

Interactive technologies in the moral upbringing of schoolchildren

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Abstract: The article considers the problems of the use of interactive technologies in the moral upbringing of schoolchildren in the lessons of Russian literature.

Keywords: pedagogical innovations, moral education, spiritual world, case technology, project method.

The experience of modern school has a large arsenal of pedagogical innovations. The most promising at the present stage can be considered interactive technologies, which include case studies. Case technology is learning by action. Mastering the key competences of education is the result of active independent activity of students to resolve contradictions in the proposed situations.

The project method is part of the case study. Students acquire communication skills, develop interactive skills that allow them to interact effectively and make collective decisions, acquire expert skills, learn to learn, and independently find the necessary knowledge to solve a situation problem.

Any project can help students "to broaden their understanding of the world around them, to understand the similarities and differences between cultures of different peoples". [1]. However, the most important task for the methodology is and remains the issue of creating a natural language environment, creating conditions for the formation of the need to use the Russian language as a means of communication, moral education of schoolchildren.

In this regard, Russian literature represents a fertile source of moral education. It is an undeniable fact that the moral quest in modern literature is topical. Exploring the spiritual world of human, the spiritual aspirations of society, modern literature plays a crucial role in the moral and ideological filling of the individual. Works of Russian literature, in particular, works by V. Astafiev, provide ample opportunities for upbringing high morals through the spiritual connection of man with nature. Thus, the main thing in the narration of V. Astafiev's stories "Tsar Fish" is the establishment of the natural basis of man, the establishment of the organic, though controversial, unity of man with nature.

When studying this work, it is advisable to use modern pedagogical technologies. For example, students can be asked to solve the following problem situations: 1. "An unreasonable person," said V. Astafyev in an interview with the Literary Newspaper, "is ugly to nature and causes moral damage himself. Confirm this statement of the writer on the example of Zinoviy Utrobin. 2. "My father said that

if the Tsar Fish is caught, she should be released. Did Zinovius follow his father's advice? What lesson did Ignatich learn from the fish?

Let's give an example of the project work "The world is the soul of nature, present in me" (according to the narration in the stories of V. Astafiev "Tsar Fish")

The study of the theme "V. Astafiev's Creativity" is designed for two classes: 1. "V.Astafiev. Way to Literature"; 2. "Man and Nature in the Prose of V. Astafiev ("Tsar Fish")". Accordingly, our project will consist of two stages, each of which is planned according to a specific scheme:

1. formulating the objective (what and why to do);
2. developing or choosing how to implement the project;
3. working on the project;
4. formalizing the results;
5. discussion of work results [2]

The first lesson begins with the acquaintance of students with the main features of the project activity and the topic. Students are divided into working groups, the purpose of their search is defined and the tasks to be accomplished in the course of project work are set.

The first group of students works on the topic: "V.Astafiev. The way to literature". They will have to formulate their attitude to the following statements as a result of their search work: 1. "Behind our backs, there are such mountains of titans that each of us, before taking away an hour, must think hard about what grounds he has for it. (V. Astafiev). 2. "A good book - like a germinating seed, it grows in the soul, and when it happens, the book becomes a demanding and strict interlocutor" (V.Astafiev).

3. "Astafievskaya Ovsyanka-"Sibirskaya Yasnaya Polyana" (Professor of Krasnoyarsk State University G. Shlenskaya). The result of the project work of the first group should be an article slide tour of the Astafievo places, on the pages of the writer's works.

The second group of students is engaged in search work on the topic "Ontological theme in the work of V.Astafiev". Students, divided into several pairs, study the narrative in the stories "The Tsar Fish", collect material on the history of the creation of the work, make a comparative characteristic of the gallery of positive and negative characters, comprehensively considered the relationship between man and nature. "Tsar Fish" consists of chapters, which are linked by references to actors who will be the main characters in the next stories or events that will be developed later on. In a single, integral ideological and artistic structure unites their image of the author of the narration, his ideological position, the idea of the unity of nature and man that has evolved over the millennia, and the moral and social consequences of irresponsible and consumerism towards it.

