

MEANS OF MORAL EDUCATION OF STUDENTS

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ABSTRACT

In Uzbek folk pedagogy, views on love, family, and children were formed under the influence of many years of experience. In this pedagogical practice, the tested standards and rules of education are reflected in the laws and regulations of concepts. In folk pedagogy, the family is considered as the most important educational factor in human life. Family is the foundation of society.

Keywords: *People's pedagogy, national moral qualities, people who are loyal to the Motherland, faithful, brave and brave, skillful, mature, highly spiritual.*

АННОТАЦИЯ

В узбекской народной педагогике взгляды на любовь, семью, детей формировались под влиянием многолетнего опыта. В этой педагогической практике апробированные нормы и правила воспитания находят свое отражение в закономерностях понятий. В народной педагогике семья рассматривается как важнейший воспитательный фактор в жизни человека. Семья – это основа общества.

Ключевые слова: *Народная педагогика, национально-этические качества, преданные Родине, верующие, смелые и отважные, умелые, зрелые, высокодуховные люди.*

INTRODUCTION

Centuries of historical experience shows that the real wealth of society is the human race. The human society is rightfully proud of people who are loyal to the country, the motherland, full of faith, brave and courageous, competent, mature, and of high spirituality. Education of such people is entrusted to the general education school. General education school is a very important stage in the system of social education. It is during the school years that the first image of a person is formed. General education school prepares young people for future work. Children's future activities and contribution to the development of society will depend on what moral and spiritual experience children acquire in their youth..

Science, education and training are the foundation stone of development and the force that makes the country powerful and the nation great. Therefore, it is not

without reason that the development of education in the leading countries of the world is defined as the first task¹.

DISCUSSION AND RESULTS

When talking about the effective work on reforming the education system in our country, it is worth noting that the interest and demand for higher education among the youth of our country is increasing more and more. This creates a demand to increase the number of admission quotas and establish new universities. In particular, it is noted in paragraphs 232, 233 that with the decision of the President of June 22, 2021 "On the parameters of the state budget for admission to higher education institutions of the Republic of Uzbekistan in the 2021/2022 academic year" PQ-5157, starting from the 2021/2022 academic year to increase the admission rates based on the allocated state grant by at least 25%, to double the number of grants for girls from needy families to 2 thousand and to train personnel based on the state grant for foreign higher education organizations and their branches and non-state higher education organizations operating in the Republic of Uzbekistan was determined to be formed as well. Also, the content of paragraph 234 is as follows: The President's decision PQ-5241 of August 31, 2021 "On measures to strengthen the continuity of the educational process and production practices between higher, secondary special and professional educational institutions and network organizations" was adopted. by the decision, it was envisaged to attach the technical schools of higher education institutions to similar higher education and network organizations in their fields, to further improve the educational process in secondary special and professional educational institutions. There is no doubt that encouraging any person will encourage him to rise to higher heights. This is stated in paragraph 235 as follows: "In order to encourage young people to work on themselves regularly and to further support educated young people, the President's Decree of July 6, 2021 "On measures to further support talented young people admitted to the higher education institutions of the Republic" According to the decision No. 5172, starting from the 2021/2022 academic year, it was decided to introduce the Presidential grant for 200 young people who scored the highest points in the entrance exams to higher education institutions"².

In accordance with paragraph 236 as a continuation of the above opinions, with the President's Decree No. PF-6309 dated September 9, 2021 "On further support of

¹ Sh. Mirziyoev. Resolution No. PQ-5117 "On measures to bring the activities of popularization of learning foreign languages to a qualitatively new level in the Republic of Uzbekistan." In the direction of development of the field of education and science. May 19, 2021.

² Sh. Mirziyoev. Decision No. PQ-5172 "On measures to further support talented young people admitted to higher education institutions of the Republic". July 6, 2021

talented young people studying in the higher education institutions of the Republic, engaged in scientific research activities", quotas of the state scholarship of the President of the Republic of Uzbekistan It was decided to double the number and introduce presidential and state scholarships for undergraduate students of foreign and joint higher education institutions.³

PQ-5203 of the President of July 30, 2021 "On measures to further expand educational opportunities in higher education institutions" and of the Cabinet of Ministers of August 18, 2021 "On measures to regulate the allocation of educational loans for study on a fee-contract basis in higher education institutions" The decision No. 527 of the Government of the Republic of Uzbekistan to expand the opportunities for students to obtain higher education through the allocation of educational loans, including the establishment of the procedure for granting educational loans on a preferential basis for children of families included in the "Unified Register of Social Protection", is reflected in paragraph 237.⁴

