

Pedagogical Views of Thinkers on Moral and Physical Education

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ANNOTATION

Based on "Avesta", the educational views of the first ancestors of the Central Asian peoples, the views of ancient Greek thinkers and scholars of the East on the issue of moral education were studied, and their approaches to the issue of education were analyzed.

KEYWORDS: moral education, spontaneous idea, ideological threats, modern society, quality of education, pedagogical tradition, "gats", personality mentality, youth, human maturity.

The issue of education has been one of the most urgent issues since the beginning of mankind. According to the researchers, in the primitive periods of human life, spontaneous ideas appeared in the upbringing of children, and despite the fact that the content of education was in one form or another in different periods, in different peoples, nations, and peoples, since the time of primitive gangs, humanity has been consciously or unconsciously implementing this complex and continuous process. At this point, the ethical and voluntary education of the young generation in society has become an urgent problem and will always remain so. Today's ideological threats are increasing day by day, making it difficult to solve the problems of educating young people, especially schoolchildren. Because in today's modern society, the weakness in the physical and willful development of most of the children and the manifestation of negative character traits in their actions make the moral qualities education of the growing young generation a leading issue.

Among our local scientists K.Hoshimov, O'.Askarova, B.Ziyomammedova, Sh.Abdullaeva, J. Pedagogical problems of Yoldoshevlar ethics and moral education; J. Tulenov, Q. Nazarov, G. Tulenova systematically researched the philosophical aspects of ethics and moral values. From the CIS researchers V.P. Bakhterev, K.N. Wentzel, F. Kapterov, P.F. Lesgaft, Ya.A. Komensky, A.S. Makrenko, K.D. Ushinsky and others on the education of moral qualities in the growing young generation problems and current issues of education; E. V. Bondarevskaya, O. S. Bogdanova, R. S. Bure, A. M. Vinogradova, S. A. Kozlova, B. T. Likhchaev and others studied the problems of moral education of the individual. Among foreign scientists, ancient thinkers Socrates, Plato, Aristotle, Thomas Aquinas, modern scientists I. Kant, G. Hegel and others paid attention to the problem of moral education. The methods of generalization, comparative analysis, analysis and synthesis were used in our research work.

Large-scale, consistent reforms are being implemented in the process of education and upbringing in our country in the next decade. For example, the President of the Republic of Uzbekistan, Sh.M. Mirziyoev, in his address to the Oliy Majlis about the most important priority tasks of 2021, said, "We have set ourselves the great goal of establishing the foundation of the Third Renaissance in our country, for this we need new Khorezms, Berunis, Ibn Sinas, Ulugbeks, Navoi and Baburs. We need to create an environment and conditions

that will educate. In this, first of all, development of education and training, establishment of a healthy lifestyle, promotion of science and innovation should serve as the main pillars of our national idea. In the implementation of these goals, a number of decrees and decisions of the President of our country, including the Decision of the Cabinet of Ministers of the Republic of Uzbekistan No. 1059 on December 31, 2019 "On approval of the concept of continuous spiritual education and measures for its implementation" [1] serves as a program in practical actions.

The tasks of moral education in society are as follows:

- formation of moral consciousness corresponding to high moral standards, that is, moral concepts, views and assessments;
- formation of moral feelings: love for the country, humanitarianism, sense of community, friendship, intolerance to violation of moral norms, etc.;
- formation of moral qualities, habits of compliance with moral norms, socially based behavioral skills (respecting work results and objects of spiritual and material culture, respect for parents and adults, honesty, modesty, conscientiousness, etc.);
- education of volitional qualities and personal qualities: courage, determination, desire to win, self-control, etc.

