

болаларни ижтимоий гендерлаш шарт-шароитлари мужассам бўлган махсус илмий дастур бўлиши ҳам шарт.

Педагогикада янги йўналишни ишлаб чиқиш натижасида, табиийки, янги атама ва тушунчалар пайдо бўлади. Таълимда гендер ўлчов тушунчаси ўқитувчиларнинг таълим-тарбия бериш йўлидаги интилишлари натижасида ўғил ва қиз болаларнинг ҳолати ва ривожланиши, ўзлигини англаши ва келажакда ўз олдига қўйган мақсад ва вазифалари, қайси жинсга мансуб бўлишидан қатъи назар, жамиятдаги мавқеини англатади. Таълим жараёнида гендер ёндашувни қўллаш ўғил ва қиз болаларни келиб чиқишидан қатъи назар, ижтимоий вазифаларини тўғри англайдиган, жинсларнинг фарқига оид эски қарашлардан холи ўзига хос шахс сифатида тарбиялаш ва ривожлантиришга катта ёрдам беради. Ўз маъноси жиҳатидан гендер таълим-тарбияга яқин бўлган “жинсий таълим-тарбия”, “жинсий-ижтимоий таълим-тарбия” атамалари мазкур сўзнинг маъносини тўлиқ ифодаламайди. Зеро, бу атама моҳияти анча кенг ва серқиррадир.

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SPIRITUAL AND MORAL TREASURES OF THE GREAT THINKERS OF THE EAST

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Annotation: This article substantiates the spiritual foundation of our people - the spiritual heritage left by our ancestors, which in itself is an invaluable. Conscious understanding of works and the pedagogical heritage of the great thinkers of the East leads to the spiritual revival of the people, the de-velopment of culture, science and education. Also, the rich heritage of scientists and thinkers of the East is revealed, which is the basis for the formation of the professional level and culture of the future teacher. Great figures of the East - al-Khwārizmī, Al-Farabi, al-Biruni, Ferdowsi, Avicenna, Yusuf Khass Hajib, Kaykaus, Yugnaki, Khayyam, Amir Temur, Ulugbek, Nava'i, Jami, Kashifi, Babur, Uwaisī, Nodira, al-Kashgari, Behbudi, Avloni, A. Danish, Furkat, Mukimi and many others left for centuries their inviolable guides, pedagogical judgments and principles regarding the individuality of a teacher and a student, about the ways and means of education and training.

Key words: Public education, spiritual treasures of the ancestors, folklore, folk sayings, proverbs, stories, retellings, traditions, legends, tales, edifications, proverbs sayings, high moral, moral code of man Great figures of the East - al-Khwārizmī, Al-Farabi, al-Biruni, Ferdowsi, Avicenna, Yusuf Khass Hajib, Kaykaus, Yugnaki, Khayyam, Amir Temur, Ulugbek, Nava'i, Jami, Kashifi, Babur, Uwaisī, Nodira, al-Kashgari, Behbudi, Avloni, A. Danish, Furkat, Mukimi, rich heritage of the thinkers of the East.

National pedagogy is seen in all spheres of national life: in household celebrations, holidays, in labour activity, in the vision of the natural world, in thoughts about a person, even in thinking about the children. In national pedagogy the spiritual forces of the people are as an indicator of the high pedagogical, educational opportunities of the Uzbek people.

In national sayings, quotations, proverbs, fairy tales a person is always the master of his own happiness, he can achieve self-education with the strength of his will to transform his character. This is especially consistent in national pedagogy and it is alive from generation to generation. Akhmad Donish said that a real teacher lives in pupils mind. (Radjabov, 1985, p. p. 104, 195, 251. Antology of Uzbek pedagogy)

National pedagogy is for the education of the whole human person. The source of such education is the spiritual treasures of the ancestors - stories, retellings, ballads, legends, fairy tales, edifications, proverbs, sayings, songs - wonderful treasures of popular wisdom. They include a high morality, a moral code of a person, ways and methods of training and education, elementary pedagogical requirements. The people are an inexhaustible source of spiritual values. Great people drew their inspiration from it, asserted their in exhaustible glory in them. The labour has always been the main measure of spirituality and aesthetic value for people. The labour process is inseparable from the aesthetic improvement of life, lifestyle and moral education.

It is accepted among the people that the mental development of children has been put forward as an important measure of spirituality (remember the Uzbek fairy tale «The mind is already happiness»). Folklore is always aimed at the intellectual development of the younger generation (fairy tales, riddles, tongue twisters, etc.). National pedagogy and the physical development of children cannot be separated (there are how many games, fun, sports, national sports - wrestling, racing, etc.!). In the national literary works there is a big care about the health of the younger generation, a hymn to physical strength, endurance, perseverance, etc.

