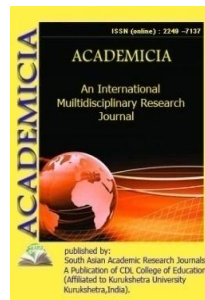




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THE ROLE OF THE NATIONAL VALUES IN THE HISTORY OF PEDAGOGICAL EDUCATION

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ABSTRACT

Tradition is a material and spiritual value that is inherited from the past to the future, passed down from generation to generation, and manifested in various spheres of society. There are national, cultural, domestic, socio-political, religious and other traditions. This article deals with the overview of the national values, especially about morality in upbringing young people over centuries and based on the views in the history of pedagogical education.

KEYWORDS: *National values, Traditions, Material value, Spiritual value, History, Pedagogical education.*

INTRODUCTION

Tradition is a material and spiritual value that is inherited from the past to the future, passed down from generation to generation, and manifested in various spheres of society. There are national, cultural, domestic, socio-political, religious and other traditions. Values are formed in the process of historical development of nations. People's lifestyles and material conditions affect the formation of various values. Certain social rules, morals, customs, rituals, etc. are manifested as values: a) socio-historical phenomenon; b) an integral part of the processes of public life; c) criteria for determining the lives and activities of people; g) can be described as one of the spiritual factors in the management of society and people. National values are also a means of educating the young, teaching them the experiences of the older generation. Each epoch has its own values, which change over time, become richer in content, some disappear, and new ones emerge. Also, the A.s of one time may not correspond to the second time. National values that do not meet the requirements of the period are forgotten. The national values of each nation also reflect the way of life, level of cultural maturity, national consciousness and image of that nation.

It is wrong to approach the national values of one region or people from different ideological and partisan points of view, to evaluate them from the point of view of another region or people. The Uzbek people have ancient national values, which are still widely used today. These include respect for the elderly, kinship, closeness to the community, loyalty to the people, hashar, hospitality, respect for bread, and more. In Uzbekistan, Navruz, Independence Day, Constitution Day, Eid al-Fitr, Eid Ramadan and other national holidays have become popular.

MATERIALS AND METHODS

A Spanish philosopher has devoted his entire life to the study of the customs, values and morals of the peoples of the world. He visited our country and visited Tashkent, Samarkand, Bukhara. When he returned to his homeland, he said, "I have agreed to exchange all the work I have studied so far for the etiquette, material and spiritual values, and courtesy of a fifteen-year-old Uzbek girl who gets up and puts her hand on her chest." His impressions identify that we should be proud of the fact that we are the children of such a high moral, civilized nation. Indeed, our people have always been rich in moral qualities and values. When raising our children, our ancestors paid great attention to their behavior, speech, how to behave in front of people, what to think about, and how to explain their goals in words. They did not allow their children to be rude, to interfere in the conversations of adults, to do anything wrong. These things were considered the most important aspect of child rearing. In our recent history, we have abandoned the thousand-year experience of oriental upbringing and morality as a "legacy of antiquity", forgetting our own permission. A "new morality" based on immorality, shamelessness, drunkenness, hatred of our ancient heritage was forcibly promoted. Today we all see the results of this "European etiquette", the tragedies that befell our people, the damage they did to our spirituality.

Types of values:

1. Values related to the material environment in which a person lives.
2. Morality reflected in traditions, customs and ceremonies Values.
3. Labor formed on the basis of human intellect and practical activity

Skills and abilities, knowledge and experience, abilities and talents

Values.

4. Community, cooperation, goodwill, solidarity between people values that are reflected in the relationship.
5. Related to people's age, occupation, and sex and race values.

Values can be studied in different forms and types:

1. Universal values.
2. Regional values.
3. National values.
4. Religious values.

It is known from history that the Eastern etiquette has been formed and perfected for thousands of years on the basis of the rules of Islamic education. For example, the content of the verses of the Qur'an, the hadiths of the Prophet Muhammad, the books of oriental scholars and philosophers have served as the source of our education. Islamic education covers all aspects of Muslim life, even the smallest details. It covers everything from breastfeeding babies to how they dress, to how they eat, to how they behave on the streets, in the presence of adults. Most importantly, Islamic etiquette stipulates that children should be brought up in the spirit of honesty, purity, diligence, knowledge, and respect for adults, especially parents. The hadiths of the Messenger of Allah, (may Allah bless him and grant him peace), says: "In addition to honoring your children, improve their morals." It is no coincidence that another hadith states: "The best of what is given to a believer is good behavior." Our ancestors have always strived to bring up a well-rounded human personality and to educate their children, the youth of the neighborhood and the whole society. In raising young people, they were not divided into "my child" and "your child". Discipline was seen as a conscientious duty of all. Mankind was born, always looking for the perfect emblem, striving for perfection; seeks the path of spiritual salvation. As a result of this aspiration, incomparable sacrifices have been made in the field of spirituality.