Studying and analyzing the history of past pedagogical views of the peoples of Central Asia shows that our people made an invaluable contribution to the development of the world science of pedagogy. The positive aspect of interest in the pedagogical traditions of the past is that this, in turn, is associated with the growth of self-awareness in a person and the desire to restore the most effective forms and methods of education in new historical conditions. In this place, the first pedagogical views in Central Asia were reflected in the sacred source of Zoroastrianism, "Avesta", where there is an opportunity to study the rich heritage of our ancestors in child education. The most moral and spiritual part of the Avesta is the Yasna, which consists mainly of ghats, or songs, composed by Zoroaster himself. The main part of it is addressed to the supreme god Ahuramazda in poetic form, and includes the main rules such as the struggle between good and evil in religion, the existence and inevitability of punishment after death. The main content of the memorial ghats is the pursuit of goodness, honesty, teamwork, and the foundations of family ethics. The economic, social, political and spiritual features of the life of the peoples of Central Asia in the ancient period had a significant impact on the development of regional pedagogy. Analyzing the texts of "Avesta", we witness that the issue of forming moral qualities in children is considered as a leading issue. The fact that the word "child" appears more than 80 times in "Avesta" indicates that Zoroastrians paid special attention to children [9].

In the teaching of religion, it is said that "what is moral is beautiful, what is beautiful is moral." Where this unity is broken lies, ugliness and infidelity begin. After all, the ultimate goal of morality, which is manifested in beauty, is an integral part of Truth, Goodness and Righteousness, which represents the image of Ahura Mazda [11]. For the first time in the development of human thought, the doctrine that the unity of good intention, good words and good practice is the basis of any social development was formulated in Zoroastrianism. At the core of these thoughts expressed in "Avesta" are high morals, moral qualities that reflect the image of a perfect human being. In this teaching, it is concluded that it is possible to get rid

of the crisis and achieve a prosperous life only by consistently following good intentions, good words and good practice [13].

In Zoroastrianism, great importance is attached to the issues of education, including the fact that education should be regarded as the most important pillar of life, that every person should learn to read and write and gain knowledge in order to rise to a higher level [12]. According to the requirements of "Avesta", the education of children and youth consisted mainly of religious and moral education, physical education, reading and writing [15]. It is said that "every young person should first of all consider education as the most important pillar of life, learn manners, read, and then write to reach the highest level"[16]. At first, education included reading, writing, counting, archery, horse riding, religious laws, recitation (reading with special intonation) and singing. Counting and writing were considered the lowest level of primary education, and speaking and "sweet words" were the highest. To prepare the boys for life, they were taught wrestling, horse riding, herding cattle and taking care of camels and horses, using more than 50 weapons to protect livestock from predators, horse riding and more than 32 sports. Craftsmanship is also taught from childhood, which in turn is of particular importance in the maturation of the growing young generation. According to the researchers, the class nature of education in those times was such that, while everyone received religious, moral and military-physical education, learning to read, write and count was only the privilege of the privileged classes. In Zoroastrianism, all conditions are created for the healthy birth of a child and its all-round development. At "Avesto" special attention is paid to the health of the parents before the birth of the child, safe birth and feeding of the new baby with mother's milk. Because all these are considered necessary factors for the normal development of the child (Yasna, part 65, clauses 2-5). S. Ganbarov, an Avestologist, in his research notes that "Avesta" protects the rights of minors to such an extent that the rights of unborn children are included in legal documents [14].

Child education in Islam is interpreted in a unique way in the Holy Qur'an and Hadith, as the laying of building bricks, and its consistency, as a sequence of accumulation of personal moral qualities and good habits. The historical-pedagogical analysis of the formation of religious and moral views of Islam shows that it has functioned as a highly developed moral system in people's lives for many centuries [7]. Ancient thinker Aristotle said about the importance of morality in the life of society: "Nature has given man a weapon - intellectual and moral power, but he can also use this weapon in the opposite direction. For this reason, a person without moral foundations remains the most dishonest and wild, the most base creature in his sexual and taste inclinations"[2]. The thinker implies that the immoral person is no different from the animal. Aristotle tries to justify the connection between the physical and mental state of a person. Among the Greek thinkers, Socrates, Democritus and Plato also focused on the issue of ethics. Among the Greek scientists, for example, Socrates emphasized the connection between morality and knowledge and taught, "To be brave, you need to acquire knowledge about bravery", "To be satisfied, you need to avoid emotions", "To be fair, you need to learn how to do good to others". . Thinking about the idea of goodness, Plato states that concepts such as beauty, norm, and truth are combined in the idea of goodness [17]. He recognizes that human life needs rhythm and harmony, stressing that education and upbringing are a continuous process that continues throughout a person's life. If we analyze the place and role of physical education in the formation of moral qualities in ancient Europe, we must recognize that one of the countries that paid special attention to it was Ancient Sparta. The child's physical health determines his future destiny. Unhealthy children were

raised as slaves in special homes with no chance of living. In this country, serious attention was paid to women in terms of physical development, according to Plutarch's information. "Father of History" Herodotus writes in his "History" that the ancient Scythians tried to raise their daughters to be physically agile and brave. Philosophers of the ancient times directly connect the formation of human moral qualities to knowledge, upbringing, environment and other various factors and recognize it as the basis of the development of society.

