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IMPROVING TECHNOLOGIES FOR THE DEVELOPMENT OF PERSONAL AND PROFESSIONAL QUALITIES OF STUDENTS

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ABSTRACT

Globalization processes in global educational institutions are increasing the level of application of technologies aimed at developing personal and professional qualities of students. In this regard, the implementation of large-scale projects aimed at developing the professional competence of students, training competitive personnel, directing individual opportunities to successful activities, ensuring the commonality of professional and general culture, forming important qualities for an individual, searching for opportunities to create effective teaching methods, and establishing mutual communicative relations between students and teachers. systematic work is being carried out.

In the system of global educational and scientific research institutions, improving the mechanisms for the development of personal and professional qualities of students, expanding corporate education and coaching services based on the principles of modern education quality, creating intellectual information systems for increasing the innovative activity of students, scientific research aimed at forecasting the system of modern personal and professional qualities based on the Axiology methodology is being conducted. The research strategy for improving the mechanisms for the development of the personal and professional qualities of students of higher educational institutions is to improve the mechanisms for the development of personal and professional qualities of students based on acmeological and competence approaches, to modernize the forms and methods of the development of professional qualities oriented to innovative activities, and to individualize the content of personal and professional education. is being given.

KEYWORDS

Education, training, skill, creativity, innovative pedagogical cooperation, time, effectiveness of persuasion, result, success, students, professional quality, personal competence, technology, educational content, psychological effect, self-influence, innovation, teacher, idea, process.

INTRODUCTION

In the course of the reforms of the educational system in Uzbekistan, ample opportunities are being created for the comprehensive development of the individual and for the effective education of young people. To date, ample conditions have been created for the formation of the legal basis of the national education system of our Republic. In turn, the reforms made it possible to improve the structure and content of education.

Education is a key factor in reforming society and turning it into a society that is more open to the outside world and oriented toward new technologies and knowledge. It determines and determines not only the development perspective of the society, but also the individual activities of each person.

Today, in the training of future specialists in the educational process, one of the important directions is to maximally satisfy the educational needs of the individual and society, and to optimize professional training. The main characteristic of continuous professional training is adherence to the principle of

consistency, reliance on tradition in achieving educational goals.

The reform of the education system in our republic has risen to the level of state policy, ensuring that our children acquire modern knowledge and skills in conditions corresponding to world standards, grow up as physically and spiritually mature people, realize their abilities and talents, intellectual potential, Great work is being done to cultivate the feelings of loyalty and devotion to the motherland in the hearts of our youth. That is why today one of the directions in the educational system - the innovative activity of educational institutions is defined as the main factor. Every future specialist needs to understand the need to reform the educational system and realize its importance in practice in joining the innovative processes of educational institutions, and to see himself in the innovative space where there is an opportunity to create and, most importantly, to absorb the innovations.

The flow of information enters the social life of our republic at a rapid speed and covers a wide range.

Receiving information at a rapid pace, analyzing, processing, theoretically summarizing, summarizing and delivering it to the student is one of the urgent problems facing the educational system.

It is an urgent problem to form a person who fully meets the requirements of the reforms implemented in the society, is resistant to the competition in the production sector, can adapt to sudden changes, and also works effectively at the level of the requirements for the qualifications of specialists in the labor market. There are serious shortcomings in the process of training future teachers in the field of labor education, such as:

- the need of students for forms of active education in various areas of professional activity and the fact that social necessity is not fully satisfied, as well as their lack of sufficient professional and pedagogical training;
- lack of necessary conditions for students to independently choose educational principles, content, methods and modern tools in the formation of their personal and professional qualities, and lack of formation of knowledge and skills;
- in the higher education system, the integration of subjects between blocks, within the block and within the subject, the essence of social and personal experience in accordance with the main goals of personal and professional qualities, the basic types that allow the acquisition of life skills in the process of

organizing professional activity in social society are not sufficiently implemented.

