

**METHODS FOR FORMING MORAL QUALITIES IN YOUNGER  
SCHOOL CHILDREN  
(RESEARCH MATERIALS)**

*Abstract: The article presents the methods of forming moral qualities in primary schoolchildren, brief recommendations for its implementation in practice.*

*Key words: moral qualities, criteria and levels of their formation among younger students; social and pedagogical conditions, methods, technologies.*

The process of education is carried out in various forms using a variety of technologies, methods, techniques and educational tools. In the pedagogical literature, the concept of "form of education" is defined as a way of organizing the educational process. In the most general form, they reflect the relationships that develop between teachers and pupils. Their classification depends on the number of students-the entire class, small groups, or individual students are covered (front-end, group, or individual work). This is the most common classification [1, p. 157].

It is legitimate to classify the forms of organization of educational activities depending on the technology and methods of education:

- verbal forms (meetings, gatherings, lectures, reports, debates, meetings, etc.);
- practical forms (hikes, excursions, sports competitions, Olympiads, competitions, etc.);

- visual forms (school museums, exhibitions of different genres, thematic stands, etc.) [1, p. 143].

According to N. I. Boldyrev, its instrumentation is of particular importance in the organization of moral education. The educator can influence the student directly, face-to-face, through his comrades, the student team [2, p.82].

Technology of education is the ways in which educators influence their students and organize their activities. Technologies of moral education can act as ways and means of forming a moral character, developing moral qualities and feelings, as well as developing skills and behavioral habits [3, p.83].

The choice of moral education technology largely depends on the age of students and their life experience.

Traditional technologies of moral education are focused on instilling norms and rules of social life in schoolchildren. An important indicator of the formation of moral qualities of a person is internal control. Formed control skills contribute to the successful development of moral qualities of the individual [3, p. 59].

Many technologies, methods and techniques of moral education are presented in the pedagogical literature.

In the work of P. I. Podlasogo [4. p. 523], according to the results, methods of influence can be divided into two classes:

1. Influences that create moral attitudes, motives, attitudes, forming ideas, concepts, and ideas.

2. Influences that create habits that determine a particular type of behavior.

According to I. S. Maryenko, such groups of educational methods as methods of training and exercise, stimulation, inhibition, self-education, guidance can be called explanatory-reproductive and problem-situational. In the process of moral education, such methods as exercise and persuasion are widely used.

The choice of technology and methods depends on the content of educational activity, its orientation. So, in the process of *moral education*, conviction is put in the first place; in *labor education* – exercise; in the education of discipline and responsibility, along with the main methods, encouragement and punishment are used [4, pp. 144-149].

Binary\* methods of moral education and self-education: the conviction and self-persuasion (intelligent field), stimulation and motivation (motivational sphere), suggestion and auto-suggestion (the emotional sphere), the claim and exercise (volitional), their correction and the self-correction (sphere of self-regulation) raising situation and social – sample test (subject-sphere), the method of dilemmas and reflection (existential sphere), was isolated M. I. Rozhkov and L. V. Baiborodova [5, p. 114].

In our opinion, the classification developed by G. I. Shchukina is the most consistent and up-to-date. It identifies the following groups of methods::

- methods of forming personal consciousness: methods of versatile influence on the consciousness, feelings and will of students in the interests of forming their moral views and beliefs;

- methods of organizing activities and forming experience of social behavior;

- methods of manipulation and activity [6 p. 236].

Let's consider the most complex *methods of verbal and emotional impact in terms of content and application*: a story, an explanation, an ethical conversation, and *a method of visual and practical impact*-an example [7, pp.48-49].

In the lower grades, a story on an ethical topic is often used. This is a vivid emotional presentation of specific facts and events that have a moral content.

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\* Бинарный – двойной, состоящий из двух компонентов. Современный словарь иностранных слов. – М.: Цитадель-Трейд, 2004.- С.112.

Acting on feelings, the story helps students understand and assimilate the meaning of moral assessments and norms of behavior.

A story on an ethical topic has several functions::

- serve as a source of knowledge;
- enrich the moral experience of the individual with the experience of other people;
- serve as a way to use a positive example in education.

The effectiveness of an ethical narrative depends on the following conditions::

- the story should correspond to the students ' social experience. In the lower grades, it should be brief, emotional, accessible, and correspond to the experiences of children;

- the story should be accompanied by illustrations (paintings, art photographs, handicrafts, etc.). A well-chosen musical accompaniment enhances the perception of the story;

- the emotional impact of the environment should correspond to the idea and content of the story;

- a story can only make a proper impression if it is reproduced professionally. An inept, tongue-tied storyteller can't expect to succeed;

- the story must be experienced by the audience. Care should be taken to ensure that the impression of it is preserved for as long as possible [3, p.535].