The theme of childhood, family, labor and nature, social and natural in man, eternal questions of being, human solidarity, philosophical perception of nature, natural organic attitude to it of a man living in unity with it and according to its laws - all these diverse aspects of the common problem of "man and nature", which is "fastening" in this narration.

The result of the project activity of the students of the second group can be a musical and literary composition, accompanied by a slide presentation with reproductions of landscape painting.

The third group of students conducts creative research on the theme "Analysis of the story "Boyer" At the beginning of the story - the beginning - childhood memories alternate with the description of modern Siberia. It is in childhood that a person acutely feels his inseparable fusion, the only connection with the life of nature.

The Boyer ending begins with a memory of the happy hours once spent at the fire on the Yenissei and the sensations experienced in communicating with nature: "...everything in nature acquires that long-awaited peace when one hears only the infant's pure soul..."... The plot in "Boyer" is based on a dog's story, supplemented by family episodes and a story about the relationship of three hunters during the winter in the tundra. Domestic episodes, selected on the principle of ethical-thematic importance (family, labor, collective), are associated with the image of Boyer, symbolizing the eternal unity of man with nature. According to northern beliefs, "the dog, before becoming a dog, was a human being, of course, good. Boyer is a "friend" of the Evenki, a worker (Astafiev's nature is also a worker), a breadwinner of the family. It is symbolic that the exhausted hunter's will to live is restored by Boyer's death vision. But, selflessly devoted to the man, he is meaningless from him and dies. "Born to work together and live with a man, without realizing what he was murdered for, the dog whined cipro and, mournfully breathed a sigh of grief, would have died, felt sorry for someone, or condemned someone. This episode for the first time begins the problem of spiritual poaching - one of the main problems in the story.

The idea of the unity of man with nature, which began in the first story, is enriched, gets additional shades when correlated with other stories.

The result of the project activities of the students of the third group can be a creative composition.

The nature-inspired by such figurative comparisons and correlated with social and moral forms of human existence turns out, as a person, to be subject to the moral law. "The tree also knows how to moan and cry with an inner inconsolable voice", "one should feel sorry for a man and an animal, because an animal also has a soul", which means that, like a human being, a tree and an animal, have a soul that equally assume a human attitude to themselves. And the best human qualities - conscience, diligence, love for home, family, homeland - are formed equally in relations between people and the beneficial effects of nature, its reasonable laws. And although nature is eternal, just, wise, patient, it needs a human attitude.

Human's responsibility to nature lies in the fact that he is obliged to protect it as a source of material life, as a hereditary national treasure, otherwise, with modern technology and unreasonable consumption, "children will get naked land".

This wisdom is the motto of the final session. In the final session, the leaders of the first and third working groups defend their project work. The group reports are accompanied by presentations. Pupils of the second group demonstrate the prepared musical and literary composition, the script of which they make together.

In Uzbekistan, the relationship between man and nature is a global problem, as the drying up of the Aral Sea causes abrupt climate change and has irreparable consequences for the entire region. Therefore, it is necessary to intensify efforts to develop a system of continuous environmental education and upbringing that would fully meet the priority goal of raising a harmoniously developed generation. The spiritual and moral upbringing of schoolchildren in Russian language and literature classes should be carried out as a dialogical interaction with the use of creative, research and project methods. Project activities form an independent and proactive position of students, develop the ability to obtain new knowledge independently,



collect necessary information, and the ability to put forward hypotheses, conclusions and inferences.

Reference:

1. Polat E.S. New pedagogical and information technologies in the education system, 2000, p.209
2. Konyshva, N.M. Theory and Methodology of Technology Teaching in Primary School: Textbook - Moscow: Association XXI, 2006. – p.296.