

FORMATION OF PEDAGOGICAL AND PSYCHOLOGICAL QUALITIES OF AXIOLOGICAL ACTIVITIES OF SPIRITUAL AND EDUCATIONAL ACTIVITY IN FUTURE TEACHERS

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ANNOTATION

The factors of formation of pedagogical-psychological qualities in the axiological attitude of spiritual-enlightenment activity in future teachers are emphasized. Problematic situations of pedagogical, spiritual and enlightenment activity are analyzed. This is important as a task for the formation and development of pedagogical and psychological qualities of future teachers

Keywords: Perfect person, Universal values, enlightenment, events, activities.

INTRODUCTION

The highest value is a person and his life. This is reflected in the constitutions of most states. Values are divided into national, regional and universal types according to the scope of application. Regional values are a set of natural and social phenomena that serve the interests of peoples whose territory, history, economy, culture, religion, language, customs and traditions are common. Universal values is a concept used to express the universal value and importance of things, events, activities, etc., that are of the greatest value to human society. The presence of students in the forefront of future teachers requires a professional and expert approach to the "high human value" in their professional and pedagogical activities. In this regard, work with students is aimed not only at the development of a "perfect personality", but also at the development of an "intrinsic value approach to higher values" from the student period. On the other hand, the development of value relations among future teachers "becomes a global necessity." At a time when crises, upheavals and radicalism are on the rise in the world, "values" are aimed at stabilizing our relationships and fixing what others have left chaotic.

In her study, E. Bondarevskaya comments on the moral values that form the basis of any society, describing these values as "the role they play in the life and activities of people in terms of their needs, motives, interests, goals. "Moral values become a guideline of moral values in the process of internalization. According to V. A. Slastenin and others, "the internalization of the values of pedagogical activity lays the foundation for the professional culture of future teachers." This creates a system of professional orientations in the professional activities of a teacher, interpersonal communication, and creative activity, professional cooperation, value exchange.

I. T. Frolova defines the concept of "value" as "an object of social classification of the environment that has a positive or negative impact on a person and society: good, good and evil, beauty and ugliness, considered as a phenomenon of nature and social life. "A number of scientists came to the conclusion about the systematization of values. B. Bitinas and I. P. Podlasiy identified three main value systems: transcendental (with some absolutes in terms of religious essence), socially oriented sociocentric (group, universal, professional, national, etc.) and anthropocentric (individual).

M.A. Kakarevich divided the system of values into the following groups: those that determine the meaning of life (good, evil, happiness, well-being), universal (life, democratic, social prestige, personal development, interpersonal relations), informal (traditional, religious and associated with urbanization) and collective (mutual support and solidarity). B. G. Ananiev emphasizes that each stage of life makes certain values a vital goal. He argues that education, knowledge and communication are the core values of young people and that they define their life purpose through these values.

The valuable scientist K. Nazarov suggests that the system of personal values, unique for each person, should look like this:

- Natural and historical values of the human race;
- Values associated with spiritual and moral character, refinement and beauty;
- Values associated with labor and the economy;
- Values associated with individual maturity and social status (or "career");
- "Hedonic" values associated with well-being;
- Intellectual values associated with abilities and talent;
- Emotion, "emotional" meanings associated with feelings.

In scientific, pedagogical and philosophical literature, values are classified into the following eleven groups:

1. Spiritual values.
2. National values.
3. Political values.
4. Legal values.
5. Labor values.
6. Life values.
7. Religious values.
8. General cultural values.
9. Universal values.
10. Artistic values.
11. Medical and spiritual values.

A detailed description of these groups is given in Appendix 3. It is clear that the content of values is a comprehensive, inherently multifaceted category. Researcher G. Gaforova and others note that with the development of the modern world, values can improve and improve, so the form and variety of values can change in a certain sense. But he emphasizes that such values as education, knowledge, science do not change either their form, or their content, or their value.

The social outlook is defined as an axiological outlook, a set of axiological views, principles and practices that determine the value of people's attitude to reality and the direction of their activities. The value worldview manifests itself as a conceptual interpretation of the student's value orientation. The value manifests itself when a student internalizes, can formulate the goal of professional educational activity as a future teacher, realizes the global and local significance of his activity, finds effective means to achieve professional goals, identifies his identity with the profession.

Axiological worldviews include axiological approaches, axiological attitudes and axiological assessments. In the socio-sociological approach to pedagogical phenomena, the importance of continuity increases, which is an expression of interdependence, historical connection, causal relationship between events and processes. In philosophy, the concept of "value" is close to the concept of "importance". When the subject moves along with the object, embracing the material and spiritual world of human activity, the clear meaning of the object or its properties becomes apparent. Only in activity does value acquire its essential status of existence. In general, the value setting is an internal position of the individual, reflecting the interdependence of social and personal significance. This is an integral part of the process of developing a person as a mature person. Over time, a person realizes the value of the universe, man, time, environment, the people around him. This manifests itself as a sign of the development of value relations in the individual. This attitude can be relevant not only for an individual, but also for a social group, society, nation, state. Conclusions and judgments based on an axiological attitude to surrounding events, their assessment, a sense of gratitude are reflected in the axiological assessment.