The idea of the perfection of the human person is an important goal of public education. Since man is “the highest, most perfect and most excellent creation” he is capable of self-improvement and this is the highest value of human nature. The idea of harmonious perfection of personality, according to national pedagogy is rooted in the very nature of human and in the nature of his activity with a sense of beauty. In oral national literature, the heroes are characterized by precisely these aspects of the personality, testifying to the richness of human nature. So, in the folk works of the Uzbek people the heroes are given capacious characteristics («clever - beautiful», «smart, handsome, hardworking, honest, modest»). And national dignity is always emphasized (“Be such that your people are judged by you”...); the idea of international rapprochement is also laid here.

The beauty of the human personality of the ideal hero of Uzbek national tales is unforgettable and has a strong effect on the child. In Uzbekistan it is known that the commandment of such wonderful human qualities having been born from the works of national literature: good intention, kind words, good action which lives today in every family is the main guideline educating pupils in the school. In upbringing, as in a whole process, combined measures of influence on children and a complex of

forms of organization of their life, work, and activity were used. For example: the main purpose of puzzles is mental education; proverbs and songs - moral and aesthetic education; fairy tales - mental, moral and aesthetic education (synthetic means). The game is a practical pedagogy.

These genres of folklore are united and interrelated in the whole upbringing and development of the younger generation, and represent a powerful complex of educational tools. The solution of the problem of the general development of the personality, especially the future teacher, cannot be done without treating to the spiritual treasure of the people. Therefore, in the empirical part of the study of folklore, in national pedagogy in general, a certain attention and corresponding role is paid to the development of the personality of the future teacher.

It must be emphasized that without studying and using national pedagogy there can be no complete education of the individual, because in national pedagogy there are ideas about the perfect man, about universal human values, about the humanistic heritage of national culture. The historical study of the moral and aesthetic education of national pedagogy is aimed at satisfying social needs and understanding the role of the national masses in the pedagogical process.

The identification of passing pedagogical values created by the people is necessary both for pedagogical science and for pedagogical practice. During the study of national pedagogy, pedagogical science learns its roots and itself through a comparison of scientific and elemental-empirical pedagogical knowledge; pedagogical practice obtains means, methods, forms of education, etc., verified by experience of history. This practically learned pedagogical heritage of the past is an integral part of the system of national education.

The rich heritage of Eastern scientists and thinkers forms the basis for the formation of the professional level and culture of the future teacher. The great personalities of the East such as Kharazmi, Farabi, Beruni, Firdavsiy, Avicenna, Yusuf Khos Hojib, Kaikovus, Yugnaky, Khayyam, Amir Temur, Ulugbek, Navoiy, Jamiy, Koshifiy, Bobur, Uvaysi, Nodira, Kashgari, Bekhbudy, Avlony, Donish, Furkat, Mukimiy and many others left their unshakable guides concerning the pedagogical judgments and principles, including those concerning the personality, the teacher and the student, about the methods and means of education and training for centuries.

In the worldviews of Eastern thinkers there is an enormous spiritual strength, vitality of concepts, continuity of principles, fields of pedagogical thinking, high humanism, patriotism, truthfulness and peacefulness.

Abu Nasr al Farabi put the problem of the all-round development and improvement of a human. His philosophy is to educate the perfect man. He examines a wide range of issues of training and education, the role of the teacher in

the educational process. (Al-Farabi, 1970. P. 135)

The main provisions of the pedagogical doctrine of Farabi:

-moral education and intellectual qualities to a large extent guarantee the achievement of the highest perfection;

- proper moral education begins with the education of noble features and qualities;

the pupil reaches it with the development of obvious moral standards of behavior and practical skills in mastering art (craft), in which moral examples of behavior and actions are of great importance. This upbringing depends on the environment, will and desire of the educated, as well as the social orientation of the upbringing activity; in this case, the following ways are used: training in theoretical concepts and education by ethical virtues, the method of persuasion (words) acting on feelings, and also the individual approach.

The teacher must possess such qualities as: absolute perfection of the sense organs, logic, phe-

nominal memory, keen observation, brilliant speech, love for cognition; abstention in food and drinks, indifference to money; justice, courage; virtue.

Pedagogical views of Abu Nasr al Farabi, implemented in the process of the development of the personality of the future teacher.

On the education of the personality of the future teacher:

1. Comprehensive development and improvement of the personality of the future teacher:

- moral education (obvious moral norms of behaviour); positive (noble) properties and qualities;
- spiritual needs, defining the main character trait;
- intellectual development;
- theoretical knowledge, the need for them;
- practical skills, training, necessary in life;
- an example of the behavior and actions of a socially significant person (including the teacher too);
- desire, will and environment in the education of the individual;
- social purposeful educational activities to obtain certain positive qualities of the person;
- an individual approach to the education of the personality;
- methods: verbal - beliefs.

