



USE OF MORAL PRINCIPLES IN THE DEVELOPMENT OF SPIRITUAL AND MORAL EDUCATION IN FUTURE TEACHERS

Norboeva Sarvinoz Mengalieva,

Republic of Uzbekistan,

TerSU, Doctor of Philosophy in Pedagogy (PhD)

Abdullayeva Muborak Mashrab qizi

Student of the Denau Institute of Entrepreneurship and Pedagogy

Article history:	Abstract:
<p>Received: 6th October 2021 Accepted: 7th November 2021 Published: 15th December 2021</p>	<p>The article deals with some issues of the use of moral principles in the development of spiritual and moral education of future teachers. The development of basic spiritual competencies in future educators is based not only on the emergence of morality and the definition of the laws and functions of historical development, but also on the study of the social nature of morality, human behavior, the laws of moral regulation and social processes.</p>
<p>Keywords: future educator, spiritual and moral education, moral principles, basic spiritual competencies in educators, moral norms, laws of historical development, function, social essence of morality, social process.</p>	

INTRODUCTION.

In the draft resolution of the Cabinet of Ministers of the Republic of Uzbekistan in 2019 on the approval of the "Concept of continuous spiritual education" - "The period of growth in our country has begun [1]. The intensity of the new era places its clear and unequivocal demands on education. In the field of education, foreign technologies are being introduced to radically improve the material and spiritual conditions of teachers, to improve the quality of education. Education is a field that is compatible with education, but requires special conditions and continuity. Education nurtures educated youth, upbringing nurtures strong-willed, patriotic, enterprising and kind young people. This requires reforming the education of young people in Uzbekistan on the basis of a renewed national idea, on a modern, scientific and technological basis. In the field of education, it is necessary to abandon the old - general, abstract, ineffective approach and form it on the basis of clear, resilient to today's requirements, basic competencies, qualities. Basic competencies are the ability of future educators to apply the knowledge, skills and competencies they have acquired in their careers to perform practical tasks in real life. This can be achieved through a new, systematic approach to education, the full use of the pedagogical potential of the family, school, community, and higher education institutions in the design and teaching of basic qualities, and raising scientific and methodological cooperation between them to a new level. highlighted [1 p 23].

LITERATURE ANALYSIS AND METHODOLOGY.

General pedagogical and didactic aspects of professional training of future teachers U.Nishonaliev, F.R.Yuzlikaev, A.I.Vorobev, A.R.Khodjabae, E.T.Choriev, N.A.Muslimov, U.I.Inoyatov, Sh. Developed by Sharipov, H.F. Rashidov, O.A. Abdukuddusov[2].

It is known that the development has created the need to organize the process of continuing education on the basis of pedagogical technologies. Issues in this direction N.Shodiev, V.P.Bespalko, I.Ya.Lerner, B.T.Likhachev, M.V.Klarin, E.S.Polat, N.Sayidakhmedov, M.Ochilov, N.Azizkhodjaeva, B .Larbed in the scientific works of L.Farberman, M.Usmonbaeva[3].

RESEARCH METHODOLOGY.

Use of ethical principles in the development of spiritual and moral education of future teachers, interpretation of the factors and means of determining the social significance of morality in the development of basic spiritual competencies.

DISCUSSION.

In the development of basic spiritual competencies in future educators, it is necessary to master not only the emergence of morality and the definition of the laws and functions of historical development, but also the social nature of morality, human behavior, moral regulation. deals with the study of laws and social processes through it.

However, it should be noted that the emergence of the first moral ideas and the formation of moral values in our region took place long before the time of the Greeks. The Avesto, the oldest religious book of our ancestors, is

a shining example of this. Although the Greeks raised it to the level of science, later our ancestors, great scientists and physicists created new theories in this field of science, brought it to a new level and preserved it for centuries.

Until ethics was formed as an independent science, it was an integral part of philosophy, even its core. Philosophers in the process of answering the problems of worldview (the world around man, the role of man in this world), the ways of knowing the world, how they should live and function in society, what is its social duty, what is its function? Those who have tried to find answers to human living norms and other similar questions.

The word "morality" is derived from Arabic and is a plural form of the word "behavior." The great Jadid thinker Abdullah Avloni describes morality as follows; "It is a science that calls people to goodness and forbids evil. A book that explains the goodness of good behavior and the badness of bad behavior with evidence and examples is called morality"[4].

If we take morality as a general concept and express it in the form of a circle, the smallest part of the circle is morality, the larger part is morality, and the largest part is morality.

Etiquette is beautiful behavior based on national traditions that makes a good impression on a person, but is not so important in the life of the community, society and humanity.

Behavior is a set of pleasant human behaviors that are important at the family, community, and community levels, but do not have a significant impact on society and human life. Morality is a set of positive actions that can serve as a model for society, time, and human history.

We will try to illustrate these points with examples. Let's say a young man or a student is sitting in a row on the subway. An old man came out of the next station and stood in front of him. If a student immediately says, "Sit down, old man," he has done a good deed: those who look at him from the outside will thank him inwardly and say, "Bless you, he is a decent young man." . On the contrary, if a student looks the other way, or falls asleep, and does not make room for the old man, we get annoyed, thinking, "It makes you think that you are so rude and arrogant. But at the same time, whether the student makes room for the elderly or not, there is no significant change in the lives of the passengers in the carriage, whether positive or negative.

