



CURRENT ISSUES OF PREPARING FUTURE MUSIC EDUCATION TEACHERS FOR THE DEVELOPMENT OF HERMENEUTIC COMPETENCE IN STUDENTS

Djalilova Dilnozakhon Obidjonovna

Independent researcher of Andijan State Pedagogical Institute

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Abstract: In this article, the problems and solutions related to the preparation of future music education teachers for the development of hermeneutic competence in students are partially studied, its necessity and pedagogical relevance today are detailed.

Key words: pedagogue, professional competence, classification, improvement, competence, hermeneutic competence.

INTRODUCTION. In the world, new approaches to training future pedagogues, improving their pedagogical skills, and developing their pedagogical and psychological abilities are gaining relevance. Especially in developed countries, there is a need to create a system aimed at preparing future music education teachers to develop hermeneutic competence in students, to be able to follow students, and to develop initiative skills. At the same time, increasing the hermeneutic competence of pedagogues is an important pedagogical task in the situation where the formation of a positive assessment of the teacher's ability and skills is an important factor in ensuring the effectiveness of the lesson.

LITERATURE ANALYSIS AND METHODS. Problems related to the preparation of future music education teachers for the development of hermeneutic competence in students, on the description of hermeneutic competence E.Betty, G.G.Gadamer, K.Dalhousse, V.G.Kuznetsov, M.Heidegger, F.Schleyermacher G. G. Shpet, Y. N. Shulga, A. A. Brudniy, R. M. Gabitova, P. P. Gaydenko, V. Diltey, A. F. Zakirova, G. G. Ricker conducted research.

RESULTS AND DISCUSSION. The term "competence" was first put into practice by Noam Chomsky at the University of Massachusetts in the 60s and 70s of the 20th century through "language competence" and it was defined as follows: "Competence is knowledge oriented to the activity in the process of using language, a set of qualifications and skills. According to some sources, in the works of R. White in 1959-60, "Competence is a holistic concept based on the motivation of a person's life (motivation reconsidered the concept of competence)". Thus, in Europe, this term began to be used in the 1970s.

The term "competence" literally means the ability, the level of ability based on deep knowledge. The content means "the effective use of theoretical knowledge in the activity, the ability to demonstrate high-level professional competence, skill and talent." In general, in the definitions given to the concepts of "competence" and "competence", competence is the behavior and behavior required in a certain activity, and competence is interpreted as the level of compliance with this requirement, that is, the final result of the demonstration of competence [1].

If the dictionary of terms from pedagogy is defined as "competence - knowledge in one or another field" [4], in the national encyclopedia of Uzbekistan "competence - 1) a specific state body (local self-government body) or scope of powers, rights and duties of an official defined by law, charter or other document; 2) knowledge, experience in one or another field" [5].

The concept of competence (derived from the Latin word *competentia*, which means "to achieve together, to win, to match, to match") in the dictionaries is "to think about something to have the knowledge that allows", means "to be aware, to be entitled". In practice, all dictionary compilers demarcate the categories "competence" and "competence". The definition of competence is similar and replaces (complements) each other, at the same time there is no single interpretation of the word competence, this concept is "a set of powers (rights and obligations) of some body or an official of this body or other circumstances established by law, regulations", "having (possessing) knowledge that allows one to think about something", "questions that someone is well informed collection (area)" is understood [4,5].

The term hermeneutics is used to refer to the principles used in interpreting a text. Hermeneutics also lays down relevant rules, compliance with which is a prerequisite for correct interpretation.

As a rule, the act of consciousness, in which the opposition of the subject and the object is realized, is primary in relation to the fact of the subject's initial participation in the subject of thought, that is, he is in his imagination. in a certain situation, somewhere. The way to find it is to interpret or understand what should be done in interpretation. That is, human existence is always, from the very beginning, hermeneutic. Understanding should be interpretative, and interpretation should be understanding - the main rule of its implementation. F. Schleiermacher considered it necessary for research to understand the creator of the text more accurately and better than he did, to reveal the deep meaning of the information obtained from him.

F. Schleiermacher works with two types of understanding, 1) the formation of concepts about emotionally perceived reality, which are related to the understanding and mastering of concepts that are not concepts themselves, and 2) the creation of other individuals. in somewhat closed, intellectual spaces created by them.

