



IDEOLOGICAL COMPETENCE AS ONE OF THE IMPORTANT FACTORS IN THE DEVELOPMENT OF UNIVERSAL COMPETENCE IN FUTURE TEACHERS

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Article history:	Abstract:
Received: 26 th July 2023 Accepted: 28 th August 2023 Published: 30 th September 2023	In this article, the author analyzes that ideological competence is one of the important factors in the development of universal competence in future teachers. It has also been analyzed that the development of ideological-ideological competence in students has an integral description and requires the expansion of the possibilities of active civil positivity, ideological prevention, ideological pedagogy and collaborative pedagogy, assuming the unity and interdependence of emotional-motivational informational-cognitive, activity and axiological components.
Keywords: Universal competence, ideological competence, base competencies, ideological immunity, ideological-educational, ideological combativity	

Now this is clear that the deepening of globalization processes on a global scale does not remain without its influence on representatives of every state, nation and ethnic group, including the minds of young people. In this, the acceleration of information flows, the diversity of sources of their receipt create conditions for the widespread distribution of various ideas, ideological and cultural flows. On top of that, the fact that students of higher education institutions, which are the most important and promising basis for the reproduction of highly skilled labor, have the opportunity to use various sources of information, creates the need to protect them from the negative effects of such flows.

For this reason, each higher education institution should pay special attention to the development of their ideological competency along with the professional skills of its graduates, and the solution of such an urgent problem at a positive level should be solved within the framework of the content of professional competence

It is known that "an idea is a powerful, thoughtful thought that arises in human thought, has a social character, exerts a strong influence on the psyche, provokes society and people to action, leads to the goal". [1, p.33].

The national idea that unites the Uzbek people has its deep roots and the path of historical progress. The experience accumulated in the history of the national statehood of the Uzbek people, as well as the national idea formed as a result of the lessons of Rise and crisis in historical processes, plays an important pedagogical role in strengthening the independence gained by our people, restoring national educational values and bringing youth to perfection. "A national idea, passed down from ancestors to generations and revered for centuries, has taken deep root in the hearts of every person and whole people living in this land, becoming his spiritual need and demand for life, so to speak, imagining to ourselves the most cherished ambition and hope of any nation, I think we will have expressed the essence of such a broad-sense concept" [2, 71], he argues.

"Ideology" is derived from the Arabic word narrow meaning a system of views and beliefs, a set. In a broad sense, ideology is a certain set of political, legal, moral, religious, artistic, philosophical, scientific views, thoughts and ideas in society. In the languages of Western countries, ideology is used by means of the term "ideology" [3].

While attention is paid to the historical development of this concept, from the earliest times, various theories have been put forward about the existence of a creative and destructive force in the human essence even in all times. confirmed by mutual unanimous consent. In particular, Abu Nasr Farabi interpreted ideology in a specific way, in essence, by comparing the concepts of "Man" and "human": "the initial basis that unites them in relation to people is "humanity". Therefore, people should live in mutual peace because they belong to the human race" [4], he stressed.

Alisher Navoi also used the concepts of "ahli ma'ni" and "ahli suvrat" in expressing good and bad "forces" in the human essence [5, 5-p.]. The thinker, by "Ahli ma'ni", meant those who harmonized their needs with those of others, enjoyed serving for society, thought about the consequences of each work. In the category of "noble photo", however, only form in human relations are included in the category of important attenders. They are characterized seriously, arrogance, indulgence, and humiliation from oppressing others. This category is a slave before the powerful, a tyrant for the weak. Because of their disbelief, they live only in the present-day peace, by which they burn their World [6, 80-81-p.], " he argued.

Summarizing the above points, it can be said that the idea is that the great state that we want to build determines the signs of the lifestyle that we want to live dreaming of. Already, a nation cannot be a nation unless it has its own ideas of strategic development, its national thinking. Without a clear, obvious strategic task, neither a nation nor a society can see its prospects. The national idea has a great place in foreseeing and scientific understanding of the future, progress and prospects of the nation. When it is said that social consciousness as a special one should refer to a set of scientific and philosophical, socio-political or other ideas, principles and categories that represent the worldview of a particular social group, class or people, as well as ways, methods and means of their implementation.

