



PEDAGOGICAL PRINCIPLES OF THE PROCESS OF MORAL-AESTHETIC EDUCATION OF STUDENTS

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Abstract

The article examines the positive qualities inherent in such types of education, as mental, physical, spiritual and moral, aesthetic, patriotic, which are considered components of the universal education of students, as well as educational processes relevant to their formation and realization through pedagogical principles of the process of moral and aesthetic education.

Keywords: Moral-aesthetic education, decency, human qualities, sports festivals, friendship, physical education, values.

Introduction

Improving the process of moral and aesthetic education in the system of higher education is an important and urgent task. Moral and aesthetic concepts, faith, honesty, piety, honor, modesty, the ability to feel beautiful and similar human qualities do not develop by themselves. Education is at the heart of all this. Among other things, institutions of higher education play a significant role in cultivating people with integrity, thirst for knowledge, strong will, intellectual and moral qualities, and aesthetic taste.

Higher education institutions pay special attention to the principles, factors, system, conditions and essence of moral and aesthetic education of future specialists for the development of personality. The principles of moral and aesthetic education are as follows:

- the age of students, their individual-psychological characteristics, the initial level of their moral and aesthetic education;



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- systematicity, systematicity, gradualness, integrity, interdependence between disciplines, consistency, comprehensiveness;
 - technological, unity and integrity;
 - use of all didactic principles;
 - regularity, transition from problem formulation to problem solving;
 - predominance of positivity, exemplarity, demonstrativeness, aspiration to the ideal;
 - harmonization of the educational process, moral and aesthetic education of future specialists, development of their personality with humanistic ideals;
 - cultural compatibility is connected with national-cultural, universal, moral and aesthetic values;
 - personal orientation - attention to the personality, its preferences, its choice, its self-expression in study and life, etc.

It is known that moral and aesthetic education is inextricably linked with moral and aesthetic worldview. Because the worldview is also formed in the process of education.

Just as in the process of education a well-rounded, comprehensively developed personality is formed, in the same process the moral, aesthetic worldview of a person is also formed. After all, education is a form of pedagogical process aimed at achieving a certain goal, consciously carried out and aimed at mastering social experience: knowledge, skills and abilities, ways of creative activity, social and spiritual relations. Through education, social experience is assimilated, knowledge is transformed into trust and beliefs, behavior and worldview are formed, the essence of beauty in material and spiritual life is studied, moral and aesthetic ties between people are learned, creative activity is formed. Therefore, it is wrong to consider education as a simple phenomenon. "Education is an eternal process in society, an integral pedagogical system that has its own structural structure: purpose, material base, principles, laws and methods, forms and means, subject-object, management and achievement of results. "Like other social structures, education requires compliance with certain regularities in its organization" [1. C. 195].

Moral and aesthetic education of students of physical education faculties of higher educational institutions through sports festivals is organized taking into account



the demands and needs of society. Moral and aesthetic education is aimed at the formation of students' moral and aesthetic beliefs, moral and aesthetic ideals, moral and aesthetic thinking, commitment to moral and aesthetic values. That is why this process obeys certain laws.

The more useful and purposeful for the country will be the activity of those preparing for the future profession, the more rationally their relationships will be organized, the more effective it will be both for society and for the specialist himself. Here it is worth recognizing that relations between people are formed and achieve their goals in the process of activity. Advanced pedagogical and psychological teachings indicate that a person is formed and develops as a personality in the process of his relationship with reality, social environment, and other people. The formation and development of a person as a personality is the formation of relationships in the process of human activity. For example, the subjects of educational institutions - teachers, teachers, school administration, students, parents, school communities and their organizations, neighborhood communities, etc. Interpersonal relations in communities create nurturing relationships and are important for the formation and development of valuable personal qualities and traits for human beings. Therefore, the recognition of activity and attitude in the process of educational work in higher educational institutions is considered the basis and source of formation of moral and aesthetic worldview of the student [1. P. 172].

The principles of moral and aesthetic education are understood as rules expressing the requirements for the content of moral and aesthetic education, forms, methods, means of its development and organization, dialectical relationships of subjects and objects of this process, norms of moral and aesthetic education. These rules will form the basis for the development of the process of moral and aesthetic education of students. Experience shows that if the process of moral and aesthetic education is organized and carried out in accordance with them, it will be effective and efficient. After all, the principles serve as a guide and a means of achieving the goal for the participants of this process. The principles of moral and aesthetic education are as follows:

1. The principle of purposefulness and social orientation of moral and aesthetic education. It is necessary to organize educational work based on the general goals,



demands and needs of society, to form in students a system of national moral and aesthetic knowledge, skills and abilities, confidence in moral and aesthetic ideas, to direct all forces and opportunities to build a legal democratic civil society, to effectively use educational means that ensure their direct participation in socially useful work. This principle helps the student community to see the prospects of social development and strive for the future.

