



Technology of Training Future Pedagogues for Professional and Creative Competence

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ABSTRACT

This article summarizes the content and essence of the concept of professional-creative competence and the role of creative activity in a person's life. Also, the article describes the ways of using acmeological views in the history of national education in the development of students' competence. The importance of using the pedagogical views of Uzbek folk art and Eastern thinkers in preparing future pedagogues for professional-creative competence in accordance with today's requirements is highlighted.

Keywords:

personality, acmeology, creativity, competence, professional-creative competence

Introduction

The fate of the large-scale reforms implemented in our Republic today depends on the high spiritual maturity, intellectual potential and professional qualities of young people.

Improving the quality of higher education directly guarantees that the future pedagogues, who will educate the next generation, will become mature staff in all respects. Because the pedagogical profession is both a reformist and a managerial profession at the same time. To manage a person's development, he must be competent. Therefore, the concept of a teacher's competence represents his theoretical and practical preparation for the implementation of pedagogical activities, as well as a high level of skill.

In psychology, a separate direction that studies the problem of creativity and creative activity - the direction of the psychology of creativity - has emerged.

Literature Revives

The main goal of the psychology of creativity is to study psychological laws, the mechanism of the creative process (N.V. Kipiaki, A.M. Matyushkin, Y.A. Ponomarev, I.N. Semenov and others), and creativity. Creativity is considered as the main mechanism of development and its study is associated with the names of M.S. Bernstein, V.S. Bibler, V.N. Shkin, O.K. Tikhomirov, E.G. Yudin and others. Western scientists: J. Gilford, S. Liding, V. Smith, D. Halperik and others researched the direction of psychological creativity known as creativity.

At the socio-psychological and socio-management level, research is being carried out in the direction of the organizational problem in the management of team creativity, and functional-role differentiation of the team in terms of the determinants of creativity. Some scholars still debate whether creativity is a new product or the result of creative thinking. Other studies emphasize the leadership of creativity in the creation of innovation.

In the research of V. Artem, a clear attitude is established that creativity is not evaluated

according to the object that is its product. According to him: "Creativity is a combination of knowledge, activity and desire."

As you can see, the issue of creativity is mainly analyzed in science as a psychological concept (category) and it is recognized that it is directly related to the human psyche. If language and speech appear as a product of the human psyche, then their formation and development require analysis as a pedagogical problem.

The main part

From time immemorial, attention has been paid to the personal social qualities of teachers and based on the demands of each time, the demands placed on pedagogues have been improving and becoming more complex.

It is important to work on yourself and develop yourself in order to acquire professional and pedagogical competence. Self-development tasks are determined by self-analysis and self-assessment. It is important to work on oneself - the pedagogue organizes practical actions in order to consistently develop his professional knowledge, skills, competencies and personal qualities.

Working on yourself can be seen in:

- improving professional knowledge, skills and qualifications;
- critical and creative approach to activity;
- achieve professional and creative cooperation;
- development of workability;
- eliminating negative habits;
- mastering positive qualities.

Acmeology [from the Greek akme - the highest level of something + logia, the science of the peak] is a set of sciences that study the peak of development of an individual and a group of people and the conditions for reaching it.

Acmeology is the subject of study of mature adults.

The formation of "Acmeshahs" is a research object of the science of Acmeology.

Since the science of acmeology is a relatively new science, the formation of an acme personality, which is the object of its research, has become an urgent problem today.

The use of acmeological views in the history of national education in the development of

student's creative thinking is one of the important tasks of today.

Modern education sets the following tasks for learners:

- to get used to rapid changes, to skillfully apply the acquired knowledge in life activities, as well as in solving existing problems;
- to have the ability to think independently and critically, to understand the essence of real existence and emerging problems, to find ways to eliminate them using modern technologies;
- finding effective ways of applying the acquired knowledge in practice, developing new ideas and creative thinking;
- to be able to effectively use information technologies promptly and know how to apply them.

Therefore, it is important to have the ability to think independently in the development of students' competence. Therefore, in the educational system, it is necessary to teach students to think and observe the acquired knowledge.

In the works of Eastern thinkers, pedagogical ideas on the formation of high spiritual and moral qualities in the younger generation, their maturation as a harmonious personality, and the content, forms and methods of acme personality education are reflected, which even today have significant pedagogical value. In these works, the issues of the development of human thinking, intellectual and moral maturity and physical perfection, formation of aesthetic culture have their solution both scientifically and practically.

In epics, tales, proverbs and folk songs, which are examples of folklore, as well as the acmeological views of Yusuf Khos Hajib, Kaikovus, Ahmad Yugnaki, Muslihiddin Sa'di, Abdurahman Jami, Alisher Navoi, Husayn Vaiz Koshifi and other thinkers have not lost its importance even today.

When getting acquainted with the samples of Uzbek folk art, one can witness that special attention has been paid to the education of the qualities of a well-rounded person in the young generation since ancient times. In particular, in folk proverbs, views related to the formation of high human qualities in young people were effectively used, and this situation was used in

the form of advice, admonition, wish, and command, especially in proverbs with admonition content. For example:

Yomonning yaxshisi bo'lguncha, Yaxshining yomoni bo'!

