

## The Improvement Of Ethical-Esthetical Upbringing Of Forth Coming Students In The Process Personality-Oriented Curriculum

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**Abstract:** In the following article the improvement of ethical-esthetical upbringing of forthcoming students in the process personality-oriented curriculum are analyzed from the viewpoint of medieval and modern polymaths of pedagogical science.

**Keywords:** moral–aesthetic views, pedagogical thought, intensive and extensive education, personality-oriented pedagogical views.

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**Introduction.** In the works of Bukhari, Ibn Sina, Ahmad Yasavi, Beruni, Farabi, Khusrav Dehlavi, Alisher Navai the people's legends, fairy tales, epos and hadiths, permeated with the ideas of humanism, universal values, manners, upbringing, kindness and beauty are nurtured with the ideas of upbringing a virtuous and harmonious person. Based on the research topic, Bukhari, Farabi and Navai's ideas and opinions are particularly valuable from the viewpoint of modern pedagogical technologies [1].

**Reference review.** The problems of moral–aesthetic education upbringing of foreigners E. Eisner, R. Smith, R. Shusterman, P. Parrish, H. Fairbank, M. Holzer, A. It can also be seen in the scientific research of Gullard and other scholars [2,3,6].

Currently, the problems of moral and aesthetic education of Secondary School students in general are being investigated intensively and extensively. However, to this day, special research work on improving the moral and aesthetic education process of students of the higher education system, including future teachers, on the basis of an individual-oriented approach, has practically not been carried out, and this issue is waiting for its rapid solution.

The concept of innovation education was first mentioned in 1979 in the club of Rome in a lecture on the topic “there is no limit receive the Education”. This innovation creates the opportunity to stimulate innovative changes taking place in the social environment, culture, education, to accelerate

the positive solution of problematic situations that arise during the life of the individual and the renewal of society. The use of innovative approaches in the system of continuous education, in particular in the system of higher education, prepares students for the creation of innovations in the areas of education, the substantiation of advanced ideas, the effective application of them to practice.

The transition of modern development to the postindustrial stage sharply increased the position and role of the creative person in all aspects of the life of society. This is due to the fact that only a creative, creative person is able to approach the problem creatively, effectively mastering modern techniques and technologies of the 20<sup>th</sup> and 21<sup>st</sup> centuries. In other words, the creative potential of a nation is determined based on the creative formation of each person represented by it. In order to find solutions to similar global issues, it is worthwhile to direct education from the interests of the state towards the interests of the individual.

At the same time, as a result of changes in cultural, historical and social conditions, the essence of pedagogical processes is also changing. And this is due to the fact that it is necessary to rely on more innovations, innovative approaches, and not on the experiences that exist in our time. It is this idea that is considered the main link of the socio-cultural heritage, the main principle of the activity of the educational system, shows its impact on the purpose of the educational process, its content, form and methods, the interaction of educators and educators, their activities. In the structure of the educational process, the issue of aesthetic education, which occupies a key place in the formation of a creative person, is of great importance.

In Western countries, it is important to note that the results in the conclusions of the researchers are compared with the theory and practice of aesthetic education. The philosophical basis of aesthetic education in the US is closely related to the philosophical conceptions that form the foundation of socio-cultural life (for example, the doctrine of pragmatism of the Dew). One of the peculiarities of the US system of higher education is the diversity of science programs and the fact that they are based on one sample [5].

In the US, the philosophical concepts of aesthetic education are characterized by the predominance of Science and technology. This superiority, technocracy and mass uniformity can lead to such negative consequences as loss of self-esteem. American Enlightenment figures believe that art will save from disaster. For this reason, in American pedagogical literature, it is mentioned about the great importance that art holds in human life, it is emphasized that every reader should be engaged in art, regardless of whether he is talented or not [5]. In the US, the main tool for aesthetic education is the training in art. Here there is a column of artistic experiences of the educator from the work of art. Life observations begin to acquire aesthetic significance only if they are combined with practical - artistic experience.

Accordingly, according to American theorists, the establishment of emotional balance between the individual and the environment is one of the main goals of aesthetic education. The idea of emotional balance was expressed in Victor Lowerfeld's concept of "therapy with the help of art". The reasons for the loss of self-confidence, the inability of children to express their thoughts with the help of words, are covered in this concept. In art assisted therapy it is enriched with terms that come from Freud's theory of aesthetic education and the field of behavioristic psychology, among which it is possible to meet such terms as "self-expression", "self-realization", "self-confidence", "self-evaluation". Such terms are named in American theory by the term "personal adjustment", that is, the combination of personality and environment

Education theorists of France and England see the US education system as an example of the future for their country. Unlike the US, these two countries, especially France, are distinguished by the fanaticism of official public policy views on aesthetic education. There are single state programs (France) and the system of State Examinations (England) that encourage teachers to familiarize themselves with the rules that have been inherited from traditional art education systems to the frontline. Western educators try to overcome intuition in the theoretical analysis of the artistic process and the practice of teaching. At the same time, the views of the theorists and practitioners of aesthetic education on one problem are not only disproportionate, it is difficult to come across a common similarity between American, French and English conceptions.

