

Formation Of Basic Spiritual Competencies In Primary Class Children By The Example Of The Science Of Education

Xusenova Sadoqat Botirovna

Teacher at Pedagogical faculty of Fergana state university

Annotation: Recently, the idea has been increasingly expressed that the student should not receive an education at all, but achieve a certain level of competence in the ways of life in human society in order to meet the social expectations of our state about becoming a new worker with the need to creatively solve complex professional problems.

Key words: *spiritual and moral development, primary school teacher becomes the main educator of children, the process of spiritual development, spiritual development is a gradual ascent and comprehension of higher values, The problem of spiritual and moral education always raises many questions.*

Introduction

Context: The topic of spiritual and moral development and education has interested people since ancient times. In pedagogy, this topic has not remained without interest. The spiritual and moral education and development of children is a key issue in school. And education and upbringing are the main features of a person, on which not only his future, but also the future of all people depends. Therefore, the upbringing and development of a child occurs not only in the family, but also at school. A junior schoolchild lives in an area where many factors influence him, both positive and negative. Therefore, the primary school teacher becomes the main educator of children, and it is he who is obliged to raise a good, highly moral, responsible, correct citizen, to open his inner world, to form him not only spiritually, but also to form him from the moral side. Spiritual and moral education is understood as a person's ability to consciously manifest an attitude towards himself, as well as towards other people, society, the state, and the world as a whole, on the basis of moral norms and moral ideals. To understand the essence of spiritual and moral education.

The word "spirituality" itself is considered as part of the word from the word spirit, which in turn is expressed as an opinion denoting an immaterial principle, in contrast to the natural material. At times, spirit is understood as consciousness and thinking, and sometimes spirit acts as a synonym for will, feeling, imagination, intuition. Also, most philosophers consider spirituality as a significant characteristic of consciousness and as a product of human activity in society. It is believed that spirituality is the existence of different aesthetic and cognitive needs in a person. But spirituality cannot be brought within the framework of the activity sphere, because spirituality is not limited to this sphere, just as human history is not limited to written history. Spirituality can be defined as a state of expansion of consciousness. Spiritual consciousness is moving self-consciousness.

Thus, spirituality is an activity of consciousness that is focused on its infinity and integrity. Spirituality is considered as a person's empathy for the unity of his external and internal being, as

well as the establishment of harmony between the external and internal. Spirituality is a problem of finding meaning. Spirituality is an indicator of the existence of a certain hierarchy of values, goals and meanings; it collects problems relating to the highest level of spiritual development of the world by man. Spiritual development is a gradual ascent and comprehension of higher values. The process of spiritual development is at the same time the process of relating one's actions to moral and aesthetic criteria, the process of comprehending and experiencing one's being and relationships with the world of people and things. The sphere of spiritual life is not just the study of cultural elements and moral values, it is, first of all, understanding and experiencing personal life experience.

Thus, the content of spirituality connects thought, knowledge and feeling, and spirituality itself acts as a certain quality of human existence. Spirituality is the highest level of a person's study of his world and his relationship to nature, society and himself. Spirituality is a person's going beyond the boundaries of existence, renewal and self-improvement, "the ascent of the individual to his ideals, values, and their implementation in his life path. Spirit is practical activity aimed at finding truth, self-creation, and self-determination. Spirituality acts as a way of self-construction of the individual and is expressed in the form of a person's vocation. It is associated with the choice of one's own image, destiny, role, and is a kind of meeting with oneself.

So, there are different concepts to define spirituality. Spirituality is studied from the perspective of cognitive, moral, ethical, aesthetic, and creative aspects. With a variety of approaches to this phenomenon, most researchers recognize that spirituality is the process and result of human development to the level of comprehension of one's existential essence.

The idea of the decisive importance of moral education in the development and development of personality has been recognized and established in pedagogy since ancient times. In his treatise "Instruction of Morals" Y.A. Comenius quoted the saying of the ancient Roman philosopher Seneca: "Learn first good morals, and then wisdom, for without the former it is difficult to learn the latter." There he quoted popular sayings: "Whoever succeeds in the sciences, but lags behind in good morals, lags behind more than he succeeds." To understand the nature and specifics of moral education in the general system of personality development, it is of great importance to deeply understand the question of how a person's morality is manifested. This question is very difficult. Here we cannot limit ourselves to listing those moral traits and qualities that make a person moral. After all, the moral quality itself is manifested in something and somehow, and understanding this issue helps to reveal the psychological and pedagogical mechanisms of its formation. A moral person is usually judged by his behavior. But behavior is too broad a concept and covers all aspects of a person's life. Therefore, to reveal the moral essence of behavior, it is necessary to identify some smallest unit in it that would preserve the properties of the whole.

