

**DEVELOPING PERSONAL QUALITIES IN FUTURE EDUCATORS THROUGH
LITERARY-HISTORICAL WORKS AS A SOCIO-PEDAGOGICAL PROBLEM****Qodirova Mavluda Bahodirovna**

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Abstract. This article analyzes the development of personal qualities in future educators through literary-historical works as a socio-pedagogical problem. It provides a scientific-theoretical foundation for the role and significance of literary-historical sources in ensuring personal development based on national and universal human values. The article highlights the possibilities of forming personal qualities such as patriotism, humanism, honesty, responsibility, and creativity in young people's consciousness through examples from the 'Avesta,' 'Qutadgu Bilig,' 'Qobusnoma,' 'Hibbat ul-haqoyiq,' and the works of Alisher Navoi and Jadid enlighteners. Additionally, a comparative analysis is conducted between the requirements for teachers and students put forward in the historical-pedagogical heritage and modern pedagogical education. During the research, methodological aspects of developing reading culture among future educators and effectively integrating literary-historical works into the teaching process are revealed. The results of the article have practical significance in improving the educational process in higher pedagogical education and developing personal and professional competencies in students.

Keywords: Avesta, personal qualities, reading culture, literary-historical works

Introduction

As stated in the Decree No. PF-60 of the President of the Republic of Uzbekistan dated January 28, 2022, 'On the Development Strategy of New Uzbekistan for 2022-2026,' one of the main objectives is to 'completely review and implement curricula and textbooks based on advanced foreign experience by 2026.' This will certainly contribute to improving the quality and effectiveness of education. If we prioritize enriching the content of new national curricula and textbooks with information focused on creativity, recognized as the driving force of the Fourth Industrial Revolution, and aimed at developing creative qualities in young people, we would achieve the goals set in the education system. Students educated based on such national curricula and textbooks will develop creativity, innovation, and creative qualities, which is one of the main criteria in developing the future of New Uzbekistan. Our people have long cherished literature, preserved it, and considered reading culture and poetry recitation as ancient traditions important in child-rearing. Looking back at history, 'Great thinkers created their works mainly in a way aimed at enriching the content and methods of education and upbringing. The earliest written monuments expressing teaching methods are considered to be the Greek historian Herodotus's 'History,' Strabo's 'Geography,' the 'Avesta,' the Orkhon-Yenisei inscriptions, and Mahmud Kashgari's 'Divan-u lugat at-turk.' Research and analysis of these sources shows that our ancestors, from ancient times, approached human personal qualities with special requirements. They strived to develop the intellectual activities of young people and form qualities of wisdom in them. In particular, the holy book of Zoroastrianism, the 'Avesta,' embodied our ancestors' past language, writing, education, and initial views on activating

human spirituality. In this work, the manifestation of personal qualities is shown through the development of human imagination through heroic characters.' As we all know, in any period of human evolution, knowledge forms the basis of human activity. In Zoroaster's words, enlightenment forms the basis of life. Zoroastrians followed this principle and personal qualities were formed through educating their children in intellectual, spiritual, religious, and physical directions. In Zoroastrianism, special attention was paid to the physical and intellectual education of young people, harmoniously interpreted with spiritual purity. Necessary knowledge about the foundations of spiritual purity was taught to young people. During the Zoroastrian era, special attention was also paid to improving young people's written literacy. Along with this, they were given knowledge in secular sciences such as mathematics, astronomy, medical knowledge, history, philosophy, jurisprudence, and hygiene. The main purpose of this was to develop the logical thinking capacity of learners. In the Avesta, 'special requirements were placed on developing young people's intellect and wisdom. Zoroaster did not want there to be bad teachers for his people and children. This idea is of great importance today for improving the quality of training future teachers.' M. Qodirova states: 'Our great scholars—Yusuf Khas Hajib, Kaykavus, and the Yugnakis—paid special attention to embodying unity of faith and belief, word and deed in young people. They contributed to manifesting their talent and intellectual-mental capabilities. They strived to create a favorable environment for developing a person's creative potential. As a result, a person's personal qualities became clearly manifested through their intellectual-creative activity.'