In the USA, England and France, communication between specialists in art education is carried out through a number of professional journals, including the pedagogical communities of the country and the world. For example, in the US there is the National Association of artistic education, and in England there is the "Royal Society of education with the help of means of art". Such societies also operate in France, Italy, Germany and other countries. In the US, England and Frantia, special annual magazines devoted to the problems of aesthetic education, multi-issue books are published. Modern directions of foreign pedagogy and aesthetics are proportional to the directions of philosophy. Since many studies on the subject of A-E Education have influenced such directions of modern philosophy as freudism, pragmatism, neothomism and existentialism, these studies have not only theoretical but also practical significance.

Western countries emphasize the active educational methods of aesthetic education in the educational system. Supporters of this direction believe that in the process of upbringing, attention should be paid to the overall development, which determines the success of education, and not to give the main knowledge. Influencing the student psyche is as important as influencing their mind.

Taking advantage of the opportunities available in the modern aesthetic education system, the initiative of educators and educators is encouraged. Compulsory programs give preference to such techniques as assessment of student self-esteem, examinations are considered obsolete, the "Daily"

method of ensuring the systematization of the child's development, questionnaires, clarifying interests. Reading and development, rationality and sensitivity play an important role in the mastering of the main disciplines and knowledge that are taught in young people, in the development of their individual creative abilities.

In France, the meaning of the concept of "aesthetic education" is a relative narrowed, and now it is understood as the main field of artistic education. Speaking about the philosophical foundations of aesthetic education in France, one should not forget that the French nation as a whole aspires to artistic or good taste. This taste is manifested in the works of all masters of artistic vocabulary, in national clothes-heads and other elements. This taste is recognized by the whole world as an integral part of French culture, it is considered necessary to preserve and develop it in the process of the artistic formation of the French people, even the national language of the country is recognized at the level of its art. [3]

In the French educational system, great importance is attached to aesthetic education, which plays an important role in the process of national development. For this reason, the issue of aesthetic education is relevant not only to the group of senior students, but also to everyone.

It is worth noting that the more important aesthetic education is in the development of personality in France, the more so painting. Here, at the end of the 19<sup>th</sup> century, the science of music, that is, the art of singing, was introduced into the programs of all educational institutions. In the process of music education, as in the lessons of painting, tradition and stability are observed. The first programs on music were created in 1887 year, in 1905 year they were approved by a special decree of the Ministry of education, by 1938 year additional instructions were introduced to these programs.

In kindergartens, classes in the art of singing are closely related to moving games and rhythmic movements. At the holidays in these kindergartens, music took the main place. In addition, special attention is paid to listening to music. The main purpose of music training is the formation of hearing and sound in children. The main task and the sequence of tasks in this lesson includes not only memorizing songs, but also exercises of various types of curbs, dictators. Singing as a Jur is gradually divided into small groups and replaced by learning to sing separately, one of the main requirements for learning to read notes in the course of music science.

Modern French art, its methodological basis, has a positive impact on the aesthetic education of children in new schools. It is not surprising that the researchers argue that the scientific basis of aesthetic education should be based on modern psychology, philosophy and aesthetics, the teachings of Bergson, Nisshe, Freud. According to the founders of the new system of artistic education, their creative pursuit and initiative in the formation of artistic skills of young people should be encouraged.

Thus, proceeding from the analysis of the philosophical foundations of A-E education in Western educational institutions, it is possible to highlight a number of interesting and positive aspects in them.

Among the positive and effective theories, one can mention John Gilford's theory of "creativity", Charles Pierce and John Duke's theory of finding a quality solution to problems with the help of art, Gerbert Reed's theory of upbringing with the help of art, Alfred Norton's theory of the social role of art, Jaak Mariten's theory of religious upbringing with the help of pedagogics.

It is worth noting that in the Western educational system, A-E education is aimed at determining the position of art in general education, overcoming its narrow specialization, shaping the teaching methodology of art, determining the importance of creative factors in personality formation.

The issue of aesthetic education in Japan is one of the main factors in the development of personality. According to Japanese educators, aesthetic ability is the ability of a person to express his individuality. But it is difficult to understand the organization of the process of Youth A-E education in this country without understanding the Japanese national originality. In relation to the same upbringing, it is considered a specific "theory of relativity".

A-E separate separation of aspects from the harmony of norms, ideas and imagination, which have a syncretic character, are considered important in understanding the world, is not peculiar to Japan. In addition, it should be noted that the aesthetic factor is the meaningful and structural aspect of this harmony. In a certain sense, this harmony complicates the analysis of aesthetic problems, which can not be artificially separated from the worldview. Therefore, aesthetic education is studied in the flow of moral regularities (overcoming evil in itself, understanding the concept of debt) [5].