Here is an example of the behavior: one of the heads of the family in our neighborhood, as far as possible, serves in all the activities of the neighbors, does not spare any help from anyone, open-minded, open-handed, always shares his knowledge strives to raise, diligent, kind to family members and so on. We call such a person a Good Man and consider him as an example of our neighborhood. On the contrary, if he is rude to his neighbors, if he quarrels at weddings, if he speaks a little, if he punches, if he drinks, if he beats and insults his wives and children in the family, we call him a villain. His family, some individuals, and the neighborhood are disturbed by his misconduct, but his actions have no effect on the social life of the community or the history of mankind.

As for ethics, the issue is serious: let's say a district or regional prosecutor always works in the area of responsibility for the rule of law, justice, and, if necessary, to oppose the illegal orders of the governor and repeal them. in the eyes of an ordinary citizen, he is not only a person who respects his profession, but also a true guardian of law, a symbol of a just system. He is a man of high morals who has dedicated his life to the interests of the nation, the Motherland and the people: he is a role model for the society in which he lives and serves the further development of that society. If, on the contrary, this prosecutor, being a lawyer, violates the law and calls white for black and black for white for personal gain, he is committing immorality. In the eyes of the average citizen, one person thinks that the prosecutor is not unjust, but the whole society is unfair. And the constant growth of this perception will eventually lead to the decline of that society or system.

Thus, ethics studies these three moral phenomena in relation to each other and in relation to each other. The generalization of these three moral phenomena, that is, morality as a general concept which is the subject of our science, can be described as follows:

Morality is a spiritual phenomenon that is equally applicable to all human beings, a form of social demands and needs in the form of relationships, which requires that human freedom be reasonably limited by the power of the will in the process of action [5].

Morality performs various functions in society, among which the following are the most important.

coordination of various relationships between people;
defining human values and goals of human activity;
socialization of the person.

In carrying out these tasks, morality demonstrates examples of necessity, rationality, and universality.

In morality, the two poles of human behavior - morality and immorality - are analyzed and studied. Morality is manifested in virtues, and immorality is manifested in vices. These two poles - the concept of day and night, black and white, exist as if they deny each other and, at the same time, demand it. Indeed, virtue, as noted by ancient philosophers from Aristotle to Ibn Sina, occurs between two faults. For example, justice is the middle ground between oppression and oppression, generosity is the middle ground between extravagance and greed, and chastity is the middle ground between jealousy and greed.

Virtues and vices, in turn, are reflected in moral concepts. In the field of ethics, we consider it appropriate to study all the concepts in three groups.

These are the concepts that reflect the most important connection and relationship between moral knowledge and real life, and represent the criteria of ethical science; we understand them as criterion concepts or categories of morality.

ethical principles;
ethical standards;

At this point, we think it is appropriate to look at the essence of the term "concept" and to emphasize that moral feelings are, in a sense, material for moral understanding. The great English thinker John Locke, for example, argues that what is in a concept has already existed in the senses. In *Experiments on the Laws of Nature*, he writes: etc. can do as much work as it can without building materials" [6].

CONCLUSION.

Thus, modern ethics classifies ethical categories as follows, emphasizing the importance of moral categories, principles, and norms in the idea:

love and hate. Love, as the main criterion, has its "contribution" to almost all basic concepts and principles. In this regard, the well-known mystic Najmiddin Kamilov says: "The interpretation of many mystical concepts is based on love." No kindness, no patriotism, no humanity can be imagined without love. Love is the free expression of human nature, a phenomenon that cannot be overcome by violence or coercion. It does not obey norms, traditions, laws, but, as an expression of high morality, it imposes a great responsibility on a person and calls him to courage. Abdullah Avloni, a prominent figure in the Jadid movement, defines the concept of "love" as follows: "Love is to love something. People in the world live in the shadow of love and affection. Without love, one cannot have the courage to work"[7] good and evil, good and evil, justice. Another pair between the basic concepts is goodness and evil; goodness is one of the most important categories in morality. It represents the essence of human activity.

Virtue is the highest value that gives a person the strongest spiritual pleasure, transforms him into a social person and leads to true happiness, a virtue that leads the person to perfection and society to the highest development.

Goodness and its opposite evil are not measured by the norms of ordinary, everyday life, they are as comprehensive and social as love. Hence the connection between goodness and the moral ideal. As a result, it incorporates principles such as heroism, patriotism, humanity, and courage into practice.

REFERENCES:

1. Appendix 1 to the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 No. 1059 "On approval of the Concept of continuous spiritual education and measures for its implementation". // National Database of Legislation, 03.01.2020, No. 09/20/1059/4265.
2. 2.Hakimov X.N. pedagogical conditions of integration of physical and spiritual education in secondary schools. 13.00.01 - Theory of pedagogy. history of pedagogical teachings. Dissertation of Doctor of Philosophy (PhD) in Pedagogical Sciences abstract. Samarkand – 2020, p 8.
3. Nagmetova N.M. Improvement of pedagogical mechanisms of preparation of adolescents for independent life in general secondary schools (on the example of adolescent boys in schools of the republic of karakalpakstan). 13.00.01 - Theory of pedagogy. History of pedagogical doctrines.Abstract of dissertation of doctor of philosophy (phd) in pedagogical sciences. Nukus – 2018, p 8.
4. A.Avloni "Turkish Gulistan or morality" T. : "Teacher" 1992. 17 bet.
5. 5.Abdulla Sher "Ethics" T. : "National Society of Philosophers of Uzbekistan" 2010. 10 pages.
6. 6.N.Komilov Sufism. Book I T., "Writer," 1996. p.48.
7. 7.A.Avloni Turkish gulistan or ethics. T., "Teacher", 1992, 39 p.