*Explanation* – a method of emotional and verbal influence on pupils. An important feature that distinguishes *an explanation from an explanation and a story* is *the focus* of the impact on this group or individual. Elementary techniques and means of explanation are used for younger students: "You need to do this", "Everyone does this", etc.

Explanation method applied:

- to form or reinforce a new moral quality or form of behavior;

- to develop the correct attitude of pupils to a certain act that has already been committed.

In the practice of school education, explanation is based on suggestion, which invisibly penetrates the psyche, acts on the individual as a whole, creating attitudes and motives for behavior. Younger students are particularly suggestible. Based on this specific nature of the psyche, the teacher should use suggestion in cases where the pupil must accept certain attitudes [3, p.537].

It should be noted that when applied unskillfully, a story, explanation, or suggestion can take the form of a notation. It never reaches the goal, but rather causes opposition among the students, the desire to act contrary to it. Notation cannot be a form of persuasion.

Ethical conversation is widely used in working with students of different age groups *этическая беседа*. In the pedagogical literature, it is considered both as *a method of attracting* students to judge, analyze actions and develop moral assessments, as *a form of explaining* to students the principles of morality and their understanding, and as *a means of forming* a system of moral ideas and concepts, which in turn act as the basis for the formation of moral views and beliefs.

Ethical conversation is a method of systematic and consistent discussion of knowledge, involving both parties—the teacher and students.

The effectiveness of an ethical conversation depends on meeting certain conditions:

- the conversation should be problematic in nature;
- do not allow an ethical conversation to develop according to a pre-made plan (scenario) with memorizing ready-made or suggested answers by adults. It is necessary to teach children to respect the opinions of others, patiently and argumentatively develop the right point of view;
- we must not allow the conversation to turn into a lecture. The material for the conversation should be close to the emotional experience of the students.

Only if you rely on real experience can conversations on abstract topics be successful;

- during the conversation, it is important to identify and compare all points of view. The proper direction of an ethical conversation is to help students reach the right conclusion on their own. To do this, the caregiver needs to be able to look at events or actions through the eyes of the child, understand his position and related feelings.

In elementary school, the ethical conversation has a simple structure. Here the inductive way is preferred: from the analysis of specific facts, their evaluation to generalization and independent conclusion [3, p. 54].

*An example* is an educational method of exceptional power, its impact is based on a well-known pattern: phenomena perceived by vision are quickly and easily imprinted in the mind, because they do not require either decoding or transcoding, which any speech impact needs. *The example* operates at the level of the first signal system, and the word – the second. When they talk about an example, they mean an example of living specific people – parents, caregivers, friends. But it should be remembered that the example of heroes of books, films, historical figures, and outstanding scientists also has a great educational power.

The psychological basis of the example is *imitation* - the activity of the individual. Sometimes it is difficult to define the line where imitation ends and where creativity begins. Creativity often manifests itself in a special kind of imitation [3, p. 542].

Younger students imitate those who make a strong impression on them. According to psychologists, they always like people who are brave, strong-willed, resourceful, have great physical strength, a slender figure, a pleasant way of communicating, and correct facial features. Taking into account these patterns of personality perception, when choosing moral examples, it is necessary to ensure that the bearers of good principles are pleasant and sympathetic, and the bearers of vices cause hostility [8, p. 75].

Everyone knows that life gives not only positive, but also negative examples. Therefore, it is necessary to draw students' attention to the negative in people's lives and behavior, analyze the consequences of wrong actions, and draw the right conclusions. In time and place, the given negative example helps to keep students from doing the wrong thing, forms the concept of immorality [3, p. 543].

In many ways, education also depends on the personal example of the teacher, his behavior, attitude to pupils, worldview, business qualities, authority. For the majority of younger students, the teacher's authority is absolute. They are ready to imitate him in everything. But the power of a mentor's positive example increases when he / she acts systematically and consistently with his / her personality and authority, without any discrepancy between word and deed, and in a benevolent way.

In the pedagogical literature, such a method of forming the consciousness of a person as *a dispute is also described*. It is a dispute on some topic that concerns the students. The value of a dispute lies in the fact that beliefs and motives are developed when different points of view are confronted and compared. However, this method is complex and should be used in middle and high schools. In elementary schools, it can be used as a technique, for example, in an ethical conversation.

The process of moral education necessarily includes teaching pupils to comply with the norms and rules of public morality, developing and consolidating stable behavioral habits. This is achieved primarily *by exercising*, organizing practical activities of students.

In the process of moral education, the class teacher mainly uses two types of exercises::

- organization of students' moral experience by involving them in various activities;
- special exercises for children.