For each stage of higher pedagogical education, basic competence is determined at the level of educational blocks and academic subjects. In determining the order of basic competence, the essence of social and personal experience, in accordance with the main goals of professional pedagogical education, becomes vital in the process of organizing professional activity in social society. From this point of view, the basic competence is divided into the following types: integral - meaningful, social - cultural, educational - knowing, receiving information, communicative, socially active, self-improvement of the individual.

Professional formation of students is manifested in the following way: pedagogical system, process and result. Social rules are reflected as important bases in assessing the level of professional formation, and they, in turn, are recorded in the content of the State Education Standard. When evaluating the activity of the educational system, it is possible to single out the main indicators related to its effectiveness and the development of the pedagogical system. It is these indicators that justify the logic of evaluating the level of professional formation of the teacher. A number of scientific works are devoted to the study of the problem of education of the professional competence of the pedagogue. However, the interest of scientists in various aspects and aspects of this problem is not

decreasing, which testifies to the special importance and relevance of the modernization and development of the continuous pedagogical education system at the current stage.

The strategic direction of the development of the education system in modern society is the intellectual and moral development of a person based on his purposeful independent activity in various fields. Along with the developed countries of the world, in our country, in the process of educational reforms, the promotion of independent education is an important direction.

Along with the personal-professional, practical, psychological, methodical, research types of future students, the student is enriched by the formation of professional-pedagogical competence. In order to study the problems of adaptation of the teacher of the future preschool education organization to personal-professional-pedagogical activity, it is necessary to first of all determine the essence of this concept, its social-spiritual foundations and to know the ways of its improvement.

It is necessary to include the groups of diagnostic, communicative, management and projective studies in the essential characteristics of professionalism. The requirements for the performance-movement side of the work include these features: personal-professional speech- accuracy, a pace convenient for students,

comprehensibility, emotionality, expressiveness of movements and facial expressions, accuracy and coordination of movements. The pedagogue's cognitive activity is largely determined by the complexity, dynamics, non-standardity of the things being studied, the influence of boundaries separating social phenomena, their search, uncertainty, which implies observation, the ability to model the interlocutor's inner world. In this case, the characteristics of self-regulation are characterized by the need to constantly improve one's knowledge and skills, and the ability to strictly coordinate one's behavior towards other people. The choice of methods of activity is determined by the rule that the spiritual world of a person can be influenced only by the spiritual world of another person - the pedagogue, working methods have a collective character. The results of student work are determined by qualitative creative changes in mental development and are difficult to measure.

Providing education and training to young people in Sharka, teaching them a profession is considered one of the ancient traditions. In particular, artisans and craftsmen, architects and painters, farmers and herdsmen, and their children or apprentices, attached great importance to learning the secrets of their profession. It is worth noting that various stories and legends have been accumulated over the centuries, showing that our people pay so much attention to the

education of the young generation. For example, there are many wise sayings such as "A disciple who does not leave the teacher is not a disciple", "A skilled person is not despised" or "Seventy skills are not enough for a young man". It is a clear proof that the owner of the profession has encouraged them to grow.

In the teachings of Shark thinkers, the idea of training boys and girls, as well as training them in a profession, plays an important role.' It can be seen that the issues of choosing a profession and orientation towards a profession are not new for today, but are considered as an age-old problem. For example, in the works written by Abu Nasr Farabi, Abu Raikhan Beruni, Abu Ali ibn Sina, Jami, Ahmad Donish, Davani and others, the problem is discussed in detail.

The great communist scientist Abu Nasr Farabi expressed his first thoughts about the profession and gave valuable advice, such as education and skills, and education is an action consisting of practical skills, and people who are given a certain profession and are interested in it He said that he will be a real devil. It can be seen from these considerations that the profession has been a very necessary means of life for mankind since ancient times.

Abu Nasr Farabi says that "education means unification of theoretical qualities among peoples and urbanites, and education means unification of key virtues and practical professional qualities among these peoples."

