

FEATURES OF THE USE OF TRADITIONS AND CUSTOMS IN THE FORMATION
OF MORAL AND CULTURAL RELATIONS IN FUTURE TEACHERS

Termez State Pedagogical Institute
Department of Preschool Education
Lecturer: G'aniyeva Sayyora

Annotation

This article analyzes the specific features of the effective use of national traditions and customs in the formation of moral and cultural relations in future teachers. It also discusses the role of folk pedagogy, customs and values in the educational process, and ways to develop spiritual and moral qualities in students through them. The author substantiates the educational value of traditions and emphasizes the need to combine them with modern pedagogical technologies. The results of the study are of great importance in improving the professional competence of future teachers.

Keywords: future teacher, moral culture, national tradition, customs, spiritual education, folk pedagogy, values, educational process, educational activity, pedagogical technologies.

In today's globalization environment, the growing importance of spiritual and moral values puts the upbringing of a spiritually mature generation on the agenda as the most urgent issue. This is an extremely important issue for Uzbekistan, which is following its own path of national development. After all, as the President of the Republic of Uzbekistan Sh.M. Mirziyoyev said, "We will mobilize all the forces and capabilities of our state and society so that our youth can become independent-thinking, highly intellectual and spiritually capable people who are not inferior to their peers in any field on a global scale, mature and happy". Raising a person to the level of perfection and dignity means raising his spirituality. The more the spiritual values on which any society is based are imbued with the spirit of universal humanity, the more durable they will be. The more character, moral, and cultural virtue a person possesses and the more he demonstrates his activity, the higher his value will be. After all, "Spirituality is an incomparable force that encourages a person to spiritual purification and spiritual growth, strengthens his inner world, his will, makes his faith whole, and awakens his conscience, and is the criterion of all his views".

Since the highest criteria of perfection are decency and spirituality, then mental, moral, aesthetic, cultural, and physical activity are its important aspects, covering a number of areas. For example, physical activity, first of all, requires engaging in a profession, and both profession and science raise a person's status and bring prestige. The same can be said about people with knowledge. This is why our youth are instilled with a deep scientific outlook, modern knowledge, and the spirit of achieving harmony in becoming a certain profession.

The above ideas show the social necessity of educating young people as perfect people. At the core of a perfect human personality are such qualities as loyalty to national virtues, respect for universal human values, resistance to the influence of alien, alien ideas, loyalty to independence, serving the interests of noble ideas, physical and spiritual perfection, intellectual depth, and at the same time, striving for elegance and beauty. One of the important sources of spiritual and cultural knowledge since ancient times is the "Avesta", the sacred book of the Zoroastrian religion.

According to the Zoroastrian doctrine set forth in the "Avesta", it is based on three spiritual and legal foundations: truthfulness and true good intentions, good words, and good deeds.

Zoroaster, who rules the state on the basis of just laws and follows these three, believes that Ahriman (Ankhra-Manu), the embodiment of evil and injustice, will be defeated, and his heart

will be pure, as follows: "I give glory to good thoughts, good words, and good deeds. I give glory to the law of Ahura Mazda, which consists of goodness".

According to Zoroastrian beliefs, "good thoughts" are understood as purity of intentions and thoughts, such as kindness to loved ones, helping those in need, regular struggle against evil, harmony and friendship, striving to live in harmony. A person with good intentions will never succumb to ignorance. However, succumbing to ignorance can cause a person to replace good intentions with evil intentions, and to commit unwholesome actions due to not thinking about duty and justice.

It is said that if people act strictly according to the laws created by Ahura Mazda, then truth (justice) and goodness will triumph over evil in the world. Therefore, believers are called to be active in purity of intentions and thoughts, and in good practice.

The basis of all things and phenomena in the world is the unity and struggle of opposites. That is, light and darkness in physical things, life and death in living nature, goodness and evil in spiritual life, and just laws and regulations in social life.

By developing the moral-cultural relations of future teachers, it is possible to ensure the following: readiness and ability to develop moral-cultural relations, moral self-improvement, self-assessment, readiness for social and professional relations based on moral standards, etc.

The formation of moral-cultural relations of future teachers in the education system through the acquisition of knowledge about spiritual values, the formation of skills and qualifications for establishing moral-cultural relations in them, in our opinion, is the key to the process of professional formation of the individual, their socialization.

As the basis for the socialization of future teachers, it is necessary to develop technologies for the formation and development of moral-cultural relations.

One of the effective means of forming moral-cultural relations in subject classes is the introduction of the elective subject "Technology of Moral-Cultural Relations" in higher educational institutions. In the process of studying this elective subject, the following methodological approaches were identified as methodological foundations for the formation of moral and cultural relations of future teachers and deepening interest in the spiritual and moral aspects of education and upbringing: cultural studies, person-oriented, competency-based, systematic, and active approaches.

Familiarization with theoretical information on the course "Technology of Moral and Cultural Relations"; discussion of the acquired information; study of media materials in accordance with the topic (in various problem-thematic areas); evaluation of media materials in accordance with previously acquired knowledge, development of one's own position; analysis of the results obtained together with the teacher.

As a result of the study of scientific and pedagogical literature, the components of the development of moral and cultural relations of future teachers were identified. The first component - cognitive - includes knowledge about the moral and cultural attitudes of the individual, understanding the content of such moral concepts as good, evil, justice, conscience, duty, the meaning of life, happiness, love, considering universal human values through the prism of national spiritual culture, understanding the specific features of national spiritual culture, forming an attitude to it as the basis for the development and well-being of one's country; forming ideas about moral norms; the ability to make moral judgments, that is, the ability to evaluate one's own actions or the actions of other people from the point of view of morality.

The second component of the development of moral and cultural attitudes of future teachers is the need, that is, the motivational component, which includes the dominant moral needs in society, the motives of the individual's activity and behavior.

The third component - emotional, that is, is associated with the formation of such feelings in future specialists as empathy, trust, gratitude, sensitivity, shame, etc.

The fourth component of the development of moral and cultural attitudes of future teachers is activity-related, which represents the level of development of behavior and leads to moral stability. Moral stability appears when the student, under the influence of his own internal motivations, begins to work on himself, realizes existing shortcomings, or strives to achieve a high level of moral culture.

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