



AN INTEGRATED APPROACH TO MORAL EDUCATION

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ABOUT ARTICLE

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Abstract: The article examines the issues of integration in the process of moral education of students, analyzes the issues of an integrated approach and the idea of moral education in pedagogical science, examines the structure of moral education, external and introgenic elements, methods of moral education and their possibilities, puts forward a new approach that harmoniously covers both the interests of society and personal interests.

INTRODUCTION

In the history of the development of science, a period of differentiation of sciences has been going on for several centuries, in which the subjects of scientific research were strictly delimited. Chemists studied only the composition and properties of chemicals; physicists first studied the macroscopic states and physical properties of bodies, and later their energy; geologists – the Earth's crust; biologists – morphology and recognition of living organisms in order to classify them; astronomers observed individual bodies of the Universe, and later – the Solar system, pedagogy was engaged in the study of the process of education and education. The limitations of the objects of knowledge allowed each science to explore them in more or less detail, but mainly from the outside, without penetrating into the internal structure and essential laws, without noticing the mutual influence of bodies, processes and phenomena of nature.

Continuing for a long time, this disunity created certain barriers that separated the natural sciences, delayed their progressive development, but at the same time generated objective prerequisites for the convergence of scientific knowledge and nature, for the emergence of the rudiments of the integration of sciences. This is confirmed by a pronounced variant of the integrative approach to scientific knowledge – the emergence of so-called synthetic sciences, the content of which includes generalized concepts, laws, theories of several natural sciences, for example; biogeochemistry, molecular biophysics, etc., contributing to a significant penetration into the unified laws of nature.

In the literature of recent years, the idea of moral education dominates, as a set of processes of interaction between him and society, both spontaneous and conscious, in which individuals develop certain qualities in themselves. The presence of a consciously set goal distinguishes moral education from the general process of human formation. With the activation of conscious activity, the influence of morality on human development is constantly increasing. To form morality means to influence not only a person's beliefs, ideas and concepts, but also to provide practical regulation of behavior, relations with the environment. Habits play an important role in the formation of morality, which are formed and consolidated by passing through consciousness.

Morality is most often used in speech and literature as a synonym for morality, sometimes ethics. In a number of philosophical systems, the concept of morality is separated from morality, although such conceptualization is of an author's nature and does not always correspond to everyday usage. In this narrower sense, the concept of morality is used to denote a part or level of morality as a whole, while morality in some cases means the internal or internalized side of morality, while the latter is considered as external to the individual.

Morality is a quality that is brought up in the conditions of society. A person is not born with ready-made moral values. All this is instilled in him first by his family, and then by the rest of the environment in the person of educators, teachers, idols and others [1].

The foundations of morality are laid in us from childhood. According to the researchers, the base is formed by about 7 years and fully develops by 16. But this does not mean that an adult is no longer able to influence his moral level. Everyone can cultivate positive qualities in themselves, instill new values and develop, each time making a choice with the help of their will. It is necessary to develop morality at an early age. Every responsible parent strives to bring up in his child such ethically positive traits as honesty, sincerity, decency, kindness, courage, etc. Problems may arise if the parent himself does not understand the meaning of this term, if his picture of the world is distorted by negative beliefs and experience [2]. Moral education is a complex and multifaceted process of forming a person's moral ideals, feelings, concepts and beliefs, habits of moral behavior, carried out under the influence of social institutions in order to prepare her for active participation in social, industrial and cultural life, performing various social roles, i.e. it is the introduction of objective conditions into the subjective world of the individual on the level of consciousness, feelings, behavior (S.Y. Batyshev, 1980; T.A.: Ilyina, 1984; B.T. Likhachev, 1997; M.M. Potashnik, 1987; L.I. Ruvinsky, 1981, etc.).

The essence of moral education, as an independent type of education, is the development of an integral moral consciousness of an individual, the development of a unified system of moral qualities of a person realized in her behavior, while other types of education develop and control only certain aspects of moral consciousness, a certain part of moral qualities of a person.

Situation analysis

The analysis of the currently existing concepts of education allows us to talk about the following main vectors of relations that determine the values of public consciousness and are represented by objects of the surrounding world: attitude to the Universe, the Universe, the Cosmos; attitude to the objective world as a whole; attitude to society (its norms, rules and traditions); attitude to oneself (self-esteem, level of claims, "Image -I"); attitude to work as a necessity and a form of self-realization; attitude to others (joining a group, accepting another, partnership, leadership); attitude to nature (animal and plant life, ecology); attitude to knowledge.

At present, first of all, the task is to educate the modern generation in the spirit of active creative work, observance and harmonization of the interests of society and the individual, the development of human spirituality, the preservation of his physical and moral health. Any teaching, any theory is developed on the basis of a certain system of categories. The central category of moral education is morality. There is no complete unity in its interpretation. Until recently, a significant part of the authors interpreted the concept of morality quite broadly, identifying it with the concept of "human formation". At the same time, a number of authors narrow this concept, limiting, in essence, the process of moral education to educational tasks, the study of norms of behavior and morality. This leads to the fact that in a number of works morality is considered only in terms of preparation for effective participation in public life. That is, moral education is considered only as a social aspect and this reduces the importance of moral education. We offer a comprehensive- integrated approach to this issue.

