

PEDAGOGY AS THE MAIN INSTRUMENT OF FORMING PERFECT PERSONAL SPIRITUALITY

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Annotation: In this article, the formation of pedagogy as a science, the most important theoretical foundations of education, and the concepts of educational, spiritual, educational and cultural education of adults together with children in modern pedagogy, as well as the laws of the educational process as the main means of forming the spirituality of a well-rounded person in pedagogy, research of its composition and mechanisms of organization, information about art-pedagogy is covered.

Keywords: pedagogy, education, spiritual education, legality, mechanism, didactics, communication, feature, opportunity, person, freedom of thought, thinking, national pedagogy, consistency

INTRODUCTION

The humanistic nature of education and upbringing means the need to value the individual in the pedagogical process, to take into account his wishes, interests and needs. This principle also implies the creation of necessary and important conditions for the full realization of a person's potential and the development of his creative abilities. Taking into account the spiritual and moral needs, desires and interests of a person during the educational process ensures his comprehensive development and free growth, free expression of personal opinions, effective communication with the teacher.

It is known that the important features of democracy ("demos" - people, "kratos" - power) are people's power, i.e. the subordination of the minority to the majority, freedom of citizens, equal rights, freedom of thought, and reliance on diversity of opinions. The democratization of education and training processes means the openness of the educational content, the diversity of educational materials, educational forms and methods, the consideration of national and regional characteristics in the organization of education, and the organization of the educational process in accordance with democratic ideas.

Accordingly, the continuity of education means that training is organized at all stages of the continuous education system in a sequence, in a certain order, without any interruptions, without stopping, from simple to complex, "from easy to difficult" according to the principles of development. Continuing education itself is considered "an integrated educational system consisting of mutually demanding stages, which are connected on the basis of mutual logical consistency and develop from simple to complex". From a logical point of view, the consistency of education means that

teaching is carried out on the basis of "regular, organic connection". According to this principle, all the stages of the continuous education system are directly related to each other. That is, general secondary education is organized on the basis of pre-school education, secondary special education is organized on the basis of general secondary education, and higher education is organized on the basis of secondary special education.

Pedagogy - (Greek *paídalogos*) is a science that studies the theoretical and practical aspects of providing information about education. Pedagogy is also called pedagogy. In particular, pedagogy as a science has dealt with the most important theoretical foundations of child education. It is well known that modern pedagogy involves the educational, spiritual, cultural and educational education of adults together with children. In our state, pedagogy is also shown as the main means of forming the spirituality of a well-rounded individual. Also, pedagogy studies the laws, structure and mechanisms of the educational process. In addition, it determines the content, principles, form, method and means of educational and educational work.

In fact, the main function of pedagogy is to educate, train, form and bring a person to the level of a well-rounded person. Personal education is one of the main concepts in pedagogy and means the joint activities of family and society aimed at forming a well-rounded person. So, with the help of education, it is intended to determine the spiritual and educational aspects of the human personality. The transformation of worldview, faith, goodness, beauty, goodness, justice and skills into personal qualities is done only with the help of education. In particular, it expresses the concept of training for activities aimed at mastering the set of knowledge, skills and abilities necessary for living and functioning in social life. In addition, as a result of training, a person will be provided with the necessary knowledge and will have the opportunity to receive special information at various levels in the future. Also, as a result of teaching and upbringing, certain personal qualities are formed in a person. Through upbringing and education, a person acquires spiritual and intellectual qualities that he did not have before. This situation continues throughout the life of a person and is a factor in his development.

Pedagogy, as a science of man and his formation, in a mutually integrated state, is closely related to the sciences of history, philosophy, ethics, aesthetics, cultural studies, psychology, economics, political science, literature, medicine, and mathematics. It can be seen that in the development of the science and practice of pedagogy, the theoretical bases of the above disciplines, research methods, methods of identifying, analyzing and summarizing scientific conclusions are used. In pedagogy, there are a number of areas and departments that arise from the study of certain aspects of educational and educational processes. Didactics is a field dealing with the purpose, tasks, principles, and methods of teaching. The formation of moral qualities of a

person, the formation of spiritual aspects such as faith, worldview, and ethics are included in the field of educational theory and practice of pedagogy. The law of organizational-pedagogical work, such as the organization, organization and management of education, is developed by the fundamental field of pedagogy. Pedagogy always works together with people of a certain age, with a certain life and intellectual experience. Therefore, it is crucial to take into account the age characteristics of the learner when determining the rules of pedagogy. It can be seen that pedagogy is divided into such parts as family pedagogy, preschool education pedagogy, school pedagogy, vocational education pedagogy, higher education pedagogy, personnel training and retraining education pedagogy.

It is known that methodological sciences, which teach the laws and methods of teaching a number of academic subjects, are also branches of pedagogy. In relation to these, didactics is considered a general methodology, and the methodology of each individual subject is considered a special didactics. However, this kind of limitation is quite conditional. In particular, the methodology of teaching literature is similar to didactics is the main didactics. At the same time, it acts as a general methodology in relation to the methodology of studying the history of classical literature, the methodology of studying foreign literature, and the methodology of studying folklore. In addition, private methods develop only based on general didactics and based on its theoretical generalizations. The didactic rules applied to each specific subject are enriched by the uniqueness of the experience of teaching that subject, and also concretize the general aspects, and show the universal aspects of teaching in each uniqueness.