(Until the good of the bad, Be the bad of the good!)

Qoramug'ning donasi bo'lguncha, Bug'doyning somoni bo'!

(Until there is a grain of koramug, Be the straw of Wheat!)

Qadrlasang qadring oshar. Qadrsizdan hamma qochar [1].

(If you appreciate it, your value will increase. Everyone avoids the worthless [1].)

You can find a lot of advice with such educational content in the genres of folklore such as fairy tales, epics, sayings, and riddles. The admonition method was effectively used in educational-ethical works along with samples of folk art.

Yusuf Khos Hajib's work "Kutadgu Bilig" is considered a work written in the style of preaching, in which he effectively used the method of comparison in the composition of preaching. In the work, their essence is revealed based on mutual comparison of goodness and folly, truth and lies, light and darkness, sincerity and arrogance, humility and arrogance, knowledge and ignorance, generosity and stinginess.

Yusuf Khos Hajib advises to be moderate concerning people and says, "If you have a moderate attitude towards people, a friend will not become an enemy." [1,343].

The great thinker Alisher Navoi became a great poet and statesman of his time due to his love for learning from his youth. He teaches that the study of all available sciences is useful for a person and organizes practical actions in this regard. For example, he opens a school next to the "Ikhlosiya" madrasa, which he founded, and provides it with funds from his foundation. Students are required to be disciplined in learning science. Also, failure to educate a talented person and failure to develop his abilities is equated with oppression: "Not educating the talented is oppression, education for the incapable is a shame. Do not destroy

him by not educating him, do not destroy your education because of it" [2, 243].

To achieve the effectiveness of education, schools and madrasas follow these requirements, and to educate students in the above-mentioned aspects, methods such as "Educational thinking", "Tarbiyai tafakkuriya", "Tarbiya ikhlosiya" are used. Taught to think, developed their thinking and increased their interest in acquiring knowledge. Also, methods such as scientific discussion, interpretive learning, problem-solving, observation, question-and-answer, knowledge testing, and demonstration experiments, which are effective in developing thinking, were used.

In the past educational experience, teaching methods have helped to reveal the abilities of each student, sharpen his mind, and develop his thinking. As a result, excellent, good, and average students were separated, and training was conducted with them in a uniquely individual way.

The amount of knowledge given to gifted children has increased, and more attention has been paid to their independent engagement with literature. Gifted students are those who master the amount of knowledge required in schools or madrasas, and after passing a certain test, have the opportunity to graduate early.

Each teacher not only imparts general knowledge to students but also introduces them to art and the secrets of problem-solving. In the past, teachers and madrasa mudarris organized more discussions and debates and paid more attention to the methods of interpreting and explaining the text. In the discussions, it is envisaged to make judgments about known events first, and then to discuss unknown events and events. Students are first given information, and then the ability to distinguish between true and false information is developed. Madrasahs have a tradition of inviting famous scientists to teach. This tradition was also used in Samarkand madrasas in the XIV-XV centuries. Madrasah students are introduced to the problems given in advance and conditions are created for them to master the discussed problem in depth on the basis of intense discussion.

In order to educate students' minds, strengthen their knowledge, strengthen their thinking skills, solve puzzles (riddles), write questions, interpret and interpret the studied problem, methods were used. These methods motivated students and increased their interest in studying and learning.

Abdurauf Fitrat worked as a scientist, pedagogue, writer and dramatist, especially concerned about nationalism and the all-round development of the representatives of the nation. He recognized the language as the glory and honour of the nation. He emphasizes that it is desirable to keep the language as the apple of an eye, and enrich and develop it based on the possibilities of attention to enrichment and development.

The second part of Fitrat's work "Family or family management procedures" is devoted to child education. In it, he thinks about physical education, mental education, and moral education in the education of a well-rounded person.

In physical education, he thinks about the importance of nutrition, sleep, cleanliness, and movement in the child's maturity. At the same time, he emphasizes that the effective organization of mental training, the retention of external and internal information, the strengthening of memory, discussion, etc., are of particular importance in this process.

In moral education, human behaviour and actions, inclinations: an inclination to happiness, inclination to activity, inclination to self-esteem, inclination to communication, inclination to love others, inclination to pay attention to example, inclination to knowledge, inclination to beauty, love to virtue, focuses on will and discretion.

Abdurauf Fitrat believes that it is necessary to follow the following conditions in order to effectively organize family education:

- 1) not slacking off in the physical and intellectual education of children;
- 2) parents do not tell their children about their defects;
- 3) telling children stories about exemplary people;
- 4) giving children the freedom to act according to their will and mind [4, 91-92].

Conclusion

Therefore, in the acmeological views of Eastern thinkers, the following qualities are necessary to be mastered by a person: intellectual maturity (having knowledge, intelligence and learning); moral maturity; physical maturity; feeling beauty and self-education, working on oneself are envisaged. In short, using the acmeological views of Eastern thinkers in the development of professional and creative competence of students is one of the important tasks of today. In particular, acmeological views formed over the centuries have not lost their importance to this day. Appropriate use of them in the educational process in harmony with the most modern methods and methods becomes more important in increasing the effectiveness of education.

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