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- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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ARTISTIC PEDAGOGY AS A BASIS FOR DEVELOPING SPIRITUAL-COMMUNICATIVE CULTURE IN STUDENT YOUTH: PEDAGOGICAL FOUNDATIONS

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Abstract: Today, new systems aimed at further enhancing the intellectual potential of student youth are being introduced in our republic. This contributes to the training of specialists endowed with high cultural, spiritual, and moral qualities. In the context of modern globalization, where the pace of development is accelerating and transformation processes are intensifying, one of the most important tasks facing our state is to ensure the proper upbringing of the younger generation, reveal the abilities of young people, develop students' knowledge in the field of pedagogy, and increase their interest in works of fiction.

Key words: spiritual communicative culture, innovative thinking, creativity, personal and professional potential, the Law "On the State Youth Policy", artistic pedagogy, personality formation, emotional capacity, development of aesthetic education.

Annotatsiya: Today, new systems aimed at further enhancing the intellectual potential of student youth are being introduced in our republic. This contributes to the training of specialists endowed with high cultural, spiritual, and moral qualities. In the context of modern globalization, where the pace of development is accelerating and transformation processes are intensifying, one of the most important tasks facing our state is to ensure the proper upbringing of the younger generation, reveal the abilities of young people, develop students' knowledge in the field of pedagogy, and increase their interest in works of fiction.

Kalit so'zlar: spiritual communicative culture, innovative thinking, creativity, personal and professional potential, the Law "On the State Youth Policy", artistic pedagogy, personality formation, emotional capacity, development of aesthetic education.

Аннотация: Сегодня в нашей республике внедряются новые системы, направленные на дальнейшее повышение интеллектуального потенциала студенческой молодежи. Это способствует подготовке специалистов, обладающих высокими культурными, духовными и нравственными качествами. В условиях современной глобализации, когда темпы развития ускоряются, а трансформационные процессы усиливаются, одной из важнейших задач, стоящих перед государством, является обеспечение надлежащего воспитания подрастающего поколения, раскрытие способностей молодежи, развитие знаний студентов в области педагогики и повышение их интереса к художественной литературе.

Ключевые слова: духовно-коммуникативная культура, инновационное мышление, креативность, личностный и профессиональный потенциал, Закон "О государственной молодежной политике", художественная педагогика, формирование личности, эмоциональный потенциал, развитие эстетического воспитания.

INTRODUCTION

Today, in our republic, new systems are being introduced to further enhance the intellectual potential of student youth. These reforms are aimed at training specialists endowed with high cultural, spiritual, and moral qualities. The primary objective is to strengthen the role and capabilities of student youth in modern society, to shape their pedagogical position through the development of innovative thinking, creativity, personal and professional potential, and to foster their spiritual-communicative culture by means of artistic pedagogy.



LITERATURE REVIEW

It is no exaggeration to state that the special attention paid by the President of our country, Shavkat Mirziyoyev, to the development of all spheres, including the radical reform of the education system, is creating broad opportunities in this field. As evidence of this, one may refer to the first legislative document signed by Shavkat Mirziyoyev as President of the Republic of Uzbekistan – the Law “On State Youth Policy” dated 14 September 2016. The main purpose and essence of this Law are to educate the younger generation as comprehensively developed individuals endowed with intellectual abilities and high knowledge potential, patriotic and creative thinking, advanced competencies in various fields, and the capacity to generate new ideas. Furthermore, the Law aims to nurture young people who are not indifferent to the reforms being implemented in the country, who possess firm views and positions, strive purposefully toward their goals, and develop into harmoniously mature personalities.

In today's globalized world, where the pace of development continues to accelerate and transformation processes are intensifying, one of the most important tasks facing the state is the достойное upbringing of the younger generation, supporting young people in realizing their abilities, developing students' pedagogical knowledge, and increasing their interest in fiction and literature. In this regard, the views of the Head of State on supporting youth deserve particular attention:

“We will continue the state youth policy consistently and decisively. We will not only continue it, but also raise this policy to the highest level required by today's era as our foremost priority. We will mobilize all the strength and capabilities of our state and society so that our young people become independently thinking individuals with high intellectual and spiritual potential, grow into people who are in no way inferior to their peers in any field on the world stage, and live happy and prosperous lives.”¹

Before beginning practical work on developing the spiritual-communicative culture of student youth through artistic pedagogy, it is necessary to gain a comprehensive understanding of the concepts of artistic pedagogy, spiritual culture, and communicative culture, as well as their theoretical foundations. In addition, studying the relevance, scientific significance, and interrelationship of these concepts constitutes an important scientific task.

