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Interactive Technologies In The Moral Education Of Schoolchildren

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In this article the problems of using interactive technologies in moral education of students at lessons of Russian literature are under consideration.

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

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

Project methods are part of case technology. Trainees receive communication skills, form interactive skills that allow them to effectively interact and make collective decisions, acquire expert skills and learn how to study, independently finding the necessary knowledge to solve a situational problem. Implementation of any type of project can help students “expand their understanding of the world around them, understand the similarities and differences between cultures of different nations” [1]. However, the most important task for the methodology is and remains the question 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 students.

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In this regard, Russian literature represents a fertile source of moral education. An indisputable fact is the relevance of moral research in modern literature. Exploring the spiritual world of man, the spiritual aspirations of society, modern literature plays a crucial role in the moral and ideological filling of the individual. The works of Russian literature, in particular the works of V. Astafyev, provide ample opportunities for the education of high morality through the spiritual connection of man with nature. So, the main thing in the narration in the stories of V. Astafyev "Tsar-fish" is the assertion of the natural basis of man, the assertion of the organic, albeit contradictory, unity of man with nature.

When studying this work, it is advisable to use modern pedagogical technologies. For example, students can be offered to solve the following problem-situations: 1. "An unreasonable person," V. Astafyev said in an interview with Literary Newspaper, "disfiguring nature, and itself suffers moral damage." Confirm this statement of the writer on the example of Zinovy Utrobin. 2. "Father said that if the Tsar-fish gets caught, then it must be released." Did Zinovy follow his father's advice? What lesson did Ignatich learn from fish? "

Let us give an example of the design work "The World is the Soul of Nature, Present in Me" (based on the story in the stories of V. Astafyev "Tsar Fish")

The study of the theme "V. Astafiev's Creativity" is designed for two classes: 1. "V. Astafiev. The path to literature "; 2. "Man and nature in the prose of V. Astafyev (" Tsar-fish ")." Accordingly, our project will consist of two stages, each of which is planned according to a certain scheme:

1. statement of purpose (what and why to do);
2. development or selection of project implementation paths;
3. work on the project;
4. presentation of the results;
5. discussion of the results of [2]

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The first lesson begins with introducing students to the main features of the project activity and the topic. Students are divided into working groups, the purpose of their searches is determined and the tasks that they have to solve in the process of project work are set.

The first group of students is working on the topic: “V. Astafiev. The path to literature. ” As a result of their exploratory work, they will have to formulate their attitude to the following statements: 1. “Such titans rise behind our backs that each of us, before taking an hour, must think hard about what reason he has for this” ” (V. Astafiev). 2. “A good book is like a germinating seed, it grows in the soul, and when this happens, the book becomes a demanding and strict interlocutor” (V. Astafiev). 3. “Astafyevskaya Ovsyanka -“ Siberian Yasnaya Polyana ”(Professor of the Krasnoyarsk State University G. Shlenskaya). The result of the design work of the first group is an article slide tour of Astafiev’s places, 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 “King Fish”, collect material on the history of the creation of the work, compile a comparative characteristic of the gallery of positive and negative characters, and comprehensively examine the relationship of man with nature. The “fish king” consists of chapters held together by references to the characters who will be the main ones in the following stories, or about events that will unfold subsequently. Their image of the author of the story, his worldview, the idea of the unity of nature and man that has developed over millennia and the moral and social consequences of an irresponsible consumer relationship to it unites them into a single, integral ideological and artistic structure.

The theme of childhood, family, work and nature, the social and natural in man, the eternal questions of being, human solidarity, the philosophical perception

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of nature, the natural organic attitude to it of a person living in unity with it and according to its laws - all these diverse aspects of the common problem " man and nature ", which is" binding "in this story.

The result of the project activities of the students of the second group may 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 topic "Analysis of the story" Boye ". At the very beginning of the story - the beginning - childhood memories alternate with a description of modern Siberia. It is in childhood that a person acutely feels his inseparable cohesion, a coessential connection with the life of nature.

The beginning of the Boye begins with the recollection of the happy hours that were once spent at a campfire on the Yenisei River and experienced in communicating with nature: ".. everything in nature gains that long-awaited peace when you hear only its infant pure soul ...." The plot in the Boye is based on the story of a dog, supplemented by family episodes and a story about the relationship of three hunting hunters wintering in the tundra. Everyday episodes, selected according to the principle of ethical and thematic significance (family, work, collective), are associated with the image of Boyer, symbolizing the eternal unity of man with nature. According to northern legends, "the dog, before becoming a dog, was a man, naturally good." Boyer - in Evenki "friend" - a hard worker (Astafyev's nature is also a hard worker), the bread-winner of the family. It is symbolic that Boye, who had arisen in a near-death vision, returns the will to life to the exhausted hunter. But, selflessly devoted to man, he is meaningless from him and perishes. "Born to work together and live with a person, and still not realizing why they killed him, the dog whimpered hoarsely and, sighing humanly sorrowfully, died, just as he would regret someone condemning someone." With

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this episode, the problem of spiritual poaching begins for the first time - one of the main ones in the story.

The idea of the unity of man with nature, begun in the first story, is enriched, takes on additional shades when correlated with other stories.

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

Nature, inspired by such figurative comparisons, correlated with the social and moral forms of human being, appears, as a person, subject to moral law. “The tree also knows how to moan and cry with an internal inconsolable voice,” “you need to feel sorry for both the person and the animal, because the animal also has a soul,” which means that having a soul, like a person, a tree and an animal also presuppose a human relation to themselves. And the best human qualities - conscience, industriousness, love for home, for family, for homeland - are formed, equally in relations between people, and in the beneficial effect of nature, its appropriate laws. And although nature is eternal, fair, wise, patient, it needs a human relation to itself. The responsibility of man to nature lies in the fact that he is obliged to protect it as a source of material life, as a inherited national treasure, otherwise, with modern technical means and unreasonable consumption, “the bare land will go to children”.

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

In Uzbekistan, the relationship between man and nature is a global problem, since the drying up of the Aral Sea causes a sharp change in climate 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 comply with the priority goal of upbringing a

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harmoniously developed generation. Spiritual and moral education of schoolchildren in the lessons of the Russian language and literature should be carried out as a dilogical interaction using creative, research, design techniques. Project activity forms an independent and proactive position of students, develops the ability to independently acquire new knowledge, collect the necessary information, the ability to put forward hypotheses, draw conclusions and conclusions.

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