

MODERN APPROACHES TO MONITORING AND EVALUATING THE EFFECTIVENESS OF SPIRITUAL AND EDUCATIONAL ACTIVITIES IN HIGHER EDUCATION INSTITUTIONS

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Abstract

The article provides a scientific and theoretical analysis of the forms and innovative methods used to improve the monitoring of the effectiveness of spiritual and educational activities in higher education institutions. It also examines modern educational paradigms aimed at solving the problems of improving the monitoring of spiritual and educational work within the higher education system.

Keywords: Modern education, spiritual, educational, monitoring, innovation, traditional method, scale, method, competence, youth, globalization, student, tutor, teacher, educator, socially active, value.

Introduction

Spiritual and educational work is of great importance for the moral and spiritual development of students at higher education institutions, as well as for their social activity and personal growth. In order to ensure effective spiritual and educational activity, it is necessary to monitor it regularly, that is, to evaluate and analyze it. However, traditional methods do not fully take into account the active participation of students, which is why it is important to make use of innovative approaches and modern technologies.

In his Address to the Oliy Majlis, President Sh. Mirziyoyev noted that Uzbekistan can only become a developed country through rapid reforms, education and enlightenment, and innovation, and that for this it is first of all necessary to raise a new generation of knowledgeable and qualified personnel who are ready to act as initiators of reform and think strategically. Social life itself shows that the future prospects of educational development largely depend on the potential of the personnel being trained within the higher education system, as well as on their future prospects, creativity and initiative.

This is precisely why reforming the effectiveness of spiritual and educational work at every level of education is one of the most important tasks facing higher schools and pedagogical science.

One of the key reforms currently under way in the higher education system is the introduction of the "Electronic University" platform, which provides for the digitalization of the management system, the educational process, the library and document flow of higher education institutions, a sharp reduction in the number of various reports and records, and the abandonment of their paper-based preparation. [3]

A number of regulatory legal documents aimed at improving the quality and effectiveness of education in higher education institutions provide for the broad practical introduction of the following: the "E-MINBAR" platform, which makes it possible to follow and study lectures, practical classes and seminars online, as well as to upload them to electronic storage media; the use of "cloud technologies" in the educational process; the individualization of educational processes on the basis of digital technologies; the development of distance learning services; webinars (studying a lecture online from another classroom or another higher education institution); "blended learning" (studying pre-recorded lectures and seminar sessions at home); and the "flipped classroom" (studying the lecture at home and completing the seminar session at the higher education institution).

"The future and well-being of our planet depend on what kind of people our children will grow up to be. Our main task is to create the conditions necessary for young people to realize their potential and to prevent the spread of the 'virus' of the idea of violence."

The scientific research currently being carried out on the consistent and sustainable development of all spheres of social life in line with new social needs and modern requirements is aimed at enriching the ideological immunity of young people and shaping in them such important qualities as compassion, responsibility, tolerance, legal culture, innovative thinking and diligence.

This, in turn, makes it increasingly relevant to scientifically analyze the development of spiritual and educational work in harmony with the achievements of science and technology, drawing on advanced foreign experience, and, in particular, to develop technologies for improving the monitoring of spiritual and educational work within the higher education system. Improving the monitoring of spiritual and educational work in the higher education system is a distinctive set of processes within educational activity as a whole, and represents the outcome of a continuous pedagogical process aimed at meeting the needs of the state, society and citizens. At the same time, the reforms being carried out in Uzbekistan to scientifically and technologically modernize the upbringing of young people show that it is necessary to further strengthen spiritual and moral content in higher education, to raise young people with respect for national values, humanism and patriotism based on lofty spiritual ideas, and to further develop work aimed at strengthening their immunity against alien ideas and ideologies. [2]

Indeed, a person's need to develop their own spirituality is boundless. Spirituality is a person's inner world, self-awareness, taste and discernment, and the ability to distinguish justice from baseness, good from evil, beauty from ugliness, and wisdom from ignorance, as well as conscious activity and striving to put these qualities into practice through intellect and reason. [5]

In the course of our scientific research, we sought to study the structural components of the concept of "spiritual production" in organizing the monitoring of spiritual and educational work



in the higher education system. This is because spiritual production is of significant social importance in the following respects:

- in creating a socially oriented consciousness and manifesting itself in practical activity as a product of the consciousness and thinking of young people;
- in shaping spiritual and political activity among young people that meets the requirements of the globalization process;
- in developing a broad, modern worldview and tolerance based on loyalty to universal human and national democratic values;
- in forming ideological immunity and a sense of national identity among students on the basis of spiritual and educational upbringing;
- in forming civic positions among young people on the basis of fostering creative entrepreneurial thinking.

The monitoring of spiritual and educational work covers the following main tasks:

- identifying and analyzing the effectiveness of the activity;
- scientifically evaluating the results and effectiveness of the spiritual and educational activity being carried out, based on the monitoring findings;
- studying students' interests, needs and social activity;
- analyzing students' spiritual and social activity through monitoring, and developing forms of activity tailored to their interests.

