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INTERPRETATION OF STUDENTS 'PROFESSIONAL FORMATION AS A PSYCHOLOGICAL PROBLEM

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A B S T R A C T

In the article, the professional development of students is interpreted as a psychological problem, which describes the factors of professional development of students, factors that impede the professional development of students, and ways to overcome them.

R T I C L E I N F O

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Introduction:

Human resources are important for the socio-economic development of the country. The professional formation of future professionals and ensuring their maturity is one of the main challenges facing society. Indeed, the attitude of students to the profession, the formation of professionalism and professional development is of great social and economic importance, which directly determines its scientific, spiritual, material potential.

The idea of educating and training boys and girls, vocational training plays an important role in the teachings of Eastern thinkers. According to our national traditions, craftsmen and craftsmen, architects and painters, farmers and herdsmen, weavers and bakers have been practicing teacher-student relations. Our wise people have created such proverbs as "A disciple who is not a disciple is not a disciple of the Master", "A skilled person will never be despised", "A teacher is as great as your father", "Do not leave your teacher who taught you" and wished their children to grow up harmoniously.

The great encyclopedist Abu Nasr al-Farabi gave his first thoughts on the profession and gave valuable advice. said to be a true martyr of the craft. It is clear from these considerations that the profession has long been a much-needed means of subsistence for mankind. The thoughts of the thinker on the education of diligence are also noteworthy. In particular, he says, every child must be taught a trade. The young man believes that his father should marry him only if he learns a trade, is able to apply it to life, and provides for the family through an independent profession. As a teenager acquires a profession, he begins to find not only moral feelings, but also the willpower of the character. Through the acquisition of a profession, adolescents develop human qualities such as patience, endurance, diligence, entrepreneurship, entrepreneurship, ingenuity.

In the 15th century, Jalaliddin Davani was one of the scholars who made a great contribution to the development of socio-philosophical and enlightenment thought not only in Iran, but also in Khorasan and Movarounnahr. Davoni's educational and moral views are in many ways connected with the social views of Alisher Navoi and Abdurahman Jami. At the heart of their worldview is the formation of high human qualities for the upbringing of the perfect man. In his work, Davoni views man as a social being, arguing that man is formed only in society, among people, in relationships with them. He also interprets his views as a sharp psychologist, developing the traditions in the educational works of scientists of the past, in his opinion, the child can acquire good qualities as a result of education. Because a child's emotions are formed very early, as he grows up, he begins to distinguish some details, his body parts

become stronger, he begins to distinguish between things and events, he begins to have an idea of good and evil, his mind becomes full, his consciousness grows. says the scientist. He says that he can know the outside world through this emerging intuition and intellect. Emphasizing that the child will be very impressionable and imitative, the scientist emphasizes that he can quickly accept both good and bad qualities. The child's heart resembles a patterned board on which pictures can be easily drawn.

Davoni also expressed valuable views on vocational training with the development of children's mental abilities. Davoni talks about the profession in which the teacher is interested in the children, the need to know their abilities well, and says that if the child is interested in a profession or science, he should be given the opportunity in any situation. Of course, not all professions can be mastered, but everyone has the ability to make a profession, says the scientist. A person who aspires to take up a profession, devotes all his talent and quickly learns that profession. This idea was also mentioned by the great thinker Farobi in his time. If he or she does not have a passion for a particular profession, it cannot be forced on him or her, he or she will torture himself or herself and this profession will not bring him or her happiness. Davoni divides the profession that benefits man into three: by linking it to the psychic power of the people, the first shows that it belongs to the human mind, and includes the ministry profession in it. The second is the result of education, which includes the study of astronomy, mathematics, medicine, geometry. The third includes professions related to people's courage, bravery, i.e., fighting the enemy, guarding the border, and so on. The scholar harshly criticizes people who are not professionals, who are not engaged in any profession. He condemns young people who do not have a profession, believing in their father's property. While labor promotes the acquisition of a profession, he believes that labor is the source of human perfection and happiness. As can be seen from the above, Davoni interprets the acquisition of a profession as the most important of human qualities. He divided the professions into the following categories: the first category included scholars: scholars, deputies, astrologers, judges, engineers, Muslim jurists, etc .; to the second category: the military; the third category includes farmers and those engaged in agriculture.

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