Artistic pedagogy is a branch of pedagogy that studies teaching and educational processes through the means of art. Based on an aesthetic approach, it contributes to the development of students' creative thinking and personal growth. The origins of artistic pedagogy date back to Ancient Greece and Rome. Prominent philosophers such as Aristotle and Plato examined the relationship between art and upbringing. Their works contain valuable reflections on the importance, methods, and pedagogical significance of education through art.

The ideas and theories of Eastern thinkers also occupy an important place in the development of artistic pedagogy. In particular, the unique works of Alisher Navoi, the rich figurativeness of his творчество, and his interpretation of the qualities of the ideal human being continue to make a significant contribution to the development of artistic pedagogy.²

For example, although Farabi taught that education and upbringing should be conducted in organic unity, he particularly emphasized that each has its own place and specificity in leading a person toward perfection. As is well known, the foundation of artistic pedagogy is the process of education and upbringing. Farabi is regarded as the first scholar to define the concepts of ta'lim (education) and tarbiya (upbringing).

According to Farabi's doctrine: “The term ta'lim means uniting people and citizens around theoretical virtues, whereas tarbiya means uniting them around innate virtues and practical professional skills. Education (ta'lim) is carried out only through words and instruction. Upbringing (tarbiya), however, is implemented through practical activity and experience – that is, through mastering activities, occupations, and crafts that consist of the practical skills characteristic of a particular people or nation.”³

Farabi's views on the ways, methods, and means of education and upbringing are also of significant value. He argues that noble qualities in a person are formed in two ways – through education and through upbringing. Education develops theoretical virtues, while upbringing develops innate qualities, theoretical knowledge, practical skills, and moral behavior. Education is realized through instruction and learning, whereas upbringing is achieved through practical activity and experience. When these two processes are harmoniously combined, maturity emerges; however, this maturity depends on the degree to which knowledge and practical skills are mastered.

1 Mirziyoyev Sh.M Qonun ustuvorligi va inson manfaatlarini ta'minlash –yurt taraqqiyoti va xalq farovonligining garovi.-T.:O'zbekiston, 2017-yil.

2 M.Mirqosimova .Badiiy pedagogika.-T.:“Lesson press” nashriyoti, 2019 184b

3 R.A.Mavlonova, N.H.Rahmonqulova,K.O.Matnazarova va boshqalar. Umumiy pedagogika.-T.:“Fan va texnologiya”,2018. 367b

From this, it can be concluded that only the harmonious integration of education and upbringing makes it possible to achieve intended goals effectively.

The development of society depends not only on the level of knowledge possessed by young people, but also directly on their communicative culture, attitude toward moral values, and aesthetic taste. In this process, artistic pedagogy serves as an important pedagogical instrument. The field of artistic pedagogy contributes to the comprehensive development of the individual through the means of art, enabling young people to develop aesthetic thinking, spiritual awareness, and communicative competencies.

RESEARCH METHODOLOGY

Artistic pedagogy employs artistic images and creative activities to educate young people's emotions, broaden their worldview, and develop their independent thinking as individuals. Artistic pedagogy plays an important role in shaping young people as individuals and in fostering patriotism and moral qualities in them. It teaches young people to approach assigned tasks creatively and develops their ability to create artistic images. Through literature and art, it contributes to the formation of such positive qualities as kindness, humanity, and tolerance. In addition, it teaches students to interpret the positive qualities reflected in artistic works and helps them perceive beauty emotionally and intellectually. One of the important tasks is to ensure that students master a particular profession, develop their creative abilities, and are guided toward self-awareness. In this process, the effective organization of educational activities through the methods of artistic pedagogy can help students achieve positive results.

ANALYSIS AND RESULTS

The methods of artistic pedagogy are understood as teaching and educational approaches aimed at ensuring the spiritual, aesthetic, moral, and creative development of individuals. These methods contribute to increasing students' creativity and to developing their moral and spiritual qualities on the basis of artistic pedagogy. The main methods of artistic pedagogy include the analysis of literary and artistic works, through which students gain a deeper understanding of the content of a work and develop critical thinking skills; role play and dramatization, where students embody artistic characters and bring literary heroes to life, thereby enhancing emotional perception; creative written and oral tasks, such as writing stories and essays on various topics, which broaden students' imagination; and problem-based teaching, which presents learners with problem situations and tasks and encourages them to find solutions independently. Another important feature of artistic pedagogy is that it increases young people's interest in art and literature and promotes the development of aesthetic thinking, communicative culture, and spiritual culture among youth. From this perspective, studying the theoretical and methodological foundations of developing spiritual communicative culture through artistic pedagogy is an actual scientific issue.