We have classified the forms of improving the monitoring of the effectiveness of spiritual and educational work in higher education institutions as follows:

- interviews and sociological surveys;
- evaluation following spiritual and educational events;
- reports from tutors and educators.

The rapid development of modern information technologies requires the introduction of innovative approaches in all areas of the educational process, including in the evaluation and improvement of the effectiveness of spiritual and educational activity. From this point of view, the following innovative methods and forms are considered effective:

1. Digital platforms and electronic questionnaires.

Mobile and web applications make it possible to collect students' opinions online, automatically analyze the responses and visualize the data obtained. This method makes it possible to quickly identify students' opinions, determine trends, and scientifically analyze pressing problems in spiritual and educational activity.

2. Monitoring through social networks and blogs.

The effectiveness of spiritual and educational activity can be assessed by monitoring students' activity on social networks, the opinions they express, and their participation in various projects. This method serves as an important indicator for determining audience mood and public opinion.



3. Gamification method.

Organizing spiritual and educational events, campaigns and projects in a game format, and evaluating them through point systems and colored ratings, increases students' activity and level of interest. This method strengthens students' motivation to take part in spiritual and educational activity.

4. Virtual and augmented reality (VR/AR) technologies.

Presenting the spiritual and educational environment interactively through virtual or augmented reality increases the impact of the activity. These technologies strengthen students' emotional perception and turn them into active participants.

5. Big data and analytical technologies.

Collecting and analyzing large volumes of data on students' level of activity, participation in events, opinions and evaluations makes it possible to scientifically assess the effectiveness of spiritual and educational activity. This method provides reliable empirical data for making strategic decisions. [7]

It is necessary to introduce modern technologies and innovative methods in monitoring the effectiveness of spiritual and educational work. This increases students' interest, ensures their active participation, and improves the spiritual and educational environment in higher education institutions. The monitoring system must be continuously improved and planned on the basis of students' opinions and analytical data.

In introducing an innovative approach to the process of conducting spiritual and educational monitoring and analyzing theoretical data in the field of education and upbringing, the following methods, developed on the basis of the educational paradigm, may be used:

Digitalization and automation:

Digitalizing and automating the spiritual and educational monitoring process serves to make it efficient and rapid. This includes conducting monitoring on an electronic platform, automatically analyzing the results, and recording them in real time.

Use of analytical systems:

Using artificial intelligence and data-analysis programs to analyze the results of spiritual and educational monitoring makes it possible to process the data collected correctly and accurately.

Monitoring social media and internet platforms:

Using modern technological capabilities to monitor information, opinions and attitudes on social media and internet platforms. This can be of great importance in analyzing students' psychological and spiritual state.

Psychological and sociological analysis:

Using psychological and sociological methods as part of innovative approaches, as well as studying spiritual tolerance and social influence within society among students, ensures that monitoring is accurate and reliable.



Participatory monitoring:

In spiritual and educational monitoring, it is important that not only analysts and specialists but also the student community itself take an active part.

With the help of these methods, the monitoring process becomes highly effective and dynamic, serving to ensure the spiritual development of young people.

In our view, monitoring in the field of spiritual and educational activity refers to activity systems or their individual elements, as well as the rational organization of a system for collecting, processing, storing and disseminating information on the general situation of students — including students living in rented accommodation and students of other nationalities — and on meeting the educational and upbringing needs of parents (in the spheres of culture, science, production and public life). Developing a mechanism for improving the monitoring of work aimed at such rational organization is of significant pedagogical importance. [6]

Developing a spiritual and educational work programme:

This programme may provide for trainings, seminars and other events aimed at developing students' moral, spiritual and social maturity.

Creating a monitoring system:

Developing a special monitoring system for assessing students' spiritual and moral state. This system helps to analyze students' spiritual profile during the course of their education.

Clear mechanisms within the educational process:

Higher education institutions need to develop clear directions for spiritual and educational work and mechanisms for implementing them. For example, students' social activity, their spiritual presentations, and their contribution to higher education should be regularly evaluated.

Training for teachers and specialists:

Developing training programmes for teachers and specialists in monitoring spiritual and educational work and evaluating its effectiveness.

Taking into account students' opinions and comments:

It is important to listen to students' attitudes toward spiritual and educational work and to their opinions. This helps in understanding students' needs and contributes to improving the effectiveness of the monitoring system.

Improving the monitoring of spiritual and educational work in the higher education system is linked to modern educational paradigms aimed at solving these problems, namely:

- the value-based (axiological) approach, which treats spiritual production as the meaning of human life;
- the activity-based approach, which treats it as a proven method of activity aimed mainly at creating material and spiritual wealth;



– the personal approach, whereby spiritual production is manifested through the image of a particular individual.

In conclusion, by using the forms and methods described above to improve the monitoring of spiritual and educational work, it is possible to: observe whether spiritual and educational events are being carried out in accordance with state requirements; determine whether spiritual and educational events are provided with adequate methodological and organizational support; study how well professors and teachers comply with the documents governing the process of spiritual and educational events; make recommendations for improving the quality of spiritual and educational events and the work of the Center; increase students' participation in spiritual and educational events; and determine their level of interest.

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