



SOCIAL NEED TO IMPROVE THE PEDAGOGICAL TRAINING OF FUTURE TEACHERS ON THE BASE OF AXIOLOGICAL APPROACH

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Annotation

The article presents ideas on improving the pedagogical training of future teachers based on the axiological approach.

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The first social and philosophical research confirmed that the problems of the connection between society and nature are primarily problems of the society, its socio-economic structure, the formed value system and the perceptions of the environment and the place of man in it. Values are one of the most important factors that reflect the past, present and future of each nation. Scientists condition values into a number of types, such as national, religious, local, regional and universal. National values are formed based on local and religious values, and universal values are formed based on many national values and continue to improve over the centuries. Our blessed motherland, which has made an incomparable contribution to the development of world science, has produced great scientists who spread fame to the world in all fields of science, including Islamic sciences. The indelible pages of the history of our country are closely connected with the lives of such great and honorable people. Therefore, it is true that our homeland is called "Uzbekistan - the land of great scholars".

Based on the axiological approach, it is necessary to reveal the content of the axiological approach in order to clarify the theoretical foundations, socio-pedagogical necessity of improving the pedagogical training of future teachers.

A number of researchers conducted research on the science of axiology and the axiological approach.

The science of axiology is translated as value science. What a person values, it becomes a value for him. In order to appreciate something, it is necessary to understand its essence. Man first tries to understand himself. As a child realizes its identity, it becomes a Person. Therefore, the Personality is at the center of the concepts of human spirituality. A person is a person who realizes his identity and knows his value. It is not so far away that the science of value and value will gain social importance, like axiology, that is, economic science of value science about profit and value.





Axiology is the doctrine of values. The need to determine and measure whether a person, society and humanity has reached or is reaching new heights is the basis for the emergence of a new way of looking at culture. In our opinion, the axiological approach arose as an attempt to do so, in which there is a certain sorting of created wealth. If we pay attention to the meaning of value as "all things, events and events that are important for society, man and humanity", then it becomes clear that this approach, which has taken a strong position until now, is relative and cannot fully cover culture.

Value science mainly studies the issues of values, their forms of manifestation, feeling of appreciation, feeling of appreciation, value attitude to reality and axiological approach, changes in the field of values in the process of social development, problems of appreciation and devaluation, axiological understanding of history, features of the functioning of value systems.

The axiological approach has been widely studied. For example, V.A. Slastyonin studied the pedagogical process and its interaction with subjects, the positive aspects of using axiological approaches.

In the study of reality, along with other methods of scientific knowledge, the axiological approach is of great importance. In scientific knowledge, it is extremely important to determine the values of the universe, things in it, events, phenomena, etc., in the human mind, the laws, levels and possibilities of understanding the value, its standards and criteria. In addition to the general theory of knowledge (gnosiology), it is based on the data of social and natural sciences, especially the physiology of the higher nervous system, the evidence of sensory organs and mental activity, the achievements of such sciences as logic, linguistics.

According to Kazoqboy Yoldosh and Muhayyo Yoldosh, literature has great potential to help people not get lost in the world of values. Because as soon as a person gets acquainted with a work of art, he gets out of emotional balance and begins to evaluate the behavior of the depicted literary characters without even knowing it. That is, in a lover of literature, an assessment-axiological experience is naturally formed by itself. It is true that a person is surrounded by axiological approaches in the course of ethics, religion, politics, production, commerce, education and countless other non-artistic activities.

Axiological attitude is not a phenomenon that belongs only to a single individual. Maybe it belongs to a social group, stratum, nation, state, society. So, with the axiological approach, it is possible to distinguish the levels of individual and social manifestation of quality relations. In the study of reality, along with other methods of scientific knowledge, the axiological approach is of great importance.





In scientific knowledge, it is extremely important to reflect the universe, things in it, events, phenomena and other things in the human mind, to determine the laws, levels and possibilities of the understanding of creativity, and to determine its standards and criteria. Along with the theory of general knowledge (gnosiology), it is based on the data of social and natural sciences, especially the physiology of the higher nervous system, the evidence of sensory organs and mental activity, the achievements of such sciences as logic and linguistics.

To overcome this problem, researchers can use an axiological approach, in the context of which professional competence becomes a value. In the axiological approach, education should be focused on society, its functions and relationships, culture and values of the individual.

According to E.V.Bondarevskaya, when building a person-oriented educational process, special attention should be paid to the content and it should include the following necessary components: axiological, cognitive, active-creative and personal.