Artistic pedagogy has a significant positive impact not only on increasing young people's intellectual potential but also on their upbringing. Upbringing is the process of comprehensive personal development, involving the formation of consciousness, behavior, and worldview on the basis of a clearly defined purpose and socio-historical experience. In other words, upbringing is an activity-oriented process aimed at preparing the younger generation for maturity in all respects and at shaping social consciousness and behavior. Artistic pedagogy plays a leading role in shaping the behavior of the younger generation and helping them mature as individuals capable of finding their place in society. The process of upbringing is a goal-oriented collaboration organized between the educator and the learner. In education based on artistic pedagogy, the learner's consciousness is formed, emotions are developed, and behavioral habits necessary for social life are cultivated.

In the process of upbringing, the correct pedagogical organization of learners' lives and activities is of great importance because, during activities, learners demonstrate certain attitudes toward educational influences coming from outside. These attitudes reflect their inner needs and desires. Artistic works created throughout different historical periods remind humanity of the great mission of human beings, their right to happiness, and the full development of their talents. In everyday life, the concepts of goodness, beauty, and truth may appear abstract and distant from practical needs; however, without them, human existence itself loses meaning. Moreover, art, as one of the forms of understanding reality, has a multifaceted influence on human consciousness. It serves not only as a source of spiritual enrichment but also as a means of shaping a person's worldview and awareness of his or her social mission.

Today's modern world is facing three global problems: preserving humanity as a civilization, protecting the human being as the highest and most active element of this civilization, and developing and educating the individual. An analysis of this idea shows that shaping and developing a person's creative activity within the modern cultural environment is an extremely complex task. It requires identifying opportunities for realizing



creative potential, determining the variability of individual developmental trajectories, and, taking psychological characteristics into account, defining a specific direction for each individual.

For contemporary youth, the aspiration to find their place in society is one of the primary goals. For future teachers, this process contributes to the formation of responsibility, critical attitudes toward themselves and others, and the recognition of personal independence and equality. Achieving these qualities largely depends on the development of an individual's spiritual culture.

The concept of culture is broad in scope, and each individual interprets it according to his or her own worldview. Culture is a social phenomenon that reflects the process of human activity and the spiritual values created as a result of this activity, which, in turn, serves as an important factor in the formation and development of the individual. Culture represents the process of mastering the world, and in this process, a person demonstrates his or her creative power and abilities.

Culture, firstly, is regarded as a means of satisfying human biological and social needs, and secondly, as the product of productive human activity. It is generally divided into two major types: material culture and spiritual culture. In the course of its development, culture gradually branches into various spheres, such as spiritual culture, artistic culture, aesthetic culture, moral culture, dress culture, and communication culture. Material culture, in turn, includes technical culture, agricultural culture, construction culture, household culture, and other related forms.

These branches encompass different concepts and behavioral patterns that are closely interconnected. For example, household culture includes the aesthetic arrangement of housing, clothing, footwear, kitchenware, household items, cleanliness, cooking practices, as well as the organization of daily services and leisure activities within the family and society.

The spiritual culture of student youth not only contributes to the development of their personal qualities but also plays a significant role in ensuring social stability and cultural progress. Young people who possess a high level of spiritual culture participate in social relations on the basis of justice, respect, patriotism, and social responsibility.

Spirituality can be understood as the set of positive social qualities that emerge when useful knowledge acquired by an individual in life is repeatedly applied, transformed into skills and habits, embedded in the inner world of the person, and ultimately becomes a way of life.⁴

CONCLUSION

In conclusion, spiritual communicative culture expresses a teacher's professional behavior in communication with young people on the basis of moral values, respect, and empathy. Pedagogical study of its specific characteristics contributes to the creation of a trusting atmosphere among students in the educational process, helps to understand their psychological state, and supports the development of creativity.

This process, implemented on the basis of artistic pedagogy, can be regarded as pedagogically effective in developing the spiritual communicative culture of student youth.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



MAKTABGACHA VA MAKTAB TA'LIMI

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