2. The principle of connection of moral and aesthetic education with social life and labor. A person is formed and develops in the process of useful activity under the influence of social environment. Accordingly, moral and aesthetic education expresses scientific and worldview views of man on nature, society, himself and others, on events in society. Moral and aesthetic knowledge is aimed at broad familiarization of students with the essence and life of the civil society under construction, at familiarizing them with active participants in the construction of this society.

3. The principle of humanization of the process of moral and aesthetic education. Since the principle of humanization of the process of moral and aesthetic education of students implies education in citizens of kindness, mutual solidarity, brotherhood, equality, free struggle for their happiness, justice, then, first of all, in the implementation of this principle it is necessary to adhere to the following:

- respect the personality and dignity of the student-teacher and treat him humanely;
- to develop students' vital skills and abilities;
- nurture the qualities of mutual respect and friendship; educate young people in the spirit of patriotism;
- to rely on positive behavioral norms and habits of students in the process of organizing and conducting demonstrative educational situations, events and classes.

To inculcate in every young person that the goal of humanism is the all-round improvement of human life and activity, ensuring their rights, freedom and independence.

4. The principle of holistic approach to the development of the process of moral and aesthetic education. The development of the process of moral and aesthetic education of students is based on the unity and influence of consciousness,



emotions, behavior and actions. Accordingly, it is necessary to use the interaction of goals, tasks, content, methods and forms of development of the process of moral and aesthetic education in a coordinated manner. The emergence of such a need is conditioned by the needs of socio-economic development. The unique pedagogical feature of this principle is also that it provides a systematic approach to the development and management of the process of moral and aesthetic education. It increases the influence and interaction.

5. The principle of reliance on national and universal values in the moral and aesthetic education of students. This principle is formed and developed on the basis of ideas important for education as a whole, including moral and aesthetic education, values formed on the basis of high thinking in the course of centuries of life and activity of our people, the realization of national identity, a fuller understanding of the past and present of the nation. Madaniy merosimizning uzviy va ajralmas qismi bo'lgan, avlod-ajdodlarimizga asrlar mobaynida ruh, jon va sog'liq ato etib kelgan xalq o'yinlarini tiklash va ulardan samarali foydalanish – milliy qiyofamiz, ma'naviyatimiz va qadriyatimizni yuksaltirish demakdir. Xalq o'yinlari sog'lom avlodni shakllantirishda ham o'ta muhim o'rin tutgani uchun ularni biz ko'z qorachig'idek asrashimiz, e'zozlashimiz va ulardan oqilona foydalanishimiz zarur.

The main ideas of great dates, traditional holidays, various customs and traditions are to honor people, work, study and live for the honor of the Motherland, for the peace of the people and the country. The content of cultural and mass sports events will be largely focused on honesty, integrity, strengthening of strength and energy, identification of talented youth, talented professionals and athletes. The inclusion of national folk games in their composition is extremely important [3. P. 228].

6. The principle of individual orientation of moral and aesthetic education. This principle implies reliance on the personal qualities of the student, that is, the student's personality is in the center of educational work of higher educational institutions. In its basis the teacher in the organization and implementation of educational influences should proceed from the value life plans, attitudes, formed worldviews, motives of activity and behavior of students and young people.

The teacher should closely monitor the changes in the personal qualities of his student, take into account the development of personal qualities of the student in



a timely manner, make changes to improve the process of his moral and aesthetic education. This contributes to the fullest satisfaction of personal and social needs of the student, accelerates the development of moral and aesthetic education.

Most students are engaged in sports not only to train, strengthen their health, gain fame and achieve high results, but also to get aesthetic pleasure from the exercise, to create and feel beautiful. The combination of physical exercise with moral and aesthetic education is two-way. It not only creates an image of external beauty, but also allows to regulate moral qualities, actions and norms of behavior in society. [2. P. 136-137].

Physical culture and sport is also a means of strengthening peace, cooperation and friendship between different nations. With its help, students regularly enter into friendly communication and cooperation with representatives of different nationalities. Participating in sports competitions with representatives of different nationalities, students have the opportunity to get acquainted with the culture, life, historical monuments of these peoples, to make friends and establish cooperation. Thus, the organization of pedagogical activity on the basis of the analyzed laws and principles in order to develop the process of moral and aesthetic education acts as a program of moral and aesthetic education of the needs inherent in a democratic state of law and members of civil society.

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