

Significance of Upbringing the Future Teachers, Its Three Factors, Social Importance and Main Root

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ABSTRACT--- in this article, the opinions about significance and principles of upbringing future pedagogues in higher educational institutions and also the words of wisdom about self-awareness, told by the ancestors are stated.

Keywords--Moral education, principles, self-awareness, the ancestors' exhortations, science, enlightenment, moral emotion, sequence and rhythmicity, important, role model, lessons of life.

I. INTRODUCTION

The content of moral upbringing in education is a set of principles aimed at building a people's democratic society in our independent country, also at harmoniously developed person, factors, forms, methods and tools to increase the effectiveness of enlightenment and spirituality. These principles can be used in practice by relating them to different systems and factors of teaching in educational institutions.

The above given notions and principles of the aims of education can be seen as a chart given below.[pages 2-4]

The principles of upbringing future pedagogues morally
Interrelation between science and morality
Connection between moral upbringing and self-education
Moral factors of the development of Independent Uzbekistan
Moral emotion, sequence and rhythmicity in the behavior
Connecting moral upbringing to the life
Moral concepts and generation of faith
Generating the moral experience and manners
Significance of the environment and the role models

The presented concepts involve mastering the moral and spiritual principles, enlightening the aspects of professional performance in pedagogy, upgrading the methods which lead to student's best academic behavior. And it is well known that for such a great country, the educators are entrusted with the significant and honorable

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duty, such as the education of a person who is excellent in all respects and who has high spiritual and moral qualities, noble goals, condition and manners.

It is the pedagogue's responsibility to show the students the significance of our moral and spiritual foundations which are based on the masterpieces of the pedagogy of eastern countries. Below, we give some short descriptive information from life accordingly.

The truth of social life and the secrets of mother nature, which attract our attention, lead to the desired happiness. Abu Abdullo Jafar Rudakiy (858-941), who was a great thinker, once said, "The one who does not learn from the nature cannot be educated by any teacher", by which he gave the proofs for the fact that one must get examples from the nature and have lessons from the past, be amazed at today and the the future life, otherwise, it is impossible to keep up with the progress.

What surprises is the civiliation preparing? Will the people's outlook and lifestyle remain the same after one or two ceturies? Or...? Humanity has had these questions since the time of its creation, and the answers to them will always be sought by the society. [pages 1-108].

Let's pay attention to the image of the nature which is full of mystery and visible to all of us. Every year, when spring comes, the green image of the environment surprises our eyes and the souls are filled with sadness that its short term pleasure will pass and soon afer the summer ends, leaves start to fall again. We may seem to perceive the similarity between the nature and the society. As the seasons change and the color of the leaves become different, the question may arise whether it is eternal that the society may first be in prosperity and then go into crisis. Is it natural that autumn comes after hot summer as said by poets? Thinking of these, we wonder if our country's prosperity is longterm.

II.

III. RESULT

In today's intensive globalization, it is necessary to state that people should not forget their identity at the time when there is tendency to go futher from the nature. Alvin Toffler, a great philosopher and sociologist, in his book "Future shock" says, "While the humanity is moving futher from itself and the society, it is forgetting its own self awareness." As a result of that, thousands of problems are arisig. Why are we mentioning this? The reason is our children's behavior is getting worse. Why is it occurring!?

Looking back to the past, we can see the rich experience of Uzbek people. The issues of morality and upbringing have always been interesting for everybody since ancient times. Socrates, a Greek wiseman and thinker, stated 25 centuries ago, "Be aware of yourself and you will be able to know the world". This citation has still high significance nowadays. Because being an perfect and mature personality involves self-areness, objective evaluation of the behavior in order to avoid the imperfecions. Mirza Bedil ("Father of meanings"), our ancestor who lived 320 years ago, also expressed similar points: [pages 3-11]

(Mirror gets our attention)

(This means listening to a tale)

(All pushes you from being a human)

(Being human means being aware of yourself)

These statements were already given in ancient Indian exhortstions. Particularly, the following words were told by Indians due to making mistakes repeatedly: "If you plant habits you get manners, you plant manners you get a

character.” Khazrat (Sir) Navoi stated similar things by the following:

Everything, that a personality has, can be manners,
If those manners get old they become a character.

As it is said, “it is hard to get rid of the manners”, but if one tries hard, old habits can be fully removed and new ones can be formed although it is not so easy to do. If to take it into consideration, all positive and negative phenomena which are related to self-awareness, strengthening the conscience in people are thought to be the most significant in the moral aspect of a family and even a society.

C. Dardin, one of the greatest person of humanity, said, “People are different from animals with the sense of conscience”, and R. Rollan, a French writer also said, “In this world, nothing or no-one can be more beautiful than a person with conscience.” And the pedagogy has its incomparable position in growing the people with this lovely feeling in their hearts.

Conscience is close to greatness than anything else, and a conscientious person is great indeed. [pages 4-587].

