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MECHANISMS FOR PREPARING FUTURE PRIMARY SCHOOL TEACHERS FOR SPIRITUAL-EDUCATIONAL ACTIVITIES

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Abstract: This article examines the content and methodological foundations of technology for preparing future primary school teachers for spiritual-educational activities. The author defines this technology as a comprehensive methodological system grounded in Eastern philosophers' socio-pedagogical perspectives that progressively develops students' skills in designing educational activities, integrating values into primary education content, applying humanistic approaches to student personality development, and developing reflective evaluation competencies. The article analyzes various conceptualizations of innovation and substantiates the necessity of applying Eastern philosophical heritage not merely as historical-theoretical knowledge but as an educational resource applicable to contemporary practice. The article addresses the formation of skills in working with scholarly sources, archives, museums, and folk oral traditions. The conclusion emphasizes that this technology should be organized through the convergence of person-centered, competency-based, innovative, and value-based approaches.

Keywords: future primary school teachers, spiritual-educational activities, pedagogical technology, innovation, Eastern philosophers, value-based approach, reflective evaluation, educational design, national heritage, teacher-innovator

Introduction

The technology for preparing future primary school teachers for spiritual-educational activities, grounded in Eastern philosophers' socio-pedagogical perspectives, is understood as a comprehensive methodological system aimed at progressively developing students' skills in: designing educational activities, organizing spiritual-educational initiatives, integrating national and universal values into primary education content, applying humanistic approaches to student personality development, analyzing pedagogical situations, and conducting reflective evaluation of one's own activities. This technology is based on the organic unity of purpose, content, methods, means, forms, outcomes, and assessment components.

The concept of innovation is also crucial for clarifying the methodological foundations of this process. Etymologically, "innovation" derives from the English word "innovation," meaning "introducing something new." Substantively, innovation refers to activities directed toward improving the internal structure of existing systems by introducing new content, forms, methods, or approaches. In preparing future primary school teachers for spiritual-educational activities, an innovative approach means applying Eastern philosophers' heritage not merely as historical-theoretical knowledge but as an educational resource applicable to contemporary pedagogical practice.

The Uzbek National Encyclopedia defines innovation as scientific-technical achievements, advanced experiences, technologies, and innovations in management and labor organization, along with their practical application. When applied to the pedagogical process, innovation manifests as renewal of educational content, improvement of methodological resources, strengthening students' independent and creative activities, and organizing educational work based on contemporary pedagogical requirements.

According to Y.I. Zaytsev, docent of the Baltic International Academy, innovation is a process of enriching relationships toward specific social units—populations, groups, or communities—through novel approaches. This perspective directly relates to developing future primary school teachers' preparation for spiritual-educational activities. This is because primary school teachers will work with groups of children, parents, pedagogical teams, and communities. Consequently, they must be capable of employing novel, humanistic, value-oriented, and pedagogically grounded approaches in various social relationships. In this sense, each future teacher must develop to a certain degree as an innovator. Rather than simply repeating existing forms of educational work, they must adapt them to contemporary conditions, reinterpret Eastern philosophers' perspectives in accordance with the developmental characteristics of primary students, enrich the content of spiritual-educational initiatives with new pedagogical technologies, and demonstrate creative approaches in educational processes.

Based on such methodological principles, future primary school teachers studying Eastern philosophers' socio-pedagogical heritage not only enrich their professional knowledge but also gain the opportunity to integrate national education, spiritual heritage, moral values, and enlightenment ideals into primary education practice. This process strengthens their preparation to foster in students such qualities as love of country, respect for elders, diligence, honesty, pursuit of knowledge, courtesy, compassion, and social responsibility. Studying and applying Eastern philosophers' socio-pedagogical perspectives in educational-upbringing processes also develops students' independent scholarly and creative research abilities. To achieve this, students must acquire skills in working with scholarly sources, extracting educational ideas from philosophers' works, analyzing them in accordance with contemporary pedagogical requirements, developing educational materials for primary students, conducting pedagogical observations, organizing interviews and surveys, and properly documenting results.

In this process, personal, state, and institutional archives, libraries, museum materials, historical-spiritual sources, folk oral traditions, philosophers' works, contemporary pedagogical research, and practical experience serve important roles as sources. Students' work with these materials broadens their scholarly worldview, increases their respect for spiritual heritage, and strengthens their understanding of historical memory and national identity.

Conclusion

Thus, the technology for preparing future primary school teachers for spiritual-educational activities should be organized through the convergence of person-centered, competency-based, innovative, and value-based approaches. This technology serves to connect students' theoretical knowledge with practical activities, integrate Eastern philosophers' socio-pedagogical perspectives into contemporary primary education content, develop skills in designing and evaluating

educational activities, conduct independent research, and perform reflective analysis of one's own practices. As a result, future primary school teachers develop into specialists capable of ensuring students' spiritual development, socially active, pedagogically responsible, and creatively thinking professionals.

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