

Ensuring Pedagogical Competence of Future Teachers Based on Spiritual Ideals in The Process of Professional Formation

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ABSTRACT

The article helps to open the idea of the ideal of duty as a model, a symbol of perfection and a norm in human thought. It analyzes the content and essence of moral, religious, socio-political and aesthetic ideals and their role in the spiritual and moral development of a legal entity. On this basis, the theoretical and practical activities of ensuring pedagogical competence on the basis of spiritual ideals in the process of professional formation of future teachers are highlighted.

Keywords: Pedagogical competence, professional formation, relationships, perfect person, educational methodology, leader, initiative, law, benefit.

INTRODUCTION

In the world's leading scientific research centers and institutes, a number of scientific studies are being conducted to modernize the methodology of national education based on improving the methodology for developing an axiological attitude to spiritual ideals in future teachers.

These studies are aimed at educating a complete person, improving education and enlightenment, raising a new generation that meets world standards, including the formation of a new worldview aimed at improving the content of educating future teachers' spiritual ideals and teaching technology based on a person-centered approach.

Based on such international scientific research, it is important to develop proposals and recommendations for improving the methodology for developing an axiological attitude of future teachers to spiritual ideals. An ideal is a model in human thinking, an embodiment of perfection, a norm, an attempt is made to express the generality from the particular through an analysis of the internal characteristics of moral, religious, socio-political and aesthetic ideals or

through the signs of ideals. Therefore, definitions do not cover the characteristics inherent in all ideals or are limited to certain ideal forms.

The ideal is significantly different from such forms of human knowledge as intuition, perception, concept, reasoning, conclusion. Its main feature is that the ideal is not always a reflection of what already exists, but rather reflects a phenomenon that actually exists, but has not yet reached universality. The ideal reflects what should be, how it should be.

LITERATURE ANALYSIS

The above definitions of the meaning and content of the concept of ideal complement each other, however, in our opinion, these definitions limit the essence of the issue of perceiving the ideal as the highest and noblest goal, dream and wish. Because the ideal does not consist only of goals, dreams and wishes. If goals, dreams and wishes are taken as ideals, the aspect of the ideal's commonality on a national scale or for an individual remains outside the scope of the idea. In the work of A. Lizogub, known as

“Ideal”, one of the studies of the late 20th century, it is shown that the “Absolute goal” formed by humanity over thousands of years, according to its quintessence, is created by three main elements:

- 1) the immortality of the individual and society;
- 2) the possession of unlimited power, that is, the unlimited abilities of the individual and society to master the world;
- 3) the possession of unlimited happiness, material well-being.

This author assessed the place of the concept of the ideal in the system of philosophical knowledge from the perspective of the ideology of his time, and clarified this through psychological concepts such as the absolute purpose of man as happiness. In our country, serious research has also been conducted on the scientific analysis of the social, spiritual, moral and aesthetic aspects of the ideal, the study of the national characteristics of the ideal.

The ideal is an idea, image, model of the future in the human mind. Therefore, any ideal is directed to the future, is a hypothetical imagination of future life, society, system. The concepts of "ideal" are not always used in the above directions, but they basically imply a hypothetical future life, society, system. It is from this point of view that they are directions of the social ideal, - writes the scientist S.S. Agzamkhodjaeva in her scientific research. Therefore, Agzamkhodjaeva's idea expresses the need for the individual to serve society and put the interests of the community above personal interests in the social ideal.

METHODOLOGY

The methodological basis of this study includes a conceptual approach aimed at improving the pedagogical competence of future teachers based on spiritual ideals in the process of their professional formation. The study is based on person-oriented, axiological, competency-based and systemic approaches. Through a person-oriented approach, the internal needs, values and spiritual ideals of the future teacher are studied as the main factor of professional formation. The axiological approach allows us to evaluate spiritual ideals as a criterion of human maturity and professional excellence.

The competency-based approach is aimed at identifying the inextricable link between the theoretical knowledge,

practical skills and personal qualities of future teachers. Based on a systemic approach, the process of forming pedagogical competence is interpreted as a set of interrelated stages, components and mechanisms. The research methods used were analysis and synthesis, observation, interview, questionnaire, pedagogical experiment, and theoretical modeling.

