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PEDAGOGICAL OPPORTUNITIES FOR DEVELOPING SPIRITUAL AND MORAL IMMUNITY IN PROSPECTIVE TEACHERS BASED ON THE TEACHINGS OF EASTERN THINKERS

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Abstract. This scientific article provides a scientific and pedagogical analysis of the essence of the concept of upbringing and its role in societal development and human maturity. Furthermore, the views of Eastern and Western thinkers on the educational process are studied on a comparative basis. The pedagogical and ethical views of Eastern thinkers such as Abu Nasr al-Farabi, Abu Ali ibn Sina, Yusuf Khass Hajib, Alisher Navoi, and Abdulla Avloni, as well as the ideas of Western thinkers such as Socrates, Plato, Aristotle, and Yan Amos Komenskiy regarding education and upbringing, as well as the harmonious aspects of Eastern and Western pedagogical thinking and their significance in the modern education system, are revealed.

Keywords: upbringing, pedagogy, perfect human, moral education, Eastern thinkers, Western pedagogy, spirituality

Annotatsiya. Mazkur ilmiy maqolada tarbiya tushunchasining mazmun-mohiyati, uning jamiyat taraqqiyoti va inson kamolotidagi o‘rni ilmiy-pedagogik jihatdan tahlil qilinadi. Shuningdek, Sharq va G‘arb mutafakkirlarining tarbiya jarayoniga oid qarashlari qiyosiy asosda o‘rganiladi. Sharq mutafakkirlaridan Abu Nasr Forobiy, Abu Ali ibn Sino, Yusuf Xos Hojib, Alisher Navoiy, Abdulla Avloniylarning pedagogik va axloqiy qarashlari, G‘arb mutafakkirlaridan esa Socrates, Platon, Aristotel, Yan Amos Komenskiyning ta’lim-tarbiya haqidagi g‘oyalari hamda Sharq va G‘arb pedagogik tafakkurining o‘zaro uyg‘un jihatlari hamda zamonaviy ta’lim tizimidagi ahamiyati ochib beriladi.

Kalit so‘zlar: tarbiya, pedagogika, komil inson, axloqiy tarbiya, Sharq mutafakkirlari, G‘arb pedagogikasi, ma’naviyat.

Аннотация. В данной научной статье с научно-педагогической точки зрения анализируется сущность понятия воспитания, его роль в развитии общества и совершенствовании личности. Также на сравнительной основе изучаются взгляды мыслителей Востока и Запада на процесс воспитания. Раскрываются педагогические и нравственные взгляды восточных мыслителей Абу Насра Фараби, Абу Али ибн Сины, Юсуфа Хос Хаджиба, Алишера Навои, Абдуллы Авлони, а также идеи западных мыслителей Сократа, Платона, Аристотеля, Яна Амоса Коменского об образовании и воспитании, а также гармоничные аспекты педагогического мышления Востока и Запада и их значение в современной системе образования.

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Ключевые слова: воспитание, педагогика, совершенный человек, нравственное воспитание.

Introduction. Upbringing is one of the oldest and most significant social phenomena in human history. It serves as a fundamental factor in the formation of the individual. The future of any society depends on how its younger generation is brought up. For this reason, thinkers, philosophers, and educational scholars have devoted considerable attention to upbringing since ancient times. The process of upbringing is not confined to the transmission of knowledge. It also shapes individuals' spiritual world, moral qualities, worldview, social engagement, aesthetic sensibility, and attitude towards work.

An examination of the history of Eastern and Western pedagogical thought reveals that representatives of both civilisations regarded human development as a central concern. Nevertheless, certain differences exist in their approaches to upbringing, as well as in its aims and means.

Whereas Eastern thinkers placed greater emphasis on spiritual and moral education, the ideal of the fully developed human being, and service to society, Western educators advocated individual freedom, independent thinking, practical activity, and democratic principles of education.

In the context of contemporary globalisation, studying the pedagogical heritage of the East and the West and integrating its progressive aspects constitute important tasks for the modern education system.

