



ETHNO-PEDAGOGICAL FOUNDATIONS OF PREPARING FUTURE PEDAGOGUES FOR SPIRITUAL EDUCATION ACTIVITIES

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Abstract: This article analyzes and describes the ethnopedagogical foundations of preparing future pedagogues for spiritual education. National customs, traditions and values, the ideas put forward in them are based on the formation of the human psyche, which serves to educate spiritual and moral qualities.

Key words: pedagogue, spiritual education, ethnopedagogy, system, improvement, modeling, ethnology, pedagogy.

Introduction

Today, it is necessary to carry out education and upbringing in harmony, to arm future personnel with modern knowledge, to support their initiatives, to raise their cultural level to the level of the current requirements, and to reveal the talents of young people. Because, nowadays, society is being renewed. These changes and updates lead to finding ways to educate a person living in this society, taking into account the development of all the possibilities of every young person living in the society in the new socio-economic conditions. National, spiritual and moral values form the basis of spiritual education. First of all, it should be noted that value is a very rich and multifaceted concept. That is why different approaches to this concept can be found in the literature.

LITERATURE ANALYSIS AND METHODS. The possibility of spiritual-cultural, educational heritage, folk pedagogy in ensuring personal development in Uzbekistan, scientists V. Y. Zohidov, N. M. Mallayev, I. N. Mominov, A. Rustamov, M. M. Khairullayev, Sh. M. Shomuhamedov, T. A. Egamberdiyeva; directions of folk pedagogy of spiritual, moral, cultural education of the individual, pedagogic scientists A. Zunnunov, N. Masharipova, O. Musurmonova, D. Muqimova, S. Nishonova, N. Ortikov, M. Salayeva, O. Safarova, R. Safarova, O. Hasanboyeva, D. Kasimova, Z. Gurbanniyozova, M. Kuronov, A. Ibrohimov, H. Sultonov, G. I. Makhmutova, N. Jorayev, B. Ziyomukhamedov, S. Ziyamuhamedova, S. Kadirova, I. Suvonkulov in their works, literary scholars M. Alaviya, M. Jorayev, O. Ma'dayev, T. Mirzayev showed the moral and educational aspects of examples of folk oral creativity, musicologists O. Ibrohimov, F. Karomatov who scientifically based the educational aspects of folk songs.

RESULTS AND DISCUSSION

National values are a complex social and spiritual phenomenon, which covers the language, culture, history, customs, traditions, total material and spiritual wealth, all aspects of economic, social and political life of the nation. Values by themselves cannot determine a person's spiritual image, lifestyle, and development of society as a whole. The state of values, their importance, their impact on a person, his perspective, the policy carried out by the existing social system in this or that society are inextricably linked with his interests.

Spirituality is formed on the basis of a person's life experience, work, knowledge, morals, and the experience of generations. Spirituality gives purpose and direction to a person's life and activities. Spirituality helps a person to know and understand the history of his people, his culture. A person cannot live without spirituality. Spirituality is very necessary and important not only for a single person, but also for people as a whole, for the people, nation and nation. Just as there is no human being without spirituality, there is no society and nation without spiritually mature, morally pure and perfect people. Human spirituality is inextricably linked with the spirituality of society, state and nation.

Morality is a high stage of personal development as a component of spirituality. After all, it is impossible to achieve spiritual perfection, which is the criterion of mental and physical maturity of a person, without ethics and moral standards. That is why harmony and connection in spiritual and moral education have a dialectical character and are important in the spiritual and moral formation of a person.

According to the essence of spiritual education, the human mind is related to society, duty to society, understanding that one's behavior depends on the level of development of society, moral standard recognized by society, feeling responsibility in fulfilling human requirements, the transformation of spiritual and moral knowledge into belief and the systematicity of this belief, the formation of strong moral and moral feelings and traits, moral and moral behavior by young people, respect for society members - consists of realizing that it is one of the criteria that shows attention, the formation of spiritual and moral habits, and others.