2. Requirements for the teacher: logic, phenomenal memory, keen observation, brilliant speech, love to knowledge, justice, virtue. Abu Ali Ibn Sina (Abu Ali Ibn Sina, 1980, p. 109. Selected works)

At the base of his pedagogical views are the following questions:

- belief in human abilities (all-round development);
- education of a perfect, valuable person;
- creative approach to Pedagogy;
- the content of upbringing, education and training;
- pedagogical and didactic principles;
- educational process, principles of this process;
- collective learning;
- education (moral, mental - intellectual, aesthetic, physical, labour), its principles,
- system, purpose, tasks, content;
- morality (high moral qualities of the younger generation) is the main subject of education and a significant result, its purpose, content;
- upbringing, development and formulation of high human qualities in the younger generation, including friendship and comradeship;
- upbringing the children in the family;
- an individual approach to the educated and trained;
- methods of training and education;
- requirements for the teacher.

Ibn Sino paid great attention to the role of a teacher and educator (for the human being educated from 6 years of age). The teacher, he argued, must be honest, wise, fair, tidy, polite. The requirements that Ibn Sino sets for teachers:

- moderation in dealing with children;
- attention to the student's implementation of the teaching - knowledge;
- the use of a variety of methods and forms of work with children;
- taking into account the individual characteristics of each child;

- children's interest in their (teachers') activities;
- so that the thoughts of the teacher are accessible to all students — to accompany every word with facial expressions and gestures, so these techniques cause an emotional feeling in children.

Pedagogical provisions from the works of Abu Ali ibn Sina serve as methodological guidelines in solving the problem of the development of the personality of the future teacher.

On the education of the personality of a teacher

1. Upbringing a perfect person:

- the use of the capabilities of the individual;
- oriented on the persistent study of science, the pursuit of excellence;
- to accept and realize the principle: to live not only for himself, but also for others;
- creative approach to his work;
- high moral characters.

1. Methods: conversation, especially in private with the student; suggestion; example of a teacher.

2. Requirements to the teacher:

- to know the nature of the child, his soul, individuality, to see in him a person;
- to believe in the child's capabilities and to reveal them to the utmost;
- moderation in relationships; subtlety and delicateness;
- humanism and confidence in the education of a full-fledged personality;
- remember that the morality is the main subject of education;
- observe the implementation of the knowledge acquired by the student;
- apply a variety of methods and forms of work with children; to interest children in their activities;

- be accessible for students (use the word, facial expressions, gestures). (O. Abbasova 1985. p. 251. Pedagogical meaning of Antology in Uzbekistan). Omar Khayyam: The goal of education was the formation of a sensible person with an insightful mind for him; who knows how to think - in this he saw, above all, the mental and intellectual potential of the individual. He considered it necessary to form the positive qualities of a person, gradually, consistently argued that if a person does not have good qualities, he must work them out by his own efforts, and get rid of negative ones with the help of willpower. For Omar Khayyam, habits, thinking, comprehensions are the main things in bringing up. He is for correct, clear thinking and intelligence, discipline and constant work on him-self; education willpower to achieve positive results. In our study, we consider the following pedagogical positions of Omar Khayyam:

- the formation of a sensible teacher;
- formation and self-formation of positive qualities (of the future teacher);
- discipline and the inclusion of will power in the process of self-education to achieve the goal;
- in upbringing the main thing is comprehension, thinking, habits.

Alisher Navoi. (A. Navoi. 1968. p. 234 Nazmul Javohir)

The main pedagogical ideas of Navoi are the following:

- humanism, respect for the person;
- internationalism - respect not only for himself, but also for other people;
- nature as a means of improving a person;
- enlightenment;
- knowledge - decoration of a person;
- the main thing - cognitive abilities - to comprehend reality;

-the need for knowledge and understanding of the reality of sensations, mind (thinking) and - feeling data, in which sensations and mind are reflected;

- knowledge - for others;

-positive personality features (philanthropy, kindness, politeness, courtesy, modesty, restraint, generosity, disinterestedness, lack of envy, hard working) to be brought up;

- requirements for the teacher.

A significant place in the pedagogical works of Alisher Navoi is occupied by the requirements for the teacher. Here such a statement of the great thinker can serve as the main epigraph: «Knowledge and wisdom adorn a person. « However, Navoi emphasizes the following: mastering the sciences and crafts is not an end in itself: «They should be useful to the people, because he is one who received knowledge and failed to apply them, looks like a peasant who has plowed the field, but did not sow it. « Unconditional, according to Navoi, love for students is: “The main thing is love for children. Ignorance of the teacher is a great scourge for the school. The teacher must not only know his subject perfectly and have deep knowledge, but also understand the needs of the people, show an example by himself». And this is absolutely true, since Navoi believes that the main thing is respect for Man—who is the highest and most valuable gift of nature: being friendly to him (which gives rise to a sense of friendship, duty), politeness, respect (disaccustomed from ridicule and bullying)-all these qualities give rise to HUMANISM with the capital letters.