By looking at paragraph 240, it can be seen that the plan of measures was approved by the Cabinet of Ministers on July 6, 2021, in order to establish an innovative educational and scientific center for talented young people and researchers, which will operate among higher education institutions. Based on this action plan, the construction works of the innovative educational and scientific center at the Tashkent State Technical University have been completed, and the center is being divided into laboratory, presentation exhibition and training rooms. In addition, 41 innovative projects developed by higher education institutions were selected for placement in the innovative educational and scientific center, of which 10 are related to IT technology and programming, 10 to biotechnology, 13 to robotics and electronics, and 8 to the energy sector.⁵

Man, his all-round harmonious development and well-being, creation of conditions and effective mechanisms for the realization of personal interests, change of outdated patterns of thinking and social behavior are the main goal and driving force of the reforms implemented in the republic.⁶

It is about preparing young people to live and work in the 21st century. Effective performance of complex, responsible tasks in the field of education and upbringing of young people depends on the teacher, his ideological beliefs and professional skills.

³ Sh. Mirziyoev. Decree No. PF-6309 "On further support of talented young people studying in higher educational institutions of the republic and engaged in scientific research activities". September 9, 2021

⁴Sh. Mirziyoev. Resolution No. PQ-5203 "On measures to further expand educational opportunities in higher education institutions" and Resolution No. 527 of the Cabinet of Ministers on August 18, 2021 "On measures to regulate the allocation of educational loans for study on a fee-contract basis in higher education institutions". July 30, 2021

⁵ Cabinet of Ministers. creation of an innovative educational-scientific center for talented young people and researchers among higher education institutions. July 6, 2021

⁶ Azizkho'jaeva N.N. Technology of training of teaching specialists. T.: "Statutory TGPU". 2000, 52 p.

Pedagogical higher educational institutions and universities are encouraged to train teaching staff. Future teachers fulfill the requirements of the state educational standard, the school program. That is why the state pays special attention to the education and training of young students.

The creator of moral advice, education, and the first teacher who has been leading young people to perfection for centuries, teaching them the science of life and life lessons is life, people. Like all the people on earth, the Turkic tribes from ancient times dreamed that their children would grow up to be healthy, strong, hardworking, respectful of adults and children, good-natured, brave, and able to protect the community and the country. They summarized their experiences and wishes in the field of education and taught them to young people, family members, and others in the form of proverbs, riddles, fairy tales, narratives, stories, and epics. This is how Uzbek folk pedagogy was created. In it, positive moral qualities and virtues are glorified, and negative vices are condemned. Useful, advanced, moral ideas of Uzbek folk pedagogy for individuals and society have been passed down from word to mouth, from generation to generation, and have reached us as folklore works, national customs, and traditions.

"Uzbek Folk Pedagogy", which is an integral part of folk pedagogy, covers the entire period in which the Uzbek people appeared and lived. It includes all aspects of social and household ethics, folklore, the leading directions of ethics, ethics and ritual studies, and religious and moral teaching. So, Uzbek folk pedagogy is a clear, very deep and wise expression of our wise nation's education, morals, manners, human values and its spiritual priority, faith, worldview, public activities, methods, traditions, experience conclusions. In general, Uzbek folk pedagogy is a complex of heritages created as a result of our people's life experiences, efforts, guidance, and intelligence of children over the centuries.

One of the most urgent problems of today is to introduce the traditions of "Uzbek Folk Pedagogy" into the education system. Because it serves as a basis for the creation of the national independence ideology. To achieve this:

1. Achieving the education of the young generation on the basis of folklore, as well as national and universal qualities expressed in our ancient values in the education of national manners;
2. Improving the education system;
3. Effective use of all forms of folklore in all parts of the educational system;
4. Uzbek folk pedagogy is to know how to properly and rationally use the traditions of folk traditional sports, physical training and folklore games, including holiday games, which serve to ensure the physical, mental, moral education, strength,

agility, dexterity of children. Wide use of examples of "Uzbek Folk Pedagogy" in the education system today is a pledge of our valuable values for the all-round development of a person, the primacy of our spirituality, and the integrity of our beliefs.