Education is only about swimming and learning. And the educator is practical work with experience, i.e. the work, action, profession, which consists of the practical skills of this people, this nation, learning and learning. Farabi envisages the implementation of educational work in two ways. When it comes to "practical virtues and practical arts, professions and the question of getting used to their performance", this person is prepared in two ways; the first of these - with the help of satisfying words, inviting, inspiring words, results are usually obtained, skills are created, enthusiasm and aspiration in a person are turned into action.

The second way or method is coercion. Because they are not the ones who are eager to fulfill their desires. If one of them begins to teach him theoretical knowledge, his virtue will be good. Such people should not be forced if they do not have the desire to master the professions and arts. Because the purpose of educating urban people is to make them possessors of virtue and art. The essence of the medical profession is the human body and its organs. Its purpose is to obtain the necessary health for these members and to prevent them from getting sick. The activity necessary for medicine is that if he is sick, he is healthy is to restore. This work cannot be done without tools and equipment. Doctors find medicine for every disease.

The profession of medicine includes seven different disciplines.

- 1) studying some aspects of human organs;
- 2) state of health, study of their effects;
- 3) to study the causes of various diseases and random events connected with them;
- 4) knowing and knowing the signs, causes, stages of health and sickness, the symptoms of sickness seen in the whole body and some organs;
- 5) to know simple and complex drugs, to study the tools used in the medical profession and to be able to use them;
- 6) to know how to study the correct actions necessary to maintain health in a healthy body;
- 7) to know the rules and actions necessary to restore health in the body.

According to Farobi, as for the quality of a person in his profession and art, this quality is not a key, otherwise he would not have found strength and greatness in his thoughts. If the professional quality was the key, the kings would not have worked and acted on their own, but the kingship would have been natural for them, a natural obligation found by nature. Theoretical and great intellectual quality is a great key quality and great (vocational) quality is a habit - a skill in a person who has become a skill, these qualities are the reason for the formation of will and turning it into a habit, such people have unlimited, very strong nature and will.

If such beautiful features or qualities are combined and adapted in a person, then he should learn the ways to cultivate such beautiful qualities and will in peoples and cities. However, in order to create customs, manners, customs, professions, habits and will in peoples and cities, a lot of strength and power is required from a person. This is achieved in two ways, that is, education and upbringing. The word "education" means unification of theoretical virtues in peoples and townspeople, and "education" means unification of the key virtues and practical professional qualities among these peoples.

Education is only through learning. And education is getting with practical work and experience. That is, if the people, this nation, are interested in the profession, and if this interest completely attracts them to the profession, then they will become true lovers of the profession.

Effort and zeal in the implementation of the goal have a significant effect on the fulfillment of the intended purpose. Theoretical knowledge is taught either by teachers or teachers. The above-mentioned things, profession and experience of young people. After gaining enthusiasm and imbibing these things in their bodies, they acquire them little by little, and after identifying the qualities mentioned above, they get used to using a logical way of thinking in all theoretical knowledge. In this manner, by teaching children, these

qualities are identified and nurtured until they reach maturity.

According to Farobi, the preference of different levels of happiness is determined by three different signs. The superiority of the crafts and arts that we are looking at is determined by the same signs. As to which types and branches the arts and crafts belong to, the kura seems to prefer one to the other. For example, ice-making, silk-making, attar, pile-sweeping, rake art, fiqh science, medicine, or water art are preferable to each other, and the levels of happiness are similar.

Apart from this, one type of art and craft masters can also be distinguished in terms of the amount of skills. For example, a calligrapher may know many of the secrets of his art, and may have extensive knowledge. Another person may know the secrets of his life. In order to master this art of calligraphy well, the calligrapher needs to know the language, the art of water, calligraphy, calculations, and mathematics. One of the masters of this skill, for example, is well-versed in art and mathematics, another is well-versed in work, the art of swimming, and some aspects of art, and the third is an expert in all these sciences.