It is known from the history of pedagogical ideas that views on the role of moral education in the development of personality occupy a special place in the works of scholars of the Eastern Renaissance. One of the thinkers of the Eastern Renaissance period, Abu Nasr Farabi, in his work "The City of Virtuous People", defines moral qualities as knowledge, wisdom, prudence, putting the interests of the people above their personal desires. According to Farabi, morality is directly related to the mental thinking of a person. Therefore, he emphasizes that great attention should be paid to the mental education of young people [3]. Encyclopedist Abu Rayhan Beruni connects learning with moral education. His thoughts on the importance of moral education in human development are expressed in "Relics from Past Generations", "India", "Mineralogy", "Geodesy" and other works [4].

According to Alloma, morality is one of the main criteria that determine the human nature of a person. Abu Ali Ibn Sina interprets morality as the norms and rules of behavior of people towards themselves and others [5].

While promoting the idea of youth in "Nightmare", Kaikovus shows that the most important thing in the education of young people is moral education. He emphasizes that it is necessary to form such qualities as fairness and sincerity in young people to have a humane attitude towards people [8]. In the works of many scholars such as Ahmad Yugnaki, Muslihiddin Sa'di, Alisher Navoi, Abdurahman Jami, moral qualities and their manifestation in the behavior of the young generation, the role of parents, i.e. the family, social relations in society, and the opinion that education is a factor determining the future of society are reflected in the works. reflected [6]. Abdurauf Fitrat, one of our famous Jadidists who lived in the late 19th - early 20th century, pays special attention to the importance of giving a child a multi-faceted education, consisting of physical, mental and spiritual education. It recognizes the need to educate a person's spirit in order to bring his actions and actions to a better form and meaning, to educate children to be self-confident, strong, resourceful, agile and intelligent, in the spirit of respecting their dignity and honor. Jadidchi, who named each part of education, paying special attention to hard work and education, says that it depends on what kind of person their children grow up to be in the future, what their parents were able to give them. Adib "This world is a battlefield. The weapon of this field is a healthy body, a sharp mind and good morals," he emphasized the need to consider child education as a responsible duty, that is, as the education of the nation, and touched on the painful problems of his time in the issue of education [18; 25]. He justifies the fact that raising a child with good and good morals is directly related to the upbringing of the parents. The education received in the family is firmly established in human nature. A person's psyche, morals and habits are formed from childhood. Human perfection is not only health and strength, but physical, mental and moral growth. Fitrat, in his work "Family or Family Management Procedures", divides education into the following 3 parts:

1. Physical education
2. Mental education
3. Moral education.

These types of education are closely related and close to each other, and if one of them is damaged, the others will also be damaged. If one improves, the other will be positively affected. In particular, a mentally retarded person does not think seriously about what he is doing. As a result, giving free rein to his emotions, his body weakens and his morals deteriorate. He says that immorality directly affects the mental and physical development of a person. He emphasizes that all forms of education are directly related to each other in the education of the perfect generation. Through these thoughts, Fitrat proves that one type of education cannot be preferred over the other, and that they are closely related to each other.

The first views on the issue of education, although their form and content are different, appeared at the same time as the formation of humanity. The issue of education has always been the most pressing issue. After all, the highest goal of any education is, without a doubt, to bring up a generation that meets the requirements of society and to mature a person who serves the interests of society. The views of our ancestors on education have not lost their importance and value over the centuries. At the time when the current ideological and ideological threats are increasing day by day, the effective use of the immortal heritage of folk pedagogy will undoubtedly have its positive effect. Therefore, it is appropriate to study the views of our ancestors on the issue of moral education, to make good use of their positive aspects.

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