



PSYCHOLOGICAL VIEWS OF EASTERN THINKERS ON VOCATIONAL TRAINING

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Abstract

In this article, the issues of orientation of the great scientists to various professions through the individuality of labor education, physical education, and spiritual education in their psychological views, as well as specific aspects of the spiritual and spiritual preparation of the profession owners are highlighted.

Keywords: Integrator of labor education, physical education, spiritual education, career guidance, labor education, physical education, spiritual education.

Efforts have been made to expand and deepen the study of the works, life and work of great figures included in the list of World Cultural Heritage of UNESCO, as well as the advanced thoughts and ideas of scholars in the pedagogical and psychological views of the world. Today, in the process of studying them on a large scale, assimilation of scientific thinking, and in the course of reforms, systematic work is being carried out on the views related to the merits of Eastern thinkers. Special attention is being paid to the problems of improving the process of professional education in the world education conference, created by Eastern thinkers, scientific skills, values. In this regard, important scientific and research work is being carried out on the analysis of the psychological views provided by scholars, their practical use in social education and sports, the implementation of advanced technologies, and the improvement of the content of psychological education. In fact, relying on the experiences of ancestors, studying the pedagogical skills by respecting the national and universal values has an important place. It is already known that in our national and universal values it is important to direct children to various professions through physical, spiritual, moral and spiritual training.

The psychological views of Eastern thinkers on the way to direct students to professional education are characterized by the fact that they have their theoretical and methodological approach even today. The great thinkers of the East, such as Abu Ali ibn Jina, Alisher Navoi, Jalaluddin Muhammad az-Jiddiqi ad-Davani, Uncurmualib Kaikovuc, Abu Nacir Al-Farabi, Yusuf Khoj Hajib, etc. who expressed their views earlier. In particular, the great thinker Alisher Navoi in his essays has





mentioned that work is the source of a happy life, that the wealth of society is also in work, and that work is a means of perfecting a person. In the thinker's opinion, it was emphasized that science and art are important in making the educated mind perceptive, intelligent, harmonious, deep-looking, talented, and popular through intellectual education of the young generation. In this regard, the thinker's phrase "Majoluc un-nafoic" is of particular importance in the implementation of this activity. Because in this book, the writer's literary and critical opinions, his attitude to his contemporaries, their place in the life of the society, and the manners are described in depth. According to linguistic sources, there are 79 words in the poet's work related to *kacb-hunar*, and they are written in Uzbek, Arabic and Persian-Tajik languages [2].

In the work of the thinker, along with the word *hirfa* borrowed from the Arabic language, the word *can'at* was also used in the meanings of "fine craft, skill, skill" to express the meanings of craft and skill. In his life and work, Alisher Navoi met with various artists, described them, praised the artists. This situation served as a sad view in all epic works of the thinker. The great thinker does not talk about any profession, job, or profession, but first of all, he expresses his thoughts about Adam, that is, His Holiness, about the qualities that glorify him, bring him honor and prestige [2]. In this regard, "Mahbub ul-Qulub" acari is important.

Jalaluddin Muhammad az-Ciddiqi ad-Davani, who lived and created in the 15th century, recognized in his psychological views that mastery of many skills is the best quality of the *incon*, and contrasts it with greed for wealth and greed. Emphasizing that children should be engaged in some kind of profession, Davani spoke about the need to provide all kinds of support to the child if he is interested and inclined to master this kind of profession. Davani divides people into the following four categories depending on their occupation:

First, the people of the pen are judges, scholars, scholars, viceroys and astrologers;

Second, the military;

The third, brawlers and artisans;

Fourth, those engaged in agriculture: farmers, cattle breeders [7].

These thoughts of Davani are very similar to the following thoughts of Farobi: "Those who willingly strive to acquire a skill and achieve perfection are the owners of true virtue and the people of true passion" [7]. At the same time, the thinker puts forward the idea that if a person does not have a passion for a certain profession, he should never be forced to take up this profession, otherwise he will only suffer himself. Alisher Navoi, a thinker, glorifies the *Cingari* way of farming and gives a very high evaluation to the people of this way. Because farmers are people who provide food and material wealth to people of all categories.





The thoughts in this regard are also presented in the book "Qabucnoma" by Uncurmuolib Kaykovuc, in which he emphasized the importance of teaching a child a skill from a young age and stated the following points: "O child, be aware that a person without a skill will always be useless and will not benefit anyone. . You know that the khori mughilan (thick) has a body, but no bed. Even an unskilled person does not benefit either himself or others. If a person is highly noble and intelligent, but does not have a skill, he will lose the honor and respect of the people. It is worse if a person does not have both noble jewels and handicraft jewelry [4].

