



A STUDY ON FORMATION OF HUMANITARIAN RELATIONS BASED ON TEACHER AND STUDENT DIALOGUE

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ABSTRACT: *This article describes the basics of building a humane relationship based on teacher-student dialogue.*

KEYWORDS: Humanities, Teacher, Student, Education, Upbringing, Spirituality, Innovation Pedagogy.

I. INTRODUCTION

Modern processes of modernization of various educational systems are assessed by how they combine the national and cultural features of each country with the leading trends of world pedagogical experience. Uzbekistan's independence and its entry into the world educational space provide an opportunity to master the theoretical developments and practical results achieved in the activities of educational institutions. He stressed that the republic is on the path of democratic and economic reforms on a solid spiritual, moral and humanitarian basis. In this regard, as noted by the first President IA Karimov, the new society created by us is based on spiritual and moral values and pays great attention to their development. This process is based on the ideology of national independence.

In the 1980s, the idea of humanistic education emerged in Western pedagogy alongside traditional pedagogy. If traditional pedagogy does not require adaptation to the student, humanistic pedagogy requires putting him (the student) at the center of school relations and comprehensive development. The advanced system of the West in this regard is already developing its education in the humanitarian direction.

Humanism can be called innovative in pedagogy. It does not require external change of the pedagogical system, which is achieved due to the internal restructuring of the system to the effect of educational impact. This is the essence of this pedagogy.

Humanism (Latin *humanus* - humanity) - the holistic concept of man as the highest value in the world. The main principle of this concept is to protect the dignity of the individual, his freedom, happiness, development and manifestation of his abilities, favorable conditions for life (life, work, study and similar) is the recognition of their right to create.

Humanism is a set of ideas and values that determine the universal significance of human existence, especially as a whole and as an individual. Humanity will have a social ideal value as an important value and guidance system.

Humanistic pedagogy is a scientific-theoretical system that determines the pupil as an active, conscious, equal participant in the educational process, which develops according to its capabilities.

In Uzbekistan, which considers human beings to be the highest value, there are ample opportunities for humanitarian ideas to enter the field of education. This is evidenced by the fact that the National Training Program (1997) was adopted and widely implemented.

In his speech at the IX session of the Oliy Majlis (during the approval of the National Program of Personnel Training), President IA Karimov said that every state, every nation has not only military and production potential with underground and surface natural resources, but, first of all - he was strong with his high culture and spirituality. He went on to say that the main task and goal of education in a democratic society is the comprehensive formation of a free-thinking individual.

The national training program covers the achievements of the world in the field of education and is based on the peculiarities of the development of the Republic, the mentality of the Uzbek people, the centuries- old experience of our ancestors in educating the younger generation.



At the heart of this concept is the National Model of Training, which the First President called the “Islam Karimov Model”.

The main components of the National Model of Training are: the individual, the state and society, continuing education, science and industry. A person is the main subject and object of the training system, the consumer and producer of educational services.

The individual is the system-forming component of the national model of training. The state policy in the field of training envisages the decision-making of a comprehensively developed socially active citizen-citizen through a system of continuous education, which is firmly connected with the intellectual, humane spiritual and moral upbringing of man.

From the human point of view, the ultimate goal of education is that every pupil should be a free-spirited person, a full-fledged subject of activity, who can realize the talent and ability given to him by nature. M. Green, a professor at Columbus University and a representative of chemical-human education in modern Western pedagogy, makes the following recommendations: educators “should see their students through the eyes of the world, understand their perspective, their point of view. This humanism helps to achieve the main goal of the school - self-discovery.”

Humanistic pedagogy is person-centered. Its distinctive features are: the ability to focus on the development of the mental, physical, intellectual, moral sphere of the individual, along with the possession of volumes of information; it is to focus on the formation of a free, independent-minded, active individual, a humane citizen who is able to make informed choices in a variety of educational and life situations.

The rejection of the humanization of the educational process by authoritarian pedagogy with its pedagogical pressure on the individual should be seen as a transition to a humane pedagogy aimed at the individual, who attaches absolute importance to the personal freedom and activity of students.

The first President IA Karimov also stressed the need for people to realize their potential freely. Referring to the spiritual and moral foundations of the development of independent Uzbekistan, he noted that Uzbekistan is based on four main principles of renewal and development:

- reliance on universal values;
- strengthening and developing the spiritual heritage of our people;
- free realization of one's potential by man;
- is patriotism.

Modern scientific ideas about the humane education of the individual have emerged as a result of a long struggle of a number of pedagogical ideas.

In the world theory and practice of humane education, the ideal of a comprehensively developed human being, which has been developed for centuries, has been and remains a common goal. One of the brightest representatives of this theory was the Eastern encyclopedic scholar Abu Nasr al-Farabi. Farabi does not distinguish pedagogy as an independent science, he includes it in the structure of political (civic) science along with morality. In his works, he defines pedagogical concepts such as education, upbringing, encouragement, reprimand, persuasion, coercion, happiness, knowledge, skills and abilities. According to Farabi, teaching is the basis not only for intellectual development, but also for general spiritual development, including moral development. The study can cover both individuals and city dwellers as well as large nations. For example, the education of the urban population and peoples should be carried out by the head of state and his relatives, ie government officials.

Farabi's pedagogical ideas stem from the concept of building an ideal society under the guidance of a governor (chief) with good qualities. In his City of Noble People, Farabi emphasizes that good people need a number of qualities, such as courage, wisdom, justice, diligence, thoughtfulness, and friendliness. The attainment of the general happiness of the inhabitants of the city or of society, according to Farabi, leads to the emergence and rise of the spirituality and happiness of society. Education and upbringing are interrelated and it leads a person to spiritual maturity in different ways. The scientist emphasizes that labor activity is an important means of cultivating good qualities.