The latter type of understanding is the main subject of general hermeneutics. For hermeneutics, the main creative process is divination, that is, the ability to penetrate someone's mind. Anyone who wants to understand the unique, the individual must become this other or the other. At the beginning of the process of understanding, the object of understanding appears as a universal thing, then it is unique, unique, only unique, which, in comparison with other concepts, appears to be the same universal contains something. This is the difference between divination and empathy. Understanding is a never-ending, never-ending process of unfolding acts of understanding. Therefore, hermeneutics asserts that the hermeneutic who analyzes the author's work can understand it better than he did when he created the text. It also follows that a hermeneutic approach can result in many different readings and interpretations of the same original text.

V. Dilthey agrees with the methods of F. Schleiermacher and strongly recommends supplementing them with the method of historical reconstruction of the situation of text creation by the author, who has manifested life events. In addition, W. Dilthey puts forward his idea, based on the "philosophy of life" of F. Schleiermacher, who understands hermeneutics as a method of spiritual sciences: if natural sciences are characterized by explanation, then in humanities, spiritual sciences. , understanding is of special importance, has a special status. In his opinion, the basis of hermeneutics is descriptive psychology, and the main and priority science that reveals the ideas of hermeneutics is history. If before V.

Dilthey, hermeneutics was considered as an auxiliary science, a set of technical methods of studying the text, now it has acquired the status of a philosophical science, the purpose of which has become the practical provision of the possibilities of humanitarian research itself. According to W. Dilthey, only understanding is a tool that can adequately convey integrity, and its name is Life [2].

M. Heidegger found a unique, completely original approach, he proposed to consider understanding (primarily itself) as a characteristic of life, being, in his opinion, understanding awaits the position of unreality. Only such an understanding can serve as a basis for further interpretation of what is, and is, possible. Hermeneutics in the philosophical tradition of the 20th century is primarily understood as the generation of new meaning through the dialogue of existing traditions (Ricoeur) with established traditions (G.G. Gadamer, J. Habermas). Such a concept of hermeneutics led to an increase in interest in hermeneutic analysis in the 70s and 80s of the 20th century. G. G. Gadamer, as a translator of M. Heidegger, notes: existence understands itself only through specific people and events - this is language, this is tradition. Traditions are alive (they are a living continuum) and exist to the extent that language lives and exists. Only in language is possible, G. G. Gadamer, "actual-historical consciousness", that is, a work that is historically distant from us, but which we understand, because its communication with us appears and it becomes an "event of tradition". It is essentially part and parcel of our interpretation of the story. In this case, the goal of the work of the hermeneutic is to fully identify the mechanisms of shaping one's own experience that give rise to prejudices derived from tradition. These mechanisms are determined by practical analysis of the text and comparison of its content and meaning with own experience and modern life experience. Thanks to this dialogue, a new meaning emerges as a new stage in the new life of the tradition itself and the text under study. Hermeneutics, according to Jürgen Habermas, is a reflexive tool of criticism that helps to overcome the "broken connection" that creates the modern ugly consciousness.

P. Ricoeur sees the role of hermeneutics in the theory of knowledge in three aspects - semantics, reflection and existentiality. From the semantic point of view, it is necessary to study the meaning hidden behind the evidence - the field of psychoanalysis, structuralism and analytical philosophy [3].

XULOSA. Falsafiy, psixologik-pedagogik, lingvistik, musiqiy, musiqiy va ilmiy-uslubiy adabiyotlarni tahlil qilish "germenevtik kompetensiya" tushunchasining mazmunini oydinlashtirish, uni germenevtik tahlil va talqin qilish, musiqiy ijro faoliyatini amalga oshirish uchun musiqiy matn; uning kognitiv, arxitektonik, aksiologik va integrativ-faktual komponentlarini o'zlashtirish bo'yicha bilim, ko'nikma va tajribaga ega bo'lish sifatida belgilash imkonini berdi.

Musika ta'limida germenevtik yondashuvdan foydalanish pedagogik va musiqiy germenevtika yutuqlari, musika matnining germenevtik tahlilining mazmuni va tuzilishini aniqlash, uning muallif matnini to'g'ri o'qish, uni tushunish uchun inkor etib bo'lmaydigan ahamiyati bilan muhimdir.

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