include the spiritual and moral education of future personnel, the development of students' enlightened qualities, the formation of pedagogical culture in future teachers in the process of teaching pedagogical subjects, and the maintenance of the stability of the spiritual and moral environment in society. , holistic development of the personality of the future teacher, education of moral qualities of students

on the basis of national-spiritual heritage, improvement of pedagogical mechanisms of social-pedagogical features of spiritual formation of students, development of spiritual culture, future on the basis of competence approach issues of training of pedagogues for educational activities, personal and professional socialization of students are highlighted[3].

RESEARCH METHODOLOGY. The article is covered on the basis of comparative and critical study and analysis of scientific, educational and methodological literature on the problem, relying on pedagogical principles such as "from simple to complex", "integrality and continuity" in imparting spiritual and moral knowledge. the issues of formation of spiritual and moral education of students have been researched.

Material things give a person physical nourishment and strength, spirituality gives him spiritual nourishment and strength[4]. Contentment with only material security is characteristic of unconscious and spiritless creatures. The pursuit of spirituality is a characteristic characteristic of human beings who have a soul and mind. Spirituality is a complex social phenomenon, like the complex of the mental and spiritual world of a person.

When man is said to be the master of nature, of all beings, this characteristic of him, that is, the possibility of becoming the owner of high spirituality, is meant. We do not see this possibility in other creatures[5].

Since spirituality is a very comprehensive concept, it is extremely difficult to express it in one sentence, as we mentioned above[6].

According to A. Erkayev, "Spirituality is the essence of a person as a social and cultural being, that is, a person's kindness, justice, correctness, honesty, conscience, honor, patriotism, love of beauty, pleasure, hatred of evil, will, fortitude, and many other



original human qualities and qualities that have acquired organic unity and commonality"[7].

M. Imamnazar wrote that at first, " Spirituality is the divine light in the human heart..." , and later, the definition that says "Spirituality is the light of truth reflected in the human heart, in the mirror of the soul" is true. "is a poor symbolic definition, a different definition limits this infinite essence," he writes.

T. Mahmu Dov gives the definition that "...Spirituality is a concept that expresses a certain level of physical, mental, moral and spiritual maturity and worldview of a person[8]."

Self-awareness, knowledge, purity of heart, generosity, sincerity, benevolence, faith, integrity, faith, piety, purity, kindness, conscientiousness, honesty, justice, respect for parents, loyalty to family , loyalty, correctness, etc.

The most important of the components of spirituality is morality and manners . Akhlaq is derived from Arabic and means manners, character, and verb. The word "moral" used in Russian is derived from the word "mocheya", which also means morality.

the Greek word "ethos", it means habit, manners, manners, verb (character). This concept was used by Aristotle (384-322 BC) as a synonym of ethics.

"Etiquette" (the plural of the Arabic word "adab") is a concept that expresses the external and internal aspects of culture. It is manifested in the behavior and interaction of people (family, work team, etc)[9].

Abu Nasr Farabi He states that "just as the maturity of a tree is with its fruit, so all the qualities of a person are completed with moral education".[10]

In the works of Abu Ali Ibn Sina Tib's laws, when we say morality, we do not mean only the external behavior, but we understand the whole inner essence of the intention, when it comes to morality, of course, it is about its specific structure, the factors and elements that are the basis for it. illuminates that it is impossible not to stop[11].

Researchers and scholars generally consider the structure of morality to be composed of three factors.

- they are moral consciousness (moral consciousness),
- moral feeling (moral character)
- moral relations (ethical actions).

experts present the main concepts (categories) of ethics , moral standards and principles as a whole vein of ethics. Thus, the structure of morality includes three main factors: moral awareness, moral feeling and moral attitudes. The concept of ethics cannot be imagined without any of these three factors . In other words, moral relations embodying morality in front of human eyes cannot appear, that is, exist, without feeling and moral awareness[12].

ANALYSIS AND RESULTS.

In any social society, the education of the young generation is organized based on a specific goal. The goal of moral education is determined based on the development of social society, its direction of development, and the content of social relations[13].