By integration in the pedagogical process, researchers understand one of the aspects of the development process associated with the unification of previously disparate parts into a whole. Integration in pedagogy is the main way to solve the problems of successful implementation of graduates in the outside world. Integration is the unification of several ideas, points of view, spheres of activity, etc. into one whole. This process can take place both within the framework of an already established system and within the framework of a new system. The essence of the integration process is qualitative transformations within each element included in the system [4].

The problems of integration in pedagogy are considered in different aspects in the works of many researchers. In the works of V. V. Kraevsky, A.V. Petrovsky, N. F. Talyzina, the issues of integration of pedagogy with other sciences are considered. G. D. Glazer and V. S. Lednev reveal the ways of integration in the content of education. In the works of L. I. Novikova and V. A. Karakovsky D.E Berlen. the problems of integration of educational influences on the child are revealed. Integration in the organization of training is considered in the works of S. M. Gapeenkov and G. F. Fedorets. V.A. Engelhardt, the stages of integration of parts and the whole are determined, the analysis of the concepts of "integratism" is given. Multidimensional vision of integration demonstrated by German researcher G. Pavelzig, promotes an adequate understanding of the role of integration and disintegration processes in the course of pedagogical activity. Currently, the problem of integrating the content of education is relevant and one of the most promising. Today, we must pay special attention to deepening the processes of moral education, enriching the content, developing moral and spiritual consciousness and moral feelings, forming new approaches to moral education based on the integration of knowledge related to moral issues. It is this approach to solving issues of moral education that is considered appropriate, it makes it possible to enrich the content of moral education, to understand the necessity and importance of moral education, to realize that morality is currently entering the arena not only as a social, but also as a personal need in the process of survival of society and each individual. Such a holistic approach to improve the efficiency of.

There is a lot of talk and writing about integration in pedagogy. The first step in this direction was to improve the learning process with the establishment of inter-subject connections to create a unified picture of the natural world in the minds of students. The next level of the integration process in teaching is the creation of new pedagogical formations, for example, an integrated lesson.

The idea of an integrative lesson first appeared in the practice of Ural teachers of the vocational education system. The reason for the appearance of an integrative lesson was dissatisfaction with the fact of alienation of theoretical learning from practical. Initially, it was based on inter-cycle and inter-

subject relations of disciplines studied by students. Gradually, the integrative lesson was improved, its theory was developed.

The target orientation of an integrative lesson, as a rule, is: - expansion of the subject of knowledge; - creation of favorable conditions for the development of the student's personality; - combining practical training with theoretical; - increasing the problem-developing potential of the lesson.

According to the composition of the objects, integrative lessons can be very different. They can integrate concepts, ideas and practical actions of students; various types of activities; the contents of various disciplines. The forms of integration can also be used in different ways: subject-figurative, conceptual, activity, worldview. The lesson itself is a pedagogical integrative form. Integration in it proceeds as a generalization, complex or system [4].

It is also clear that integration mechanisms are the use of a wide variety of connections between components.

METHOD

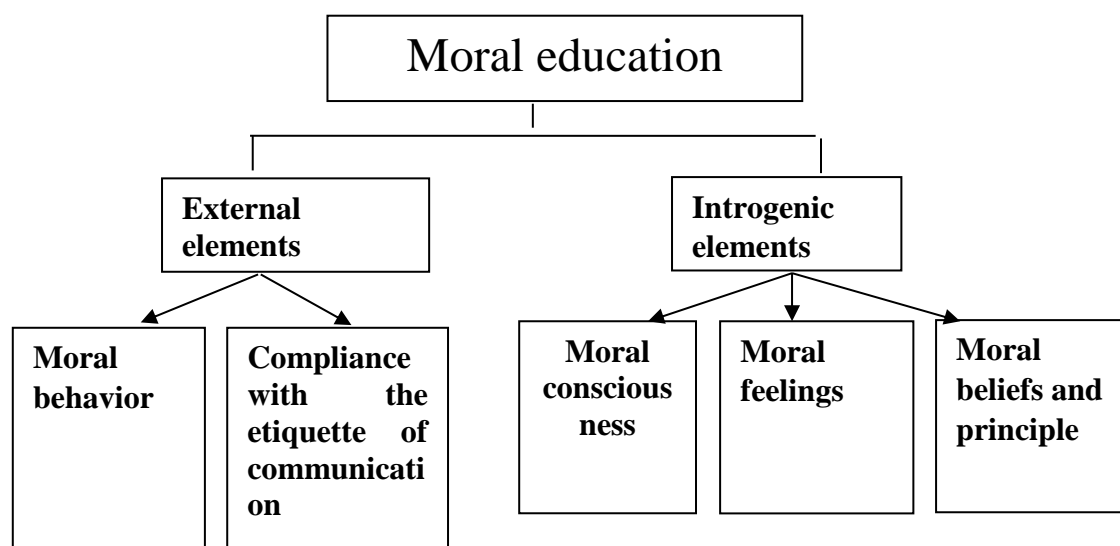
The education of a person as a bearer of morality is becoming particularly relevant in connection with the increasingly increasing technocratization of society as a whole, the pragmatization of people's social existence, the reduction of moral barriers (prohibitions), the ecological disadvantage of the Earth and many other reasons.