The concepts of "competence" and "competency" are manifested in different proportions to each other as categories of the competency approach we are considering with a specific meaning. In the pedagogical literature, there are different views on the interrelationship of these concepts, and many definitions with different arguments have been proposed. I, which distinguished the concepts of "competence" and "skill" on the basis of potential – relevant, cognitive – personal description. According to A.Zimnyaya, competence is what we call "a relevant, forming personal quality of a person as a socio-professional description of knowledge, intellectual and personality" [7, p.32] we understand that. If we define competency as N.Khomsky proposed, as a set of rules, when we understand the structure in the way of knowing [8] (we are talking about language), then with such an explanation, as many researchers note, the competency-based approach does not differ in any way from the interpretation of knowledge, skills and qualifications.

Competencies dictate not to be content with existing traditional visions in determining the purpose of education, that is, not to be limited to looking at it as a system in which knowledge, skills and skills are formed. At the same time, this concept clearly does not have its own definition in theory and practice. Its main descriptive aspects are prominent as follows: "the system of knowledge", activity experience and motivation, the ability to find solutions to problems ("the unity of qualities, characteristics" (E.F.Zeyer [9], A.V.Khutorsky [10]), a high level of practical readiness for personal and professional activities (O.Musurmonova) [11]).

The role of competencies in the educational process is determined by the purpose of education; the component of education in relation to activities, the qualitative indicator of educational activity, the individual-individual values of the professional.

Competencies are a set of characteristics that give a person the opportunity to solve life and professional problems, realize himself in a personal and self-professional way. Accordingly, the more appropriate and complete the "knowledge" on competencies, the more willing people are to solve problems and tasks in different areas, that is, productive life activities in general.

It should also be noted that at the level of modern science, the concept of "competence" not only covers the operative component of a person's readiness for activity (and therefore does not fall into the sum of knowledge, skills and qualifications), but also includes a valuable component that reveals the valuable-motivational foundations of his work and behavior, behavior in a social context. Thus, the TUNING European scientific project offers the following universal structure of competencies:

- 1) the knowledge component (theoretical knowledge in the academic field, the ability to know and understand);
- 2) the practical component (practical and operational application of knowledge to certain situations);
- 3) the valuable component (values as a way of perceiving others in a social context and as an integral part

The founder of competence psychology is the English psychologist J.Raven argued that competency is a set of competencies, based on the notion that competence is a set of competencies. J.Raven interpreted competency components as properties and abilities that allow individuals to achieve important goals, both personal and professional, regardless of their nature [13].

Competence in a generalized description: A newly formed trait of a person through individual assimilation and creative acquisition of certain competencies (as the basis, basis of competence) in educational and independent professional, social activity (innate and not developed – taste ours), the virtue of a citizen who has a profession. This is the quality of a professional (professionally mature person) to work creatively in new (professional, social) conditions based on life experience, practice, competencies acquired individually through independent education.

The study and analysis of literature has shown that in scientific research carried out to this day, the issue of ideological-ideological immunity is widely studied from a philosophical-pedagogical point of view. In particular, the concept of ideology, the importance of national ideology in the upbringing of a harmonious personality, the problems of personality spirituality and national upbringing M.Kuronov [14; 15; 16; 17], theoretical and historical-evolutionary issues of our national spirituality and ideology M.Bekmurodov [18; 19], the essence of the national idea I, which is the main sources of the formation of socio-national awareness, activism, national pride and a sense of pride. I.Ergashev, H.Khudayberdiyev, A.Qahramonov [20], issues of inextricable connection and connection of concepts of spirituality and ideology, independence and formation of personality spirituality the [21; 22] A.Ochildievs were embodied in their research work.

A. Mukhsiyeva, who studied the methodological foundations of the process of national upbringing in the family used the concept of "national ideological awareness" in her study. However, in the process of covering the issue of national independence qualities, the author outlined a mesonistic description of the foundations of ideological immunity [23, p.39]. In the study, solidarity is not conspicuous when applying the concepts of "ideological awareness", "ideological immunity". The researcher realizes that there is hesitation in the interpretation of this issue. It should also be noted that even because the purpose of the study is aimed at the issue of organizing the process of national upbringing in the family, the need for an in-depth analysis of this issue may not have arisen.