Calligraphers have an advantage over each other in terms of quality, for example, of two calligraphers who master the art of calligraphy, one may be stronger in the chosen field, and the other may be weaker. This is a quality advantage.

In reaching the level of happiness, people can also prefer each other, similar to the above. As for the people of other cities, because their deeds are bad, their deeds cannot correct their daily badness. A bad calligrapher, because of his bad nature, his writing becomes more and more ugly, and the art of his crafts becomes more and more inferior.

Abu Raykhan Beruni expresses important thoughts about the education of the mekhnat and the mekhnat in human development. He divides each craftsman into types according to his skills. As a heavy cocktail, he brings the cocktail of builders, idol diggers, artisans, and scientists. Especially for the cocktail of scholars

He calls them to pay special attention, to be kind, and the spreaders of enlightenment consider them to be contributors to the development of society. At the same time, the miners, who wear hard liquor, say that it is necessary to encourage their labor by talking about the miners who are looking for gems underground. In particular, he reminds the king that such a cocktail should be taken care of. Because they claim that this spirit of cocktail is the basis of their rule.

Beruni also thinks about methods and ways of teaching children to work. For example, he says, children should be taught to drink from the youngest age. Mekhnat education, according to the educational tradition of that time, gives great importance to succession. Such solitary teaching of the craft is a skilled profession

helped the owners to grow up, encouraged to drink honestly and conscientiously, which was an important step in the development of a person. Because from ancient times it was considered necessary for every mature person to know one or more types of crafts, be it a horn or an ordinary citizen. Great people, beggars, rich people who became property owners, and ordinary peasants paid attention to the fact that their children should be educated as well as skilled, and they all followed this unwritten rule. Because since the emergence of individual society, people have been forced to make a living with their hard work and skills, and this has been accepted as a hardship.

That's why Beruni says that in order for a person to mature in all aspects, he should be knowledgeable as well as a hard worker and a craftsman. Abu Ali ibn Sina's thoughts on the education of hard work are also noteworthy. In particular, he says that it is necessary not to hit any child in any way. If a young man learns a skill, can apply it to life, and can provide for the family due to his independent skill, his father believes that he should marry him. As soon as Uspirin acquires a profession, not only moral qualities, but also willful qualities of character begin to form in him. Human qualities such as patience, endurance, hard work, business acumen, entrepreneurship, intelligence are formed from the skills of mastering a craft.

It can be seen that Ibn Sina was very practical because he emphasized that every person should pay special

attention to his client. In his opinion, every person has only the characteristics that belong to him, and there are few people like him.

Yusuf Khos Khajib's kindness to the artisans in that period was not for nothing. For example, the peace and tranquility of the state, its position in the world, wealth, and the well-being of the people depended on this category of people. After all, vocational education was considered a unit of measurement of socio-political, material and cultural development.

Yusuf Khos Khajib farmers, cattle breeders, traders, doctors, scientists who have played an important role in the development of society and people's well-being. It also expresses important ideas and shows the place of each person in society. For example, he highly appreciates the role of farmers and herdsmen in social and economic life and describes their work as the greatest and most honorable gift. It can be seen that the scientist praises every professional who has contributed to the development of the society and emphasizes the need to frame them.

Kaikovus emphasizes the necessity of profession along with knowledge in the development of society: "If a person has no matter how high lineage and origin, but does not have a profession, he despairs of the honor and respect of the people. Greatness is intelligence and knowledge, not lineage. Your father and mother gave you the name, so don't think about it. But you have the

same name as Hunar. Therefore, in the work, the owners of various professions are glorified. Recommends vocational training to go hand in hand with education. He considers science to be inextricably linked with practice. These views of Kaikovus are among the leading views of that time.

Kaikovus' work "Nightmare" contains a number of opinions on the profession. From the above-mentioned opinions, views on the essence of the role of profession in human life have been put forward. Oh, my dear child, a person without skill is always useless and does not benefit anyone. You know that a thorn bush has flesh, but its shadow is a burden. An unskilled person is a thorny bush that does not benefit himself or others.

