

# Technological Issues Of Forming Basic Spiritual-Moral Competences In Future Educators

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**Annotation.** The article analyzes the technological issues of forming basic spiritual and moral qualities in future teachers on a scientific and theoretical basis. The author substantiates the need to modernize the spiritual and moral education of students in connection with the Concept of Continuous Spiritual Education being implemented in Uzbekistan. The article describes the pedagogical conditions that ensure the development of such qualities as loyalty to the Motherland, responsibility, tolerance, ideological immunity, compassion, legal culture, willpower and innovative thinking in the personality of a future teacher. The study shows on a scientific basis that the future teacher is both an object and a subject in the process of education, and that the system of spiritual and moral competencies is a leading factor in preparation for pedagogical activity. The important importance of the spiritual and educational environment, collective relationships, socio-pedagogical technologies and individual development trajectories in higher educational institutions is revealed..

**Keywords:** future pedagogue, spiritual and moral education, Concept of continuous spiritual education, basic spiritual qualities, competence, technology, pedagogical model, social activity, spiritual immunity, individual trajectory.

President Sh. Mirziyoyev, emphasizing that spiritual and moral education, ideological and ideological sphere are primarily practical and competitive affairs, says: "Let's ask ourselves a question: are we ready to compete in the ideological and ideological sphere in today's tense conditions? Does the upbringing of our younger generation meet the requirements of the complex times?

Here is how acute and pressing the issue is in the spiritual and educational sphere today.

These are not simple questions. Questions that make a person think seriously and worry. If we want to live in this bright world with the names "Uzbek", "Uzbekistan", we must find answers to these questions today and begin practical actions to solve them today. Tomorrow will be too late.

These programming ideas lead to vices such as crime, extremism, terrorism, corruption, fraud, radicalism, hypocrisy, lying, egocentrism, moral corruption, family differences, a decrease in kindness, blind imitation of "popular culture", indifference, alienation, selfishness, irresponsibility in raising children, a crisis of family values, indifference to the fate of the country. requires training strong immunity against. This requires the modernization of spiritual and educational activities regarding the spiritual and moral upbringing of future pedagogic students, the intensive integration of the educational process and cultural and educational activities in this system. Because "a highly spiritual student is an enlightened person, that is, a person with a strong national identity, who responsibly approaches any task assigned to him, who thinks not only about his own fate, but also about the fate of others, who is responsible for the future of his people, and who, coming from his national spirituality, deeply respects the culture of other peoples along with universal human values. These same characteristics determine the leading directions in the upbringing of a highly spiritual and moral person: loyalty to the Motherland, responsibility, tolerance, hard work, kindness, legal culture, willpower, innovative thinking."

The virtue of loyalty to the Motherland, established in the Concept of Continuous Spiritual Education, is effectively formed only when a socio-spiritual environment is created for the pedagogical student, which provides a sense of responsibility for the present and future of Uzbekistan as a child, and pride in his Motherland. For this, it is necessary to create a moral and ethical environment in educational communities that ensures the moral and ethical foundations of mutual relations, mutual trust, self-respect and respect for the dignity and rights of others.

Future teacher students are considered both the object and the subject of spiritual and moral education. Because, firstly, as an object, the higher educational institution is tasked with forming in them, on the basis of

the Concept of Continuous Spiritual Education, certain spiritual and moral competencies such as loyalty to the Motherland, entrepreneurship, willpower, ideological immunity, kindness, responsibility, tolerance, legal culture, innovative thinking, and hard work.

As a subject, they are tasked with preparing students of secondary educational institutions to cultivate the above-mentioned basic spiritual and moral virtues (competences) in their professional activities at the third stage of the Concept of Continuous Spiritual Education. In addition, the generally recognized principle that "the educator himself must be educated" requires its implementation at this point. Based on this legal and normative requirement and scientific principle, our study proposes to approach the issue of "future teacher-student as an object and subject of spiritual and moral education".

Because, based on this theoretical point of view, which is based on the Concept of Continuous Spiritual Education, it can be said that the spiritual and moral competencies of future teachers are the result of an intensive social education process. Because they are a set of soft skills (social) knowledge, skills, and qualifications formed on the basis of the virtues established in the UMTK, and are competencies that lead to the successful solution of problems, tasks, and functions of the student in his pedagogical activity and social relations.

As evidence of this, we present an analysis of the qualification requirements for future teachers of primary education and physical culture. Bachelor's degree in the field of primary education 60110500 "Qualification requirements of the direction" specifies the qualification requirements of specialists in spiritual and educational activities:

ability to plan spiritual and educational work, master the methodology of its organization, instill in students the idea of a development strategy;

knowledge of methods and technologies for creating immunity in students against ideological and information attacks;

conduct explanatory work on the role and impact of information and communication technologies in the processes taking place in the context of globalization;

conduct individual conversations on issues of spiritual and moral education in neighborhoods;

when conducting national customs and rituals, one must have the ability to reveal such high human qualities as universal values, kindness, tolerance, patriotism, loyalty.

The requirements for the professional competencies of bachelors in the bachelor's degree program 60112200 - "Physical Culture" define the future physical education teacher as "knowledge of current issues of state policy, ability to independently analyze socio-economic problems and processes." Also, the future physical education teacher must:

be able to plan spiritual and educational work, master the methodology of its organization, instill the national idea in the minds of students;

know the methods and technologies of creating immunity in students against ideological and information attacks;

conduct explanatory work on the role and impact of information and communication technologies in the processes taking place in the context of globalization;

conduct individual conversations on issues of spiritual and moral education in neighborhoods;

When conducting national customs and ceremonies, it is required to have the ability to reveal such high human qualities as universal values, kindness, tolerance, patriotism, loyalty. Basing on a competency-based approach to spiritual and moral education determines the legal and normative foundations of the approach to the object and subject of spiritual and moral education. Basing on these qualification requirements, firstly, ensures the principle of unity of education and upbringing established by the Law of Uzbekistan, and secondly, determines the legal foundations of the approach to future teachers as the object and subject of spiritual and moral education.

In paragraph 64 of the UMTK, the task is assigned to "conduct dissertations, scientific studies and research aimed at increasing and improving the effectiveness of the system of continuous spiritual education. This is not without reason, because as a result of the implementation of this Concept into practice on a deep scientific and technological basis, an innovative socio-pedagogical healthy and stable environment will be created in higher educational institutions, necessary for the spiritual maturity of young people who have the ability to think independently and make decisions.

The individual and collective activities of future teachers will allow them to identify and develop their own unique characteristics and driving qualities in their characters. Active participation and participation in spiritual and educational events will reveal the social competencies of students, create an opportunity to show

the strengths of their personality, contribute to the development of willpower, hard work in them, and encourage them to continue self-improvement.

In this regard, spiritual and educational work in the faculty, groups should be carried out in a humane manner. It is important to enrich the individual with socio-cultural technologies. This develops the spiritual and moral competencies of students, ensures the success of forming their spiritual and moral culture.

Thus, the formation of basic spiritual and moral virtues in future teachers is manifested in the unity of objective and subjective factors: objective - the national ideological requirements that society places on the individual, and subjective - that is, the individual's attitude to national ideological values, virtues, society, spiritual and material values. Effectively organized spiritual and educational work, the most important task of ideological education, is the transformation of objective ideological requirements into subjective norms of individual behavior, that is, the objective and subjective principles of ideological education are practically combined.

**Resources:**

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