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NECESSARY CONDITIONS FOR THE TRAINING OF FUTURE TEACHERS FOR THE SPIRITUAL AND MORAL EDUCATION OF SCHOOL CHILDREN

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ABSTRACT

The article identifies the socio-pedagogical conditions for improving the training of future teachers for the spiritual and moral education of schoolchildren. The current problems in the field of spiritual and moral education are studied in government documents and research, the necessary conditions for changes in the process of moral education of future teachers, preparation for spiritual life and current trends in world development. learned. It is scientifically proven that the purpose, content and forms of training of future teachers should be improved for the spiritual and moral education of schoolchildren.

KEYWORDS: School, Student, Future, Teacher, Perfection, Pedagogue, Condition, State, Document, Science, Research, World, Development, Trend, Purpose, Content, Form Perfection, Spiritual- Moral Education.

INTRODUCTION

The state documents of the last years of the Republic of Uzbekistan require fulfillment of educational tasks as the priority direction of education; along with the formation of civic responsibility, legal identity, culture, independence and tolerance, as well as the formation of spirituality and high morality among the most important tasks of education. In connection with the implementation of spiritual and moral education in the Republic of Uzbekistan, "it is necessary to train a new generation of personnel with high intellectual and spiritual potential, able to come to the fore, implement new initiatives and ideas for development". [1. NUP-6108].

In addition, "Improving the state youth policy, educating an intellectually developed, highly educated generation, raising their spiritual culture, the formation of strong ideological immunity, the creation of a reserve of competent scientific and pedagogical staff in higher education, their pedagogical culture "is determined by the priorities of the Action Strategy for the development of the country for 2017-2021". [2. 4.5-band]

It is increasingly referred to in government documents and research as education aimed at solving existing problems in spiritual and moral education.

There are appropriate socio-economic preconditions for the formation of the younger generation as a priority: the global problems of modern humanity, the need to cultivate spirituality as a condition for the preservation of man as a species; information society, transition to information society; the sharp division of society into social groups with different material living standards, the strengthening of the socialization potential of the ethnic and religious environment, the intensification of inter-ethnic conflicts, disregard for laws and morals, the spread of drug addiction, and so on.

In the course of our research, we identified the necessary conditions for changes in the spiritual life of society, in the spiritual and moral sphere of the young person and therefore in the process of preparing future teachers for the spiritual life of school students. These, in our opinion, include modern trends in world development, socio-economic, socio-pedagogical, spiritual-moral and psychological-pedagogical needs. They indicate the need to modernize the preparation of future teachers for the spiritual and moral education of schoolchildren, to determine its content and essence.

The study examines current trends in world development - the solution to global problems facing humanity; information society, transition to information society; axiology of the world educational space. The global changes taking place in the world require changes in the existing education system. Despite the lack of unity in ideas about future society (within the framework of various socio-philosophical concepts it is called postindustrial, informational, noosphere, etc.), life in the conditions of future civilization requires a change of values -motivational relations of the individual, generally spiritual- moral culture. According to scientists, humanity is on the verge of rebuilding its evolutionary process. This is primarily due to natural disasters, including the 2020 pandemic, the catastrophic ecological situation of our planet under the influence of natural forces, the survival of humanity as a species associated with the lack of biosphere capacity to meet the growing needs of mankind. depending on the problem. But it is known that human inaction or wrongdoing can increase destructive natural potential. In an hour, environmental disasters are also marked by human activity: the use of increasingly efficient technologies to change nature disrupts the balance of various biological processes, undermining nature's ability to regenerate. Human factors play an important role in man-made disasters. We are referring not only to engineering errors, miscalculations, but also to a decrease in the degree of human responsibility for one's own actions, to a misunderstanding of the general relationship between the world and humanity.

Social catastrophes are caused by the ill-considered actions of politicians and administrative structures of various levels and levels. This type of catastrophe leads to great human losses and the gradual destruction of its spiritual foundations. More and more people in various fields of science are coming to the conclusion that people need to change consciously. The above-

mentioned global problems of modern humanity require the formation of a worldview of values in the younger generation, which is one of the most important areas of teacher training for the spiritual and moral education of schoolchildren.