If a person has a high lineage and origin, but does not have a good character, he will lose the honor and respect of the people. It is worse if a person does not have the jewel of the family and the decoration of the profession. If it's real, you can't get it, because if it's not decorated with jewels, it's worth nothing. Andokkim they say: greatness comes from intelligence and wisdom, but not from wealth and lineage. The work covers the activities of professionals in the fields of astrology, land surveying, music, and medicine from a scientific point of view. In particular, his views on medical science indicate that Kaikovus was an intelligent, wise, mature and well-educated person.

In particular, his opinions about various professions are noteworthy for their importance in practice. For example, in the chapter "On Secretaryship and Secretaryship" it is recommended to master written speech, write beautifully and practice. He insists on following the sajj in writing letters, making every word pleasant, clear, concise, intelligent and sensitive. The fact that calligraphy is a great profession, however, it is recommended to never be fake, lowly, and secret in this profession, and exemplary stories are given in this regard. Along with the acquisition of good knowledge, the quality of the craft has many advantages for a person. Because "Hunar is a hot spring, an inexhaustible state,

- he says, if a craftsman is deprived of his wealth, it is a burden. When the artist goes anywhere, he is framed and placed in the type of house. An unskilled person always suffers and begs."

This is Saadi's greatness of science for man. It is an expression of the emphatic thoughts. Saadi's work "Gulistan" is especially famous for its moral teaching. After all, this work glorifies qualities such as humanity, generosity, contentment, and justice. Jami, like Farobi, believes that acquiring a useful profession is the main duty of young people. He emphasizes that one person cannot do two jobs, but talks about the need to master a certain craft. To acquire a skill is to do it from any kind of wealth prefers, calls on young people to acquire a craft.

Jami harshly criticizes the young people who, without acquiring knowledge and skills, believe in the rich state of their parents, who are proud of their lineage. In his opinion, such young people do not have any positive qualities, they are like a fruitless tree that does not bear fruit, such people are not beneficial to society. Jami compares an uneducated person to a fruitless tree that is not suitable for anyone else. He encourages a young person to choose his path and strive for knowledge and skill without being proud of his father's honor and glory. He also emphasizes that learning a craft is equal for everyone, whether he is young, old, poor or poor.

So, Jami correctly understood the importance of science and art for man. Alloma says that a leader who respects knowledge and craft can also find it in his country, that such a country can flourish. Also, Abdurakhman Jami glorifies the hardworking person, especially when thinking about the work of farmers, he emphasizes that they are respected in the society by creating material benefits.

Davani, one of Shark's academic scholars, also expressed remarkable opinions about children's occupation. The teacher should know very well the ability of the students and what kind of profession they are interested in. If the child is engaged in a certain profession or science, it is necessary to support him in every way and create the necessary conditions for acquiring this science or profession. Every person, writes Davani, does not have the ability to take up

every profession, but a certain person has the ability to take up a profession. Those who aspire to master a profession focus all their talents on acquiring this profession, as a result, they quickly and carefully combine their favorite professions. These thoughts of Davani are very similar to those of Farabi's song: "Those who voluntarily strive to acquire a profession and achieve perfection are the owners of real virtue and the minds of real art."

If a person is not interested in a certain profession, he should never be forced to take up this profession, otherwise he can only dress himself. Davani divides the profession that benefits a person into three, i.e they depend on a person's mental (spiritual) strength, and the first one is related to the human mind, which includes the ministry profession. The second one arises as a result of education. This includes studying astronomy, mathematics, medicine and geometry. The third is professions that show a person's courage and bravery: these are fighting against the enemy, crossing the border, and others. A master scientist criticizes people who do not want to engage in any work or profession. Like Jami, he criticizes young people who do not take up professions because of their father's wealth. He calls the young people to take up a profession, a profession, according to him, a person can achieve maturity and happiness only in the profession. Thus, Davani considered mastering a profession as one of the most beautiful qualities of a

person. A person who strives to acquire a profession and improve it brings benefits to society, so such a person deserves praise in every way. He categorizes people primarily based on their profession. The first category includes scientists, viceroys, astrologers, fortunetellers, engineers, Muslim jurists; second category soldiers; and the third category includes merchants, artisans and others. He pointed out that the fourth category consists of farmers, people engaged in agriculture.

