



THE ROLE OF THE CLASS TEACHER IN THE SPIRITUAL AND MORAL EDUCATION OF SCHOOLCHILDREN

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ANNOTATION

The article discusses the functions of a class teacher in the spiritual and moral education of schoolchildren.

KEY WORDS: *spiritual and moral education, teenager, class teacher.*

Education today is defined as a strategic national priority, which contains a powerful potential for influencing the processes of social development, socialization, personality development, inclusion of children and youth in a complex system of social relations. The famous phrase of Academician D.S. Likhachev about the relationship between upbringing and education ("Education subordinated to the tasks of upbringing is what we need in the 21st century.") is of particular relevance today and is acquiring a qualitative embodiment [1].

There is no need to prove that this idea is true in any era, because a "healthy" society consists of respectable, morally educated citizens. This thesis can be confirmed by studies devoted to the dialectics of the historical and pedagogical process, which highlights the organic connection between the mission of the educator, his social status and the prospects for the development of an individual and society as a whole (M.V. Boguslavsky, G.B. Kornetov, E. Y. Ilaltdinova, E. A. Slepenskova, I. V. Lebedeva, S. I. Aksenov and others). Because of this, consideration of the modern challenges of society, addressed to the organizers and implementers of the educational process - class mentors, is justified.

Practice shows that even today the class teacher often experiences difficulties in building productive relationships with his students. The problem of finding modern forms, methods and models of educational activity by class teachers remains relevant. A teacher with a confident position as an Educator can take into account and build a high-quality upbringing strategy and professionally respond to the social needs and expectations of modern society.

Compiling a portrait of a modern class teacher, it is worth noting that for many centuries the concepts of educator, teacher and teacher were practically synonymous, respectively, pedagogical activity "by default" included both teaching and educating functions associated with developing and enlightening. Within the framework of the paradigm approach to the analysis of the phenomena and phenomena of reality, it has been proved that in any historical era there is a search for an "ideal" teacher (teacher, mentor) who would be able to educate the moral generation of citizens of society [2; 3; 4].

The theoretical analysis of this issue is important for drawing up a portrait of a mentor of a modern school, who can

qualitatively build educational relationships both with an individual student and with a community of children, their parents and other subjects of the educational process. In our opinion, it is advisable to evaluate the qualities of an "ideal" teacher-educator from different positions: through his personal qualities; the uniqueness of the pedagogical activity (profession) itself; compliance with public expectations; through the requests of a person (student). In this context, it can be confidently asserted that the integration of all these approaches determines today the universal "through" mission of the teacher - to educate a moral personality [4]. It should be noted that the key concept of education determines the general vector of pedagogical activity, which confirms the centuries-old experience of educational (respectively, educational) practices, experimental work, and the construction of theoretical models. His analysis made it possible to formulate the following constants:

- 1) education is a means of becoming a person;
- 2) upbringing is always natural and culturally appropriate;
- 3) education is carried out under the influence of many factors;
- 4) education is a powerful factor in the socio-economic development of society.

Nevertheless, many issues related to the concept of upbringing, which is fundamental for pedagogy and education, remain problematic today. This happens when analyzing complex, multi-valued, polyfunctional phenomena or phenomena. It is known that in pedagogical science there are many interpretations of the term "education" and each has the right to exist. For example, morphologically the term "education" is associated with the words "nourish", "nourish", "nutrition". From this follows the understanding of education as "saturation" (or "filling") of a growing person with spiritual values and moral meanings. Such an interpretation, for all its simplicity, can certainly be used to define education in its general broad meaning.

Education, of course, involves the inclusion of an individual in various types of social relations in business and interpersonal communication, play, educational and professional activities and acts as an ethical regulation of the



basic relations of the individual and society; it should contribute to the self-realization of a person, contribute to the achievement of the ideal that is cultivated by society. If development is aimed at the qualities that are inherent in the individual and which are developing, then education proceeds from the qualities of public morality, and these qualities are assigned by the individual in the process of education.

The essence of the activity of the class teacher is the management of external influences exerted on the personality of the student, the class team. To manage means to direct the course of influences, to direct the actions of those who exert them. External influences are carried out in the process of educational affairs, collectively creative affairs, individual work with children. The system of external influences is provided with deep interdisciplinary connections, the interconnection of training and education, carried out at school and outside it. Education is basically the art of motivating a child for moral, socially valuable behavior, that is, cultivating in a child the desire to "be good," notes V.P. Sozonov.

Education is a very subtle process of spiritual interaction between the educator and the pupil, invisible to the prying eye. This spiritual connection is inaccessible to an undeveloped, rude, callous person. An immoral, irresponsible, unkind person cannot educate. The educator must have clear socially acceptable values, be internally free, with a developed sense of self-worth. After all, by and large, education is the transfer of the pupil by the educator of himself, his own values and relationships, his way of -life, where the mechanisms of imitation, suggestion, infection "work" [5].