The Meaning and Essence of Upbringing. Upbringing is a purposeful pedagogical process aimed at the comprehensive development of the individual. Through upbringing, individuals develop moral qualities;

intellectual potential; aesthetic views; work skills; and patriotic sentiments. In pedagogy, upbringing is divided into such areas as moral education, intellectual education, physical education, aesthetic education, and education through work.

Upbringing is closely associated with a society's historical, national, and cultural values. Consequently, different peoples have developed distinctive systems of upbringing.

Eastern Thinkers' Views on Upbringing: The Pedagogical Views of Abu Nasr al-Farabi

Al-Farabi was a prominent thinker of the Eastern Renaissance who reflected deeply on the role of knowledge and upbringing in human development and social progress. In his work The Virtuous City, he developed a model of an ideal society in which the cultivation of the ideal human being is presented as a central concern. According to al-Farabi, "Human beings are, by their very nature, beings connected to society" [2].

Therefore, individuals should be brought up to be moral, knowledgeable, just, and generous. Al-Farabi viewed upbringing as encompassing two dimensions: the provision of theoretical knowledge and the formation of moral virtues.

The teacher's personal example holds particular importance in his pedagogical views. Abu Ali ibn Sina's Views on Upbringing:

Ibn Sina approached pedagogical issues in conjunction with medicine and psychology. He emphasised the need to take children's age-related characteristics into account in their upbringing [3].

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Ibn Sina noted that children's physical health, psychological state, family environment, and quality of education influence their development. In his view, children should be instilled with kindness, determination, good manners, and diligence.

Ibn Sina also advocated group instruction in education. Yusuf Khass Hajib's Views on Upbringing: Yusuf Khass Hajib's Kutadgu Bilig is an important source of Eastern pedagogical thought. The work presents valuable reflections on governance, ethics, and human virtues. The thinker emphasises that justice, knowledge, contentment, and reason are among the most important human qualities. In his view, upbringing should enable individuals to become useful members of society.

Alisher Navoi's Views on the Ideal Human Being: The ideal of the fully developed human being occupies a central place in Navoi's works. He emphasises the need to cultivate honesty, generosity, compassion, humility, and a commitment to learning.

In Mahbub al-Qulub, human moral development is interpreted as an important condition for social progress. Navoi regards a knowledgeable and well-mannered person as the greatest asset of a nation [4].

Abdulla Avloni's Pedagogical Views: As a leading representative of the Jadid movement, Abdulla Avloni devoted considerable attention to the upbringing of young people. He expressed the well-known view: "For us, upbringing is a matter of life or death, salvation or destruction, happiness or calamity."

Avloni notes the important role of national values, patriotism, discipline, knowledge and enlightenment, and moral integrity in upbringing. In his view, national progress can be achieved through upbringing [6].

In the process of upbringing, Eastern thinkers (al-Farabi, Ibn Sina, and Navoi) prioritise ethics, spirituality, respect for parents, and an elevated sense of humanity grounded in Islamic values, whereas Western thinkers (Plato, Aristotle, Rousseau, and Pestalozzi) place greater emphasis on individual freedom, independent thinking, intellectual development, and secular knowledge. Both traditions regard the development of the child into a well-rounded individual as their primary objective. Eastern Thinkers' Views: Ethics and Manners: Morality forms the foundation of upbringing (Yusuf Khass Hajib and Kaykavus). Children should be taught honesty, diligence, and humility from an early age. Family Upbringing: The father's role within the family and the integration of religious and secular knowledge in upbringing are important. Respect for the Teacher: Education and upbringing are inseparably connected, with emphasis placed on honouring teachers and elevating the pursuit of knowledge to the status of worship.

Western Thinkers' Views: Freedom in Upbringing: Thinkers such as J. J. Rousseau defended children's natural development and freedom. Intellectual and Physical Education: Aristotle emphasised the harmonious integration of physical and intellectual education [2].

The Democratic Approach: This approach focuses on developing individuals' self-confidence and creative abilities. Common Features: Both schools of thought view the child as a builder of the future. Humanism, a thirst for knowledge, and social responsibility constitute fundamental principles of upbringing.