Such pedagogy is defectology, a branch of science that deals with a number of characteristics of the development of children with disabilities in physical or mental development, peculiarities in their education, training and formation



Defectology is divided into branches such as typhlopedagogy, deaf pedagogy, oligophrenopedagogy, and speech therapy, depending on the physical defect in

children and the orientation of the education given to them. The history of pedagogy studies issues such as the theory of world or national education, the science of didactics and its practice in different periods of the development of society. This branch of pedagogy makes it possible to compare the most advanced methods and approaches to education and to apply them to specific national pedagogical science and practice. Although comparative pedagogy has not yet been established as a separate discipline in our country, serious research is being carried out in this regard.

It is known that pedagogy is one of the oldest types of human activity. As the life and intellectual experience of mankind increases, the way of living becomes diverse, the division of labor emerges and various disciplines begin to appear, pedagogy has become a separate field of human activity. As a result, a system of views on education and training was formed. However, these did not immediately appear as pedagogical theoretical systems, but in the form of views, beliefs, and wisdom related to the education of national thought. Gradually, with the emergence of writing, pedagogical views were transferred to writing. The desire to form a mature person was at the center of the thoughts of ancient thinkers on education. Various cultural and educational monuments in Sumer, Egypt, China, India and Central Asia are not only examples of material culture, but also a great pedagogical heritage of their time. Pedagogical views that appeared in ancient times had a more practical nature, but later made a great contribution to the formation of pedagogy as a separate discipline. Since pedagogy had a decisive influence not only on the morality and spirituality of mankind, but also on the intellectual development, its level of development took place in accordance with the development of society. The development of several countries and the backwardness of others are often caused by the state of pedagogy in that country. In particular, the peoples of the East, despite the fact that they created the most ancient and advanced system of pedagogical views, did not improve this system in accordance with the requirements of the time, and later fell behind in terms of scientific development.

Uzbek folk pedagogy has a very ancient history, its early roots go back to the Avesta, Urhun-Enisei inscriptions, Selungur culture. The views in the Avesta about good thought, good word and good deed, about giving people spiritual enlightenment, are the first examples of written national pedagogical views and are aimed at forming a mature person. In particular, Islamic religion and Sufism play a decisive role in the development of national pedagogy. The formation of morals and perfect human spirituality was at the center of the Holy Quran, Hadith-Sharif and Sufism. A perfect person could be created with the help of education, that is, with the help of pedagogy. In the center of Uzbek pedagogy, the perfect human being dreamed of by Farobi's works, Beruni, Ibn Sina's philosophical views, Yusuf Khos Hajib, Ahmad Yugnaki's

works, Abdukholiq G'ijduvani, Ahmad Yassavi, Bahauddin Naqshband, Alisher Navoi, Babur, Mashrab, was the center of Uzbek pedagogy.

Starting from the XVII century, national pedagogy began to pay more attention to the external aspects of education rather than its essence. Without taking into account the demands of life, there was a disconnection from the ground of life. As a result, the development of the society slowed down, and social and political life also declined. Monogamy in pedagogy has moved to the psyche of people, from it to social orders and political devices. A whole country was divided into khanates. As a result, disagreements and quarrels arose within each of the Khans, and the moral standards of the society and the people living in it were not perfect.

During the time of the Soviets, national pedagogy experienced a period of strong decline. It was during this period that pedagogy was abandoned as a separate field of science b found. However, Uzbek pedagogy during the Shura period appeared as a science built on Western foundations and based on foreign principles. It did not take into account the spiritual experience of the nation, its traditions, and spiritual achievements formed over the centuries. That's why the special pedagogy, built on the basis of complete moralism, could not achieve the desired results. As a result of the independence of Uzbekistan, our national pedagogy began to be polished. This situation made it possible for pedagogy to be established in accordance with common sense, national spirit and traditions. Today's Uzbek pedagogy is developing taking into account the subtle aspects of the nation's psyche and relying on the latest achievements in world education. Nowadays, art-pedagogy and art-therapy science fields are also achieving a lot of results, as a result, they have an impact on pedagogical improvisation. Pedagogical improvisation is an initially unexpected action of an educator due to unplanned situations caused by internal or external factors. The success of improvisation is determined by the perspective of the results of designing and providing forms. In short, it's time to reconsider the methods and forms of introducing art to preschool children and to change the traditional practice of organizing this work in preschool educational organizations. It is necessary to pay special attention to bringing out the creative potential of children, encouraging them to express themselves through artistic activities, and forming them as well-rounded individuals.

CONCLUSION

In conclusion, it should be noted that in modern Uzbek pedagogy, the formation of a well-rounded person is officially defined as the main goal. This pedagogy envisages the active participation of learners and trainees in the educational process. Particular attention is paid to the fact that children and young people are not only the object of the pedagogical process, but also the subject, that is, the executor. Today's pedagogy is organized in such a way that all the pedagogical activities are aimed at

ensuring the independent development of the students, instilling in them the need for education and study. For Uzbek pedagogy, it is not only a set of specific knowledge, but the child's personality has become the main value. That is why in national pedagogy, the main attention is paid not only to training of educated students, but also to formation of an inquisitive, initiative person. E. in the development of Uzbek pedagogy. Kadyrov, S. Dolimov, Q. Akhmedov, D. Shodiev, A. Zunnunov, F. Musaev, J. Ikramov, K. Hoshimov, J. Yoldoshev, Y. Abdullaev, N. Shodiev, M. Kuronov, L. Mominova, B. Scientific research works carried out by scientists like Kadyrov have taken an important place.

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