Exercises related to *the organization of moral experience are particularly important*. Personal experience gained in the process of purposeful activity is the main condition for training. Exercises in various activities are aimed at developing habits in work and social work, in relationships with each other. They promote the habituation to collective activity.

*Education in work* is the most effective education, if the student is busy with work, he is usually inquisitive and disciplined, demanding of himself and honest, he is a reliable helper to the family. He has a more developed sense of responsibility. Unfortunately, young men and women come out of the walls of the school, for whom work has not become a matter of life. They are not averse to speculating about duty, honor, and high moral principles. But their words are not supported by deeds.

The implementation of various public assignments has a serious impact on the formation of behavior. They are closely related primarily to organizational activities.

The success of the exercises and their effectiveness depend on compliance with a number of requirements. These are students' awareness of the importance and necessity of conducting exercises; their systematicity and consistency; socially useful orientation; the relationship of exercises with various forms of persuasion [1, p.149-167].

*Game situations of a problem-based search nature*. The very name of this method organically combines two emotional stimuli – gaming and problem-based search. Playing with search elements is an extremely exciting activity for schoolchildren. Methods of persuasion and exercises come as close as possible, interpenetrate; an atmosphere of natural "entry" into a specific situation of moral content is created. The group of these methods includes playing out situations of different levels of complexity, in which students should notice a mistake or find a way out of the current situation [9,p.54].

***Incentive methods.*** These methods are based on the formation of students' conscious motives for their life activities. In pedagogy, encouragement and punishment are common as incentives. Encouragement is used in various ways: approval, praise, gratitude, granting honorary rights, awarding. Punishment consists in the imposition of additional duties; deprivation or restriction of certain rights; in the expression of moral censure, condemnation. If the motivation is to approve the actions of pupils, then the punishment should prevent them from doing undesirable things, slow them down, and cause a feeling of discomfort in front of themselves and other people. Incentive methods help a person develop the ability to correctly assess their behavior, which contributes to their awareness of their needs – understanding the meaning of their life, choosing the appropriate motives and goals that correspond to them, that is, what constitutes the essence of motivation [9, p.116].

***Methods of educating situations.*** Methods of organizing students' activities and behavior in specially created conditions. These are situations in which the child is confronted with the need to solve a problem. This can be a problem of moral choice, a problem of the way activities are organized, a problem of choosing a social role, and others. The homeroom teacher specifically creates only the conditions for the situation to arise. When there is a problem for the child in the situation and there are conditions for its independent solution, the possibility of a social test (test) is created as a method of self-education. Social tests cover all areas of a person's life and most of their social connections. In the process of inclusion in these situations, children form a certain social position and social responsibility, which are the basis for their further entry into the social environment. A modification of the method of educating situations is *competition*, it contributes to the formation of the qualities of a competitive personality. This method is based on the child's natural inclinations to leadership, to competition. In the process of competition, the child achieves a certain success in relations with friends, acquires a new social

status. Competition causes not only the child's activity, but also forms his ability to self-actualize [9, p. 118].

*Creating imaginary situations of moral choice that are close to the life experience of schoolchildren.* This technique is valuable because it allows you to conduct an interested conversation on topics that are relevant to students, related to their own experience and their experiences. Collective analysis of the analog situation helps children make the right moral choice in difficult, contradictory life circumstances [9, p. 48].

**Methods of dilemmas.** They are aimed at including students in a system of new relationships for them. Each child should have accumulated experience of socially useful behavior, experience of living in conditions that form elements of a fruitful orientation, highly moral attitudes that later will not allow him to behave dishonestly, dishonestly. To do this, you need to organize work on yourself – "work of the soul" (V. A. Sukhomlinsky). In school settings, it is useful to consider exercises for developing children's ability to make judgments based on the principle of justice, and even better – to solve so-called dilemmas.

The dilemma method involves students discussing moral dilemmas together. Questions are developed for each dilemma, according to which the discussion is structured. For each question, children give convincing arguments for and against. It is useful to analyze responses based on the following criteria: choice, value, social roles, and equity.

The use of moral dilemmas as a means of developing the existential (being) sphere is certainly productive. For each dilemma, you can determine a person's value orientations. Dilemmas can be created by any teacher, provided that each dilemma must:

- be relevant to the real life of schoolchildren;
- be as easy to understand as possible;
- be incomplete;
- include two or more questions with moral content;

- offer students a choice of answers, focusing on the main question: "How should the central character behave?". Such dilemmas always give rise to a dispute in the classroom, where everyone gives their own evidence, and this makes it possible to make the right choice in life situations in the future [10, p. 119-120].

The dilemma method is recommended for high school students.