A person is a social being formed as a result of moral education. Most of the characteristics of the personality are not separated from each other , but strongly interconnected. In the process of education, the student 's personality develops not individually, but as a whole.

of developing moral culture are usually not of the same nature. This depends on the students' psychological (individual, typological), physiological and physical characteristics, their life and spiritual experience, personal position[14].

of developing moral culture usually leads to self-education, self-re-education, elimination of the relationships and their characteristics that arise as a result of the student's negative connection with one or another events in the environment. will go

Self-re-education is a process of internal activity aimed at eliminating negative habits and harmful qualities of a person[15]. "Deviations" in the student's behavior appear on the basis of an unhealthy environment in the family, mistakes made by parents in education, and deficiencies in the teacher's work. In the process of re-education, the reason and conditions that created the negative behavior are changed, the institution and personal influence of the person in re-education should be approved by the family , including the parents.

Therefore, re-education should be focused not only on the student , but also on his parents.

A number of tasks are solved in the process of organizing moral education. These tasks are determined based on the goal of moral education. In the independent Republic of Uzbekistan, at the same time, in the process of educating the young generation, solving the following tasks is of great importance:

a) preparing students for social life, instilling in them a broad outlook, a purposeful approach to their personal life, a sense of unity of plan and action[16];

b) to educate students about the nature of national and universal values, to educate young people with deep knowledge and thinking, to enrich their minds;

v) to understand the essence of universal moral standards (humanity, humility, mutual help, love, kindness, support of justice, humanitarianism, hatred of immorality, etc.), to achieve the decision of behavior and high culture in students;



g) instilling in students a sense of respect for morals and ethical norms and a sense of citizenship, responsibility for social duty;

d) creation of responsibility for nature protection, creation of ecological balance;

j) forming a sense of patriotism and internationalism, establishing a sense of respect for other nations and peoples, not discriminating against their rights and duties;

z) learning to correctly and objectively evaluate the internal and external policy of the independent state - the Republic of Uzbekistan;

i) valuing a person as a supreme value, teaching to respect his honor, dignity, value, rights and duties, etc.

These are the general tasks of social education in the Republic of Uzbekistan.

At the same time, a number of tasks are carried out based on the specific goals of moral culture development - moral, intellectual, physical, ecological, economic, moral and political education. For example[17],

1) in the process of organizing moral education - to inform students about the content of social and moral standards, to explain to them the importance of moral standards in social life, to establish in them a sense of respect for social and moral standards (requirements and prohibitions) formation of moral consciousness and culture based on;

to inform students about the achievements, innovations and discoveries in science, technology and technology, to give them knowledge about the basics of social and natural sciences , development of worldview[18];

3) in the process of organizing physical education - creating a sense of caring for students in terms of maintaining and strengthening their health, training the body, correct physical development and increasing its working capacity, to create new skills and competencies in them in terms of new movements, arming them with special knowledge, appropriate to the age and gender of students (strength, quickness, agility, endurance, perseverance, hard work, endurance, determination of will and character) development of basic movement qualities, education of conscious attitudes towards maintaining personal hygiene in them;

4) in the process of carrying out aesthetic education - education of students' aesthetic sense, aesthetic taste, their creative abilities, aesthetic needs and feelings of love for beauty, desire for beauty, formation of aesthetic culture;

5) while conducting ecological education - to explain to students the unity and connection of the individual, society and nature on the basis of providing

ecological knowledge to students, to establish in them the concepts[19] of the important role and essence of the ecosystem in the development of man, humanity, society, to nature to act relatively cautiously and responsibly, to decide feelings such as caring about nature conservation, as well as to form an ecological culture;

6) in the process of organizing economic education - to ensure economic stability of the country on the basis of providing students with economic knowledge, to follow the rules of market infrastructure, to fill the domestic market, to participate in the activity of creating small and medium-sized businesses, skills and formation of skills, preservation of material wealth created by human labor , determination of feelings of concern for their increase, formation of economic culture;