In H.Norqulov's dissertation on the "socio-pedagogical foundations of improving the ideological and educational knowledge of parents", the question of increasing the ideological knowledge of parents in relation to the protection of students and young people from foreign ideas under the guise of "religiousmate", "nationality", "selfless help" [24, 134 P.] has been researched, and one definition is not conspicuous by the researcher into the concepts of "idea", "ideology", "idea-discipline". While the study reflects on increasing ideological-educational knowledge, it is overlooked to determine whether parents may have ideological-educational knowledge, but whether they have the capacity to apply that knowledge in everyday activities.

However, in studies carried out in the field of philosophy, it is shown that the philosophical analysis of commonality and detachment in concepts such as the idea of national idea, the idea of national independence, the interpretation of concepts of national idea and national ideology in exactly one sense is contrary to science. Particular, in M.Tillavoldieva's dissertation, titled "ideology and social progress: interrelationship (philosophical analysis)", "ideolog" is not only a system of ideas, but, at the same time, it is a complex of social institutions, tools, methods that, absorbing the head and main ideas into the minds of people, transforming the worldview in a certain direction into the individ faith-i.e., generating a common action" [25, 160], which has been rightly concluded.

From the above analyzes, it is known that in pedagogical research, special attention is paid to the interpretation of ideological competence in connection with ideological immunity and Prevention. The National idea is also defined in modern interpretation as social capital, "the set of norms, informal values that make the people move in an organized way." In this sense, the national idea and ideology represent the resources of the people of Uzbekistan to achieve a common goal.

It should be noted that in the scientific and pedagogical literature, the term "ideological competence" is very rarely used. In some studies carried out in our Republic, one can witness the application of this concept. Initially, this pedagogical reality was developed by professor B.X.In khodjayev's PhD thesis, defended in 2016, it was interpreted as a subcompetence in relation to the development of historical thought [26].

In D.Mamatkulov's dissertation on the topic "improvement of pedagogical mechanisms for the development of ideological competence of heads of secondary schools in the process of professional development", written to obtain the degree of Doctor of philosophy in Pedagogical Sciences, the concept of "ideological competence" was included in scientific consumption [27]. However, the definition given by the researcher to this concept requires a separate explanation: "ideological competence is a characteristic that indicates that an individual has deep knowledge in the field of ideology and a strong belief (ideological immunity) in a particular ideology is formed, and that he can also shape ideas and views in his ideology in other people" [27]. In this definition, the interpretation of knowledge, skills and competence has priority in describing the concept of "ideological competence".

Scientific research was carried out by researcher D.Tursunov in connection with the development of ideological competence of students [28; 29]. In finding a solution to this issue, the author adopted the concept of "universal competence" as the basis. However, in these articles, a clear definition of the concept of "ideological competence" by the author is not visible.

Based on the analysis of literature, we came to the conclusion that the essence of the concept of "ideological competence" can be clarified on the basis of the analysis of base competencies.

The term "core competencies" first appeared in the Council of Europe's "secondary education in Europe" project in 1992. In the documents of the symposium "basic competencies for Europe", five main competencies of modern graduates are distinguished:

1. Political and social competencies (ability to take responsibility, participate in joint decision-making and eliminate conflicts without violence).
2. Competencies related to life in a multicultural society (acceptance of differences, respect for others, the ability to operate together with people of other cultures, languages, religions).
4. Competencies related to an informed society (access to new technologies, understanding the possibilities of their application, critical reaction to information being disseminated through the media and advertising).
5. The ability to acquire knowledge throughout life as the basis of continuing education on the basis of professional training [30].

The problem of identifying base (basic, universal) competencies is one of the central issues of updating the content of education.

E.F.Zeyer [31, 180 p.], N.A.Muslimov [32], B.X.Khodjayev [26] in the research work, the content and tasks of base competencies are revealed, and all base competencies have a number of specific signs:

- base competencies have a multifunctional description. Competencies are considered important if having these competencies allows you to solve problems in everyday, professional or social life. They must be mastered in order to achieve the main goals and solve complex problems in different situations;
- base competencies are considered scientific and interdisciplinary, they are used in various situations (not only in an educational institution, but also at work, in the family, in the socio-political sphere, etc.);
- base competencies require a sufficient level of intellectual development: abstract, critical thinking, self-expression, self-determination, self-assessment, critical thinking, etc.;
- base competencies are multifaceted, they include various mental processes and intellectual abilities (analytical, critical, etc.), communicative skills, as well as common sense.

