



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

Yuldasheva Nafisa Saidnazarovna

Tashkent State Pedagogical University named after Nizomi

Lecturer at the Department of General linguistics

Abstract

The article describes the need to improve the pedagogical training of future teachers based on the axiological approach.

Keywords: pedagogical skill, educational system, spirituality, innovative technologies, axiological approach, concepts of "value", "valuation", "valuability".

Introduction

"Education and upbringing, ..., the acquisition of deep knowledge of our youth, ... will remain our constant priority." In order to understand the history and values of each nation, it is necessary to know its religion, thinking, artistic and aesthetic idea. Spirituality is such a mature virtue of a person that it creates a need for mutual communication in people. The fact that each person cannot imagine his life and destiny without others is also spiritual.

Using the invaluable spiritual and pedagogical heritage created by our ancestors in the process of education and instilling them into the minds of young people requires great skill from today's pedagogue. The spiritual heritage created by our thinkers serves as the most important tool in the comprehensive education of the young generation.

Events and events that have occurred in social existence cause the concepts to become objects of research. Changes in social existence and the processes of their realization as interrelated phenomena make new concepts the object of research. In particular, the fact that the concepts of "esteem", "appreciation", "esteem", "valuation", "value" have become the object of research can be explained by such needs.

At the basis, essence and importance of each value lies the ability to know the phenomena of nature, society and the spiritual world, scientific generalization, influence on social and spiritual development.

The emergence of new values is an expression of the fact that human knowledge about the objective world and spirituality continues on the basis of inheritance. Values are also an important factor affecting human spiritual maturity. Historical events in the





development of each nation, and the experiences of individuals who contributed positively to it are included in the national values.

Thinkers of the ancient times understood the concepts of "valuability", "value", "appreciation" as a social entity, assessment of human activity, evaluation, appreciation by others based on certain norms. According to Diogenes Laertsky, Zeno and the Stoics divided things into two - "preferred and non-preferred". "Valued things are preferred, worthless things are not preferred. According to the Stoics, value (axio) is, firstly, inherent in all good things that are consistent with life, and secondly, those things that bring a certain benefit or help to life, according to nature, such as health and wealth; thirdly, it is the exchange value of the commodity..." .

Issues related to values are considered to be the most important topics of life. Values are studied by the science of axiology. It is one of the most popular philosophical disciplines. Currently, various researches related to the study of values are carried out in philosophy, sociology, cultural studies, political science, psychology, anthropology, and pedagogy. This is positive, of course. However, at the same time, the issue of classification of values is getting confused, and they are even being equated with other social events and events without any basis.

Aristotle includes wisdom and the pursuit of knowledge among the things that are "most valuable according to their nature". is enough. But it shows that good deeds are equally valuable to everyone. Most importantly, Aristotle advanced a concept that settled in philosophy and defined the basis of all axiological doctrines. This concept is expressed in his following idea: "As much as possible, you should rise as high as you can, and you should do everything for the highest thing in yourself - life; if it be small in proportion to its extent, yet in its power and value it is above all things.' Therefore, all actions and deeds are valuable in accordance with the fact that they serve life, honor it, glorify it.

I. Kant made a great contribution to the formation of the philosophy of values. His idea that "any conscious being is an end in itself" is based on the idea that it is necessary to treat a person as a supreme value, not a tool. All other things have "relative value" due to human inclination, desire, and interest. Because they have relative value, they are called things and are means of satisfying human needs. Conscious beings are called persons because they have subjective values. With this, Kant introduced the category of "absolute value" to philosophy.

In this sense, instilling national customs and traditions into the minds of young people has become the goal and task of its development for any nation. During the years of independence, great work was done to restore national customs and traditions, enrich them based on the needs of the times, and create new ones. At the same time,





significant efforts were made to inculcate them in the minds of young people. In particular, the traditions of holding weddings and other ceremonies have been restored, the relationship between parents and children inherited from our ancestors has increased: the role of parents in the family, the understanding of the child's duties to them has increased. It is for this reason that some researchers try to reveal the dialectical connection between universal and national values through a civilizational approach. Because, today, civilization is shown as a factor that unites regions and peoples, brings them closer, and expands the integration between them. From this point of view, they strive to study the formation of the universal value system by grouping it into cosmogenic civilization, man-made civilization, and anthropogenic civilization. This encourages us to approach the spirituality of a person from the point of view of the formation of characters specific to this civilization.

