

Religious Pedagogy in Social Education

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ABSTRACT: This article discusses religious pedagogy and its place in social education.

KEYWORD: religion, pedagogy, education, cultural heritage, educational attitudes.

Introduction: The problem of stability and conservation is one of the main problems in modern science. For pedagogy in general and social pedagogy in particular, this is due to the search for a balance between the views of externalists and internalists. Interaction of development about the essence of the socio-dialogue of social pedagogy.

Religious pedagogy, as the most time-stable of the branches of pedagogy, can orient the researcher in how the process of transferring the sacred tradition to the younger generation occurs and changes.

Methods: Social investigation, as well as the totality of families and cultural inheritance are considered to be the mechanism of tradition transmission. The inclusion of interpretations of the mechanism of tradition transmission makes it possible to identify significant features that affect the understanding of the mechanism of educational interaction in pedagogy. "Social research is the perception of culture to generations, shaping its biological evolution." The material carrier of social inheritance is the human brain, a pure image is built in it. "Social research is protein activity based on the experience of previous fibers. By assimilating and mastering the social heritage and thus forming their own program structure, a person communicates as a creative, conscious and willing personality." Describing the process of social inheritance as an active development of culture by each generation, N. P. Dubinin and Yu. G. Shevchenko note: "Spiritual development does not sit in the genes. It is fixed in the social program that occurs on the path of education." Thus, in the interpretation of the accepted traditional social program. Compared to DNA molecules containing genetic information, the history of the created social program contains cultural information assimilated by the younger generation. Thus, in the interpretation of the accepted traditional social program. Compared to DNA molecules containing genetic information, the history of the created social program contains cultural information assimilated by the younger generation. Thus, in the interpretation of the accepted traditional social program. Compared to DNA molecules containing genetic information, the history of the created social program contains cultural information assimilated by the younger generation.

There are several different interpretations of the interpretation of the interpretation taking into account two types of inheritance. V. V. Averyanov defines tradition as a combination of society and cultural inheritance, ensures adequate acceptance of what is invested in the content, as well as the organization of the process of such inheritance and its infrastructure. Thus, in the process of transmission of tradition and cultural inheritance.

The mechanism of social inheritance is similar to the legal mechanism associated with the probate and investigation of property, attestation, titles. It has been officially or implicitly accepted into the public program, according to which the younger generation should accept spiritual or material wealth. According to A.V. Mudrik's collection, this process can be attributed to spontaneous and directed socialization. The pedagogical potential here is the content and tradition of its appearance in society.

The mechanism of cultural inheritance is comparable to the process of transferring the property of the appeal, with the corresponding meaning of "handing over a power of attorney". The semantic reference points here are the assignment, the assignment, the task. According to A.V. Mudrika, this is education - relatively social hypotension, socialization. Education includes elements of learning and the learning process as a systematic teaching of knowledge, the formation of skills, skills and cognition skills, familiarization with norms and values. The pedagogical potential here is possessed by the bearers of tradition, methods of its transmission and application in the results of its tradition.

Research on the religiosity of socialization Religious upbringing and education are naturally studied in the process of studying the process of its cultural inheritance. Religious pedagogy as a whole can be represented as a combination of the theory of education, upbringing and socialization in the religious tradition. The religious pedagogy of Orthodox Christianity received theoretical justification in the works of Vasily Zenkovsky. His works "Social education, its tasks and ways", "Psychology of childhood", "Problems of education in the light of Christian anthropology" characterize the application of the ideas of Christianity in modern pedagogy and psychology to the author.

Defining tradition as a machine moves with time for eternity,

B. V. Zenkovsky calls to consideration the signs of the Christian tradition that are important for psychological and pedagogical research:

- the presence of a sacred picture of the world in a person;
- the content is embodied in the tradition of the image of an individual Person;
- the semantic perspective of infinity;
- spiritual development of a person as with the dialogue of the Absolute;
- reflection of a person's spiritual life in mental development, which orients him in absolute categories.

V. Zenkovsky connects social research with social education, which he writes about in detail in his work "Social Education, its tasks and ways". Fundamentally new in the problem of communication is the connection of a close relationship between spiritual and child development. The concept of social education by V. Zenkovsky includes possible basic provisions.

1. Social education is based on the mental strength of the child. The child's soul is inclined in the tradition of Christian theology as possessing emotional, volitional and rational forces.
2. Emotional experiences have priority in the development of children's sociality. The emotional forces of the heart cause volitional processes that give rise to the opportunity for "clarification and comprehension of feelings." The hierarchy of mental experiences in the patient is specific: from emotional arousal to volitional act, from will to reason.
3. In childhood, the child's soul develops a perception of the quality necessary for later life - socially oriented. V. V. Zenkovsky associates the ability to social orientation with the experience of a child's own strength and weakness.

4. The two poles of social activity reflect individuality and the social environment in the experiences and experiences of a person. The patient's experience of an independent study associated with the emergence of social activity, and the experience of weakness - secondary social activity. Courage, stubbornness, willpower, self-respect, the desire to insist on your own - primary social activity. Adaptation, compliance, imitation, self-restraint is a secondary form of social activity.

The problem of individual communication and communication in a person is one of the main problems in pedagogy, psychology, and sociology. In 1918, when V. V. Zenkovsky's work on social education in America was published in Russia, a study by Thomas V.I. and F. Znanietsky was published. "The Polish peasant in Europe and America". The methodological introduction to the first indicator of this work contains the formula of two problems, which, according to the authors, correspond to the feelings of predictive sciences:

- the problem of an individual's dependence on social organization and culture;
- the problem of the dependence of social organization and culture on the individual.

To denote the objective cultural elements of social life that affect an individual, the authors introduced the term "social values" or simply values into scientific circulation. The term "attitude" was used to determine the subjective characteristics of individuals reflecting their attention /non-compliance with social values. Thus, the study of the interaction of the individual and communication in a person is mediated by the study of patterns of interrelation and attitudes. Value is a characteristic of culture and its traditions; a fact that takes place and is associated with the activity of society. An attitude is a psychological characteristic of a person; the process of evaluating one or another value in his life. The bearer of values is society. The installation media is a separate person. The search for coverage, the discovery of the trajectories of the relationship between the attitude to communication and coverage in society, According to T. A. Romm, the result of education in line with an interpretative-understanding owner appears as "the sociality of a person formed on anthroporeligious diseases, expressed in the abilities of a person to be a subject of spiritual and moral life in relation to the priorities of freedom and individuality."

Results and Discussion: The study of the relationship between social values and personal attitudes in the social interaction of the individual is a way to develop diagnostic tools for assessing the effectiveness of social education.

Religious traditions fix and reflect certain values in public life. Along with this, religious tradition can influence the formation of certain ideological attitudes of a particular person. Thus, the process and result of religious pedagogy have sufficient grounds for manifestation in social interaction in general and social education in particular. The study of the problems of mutual dependence of the individual, social organization and culture in the context of inheritance of the content of religious tradition can become one of the directions of development of social pedagogy.

Conclusion: All the above-mentioned theoretical provisions can be used in the construction of an empirical research program to study the educational potential of modern society, which can be implemented as a cross-cultural study of social education in different countries. His program should include such constants of religious pedagogy as:

- social values of ethical categories;
- social values of a positive /negative image of a person;
- installation on the presence / absence of a specific person - the carrier of a positive / negative image;
- installation on the presence/absence of absolute ethical categories: good-evil, truth-lie, beautiful-ugly;

- social values associated with the manifestation of primary social activity;
- social values associated with the manifestation of secondary forms of social activity.

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