



THE IMPACT OF THE FORMATION OF HIGH HUMAN EMOTION IN STUDENTS PEDAGOGICAL PSYCHOLOGICAL BASIS

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ANNOTATION

This article is devoted to one of the most urgent problems of teaching the organization of problem learning. It reveals the psychological features of the formation of moral, ethical, mental and mental qualities of students by organizing problem-based learning. This article is the first to reveal the pedagogical features of the formation of spiritual and ethical characteristics of students in the process of studying the poet's work.

KEY WORDS: *human emotion, psychological and pedagogical basis, creativity.*

INTRODUCTION

In our country, serious attention is paid to the formation of an independent-minded, creative and creative person, raising his spirituality, ensuring mental and spiritual perfection. Therefore, the educational system is changing, adapting to the updated principles of pedagogical thinking. Because the period of independence the main goal of literature education is to raise the morale of the student, forming in it the characteristics inherent in the creative person. In particular, it was recognized that by teaching the life and creative activity of the poet, it is possible to encourage students not only to artistic creativity, but also to seek and live in life in general, to mobilize such goodness as the creation, discovery of their own opportunities. The fact that students need to gradually understand the personality of each creator by entering his creative laboratory is fully consistent with the principles of updated pedagogical thinking. In this way, the student is motivated by a desire, interest in research, he learns to understand the hearts of other people by feeling a certain creative spirit.; others seek to feel their grief, to recognize a person. For this reason, the problem of studying the life and creative activity of the poet in the literature education of the independence period is of paramount importance.

The techniques that come into our national education under the name of "new pedagogical technology" also presuppose the achievement of high results in a short period of time, without exerting excessive mental and physical effort on the part of the reader-teacher. For a short period of time, the formation of theoretical knowledge in them, the formation of skills, qualifications and moral qualities in certain activities, at the same time, their control and evaluation require high pedagogical skills and knowledge from the teacher.

The independent thinking of the reader does not occur spontaneously, automatically. To do this, it is necessary to introduce new ways of mastering knowledge and the necessary assignments into the educational system. One of such ways is problematic education. World pedagogy with the issue of problematic education V.Akan, M.Makhmutov, V.Marantsman, N.Mochalova, A.Matyushkin, T.Kudryavtsev, A., in national pedagogy A.Zunnunov, S.Nishanova, O.Musurmonova, Q.Husanboeva and other scientists were engaged. The whole focus in this work is on proving that the student's independence in the lesson and the basis for increasing the effectiveness of education. In them, the work of the student on the way of acquiring knowledge is based on the scientific-practical aspect that has a great effect on the assimilation of



knowledge. In particular, the doctor of ped.s. Q.Husanboeva, emphasizing the importance of problematic education, writes: "problematic education involves the educating personality as the core of this situation. There is no problematic situation outside the subject, the person. The problematic situation involves the motivations and needs of the child as a necessary part of his own. It is for this reason that education is carried out in harmony with the upbringing of the child, the assimilation of knowledge, the formation of the worldview.

The solution of the problem implies that the joint participation of students, consisting not only of a dialogue between the pupil and the teacher, but also of the active mental work of the entire class community, the individual characteristics of the child's personality are maximally taken into account. Only in such conditions are other members of the team in the classroom, the part of which they participate in a dialogue with the teacher, not passive observers, during the whole educational process they can literally become a person of creativity, a person of thought

The functions of problem education in the scientific literature are defined as follows:

1. To ensure that the student has mastered new knowledge and methods of activity.
2. To cultivate the independence and creative abilities of students in the acquisition of knowledge.
3. Increase the level of knowledge of education.
4. To ensure the formation of a scientific worldview in the student.
5. Formulate the independence and thinking of students in the acquisition of knowledge, their inner desire to know the secrets of man and the world in their hearts.

In the process of literary education, it is more important not only to give ready-made judgments, but also to teach the reader to think, reason, discuss and draw their own conclusions. From private events it is necessary to rely on the inductive method of predicting and summing up the general law, that is, on the contrary, that is, on the basis of general aspects, a deductive method of transition to property will help. These two forms of deduction are widely used in literature education. They are two components of a holistic thinking process. With the help of these teaching techniques, attitudes towards people, life, events, problems are formulated in the students. The desire for higher emotions arises from mental thirst, a conscious desire for spiritual perfection.

