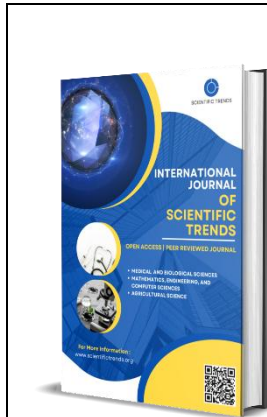


The Harmony of Education and Upbringing in Language Teaching

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Abstract

This article examines the harmony of education and upbringing in language teaching. The sharp renewal and radical changes that have taken place in our country in recent years require rethinking all spheres of human life from the point of view of globalization and integration processes with new views, concepts and approaches. The future of any country is closely connected with its education in the spirit of future traditions and values. From the last decade of the twentieth century to the present day, as a result of the rapid development of information technology, a sharp increase in the flow of information, both positive and negative situations are increasing.

Keywords: Harmony, education, teaching, upbringing, language, modern youth, views.

Introduction

The dramatic renewal and radical changes that have been taking place in our country in recent years require a rethinking of all spheres of human life from the point of view of globalization and integration processes with new views, concepts and approaches. The future of any country is closely connected with its education in the spirit of future traditions and values. From the last decade of the twentieth century to the present day, as a result of the rapid development of information technology, a sharp increase in the flow of information, both positive and negative situations are increasing. Sociologists consider the intensity of the next century as globalization. The term "globalization" was first introduced into use by American scientists and was mentioned in the 1983 issue of Levitt's Harvard Business Review [2]. This concept, in a broader sense, means the shift of national and regional problems to global problems and the formation of a new economic, social and natural-biological global environment. In the minds of the younger generation, the media play an important role in shaping opinions about events in the world, around us, news. It is safe to say that the concept of mass culture is of concern not only to us, but to the entire world. That is why today the modern education system faces another important task - to teach students how to correctly receive diverse information from various sources, such as television, the Internet and mobile phones. Our youth must be able to evaluate the quality and reliability of any information, be able to use information correctly, discuss each piece of information and express a critical opinion.