Researcher M. Karimov notes in his work 'From the History of Pedagogical Thought': 'Yusuf Khas Hajib's 'Qutadgu Bilig,' Kaykavus's 'Qobusnoma,' Ahmad Yugnaki's 'Hibbat ul-haqoyiq,' Sa'di Shirazi's 'Gulistan,' Jami's 'Baharistan,' and Alisher Navoi's 'Mahbub ul-qulub' devote considerable attention to educational issues. Al-Farabi's ideas on developing personal qualities through education have special significance.' In Yusuf Khas Hajib's 'Qutadgu Bilig,' the main issues are 'morality, etiquette, knowledge, humanity, and justice. He expresses his attitude toward the rights and duties of all strata of society, from rulers and officials to craftsmen and peasants. The scholar, based on knowledge about existence, suggests that there is nothing a person cannot know, no mystery that cannot be solved by knowledge, that knowledge opens the way to the heavens, and that one must study tirelessly for knowledge.' According to M. Qodirova: 'Kaykavus's 'Qobusnoma' is considered a major work of educational character that emerged in the 11th century. His full name is Unsur al-Ma'ali Kaykavus. At the age of 60, he dedicated the work 'Qobusnoma' to his son Gilonshah. The work illuminates types of activities related to intellectual, moral, and spiritual education that every person must master. Kaykavus's great service is that his work is valuable in expressing the application of theoretical issues of comprehensively developing young people in preparing them for real life from the perspective of practical activity.' During the khanate period, the education system in madrasas underwent significant changes and reached a new level. During this period, educational institutions paid special attention to training mature intellectuals, but the teaching of secular sciences faced certain limitations. By the 19th century, changes in the political environment also affected the curricula in madrasas. To expand young people's scientific worldview, modern sciences such as Turkish, Russian, French, and English languages, physics, agriculture, mathematics, hygiene, psychology, methodology, trigonometry, political economy, and commerce were introduced into the educational content. The Eastern Renaissance period was a fundamental stage in the development of pedagogical thought. During this period, an important foundation was laid for the formation of didactic approaches that improve human cognitive processes through ensuring

intellectual growth. 'Our ancestors used conversation as one of the most effective methods of education. The conversation process created opportunities to interest students and encourage their cognitive activity. Students determined their educational directions through teacher conversations. Pedagogical ideas were instilled in students' minds by teachers. Teachers expanded their pedagogical ideas by traveling to madrasas in various cities and sharing knowledge with young people,' says M. Qodirova. Thinkers placed special requirements on teachers who educate the younger generation. Kashifi, in his work 'Futuvvatnama-yi Sultani or the Path of Chivalry,' described the necessary qualities for a teacher as follows: 'A true teacher is a person of pure nature, sincere, and with good morals. He must be generous, magnanimous, truthful, modest, and avoid lies. He must have noble manners, strive to please everyone, take joy in helping others, not hurt anyone, not insult anyone, and not speak ill of anyone. He must strengthen mutual assistance and not be envious. Such people are companions of the Prophet.' According to modern pedagogy textbooks, 'A teacher is a person who has mastered professional knowledge in the fields of pedagogy and psychology, possesses the skills of pedagogical activity, and has a high level of pedagogical culture and pedagogical mastery. Today's teacher is called a facilitator. In other words, a helper, organizer, and creator.' If we compare the above statements with the teacher's personality requirements and teacher mastery issues put forward in our historical sources by scholars, we can see that today's teacher requirements are also stated in the works of our great ancestors. The works of great scholars have successfully reached our days and have been carefully preserved and valued by humanity. In particular, the 'Avesta,' 'Qutadgu Bilig,' 'Qobusnoma,' and especially Alisher Navoi's works contain ideas that educate young people in honesty, justice, and other human qualities. These ideas in literary-historical works serve as a source for developing personal qualities. The personal qualities described in the works of great ancestors serve as the basis for forming both students' creativity and the teacher's creativity. The issue of creativity is considered important in modern world pedagogy. UNESCO experts have prepared and published a report for the new millennium titled 'Learning: The Treasure Within.' One of the main requirements of this report is that education should aim to develop creative thinking in learners. The psychological analysis of a person's creative activity and the formation of their personal qualities is reflected in the works of S. L. Rubinstein, L. S. Vygotsky, P. M. Yakobson, B. M. Teplov, A. N. Leontiev, and Uzbek psychologists M. G. Davletshin, Zh. Kholmatov, V. Karimova, E. Goziev, and Sh. Kurbonov. The results of these studies serve as a theoretical basis for improving the process of forming personal qualities in students through literary-historical works. Russian psychologist S. L. Rubinstein, in his work 'Man and the Development of His Consciousness,' states the following about personal qualities: 'When personality is formed, its structure is not limited to the totality of needs, interests, inclinations. Personality formation is manifested in the acquisition of a certain 'profile' in the individual's motives and interests, in the appearance of a certain direction, the core of which is a person's views, i.e., ideological character. Views determine the direction of a personality's interests, and this direction determines human activity.' Student S. Kambarova, in her master's thesis 'Methodology for Forming Reading Culture and Research Skills in Students,' writes: 'By forming reading culture in students, skills in thinking, expressing opinions, decision-making, and personal qualities necessary for social activity are formed; students become independent and creative individuals; the quality of the educational process increases; conditions are created for forming students as independent-thinking individuals who understand the goals of education and learning.' In her dissertation work, researcher G. Kholbekova emphasizes the main importance of reading culture in a person's life: 'Reading culture is an integral part of a person's spiritual life throughout their life. A person enriched with book knowledge is distinguished by

