



## CONTENT OF FACTORS DETERMINING THE EFFICIENCY OF PRIMARY SCHOOL STUDENTS

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### Annotation

This article discusses the content of the factors that determine the effectiveness of learning activities for primary school students. The worldview emerges as the context of the conceptual interpretation of the value relationship of the individual, the behavior as the norm, and the value relationship as the invariant to the system. In this way, the spiritual management of the knowledge of existence and the personal value approach is directed, and the content determines the behavior and attitudes of the individual. Therefore, education can be seen as a process of internalization of socially-organized universal values.

**Keywords:** values, upbringing, behavior, personality, conflict, learning activities, psychological and pedagogical.

### Introduction

Psychologists have given different descriptions of need and its role in personal development. In particular, psychologist DN Uznadze "the concept of need applies to everything that is necessary for a living organism and at the same time not achieved", M.S. Kagan, A.V. People say that "need is the consequence of lack of necessary things", VA Yadov "need is a product of necessity and deficiency for human and organism activity", LI Bojovich "need is an individual organism and it is necessary for personal development", AV Petrovsky Need is a condition that expresses the dependence of a living being on the specific conditions of life and creates its activity in relation to these conditions[13].

### Literature Review

The problem of development of values is multifaceted, it is philosophical and social (S.F.Anisimova, A.G.Zdravomislova, V.I.Sagatovskaya, V.P.Tugariova, L.P.Fomina, M.I.Babneva, O.I.Zotova, V.L.Ossovsky, Yu.Pismak, V.A. , psychological and pedagogical works (B.G.Anan'ev, G.YE.Zalessky, A.N.Leontev, V.N.Myasishchev, S.L.Rubinshtein, E.A.Nesimova, Y.N.Shiyanova, G.I.Khukina and others). These studies analyze the problem of values from a philosophical, psychological and





pedagogical point of view, define the concept of "value", reveal the types and structure of values, determine their composition and level of development[7].

### **Research Methodology**

Everyone has a set of needs, which are the primary stimuli for human activity and behavior. Need is the contradiction between what a person has and what he needs[8]. More specifically, it is the conflict between a person's desires, needs, and what he or she actually has. Such contradictions motivate a person to act to meet needs, motivate to action. One begins to look for an object in the environment that can satisfy one's needs and resolve a conflict situation. Such objects can be material, spiritual, or otherwise, depending on human needs.

In such a situation, any object, process, or event that serves a person's needs becomes important, that is, valuable. The orientation of personal values reflects the fact that they are currently focused on certain values according to the type of needs they have. By focusing on these values, one adapts one's activities to these values[14].

Based on the analysis of the research of LS Vygotsky, LI Bojovich, E. Erickson, we found that the attitudes and sensitivities of primary school students to values can be in the following areas: a) sensitivity to spiritual and moral values; the existence of a plan, etc. b) to achieve a certain success consciously sensitive to goals and behaviors, i.e., voluntary regulation, generalization, reflection of experiences, intensive formation of moral feelings, boundless confidence in adults, self-esteem, sense of competence, superiority of cognitive needs, self-knowledge We believe that it depends on the characteristics of age, such as the development of cognition, the ability to distinguish between play and work.

### **Analysis and Results**

The value orientation is defined as the orientation of a value to a particular direction. The following interrelated phases of the referral process have been identified: assimilation of personal values; personal transformation based on assimilated values: an individual's ability to self-design and self-predict.

Value orientation reflects the meaningful aspect of an individual's orientation, his or her attitude toward being, and value orientation is seen as the subject's assessment of being in relation to social values that are of personal importance to the subject[15].

Value-based approaches are reflected in moral ideals, which in turn create a purposeful superiority in the individual's activities. Ideals represent the goals they set, and this is the highest value of the worldview system.





Understanding value approaches as moral qualities creates a contradiction between sociality and individuality. In the ensuing conflict, one in turn is the victim of the other. But the humanist does the work based on the requirements of the moral ideal[9].

In life, however, values are still lacking in a person's conscious awareness in order to motivate them to active work, self-education, and self-improvement. Value as a motivating force, when internalized by a person, provides the necessary moments of inner existence, man can clearly define the purpose of his activity, understand its humane meaning, find effective means to achieve goals, correct and timely control, self-control. only when it can be corrected and evaluated will it become clear. Interiorization leads to the transformation of universal values into a higher mental function of the individual. Any function of the culture of personal development can be expressed in the form of interpsychics and interrapsychics. At the same time, interiorization is carried out in collaboration with exteriorization - the creative transformation of the environment by creating new objects. With the help of the latter, the creation of needs is carried out, which forms the basis of the motivation of the person's valued relationship[16.]