In the process of teaching the dramatic epic of Abdulla Oripov "The road to paradise" in the literature education of academic lyceums, we envisioned to rely on such natural inclinations of pupils-students. A person becomes a weak-willed

person, if he does not struggle with spiritual perfection, seek or seek. However, human life consists of tireless struggles. Self-struggle is the pursuit of stability, perseverance, willpower, the desire to make an impartial and fair decision in oneself is the pursuit of perfection. It provides students with comfortable opportunities in problematic learning to activate such aspirations.

In today's education, the knowledge that the students are expected to master, the skills that they need to acquire, the ability to organize their participation in the means of transfer and involvement in solving certain problems – undoubtedly, will ensure the effectiveness of Education.

As noted Russian methodist scientist by V.Marantsman, problematic education allows the student to formulate the consistency of thinking, the ability to systematically approach the phenomenon. When used in the analysis of artistic works, it affects the thinking ability of the students and them. A.Zunnunov noted that asking questions to the reader will help to create a problematic situation.

Another of the problems raised in the game is to reveal to what extent the life worth of feelings of loyalty, friendship, loyalty. We perceive from the interpretation of the poet and other images in the work that sincerity, loyalty in human relations is of great importance. Through the images of the guy and friend mentioned in the epic, human feelings are expressed more deeply. The epic depicts the adventures of two lucky in the desert. Each ring of these adventures served to convey a certain philosophical meaning. There is someone who once sensed and offended his parents, even if for a moment there is someone who has offended, there are ambitious people who, as a monument to their ancestors, adorn their name in large letters; those who betrayed the soul of their loved ones and strife, strangling each other; young-is he old those who do not return from the abyss before the "soul trouble"; those who earned the gemini himself; in this way, no person, even those life of their own parents; even those who are without a face, who, by the way, provoked by the scales recognized as the "just of the righteous", and led his affairs until the examination- so the poet conveys judgment over these kinds of immoralities, injustices, which are encountered in life by such artistic means as judgment,

Among the above symbolic images comes the image of sound at the end of the saga. In the image of this epic hero, we see the embodiment of the power of truth and justice, which is regarded as divine power. The solution of the epic conjugation is thus manifested in the image of sound. With this, the writer put forward the idea that the way of life, the way of living, is the way of friendship. Abdulla Oripov embodies human perfection, generosity and courage in the images of a young man and a friend.



The image of a friend is important when opening the image of a young man in a friend.

Create a young man who has met his only friend alone in the "is the world" he says thanks. A friend is also very happy that he found a young man. It turns out that the fate of a friend with a guy is the same. The guy does not fight against the unfortunate, he did not make two baskets for the sake of excessive trust in people and did not fall into battle. And the friend, on the contrary, suffered greatly from Gemini in life, losing confidence in people in general. For this nature, he also lacks the two paysa rewards, paradise stayed outside the gate.

A friend even in the "is the world" stands firm in his opinion about people. In this regard, the author gives us a new drawing of the sides of the young man in his noble and human appearance:

Ўйлаб қара, тарихда бор ибрат доимо:
Не-не зотлар гар ўзлари топса ҳам
тўзим
Одамзотга кўрмаганлар ёмонлик раво.
Эзгуликнинг йўли оғир, серғалва
гарчанд
Юксакларга кўтаради соҳибин бироқ.
Маили менинг руҳим синиқ, хаёлим
порканд,
Ҳис қилурман, эзгуликнинг оқтоби
порлоқ.

The guy, who makes up these noble thoughts, decides to give the missing two paces of reward to a friend from the account of his rewards. However, the friend had the same opinion. His intention is also to give the guy the missing two paysa rewards from his account.

However, both these dignitaries will not agree to accept each other's noble proposal. Himself entering the battle, leaving the old man outside of him, both see it as a nomad. For such glorious and noble qualities as courage, solemnity, mutual loyalty, the great power in the image of sound, which is reflected in the work in the style of the lyrical hero – the truth and the truth informs both the friend and the young man that he will give life.

The guy is a well-known whitewash, especially a man who has experienced life difficulties with the weather, since he has little experience of life. He saw and endured terrible events, days from hell. But it's not even fluffy people. He could not fight against those who are evil, and from the hypocrite he is so tired, saturated that he does not want to see their faces, even in the "it is" world. Despite being a poet, the poor lived a small life, so there was no bad left to plunder him spiritually. Salivary even, unhappy in love, loved one is not loved.