Farabi says that in order for people to be happy, there must be a team that can make them happy and a leader who is mature in every way. It is the nature of the governor who governs the city of Fazil: to be healthy and to have no difficulty in carrying out his duties; delicate in nature, prudent; strong memory;



sharp mind; a speaker who can explain his or her point of view; eager for knowledge; not to be greedy in eating, drinking, or having intercourse with women, but to be able to restrain oneself, to refrain from enjoying (gambling or other) games; who loves truth and truth, who loves righteous and truthful people, who hates lies and deception; who does not pursue wealth; fair; emphasizes the importance of being

resolute, steadfast, courageous, courageous.

It is clear from the above-mentioned qualities of a person that the leader of the existing society should be a perfect person with high moral, intellectual qualities and physical abilities, mentally and physically mature. In his pedagogical ideas, Farobi summarized the best efforts of the early Middle East aimed at educating the perfect man. Although these ideas were utopian for the time of Farobi, they were progressive ideas and effectively influenced the development of pedagogical thought not only in the East (Ibn Sina, Beruni, Ibn Rush) but also in Europe (Roger Bacon, David Dinant, Spinoza, etc.). His ideas on the moral qualities of a leader are relevant today, even in the 21st century.

The Uzbek pedagogue and scientist Abdullah Avloni (1878-1934) in his book "Turkish Gulistan or Morality" (1913) pays great attention to the issues of morality, the comprehensive development of the individual. Avloni divides people into two categories according to their moral qualities: good and bad people. "The science of ethics divides people into two groups," he says. Speaking of upbringing, the scholar said, "Pedagogy is the science of child rearing." In defining the main task of education, A. Avloni emphasizes the importance of mental, moral and physical education, as well as the important and huge role of the teacher in this regard. In his view, education and upbringing are inseparable and inextricably linked. Focusing on the various qualities of the individual, Avloni relies on the ideas of the ancient thinkers - Socrates and Plato. The book "Turkish Gulistan or Morality" can be called the first textbook on pedagogy in Uzbek. The ideas expressed in it on the upbringing of children are of great importance for modern schools as well.

Knowledge of the traditional paradigms of education in Uzbekistan after independence (pedagogical paradigm (Greek, paradeigma - example) - theoretical, methodological collections adopted by the scientific and pedagogical community at each stage of pedagogical development, used as a model for solving pedagogical problems) entered the paradigm. The basis of this paradigm is a humane approach to the student, preparing him for life, adapting him to society. At the heart of the paradigm is the comprehensive development of the intellectual need of the student, the "free-thinking person." Today's proof of the humanistic paradigm that directs the individual to humane education is the humanistic orientation of the curriculum of secondary schools: "Sense of Homeland" (grades 5-6); "The idea of national independence and the foundations of spirituality" (grades 7-9); It is the introduction of subjects such as "Fundamentals of a Healthy Generation" (grades 1-9).

For example, in the 7th grade in the study of the subject "The idea of national independence and the foundations of spirituality": "Criteria of spirituality, knowledge (erudition)", "Legal culture", "Ecological culture", "Art in life", "Human qualities: humanity", humanity, love for a friend, helping others, learning the topics of "Healthy Lifestyle", and in the 9th grade, the study of "The idea of the perfect man", "Culture of communication", "Culture of work" create important conditions for personal development. The study of these topics contributes to the all-round development of the individual, forms a new mentality of Uzbekistan. The humane prospects of the country's renewal ensure that the person will be energetic, resourceful, intellectually developed, but also cultured, educated, knowledgeable, broad-minded, professionally capable. The formation of a new mentality requires a person to have a deep understanding of himself, to be able to own himself and to use his potential to the fullest. Therefore, the above parameters of the individual remain a promising way of humanities education.

When studying the topic "Basic ideas of the ideology of national independence", teachers highlight the following structural concepts: the prosperity of the motherland; Peace and tranquility in the country; Social solidarity; Interethnic harmony; Religious tolerance.

In describing the thesis of "decent person", one of the main tasks of the ideology of national independence is to form a spiritually rich and morally mature, well-developed, independent and independent thinking, based on the invaluable heritage of our ancestors and common human values. In describing a comprehensively developed person, we constantly focus on the concept of 'Personal Self-Development and Self-Realization'. The purpose of humane education is to create the conditions for self-development and self-realization in the individual and in harmony in society.



Thus, such a goal of humane education allows us to set the following tasks:

- Orientation of the person to the essence of life, his place in the world, the value of his uniqueness;
- Assist in the development of personal plans for the development of physical, spiritual, mental and creative abilities;
- acquaintance of the person with universal riches and national cultural values, formation of the attitude to them;

- education of knowledge as an important quality of revealing the universal norms of human ethics, their exact content (kindness, mutual understanding, kindness, compassion, etc.);
- development of intellectual and moral freedom of the person;
- to create a sense of patriotism in the unity of national universal values;
- fostering respect for the laws of the country and the civil rights of the individual, the desire to preserve and increase the prestige, honor and wealth of the homeland;
- change the attitude to labor, which is a material and socially important personal needs and factors that create the material resources of the country and its spiritual potential;
- development of guidelines and perceptions of a healthy lifestyle;
- The solution of these tasks will create a basis for the formation of a humane culture of the individual.

Today, all participants in education: students, teachers, parents, administrators and consumers of education activists are well aware of the need for a more active integration of cultural, historical, national and universal values into the educational process. Education in our country began with the implementation of the national program of training personnel in the full sense of humanism.

The primary goal of humanizing education is to shape the humanistic worldview of young people. This will serve as a condition for the implementation of humanitarian ideas and values by future citizens in various areas of activity.

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