Davani especially glorifies the farming profession. Like Alisher Navoi, Davani also highly values the work of farmers, because farmers are considered to be the people who provide food and material wealth to people of all classes. Without their efforts, the human race would be burdened like petty merchants, because other classes of people cannot create as much as they can to survive, but give the created things to someone else, take them from one place to another, or change their form. One of Davani's positive views on his profession is that he primarily sings folk music, especially peasant music, and proved that a person can become a perfect person if he achieves happiness only because of halal work. That's why he calls on the owners of professions to always respect and frame their cocktails.

Davani also expressed valuable opinions about the development of children's intellectual abilities and learning to work. Davani talks about the need for a

teacher to make children interested in any profession, to know their abilities well, and says that if a child is interested and engages in a craft or science, he should be given an opportunity under any circumstances. Of course, not everyone can acquire professions, but every person has the ability for a profession, says the scientist. A person who aspires to acquire a profession will spend all his talent and learn this profession quickly. This idea was emphasized by the great thinker Farobi.

If this or that person is not interested in a certain profession, he cannot be forced, otherwise he will wear himself out and this profession will not bring him happiness, he says. Davani divides professions that benefit people into three: he explains it by connecting it to the spiritual strength of people: he shows that the first one belongs to the human mind and includes the ministry profession. The second one, which is formed as a result of education, includes studying astronomy, mathematics, medicine, and geometry. In the third, professions related to people's courage and bravery are included, that is, fighting against the enemy, crossing the border, and others. People who are not engaged in a profession that is not a scientist are severely criticized. He scolds young people who do not take up a profession, believing in their father's property. While drinking a cocktail promotes the acquisition of a craft, it is considered a source of human perfection and happiness.

Davani's views on the profession are so important, he glorifies the simple people's cocktail, the farmer's cocktail. It proves that a person can achieve happiness only because of his work, and that work is a criterion for the perfection of a person as a person. Akhmad Donish, who became famous in the 19th century with his thoughts on education and moral refinement, expresses a few thoughts and opinions about the profession of tailoring. When we examine the opinions of Akhmad Donish about choosing a profession, career orientation, we see that he paid a lot of attention to the issue of ethics in his views on the profession of philanthropist. He sees the speaker as a powerful influence on students. He said that it is very harmful for those who choose the profession of tactulism to be impure, because they spread their moral corruption among the younger generation. So, Akhmad Donish pays great attention to the moral image of the listener. It requires the listener to prioritize the interests of the younger generation. The teacher says that giving students a lot of knowledge should work hard on them to increase and deepen their knowledge. It can be seen that Akhmad Donish has a serious demand for the profession of a listener. He considers good morals and deep knowledge to be good qualities of a listener.

CONCLUSION

In conclusion, it should be noted that studying the thoughts on choosing a profession, focusing on a profession, applying them to practical life in the works

of shark scholars will help the young generation to choose a conscious profession. And this is one of the main tasks of the society to train children for a profession from a young age. It also serves to enrich their professional understanding, imagination and knowledge.

One of the central tasks of the science of psychology is to develop methods of diagnosis of personality traits, characteristics, and qualities of professional consultations. Our republic has a certain experience in creating such methods of diagnosis. For example, methods of psychological study of sleepers (V.A. Tokareva S.Sh. Aytmetova), methods of diagnosis (developed by B.RDodirov and K.BDodirov under the editorship of M.G.Davletshin), diagnostic methods for sleepers to solve the tasks of choosing a profession, R. They are the basic professioniograms for various professions created under the leadership of Z. Gainutdinov.

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