Abdulla Oripov puts an important problem from the father's language in the epic and answers this problem in the image of the guy. After all, you yourself were purified, you yourself suffered from

others. On you worked as much as you could, and on the rest you were helpless, he says. The father told his son, and the young man had a deeper understanding of another truth in this. Even the fact that man is only a purebred cannot be the basis for complete sinfulness. Not to fight against those who are the subject of suffering of others is like a partnership for the reasons that cause that suffering. And the poet is such a noble person that it is his duty to fight against naughty, ugly people in life, not his desire. Since the same work has not been carried out, it means that he is also guilty, guilty, for the suffering of the helpless poor because of the trampled, disgrace, conscience, bad people. But there is also a reason why the guy could not realize his good intentions. He was a shattered in the heart of the language of intrigue, a sobbing to the faithful people. Because:

Ёлғиз эди дунёда у, лекин чинакам,
Ёлғизлатиб қўйган эди ҳаёт бешафқат.
At the end of the epic, these thoughts from the language of sound show the educational significance of the work:
Икки дўстнинг садоқати, меҳри,
ҳиммати,
Коинотнинг қадридан ҳам тургайдир
баланд.
Ҳар не билан ўлчанмайди дўстлик
қиммати,

Қулатгай у сарҳадларни қудрати билан.
The work "The road to paradise" teaches each reader to be purified, to be sincere in struggles, realizing that these ways of life are not smooth and smooth.

The author believes that the purity of a particular person, the fact that he is good, is still not enough for him to be a perfect person. Everyone is responsible for the purity and well-being of others. If this is not so, then this person is also a responsible, for the suffering that he inflicted on the people of those who are despicable, if he looks at it indifferently, seeing that this is happening. And this means that one must constantly bravely fight against evil and evil. The work at the same time calls on each person to educate in himself the qualities of goodness, generosity, humanity.

We realized that when a person was alive, constant "built" and built "the way to life. But it is inevitable that this path will continue even in the world. In what image he lived throughout his life, a person cannot change his appearance even in that world. Consequently, according to the essence of the "path", which he built, he raised the servant either to paradise, or to hell. When two men do not pay the reward, they show the way to the guy bustle libra: "two men pay the reward to you to find be prepared, all right, cry, please, all right entreat! "When the young man says," May I go to hell, tap without any gravity, "rather than asking for the reward of others,"



he bluntly blunts that he will not return from his faith. With this behavior, he glorifies the name of Man and achieves divine reward. The guy is given the opportunity to earn two points of reward, but he is told to give up licking to someone who asks for rewards and see his parents' at this short opportunity:

«Ота-онам висолини кўраин бир қур.

Лекин билгил, мен уларга арз этиб бешак,
Савоб сўраб йиғламасман, кечирсин худо».

Indeed, the young man reached the will of the father and mother, saw them in battle, but did not want to share their rewards. To what extent he glorified his parents in his life, he once again proved that he was a faithful child even in the world and received divine rewards.

In the game the image of the mother and the status of the son who is forced to the will of the mother are ravaged in incredibly impressive landscapes. The mother is depicted in a beautiful castle in paradise. The son holds himself in a pan, seeing his mother even if from afar, in the hope of saturation with the last. The mother is not aware of this, but with her heart she feels, feels her son.

Mother is in a beautiful castle in paradise. Angels around. Through the image of this landscape, the poet glorifies how high his native status is. The guy also feels the divine light of the mother under the mask. In the answer of the Angels, the status of the mother in the presence of Allah is a bright expression:

«У – онадир, бандаларнинг
ибтидосидир,
Унга ҳурмат жойиз эрур икки оламда,
Унинг меҳри самоватнинг илк
садосидир,
Шу боисдан ғалат ҳислар кўзғар
одамда».

And the mother says: "I also shave my hair to say that I have a child in paradise!" Why did the son pray from the mother at the last moment? The son begs a blessing from the mother after the road. Mother receives divine reward through prayer. In this way, the young man made use of the opportunity given to him in the world in accordance with the status of a person in the stability of belief, brought to an end the road towards paradise. The same surroundings will suddenly crack. What does this landscape in the solution of the events of the work mean? through questions such as: by the end of the lesson, students can be motivated to think, to discover judgments about the personality and life of a person through the analysis of the work. Literature as an integral part of spirituality has a significant impact on the worldview of the reader youth. In particular, the educational-philosophical conception of the dramatic epic "the road to war" encourages them to live in the prosperity of el-yurt, burn for the triumph

of goodness, goodness, honesty; it is the basis for their deep understanding that indifference, inactivity are both spiritual and social vices.

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