

On the Role of the Teacher in the Spiritual and Moral Education of Students

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Abstract: The article describes the pedagogical possibilities of using the Uzbek national-spiritual heritage in the education of primary school students. The role of pedagogical activities in the spiritual and moral education of students is highlighted.

Keywords: pedagogy, primary education, upbringing, national-spiritual heritage, pedagogical opportunities.

The essence of the radical reforms being carried out in Uzbekistan is to bring up the younger generation as a spiritually mature, intellectually gifted generation. Reforms in the political, socio-economic and spiritual spheres aimed at strengthening independence envisage the establishment of a democratic and civil society that protects human rights and freedoms. The main purpose of the changes is to protect the material and spiritual interests of man. There are lessons to be learned from our parents, grandparents, and great-grandparents, who will always be a beacon for us on this difficult and difficult path, illuminating our path. These include the restoration of national values, the promotion of spirituality, especially the emphasis on oriental moral traditions. Great plans and creative work in our country are carried out intelligently, based on historical traditions and experiences.

Considering the concept of "spirituality", expressed in the form of moral values and traditions, concentrated, as a rule, in religious teachings and practices, as well as in artistic images of art, and the concept of "morality" as internal, spiritual qualities that guide a person, his inherent ethical norms and the rules of behavior determined by these qualities, we see that in these definitions of the concepts under consideration there is a lot in common.

As stated in the Law of the Republic of Uzbekistan "On Education", "... the priority of universal and national cultural values in education" is one of the main principles of state policy in the field of education.

The study of the national and spiritual heritage of the Uzbek people, in our opinion, is explained as follows:

- Scientific heritage is a spiritual wealth created intelligently based on the needs and requirements of people, embodying their imagination, thinking, future aspirations, beliefs, rules of ethics, polished in practical life. is the basic means of educating the inner classes;
- Intellectual heritage is a social phenomenon that has a stage of historical development, tested in life, important in social development, passed down from generation to generation;
- Intellectual heritage is the basis of the development of society, a powerful factor that represents and preserves all the achievements of the people in historical development.

Thus, the priority of national and spiritual heritage in the educational process plays an important role in the formation of the spiritual culture of primary school students, increasing their activity, as well as the role of the Uzbek people. is an important factor in understanding

Spirituality in relation to the state educational standards of general education does not primarily mean faith and religiosity. This is a broader concept that includes the full content inherent in modern secular culture: literature, painting, music, science, etc.

The primary grades of general education schools have the opportunity to study intellectual heritage and spiritual values. Such subjects as "Education", "Natural Sciences", "Mother Tongue and Reading Literacy" were officially included in the school curriculum.

Morality is, first of all, a personal characteristic of a student, combining such qualities and properties of a child as: kindness, decency, honesty, truthfulness, justice, diligence, discipline, collectivism, etc.

All these qualities regulate the individual behavior of a person.

The state educational standard of general education defines the spiritual and moral development of students as one of the tasks of paramount importance. The organization of the educational process is based on the national educational ideal, understood as the highest goal of education - a highly moral idea of a person, on the upbringing, training and development of which the efforts of the main subjects of national life are directed: the state, family, school, political parties, religious and public organizations.

Spiritual and moral education is an organized and purposeful activity of an educational organization represented by: teachers, parents and social partners of a general educational organization, aimed at forming the basic national values of a citizen.

Spiritual and moral education runs through all educational activities - classroom, extracurricular and extracurricular. Questions about the decisive role of spiritual and moral education and development in shaping the personality of the younger generation have been recognized in pedagogy since ancient times.

In his views on education, Muhammad al-Khwarizmi put forward the idea that in order to achieve the highest goals, to build a just society, it is necessary to form thinking through scientific heritage, to develop logical thinking. According to him, human activity should be based on the power of reason and thinking.

Abu Nasr al-Farabi's Enlightenment Views on the spiritual and philosophical problems of the Middle Ages - body and soul, being, movement, space and time, cause and effect, opportunity and reality, mental processes formed in combination with. According to him, the key to solving all problems is a high-purpose team, a just society with all the scientific and spiritual qualities, a guarantee of a prosperous life.

The general pedagogical and didactic ideas of Abu Ali ibn Sina, one of the leading thinkers of the Renaissance, are based on the problem of spiritual maturity through the external environment and human physical health. In a number of his works, he argued that the spiritual culture of each member of the noble community should be shaped by his physical and mental intellect.

In the educational views of Abu Rayhan Beruni, the belief in universal and national values, the idea of spiritual development of the individual on the basis of love is extremely important. Alloma believes that humanity is the highest of all human values.

K. D. Ushinsky wrote: "... moral influence is the main task of education, much more important than the development of the mind in general, filling the head with knowledge" [5].

The spiritual and moral sphere of the child's personality requires the most careful and tactful actions on the part of the teacher. It is on him that the spiritual health of the pupil and society as a whole depends to a large extent. When organizing activities, it is necessary to take into account the age

characteristics of schoolchildren: for children of primary school age, the source of setting and solving moral problems is significant adults - teachers and parents, their children's heroes. Teenagers most often look for solutions among their peers; turn to the Internet, newspapers, and television. But despite this, the words of Adolf Diesterweg "The most important phenomenon in the school, the most instructive subject, the most living example for the student is the teacher himself" are still valid [1].

