



SCIENTISTS' IDEAS ABOUT THE ROLE OF NATURE-CONFORMING EDUCATION IN THE FORMATION OF PERSONALITY

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ABSTRACT	KEYWORDS
This article examines the ideas of various scientists of that time about the role of nature-conforming education in the formation of personality.	Feeling, role, upbringing, moral goals, aspiration, result, desire.

INTRODUCTION

Religious education was essentially reduced by J.G. Pestalozzi to the formation of moral feelings, in particular, a sense of duty. The germs of this feeling are hidden in the depths of human nature. The feelings of gratitude, trust, and love, which were awakened in the child already in the early period of life in response to the care of the "natural educator" - the mother, Pestalozzi rightly proposed to make the starting element for the development of moral habits. They, in turn, should be used to form moral skills. In order to form such a character, the educator must teach the child to control his feelings, to be able in some cases to overcome directly arising sensual desires in the name of striving to achieve high moral goals. As a result, the child's behavior should be subordinated to natural moral requirements and be in accordance with the moral consciousness developed in him in the process of upbringing. The ideas of J.G. Pestalozzi about the role of nature-based education in the formation of personality, about the study of the child and the manifestation of an individual approach to him, about the education of humanism and respect for human dignity in children are of great interest today.

A. Diesterweg is the successor of the democratic aspects of Pestalozzi's pedagogical theory, shared the ideas of universal education, opposed Prussian nationalism and the vestiges of feudalism. He considered conformity to nature to be the leading principle of education. Revealing its content, the teacher proceeded directly from the essence of a person and directly returned to it. He recognized the value and absolute expediency of the natural organization of man. He demanded the main thing: to act in accordance with nature in all his educational activities. To implement the principle of conformity to nature in upbringing, according to A. Diesterweg, meant to develop the pupil's desire for the highest, eternal ideal.

A. Diesterweg proved that success in the upbringing of children, in all the work of a teacher, is inconceivable without a deep knowledge of the laws of the development of their nature. He called the unwillingness to know and follow these laws "pedagogical ignorance", "pedagogical barbarism". In accordance with the principle of conformity to nature, A. Diesterweg gave an age periodization of students. He showed that education achieves its goal only when a person is so mature that he has the

strength and will to educate himself throughout his life, while knowing the ways and means of self-education and self-education. Thanks to this, success in life becomes the work of a person's own hands. According to A. Diesterweg, the conformity of upbringing and education to nature means that a person has innate inclinations. In their development, in accordance with the course of natural processes in the child's body, the essence of upbringing. All people are similar in that they all have the same purpose: to be human. However, from the point of view of the purpose of a person in society, the fulfillment of life roles, people are not the same, because there is a difference between them, hence there is an infinite variety in unity and similarity. Nature-conforming education means the natural, free development of inclinations, excluding both lagging behind and outstripping the manifestation of natural forces and abilities. It includes the development of the spiritual sphere (the main goal of pedagogical activity). The highest stage of the soul's development is its self-activity. A. Diesterweg was the first in the history of pedagogy to establish that the main means of educating discipline, will and character of students is a clear organization of the learning process based on the implementation of the principle of conformity to nature. The success of the entire work of the school, nature-conforming education, the development of self-activity and activity of students are possible if the teacher has high qualities. Teachers should be the best people of the nation: cultured and educated.

Each child as a "heterogeneous natural being" has individual characteristics of the psyche, specific features and properties of the spiritual sphere, and therefore the principle of conformity to nature, according to the

A. Diesterweg, necessarily requires taking into account the individual characteristics of pupils in order to promote the development of this peculiar nature. He considered nature-conforming behavior to be the highest pedagogical truth in the education of a person, and he called any behavior contrary to nature "the greatest pedagogical madness and perversion." The natural human desire for truth, goodness, and beauty helps to find happiness. The teacher derived this idea from human nature, which is essentially spiritual. Even today, at the beginning of the 21st century, his calls to be faithful to the principle of conformity to nature in life and in education sound convincing and truthful. A. Diesterweg could not think without its implementation in the conditions of free development of the personality.

The idea of nature-conforming moral education was further developed in the works of prominent Russian teachers K.D. Ushinsky,

V.A. Sukhomlinsky, Sh.A. Amonashvili.