Due to the need to put the issue of restoration of national and universal values on the agenda, fundamental changes took place in the content of spiritual education. Another most valuable value in spiritual and moral education is freedom. Along with the democratization of education, respect for individual will and rights develops. This, in turn, fosters a sense of responsibility and the ability to observe conscious discipline in students. Also, education of patriotism, friendship and cooperation between peoples, duty, honor, conscientiousness, orderliness, justice and other qualities is of great importance.

On the basis of spiritual assessment and discussion, spiritual and moral beliefs are formed, and finally behavior and behavior are determined. A person with spiritual and moral beliefs consciously fulfills moral norms and requirements and shows respect for them. But having knowledge about spiritual and moral concepts and understanding it does not mean that belief turns into activity. It can be said that spiritual knowledge has been formed only when it is applied in life experiences and manifested in the activities of young people.

In the system of spiritual education, spiritual and moral feelings are effective only when educational work is systematically organized, which creates an incentive for a person to awaken his feelings in relation to events, people, and his behavior. This system reflects educational activities related to the formation of behavior. Accordingly, the most important activity is the motivational activity for the formation of moral qualities.

The ethno-pedagogical system of preparing future pedagogues for the process of spiritual education requires the following:

spiritual education should not only become a company of fighting against immorality, but it should be carried out continuously, systematically and consistently;
education of moral qualities and qualities in students is carried out by active life situations, expressions of the students' points of view in situations where moral standards are violated;

education of skills aimed at organizing behaviors aimed at arousing feelings towards one's ideal and aspiration in the student;

carrying out work on spiritual education taking into account the experience of the students, their acceptance of the rules of education and their preparation for it, and their understanding of the nature of good and bad behavior;

inculcating in future pedagogues high moral qualities, humanity, respect for people, kindness, politeness, behavior culture and compliance with the rules of ethics in organizing social relations;

civil culture, conscious discipline, respect for the community and many other spiritual and moral qualities, including caring for others, being able to understand people's sorrows, joys, and self-interest prioritizing one's interests, being able to stop actions contrary to moral standards and existing laws should be based on sharing the opinion of team members and feeling responsibility in performing certain actions.

Regarding the negative habits that can be seen in the behavior of students in the organization of spiritual education - speaking harshly in public places, using rude words, getting emotional, speaking without thinking, about incidents that are not reliable and not confirmed by evidence. it is necessary to pay special attention to eliminating such things as thinking, interrupting the conversation of others, and talking by waving one's hand. It is one of the important tasks of pedagogues to help young people to get rid of habits that seem insignificant, but are harmful to success in organizing the future life and professional activity of a person.

We believe that one of the original goals of the pedagogical process is to form a sense of self-education in future pedagogues while instilling national, spiritual and moral values into the minds of the young generation.

The concept of "self-education" is not interpreted in the same way. Some researchers understand self-education as independent behavior, self-management of one's own activities. Other researchers define self-education as a specific goal-oriented activity related to self-change [5]. There is another point of view, in which self-education is a specific goal-oriented activity of a person to develop positive personal qualities and eliminate negative qualities [7]. We believe that there is no specific conflict between these definitions. From a psychological point of view, self-education is an activity related to self-transformation. However, if the change is of social importance and is not directed to the moral standards of society, it can be positive or negative.

From the point of view of pedagogy, self-education should be considered as a clearly targeted, organized process of developing positive qualities of a person and losing negative qualities (of course from a social point of view), which is carried out under pedagogical guidance. The meaning of this guidance is: a) to help parents understand the meaning of self-education; b) helping students to develop self-education motives; c) psychological support; g) is to help in understanding the results and setting new perspectives.

It should be noted that self-education is characteristic of a person at one level or another at the first stages of development. Its signs can also be found in children of preschool age, who change their behavior and try to adapt to the requirements of others, that is, they go the way of correcting and correcting their behavior.

One of the main features of the student period is the rapid realization of social maturity. Social maturity requires a person to acquire the necessary mental abilities and roles in social life, to

be prepared to participate in useful work. The student period, the second stage of adolescence, includes 17-22 years of age and is characterized by a number of unique features and conflicts. At this stage, a teenager experiences unique crises and tensions. He tries to fulfill various tasks of adults. The characteristics of the youth period are such that during this period, young people strive to mature in all aspects of social life, to actively participate as individuals, and to work in production.