Development and perfection of children's aesthetic perception, emotions and imagination in the traditions of Uzbek folk pedagogy; formation and improvement of the artistic and creative abilities of the students, formation and improvement of the basis of aesthetic taste; the role and importance of folkloric play in aesthetic education, the fact that folklore-ethnographic groups of students are the center of aesthetic education, the pedagogical, moral-aesthetic significance of the traditions of succession, mentor-apprenticeship, the formation of young people as individuals and the art of artistic-aesthetic education, folk art-circus, portership, the role and pedagogical importance of the arts such as askiya, bakhshi-poetry, epic, storytelling, curiosity, imitation, praise, recitation, storytelling, preaching, preaching, and the pedagogic significance of the arts, traditional sports, physical culture - the guarantee of children's physical strength and maturity, agility, the fact that it is a proven means of dexterity and all-round harmonious development, the pedagogical and educational significance of the folklore of children's games, the role of tourism and travel, trade and commerce in the pedagogical education of the people, in physical education and sports skills, the people's interesting performance art, the harmony of ethics and education and the self-characteristic is the moral and intellectual importance of giving importance to gender differences in national sports and physical education; problems of harmony of nature and man in traditional folk pedagogy, the importance of respecting, preserving and appreciating nature and history, the world of animals, the world of birds, and trees, plants and shrubs; permission, water, human attitude to the environment, the basis of ecological education of the people, customs, customs, pictures, ceremonies, rituals, cursing and applause, nature, the educational and educational significance of religious holidays, public public holidays The educational and pedagogical direction and importance of "Navroz", "Mehrjon", "Hait-roza", "Hait Bayram" and others, the birth of a child, and other holidays, weddings, customs, customs, rituals and traditions. and so on.

The sources of Uzbek folk pedagogy can be studied mainly in three types. These are the following:

1. Prose and poetic works, etiquette and pandnoms inherited by the great thinkers of our people;
2. Samples of folk art and folklore created by our people, values, traditions and various ceremonies of our people;

3. The holy book of Islam "Holy Qur'an", examples of hadith inherited from our Prophet and examples of great Islamic teachings. Now we want to express our opinions about them. The great thinkers of our people, Imoil-al-Bukhari, Abu Ali Ibn Sina, Abu Raikhan Beruni, Abu Nasr Farabi, Bakhoudtsin Naqshbandi, Alisher Navoi, Mirza Ulug'bek, Mirza Babur, Abdurauf Fitrat, Abdullah Qadiri, Batu, Mahmudhuja Bekhbudi and many other such great ancestors. The spiritual teachings created by Among these, we can include many valuable works such as Navoi's famous "Khamisa", Behbudi's "Turkish Gulnstan or Ethics", Imam al-Bukhari's collection of hadiths "As sahih". Values and traditions created by our people and examples of folk art were formed directly on the basis of the spirit of our people, and they are of the greatest importance in raising a spiritually mature person. These values, in turn, brought up our great thinkers listed above. Therefore, we should be proud of our national values created by our great nation. It is our duty to preserve such values and continuously improve them. It is known that almost a thousand years of history of our people is closely connected with the religion of Islam. That is why most of the national values created by our people and spiritual inspirations created by our thinkers have been formed and developed on the basis of this religion. Therefore, we should approach the traditions of this religion rationally and try to understand them correctly.⁷

Great enlightener, scientists, pedagogues and poets study of his works, folk ideas about human education shows that it is embedded in their content. Ibn Sino's book "Tadbiri Manzil" "Children's education and education" chapter from family education, Beruni's "Ancient of different peoples in the book "Memorials from Khalmar". from the traditions, in al-Farabi's "Big Book of Music" folk There are many examples of music. Nasir Khusrav's "Happiness". book" glorifies the work of ordinary people. S. to study folk pedagogy. R. Rajabov, A. Ismailova, I. Obidova, S. Temurova, M. Ochilov, A. Otaeva, 3. Mirtursunov, A. Uzbek scientists like Minavarov are scientific who conducted research. This is the work of the authors combining them, we can distinguish the following directions of Uzbek folk pedagogy:

⁷Otabaeva S. Uzbek folk pedagogy. His role in education. Tashkent 2016

mental, moral, physical and aesthetic of the child the idea of comprehensive development of education based on interaction the leader of family education in the development of the individual defining the role;

folk creativity of methods and principles of folk pedagogy

embodiment in samples;

unification of pedagogical methods of education;

practical nature of folk pedagogy;

the social importance of folk pedagogy in preparing the growing generation for citizenship and family activities. One of the unique features of Uzbek folk pedagogy one is a tool of education in the texts of folklore, description of the methods is given. Ideology, traditions, customs, rituals are passed down from generation to generation. With the help of these customs, the traditional behavior culture of Uzbeks is formed.