Through the following thoughts of the thinker, it can be understood that teaching children many skills from a young age is the way to the future, i.e., the opportunity that determines their future. . The thinker explained that always working and being self-possessed makes a person healthy through the following idea: "Learning a trade is useful for working, saving the body from laziness, i.e. idleness, because idleness causes the body to become weak and sick." brought to his attention. Looking at the past lessons, it can be said that by guiding the children from a young age to various professions, it affects their spiritual and social upbringing, and it can be considered as a motivating factor for them to gain their place in the society through the various professions they have acquired.

Allama Abu Nacir Al-Farabi, who lived and worked in the 10th century, also calls people to work honestly and acquire many skills. In Farabi's opinion, "incon is a weak slave", "a creature incapable of anything", but it is the highest perfection, "possession of the intellect". Abu Nacir Al-Farabi stressed the need to cultivate the skills of hard work and professional skills and moral qualities: "If the quality of professional skills is innate, the kings will not seek and act on their own, but the kingship is only natural for them, it is a natural requirement of nature. would remain an obligation" [1].

The thinker-scientist expressed his opinions and gave advices about various professions, for example, he emphasized that education is a set of knowledge and skills, education is an activity consisting of practical skills, and people who are given a certain profession and are interested in it will become true masters of this profession. . It is understood from the mentioned that the craft has been a very necessary life event for the inconiyat since the beginning of time, because it serves as one of the important factors that satisfy the material and spiritual needs of the people. Abdurrahman Jami, like Abu Nacir Al-Farabi, emphasized that it is their duty for young people to acquire multiple professions, and he emphasized that one person cannot do two jobs, and that he should do only one specific job. At the same time, the thinker prefers to acquire a profession and engage in it than any wealth, and in this context he calls the youth to acquire a profession.





In this regard, the thinker Yusuf Khoc Hajib, in his work "Kutadgu Bilig", writes about the child's teacher: "The more educated, intelligent and conscious the child is, the better he learns the philosophy, the brighter the face of the parents." He pays special attention to the father's responsibility in raising a child. "Whoever has a son or daughter becomes a man, then he himself will cry bitterly. When a father leaves a child orphaned when he is young, there is no sin in the child, all the sin is in the family itself. If the behavior of the boy or girl is naughty, then the father has done this naughty thing. When a father supervises his children and teaches them various trades, when they grow up, he rejoices that he has sons and daughters" [7].

Based on the thoughts of the thinker, we can emphasize that, in order for young people to learn about various professions, we should first pay attention to how the family, parents and social environment are formed. Because the family and the social environment itself are insufficient in this regard, we cannot instill in the minds of children the criteria of vocational education.

In this regard, the great thinker of the East, Abu Ali ibn Jina, defines the word "Education" as the word that means combining theoretical virtues and practical skills among peoples and cities.

In his opinion, "It is necessary to teach a child some skills from a young age. After a child has mastered a skill to a certain extent, it is necessary to teach him to use his skill in life, that is, to live an independent life with honest work. will be" [6] states.

At the same time, the thinker's thoughts on professional education are also interesting. In particular, he puts forward the idea that as each child acquires a profession, moral qualities such as endurance, endurance, hard work, business, intelligence, and willful qualities of character begin to form in him. The thinker also spoke about the importance of approaching each incon from the perspective of the customer.

According to Ahmed Donish, the purpose of raising and teaching children is to make them own something. Emphasizing that "those who are going to do any kind of profession, it should be useful for the people" [3], he emphasized in his views that the acquisition of knowledge should be inextricably linked with the acquisition of the craft, seeing it as an enlightened person spreading knowledge. It is known that our fathers and grandfathers said that a child should be taught a trade from birth. It can be understood that since ancient times there were families of artisans who have been engaged in various crafts such as jewelry, pottery, shoemaking, baking, blacksmithing, and carpentry. In the families engaged in the art of making micol, jewelry, from small children to the elderly were engaged in this craft. Even during pregnancy, the mother helped the family in making jewelry, melting materials or in other auxiliary work.





Then, through the mother, the child also became a participant in this process in the mother's body. After the birth of the child, while socializing with the family, he began to do independent work with jewelry in his hand. At the same time, his interest in the profession increased, and he continued the profession of his parents in the family. As it is known from the mentioned chronological periods, in the socio-historical stages of promotion of professional education, the psychological views of our Eastern thinkers show that it is a theoretical-practical matter to form young people into a well-rounded generation. Therefore, in our country, the study and application of the scientific expertise of great scholars provides an opportunity to ensure the integration and interrelationship of all csport educational processes, and to improve the educational process. This is to protect our rich historical, scientific, spiritual and intellectual heritage, to analyze it scientifically, to learn about its essence and importance, to use it wisely in the development of wide promotion among young people and to deliver it to future generations, to develop suggestions and recommendations for professional education of students. adds a decent hint to the direction.

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