Navoi stands for moral and labour in upbringing, but with relevant knowledge of the teacher: «... the teacher should not try to teach to what he does not know himself,... should not do that what is not allowed. Otherwise he is not a teacher... «. So, the teacher is obliged to perfectly know his subject, his work, and the school's duty is to give students multilateral knowledge.

Pedagogical ideas of Alisher Navoi, included in the methodological basis for solving the problem of the whole development of the personality of the future teacher in the process of vocational training.

1. Requirements to the personality of a Teacher:

-respect for man-to the highest and most valuable gift of nature (humanity);

- enlightenment;

-perfect knowledge of their profession, the need to apply acquired knowledge;

- respect of all nations.

1. Professional requirements for a teacher:

- love for children;

- deep knowledge of own subject;

- respect for students, friendliness, politeness;

-attention to moral and labour education; upbringing positive qualities in students;

- do not use coercive methods;

- to be an example in everything. Makhmudhoja Bekhbudi. (Pedagogical encyclopedia, 1968, p. 251)

He believed that the meaning of national progress lies in the upbringing of a comprehensively developed educated citizen, in economics and education that the future of Turkestan is in new personnel, specialists and educated youth. And therefore the new teaching methods are necessary. To solve the problem under study, the following ideas of Mahmudkhoja Bekhbudi are highlighted:

- all-round development of the future teacher;
- full-fledged education of specialist;
- training of new teaching staff;
- search for new methods of training and education.

Abdullah Avloni (O. Abbasova 1985. p. 251. Antology of pedagogical meaning in Uzbekistan) raises and considers such questions of Pedagogy:

- training and education, their indissoluble unity;
- moral education; ethics;
- mental abilities of the child, their improvement;
- knowledge as a high and sacred property of a man.

Pedagogical guidelines of A. Avloni, coinciding with the concept of our study.

Regarding the personality of the future teacher:

- the unity of training and education;
- the moral character of the future teacher;
- pedagogical ethics of the future specialist in the field of education;
- knowledge is a great power in work and personal life.

Regarding the professional requirements for the future teacher:

- improving the moral education of the child;
- formulation in children good character (acquaintance with ethics);
- development, improvement and training of mental abilities of the child and his memory;

-learning not only reading and writing, but also properly understanding the essence of each thing, distinguishing the good from the bad, allowed from the unallowed, clean from the unclean.

Akhmad Yugnaky (Tillayev. X 1989, p. 145) promotes the benefits and prestige of education and proclaims the harm of illiteracy. He creates a system of formation of a personality and development, in which the important conditions are: education and harmonious development, especially moral education, including a culture of behavior and communication, as well as training, and in its process, primarily mental development. Yugnaky gives educational tasks - in an unforgettable and original poetic form, relevant today and containing the idea of a full-fledged personality.

In the upbringing of positive personality traits he offers primarily such features as: justice, modesty, tolerance, tact, generosity. We accept the concept of AkhmadYugnakiy without question and use it in the theoretical and practical part of our research.

The legacy of the great thinkers of the East, their philosophical doctrines about man, personality, pedagogical views, ideas, judgments, principles and guidelines and recommendations, requirements for a teacher are relevant today and are the methodological basis for our research. This is, above all;

-reliance on the philosophical-pedagogical concept of a comprehensive, harmonious development and improvement of a person, his personality, full in all respects, in professional and social need relations, in particular;

- a course on humanization and humanitarization in a target, substantial and procedural orientation of research;

- creative approach in the studied pedagogical process;

-attention to the development of the future teacher's spiritual appearance, his interests, needs and abilities, primarily in the process: aesthetic and moral education (by means of nature and art), the formation of elementary ethical culture (pedagogical ethics), the acquisition and enrichment of

knowledge (primarily professional) intellectual development (especially pedagogical thinking);

- an individual approach to the wholly development of the personality of the future teacher;
- the accumulation of a «bank» of requirements for a teacher acceptable in the modern conditions of training and education of the younger generation;
- search for new methods, techniques and means of the wholly development of the personality of the future teacher.

Thus, the basis for the wholly development of the personality of the future modern teacher from the heritage of the great thinkers of the East is taken the relevant ideas, principles and guide-lines regarding the personality of the teacher (his development), the educational process, the re-quirements for the teacher, trainer and educator.

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