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ON THE ISSUE OF SPIRITUAL AND MORAL EDUCATION WITH THE INTRODUCTION OF THE PROJECT METHOD IN THE CONDITIONS OF DISTANCE LEARNING

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Abstract. The article discusses the problems of spiritual and moral education in the conditions of distance education. The importance of the role of spiritual and moral education, its relevance at this stage is emphasized. A brief analysis of the implementation of spiritual and moral education in the Samarkand State Medical Institute is carried out. The importance of basic national values in the upbringing of a spiritual and moral personality is revealed. The importance of the role of a social institution in the process of forming the personality of students is emphasized.

Keywords: spiritual and moral education, morality, spirituality, education.

Considering the current education system from the point of view of conditions for self-improvement, personal growth and development of students, it should be emphasized that it requires targeted influence in the field of education, familiarization of the student with spiritual and moral values, in the organization of the search for solutions to issues of spiritual and moral education.

The ancient ideology is permeated with thoughts of spiritual and moral education and is also associated with the naming of Aristotle (384-322 BC), who declared the need for moral education of students through exercises aimed at performing good actions.

As Plato (427-347 BC) rightly noted, the primary task of pedagogy is to transfer to the next generations the foundations of dignity, respect, which contribute to the strengthening of ideological values. Socrates (c. 469-399 BC) dealt with issues concerning moral virtues and distinguished the practical part in philosophy as good deeds and wisdom. And wisdom is virtue, that is, the knowledge of good, which encourages good deeds and keeps from bad ones. According to Democritus (460-370 B.C.), a moral person should be courageous, dominate his own passions, strive for good, not indulge in idleness, a frivolous lifestyle, strive for harmony and moderation of his desires, conforming them to real possibilities [1].

The views of the philosophers of antiquity are united by a common idea that understanding human nature is unthinkable without understanding the norms and values of human life, linking all aspects of personal development, first of all, with spiritual and moral education.

Today we face the most important problem concerning the spiritual and moral education of teachers, who will subsequently carry out the spiritual and moral education of the younger generation.

One of the ways to solve this problem is to realize the essence of spiritual and moral education as a joint development of a teacher and a pupil to the ideal they have designated, the development by future teachers of methods and forms of spiritual and moral education as a specific sphere of educational work. Such an understanding implies a change not only of the students, but also of the educator himself. The teacher leads not only the student along the path of spiritual perfection, but also follows this path himself. An important task of this direction is to indicate possible options for moving to the heights of morality. One of the solutions to the problem is also to interest the student in spiritual and moral self-development, his spiritual search in the sphere of interaction with the outside world, absolute values, himself. The indicated search may turn out (and in practice it often turns out) to be completely different from what was originally intended.

Spiritual and moral education is the process of facilitating the ascent of students to the moral ideal through the development of their:

- moral values (humanistic, intellectual, social, aesthetic, professional);
- awakening and development of moral feelings (shame, gratitude, duty, faith, respect, justice, compassion);
- formation of moral will (ability to serve good and resist evil, patience and tolerance, readiness to overcome life's trials and resist temptations, striving for spiritual perfection);
- motivation for moral behavior (obedience, service to the motherland, participation and creation of good).

The content component of the spiritual and moral education of students, future teachers, includes humanistic, intellectual, social, aesthetic, professional values.

Humanistic values in pedagogical activity are:

- childhood as a unique period of human development aimed at understanding the world around us;
- the child as an object and subject of pedagogical influences;
- uniqueness and individuality of a person who recognizes;
- the uniqueness of each individual person in everything;
- child development, which determines the productivity of all types of activities.

Intellectual values include:

- knowledge of the basics of the profession, the truth, the ability to think professionally, to find important information.

Knowledge of traditions and customs, family, professional corporate identity, etc. they are socially significant values of future teachers, while beauty, art, the ability to see beauty in everything become characteristic manifestations of the presence of aesthetic values.

The adoption of humanistic values of professional activity allows us to subsequently talk about the formation of professionally significant personality qualities of future teachers: love for pupils, acceptance and understanding of the position of each child, responsiveness, sensuality, the ability to empathize and the desire to contribute, pedagogical tact, responsibility for life and health, love of life and etc.

Possession of professional values such as peace, responsibility, faith, freedom, charity, decency, loyalty, patriotism, gratitude, justice, humanism, honesty, kindness, etc. they will allow future teachers to develop certain tactics of behavior and building relationships with students, to fulfill their professional duty at a high level.

Based on the analysis of the literature on ethics, psychology, philosophy, we have identified the following moral feelings:

Shame is the fear of losing respect in the eyes of those before whom a person has dropped his dignity.

Gratitude is a feeling of gratitude to someone for the kindness, attention, service rendered.

Duty is a sense of moral responsibility for one's behavior in front of other people, society.

Faith is a feeling closely connected with the spiritual world of a person, arising on the basis of certain information about an object expressed in ideas or images, accompanied by a manifestation of confidence and a number of other feelings and serving as a motive, incentive, attitude and orientation of human activity.

Respect is the position of one person in relation to another, recognition of the merits of the individual.

Justice is an impartial, corresponding to the truth, attitude towards someone, something.

Compassion is empathy for someone else's suffering, participation aroused by grief, misfortune of another person.