The smallest unit of the whole is an action. An act is usually expressed in some action or state of a person. But action in itself is not an act. It becomes an action under certain conditions. To understand this, let's look at examples. Here we see a man picking ripe apples in the garden. Is it possible to qualify this action as moral or immoral based on one type? Of course not, because from the outside you cannot evaluate this action as good or bad. When can such an assessment be made? Only when we find out in what connection this action is in relation to the interests of society and other people. Thus, a person can pick apples from his orchard for his mother. In this case, he acts like a caring son. But this same person can pick apples from someone else's orchard without having permission to do so. Naturally, in this case his actions will be immoral. Often the same action can have different moral assessments. Thus, a person acts tactlessly if he interferes in the affairs of others. But if he separates fighting hooligans, his actions are approved. Likewise, risky actions are assessed differently. Let's say a schoolboy almost drowned after betting with a friend that he could

swim across the river. There is no justification for such a risk. If this risk is shown when rescuing a drowning man, it evokes admiration. These examples show that any action or state becomes an act only if it is considered in connection with the goals and motives of activity that generate it.

Fiction - a rich source of experiences, personal intellectual and emotional experience of internal behavior - not only contributes to the creation and enrichment of the reader's picture of the world, but also allows him, in the process of analyzing the situation, to acquire knowledge about the norms of behavior and communication accepted in society, about options for solving moral problems, to experience what is understood and develop an assessment of what is happening, contributes to the mental and emotional "transfer" of the child to the situation described in the work, helps to identify oneself with the hero of the work.

The system-active approach involves the use of "six roles" in lessons: "author", "reader", "critic", "theorist", "artist", "historian". The relationship "author – literary work – reader" is the process of practical literary activity of schoolchildren themselves, either in the role of "author" or in the role of "reader". Both of these roles are creative: both the author and the reader do not have a "ready-made" image; the author creates it according to the laws of art, and the reader "recreates it." Working as a "critic" – literary critical and moral assessment. For the creativity of the author and the reader to be successful, knowledge of literary theory is required - work in the role of a "theorist". Everyone should play the role of an "artist," imagining and imagining a simulated situation. The role of the "historian" allows you to look at the object of discussion from the point of view of cultural heritage. Thus, the main task of working with a literary work is to put students in those roles without which full-fledged reading activity is impossible, to help children establish themselves in them, to master the means and methods of solving moral problems. It is impossible to do this without relying on the intellectual sphere of students.

A mandatory element in the lesson is to address children's personal experiences and their thoughts on the topic under discussion through modeling life situations. After all, experience can be demanded and developed by the subject himself only in the course of real relationships, experiences that affect his personal values. In this regard, the situational approach is of interest.

The problem of spiritual and moral education always raises many questions, reflections, and sometimes contradictions. It is important to understand what the term "spiritual and moral education" represents. In addition, how meaningful it is to educate a spiritual and moral personality from the point of view of pedagogical and psychological approaches and teaching concepts. How important is the unity of actions of all participants in the educational process to educate a spiritual and moral personality? No one will deny that education as a process is focused on the object, which is the child. The family, as the first social institution involved in this process, cannot always provide clear substantive characteristics. And a child's admission to school is an important step in his development, since teachers have a certain formed basis of educational methods to identify the specific characteristics of the child being educated. Therefore, one of the directions in working with younger schoolchildren should not forget about the spiritual and moral education of their parents. All parents want to see their children as kind, attentive, etc. And then it is advisable to give parents such recommendations in order to achieve the desired result. There is only one way to do this. Parents should themselves be a source of love, kindness and generosity. From their example, children learn all those qualities that underlie the understanding of spirituality and morality. Family relationships between parents are one topic. Family relations between the older and younger generations are the next topic that is often considered in the context of the "problem of contradictions between fathers and children." Relationships in the family between brothers and sisters also shape certain qualities, dictate rules and norms of behavior, and determine the culture of relationships. Therefore, the formation of the value sphere of the individual occurs in the family,

when value priorities are formed, spiritual and moral qualities are instilled empirically as bearers of family cultural traditions and customs.

