

## **POSSIBILITIES OF APPLYING THE DUAL EDUCATION MODEL IN FORMING THE AESTHETIC CULTURE OF UNDERGRADUATES**

Turamuratov Ulug'bek Uroqovich  
Teacher of Termiz State Pedagogical Institute  
Associate Professor v/b.  
turamuratovu@gmail.com  
+99897 477-06-60

Mamatmurotov Oybek Kamol o'g'li  
Teacher of Termiz State Pedagogical Institute  
oybekmamatmurotov97@gmail.com  
+99890 376-47-97

### **Abstract:**

The basis of the possibilities, stages and tasks of using the dual education model in the formation of the aesthetic culture of undergraduate students is highlighted. The advantages of dual education are highlighted by statistical analysis.

**Keywords:** Bachelor education, aesthetic culture, dual education model, opportunities, stages and tasks, statistical analysis.

One of the trends of modern education in Russia is the gradual spread of the pedagogical model of dual education. This model is closely related to the practice-oriented approach in education[19]. Practical activity plays the most important role here: it is carried out in a certain base enterprise, each student implements the acquired knowledge and skills at the workplace[13]. Of course, this pedagogical model is more relevant for higher professional education. A competency approach is also actively implemented in it. In the early years when dual education was introduced, it was introduced for students of technical specialties. Nowadays, it is spreading to humanitarian, socio-cultural training areas[20]. The possibility of using dual education in the formation of aesthetic culture of students is becoming an actual issue[12].

Many researchers identify the following problem in terms of the formation of the aesthetic culture of a person: in the process of education, students are often limited to passive acceptance of artistic values. Even if young people visit exhibitions, performances, concerts and other cultural events, this does not always affect their level of creative activity[14]. Acquiring knowledge about art is undoubtedly an important component of this pedagogical process, but it does not make a person a creative person. A practice-oriented approach opens new perspectives in this regard[11].

The use of dual education in the formation of the aesthetic culture of undergraduates can solve the following tasks.



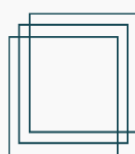
- 1) An opportunity to introduce the student to a certain type of artistic activity, not only as a viewer/observer/consumer, but also in the role of author/creator. Modern art allows people to participate in the creation of full-fledged art objects without long-term special training. This can be done through various master classes, installations, performative practice, working with computer programs, etc[10].
- 2) Establishing stronger links between culture and educational institutions.
- 3) Providing cultural institutions with volunteers and potentially new employees. For example, students can try themselves as assistants to the organizers of various cultural events[9].
- 4) Increasing the professional mobilization of students. The principle of continuity of education is also connected with this. The modern world requires a person to always be ready to improve their skills, re-learn and even master new professions. By getting acquainted with different directions of artistic activity, students can open new spheres for self-realization and get the opportunity to earn additional money[8].

Among the specific tasks characteristic of the Krasnodar region, the following tasks can be distinguished:

- 1) Support the production of local souvenir products. The region is attracting more and more tourists, and more and more local places are emerging where it is possible to travel. Some of them are based on the preservation and development of traditional crafts, and some, on the contrary, need a completely new approach to these items[7].
- 2) Establishing mutual cultural ties with nearby regions. Subjects of the Southern Federal District are distinguished by the diversity of culture, which is explained by the fact that their composition is multi-ethnic. Organization of district-wide events (festivals, contests, meetings) will help not only the exchange of cultural experience among students, but also general integration[13].

Summarizing the above, it is possible to express a fairly broad goal of using dual education in the formation of aesthetic culture of students: to create a layer of intellectuals capable of preserving and creating cultural values in Russian society[15]. In this case, it is necessary to look at the pedagogical nature of the aesthetic education of students as creating conditions for the cooperative activity of the educated subjects in order to have a positive effect on the formation of the aesthetic consciousness of the individual [6].

The main idea of forming the aesthetic culture of bachelors should be not only acceptance and mastering of aesthetic values that affect the development of intellectual-emotional integrity of the person, but also formation of interest in creative activity[16]. In the process of developing an aesthetic education program, it is necessary to take into account the following: every student should have the opportunity to acquire, think, generalize, systematize and consolidate a wide range of knowledge, and, of course, to use them creatively in certain types of artistic activity and to realize their individuality[17].

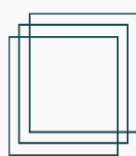


In the context of the dual educational mode, we have distinguished the following stages of formation of aesthetic culture in undergraduates[5].

1. Active involvement of students in the general artistic and creative activities of the higher educational institution.
2. Determination of interests and needs in artistic and creative realization of identity[18].
3. Creation and implementation of individual or collective art projects in students' activities outside the auditorium (on the basis of municipal, regional or federal cultural and art institutions).

