



## **THE ROLE, CONTENT AND PEDAGOGICAL SIGNIFICANCE OF THE AXIOLOGICAL APPROACH IN DEVELOPING ACMEOLOGICAL MOTIVATION IN FUTURE PHYSICAL EDUCATION TEACHERS**

Parmonov A. A.

Senior Lecturer of Kokand State University

Akhmedov U.

Teacher at Kokand State University

### **Abstract**

In this article, the acmeological approach to educational institutions is considered to be promising and promising today, and its essence is that in order to influence the achievement of high goals, a comprehensive examination of the subject is carried out and its integrity is restored, the transition to maturity is achieved, all the interrelations and causes of its activity as an individual, person and subject are included.

**Keywords:** Physical education, sports, education, motivation, motive, innovation, pedagogy, psychology, axiology, acmeology.

### **Introduction**

#### **BO‘LAJAK JISMONIY TARBIYA O‘QITUVCHILARIDA AKMEOLOGIK MOTIVATSIYANI RIVOJLANTIRISHDA AKSIOLOGIK YONDASHUVNI O‘RNI, MAZMUNI VA PEDAGOGIK AHAMIYATI**

Qo‘qon Davlat universiteti katta o‘qituvchisi Parmonov A.A

Qo‘qon Davlat universiteti o‘qituvchisi Axmedov U

### **Annotatsiya:**

Ushbu maqolada ta‘lim muassasalari uchun akmeologik yondashuv bugungi kunda kelajakli va istiqbolli bo‘lib, uning mohiyati shundan iboratki, yuqori marralarga erishishga ta‘sir etish mumkin bo‘lishi uchun sub‘ektga kompleks tekshiruv o‘tkazilishi va yaxlitligini qayta tiklashi, yetuklikka erishishga o‘tishda, uning individ, shaxs va sub‘ekt sifatida faoliyat xarakteristikasi barcha o‘zaro aloqadorliklar va vujudga keltiruvchi sabablar yotilgan.



**Kalit so‘zlar:** Jismoniy tarbiya, sport, tarbiya, motivatsiya, motiv, innovatsiya, pedagogika, psixologiya, aksiologiya, akmeologiya

**РОЛЬ, СОДЕРЖАНИЕ И ПЕДАГОГИЧЕСКОЕ ЗНАЧЕНИЕ  
АКСИОЛОГИЧЕСКОГО ПОДХОДА В РАЗВИТИИ  
АКМЕОЛОГИЧЕСКОЙ МОТИВАЦИИ У БУДУЩИХ УЧИТЕЛЕЙ  
ФИЗИЧЕСКОЙ КУЛЬТУРЫ**

Пармонов А. А.

Старший преподаватель Кокандского государственного университета

Ахмедов У.

Преподаватель Кокандского государственного университета

**Аннотация:**

В данной статье рассматривается перспективный и востребованный сегодня акмеологический подход к образовательным учреждениям, суть которого заключается в том, что для влияния на достижение высоких целей проводится всестороннее исследование субъекта, восстанавливается его целостность, осуществляется переход к зрелости, учитываются все взаимосвязи и причины его деятельности как личности, человека и субъекта.

**Ключевые слова:** физическое воспитание, спорт, образование, мотивация, мотив, инновации, педагогика, психология, аксиология, акмеология

**Introduction**

On a global scale, special attention is paid to the formation of acmeological abilities of future teachers based on a competency-based approach, to improving the didactic system for the development of high professional activity of future teachers in the context of the credit-module system. In particular, the widespread introduction of innovative technologies into the process of training future teachers, the development of professional competence of students based on an acmeological approach, and the increase in cognitive activity through the effective organization of individual educational trajectories of students are of great importance. Also, ensuring the compatibility of the credit-module system with the competency-based approach as an



integrative feature reflecting the readiness and ability of future teachers to carry out educational activities is of particular relevance.

The acmeological approach for a modern educational institution is promising and promising today, its essence is that in order to influence the achievement of high goals, a comprehensive examination of the subject is carried out and its integrity is restored, in the transition to maturity, the characteristics of its activity as an individual, person and subject are studied together with all the interrelationships and provoking reasons. This is one of the innovative approaches in education, in which a future teacher, in order to determine his personal acme, develops strong motivating motives in relation to his chosen specialty, and in life, a strong motive for achieving success or the need to achieve achievements.

Currently, interest in the axiological approach is associated with the emergence of changes in the socio-cultural environment. The search for new values \u200b\u200bin connection with changes in society is of particular importance precisely in conditions of social instability. V.P. Zinchenko emphasizes that the 20th century can be called a period of the highest devaluation of universal human values. Therefore, in the new millennium, the scientific community is actively trying to identify, regulate and systematize the values that should be mastered by humanity.

The possibilities of the axiological approach to solving modern educational problems and its main aspects were studied by foreign scientists L.V. Vershinina, M.G. Kazakina, A.V. Kiryakova, Z.I. Ravkin, and scientists of our republic J. Tulenov, Q. Nazarov, B. Khodzhayev, Sh. Taylanova.

