

MORAL EDUCATION AND FORMATION OF BEHAVIORAL CULTURE OF PUPILS IN HIGH SCHOOLS

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Abstract. *Moral education is one of the problems posed throughout the entire path of human development. In accordance with the specific tasks of socio-economic and cultural development, any period requires the need to form a culture of moral education and behavior. Children are the pride of their parents. Everything about them is lovely and precious. But they did not always think that the attractiveness of a child is not only in appearance, the main thing is how a growing child behaves in the family and in public places, his behavior - facial expressions, gestures .*

Keywords: *moral education, personality, behavior, consciousness, morality, attitude.*

Ethics is an integral part of a comprehensive approach to personality education. According to the Russian pedagogue I.F. Kharlamov, "the formation of morality is nothing more than turning moral standards, rules and requirements into knowledge, skills and habits of human behavior and strictly following them."

Moral education is a purposeful process of forming high consciousness, moral feelings and behavior in children of school age in accordance with the ideas and principles of morality.

Literature analysis. The main task of moral education is to form the moral consciousness, stable moral behavior and moral feelings of school-age students in accordance with the modern lifestyle, to form an active life position of each person, and to form the habit of leading in their actions.

Pedagogy distinguishes such pedagogical concepts as moral consciousness and moral behavior in the field of moral education. The system of knowledge broken through the personal experience of a person, historically formed and constantly updated, constitutes the content of the human mind. One of the unique features of consciousness is given by its name as a complex of knowledge about the surrounding world (consciousness). There is no consciousness without knowledge. "The existence of consciousness and the existence of something for it is knowledge" [1].

The social environment is a long and complex process associated with traditional values in the assimilation of moral ideas and concepts.

Children go a long way from mastering moral concepts, primarily at the level of presentation, to fully mastering its content.

The expansion of experience, the accumulation of knowledge, on the one hand, leads to the deepening and differentiation of the moral ideas of older preschool children, on the other hand, to bring them closer to general moral concepts (about friendship, ultimately, the progress of the development of human feelings) will bring. About respecting elders, etc. Developing moral ideas begin to play a regulatory role in children's behavior and their attitude to others [2].

An image of some event of moral life can appear in the child's mind not only during the time of this event. The child can recreate this or that action of his friend that he once observed, and "see" again. In addition, he can imagine his actions in certain situations. In this case, powers

apply. According to Spirkin, in imagination "consciousness is separated from its immediate source for the first time and begins to exist as a relatively independent subjective phenomenon" [3].

Children's moral consciousness and behavior are formed in unity - this is the main principle of pedagogy. Children develop new characteristics in relationships with adults and peers. Children are actively interested in meaningful communication with adults. An adult's reputation and dignity continue to play a significant role in behavior. The growth of independence and behavioral awareness leads to the development of the ability to lead actions according to learned moral standards.

Internal "moral authorities" appear, which begin to determine the actions of an older preschooler. Children show a desire to actively communicate with their peers in various activities, as a result of which a "children's society" is formed. This creates certain conditions for the development of collective relations. Meaningful communication with peers is an important factor in the full formation of the personality of an older preschool child.

In group activities (play, work, communication), 6-7-year-old children acquire collective planning skills, learn to coordinate their actions, resolve conflicts fairly, and achieve common results. All this helps to accumulate moral experience. Along with play and work, educational activities play an important role in the moral upbringing of older preschool children. In the lesson, they learn the rules of educational behavior, the qualities of purposefulness, responsibility, and will are formed in them.

Makarenko believed that children should be armed with moral theory and attached great importance to it. At the same time, he noted that it is much more difficult to educate the habit of correct behavior than to educate the mind [4].

Education of moral behavior - formation of moral behavior and moral habits. Movement characterizes the reaction of a person to the surrounding reality.

It is necessary to create appropriate conditions and organize students' lives in a certain way in order to arouse moral behavior. Moral habit is the need to perform moral actions. Habits can be simple if they are based on the rules of the dormitory, behavior culture, discipline, and can be complex if they create the need and readiness to perform activities of certain importance in the student.

