

COMPETENCE OF MANIFESTATION OF MORAL AND AESTHETIC VALUES IN STUDENTS IN PRACTICE

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Abstract

This article discusses topical issues in the education of young people, such as self-knowledge, national values, the study of a person as an externally aesthetic, spiritual, aesthetic, moral and social value.

Keywords: morality, aesthetics, art, psychology, national values, personality, extracurricular education, self-knowledge, value orientation.

Introduction

Reforms in the field of spirituality, carried out in our country, are aimed at updating the thinking of society, restoring and studying national values, multiplying and harmonizing them with universal values. The foundation of which was the recognition in independent Uzbekistan of the development of the spiritual sphere as a priority direction of state policy.

In politics and the spiritual and moral sphere, the upbringing of the younger generation, in particular student youth, is of particular importance. The system of educational work of higher educational institutions serves the strategic goals of national statehood. The harmonious formation of certain qualities of student youth contributes to the strengthening of national ideological unity [1; C .56].

LITERATURE AND METHODOLOGY

Educational work in higher educational institutions constitutes a system of spiritual agitation and propaganda, expressing the interests of society at the political level, orienting society towards the struggle for these interests, realizing the corresponding ideas. The improvement of the spiritual and moral relations of students is positively manifested in spirituality, ideological immunity, the ideological views of the future intelligentsia, the leading cadres of our country, and through them will have a strong educational impact on the spiritual improvement of the whole society, the effectiveness of socio-political reforms.

Due to the fact that upbringing should be in harmony with the national mentality and the requirements of the national model of education , the upbringing of a strong spiritual conviction in young students at all stages of the education system , orienting them to self - awareness are the topical issue of today. Currently, the process of education attracts attention as a factor in the socialization of the individual, contributing to the formation of a value system. The formation of axiological consciousness and worldview among students in the process of moral and aesthetic education is of particular importance. This, in turn, presupposes an established and personal - value orientation in students .

RESULTS

Based on the results of the analysis , we came to the conclusion that, in its essence , moral education is a link between the consciousness of a person and society, contributes to a person's understanding of his responsibility to society, that his behavior depends on the level of development of society, as well

as awareness of responsibility in fulfilling moral norms, ideals and requirements recognized by society , the transformation of spiritual and moral knowledge into conviction and the systemic nature of these beliefs, the formation of strong spiritual and moral feelings and qualities , students' awareness that spiritual and moral behavior is a criterion for showing respect for members society, the formation of spiritual and moral customs.

Aesthetic education is a systematic process aimed at developing personal abilities for a full perception and correct understanding of beauty in reality and art, reflects the system of artistic feelings, views and beliefs, ensures the enjoyment of true aesthetic values.

In turn, moral and aesthetic education are interconnected, the world of beauty exists in an inextricable relationship with goodness, virtue, selflessness . Based on this justification , the study concluded that moral and aesthetic education is a systematic pedagogical process aimed at equipping students with moral and aesthetic norms, shaping their moral and aesthetic consciousness, behavior and habits, forming the competence to manifest moral and aesthetic values in practice [3;89 c] .

An analysis of the philosophical and pedagogical-psychological literature showed that there are various approaches to interpreting the concept of “value”. From a philosophical point of view, value is perceived as a widespread subjective image or representation that is evaluated by a person; in the sociological approach, value is interpreted in a strong relationship with social norms, behavior that make up human life; psychology expresses this concept in relation to the interests and needs of the individual. In pedagogy, the concept of " value " reflects a personal attitude to the world, arising on the basis of a person's individual life experience, knowledge about the world, aimed at the comprehensive harmonious development of the individual.

DISCUSSION

In the scientific literature, one can find a variety of definitions of such concepts as “value”, “value orientation”, “value setting”, “value system” [6;344 c] .

If we consider value in isolation from such forms of social consciousness as religion, ideology, the arts , then its independent meaning and content are in doubt. For the satisfaction of any needs of a person or society reflects not only a material , but also an ideal relationship . And with sama need _ can determine a number of conditions and unique features of social life. Consequently, value arises as a result of the relationship of man and society to the outside world, the organic correspondence of their internal needs with their relationship to reality .

Educational work in higher educational institutions determines the projected qualities of the individual as components of his character. As a result, a complex of personal qualities is substantiated, designed and formed according to a specific social order - a model of a national character. Feeling of oneself as a person in society, friendship with others, attitude towards oneself and others, discipline, an active constructive character, readiness to refrain from actions contrary to the interests of national independence, determination, conscientiousness and constitute the result of spiritual and moral educational work in conditions of national independence. And for this, on the basis of a scientific and pedagogical approach, it is necessary to develop criteria for evaluating educational work in higher educational institutions. For without this, it is impossible to define, objectively study, and, accordingly, improve the spiritual and moral, national and ideological work [2; 13c] .