Indeed, Abdulla Avloni offered a detailed account of teachers' personal and professional qualities. He emphasised that educators' personal attributes—morality, good manners, knowledge, perceptiveness, resourcefulness, discernment, and intelligence form the essential foundation of

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education and upbringing, while creative inquiry contributes to new forms and methods of learning and teaching. In this way, Abdulla Avloni devoted particular attention both to teachers' work and to issues of education and upbringing. Specifically, he argued that the educational process, especially the organisation and conduct of communication between teachers and pupils, required reform beyond established conventions. To achieve this, he stressed the need to overcome the ignorance of mudarrises (teachers in traditional schools) and fundamentally transform their teaching methods in accordance with pupils' individual abilities. Guiding pupils towards the teaching profession through the modernisation and substantive improvement of the continuing education system remains a fundamental concern of contemporary pedagogy. In recent years, pedagogical and psychological research has extensively examined the development of prospective teachers' professional preparation and established its scientific and theoretical foundations.

Since antiquity, Western thinkers' views on upbringing have centred on human freedom, intellectual development, and moral growth. They regarded upbringing as the foundation for individuals to attain an appropriate place in society and develop self-awareness.

Major Traditions and Representatives of Western Pedagogical Thought: Antiquity (Plato and Aristotle): Plato understood upbringing as the cultivation of the "ideal citizen" needed for the governance of the state. Aristotle considered the unity of three foundations physical, moral, and intellectual education essential to human upbringing. The Renaissance and the Enlightenment (J. J. Rousseau and I. Kant): Jean-Jacques Rousseau advanced the idea of "natural education", emphasising that children should be brought up in nature without restrictions on their freedom. Immanuel Kant regarded upbringing as a process that distinguishes human beings from animals and makes them cultured [3]. The Modern Period (J. A. Comenius and J. Locke): John Amos Comenius substantiated the principle of education "in accordance with nature" and systematised education and upbringing. John Locke developed the theory of tabula rasa (a blank slate), seeking to demonstrate that the kind of person a child becomes depends on the upbringing received. All these views resonate with the ideas of Eastern thinkers (al-Farabi and Ibn Sina) and aim to guide human beings towards perfection [4].

John Amos Comenius's Pedagogical Views: John Amos Comenius is one of the founders of European pedagogy. In The Great Didactic, he established a scientific basis for the system of education and upbringing [6].

Comenius advocated education for all, developed the principles of sequential and systematic instruction, emphasised the importance of visual teaching methods, and maintained that children should be educated in accordance with nature. His pedagogical views had a profound influence on the formation of the modern school system.

Today, the pedagogical views of Eastern and Western thinkers are increasingly converging. The contemporary education system incorporates such principles as national and universal human values, independent thinking, moral education, innovative methods, and learner-centred education.

The education system makes effective use of Eastern thinkers' spiritual and moral views and the advanced educational technologies of Western pedagogy.

In conclusion, although Eastern and Western thinkers approached upbringing differently, their fundamental aim was to cultivate the ideal human being. Whereas Eastern scholars prioritised spirituality, ethics, and good manners, Western thinkers placed greater emphasis on independent thinking, experience, and individuality.

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Contemporary pedagogy integrates the most progressive aspects of these two approaches to educate a well-rounded generation. Accordingly, the in-depth study and practical application of Eastern and Western thinkers' pedagogical heritage constitute important tasks of the modern educational process.

Eastern and Western thinkers' views on the upbringing of the younger generation serve a common purpose: the cultivation of the ideal human being. The legacy of al-Farabi, Navoi, Comenius, and Ushinsky remains relevant to contemporary education.

Spiritual and moral convictions develop through spiritual and moral concepts, evaluation, and reflection, ultimately shaping human actions and conduct. Individuals with spiritual and moral convictions consciously observe and respect moral norms and requirements. However, knowledge and understanding of spiritual and moral norms do not, in themselves, mean that convictions are translated into action. Spiritual and moral knowledge can be considered developed only when it is applied in lived experience and clearly manifested in pupils' activities.

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