For the successful formation of a habit, the motives that motivate children to act should be important in their eyes, the attitude of children to the performance of actions should be emotionally positive, and if necessary, children should see certain volitional actions to achieve results. able to show.

Moral education is effective only as a pedagogical process that conforms to universal moral norms and organizes the whole life of a child taking into account their age and individual characteristics. The result of the overall process is the formation of a morally whole person in the unity of his consciousness, moral feelings, conscience, moral will, skills, habits, socially valuable behavior.

According to B. T. Likhachev, the main category of moral education is the concept of moral feeling - constant emotional feeling, experience, real moral relations and interactions. Moral norms become subjective morality only due to the emotional assimilation of the child.

Research materials and methods

Evaluating the moral feeling as the main principle does not mean neglecting the moral consciousness. The development of moral consciousness involves the knowledge of moral principles, norms, and at the same time the constant awareness and understanding of the moral

position in society, moral status, emotions, feelings of moral consciousness - the reflection of the moral consciousness of the child active process.

The subjective driving force of the development of moral consciousness is moral thinking - the process of constantly collecting and understanding moral facts, relationships, situations, analyzing them, evaluating them, making moral decisions, and making a responsible choice.

Moral feelings, consciousness and thinking are the basis and incentive for the manifestation of moral will. There is no true morality of a person outside of the moral will and effective practical relation to the world. The moral behavior of a person has the following sequence: life situation - experience - understanding of the situation and motives - choice and decision - motivation - work.

Children often do not have a deep understanding of the situation, which leads them to make random decisions. The choice of behavior is made by them under the influence of crowd psychology, random external influences, public hobbies, impulsive incentives. Instability of motives is determined by the strength of the movement of emotions accompanying the situation, for example, fear, which deprives the child of the opportunity to make a conscious choice and make a voluntary action. The meaning of educating free moral will in children is to teach them self-control, help them achieve inner freedom, determination to act in accordance with moral feeling and belief without bending, moral meaning in relationships with people. is to install the yors.

Morality of a person is manifested in conscious adherence to moral principles and habitual forms of moral behavior. Education helps the child to have an inner meaning, conditional worldview, moral sense and behavioral consciousness, self-control, self-control and self-control. During this journey, the child will be at different levels of managing their behavior.

The initial level, almost without internal control, is characterized by the dependence of behavior on unconscious impulses and external influences. Gradually, through the emotional unconscious area of the psyche, habits and habitual forms of behavior are formed. At this level of development, there is a possibility of some self-control over behavior due to the strengthening of habits, habitual actions. On the basis of habitual behavior, under the influence of purposeful pedagogical influence, the child develops moral thinking.

Together with his help, consciousness and will, morality, honesty, truthfulness, justice, hard work, discipline, collectivism are formed on the basis of moral feelings. These characteristics and qualities of the person represent mental changes that occur as a result of the child's active interaction with the world in the system of social relations. They are constantly manifested by the child in these relationships, they are recognized and strengthened in the form of character traits, personality traits, habits and habitual behavior.

The highest level of ethical behavior is conscious self-restraint, persistence, adherence to moral beliefs, especially in crisis and extreme situations. For children, such situations always arise in the course of life.

The essence of the moral formation of a person is that the child overcomes external and internal contradictions.

Character traits and moral virtues are formed in the endless flow of moral choices between lust and duty, goodness and evil, kindness and cruelty, love and hate, truth and lies, selfishness and collectivism.

Moral education is not memorization of moral standards and mindless development of behavioral habits. This is an active life process of relations, interactions, activity, communication and elimination of contradictions.

It is a process of permanent and systematic decisions, choice of voluntary actions in favor of moral standards, self-determination and self-management in accordance with them.

Thus, the pedagogical process of moral education is an organization to eliminate and solve children's life contradictions, problems, choices, conflicts and conflicts.