The formation of the moral will presupposes a dialogue of a person with the innermost depths of his soul, which directs him to good, perfection, which leads to the ability to resist evil, while patience and tolerance are manifested, which allows overcoming problems and difficulties arising in life and resisting temptations.

In the Dictionary of the Russian Language by S.I.Ozhegov, morality is interpreted, on the one hand, as "rules that determine behavior", and on the other - "as spiritual and spiritual qualities necessary for a person in society" [3].

The motivation for moral behavior presupposes obedience (unquestioning submission to someone's will; obedience, submission), service to the Fatherland (awareness by each person of the importance of social solidarity and civic participation in the spiritual, moral, economic and socio-political revival of the country.), complicity and doing good.

Based on the conclusions made by A.A. Bodalev: "the formation of an "alloy" of cognition, experience and practical action occurs only with well-coordinated effects on the mind, feelings and will of a person" [2], it can be stated that spiritual and moral education should cover all the main aspects of personality - cognitive, emotional and volitional. We have identified the basic components for assessing the spiritual and moral education of students:

- motivational and value;
- cognitive-meaningful;

- activity-creative;
- reflexive-evaluative;
- subject-correction.

In practice, we have come to the conclusion that the motivational part not only acts as a systematizing factor of activity, but is also the basis of personality. An important aspect in this case is the need of the future teacher for self-realization and self-expression of his moral potential.

Today, spiritual and moral education cannot be represented by separate classes in the educational process. This should be a clearly structured training and education of students. The solution to the problem of spiritual and moral education does not consist in separate study hours, but in creating a spiritual atmosphere in an educational institution that would contribute to the spiritual and moral formation of a student, awakening in him a desire to show moral feelings reflected in moral behavior [11].

In connection with the introduction of State educational standards and the development of information and communication technologies, it is very relevant at the present stage to realize the individual needs of the individual in the field of general and vocational education, which is also connected with the social order in education carried out through various forms of education, including distance learning.

This form of education, combined with the expansion of the fields of application of information technology, makes it possible to effectively solve the problems of training specialists and their continuous education throughout a person's life. Distance learning has many advantages, such as accessibility, but also has a number of problems that are becoming important in the mass, and especially in a professional university in the context of cardinal changes in the needs of society in various types of professions and the requirements for graduates of a modern educational institution. And, as you know, one of the problems, this form of education creates difficulties for the development of the spiritual and moral component of the personality. In distance learning, it is possible to solve this problem through the method of projects, which are a module in distance learning. The final stage of this module as the final form of control is "Project work", for which an important place is given in the system of independent work of students of all levels, including those studying at advanced training courses. It ensures the development of project competencies, the readiness of students to carry out applied and project-analytical activities aimed at achieving the quality of education. At the same time, project work is the basis for the formation of the portfolio of both the student and the cadet, and the teacher. At the same time, the student works as independently as possible, developing the ability to self-organization and self-control, combining theoretical and practical components. Of course, the view of this method has always been ambiguous. Pedagogically, an educational project can be considered as one of the varieties of educational projects, because it implies the creation of an interesting, new, author's educational product (lesson development, manual, set of educational materials, educational presentation of a specific topic for a separate lecture (lesson) or a series of

lectures (lessons). An educational and methodological project is an applied project of a teacher (teacher) or teachers (teachers) developed on any topic of the study course or several topics of training courses. An educational (student) project is an organizational form of work that is focused on a deeper study of a completed academic topic or an educational section, allowing for the implementation of learning approaches through experience and actions and involving the use of research and search methods [3]. The goals of these projects are different, but whatever their type and type, with their help it is possible to implement various methods of moral education and include a spiritual and moral component in their composition, including in the framework of distance learning.

Design differs from research, since it is an independent activity of students, having an applied nature, carried out under the guidance of a teacher (teacher). The goal of the project is a positive outcome expected as a result of its implementation. The tasks of the project are the expected stages of the project. When solving each task, a specific result is obtained. The result of the project is the qualitative changes that are obtained as a result of the project. The problem of the project is formulated on the basis of an analysis of a negative situation aimed at solving primarily a practical, and at the same time creative and personally or socially significant problem, which ends with the final receipt of a specific result in the form of a material or intellectual product. Basic knowledge and skills in the field of design, which are necessary for students when performing projects: theoretical foundations of design in education; design technologies (problem analysis, goal setting, task definition, resource assessment, system development, project efficiency criteria, etc.); algorithm and design mechanisms; project evaluation criteria; structure of design work design; project protection procedure. Therefore, the project method expands the possibility of distance learning as a way to make up for a number of its shortcomings, such as the complexity of motivating listeners or the lack of an individual approach and real communication between students and teachers.

Conclusions. Thus, with the help of the project method, the following binary methods will be used in distance learning (more precisely, the basic components for assessing the spiritual and moral education of students and self-education are highlighted): beliefs and self-persuasion (intellectual sphere), stimulation and motivation (motivational sphere), suggestions and auto-suggestion (emotional sphere), requirements and exercises (volitional sphere), correction and self-correction (sphere of self-regulation), educational situations and social tests (subject-practical sphere), the method of dilemmas and reflection (existential sphere).

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