The role of the teacher is to create conditions for the formation and development of moral norms and principles, as well as examples of moral behavior that students strive for, considering it reasonable, useful, and correct.

The moral qualities of a teacher, the moral norms by which he is guided in his professional activities and personal life are of paramount importance for the spiritual and moral development and education of students.

Our own attitude to the implementation of educational activities, to students, parents, colleagues - all this is under the scrutiny of students. No educational programs and activities in which students participate will be effective if the teacher is not always the main example of moral and civic personal behavior for them. Only by example can you educate another person.

Along with tact, level of education, business skills, ability to communicate or solve problems, the teacher must pay attention to the correct tone of conversation, the timbre of the voice, the elegance of his own "image" or, as they say now, the image of the teacher. The ancient Greek philosopher - Xenophon argued that: "No one can learn anything from a person who does not like."

In this regard, it will not be out of place to remember that attractive people smile often and willingly, have a good sense of humor, are confident in themselves, demonstrate natural forms of behavior, and not only know etiquette, but also follow it.

For us, image is not only a visual image (clothes, hairstyle, makeup), but also a way of thinking, acting, deeds, it is the ability to communicate, the art of speaking and, especially, listening.

Modern research shows that students of all ages value tact, kindness, fairness, understanding of children's problems, sociability, benevolence, exactingness, etc. in teachers. But the main thing that a student values is sincerity and cordiality of relationships.

In the structure of personality, science classically distinguishes three groups of qualities that are directly related to the teacher:

- social and general personal (ideological, citizenship, pedagogical orientation and aesthetic culture);
- professional and pedagogical (theoretical and methodological readiness in the specialty, psychological and pedagogical readiness for professional activity (theoretical), development of practical pedagogical skills and abilities);
- Individual features of cognitive processes and their pedagogical orientation (pedagogical observation, thinking, memory, etc.); emotional responsiveness; volitional qualities; features of temperament; health status.

One more thing must be added to this "set of qualities" - spirituality as the aspiration of the individual to certain goals, as evidence of his orientation towards the highest values and the other person (humanism).

The need to build pedagogically appropriate partnerships with other subjects of socialization: family, educational institutions, public organizations, cultural and sports institutions stems from the position that educates and develops the child, everything that is next to him and attracts his attention.

Accordingly, the principle of social relevance suggests that spiritual and moral education, in order to be effective, must be in demand in the life of a child, his family, other people, and society.

Only by being in close interaction with the family, with the public today will they be able to form moral criteria and principles for everyday life among students. In our opinion, the essence of the spiritual and moral education of minors is carried out only through the processes of education, training, self-development of schoolchildren using a complex of educational, educational, developing, psychological, physiological, social measures and all social institutions surrounding the child.

Moral education is effectively carried out only as a holistic process that meets the norms of universal morality. The result of this process is the formation of a morally whole person, which implies the presence of free moral will, the ability to control oneself, gaining inner freedom, etc. Morality is formed in activities, in everyday relationships and the complexities of life in which the child has to understand, make choices, make decisions, and take action. Much depends on the spiritual and moral space in which the child is formed.

The organization of the school spiritual and moral space involves taking into account all the sources of the moral experience of students. Such sources are: activities (educational, socially useful, etc.), relations between children in a team and their relations with teachers and parents, the aesthetics of everyday life, the natural world, and art. When organizing activities, attention must be paid to the rational correlation of forms of activity (in which students are included) and education at different age stages.

This is, first of all, an educational activity that provides for the spiritual and moral development of students in the "classical lessons" through mastering the content of the program subject material. The educational material that the teacher uses has great potential for exerting a moral influence on schoolchildren, especially in literature, civics and history. It contains a large number of moral and ethical judgments, personal images of a person serving the state and people. In the classroom, the teacher can directly lead students to comprehend the relationship to man and society. Approval of the ideals of kindness, mercy and justice are the most important mission of the teacher in the classroom.

Today, teachers of any educational organization have a single goal - to raise spiritually, moral, healthy youth, and later - the adult generation of the country. Spiritual and moral education is one of the ways of education, aimed at the assimilation by students and the implementation into practical action in the behavior of basic national values.

V. A. Sukhomlinsky wrote: "The best teacher for a child is the one who, while communicating spiritually with him, forgets that he is a teacher and sees in his student a friend, like-minded person. Such a teacher knows the innermost corners of the heart of his pupil, and the word in his mouth becomes a powerful tool for influencing a young, emerging personality. The creation of an environment that encourages moral behavior, moral deeds depend on the sensitivity of the teacher to the spiritual world of the pupils" [3, p. 143].

The pedagogical meaning of the work on the moral formation of the student's personality is to help him move from elementary behavioral skills to a higher level, where independent decision-making and moral choice are required. The success of this type of activity in the formation of the moral qualities of the student depends on the literacy of the teacher, the variety of methods used by him and the emotional response of children. In conclusion, it should be noted that a healthy and prosperous society consists of healthy and prosperous citizens. To turn a child to spirituality, the teacher himself must become the bearer of the highest spiritual values. The first step on this path understands the insufficiency of one's cultural horizons. The next step should be an attempt to change your inner world, filling it with new content. It is necessary to give impetus to personal self-development.

The spiritual and moral health of a teacher determines the basis of his professional culture. The upbringing of a person, the formation of the properties of a spiritually developed personality, love for one's country, the need to create and improve is the most important condition for the successful development of the country.

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