The idea of the perfect person implies the Uzbek people pay great attention to the development of people who are perfect in their culture and spirituality. As a result, such perfect people as Al-Zamahshari, Abu RayhanBeruni and Al-Farabi, Abu Ali ibn Sino and Al-Khwarizmi, Amir Timur and Ulugbek, AlisherNavoi and Babur, Ogahi, who had intelligence, encyclopedic knowledge and ability for centuries, emerged and known to the world. As our people lived proudly, worked, constantly strived for freedom and liberty. We know that Abu Ali ibn Sina as a great encyclopedic scientist in medicine, mathematics, astronomy, physics, chemistry, biology, pharmacy, psychology, physiology, philology, was a mature scholar of many disciplines such as philosophy, ethics, aesthetics and physical education. His intellect and the works he created are the greatest not only in Central Asia, but also in the countries of Eastern and Western Europe. In the face of his perfection, the mind marvels, because man thinks deeply about the truth. In order to embark on the path of perfection, he seeks the identity recognizes the world. When AlisherNavoi called for "perfection of my profession", he meant many qualities necessary for perfection. If a person does not purify himself from such inclinations as greed, lust, ignorance, ignorance, he will never be perfect. AlisherNavoi wanted man to rise to the status of a world child. Hudtsi considered this position to be the highest peak of perfection. Navoi in his time called perfect people "people of meaning". "All meaningful" are these like-minded people. There is no depth of meaning in the minds of thoughtless people. To think is to understand the truth. By "all meaning" we mean those who are wise and prudent, humble and noble, truthful and selfless. People with such qualities will be broad-minded. For in them the intellect is not developed from ordinary words and concepts, but from the gifts of religion, justice, fairness, faith, and love. According to AlisherNavoi, the meaning of the covenant, that is, meaningful people, are spiritually mature individuals. The epic "Hayratulabor" describes the qualities of a mature person in the spirituality, such as goodness, generosity, purity, modesty, kindness, kindness, modesty, humility, loyalty, contentment, honesty, generosity, and the ways of spiritual maturity. According to Navoi, bringing up the younger generation meant that cultivating them as people-oriented and educated people with the best qualities. Upbringing plays a leading role in this, but

Navoi says that just as there are gifted children who are influenced by upbringing, there are also children with bad behavior who can be corrected. The child repeatedly emphasizes the superiority of upbringing in the development of the individual.

People strive for perfection - perfection, with beautiful qualities, good qualities, and pure hopes like light. By tasting all the bitterness, pleasure and pain, hard work and hardship of life, they acquire the ability to live and create, to learn from them; man has embarked on an enlightened path, drawing conclusions from all the experiences he has experienced over thousands of years. The gift of intellect bestowed on man in the world is such a powerful force that he can educate himself in any way he wants, overcoming and solving any suffering, any evil, even the most complex problems with the gift of intellect. Spiritual perfection creates a lofty abode of goodness in the human heart. The perfection of the intellect is achieved through reading, studying, analyzing, comprehending, believing, and gaining life experience. Just as the transformation of a young sapling into a prosperous tree depends on its care, so that the human child can grow into a perfect human being, care must be taken to bring him up from the ground. Our country is on the path of development with steady steps. This path is a path of national characteristics, of values, restoration, preservation, development, awakening of our national pride, perfection on the basis of ideology based on patriotism and universal values. There is an urgent task to shape the personal qualities of the younger generation such qualities as national etiquette, national beliefs, faith, which could not be studied in the former Soviet theory of education. Thus a new pedagogical direction was born, which included the formation of the above qualities. Indeed, national education is a pedagogical goal and condition of national independence of Uzbekistan. National upbringing serves to strengthen and bring up children who are ready to implement the state independence of Uzbekistan. There are specific theoretical problems of the work to achieve this goal. "What qualities should children who are ready to realize and strengthen the independence of Uzbekistan have?" is a matter of obtaining clear, experience-based answers to the question. All this creates the need for scientific substantiation of the criteria of education of national independence in schools of Uzbekistan. Criteria for the national upbringing of students in schools of Uzbekistan are determined on the basis of the principle of inculcating qualities that are directly related to the nationality of the person, which has become more relevant due to independence. In defining the criteria of national education, it is necessary to develop the ideological qualities of independent Uzbekistan: national pride, patriotism, values, culture of interethnic communication, national etiquette, conscience, faith, ideological consciousness of national independence. Negative qualities that reflect them: national indifference, patriotism, treachery, nationalism, localism, unscrupulousness, ideology, etc., should be aroused only. The integration of these activities should be taken as a special criterion by the teacher-educator. In determining the criteria of national education, the young, intellectual abilities of young people are taken into account. Understanding the natural, spiritual, geographical and national characteristics of Uzbekistan; gaining an understanding of the country's past, present and future; Knowledge of the services of the heroic children of Uzbekistan, the Uzbek people; Knowledge of the state symbols of Uzbekistan. Understanding one's ethnicity; To understand the cultural essence of the concept of "Uzbek people", to understand themselves as children of their own nation, to understand their national duties and values; endless love of the mother tongue, speaking and thinking correctly in that language. First greet, then start the speech; to know the patterns of behavior of the Uzbek people, which are considered "good" and "bad" to "everyone",

to respect the elders and the younger ones, to know the duties of friendship; respect for teachers, to understand the differences between good behavior and bad behavior, to express a positive attitude to good behavior, a negative attitude to bad behavior, to learn to speak openly in the heart.

CONCLUSION

In conclusion, one of the inherited traditions of our ancestors is a material and spiritual values passed down from generation to generation, and manifested in various spheres of society from the past to the future. There are national, cultural, domestic, socio-political, religious and other traditions such as the national values, especially about morality in upbringing young people over centuries and based on the views in the history of pedagogical education.

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