### **References**

1. Rogov E.I. *Nastolnaya kniga prakticheskogo psychologa i obrazovanie. Fly away. posobie.* - M.: VLADOS, 1995. - 529 p.
2. Rogov E.I. *Nastolnaya kniga prakticheskogo psychologa: Ucheb. Posobie, V 2kn* – M.: Humanitarian. Izd. Center VLADOS, 2000. – 486 p.
3. Alexey Kobylev. *Issues of transition to dual education.* M.: - 2012.01.04
4. Azizkho'jaeva N.N. *Pedagogical technology of teacher training.* - T.: TDPU named Nizomi, 2000. - 52 p.
5. Turamuratov, U. (2022). Modern technologies in the activity of a teacher-psychologist. *ACADEMICIA: An International Multidisciplinary Research Journal*, 12(2), 375-379.
6. Турамуратов, У. (2022, April). ДУАЛЬНЫЕ ОБРАЗОВАТЕЛЬНЫЕ ТЕХНОЛОГИИ ПОДГОТОВКИ ПСИХОЛОГОВ ДЛЯ СИСТЕМЫ ОБРАЗОВАНИЯ. In *International Conference on Research Identity, Value and Ethics* (pp. 63-66).
7. ТУРАМУРАТОВ, У. (2018). ДЕЯТЕЛЬНОСТЬ ТРЕНЕРА, КАК ФАКТОР, ВЛИЯЮЩИЙ НА УСПЕШНОСТЬ СПОРТИВНОЙ ДЕЯТЕЛЬНОСТИ. *Scienceweb academic papers collection.*
8. Турамуратов, У. У. (2023). ДУАЛ ТАЪЛИМ ТИЗИМИДА КАДРЛАР ТАЙЁРЛАШНИНГ ЖАҲОН МАМЛАКАТЛАРИ ТАЖРИБАСИ. *IJODKOR O'QITUVCHI*, 3(30), 19-26.
9. Kh. Khudaykulov, & U. Turamuratov (2023). MARKET PRINCIPLES OF PARTNERSHIP IN IMPLEMENTING THE DUAL MODEL IN PROFESSIONAL EDUCATION. *Science and innovation*, 2 (B9), 359-364. doi: 10.5281/zenodo.8395182
10. Samiev, A. DIRECTIONS OF SPIRITUAL AND MORAL EDUCATION OF YOUTH THROUGH HADITHS.
11. Sayfidinovich, S. A. (2023). HADITHS ON THE PERSONALITY AND SPIRITUAL AND ETHICAL EDUCATION OF OUR PROPHET MUHAMMAD PBUH. *World Bulletin of Social Sciences*, 24, 68-72.



12. Asror, S. (2022). The Pedagogical Significance of the Use of the Works of Sufi Alloyar in the Teaching of Education in Primary School. EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION, 2(4), 11-13.
13. Sayfidinovich, P. S. A. (2022). Examples of Spiritual Enlightenment and Moral Education in the Hadiths. Czech Journal of Multidisciplinary Innovations, 3, 14-19.
14. Sayfidinovich, A. S., & Oripovna, S. S. (2022). Use of the scientific and pedagogical heritage of abu bakr varroq termezi in the spiritual and moral education of students. World Bulletin of Social Sciences, 8, 110-114.
15. Samiyev, A. S. (2020). THE LIFE AND BENIGNITY ACTIVITY OF ABU ABDULLAH MUHAMMAD IBN ISMAIL AL-BUKHARI. Theoretical & Applied Science, (5), 556-560.
16. Saydulloyevich, O. Y. (2023). SAMPLES OF THE WISDOM OF IMAM ABU HAMID GHAZALI QUOTED IN THE GREAT WORKS. World Bulletin of Social Sciences, 25, 18-21.
17. Saydulloyevich, O. Y. (2022). The educational and moral significance of the spiritual heritage of Imam ghazali.
18. Saydulloyevich, O. Y., & Shavkatovna, X. M. (2022). Scientific activity and spiritual heritage of Imam ghazali.
19. Saidulloyevich, Y. O. (2022). COMMENTS AND EXPLANATIONS ON THE WORKS OF THE GREAT MUTAFFAKKIR IMAM GHAZALI. Emergent: Journal of Educational Discoveries and Lifelong Learning (EJEDL), 3(12), 241-244.
20. Saydulloyevich, O. Y., & Raxmonovich, I. R. Factors Of Orientation Of Students To The Teaching Profession. JournalNX, 317-319.