The analysis of philosophical, sociological, pedagogical literature allowed to identify the following spiritual and moral conditions for improving the training of future teachers for the spiritual and moral education of schoolchildren:

- *Revaluation and revision of values;*
- *The emergence of the problem of moral security of society;*
- *The existence of different types of worldviews;*
- *Inconsistency and aggression of the information space of modern society;*
- *Violation of value relations inherent in the public consciousness in terms of personal, family and state development;*
- *Features of the formation of personality depending on the conditions of his upbringing in the family;*
- *Education from other cultures and replacement of traditional bases of education, etc.*

The first condition for the need to prepare future teachers for the spiritual and moral education of schoolchildren is the issue of values, and the views of Eastern thinkers in this regard are noteworthy.

Muhammad Musa al-Khwarizmi: "In the past, scholars of the past, by writing works in various fields of science, meant their successors... One of them surpasses the others in carrying out the work left by his predecessors, leaving it to his successors, the other interprets the works of his predecessors, thereby easing the difficulties... has a good opinion of his predecessors, arrogance He will not be proud of what he has done" [3. Page 59].

Abu Nasr al-Farabi emphasizes the importance of religious values in Madinah al-Fazila, which govern the areas that are responsible for the spiritual and moral maturity of the people.

The problem of values is reflected in the works of Abu Ali Ibn Sina, such as the "Encyclopaedia", "Solomon and Ibsal". In his view, being and nature, which have their origin in God, are the eternal space that surrounds man. In this sense, its value is incomparable, and man takes all the riches from nature, from which he finds a cure. [4. Page 5].

A. Yassavi in his "Devoni Hikmat" described such qualities as purity, modesty, endurance and patience, endurance, meekness, humility as the main forms of spiritual values. The teachings of Yassavi and the spiritual values of mysticism served as a means of liberation from the Mongol invasion, the establishment of the state of Timur, one of the main and leading ideas in politics. Moreover, this doctrine is undoubtedly one of the spiritual foundations that connects the values of the pre-Mongol period with the Timurid period.

Alisher Navoi's views on a just society describe a system of universal values, while the doctrine of the perfect man describes a system of personal values inherent in the image of the most mature human being. The connection between the two value systems is clear. The ideas of the thinker about spiritual values are of great importance in today's conditions of independence. In

the works of A. Donish, Sattorkhan, Furkat, Muqimi, who propagated the ideas of enlightenment, the ideas of oriental values, science and humanity were sung. This is evident in A. Donish's "Admonition to Sons", which describes the importance of spiritual values, moral requirements and intelligence for human perfection. In the late XIX and early XX centuries in our country there were "ancient" and "modern" movements. Ismailbey Gaspirali, M. Behbudi, Sofizoda, Saidrasul Azizi, Munavvarqori, Abdulla Avloni, Cholpon, Fitrat, who studied the various changes in life, analyzed our national values in terms of the requirements of world development. or people have made great strides. Values were the focus of the Jadids, who also provided valuable insights into the analysis of Eastern values. In this regard, Abdulla Avloni describes his unique system of spiritual values in his masterpiece, "Turkish Gulistan or Morality." Fatonat, nazofat, zeal, riyazat, courage, contentment, knowledge, patience, discipline, scale of lust, conscience, love of country, justice, vision, chastity, modesty, understanding, intelligence, speech, economy, dignity, obedience, Values such as loyalty, justice, love, forgiveness - "" includes "good behavior" and "bad behavior" such as anger, ignorance, depravity, enmity, jealousy, gossip, insult, jealousy, oppression. If we pay attention to the names of values mentioned in this play, we can see how wide the scope of spiritual concepts was in our country at that time, how rich our language was.

The current stage of development of the world's countries has shown that the achievements of science and economics alone cannot make our lives worthy of man. Progress not only serves the good, but also contributes to the growth of negative vices such as destruction, violence, which replace their true values.

Today, the existence of different value systems in our multinational country, on the one hand, complicates the educational work with students, on the other hand, creates new opportunities for them. It is well known that only the consciously independent adoption of certain moral norms and values helps to form a personal attitude towards them and to integrate into the system of an individual's worldview. The similarity of culture, ideology, and ideological relationships often leads to unstable values, unconscious choices in life, or outright rejection of the highest values.