In this regard, based on the purpose of our study, the axiological attitude of future teachers to spiritual and educational activities is reflected in the author's definition as follows: the axiological attitude to spiritual and educational activities is the development of a system of destructive values, a variety of values, as well as the ability to correctly assess and interpret conflicts. These include: the expression of personal values and a clear description of their content; respect the personal values of others in the process of spiritual and educational activities and communicate on this basis; compare values, justify their assertion or denial; making decisions based on evidence based on values.

Our observations in pedagogical practice show that some teachers remain dissatisfied with their work for years, dissatisfied with their work, and thus have a negative impact on students, their parents, and the teaching staff of the school. Analyzing this situation from the point of view of our study, we can say that in this category of teachers, first of all, the "internal value attitude to the highest value" is not sufficiently developed. An example of an intra-axiological approach is the view of problem situations in pedagogical, spiritual and educational activities as an opportunity for a teacher to gain new experience, to rise to the level of professionalism. Observations and resource analysis show that some parents today lack the knowledge or sense of responsibility in conveying values to their children in the family. As a solution to the problem, the professional approach of the teacher in overcoming this situation, correctly formed value relations of the teacher is considered. It helps to prevent young people from being exposed to such vices as violence and radicalism, to bring the knowledge and potential of the teacher to the level of understanding the essence of national, universal values. Of course, the family comes first in the transmission of values, and no one can take this position. The school, on the other hand, is seen as a success factor for the student in developing his or her commitment to values. Researcher M. Karimova draws attention to the importance of knowledge of professional ethics, the problem of the formation of spirituality, the study and analysis of the best practices of pedagogy in foreign countries, the development of long-term plans for the preparation of future teachers for professional pedagogical, spiritual and educational activities. As tasks of forming

the value attitude of the future teacher to spiritual and educational activities, it is necessary to pay attention to the following:

- To teach students to think freely, to help them understand the meaning of life, to form the ability for self-government and control, to instill a sense of purposeful approach to their personal lives, the unity of plan and action;
- Introducing students to national, universal values, a rich spiritual heritage, the formation of requirements for mastering cultural and secular knowledge, the formation of skills, enrichment and the formation of aesthetic ideas;
- Identification and development of knowledge and creative potential of each student, involvement in human activities in various fields;
- The formation of norms of humane etiquette (mutual understanding, kindness, compassion, the ability to deal with racial and national discrimination), the widespread use of such means of education as etiquette;
- Be able to interact with people, learn to communicate, be able to enter into pedagogical communication with everyone in any situation, establish purposeful relationships with people of different millennia (levels);
- Fostering respect for the mores and rules of life of the legal community, developing a sense of civic and social responsibility, which determines the uniqueness of the individual;
- Education and development of the desire for a healthy lifestyle;
- To teach young people to think freely and independently, critically, to instill a sense of responsibility for their own opinion.

The development of axiological attitudes among students and, as a result, the training of teachers for the upbringing of the younger generation is noted as a national task. The axiological approach to spiritual and educational activities means the active participation of a person in spiritual and educational activities, the dedication of the process, the totality of pedagogical values created by him. Preparation for spiritual and educational activities is formed on the basis of professional socialization, professional competence. The individual development of the student, the development of his creative potential also requires that it be directed to the formation of the student's personal and professional point of view. According to N. Egamberdieva, for the success of these processes, two conditions must be met: the involvement of students in active social and professional relations; to enable the individual to fully express themselves in the process of effective joint social and professional activities.

Along with theoretical knowledge, the formation of the following pedagogical and psychological qualities in students is important for spiritual and educational activities:

- Professional supervision;
- The ability to control oneself and one's behavior in conflict situations;
- The ability to gather people around you and win their trust;
- Be able to pay attention to people's lives and observe their behavior;
- Be able to defend their opinion;
- Restoration of thought in the memory of an imaginary image of events;
- The ability to draw correct conclusions from conflicting data;
- Remembering the appearance and behavior of a person;
- the ability to communicate quickly with strangers.

The development of value relations is important from the point of view of the fact that a person plays a socially active role in the society in which he lives, and at the same time has a positive impact on society. On this basis, the role of values in society and the individual increases. Values in public life do not disappear, but their significance for the individual decreases and does not serve as a normative circle for them. Value relations are reflected in behavior, competence, activity. In the process of training and education, value behavior in society is aimed at the formation of value competencies and value activities. Understanding and recognition by students of freedom, citizenship, social and democratic values are the content of social orders imposed on society by the education system. In fact, the need for values in society is growing. In particular, the processes of distancing between people are back on the agenda due to digitalization. Value relations cover all aspects of life and prevail over physical, psychological and social realities.

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