K.D. Ushinsky saw the goal of education in the formation of an active and creative personality. One of the important features of the principle of conformity to nature in upbringing, K.D. Ushinsky considered the creation of the most favorable conditions for the identification of natural abilities of students. The teacher must be armed with knowledge of the basic laws of human nature and be able to apply them in each specific case. In his pedagogical theory, conformity to nature is characterized as taking into account the inclinations of man, as the unity of man with nature, and as the harmony of interaction between man and nature. In relation to the process of education, conformity to nature orients the teacher to such an impact that is based on the laws of human nature and human life. He deeply substantiated the idea of natural character traits. Family and school develop innate inclinations. K.D. Ushinsky considered nature-conforming education in unity and inseparable connection with the freedom, independence and initiative of the child. He approached the analysis of the content and main directions of education from philosophical, psychological and pedagogical positions, taking into account the specific tasks of the development of contemporary society. He considered the constant

orientation of education and upbringing to achieve the ultimate goal of upbringing, i.e. the comprehensive upbringing of schoolchildren, as the main thing in the implementation of the principle of conformity to nature.

The idea of correspondence of education to the nature of the child (and this, according to K.D. Ushinsky, includes, in particular, the development of the ability of children and young people to overcome their unhealthy natural inclinations) was deeply embodied in his development of the principle of nationality in public education - the core of his pedagogical system. Nationality in public education in K.D. Ushinsky reflects the idea of national identity as a uniqueness of the historical, ethnic, spiritual development of a given people. He substantiated the need for moral education by the "natural beginning" - the biological and psychological nature of man, the laws of natural human development, as well as the social conditions of existence.

From the standpoint of the principle of conformity to nature, K.D. Ushinsky revealed the need to develop in students the need for self-knowledge and self-analysis, self-assessment and self-control, and ultimately - in self-education as a conscious activity aimed at improving the personality. The conformity of the doctrine of education to nature gave him reason to consider pedagogy a movement based on humanism.

The outstanding teacher of the XX century V.A. Sukhomlinsky, accepting the Soviet official ideology, party and state requirements for the education of the younger generation, filled them with humanistic content. In his pedagogical system, the universal principles of spirituality are revealed: human aspirations for goodness, beauty, truth, harmony ("peace of mind"). The ethical and pedagogical views of the humanist are based on the ideal of service to people, satisfaction and joy of self-giving as the highest manifestations of the desire for good. He saw the origins of humanity in the natural and holy feelings of the loving relationship of a child to his mother; in the elevation of a person in the eyes of a child, enthusiasm for a person, the strength of his spirit, his courage and nobility; in the naturalness, habituality for the child of good feelings and good deeds."

V.A. Sukhomlinsky believed that education has the ability to develop the natural forces and abilities of the individual, his spiritual and moral formation, and creative self-realization. The above allows us to conclude that the substantiation of nature-conforming moral education by V.A. Sukhomlinsky is a scientific contribution to the development of the theory of nature-conforming education.

The development of the theory and practice of nature-based education was introduced by the famous Russian teacher and psychologist Sh.A. Amonashvili. In his works in the 70-90s of the XX century, and then at the beginning of the XXI century, the concept of humane and personal education was substantiated, the leading ideas of which are the following: the formation of personality is based on the integral nature of the child and includes the development of the whole set of his qualities; education and upbringing are a single process of spiritual and moral development of the individual; school ensures the development, upbringing and education of students with the help of life itself; The most important component of the pedagogical process is the personality-oriented interaction between the teacher and students, their voluntary cooperation. In the concept of Sh.A. Amonashvili, a prominent place is given to the education of spirituality in students, the formation of a "Noble Man", the formation of a morally integral personality, the functional characteristics of the humane and personal educational technologies created by the scientist are given, the features of the teacher's pedagogical skill are revealed. The methodological basis of such education is the principle of conformity to nature, understood by the teacher not only as biological in a person, but also as social and spiritual. From the

standpoint of this principle, the problem of spiritual and moral education of the individual in a humane-democratic society is revealed. He considers the task of education, including the formation of a morally integral personality, to ensure the full life of children at all stages of their development. An educational institution based on the principles of humane and personal pedagogy, including the principle of conformity to nature, is called by Sh.A. Amonashvili the "School of Life". In substantiating the need to rely on the principle of conformity to nature in upbringing, he proceeds from a personal belief that there are two principles in which a child, an adult, can find support for his soul, his morality. Their essence, as the teacher shows, is contained in the following three propositions: the human soul is a real substance; it is aimed at eternal ascent and perfection; earthly life is a segment of the path of ascent. From this point of view, he defines the process of education as "socialized nature" that accepts the child from Nature itself. This socialized nature, he notes, requires the educator not to lose the sense of proportion in relation to the child.

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