Another condition for the need to prepare future teachers for the spiritual and moral education of schoolchildren is the emergence of the problem of moral security. According to a number of scholars, the category of "spiritual security" reflects aspects related to education, science, literature, art, religion, leisure, family, and the activities of social groups. Threats to the spiritual security of modern society, manipulation of the media, underestimation of the importance of science, education, culture and spirituality by the state and society; the rapid growth of commercialization of certain spheres of spiritual life, and others (the penetration of violence and crime into spiritual life, the neglect of the priority of labor in human life, the predominance of Western-oriented programs, etc.).

In the context of a high level of information flow, young people, on the one hand, face serious difficulties in analyzing it. This, on the one hand, confronts them with alternative views and positions, and on the other hand, the inconsistency of the information space allows them to consciously and independently form their views, while at the same time creating a state of choice, which is welcomed by many young people. However, the aggressive nature of information flows also promotes violence, crime, prostitution, drug abuse, and more. This leads

to a rejection of it among some young people, a negative attitude towards the above situations, a desire to confront them with spiritual values.

Many researchers associate the process of spiritual and moral formation in young people with family upbringing. It is in the family that the moral norms and traditions of the family structure are learned.

E.Goziev, G.Shoumarov, V.Karimova, Z.Nishonova, I.Yokubov, B.Qodirov, S.Mirkhosilov, E.Usmonov, N.Soginov, F.Akramova, L.Karimova, N.Salaeva, O.Shamieva, O.Abdusattorova have studied the issues of the family and its impact on the development of the child, and stressed the importance of the family.

Commenting on the role of the family in the upbringing of children, VM Karimova writes: “The family is a pedagogical environment that plays an important role in the child's readiness for social relations. That is why scientists have always acknowledged that one of the most important and primary functions of the family is to nurture” [5. 170 p.].

Socio-pedagogical conditions for improving the training of future teachers for the spiritual and moral education of schoolchildren include the democratization of society, the search for ways to integrate the dialogue of the world community and cultures. the role of schools in educating the younger generation, the education of future citizens of the country, awareness, changing the role of spiritual life in society, modernization of general and pedagogical education, increasing family responsibility for universal informatization and others. The lack of transparency, truth, and ideological prohibitions in society has led to the destruction of dogmatic ideas about the meaning of human life.

As a prerequisite for improving modern education, the achievements of the education system are called the interaction with the representatives of the national economy, science, culture, health, all stakeholders and public organizations, parents and employers. The modernization of general education has become the basis for the modernization of teacher education.

The reform of modern education has been reflected in the change of its direction, the opportunity for educational institutions to independently choose their own development strategies, the activation of innovative processes, and so on. Today, the content of education is implemented in a combination of mandatory state standards and various optional courses that meet the personal interests and educational needs of students. Sociocentric concepts of education led to anthropocentric and cultural concepts. Thus, education in general and education in particular are now characterized by pluralism and variability, democratization of relations between the subjects of the educational process. All this requires an increase in the general humanitarian and professional culture of the teaching staff, which is necessary not only to implement all of the above changes, but also to predict their consequences, which turns out to be uncertain for both society and the community.

In the early 1990s, the efforts of politicians, scholars, and teachers were focused on shaping the “national idea,” and now the idea of a spiritually oriented society has emerged.

Government officials are proposing a number of concrete steps to implement this idea: tough economic sanctions against commercial art and the creation of favorable conditions for the development of classical art, state-public media management, and so on. The Ministry of

Education, the Ministry of Culture and the Ministry of Press, Television and Broadcasting and Mass Media have approved a comprehensive interagency action plan to shape the spiritual world of the younger generation.

Thus, the formation of certain conditions for improving the preparation of our future teachers for the spiritual and moral education of the younger generation is as follows. First, it leads to the conclusion that the spiritual direction of our society, and in particular the idea of spiritual and moral education, has an independent origin or a number of foundations of knowledge. Second, from an ethical point of view, the over-saturation of negative channels with information channels creates a relatively favorable environment for young people to seek other, spiritual, human values.

As noted above, modern civilization is faced with an alternative: either a change in the vector of development towards inedible (spiritual) values, or a global catastrophe leading to the destruction of humanity itself. Based on these ideas, we recognize the need for spiritual and moral education of the state and society, and affirm the need to improve the purpose, content and forms of training future teachers for the spiritual and moral education of schoolchildren.

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