In recent years, freedom has appeared in people's attitudes towards nature, society, and religion. Moral of the Uzbek people the strength of their habits, mainly family relations and it is related to giving special importance to family upbringing.

About love, family, children in Uzbek folk pedagogy views formed under the influence of many years of experience. This in pedagogical practice in laws and regularities of concepts The tried and tested norms and rules of education are reflected.

In folk pedagogy, the family is the most important education in human life is seen as a factor. Family is the foundation of society. He is to the children methods of educational influence, customs and traditions to know the order of rest, children's work and education determining activities, interaction between parents and children should develop the most favorable standards of relations. Because the child is first of all on the issues that interest him they consult with their parents⁸.

Some features of family and family upbringing are always popular was in his attention and found expression in folk pedagogy. The people, first of all, fought to create a happy family. People in pedagogy, the family is a "source of happiness", "the beauty of nature", hardworking It is seen as a community, the equal rights of men and women in the family recognized, women's rights are protected, married couples divorces are condemned, family conflicts are extremely it is advised to proceed with caution. High social value of motherhood in folk pedagogy is considered as a mother, and in folklore, mother is always glorified. The social duties of the family in the child by the people morality, respect, being polite to adults and children, farming, animal husbandry, various professional skills recognized in possession.

⁸Folk pedagogy is the basis of human development. — T.: UzPFITI, 1992.

The stated pedagogical facts and considerations indicate that the teacher's moral qualities as a component of educational work, the science of educational science, were created on the ground of folk pedagogy, polished and improved over the centuries. The works of Uzbek folk pedagogy, the historical experience of the Uzbek family in raising children, our national moral values are an invaluable source of teacher ethics, an inexhaustible resource.

Ethical qualities are expressed in the form of moral rules, norms, requirements, criteria that regulate the behavior and character of a person in the work process. Moral norms differ from legal norms implemented by various laws of the state and arise under the influence of public custom and example, public opinion. In other words, social reality imposes certain moral requirements on a person, these requirements are expressed in the form of moral norms and moral qualities. The society determines the moral norms, requirements and criteria that serve for its activity and perspective. The teacher should learn universal and national-ethical qualities, apply them in practice, compare them with his own worldview, ideology and moral experience. As a result of thinking and feeling, trying in life, universal and national-moral qualities, rules, norms become the teacher's own moral qualities and beliefs. These, together with the teacher's worldview, thoughts and opinions, determine his place and role in the conditions of building a society based on the market economy. The norms of the teacher's etiquette should become a personal opinion, moral virtue and belief of each teacher. Ethical beliefs and qualities of the teacher are visible in the process of teaching, in educational work, in dealing with listeners, parents and other people, in their relationships, in daily life, they have a moral influence with their personal example.

The holy book of Zoroastrian religion "Avesta" for many centuries served as a program for teaching young people knowledge and morals. "Each person should be educated in such a way that, first of all, he learns to read well, then to write, and rise to the highest level," says the "Avesta".⁹ Education and upbringing of children includes: religious and moral education; physical education, teaching to read and write. According to this teaching, religious education started from the age of 7. When the boys reached the age of seven, they were dressed in a special "holy shirt" and they stood side by side with the teacher, facing the sun, joining the teacher in reciting prayers from the Avesta that glorified the helpful forces of the goddess of goodness and goodness: "I promise to be faithful to the Zoroastrian religion, I believe in good thoughts, good words, good deeds..."

⁹ Anthology pedagogic mysle Azerbaijan SSR. Moscow, "Pedagogika", 1989, 589 p.

These exercises were repeated five times a day. Its purpose is to strengthen faith in the hearts of children in the divine Ahura Mazda, the creator of all goodness and goodness in the world, and to cultivate a sense of hatred for Anhura Manu, who brings evil and evil to people.¹⁰

During this period, teachers were scholars and priests, and they had an important position in the spiritual life of the society. Instructional tools, storytelling and conversational methods were widely used in the school in the process of teaching young children. In the lesson, students were required to repeat the topic without noise. Attention is paid to the formation of hard work and vocational skills and abilities in children from a young age. From a young age, they were taught to plant trees, make household items, cultivate the land, and raise cattle.

So, Zoroastrianism was one of the important historical sources in the history of the peoples of Central Asia in the pre-Islamic period for about one and a half to two thousand years in the establishment of universal and national moral values, in the formation of the theory and practice of educational science and teacher ethics.¹¹

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¹⁰Aristotle's advice to Alexander. "Anthology of Uzbek pedagogy". Tashkent. 1995, pp. 39-46.

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