In the decrees of the Ministry of education of Japan, five moral and pedagogical rules that must be followed by educators in bringing a harmonious generation are formulated:

1. The basis of moral education is not one – sided absorption of norms, but a way of life. Effective management of the process of daily communication with the students by the teacher is carried out by his personal example.
2. Moral education is aimed at the formation of certain skills (the management of one's own personality, thoughts and feelings; the willingness to respond to their consequences, the ability to make independent decisions, the ability to act).
3. It is necessary to teach young people to respect the wishes of others, to realize his attachment to society and the surrounding world.
4. The main form of moral education is the organization of group activities; the criterion for its effectiveness is the rigidity of the participation of all students in the work, all are determined by the need to clearly understand its role.
5. To teach students to perceive Group problem as their own personal problem, to integrate the norms and laws of Group and society, the need to follow them into their consciousness.

The main topics of the A-E Training Program can be conditionally divided into 3 groups. The topics in the first group are related to the concept of “duty of gratitude”. These topics aim at making students and students understand the sense of belonging to their educational institution.

In general, in Japan, a person feels himself part of the group (Family, Community, firm). He is accustomed to follow the views of this group and should behave in a manner that follows from his position in the group, from his position. He must be grateful to his master, the head, just as he is grateful to his father, ready to obey. It turns out that this is the manifestation of “familial”. This is reflected in the public and political life of the country.

The themes of the second group are aimed at educating an active person. From a young age, the student's enthusiasm for the activity is characterized by preparation for overcoming difficulties and the skill to work, and this work is characterized as a contribution to the “great work in general”. During the whole activity of students, activity, curiosity, creative approach are encouraged.

The themes of the third group are united by the question of adopting the norms of decency of society as a personal necessity. Here, a strict regulation in the relations of people is applied, in which it is discussed what kind of situation it is necessary to act. Its main category is the duty of glory, the need for a person to go against his personal interests, interests, interests, desires, the need for an objective approach to justice. The main meaning of the “duty of glory” is represented by the following phrase: “traditions require this”, “if you deviate from the rules, people will condemn you and turn away”.

According to the Japanese rules of etiquette, the implementation of “duty of gratitude” and “duty of glory” requires a person to renounce his interests.

The principle of Jen (humanism, humanity) is the basis of mutual relations between people. For example, regardless of the rules of modernity, from the FEU of Japan, it is necessary to be obedient to its parents, “duty of gratitude” is also manifested in this way.

The Japanese man is characterized by his passion for mushing. He can not allocate a separate object for observation in the process of conducting this observation, his attention is directed to the perception of a holistic landscape, he sees himself as part of this landscape. Beauty in his eyes is harmony with all wealth.

Art and nature, the bridge between art and ordinary life – the main feature of Japanese culture. Higher art is to follow in the footsteps of one's own nature, to realize one's own in the world. This can be manifested in different ways.

In the eyes of the Japanese, the world of nature and the world of art are holistic, non-interdependent, in addition, the perception of nature, the perception of oneself as part of it is one of the permanent attributes of a civilized person. In relation to nature, too, there is aesthetics: environmental education is closely related to aesthetic education, while the entire traditional Japanese culture of negaki is based on careful attitude to nature [2].

A Japanese is a faithful man of truthful customs. All his life he is accompanied by dishes, rituals, rituals.

Thus, the practice of "bowing" is proud and allows to find its place in the world, the practice of "rituals" is refreshing the soul, and the practice of "observing" allows to enter into contact with the revived being, to achieve perfection.

Theoretical-methodological and national-meaningful aspects of educating future teachers A-E in the content of general Pedagogical Sciences (in the subject "Theory and history of Pedagogy"); pedagogical and methodological aspects of the fundamentals of A-E education (in the subject "general pedagogy"); technological approach to A-E education (in the subject "pedagogical technologies"); creative approach to A-E education (in the subject "pedagogical This means that in the process of mastering the Universal disciplines of students, when training programs are improved to a certain extent, the training of future teachers for a certain purpose is carried out, as a result of which the perfection of the individual is enhanced. In this process, the pedagogical basis for solving this problem, their creative, innovative description are decisive.

**Results:** Tasks and assignments (types, subjects) that will be offered to future teachers in the process of studying General Science. On the subject" theory and history of pedagogy":

On the theory and history of pedagogy: Creative assignments: "On training young personnel in the National Program of Personnel Training", "A-E potential of oral creativity of the Uzbek people", "Educational and A-E beliefs in the Qur'an", "A.About education of Navoi personality A-E"; "A-E image of Amir Temur", "A-E content of Eastern poetry", "Historical-cultural architectural monuments in the territory of Uzbekistan, their ideological-moral meaning and aesthetic function"; "A-E aspects of Uzbek folk traditions".

**Concluion.** The following mini-projects: "History of the sense of nature in our ancestors at the beginning of our era", 'Historical aspects of describing nature landscapes in Samarkand miniature art in the 14-15<sup>th</sup> enturies", "15-16<sup>th</sup> centuries artists "Love for Nature", "New interpretation of nature landscapes in the post-16<sup>th</sup> century", "Specific aspects of describing nature landscapes in the 20<sup>th</sup> century", "New genres and themes in love and pride of Uzbekistan's artists on Mother Nature", "The art of landscape painting of Uzbekistan -A-E as a means of Education".

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