RESULTS AND DISCUSSION

Every person strives for an ideal, compares his life with it, imitates it. It is the highest moral requirement in human life, the fulfillment of which leads a person to perfection. Based on the above analysis, we have developed our author's definition of a spiritual ideal. A spiritual ideal is a system of high-level values and directions formed in the process of a person's imagination of moral, aesthetic and spiritual perfection and his striving for it. A spiritual ideal is an internal indicator that satisfies the spiritual needs of a person, governs his moral standards and aspirations, and is inextricably linked with the cultural and historical development of society and the social environment. Although at first glance they seem similar, in reality they are sharply different.

For example, for Muslims - Muhammad, for Christians - Jesus, for Jews - Moses are considered ideals. As ideals, they never change, they are eternal. Socio-moral and historical ideals can change and in many cases do.

For example, during the Soviet era, the founder of that system, Lenin, was interpreted as the highest moral ideal and was accepted as such by many. Now, our great ancestor Amir Temur, who considered the slogan "Power is in justice!" to be the meaning of his life, is accepted by many as a historical ideal, an exemplary embodiment of a just leader. Therefore, a spiritual ideal in a social sense means a person's, various social groups', specific and abstract attitude to life, based on their goals, values, and emotional state. While its concrete nature relates to the past and present, its abstract nature finds expression in more future-oriented assumptions.

In our opinion, the conducted research reflects the irrational and emotional characteristics of the spiritual ideal. After all, in some cases, the signs of the spiritual ideal may not exist in real life. That is, it does not exist either in the present or in the future, its condition of existence is determined by the past. Thus, people's aspiration for the spiritual ideal is considered to consist of

their behavior in order to not fit into the usual conditions of their time, to expand it more quickly. In turn, they cannot find a model for this behavior in the future, because a lesson in this complex reality requires historicity and experience. The realization of the ideal on a societal scale creates an innovative approach. Innovation is the introduction of innovations in the field of technology, labor organization, management based on the use of scientific achievements and advanced experience. It includes the following situations: creating, mastering, distributing and improving innovation.

Spiritual ideals are distinguished by their noble goals, such as making the country prosperous and the people's lives prosperous. After all, such ideals are a legacy to our people from their ancestors. The spiritual ideal is also distinguished by the fact that it expresses the values, customs, traditions, and various knowledge inherent in each nation. Nowadays, representatives of most nations are gradually overcoming the limit of losing the sense of freedom of their nation. It is not so much a dry game of the mind that each nation determines its own life plans and prospects for the development of society. After all, national goals that have a high foundation preserve the life of the nation. Because each representative of the nation lives in accordance with and in harmony with these national goals and ideals.

So, the spiritual ideal is derived from the alleged sources, dimensions and characteristics of subsystems. However, in analyzing the characteristics of such sources, dimensions or subsystems of the spiritual ideal and reality, there are various complexities in their mutual relationship. The document entitled "The Qualities of the Ideal Japanese Boy and Girl", issued for educational institutions, sets out the task of forming 16 virtues in Japanese youth. The 16 virtues are divided into 4 groups. These are:

- 1) personal qualities: freedom, development of individuality, independence, ability to control one's desires, possession of a sense of freedom;
- 2) qualities characteristic of the head of the family: the ability to turn one's home into a place of love, comfort and upbringing;
- 3) social qualities: devotion to one's work, contribution to the well-being of society, creativity, respect for national (social) values;

- 4) civic qualities: teaches loyalty to the homeland, appreciation of state symbols, social activism, and the best national qualities.

CONCLUSION

In conclusion, it can be said that no matter what time, what society, what nation the ideal was formed in, it is certainly a complex socio-spiritual phenomenon that settles in the consciousness and psyche of a person as a specific variant form of social life experience and needs. It is formed under the influence of factors such as the person's abilities and potential, lifestyle, family traditions, religious images, artistic and aesthetic experiences and needs, the level of his emotional and intellectual development, types of activities, the nature of communication and relationships, the embodiment of exemplary figures of the past and his time, etc.

The ideal is formed in the heart and mind of every person in the form of an individual image, model, image. Its educational essence is that it allows each person to predetermine his personal relationship to nature, society and man and, accordingly, to determine the direction of his thinking and activity in the realization of his creative potential. The ideal, regardless of who it is and in what form it is, has an optimistic character.

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