The efforts of the educator should be focused on skillfully solving conflicts together with children and in this process developing their moral feelings, consciousness, habits, and moral behavior.

The uniqueness of the process of moral education is also related to its content - public morality, the need to introduce norms of social and moral consciousness into the individual mind and behavior of each child.

The complexity of the process of moral education is that its organization simultaneously organizes the whole life of children, all their activities and relationships, and is carried out and deepened in the process of their morally conscious implementation.

The process of moral education is effective when the teacher has feedback on the effectiveness of educational effects and takes this information into account at each new stage of his pedagogical activity.

The pedagogue gets such information only from life, from daily study of relations and activity practices in the environment of the educated. A scientifically based attitude to the process of moral education consists of the ability to see, emphasize and effectively use the moral side of children's activities and any life relationships. In this case, the teacher has a real opportunity to effectively manage moral education, making it an integral part of the overall process of raising children [4].

Senior preschool age is the most important stage in the development of behavior and activity mechanisms, the formation of a preschool personality in general.

Thus, considering the theoretical aspects of moral education and the formation of behavioral culture, we came to the conclusion that the problem of moral formation of the individual has existed for a very long time, and many discoveries have been made in this field.

Results and its discussion

The process of moral education has its own characteristics and organizational difficulties, but having mastered the necessary psychological and pedagogical knowledge, adults are able to influence a child and purposefully form a culture of moral ideas and behavior.

Analyzing the complex development programs adopted by modern educational practice, we can conclude that the section "Moral education" is declaratively separated only in the traditional "Education and education program", where it is included in "Musical education". In other complex programs, the content of the ethical orientation is included in some sections. Thus, for example, in the "Rainbow" program, the tasks of forming moral culture were solved in the "Community development" and "Social development" sections.

In the "Childhood" program, V.I. Loginova - in the "Child in the world of people and objects" section, in particular, in the "Communication and behavioral culture" block, attention is paid to the formation of the behavioral culture of preschool children.

Based on the analysis of the content of regulatory documents aimed at the goals and tasks of forming the foundations of the personal culture of a preschool-aged child, and the goals, firstly, with the content of the section "Moral culture" presented in modern educational programs, and secondly, in a preschool educational institution connecting the educational process with the actual

practice of organizing it (long-term, calendar plan analysis, monitoring the organization of the educational process in the classroom), distinguishing the following shortcomings:

- the moral aspect of personal culture is not sufficiently structured, meaningfully expressed and integrated;

- there are no recommendations on designing a space that develops the subject aimed at realizing the child's needs for self-knowledge and creative self-realization;

- the principles of content selection, which introduce the child to solid universal values that a preschool child can understand, do not exclude the possibility of random selection of content based on undefined, subjective views.

Thus, the absence of a specific work system in the content of programs for the formation of children's moral culture can lead to a sensitive period characterized by the ability to consciously control children's behavior. and their moral feelings are more motivating than other motives and may be overlooked by teachers.

Summary

The formation of moral education in children takes place under the influence of objective life conditions, education and upbringing, in the process of various activities, in the assimilation of universal culture, and is effectively implemented as a holistic process of pedagogy. Universal moral norms, organization of the whole life of the child taking into account their age and individual characteristics. Therefore, educational work should include moral ideas and be conducted in various and effective ways, with meaningful and necessary emotional richness.

The richness of the ideological and moral content of educational and play activities, the variety of extracurricular activities, and the lifestyle in the family are the most important sources of the formation of children's morals.

Forms, content and possibilities of moral education of preschool children were studied in the process of solving the tasks set before the school.

We have come to the conclusion that the following is necessary for the successful formation of moral ideas and behavior:

- fully understand the essence of moral education as a psychological-pedagogical process;

- to know the "mechanisms" of moral formation;

- able to plan work on the formation of a culture of behavior, develop ways and means of moral education and put them into practice;

A positive moral experience plays a decisive role in moral education, which is of particular importance for the accumulation of children's communication and joint activities. But experience leads to purpose only when behavior is performed for higher purposes.

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