Methodology

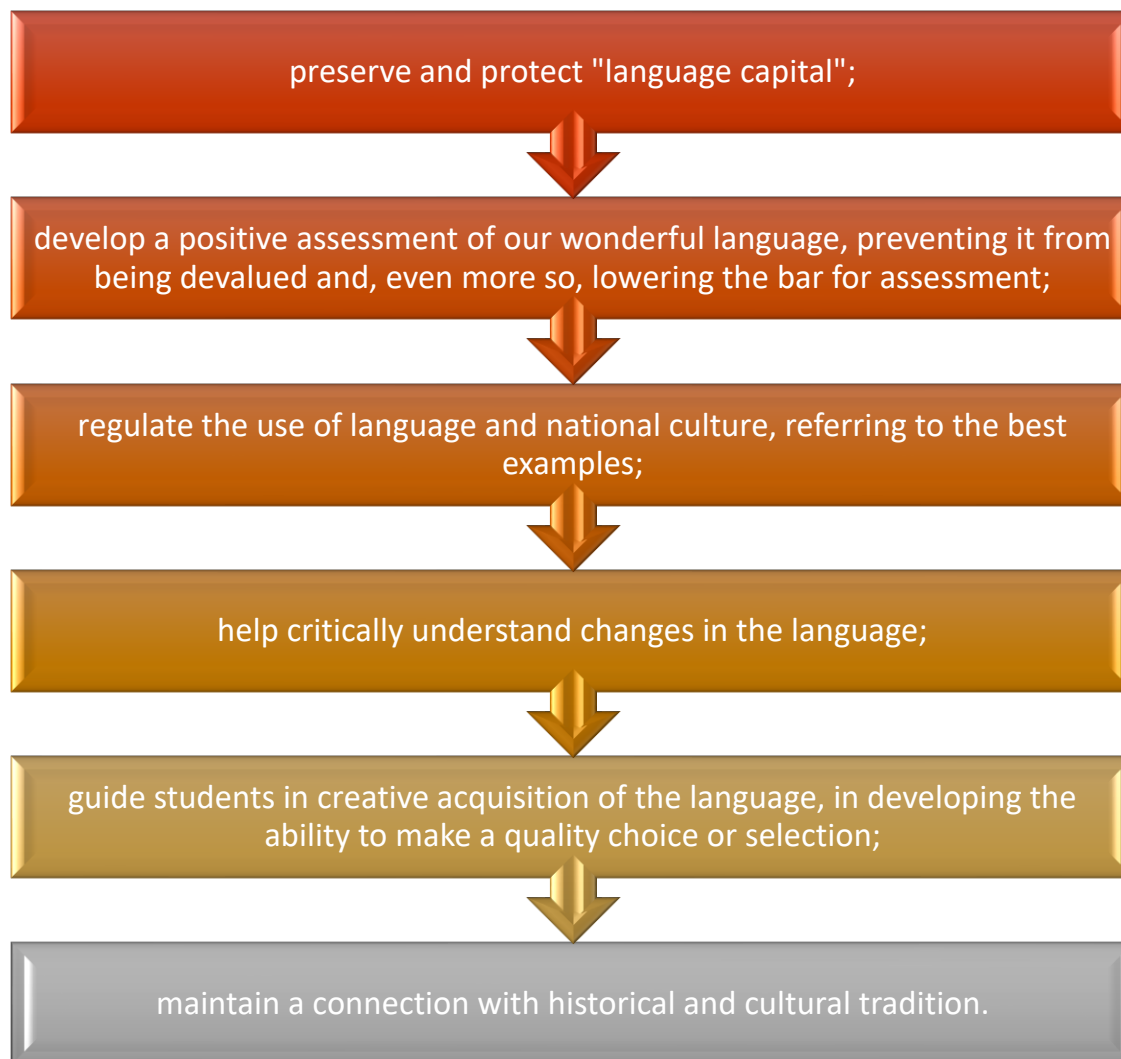
At the same time, the rapid development of communication and information transfer media such as the Internet, television, cinema, radio, video, mobile phones, slides and pictures with various information changes the quality of our lives and creates many new problems. , for example, information culture, creating information security problems for the next generation. Using the instinct of blind imitation among the youth, various movements invent new traditions for the sake of material gain, factors that harm the minds of young people and, unfortunately, their lives [1].

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Using the instinct of blind imitation among the youth, various movements invent new traditions for the sake of material gain, factors that harm the minds of young people and, unfortunately, their lives. Since education is a matter of life and death for us, we must pay great attention to the education of the younger generation, who are the builders of the future in the process of globalization of life. In the conditions of high dynamics of social processes, a huge flow of information and technologization of everyday life, one of the main features of a modern person is his ability to apply his knowledge, skills and abilities in practice. The development of any country is often in the hands of the younger generation [2]. For this, young people must be spiritually mature and educated. An important vital factor that directly influences the formation of such qualities in them is the education system. Paying attention to the education of the younger generation plays an important role in the development of the state.

Results and Discussion

If we define the most necessary, constituting the essence of the axiological content in language teaching, then any of the parameters is important: ideological, semantic, communicative, systemic. The essence of our pedagogical work in language teaching is in revealing the internal content of language. If we proceed from the meanings reflected in the dictionary entry in V.I. Dahl's dictionary, then the essential (essential) interest lies in explaining the matter of language through its most important (main, basic, fundamental) properties. Language distinguishes man from animals, but also in its environment by its very essence. Essence is the state of being (true, genuine, real) [3]. To determine the essence of an object, it is necessary to perceive the object with both the heart (emotionally) and the mind (rationally). The latter is reflected in the judgments of native speakers (students and teachers), that is, in the expressed opinion, the conclusion realized in the process of utterance. Obviously, it is the school as a state institution that supports the norm that is called upon to:



Our students should receive a positive charge from learning the language, and this is where the intellectual ability of a teacher - an intellectual by profession - is manifested. The educational process, especially in what concerns language, is a process that has an axiological dimension, which should be taken into account throughout the entire school activity of children, starting from school to university, and the personal ideas of students about the importance of language reflect the effectiveness of learning and are associated with the moral satisfaction of students and teachers. It is necessary to especially emphasize the historically established humanistic essence of language as a unique phenomenon and as an academic subject. In these two hypostases, language, especially as a native language, forms the consciousness of the individual: everyday, professional linguistic consciousness, civic national consciousness.