Analysis of the identities of base competencies has shown that on their basis there are aspects of competence related to ideological upbringing. It is ideological competence that dictates political-social, working with information, having life competencies. Ideological systems (ideospheres) form the basis of the development of personality as a sum of scientific values, views, visions, ideals.

In turn, ideological competence is directly related to civil competence. This competence can be revealed through a series of competencies, on which its structural basis is calculated:

research – abilities associated with the analysis and assessment of the existing social situation;

social selection-abilities associated with the skills of making and making decisions in a specific social situation;

social action – selection, abilities associated with the implementation of the decision made;

communicative – above all, the ability to act together with other people (Tolerance also applies) in solving social problems;

educational-abilities associated with the need to continue education without interruption in constantly changing conditions.

In this competence development structure, the following three blocks can be distinguished, each of which serves to determine the content of civil education; axiological, cognitive, activity. Therefore, as a means of civil education, it is possible to develop the following basic competencies: cognitive competence; ideological competence; socio-economic competence.

In recent pedagogical-psychological research, the concept of communicative competence has become more common. Y.V.Kalyagina believes that as a specific concept of social competence, "communicative competence" includes the following components;

emotional – moral intelligence, empathy, ability to understand others, empathy and compassion, attention to the grief and actions of peers;

cognitive – the ability to realize another winter, to put oneself in the place of another person, to effectively solve various problems between people;

behavior-cooperation, joint effective activities, initiative, adequate communication, organizational skills [33].

In general, a wide variety of competencies and competencies can be continued. That is, some competencies are divided into a number of other competencies, or they are called subcompetents. A comprehensive analysis of the competency approach shows that the field of human activity serves as the basis for the classification of competency. Which is that a person can be competent in a certain area, and at some point cannot be competent in all areas. Competence is not just knowledge, their deep mastery, not the skills themselves, a conscious desire to develop them, and also not to have qualifications, the ability to apply them in non-standard situations, more precisely, requires the ability to creatively apply knowledge, skills and qualifications in the process of vital activity. In our opinion, general competence is manifested in a personal integrative quality style and covers the subcompetence that ensures the ability of a person to carry out successful life activities that complement each other in his structure.

An analysis of scientific literature, carried out in order to determine the place of ideological competence in the system of a competency approach, made it possible to distinguish the following aspects:

on the one hand, ideological competence can represent socio-political subcompetence. This indicates that it is impossible to correctly understand the importance of the national idea and master socio-legal norms without the valuable orientation of the individual, whose basis is the ability to assess ideological knowledge, ideas and ideologies, and the ability to carry out ideological propaganda and propaganda activities;

on the other hand, events taking place in the world and in the life of the country, cultural-scientific heritage, a positive attitude to historical achievements, a capable of understanding oneself, one's place in society, a conscious participant in social life, a morally mature, politically literate person, can be interpreted as a subcompetence on the value-worldview.

We also believe that ideological competence is also directly related to political socialization. The political socialization of students consists of two interconnected stages. Early political socialization is the formation of individual electoral relationships in a political system by young people's perception of political categories. The most basic task at this stage is the specific institutionalization of the features being formulated in students, expanding their views on politics and laying the groundwork for their independent participation in political processes. The second stage of political socialization is characterized by the processing of information received by students during their educational activities and the statement of an independent ideological position on the impact exerted by any group, reevaluation of cultural norms and traditions.

Political socialization of students of a pedagogical higher educational institution implies the following tasks:

1) wide involvement of students in the process of improving the political system, norms, values and relations of society;

2) transfer of political experience to new generations, which is reflected in the norms of political culture;

3) assimilation of new knowledge and political experience by increasing.

In conclusion, the development of ideological competence in students has an integral description and requires the expansion of the possibilities of active civil positivity, ideological prevention, ideological pedagogy and cooperation pedagogy, assuming the unity and interdependence of emotional-motivational informational-cognitive, activity and axiological components.

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