7) in the process of organizing moral education, to explain to students the meaning of the state Constitution, the doctrine of the state, citizenship, family, labor, economy, administrative allowance, the right to conduct and manage court cases, to inculcate the social and moral meaning in their minds . to inculcate concepts about the importance of people in the life of an individual and society, to ensure that they have an idea about the essence of moral relations, to create in them moral consciousness, as well as skills and qualifications for organizing moral activities, to form moral culture[20];

8) in the process of organizing ideological and political education - providing students with political knowledge, the Constitution of the Republic of Uzbekistan, the foundations of civil society, the structure of the national state, the activities of state bodies, as well as the content of the internal and foreign policy of the Republic of Uzbekistan formation of political activity skills and qualifications in students, formation of political culture, etc., based on the provision of learning.

Development of moral culture principles . The content of moral education reflects the essence of knowledge, skills and abilities, personal behavior and qualities that should be mastered by students in accordance with the goals and tasks set forward. The content of moral education consists of the essence of social requirements for the formation of a person, and the essence and level of social and economic development, personal relationships, as well as the ideas of the society's ideology are determined on the basis. The content of modern moral education includes the following principles:

1. Clarity of the goal of developing moral culture. In the first years of the socio-political independence of the Republic of Uzbekistan, the goal of education, which is intended to be implemented in



the republic, was clearly defined. According to the Law of the Republic of Uzbekistan "On Education", the main goal of moral education is to bring up a free, creative, independent thinking person and qualified specialist[21]. The main task on the way to achieving this goal is to educate the elements of general culture in a person, i.e. the mental, moral, physical, aesthetic, economic, ecological, political and labor culture of a person.

2. Joint activities of students and adults . Searching for the best example of forming the spiritual culture of teachers with students, determining the vital norms and values of the educator's work on this basis will ensure the activity of the student in the educational process. Life experiences of adults, their personal examples have educational influence for students whose worldview is not yet fully formed.

3. Self-awareness. Moral education leads to the formation of faith, democratic views and life position in a person. One of the most important elements of the content of ethics is the vital self-awareness of a person, which is characterized by his recognition as the subject of his personal life and activity[22]. Aspects of civic, professional and moral self-awareness are important in human development.

4. The orientation of moral theory to the individual. This idea serves to mean that the central point of the practice of the educational institution is the student, not the program of educational activities, activities, their forms, methods and tools. In the process of moral education, it is necessary to develop his personal characteristics, interests, unique character, sense of self-worth.

5. Voluntary. It is impossible to determine the essence of educational ideas without the free will of the educated. The process of moral education , if it is rationally organized, simultaneously serves to enrich the spirituality of both the student and the teacher. If the teacher can see and understand the student's interest, activity, sense of friendship and civic duty, striving for independence, then it is clear that he is willing[23]. Effectiveness is achieved in the course of activities aimed at influencing the student's personality in conditions where the student's will is ensured.

6. Team orientation. The content of educational work is to establish a positive attitude towards the team. With the help of the team, all-round development of a person, his understanding of the world, its full interpretation, emergence and development of feelings of humanity and mutual cooperation are realized.\

SUMMARY. Based on the above-mentioned opinions, it is possible to conclude:

1. Ethical and cultural attitudes are organized based on specific goals in different places and times. A number of tasks are solved in the process of establishing social moral education. The goals and tasks of the moral and cultural attitude are determined based on the essence of the social system, the level of development, the content of social relations, as well as the worldview, aspirations, and dreams of the citizens of the society.

2. Ethical cultural attitude is a process of comprehensive development of a person based on a specific, specific goal and socio-historical experience, formation of his mind, behavior and worldview, determination of the content of social relations in any system and time, and their organization has been the basis.

3. A deep understanding of the features of the process of moral culture and the organization of moral education, taking them into account, allows to achieve the set goal, as well as positively solve the tasks in this regard.

ethical cultural relations pedagogical technology, now the student is not only an object of the process of moral education, but also acts as a subject. Therefore, it is necessary for the teacher to take into account the student's internal capabilities, external influences and sources of information.

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