According to the psychologist scientist E. Ghaziyev, most of the current specialists face a number of difficulties from the first days of independent activity due to the gap between their theoretical knowledge and practical skills in higher pedagogical education. These difficulties are of three types according to their essence: a) social difficulties: conditions of an unfamiliar environment, interpersonal relations, the level of the work team, the character traits of the people in it, the values, spirituality, traditions of the production team, etc. ; b) difficulties related to knowledge and cognition: interruptions in the knowledge received in a special educational institution, limited level, weakness of creative research activity, lack of initiative, etc.; v) specific difficulties related to the specialty, nature, nature of production, technology, devices, tools, lack of practical skills or their insufficient acquisition, insufficient understanding of the economic basis of the profession, and in solving other problems is to suffer. During the period of overcoming these difficulties, quantitative and qualitative changes occur in the mental states, processes, and characteristics of people.

Ethno-pedagogical beliefs in the preparation of future pedagogues for the process of spiritual education are the empirical pedagogical experience of the people, which have been used to provide knowledge and practical skills to young people, to arm them with creative work methods, to develop their worldviews, and to acquire the ideas of moral sophistication. ease of use in the educational process is understood. For example, the methodology of teaching national applied art can be included in the didactic possibilities of ethnopedagogy. In particular, there are methods, styles and tools created by folk craftsmen and masters of mastering ganch and wood carving, goldsmithing, making musical instruments, pottery and other practical arts.

When studying the problem of developing the spiritual education of a future teacher, we consider A.G. Asmolov's view of a person as a person, a being, who actively reacts to the results of personal experience, potential motives, character, abilities, activities, including self-discovery, we relied on the theory that it is necessary to study as an improving subject choice [4]. By determining the exact content of this idea, we tried to determine "the meaning that describes the existence of the studied phenomenon for the student" [6].

Psychologist G.S. Abramova studied in detail the problems related to the spiritual self-awareness of young people and identified aspects that clearly testify to the fact that they are actively going through this process. First of all, this is spiritual sympathy, that is, feeling in common with other people and being independent from them, to others (in rare cases, it can be indifferent), to oneself, to friendship (a teenager is a close confidant seeks), is related to the strength of the desire for love (given to a person) and the relationship with the world [3].

In the work entitled "Feeling of the Motherland" created by the group of philosophers and scientists A. Ibrohimov, H. Sultanov and N. Zorayev, about the spirituality of the individual, the factors that played an important role in its formation, and the importance of national characteristics in the spiritual development of a person. speaking, they interpret the concept of "Spirituality" as follows: "Spirituality" is a concept embodying the spiritual experiences,

intellectual ability, and perception of a society, a nation, or an individual. Spirituality is the basis of human and social culture, the main factor of a certain direction of human and social life [1].

According to another scientist E.Umarov, the components of spirituality are moral-spiritual qualities, ideological-emotional grandeur of thoughts and actions, the concept of beauty and the sense of beauty, children, the elderly, and patients. To show compassion and sympathy to the needy, to show them social care; intellect, knowledge, science, creativity, pursuit of truth; ecological outlook, the responsibility to treat nature rationally.

Under the leadership of Professor N.Shodiyev, the authors of the work on the topic "Spiritual education of young students and training future teachers" Pedagogical category "Natural, natural-mathematics" subjects and extracurricular activities at the Higher Education Institution have demonstrated the possibilities of preparing students for spiritual activities [2].

CONCLUSION. National customs, traditions and values, the ideas put forward in them serve to form the human psyche and educate spiritual and moral qualities in it. One of the factors that determine nationality is customs, traditions and values. For this reason, a person, as one of the representatives of the nation, should be concerned about preserving and further enriching national customs, traditions and values. In turn, pride in the service of national customs, traditions and values to the development of the nation and the development of humanity ensures that students have a sense of national pride. In the organization of educational work, it is appropriate to focus on training students to be able to protect national customs, traditions and values, and to act to enrich them.

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