As the poet once said:

Zoti insof sersharaf vijdon bilan (a human is known by his conscience),

Yoqsa vijdon tengdir u hayvon bilan (if he does not have it then he is equal to an animal)

Hayvon dema, unda yoq aqlu zabon (an animal does not have mind and language),

Hayvonsifat – dahshat shu imkon bilan (it is terrible if a person has the quality of an animal)

The second factor related to the concept of identity in spiritual and moral education is dignity which is the main criterion of moral emotion, and it is sometimes called honor. Dignity or honor refers to the notions of merit and fame in the society but not to tarnish the honor of one's ancestors, family and nation. It is manifested in such moral qualities as personal, social, professional honor, youthful honor, respect, trust, encouragement, praise, reward, celebration, remembrance and immortalization of the name, and etc., and it plays an important role in human life and in the society in whole. The words of our first President I.A. Karimov can be an example: "Only the nation that knows its own dignity is able to restore the honor and dignity of others." These words apply to every person and as well as to the leaders. The third factor in moral behavior is humanism which plays an important social role in self-awareness. It means to be kind, compassionate, generous, respectful to people, to forgive when a person sins, to try to understand him. Humanism is the only humanly conscious quality that has emerged since the beginning of mankind. It is thought to be the behavior of the people who are imbued with purposes such as treating with kindness and respecting each other, contribute to others' well-being, raising their spiritual maturity, ensuring a happy, quality, free and inviolable life. Humanism has always been a necessary condition for the people's life and their activities. Those words still have importance in our life. Consequently, humanitarianism for lonely veterans, the disabled, large families and other citizens in need is becoming more and more widespread in Uzbekistan today. Because, as the first head of our state I.A. Karimov said: “Humanism is an integral part of the national spirit of Uzbek people. Cruelty and violence are not in their nature ... Today's Uzbek family is full of goodness and warmth, love for children, respect for adults, sympathy for those who are in grief.” As the first President also said, "Our life itself shows that we can build a common home, a common future, the future of our children only in conditions of mutual respect between people of different nationalities, faiths and religions."

Sometimes, life may send troubles and when one solves them independently that brings him/her to the highest spiritual-moral point. A spiritually-educated person can easily find solution for any problem. The fulfillment of such educational tasks is assessed by a conscientious, honest and effective pedagogical activity in the education system.

This is evidenced by the works of the great principles of the Eastern pedagogy called Pandnoma (exhortations). At that time, our great scholars and thinkers felt that only through knowledge, enlightenment and spiritual and moral education a person can achieve perfection and prosperity. Therefore, it is our duty not to forget the rich spiritual enlightenment and moral heritage of our great ancestors, to preserve our culture, customs, ethics, national traditions, to teach young people to study and practice. It is possible to say that innovative pedagogical technology has the key role in upbringing professional and morally proper educators. The power of innovative pedagogical technologies in the spiritual and moral education of future teachers is that it affects not only our conscience, but also our minds and emotions, and, as N.G. Cherneshevsky points out, it is “the textbook of life” in educating a harmoniously developed generation in the family and society. The social essence of education in this context is thought to be the rich experience gained by our ancestors in the process of labor and struggle, and it has come through generations.

It is clear to everyone that spiritual and moral maturity cannot be achieved without the above mentioned aspects. As this is the root of spiritual and moral education, it can be explained as follows. Science (the product of pedagogical activity) is the key to civilization which our ancestors knew very well. History has shown that enlightenment have always been a source of prosperity in developed countries, as well as a great impetus for the development of the society.

IV. CONCLUSION

As a conclusion, it can be stated that our youth have all facilities to gain the knowledge and to make an efficient person in the society and they are definitely using the opportunities effectively. Our science and morality must be developed and interpreted widely. Abulkosim Makhmud ibn Umar az-Zamakhshariy, a great scholar from Central Asia (Khorezm, 1075-1144) made some wise statements, and they are given below: [pages 5-21].

About positivity of science.

A merchant's merit is in his pocket, and a scholar's merit is in his book.

Black letters of a book are much more beautiful than a girl's red cheeks.

The earth is pretty with scholars, and the sky is pretty with stars.

Science looks like a mountain, it is hard to climb but easier to go down.

There is a big difference between a person who just knows and the one who is really knowledgeable, both a butterfly and an eagle flutter, but they do not fly in the same way.

About morality.

It is easier to wear the clothes of health than the ones of slander.

A person of lower sort boasts that he is of high origin.

Silly person does not know the value of wisdom, and a person who has cold does not sense the smell of flower.

Follow a bad companion and you gain all his bad habits.

If a person does not have a healthy inner world, he does not look healthy either.

They who help dishonest people are the ones who help despots.

Pretty face and beautiful look cheer up the soul.

A brave person does not go down so low even if he loses.

A spoiled animal attacks his owner, and a spoiled child tortures his parents.

Slyness is often stronger than power.

Misvok (a wooden stick for cleaning the teeth) cleans your mouth, and gossips and lies make it dirty again.

Fear the ones who do not warn you about the danger but not the ones who do not.

You should blame someone by writing, face-to-face baming breaks the soul, and the words can be spoiled by that.

I have seen many cripples climbing up onto higher positions, and I have seen many healthy legs which do not want to do any noble thing.

If good behavior does not decorate a person, silk clothes do not either.

Respect your parents and relatives.

Your father is more popular because you are known according to his name, people compare you to him. Your mother is usually exacting and caring.

Rememer your relatives with warm words, even if they are in a far city praise them.

If your friend betrays you, do not pronounce his name, beware of his tricks.

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