their comprehensive knowledge, erudition, and ability to express their ideas correctly. In general, it is a concept that defines a person's culture, consciousness, worldview, and maturity level.'

Main Part

In the development of today's young generation—future educators—as independent-thinking individuals, literary-historical works occupy a special place. Literary-historical works are distinguished by their rich educational ideas and moral values. The most important aspect of using them in shaping students' personal qualities is that they express complex pedagogical problems in an artistic, interesting, and accessible manner. Literary-historical works address the formation of such personal qualities as patriotism, humanism, honesty, loyalty, justice, tolerance, kindness, truthfulness, and creativity. In particular, the heroes of literary-historical works serve as examples in solving various life problems and conflicts that arise in the socialization process of young people. From this perspective, the effective use of literary-historical works in developing students' personal qualities has special significance. During the research, through questionnaires and conversations, the following issues related to developing personal qualities through literary-historical works in future educators were identified:

1. Pedagogical faculty students have low interest and motivation in reading literary-historical works.
2. Students have an underdeveloped reading culture. Today's students are accustomed to finding ready-made information from the internet instead of reading books.
3. Students lack the habit of reading and discussing literary-historical works, which reduces their creativity and imaginative thinking.
4. There is insufficient organization of events aimed at promoting literary-historical heritage (literary evenings, discussions, artistic readings).
5. Modern textbooks lack materials related to great ancestors and local history.
6. There is insufficient attention to creative assignments and project work based on literary-historical works in the educational process.
7. The lack of analytical journals and electronic publications in this field was identified as a problem.

In the future, it is advisable to eliminate these shortcomings because a favorable environment will be created for developing personal virtues in future educators through literary-historical sources, opportunities will expand for more effectively promoting the educational ideas of literary works, and a system for consistently and effectively developing professional and personal competencies among young people will be established. Throughout the development of humanity, a system of handwritten, printed, and electronic publications has emerged under the influence of cultural achievements. Regardless of the format characteristics, volume indicators, design elements, genre classification, and spiritual-moral and psychological impact level of these literary sources, they continue to be of strategic importance in ensuring societal progress and personal development. To improve the personal competencies of future education specialists through literary-historical sources, it is necessary to introduce each individual to literary works from childhood and create an appropriate educational environment so they can understand the status and practical value of these works in social life and human activity. Modernizing the methodological system for improving the personal characteristics of future pedagogical personnel through literary-historical sources is a logically consistent, orderly, and purposeful component of continuous education. Implementing this process appropriately from

organizational-methodological, pedagogical, and psychological perspectives requires special attention.

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