

Theoretical Basis of Formation of Pedagogical Ethics in Students

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Annotation: He is both the creator of moral teachings, education, and the first teacher who for centuries has guided young people to maturity and taught them the science of life, the lessons of life - life, the people. Like all people on earth, the Turkic tribes have long dreamed of raising their children to be healthy, energetic, hardworking, respectful of elders and younger, cheerful, brave, able to protect the community and the homeland.

Key words: Human society is loyal to the people, the motherland, the whole faith, courage and bravery, qualified, mature, highly spiritual people, ethical advice,

Centuries of historical experience show that the real wealth of society is the human race. Human society is justifiably proud of people who are loyal to the country and the motherland, who are faithful, courageous and brave, qualified, mature and highly spiritual. The upbringing of such people is the responsibility of the secondary school. General education school is a very important stage in the system of social education. It is during the school years that the first image of a person is formed. The general education school prepares young people for future employment. What moral and spiritual experience children gain in their youth will depend on their future activities and contribution to the development of society.

Man, his harmonious development and well-being, the creation of conditions and effective mechanisms for the realization of individual interests, the change of outdated thinking and patterns of social behavior are the main goals and driving forces of reforms in the country [1. 8-34 p]

In Uzbek folk pedagogy, great attention is paid to the example of parents. "In order to bring up children well, parents must be well-mannered and well-mannered. .. If fathers live well with their spouses and respect them, children will learn from them the virtues of nobility and kindness[2. 62-42-43]. For many centuries, the sacred book of Zoroastrianism, the Avesto, has served as a program for teaching science and enlightenment to young people, educating them in moral values. It is necessary to bring up everyone in such a way, says the Avesto, that he must first learn to read well, then write, and rise to the highest level. " [3. 39-10].

Emphasis is placed on the formation of diligence and professional skills in children from an early age. From an early age, they were taught to plant seedlings, make household items, cultivate the land, and raise livestock".

Plato puts forward the idea that the child must obey the educator. He is constantly monitoring the child; his good manners, encouraging his obedience, emphasizing that if he disobeys - intimidate, even if hit. "If a teacher or a parent," he said to the child, "this is fair, this is unjust, it is good to do this, this is shame, this is holy, this is impurity; it cannot raise a child unless it says and shows that it must be done, that it must not be done" [4. 19].

The pedagogical ideas expressed in Aristotle's "Admonition to Alexander" have not lost their value in terms of moral education of young people [5. 39]. It is also described in Aristotle's Politics of Athens [6. 10]. the Athenian practice of electing teachers is also noteworthy in teacher etiquette. For example, a teacher is required to inculcate in young people such moral qualities as devotion to duty, discipline, and the ability to govern the state. Selection is a big responsibility for teachers. This process shows the popularity of pedagogical work in the Athenian state, the great attention paid to it. The person who was elected as a teacher is proud that he has been entrusted with the great task of educating the youth - the future of the state. The interaction between the state and the pupils and the teacher was required to follow the rules governing the relationship.

The "Book of Knowledge" section of Imam Bukhari's "Al-Jami 'as-Sahih" discusses the virtues and characteristics of acquiring knowledge, the etiquette of learning and teaching [7. 28]. Here are 54 rules of etiquette. They contain the teachings of the Prophet Muhammad on teaching and learning.

Abu Nasr al-Farabi (873-930) in his works believes that everyone should be educated and brought up to be a person worthy of society and the state. A teacher who teaches young people should not try to be too hard on the student, nor should he try to be too lenient, because too much pressure will make the student hate the teacher, and if the student notices that the teacher is too soft, he will ignore the teacher. and leads to a cooling off of the knowledge he gives

According to Farobi, depending on the character of each person, upbringing can be done in two ways - voluntary and compulsory. If students are inclined to study science and profession, the method of inspiration and encouragement is applied to them: on the contrary, if they are arbitrary and disobedient, the method of compulsion can be used [108].

In the seventh chapter of Muslihiddin Sa'di Sherozi's work "Gulistan" entitled "In the statement of the influence of education" educational activity, the science of pedagogy, some important principles of teacher etiquette are described in the form of interesting stories [9. 110].

The pedagogical works of the German pedagogue Adolf Disterveg set out the requirements for teaching activities and etiquette. According to Disterveg, cultivating children's initiative in teaching, equipping them with knowledge, is only possible when the teacher plays a leadership role. He argues that the success of education ultimately depends on the teacher, not on the textbook or method. A good teacher must have mastered his subject perfectly, love his profession and children.

During the lesson, all children should be alert, the teacher should teach diligently, awaken the mental strength of students, strengthen their will, form their character. According to Disterveg, a good teacher, he adheres to the principles of his upbringing with determination. It never deviates from these principles. A teacher must be strict and demanding as well as fair, only then can he or she gain a reputation among his or her students. Disterveg says a teacher needs to have strong faith and be brave [10. 128].

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