The following are defined as the theoretical and pedagogical foundations for solving the problem under study: the creation of real acceptable conditions for the organization of extracurricular activities aimed at the moral and aesthetic education of students; taking into account the psychological, pedagogical, technological and methodological factors of the practical solution of the problem; achievement of ensuring the relationship of methodology with didactics; clarification of the methodological aspects of solving the problem; development of non-traditional, non-standard, innovative methods of value orientation among students; achievement of theoretical and practical orientation of classes; development of intellectual works and assignments based on the main directions and topics for the development of value orientation among students; selection of recommendatory and methodological materials: views of scientists-philosophers, thinkers of Central Asia on moral and aesthetic education; suggestions and recommendations developed on the basis of the author's approach.

In the process of moral and aesthetic education, the following criteria for the development of value orientation among students are defined:

1. Motivational - understanding of social and personal significance.
2. Human beauty - physical and spiritual beauty as a social value, the formation of ideas about the ideal personality.
3. Formation on the basis of aesthetics of the humane-aesthetic attitude of people.
4. Self-awareness - awareness of one's spiritual and moral character, personal and value orientation.
5. The presence of ideas about the personality, its development on the basis of personal-value orientation.
6. The manifestation of personal activity and the level of socialization in the process of moral and aesthetic education.

Activities for the development of value orientation among students are carried out in the following forms:

- social education: providing targeted assistance in solving problems that students have in relations with society; formation of personal development and social maturity of the individual on the basis of communication, games, educational and socially useful activities ;
- educational classes: organization of classes for the development of value orientation among students based on the involvement of specialists;
- self-education: conscious, independent and purposeful activity aimed at eliminating negative qualities and flaws in a teenager . Self-awareness, self-analysis, correct self-assessment of students are defined as a necessary condition for moral and aesthetic education ;
- spiritual and educational activities: organization of " round tables " , conversations, meetings and reading evenings on the formation of moral and aesthetic values [4;126 c] .

CONCLUSION

When organizing pedagogical activity for the development of value orientation among students, an organic combination of various forms and methods is ensured . To do this, as a tactic aimed at practical activity, the reflexive approach , as well as its supporting forms and methods, were used.

Each lesson, organized on the basis of the program "Know Human Values!", reflected a reflexive component aimed at discussing the results of analysis and introspection, understanding the experience

of a new life activity of a teacher and a student and their activities. After each lesson, the students analyzed their experience, personal contribution, and emotional state.

In the process of extracurricular activities, the following tasks were effectively solved: establishing students' faith in relation to the relevance, necessity, personal significance of personality improvement in the moral and aesthetic aspect ; increasing interest in the content of training sessions; assimilation of knowledge about a person , his essence, moral and aesthetic appearance, spiritual world, social significance, system of values; disclosure of the moral and aesthetic image of a person on the example of ideals, positive images in the arts (poetry of the peoples of the East, applied art of Uzbekistan and Karakalpakstan, etc.); the formation of an aesthetic, humanistic and moral attitude towards a person in the process of communication ; formation _ personal value -oriented own "I" in the "classes" on self-awareness , the improvement of students in the moral and aesthetic aspect; consideration of the structure, essence, criteria of the modern personality, creation of a model of the modern ideal personality; disclosure of the conditions for organizing intellectual and creative activity, self-education , the process of self-education, serving the formation of the personality of students; achieving the effectiveness of intellectual and creative activity, increasing the moral and aesthetic potential associated with the process of personal socialization of adolescent students.

In the organization of extracurricular activities on the topic "Know human values!", the following principles are observed: taking into account the peculiar features of extracurricular activities, consistency, constructiveness, complexity, consistency , step-by- step implementation , continuity , integration of educational, cognitive and practical activities, personality -oriented, in relation to cultural studies .

Reflection requires a retrospective assessment of the emotional (like - dislike) I like it, it was good - it was not good) aspect and aspect related to the essence and content (why is it important, what is achieved / what is not achieved and why?). Verbal ("relay race", "free microphone", "associations") and non-verbal ("step by step", "goal tree", "aquarium") techniques were used to conduct reflection in the course of the lessons .

Based on the above, we conclude that the technology for developing the competence of the manifestation of moral and aesthetic value among students in practical activities is systemic in nature and requires to be based on the following stages: analytical; organizational and preparatory; activity; productive.

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