We have reached a new level of integration and offer an integrated approach in the process of moral education. This means that when organizing moral education, it is necessary to use all the information on this issue that has accumulated in various fields of sciences (psychology, pedagogy, biology, physiology, biophysics, biochemistry). Currently, such an integrated direction as bioethics is developing. The term Bioethics was first used by Fritz Jahr in 1927. In 1969, it was mentioned by the American oncologist and biochemist Van Rensselaer Potter to denote ethical problems related to the potential danger to the survival of mankind in the modern world. For the first decade of its existence, bioethics developed mainly in the USA, then gradually began to take root also in Western Europe and other regions of the world. Now rapidly developing bioethics has become a global phenomenon, as evidenced, in particular, by the creation in 1992 of the International Association of Bioethics, which organizes World Congresses on Bioethics every two years.

The definition of bioethics in the new philosophical encyclopedia looks like this: - this is an area of interdisciplinary research aimed at understanding, discussing and resolving moral problems generated by the latest achievements of biomedical science and healthcare practice.

Bioethics is defined as "the systematic study of moral parameters, including moral assessment, decisions, behavior, guidelines, etc., of achievements in biological and medical sciences.

Currently, pedagogical science considers moral issues as a social need. And this concept serves as the basis for the organization of moral education. During the process of moral education, the main attention is paid to the external elements of education, that is, the education of moral behavior and the culture of communication. However, we approach the education of introgenic elements - moral consciousness, the formation of moral feelings and moral beliefs superficially. Moral education, which is not supported by awareness and feelings, cannot be full-fledged and does not meet modern requirements (1-figure).



1-drawing. Elements of moral education.

We use the following methods in the process of moral education: teaching, explanation, personal example, training, encouragement, punishment. These educational methods are effective in fostering a culture of communication, moral behavior with the participation of a teacher-educator. But, the above methods are not effective enough for the formation of moral consciousness, moral feelings like honor, conscience, duty, especially in higher educational institutions [3].

The education of moral consciousness is based primarily on the thinking of the individual, but in the process of moral education we almost do not use the method of scientific analysis and do not analyze the causes and consequences of unethical activity and unethical thinking. Any activity begins with thinking, and if you do not instill ethical thinking in the process of moral education, the possibilities of achieving high results will be limited. The education of moral consciousness should be based on moral thinking. Moral thinking is thinking within the framework of morality.

We do not think and do not reflect on the fact that non-compliance with the norms of morality can eventually lead to negative physiological, psychological changes in the human body. We treat the issues of morality only as a social requirement and study this issue from a narrow perspective. And this leads to a one-sided and narrow approach in moral education. As a result, the possibility of achieving deliberately planned goals in the process of moral education is lost. It should be noted that moral feelings, beliefs and principles that are considered the basis of a moral personality are not sufficiently formed. Only the integration of disparately developing sciences can provide solutions to the global problems that have arisen.

Because integration expands the range of research and enables an integrated approach. Based on these logical arguments, it is advisable to organize scientific research through the integration of sciences. The synthesis and creation of unified conclusions of scientific discoveries of related sciences are sources of solutions to new problems or the emergence of new directions. Proceeding from these considerations, in our scientific research, when solving the problems of moral education, we turned to the integration of sciences and to the collection of information, synthesis and development of unified conclusions that are stated in the field of biology, biophysics, physiology, bioethics.

CONCLUSION

By revealing the influence of morality on the biological essence, on the health of an individual, we will be able to awaken new motives and personal interests in the pupils. The study of moral canons based on human physiology, biology and psychology will open up new opportunities in the process of moral education, expand the worldview, enrich the content of moral education and increase the effectiveness of this process. Based on the above, we studied the issues of morality from the angle of biological and physiological laws. We studied how moral feelings such as respect, love, joy, gratitude, honor affect human health. The influence of negative feelings on human health was compared. This approach changed the attitude of students to moral education, aroused personal interest and formed moral consciousness, strengthened knowledge about moral culture. Such an integrated approach has yielded results. Students' attitude to moral issues has changed, personal interest in the moral issue has awakened. Students began to work on their thoughts and feelings consciously. This, of course, will serve as an impetus for further self-development in moral education [3].

With an integrated approach, students understood the essence of moral education more deeply, the horizons of knowledge expanded, which in turn strengthened moral consciousness and moral beliefs. This served as the basis for the formation of moral principles among future specialists. Because the teaching, which embodies not only social, but also personal interests, has a tremendous educational impact and high results.

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