*The method of behavior correction* is aimed at creating conditions under which the child will make changes in their behavior, in their relationships with people. Such correction can occur on the basis of comparing the act, students with generally accepted norms, analyzing the consequences of the act, and clarifying the goals of the activity. An example can be considered as a modification of this method. Its impact is based on a well-known pattern: phenomena perceived by vision are quickly and easily captured in the transcoding that any speech impact needs. Therefore, an example is the most acceptable way to correct students' behavior [10, p. 115].

*Homeroom.* This is the most common form of organizing the classroom teacher's educational work.

The main requirement for a class hour is the active participation of all students in it; no one in the class can remain a passive observer – everyone can find work in its preparation and conduct. Classroom hours should not be used for teaching and instruction, for spacing and notation [1, pp. 77-79].

One form of moral persuasion is *a readers' conference*. It helps not only to broaden the horizons of schoolchildren, develop their artistic taste, but also to learn the norms and principles of morality.

Having considered various methods, means and forms and ways of forming moral consciousness, the behavior of younger schoolchildren, it should be noted that in the real conditions of the pedagogical process, educational methods appear in a complex contradictory unity. What is crucial here is not the logic of individual "solitary" means, but a harmoniously organized system of them. Of

course, at some particular stage of the educational process, this or that method can be used in isolation. But without appropriate reinforcement by other methods, without interaction with them, it loses its purpose, slows down the movement of the educational process towards the intended goal.

Based on the material presented in this section, we came to *the conclusion* that the school has a priority role in the moral education of the younger generation.

Moral education based on dialogue, communication, and cooperation becomes significant and attractive for primary school children, and is effective if the teacher: :

- relies on positive age-related needs and interests of students, creating the effect of relevance;
- provides an emotional saturation of the overall activity, organizes joint collective efforts and experiences that unite its participants;
- creates an atmosphere of emotional and volitional tension leading to success;
- approves the joyful, positive lifestyle of the children's team and each individual;
- takes into account the positive impact of public opinion, which performs the function of emotional infection;
- take care of creating an atmosphere of friendly mutual understanding.

Thus, moral education is effectively implemented only if it is organized as an integral process of pedagogical organization of the entire life of younger schoolchildren, corresponding to the norms of universal morality: activities, relationships, communication, taking into account their age and individual characteristics. The result of a holistic process is the formation of a morally whole person, in the unity of his consciousness, moral qualities, feelings, conscience, moral will, skills, habits, socially valuable behavior.

## Conclusions

Questions of moral development and education of a perfect person have always been of concern to society at all times. The process of forming ideas about morality began in the middle of the first millennium BC in Ancient Greece, India, and China. Socrates, Plato, and Aristotle were actively engaged in moral problems.

National teachers tried to differentiate educational means associated with the formation of certain personality traits – love for the motherland, the people; courage, boldness; the desire for freedom and the struggle for independence; hard work, modesty, respect for elders. They paid special attention to the role of education, knowledge, and science in the life of a person and society.

The variety of poetic forms and content of songs, fairy tales, riddles, proverbs and sayings indicate that folk pedagogy, defining the features of a perfect person, took care to realize the ideal of a perfect person.

The idea that in order to achieve perfection, a person must master science and achieve the development of highly moral qualities, such as friendship, loyalty, humanity, etc., is at the heart of the works of great thinkers, scientists-encyclopedists of Central Asia, East and West.

Classical teachers of the last century saw education as "making history."

Philosophical and pedagogical ideas of well-known theorists of pedagogy and psychology in Russia, based on kindness, respect, and compassion, echo the ideas that determine the content of education in our country.

Uzbek scientists have made a significant contribution to the development of the theory of moral education. Their works highlight the issues of moral improvement of students based on national traditions, the rich historical past, the ideas of humanism, kindness, and justice. They emphasize the dominant role of spiritual culture in the process of personal development.

Special attention is paid to the use of national values in the spiritual and moral education of children in the family.

The criterion of spirituality of the current society is considered to be the measure of humanization of the individual, national consciousness and behavior, cultural and creative ways of implementing on the basis of one's own national and ethical universal values. Without established spiritual and moral views and values, there can be no truly human perfection. The essence of spiritual and moral education is the formation of the spiritual and moral world of a person.

The choice of methods of moral education largely depends on the age of students, their life experience, as well as on the content of educational activities, its orientation.

In the lower grades, the most acceptable methods are verbal and emotional influence: a story, an explanation, an ethical conversation and a method of visual and practical impact, for example: methods of educating situations, game situations of a problem-based search nature.

In the real conditions of the pedagogical process, the methods of education appear in a complex and contradictory unity. What is crucial here is not the logic of individual "solitary" means, but a harmoniously organized system of them.

Spiritual and moral education is effective if it is organized as an integral process of pedagogical organization of the entire life of younger schoolchildren, corresponding to the norms of universal morality: activities, relationships, communication, taking into account their age and individual characteristics.

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