Determining the priority forms of educational work in spiritual and moral terms, the class teacher can use individual forms that permeate all extracurricular activities, communication between teachers and children. This is "a conversation, a heart-to-heart conversation, consultation, the fulfillment of a joint assignment, a joint search for a solution to a problem, etc. The most important task facing the class teacher using individual forms is to unravel the student, discover his talents, discover everything valuable that is inherent in his character, aspirations" and etc. [6]

Group forms of work include creative groups (both temporary and permanent), self-government bodies, Affairs Councils, etc. The teacher here acts as an equal member of the group or as a consultant. The main task is to "set direction", to -help students express themselves. Collective forms include various kinds of performances, competitions, cultural trips (tourist trips), performances by propaganda teams, charity events, solidarity fairs, etc. [7]. We are most impressed with the classification of forms of educational work proposed by the authors of the manual "Educational activity of a teacher", who note that in practical activities it is important for a teacher-educator to feel the semantic difference between forms from an existential point of view related to the genre of "events", "cases", "events". ", " rituals, holidays ".

So, the event means all those mass forms of work organized by educators "from above", which are designed to have a direct educational impact on the participants [8].

An event is a kind of significant, spontaneously arisen or specially "constructed" situation that provides its participants with a kind of "psychological breakthrough", going beyond the existing life experience. A joint event takes place as

a meeting of the spiritual worlds of its participants, which unites them in a value-semantic and emotional sense in a certain space and involves them in the experience of inclusion in the integrity of the event.

Rituals, as a social and normative form of organizing social behavior, are designed to demonstrate the proper (socially necessary) attitude towards a person, attribute, event or phenomenon. Because of this, they are mastered and reproduced according to certain reference samples. Properly performed rituals have a great aesthetic impact on a person.

A holiday as a cultural and aesthetic form of organizing joint actions follows from the dynamics and rhythm of social life. It always has a collective character, it arises where there are spiritual ties between people, common ideal aspirations. This is a special life situation of a child, when he goes through a unique practice of social communication. The holiday provides an opportunity for active self-expression, creative self-affirmation. Educational affairs require a positively motivated involvement in this process of each participant. A clear distribution of functions and measures of responsibility is combined with a high degree of creative freedom of teachers and pupils. These cases are based on the common interests and needs of the participants. Usually they are aimed at solving a problem that is significant for the life of the team and requires for its organization and special training, joint efforts, as well as a general debriefing.

Key affairs - (term V.A. Karakovsky) - the main school-wide affairs through which an attempt is made to integrate efforts and have a holistic influence on the team and personality of the student. Speaking about work with the class, we note that it is very important that there is a tradition of defining this or that form of work in a joint discussion of teachers, children and parents. The search for and creation of new forms of work can come from already well-known forms, which are filled with new content, or some meaningful idea is put in the basis, to which the desired form is selected.

Important in the outlined range of problems of educational activity is the work of the class teacher in organizing leisure activities for students. Leisure activities are primarily free in nature and are accepted by children as a natural process of play. This activity is absolutely voluntary and it is impossible to force children to engage in leisure activities. But to indulge in reasonable leisure is quite real.

In leisure activities, children themselves impose on themselves the educational requirements of adults, which makes leisure a sphere of active self-education. Leisure satisfies many socio-psychological needs in the realization of interests, self-examination of strength, self-affirmation among peers, recognition of one's own personality. (A. Belkin).

In leisure activities, the "reflex of freedom", which is inherent in young children, is most fully manifested. Between adults and children there is a pedagogically expedient interaction: instead of coercion - inspiration; lack of oppression from parents, teachers; the absence of unjustified constraints and restrictions in the life and activities of children; the presence of a wide scope and conditions of social activity and creativity of children and adolescents; real implementation of the rights of the child. In leisure activities, the role of a teacher is primarily the role of an organizer, an older friend.



“Leisure pedagogy has its own specific methods of cooperation and co-creation with children: games, game training, theatricalization, competitiveness, equal spiritual contact, educating situations of improvisation” (A. Belkin).

I would like to dwell in more detail on such a method as a game. The game is one of those methods in pedagogy that contributes not only to the self-affirmation and self-development of children, but also gives them the opportunity to feel at ease, joyfully. With the help of the game, it is easiest to create a situation of success that allows the child to open up. The role of the child in the game is the role of an active participant, the role of a teacher, the role of guiding and correcting. However, one should not forget that, according to S.T. Shatsky, the game "is a life laboratory of childhood, giving that aroma, that atmosphere of young life, without which this time would be useless for humanity." It is very important for a teacher to realize that, being an organizer and participant in a children's game, he should not limit children's initiative and creative understanding of game situations by a child. The game, as a form of leisure pedagogy, has the following functions: - communicative; - social; - psychotherapeutic. The competitive component is very important in the game. “Competition is an internal spring. unwinding of creative forces, stimulation to search” (S.A. Shmakov).

The search for new forms, methods and means of education in the activities of the class teacher, his pupils -should be continuous, since a high degree of activity indicates the success of the educational work of the class team. And yet, the words of E.N. Ilyina: “If love affects the sphere of feelings, without which spirituality is initially unthinkable, and understanding carries a semantic, intellectual beginning, simply knowledge, as the basis of spirituality, then helping is a feeling and thought to put into action, an act -. The soul of the formula is the verb to sympathize... The central, binding verb to receive carries the idea of communicativeness, communication, outside of which nothing makes sense. Five basic concepts - to love, to understand, to accept, to sympathize, to help - is a magical formula for spiritual and moral education in a modern school.

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