

Ideological Foundations of Formation and Development Pedagogical Culture

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ABSTRACT

The article deals with the issues of the ideological foundations of the formation and development of pedagogical culture is considered by us as an integrative multi component phenomenon that largely determines the success of the teacher's pedagogical activity. The main components of pedagogical culture are political, moral, communicative, didactic, aesthetic and other elements. In the educational process, the works of thinkers and their ideas, thoughts, pedagogical views in the field of moral education and utterances of aphorisms are studied.

KEYWORDS: worldviews, development, morality, work culture, aesthetic culture, speech culture, humanity, creativity and others

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INTRODUCTION

The decree of the President of our country "On the strategy of actions for the further development of the Republic of Uzbekistan" dated February 7, 2017 defines the most important directions and priorities for the development of the country for the coming years. One of the most important priorities of the state policy of Uzbekistan was identified as the development of a culture of tolerance, humanism, strengthening of interethnic civil understanding and harmony [1.1].

Currently, the main goal of vocational education is the training of competitively capable specialists at the level of domestic and international standards. In the context of the modernization of the educational paradigm (humanistic, personality-oriented, cultural), the process of continuous professional development, the development of professional skills of the individual, the achievement of perfection of

professional activity based on individual personal, cognitive, psycho physiological characteristics of the individual and potential resources comes to the fore.

LITERATURE ANALYSIS AND METHODOLOGY

Problems of professional education, professional orientation of future specialists, preparation for professional activity, development of personal and professional competencies are studied by H.Abdukarimov, MAInnazarov, N.A.Muslimov, Y.R.Najmiddinova, O.A.Kuysinov, R.A.Abukhairov, M.Yu.Makhkamova, B.R.Djuraeva, D.O.Khimmataliev, direct professional culture, effective formation of professional culture in the future specialist, in particular, communication culture, taking into account the possibilities of the educational process and national values. reliance issues are highlighted[2].

Recognition of professional culture in the CIS as a social and personal value, as well as a "high peak" of professional skills, the interdependence of professional competence and professional culture, the cognitive-empirical basis for the formation and development of professional culture in different disciplines RN Abramov, E.V. Bondarevskaya, L.V.Elagina, V.G.Ryndak, A.K.Markova, O.S.Matveeva, T.I.Obraztsova, O.V.Pavlova, T.A.Tretyakova, Yu.V.Sharonin, M.Yu.Shinina, E.Yarskaya-Smirnova were selected as the direction of research for scientific research[3].

DISCUSSION

The formation of a teacher in personal and professional terms is a complex dialectical process focused on the ideal of culture, a modern teacher cannot be limited to presenting the basics of scientific knowledge, he must have speech skills, masterly command of the word, have an effective speech impact on the intellectual, emotional, sensual, volitional spheres of the student, including his worldview.

The Law of the Republic of Uzbekistan "On Education" adopted on September 23, 2020 specifically specifies the theoretical and practical solutions to the issues of worldview education;

Education is a systematic process aimed at the comprehensive development of the young generation on the basis of specific target and socio-historical experience, the formation of consciousness, spiritual and moral values and worldview [6.1];

The worldview as a system of views on the objective world and a person's place in it, on the attitude of people and their surrounding reality and themselves, conditioned by these views, beliefs, principles of cognition of activity form the foundation of the general culture of the teacher, called to the avant-garde role and the upbringing of the younger generation [6.100].

The worldview is formed on the basis of natural socio - historical technical philosophical knowledge, including a certain ideology. Its bearer is a person, a representative of social groups, perceives reality through the prism of a certain worldview.

The worldview has a great practical meaning, influencing the norms of behavior, life aspirations, interests of work and life of people, hence the value of the worldview as a necessary condition for social progress.

Pedagogical culture is considered by us as an integrative, multi component phenomenon that largely determines the success of a teacher's

pedagogical activity. As the main components of pedagogical culture, we distinguish: political culture, moral, communicative, didactic culture of educational activity, culture of thinking, culture of work, aesthetic culture, speech, motor culture. Naturally, all components are interconnected, and often mutually conditioned. Within each component, a list of the elements that make up it is given [6.101]

The political culture of a teacher provides for his civic orientation – the desire to conform in his activities to the aspirations and ideals of society; active participation; in socio-political life; orientation in the policy pursued in the country; possession of a system of scientific knowledge in his discipline and knowledge fits current state: development trends; knowledge and acceptance of the state goals of his activities.

Moral culture includes self-demanding - demanding the fulfillment of any norms and rules, you need to strictly observe them yourself; principled - to evaluate the activities of a person, a student; regardless of personal likes and dislikes; objectivity - when solving any issues, put the interests of the case in the first place conscientiousness - to do more than required by job descriptions; self-criticism - to look for the reasons for failures and breakdowns primarily in yourself. Communicative culture is expressed in having the ability to win over the interlocutor, goodwill in communicating with others, colleagues, other people, the ability to listen to the interlocutor without interrupting him or pulling him back, the ability to control oneself, to restrain oneself in a difficult situation, the ability to "not put pressure" on the interlocutor, not to teach in a joint dialogue.