Today, not only the events of the past, but also the social and spiritual events that develop on the basis of the conditions and opportunities of independence are considered by modern students as values.

According to the scholar MO Inomova, "Values are material and spiritual needs and interests that meet the needs of a person or a society and serve their interests, which can be the basis for a value-based approach to life. In general, values are material and spiritual values that have been formed and developed in the course of the historical development of society, in the past, present and future, and have a positive impact on socio-political, economic and spiritual development. Thus, the type of activity that serves to accomplish the individual tasks of students is the second important factor in the acquisition of values[10].

A third important factor in the development of moral values in primary school students is the external (other people's) evaluation of the child's activities. According to humanitarian psychology, in the process of individual development, the knowledge of personal worth comes before the emergence of spiritual needs. That is, their personal worth comes from their personal needs. This, in turn, is based on the process of recognition of his activities by other people. Positive self-esteem in ontogenesis is built on an individual's self-analysis and self-assessment. The impact of a positive self-attitude on the determination of personal values is related to its main functions:







firstly, it helps the person to achieve inner peace, secondly, it determines the positive aspects of individual analysis, thirdly, it is a source of positive outcome[1-22].

The educational process, in turn, plays a key role in shaping a person's values, ideas, values and ideals. The specific aspect of education is that the school dominates at every stage of education as a key link in the system of educating the younger generation. In the primary school, students learn the simple norms of morality in the educational process, learning to follow them in different situations. In them, the attitude will be focused not only on the material objects of the surrounding world (such as food, clothing, finance, housing, etc.), but also on what are called human emotional and moral values. In particular, the enjoyment of buying new things that bring joy and excitement to the child shows the need for the child to have things. However, value is not the thing itself purchased, but the emotional state that a person experiences while looking for and buying it. In relation to complexes of emotional values, such directions are called the emotional direction of the individual[18].

Studies show that a person's value system changes over the course of his or her behavior, purposeful activity. The nature of such dynamics depends on the types and characteristics of the activities in which the individual participates. Hence, values are the core of the structure of individual characteristics that is regulated by an individual's social behavior. One of its important functions is the prognostic function. That is, on the basis of values, a person's life position, future plans are developed, personal development positions for the future are determined. Values also regulate not only an individual's present but also his or her future activities. In addition, values also serve to define a person's life principles, goals, objectives, ideals. In a person's idea of the future, values are central and mobilize all of a person's vital abilities to achieve that goal[11].

Values in the field of morality, education are invaluable national heritage, spiritual wealth. The program is aimed at restoring these national values, using them, passing them on to the younger generation, strengthening independence, striking at any force that opposes it, forming a sense of national pride in students. Also, the folklore, which is an integral part of the national-spiritual heritage, is undoubtedly an important educational tool in increasing the boundless love of the younger generation for the country, the motherland, the growth of national pride[17]. The historical experience of our ancestors in inculcating a sense of national pride in the minds of young people is vividly reflected in the examples of folklore. Folklore works serve to improve the quality of moral education among young people, to educate the next generation in a spiritually harmonious way. In this regard, it is important to use oral art, including





fairy tales, proverbs, legends, parables, which embody the most ancient and vibrant traditions of our national culture, as a means of strengthening personal values.

### **Conclusion/Recommendations**

Values are divided into political, legal, religious, spiritual, moral, cultural, universal, life and labor values. The terms pedagogical, didactic, educational and pedagogical values, which belong to the type of universal values, are increasingly used in pedagogy. His knowledge is a key pedagogical factor in determining the direction of a person's values. The system of knowledge and values that make up the content of a subject serves to shape students' perceptions of personal, social, national, and universal values[12].

Based on the analysis of the state education standards in primary education, we found that integral concepts such as human, knowledge, creativity, labor, family, homeland, world, culture, which can contribute to the spiritual development of primary school students, will determine the system of spiritual values of students in the future. In the learning process, activities such as understanding, understanding and evaluating values are based on students' spiritual and practical experiences. A child who has his own system of values, in turn, becomes a subject who can contribute to the development and mastery of the world.

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