Along with other methods of scientific knowledge, the axiological approach is of great importance in the study of reality. In scientific knowledge, it is extremely important to determine the reflection of the value of the world, its objects, events, phenomena, etc. in the human mind, the laws, levels and possibilities of the perception of value in accordance with reality, its norms and criteria. This is based on the general theory of knowledge (epistemology), as well as on the data of social and natural sciences, especially on the physiology of the higher nervous system, sensory organs and mental activity, and on the achievements of such disciplines as logic and linguistics. Understanding values, the harmony of emotional and intellectual knowledge in the study, the generalization of judgments, conclusions into concepts, terms and signs, the analysis of axiological processes in natural and social reality, and practical activity based on them represent an integral process related to each other.



When a sociological approach is taken to life phenomena, the importance of continuity, which is an expression of the interconnection, historical connection, cause and effect between events and processes, increases. Such an approach gives good scientific and practical results when applied to values and processes related to them. In this case, values are not presented as random and unrelated social phenomena, but as axiological systems and their elements associated with a particular era, social subjects, etc. This approach to values helps to rely on the achievements of the social sciences, the results of historical, ethnographic, demographic and sociological research.

But in the study of values, it is not worth limiting yourself to these. Perhaps it is also extremely important to understand the value and social significance of reality, its forms of manifestation, events, phenomena and processes. In this regard, understanding their social functions, their specific external impact is of great importance. Only on the basis of an axiological approach can one obtain accurate information about the essence of values as a scientific category, their difference from other concepts, their objective foundations and subjective perception, and forms of manifestation. In this case, things, events, phenomena, people and their activities are viewed from the point of view of the level of value and appreciation. In this view, the main thing is not utility, value and the economic value that expresses them, but the significance of value. In this case, there are often cases when value and appreciation do not correspond to each other, and the value of a thing or object can be several times greater than its economic value. The study of this aspect of the issue is based on the evidence of ethics, aesthetics, law, cultural studies, political science and social aspects of spirituality. In this regard, it is especially important to determine the significance of economic, political, spiritual activities and processes for society and social subjects, the value of views, ideas, teachings, demands and needs that reflect various aspects of life and their solutions for real processes.

Therefore, in studying the world and describing the laws of reality, a combination of epistemological, sociological and axiological approaches is necessary, and when necessary, a comprehensive approach is used to use them.

Research in science on changing the human mind and its physiology is important from the point of view of scientific knowledge. The improvement of weapons and discoveries in the atomic and nuclear fields also expand the boundaries of scientific knowledge. The discovery of new aspects of biological and chemical processes,



research in the field of genetic engineering, and psychotherapy are also adding to knowledge. But what is their significance for human life? Do they serve real values? Does the achievement of innovation or benefit in these areas bring good to all mankind? Are some economic benefits of extremely small value, and are they not actually harming humanity? An axiological approach to these problems allows us to understand them correctly. There are many examples of the fact that the development of new lands, the diversion of rivers from their source, and the use of certain drugs (doping) that are useful for a short time in medical treatment are not based on an axiological approach. However, unfortunately, in some parts of the world, it should be emphasized that there is still a non-axiological view of these areas, in which obtaining greater economic benefits and the pursuit of everyday acceptability are given priority. The whole world is recognizing the destructiveness of following such a path, and effective ways of development are being proposed.

So, the human race is gradually realizing that along with profit, it is necessary to pay more attention to value. But isn't this process happening extremely slowly? Isn't humanity, which is obsessed with showing off new models of military weapons, new models of missiles and aircraft that carry them, and with the achievements of countries that sell them and profit by millions, missing out on opportunities to appreciate and strive for truly valuable goals? These problems also create the need to more broadly explain the essence, practical significance and value of the axiological approach to social phenomena and processes, and to popularize this method.

The term “value orientation” of a person was introduced in the 1920s in sociology by U. Thomas and F. Znanetsky, who, in their opinion, considered a social institution to be an individual process of self-awareness that determines the real and existing activity of an individual in the social world. In other words, a social institution serves as a core that ensures the management of the behavior of an individual, a group, and society as a whole. Before the emergence of a social institution, an individual perceives needs and conditions. The influence of society is determined by the achievement of needs satisfaction based on the receipt of certain information by society. Thus, value orientation is formed, fixed, and changes in the consciousness of the individual.

In T. Parsons’s work “On the Structure of Social Actions,” the relationship between the concepts of value and value orientation is highlighted. That is, on the basis of the



manifestation of the aspiration for standards in the culture of society, the functional needs of society arise.

Value orientation also includes the life experiences and aspirations of the individual. Therefore, value orientation has its own psychological characteristics, reflecting all components of the personality structure and its holistic system.

In conclusion, the concept of “value institution” is also found in the literature on pedagogical axiology. Although most authors use the concepts of “value orientation” and “value institution” as synonyms, M. Rokich was one of the first to distinguish the difference between them. According to the American scientist, the institution can be considered as a set of beliefs, beliefs formed over a long period of time, which are reflected in the attitude of the subject to a certain object (concrete or abstract, personal or social) or situation. Thus, if orientation reflects the individual's alignment with the norms of society and human needs, then value orientation reflects the individual's readiness to implement this system of relationships in practical activities.

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