Didactic culture is based on the ability to optimally organize the educational process, to ensure proper motivation of teaching, to master modern methods and forms of teaching; to monitor the effectiveness of the educational process, to organize the educational process, to ensure proper motivation of teaching, to master modern methods and forms of teaching, to monitor the effectiveness of the educational process, to organize independent search educational activities of students.

The culture of educational activity provides for the formation of pedagogical optimism in the teacher, the ability to set attractive, socially significant goals for students, to select methods of education taking into account the level of personal and collective development, the ability to involve students in the process of cooperation, the ability to orient students to the process of self-education.

The culture of thinking is associated with the

presence of problematic thinking - having the ability to detect the possible occurrence of difficulties in the bud and outline ways to overcome them; systematic thinking - the ability to cover the issue (problem) from all sides, take into account all the factors affecting the achievement of the goal; advance - the ability to anticipate the consequences of decisions; professionalism - the ability to apply professional knowledge in accordance with business necessity; efficiency of thinking - the ability to quickly respond to changes in the situation.

The culture of work is manifested in the habit of bringing the work started to the end, work on qualitative and quantitative results of work, the ability to work efficiently and productively - to carry out what is planned in the allotted, planned deadlines; to keep working documents in order - plans, reports, diaries, notebooks, etc., to think over the organization of their work - sequence, methods of action, etc.

Aesthetic culture is provided by the presence of aesthetic taste, compliance with the aesthetics of communication, aesthetic design of their appearance, workplace, place of work of students.

Speech culture is associated with the possession of correct and pure speech - corresponding to the norms of the literary language; possession of good diction, articulate pronunciation of all sounds, possession of a loud, clear, well-modulated voice; Possession of expressiveness of speech, imagery, emotionality, brightness; possession of a wealth of intonations of the voice. [4.103]

Motor culture imposes requirements for a straight, expressive posture, the ability to choose the right place for yourself in the lesson, depending on the nature of the tasks being solved; having a fairly straight gait (without swinging, without waving your arms): optimal use of gestures - sufficient restraint of gestures, but not their complete absence; the ability to choose a pose that characterizes relevance, grace and simplicity.

All the listed elements of pedagogical culture are evaluated on a ten-point scale, by very simple calculations they give a fairly complete idea of the level of pedagogical culture of the individual, both in general and in its individual components.

Systematic use of the methodology for introspection makes it possible to purposefully form the pedagogical culture of students to record the achieved intermediate results.

In the educational process, we studied the works of the thinkers of the East and their ideas, thoughts, pedagogical views in the field of moral education and

aphorisms.

“The educator himself should be what he wants to make the pupil in moral terms; at least, he should sincerely wish to be like that and strive for it with all his might” (V. Dahl).

"The secret of successful education is respect for the educator" (R. Emerson).

Ibn Sino represented the teacher as a courageous, honest and warm-hearted person who knows how to identify the inclinations and inclinations of each student to help him choose a future profession. [5.4]

Our country has been the center of science, education and culture for centuries, such great thinkers, scientists, writers and poets as Hakim at-Termezi, IsoTermezi, SamandarTermezi lived and worked in this region, who made a great contribution to the development of pedagogical culture. Below are the views of Eastern thinkers on moral education and discuss them.

1. If a person is not brought up well and has not gained a good life experience, he neglects a lot and hates a lot. Such things seem inappropriate to him, but they turn out to be necessary (Abu Nasr Farabi).
2. Man is given reason to improve and manage the Earth, therefore every person must be moral (Abu ReyhanBiruni).
3. As you know, a person is not born good or bad... However, in everyone there is a tendency, a capacity for good or evil: 1. Mental good quality having received mental energy, consists of intelligence, wisdom, intelligence, penetration. 2. The behavioral good quality of receiving the energy of aspiration consists of kindness, justice, compassion. Bad qualities - meanness (Abu Nasr Farabi).
4. Good or bad behavior arises from habits, and the fact that people become good or bad is greatly influenced by representatives of the authorities (Abu Ali ibnSina). [5.150]
5. A person can live forever because of two things: good behavior, a kind word (Yusuf Has Hadjib).
6. Hey, son. Do good, you will never regret it. When you do good to someone, look at what satisfaction they get, and there will be more joy and happiness in your soul. So, in this world, both good and evil will get what they deserve. Good is answered with good, this is the truth (Kaikous).
7. If there are two things in a person, the paths of good are closed for him: if he talks in vain, if he

lies (Ahmad Yugnaki).

8. If you are great, don't get conceited,
9. Don't forget the calico when you put on the satin (Ahmad Yugnaki). [5.120]
10. Humanity (humanity) and courage elevate both Allah and the people (AmirTimur).

CONCLUSION

Thus, the speech culture of the individual as an attribute of professional skill is an integrative personal education, which is an indicator of the desire of the individual for professional and cultural self-determination and creative self-realization of his potential in cultural and speech activity.

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