In our region, there has been a good tradition for many years - to introduce younger schoolchildren to the basics of spiritual education, drawing sources of inspiration from religious Orthodox literature. Younger schoolchildren are very interested in stories from the lives of saints. Especially when they hear about how these saints spent their childhood, how they learned to read and write, what difficulties they faced and how they overcame them. Children are close to such topics, they look at the example given by the teacher, draw an analogy with themselves and learn from the example. Unfortunately, there are no religious studies classes in elementary schools. But the opportunity to spiritually fill other activities, supporting them with examples of morality and morality, always exists. It is important for younger schoolchildren to provide information about such qualities as mercy and compassion, help and kindness, love and honesty, using clear, accessible examples, but requiring active mental activity. It is important for a student to receive information that would encourage him to reason, draw certain conclusions, analyze the situation, defend his position or give a critical assessment. Quite often, the spiritual foundations of education are associated not with religious ideas, in the absence of religious experience, but with a well-developed taste for cultural and creative orientation. Literature, painting, theater, music has always left an imprint on the hearts and souls of people, developing their taste, subtle sensuality and intelligence.

The problem of spiritual and moral education of junior schoolchildren in the modern educational process is especially relevant in connection with the implementation of the "Friendly School" strategy. The constructiveness of the methodological basis to see our schools as friendly, is filled with a different concept, since students must be able to hear and listen not only to the teacher, mentor, but also to themselves and the people around them. They learn to solve problems together, while the motivation of each individual to learn and participate in classroom and school activities is very high. At the center of the modern educational process is the student, the individual, the person. The creation of a friendly environment is filled with a special atmosphere of favorable and business-like relationships between students, teachers and parents on an equal footing. In connection with the development of this idea, we note that a positive result will be obtained subject to systematic educational work, aimed not at achieving a quantitative indicator of the activities carried out, but at obtaining positive qualitative characteristics of each student. The personal growth of a child is accompanied by the formation of the emotional-volitional sphere of the individual. Therefore, the implementation of spiritual and moral education activities is focused on the value-semantic basis of the development of internal motivation.

The special significance of the spiritual and moral education of junior schoolchildren in the modern educational process lies in the fact that barriers are erased, the distance between various information sources, academic subjects and organized extracurricular activities is minimized, and the entire structure of school life is filled with holistic educational content, providing conditions for the comprehensive development of schoolchildren.

In modern scientific, pedagogical and methodological literature, the problem of forming the spirituality of secondary school students is, in our opinion, insufficiently studied. This issue is considered in the context of our research in theoretical and experimental terms. In connection with the topic of the study, its goal was outlined: to identify and justify the pedagogical conditions for the effective implementation of the model for the formation of spiritual foundations in primary school students through the means of art.

One of the ways to form spiritual foundations is art, the value of which, as a phenomenon of spiritual culture, lies in the fact that it reflects the world holistically, in the diversity of vital

manifestations of the laws of the world, covers all vital spheres and considers them in organic unity. Among the many functions of art, one of the most important is the educational function, since it is addressed not only to the reflection and knowledge of the external world, but also to the inner world of a person, his ideals, life guidelines and values. By introducing a child to human experience, art provides an opportunity to form their own spiritual experience. The concept of the dialectical unity of the moral and aesthetic and the process of its cognition is the methodological basis for developing the issue of forming spiritual foundations in children of primary school age through the means of art. In aesthetics, the perception of art is defined as a type of aesthetic activity, expressed in a purposeful and holistic perception of works of art as an aesthetic value, which is accompanied by aesthetic experiences. The aesthetic life of a child is characterized by two aspects: the universality of aesthetic interests; - the creative nature of aesthetic life.

Conclusion

The key problem today facing society, parents, as well as the state is the spiritual and moral development and education of younger schoolchildren. This problem is especially relevant in our time, when society is becoming more and more immoral and lives deviating from moral principles. Any activity of a person (a junior schoolchild) has a moral content, therefore its development is the development of the moral qualities of the individual and individuality. The process of spiritual and moral development of a junior schoolchild must have goals and objectives. Then the main task of a child's moral development can be considered the acquisition and development of spiritual and moral qualities, habits leading to the formation of a spiritual and moral personality.

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