The proclamation of the idea of strengthening the humanistic focus of modern education is associated with attention to the student as a subject of educational activity, as an individual with his intellectual characteristics, with his inherent emotions, sense of language, imagination, moral, spiritual wealth. It was the role of language that M.R. Lvov: "In essence, the entire world of the individual is language, its means and variants; and vice versa: in mastering language (and languages) the path to humanization is made" [5]. The components of historical and cultural

content, primarily axiological, rightfully become a priority in setting educational goals. All the richness of the language (phonetic, lexical, grammatical), all the features of the norm and culture of speech motivate a positive attitude to the subject being studied, which entails the acquisition of value guidelines by the individual. The value series of ideas - judgments - convictions is formed through tradition, and therefore, through understanding the origins, awareness of the history of the people and language.

Also, first of all, we must instill in the youth the concept of the Motherland, the idea of patriotism. At the same time, we need to enrich our understanding of our national values, the history of our people, teach them to appreciate the legacy of our great ancestors, further strengthen their pride and devotion to the symbols of our Motherland. If we look at the biographies of our great scientists who have so far made a great contribution to world civilization, we will definitely notice the influence of books and reading. At the age of five, Alisher Navoi memorized Attor's philosophical work "Mantiq ut-tayr", and Babur studied fiction, as well as martial arts. In fact, this should be the spiritual need of everyone. Educating a generation is serving humanity. When we educate children with good moral principles, it frees us from this duty to serve. A child with good moral principles comes from a believing parent, and if the parents are immoral, the child growing up in the shadow of their upbringing becomes immoral "[4]. Unfortunately, some parents create the conditions for this themselves. What could be more tragic than when a mother watches a TV series from morning till night, and a child perceives a phone as a high value? It should be clear to all of us that where indifference and apathy reign, where the most pressing issues are left to chance, spirituality becomes the weakest and most vulnerable point. And vice versa - where vigilance and zeal, high intellect and contemplation prevail, spirituality becomes a powerful force [3].

Conclusion

Axiological characteristics of language in the process of its school to university study requires the identification of evaluative features of speech, such as: purity, relevance, richness, beauty, other normative, ethical and aesthetic indicators. Operating with such concepts changes the social behavior of students, relying on them in assessing their own preferences and choosing the latter, in the implementation of creative impulses in educational activities, in the desire to improve their speech experience.

The exit to the axiological component in language teaching is productive with the skillful inclusion of text in the content and technology of teaching in the aspect of harmony of education and upbringing. The acquired experience in teaching the native language, taking into account the harmony of education and upbringing, has a wide range: general educational skills are formed, motivation and activity increase, all types of speech activity are mastered (reading, writing, listening, speaking), educational communication is optimized, the foundations of spiritual and moral culture are formed. Consequently, in order to overcome barriers in communication with residents of another country, it is necessary, as shown above, to study both the language and the culture reflected in this language. Thus, it can be said that modern teaching of the humanities in higher education should be based on a multicultural (polycultural) approach, which, unlike the cross-cultural one, is the most acceptable for our country. The dialogue of cultures, or intercultural communication, should be based primarily on the ideas of the equality of cultures, their diversity as the most important condition for the development of both man and society, and a respectful

attitude towards cultural differences. We have shown the importance of a multicultural approach in teaching a language, but all of its main provisions can equally be attributed to other humanities and social disciplines. The phenomenon of harmonization arises at the intersection of theoretical and practical activities. Once N.A. Berdyaev wrote: "The great task to which we must strive is to achieve community, communication, understanding in the most individual, original, unique aspect of the harmony of education and upbringing based on language teaching." Perhaps, these words of the famous philosopher and "romantic of the spirit" N.A. Berdyaev express the essence of the methodological understanding of the problem of interrelations as a harmonious combination of education and upbringing in teaching the language of modern youth.

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