

THE STATE OF IMPROVEMENT OF THE METHODOLOGY FOR TEACHING THE HISTORY OF NATIONAL VALUES TO STUDENTS IN THE CONDITIONS OF RENEWAL OF UZBEKISTAN

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ABSTRACT

This article discusses the importance of teaching the history of national values to students in the conditions of renewal of Uzbekistan, existing problems and methodological proposals for their solution. The article considers ways to improve the methodology based on modern pedagogical approaches.

Keywords: *national value, historical consciousness, methodology, student, education system, innovation, modern pedagogy.*

СОСТОЯНИЕ СОВЕРШЕНСТВОВАНИЯ МЕТОДИКИ ПРЕПОДАВАНИЯ ИСТОРИИ НАЦИОНАЛЬНЫХ ЦЕННОСТЕЙ УЧАЩИМСЯ В УСЛОВИЯХ ОБНОВЛЕНИЯ УЗБЕКИСТАНА

АННОТАЦИЯ

В данной статье рассматривается значение преподавания истории национальных ценностей учащимся в условиях обновления Узбекистана, существующие проблемы и методические предложения по их решению. В статье рассматриваются пути совершенствования методики на основе современных педагогических подходов.

Ключевые слова: *национальная ценность, историческое сознание, методика, ученик, система образования, инновация, современная педагогика.*

YANGILANAYOTGAN O'ZBEKISTONDA TALABALARDA MILLIY QADRIYATLAR TARIXINI O'RGATISH METODIKASINI TAKOMILLASHTIRISH HOLATI

ANNOTATSIYA

Ushbu maqolada yangilanayotgan O'zbekiston sharoitida talabalarda milliy qadriyatlar tarixini o'rgatishning ahamiyati, mavjud muammolar va ularni hal qilish

bo 'yicha metodik takliflar yoritilgan. Maqolada zamonaviy pedagogik yondashuvlar asosida metodikani takomillashtirish yo 'llari ko 'rib chiqilgan.

Kalit so'zlar: *milliy qadriyat, tarixiy ong, metodika, talaba, ta'lim tizimi, innovatsiya, zamonaviy pedagogika.*

INTRODUCTION

In the process of reforms being carried out in the Republic of Uzbekistan, in particular, the renewal of the education system, the upbringing of the younger generation in the spirit of national values has become one of the urgent issues. In-depth teaching of the history of values plays an important role in the formation of students' historical consciousness and national identity. In this regard, it is necessary to develop advanced methodological approaches and put them into practice. It is difficult to imagine an analysis of the topic of values without the views put forward by the main representatives of the Sufi movement, which occupies a significant place in the life of our people. Sufism is an extremely complex and multifaceted religious and philosophical movement, in whose system of values the most important place is occupied by Allah, the divine values related to him - Sharia, Tariqat, truth and enlightenment. However, it is not enough to describe the philosophy of Sufism only in these aspects. There are quite a few works on this subject by foreign Islamic scholars and scientists of the former Soviet era. "However, we cannot say that the doctrine of Sufism has been fully studied and that clear, coherent conclusions have been drawn about its history and worldview." We do not intend to describe the Sufism movement in detail, the scope of our work does not allow this. However, we would like to express the following observation from the historical point of view of the topic. The philosophical and historical analysis of the problem of values relevant to our country is not limited to the heritage of Khorezm, Al-Farabi, Al-Biruni, and Ibn Sina. It is also directly related to the doctrine of Sufism, whose outstanding representatives were Al-Bukhari, At-Tirmidhi, Najmuddin Kubra, Ahmad Yassavi, and Naqshbandi. At the same time, is it possible not to mention the views of scholars such as Hafiz, Saadi, Jami, and Navoi on this issue, who have contributed invaluable masterpieces to world culture? Separate studies can be devoted to each of their works, which have become famous all over the world, such as "Saodatnoma", "Guliston" and "Boston", "Bahori-ston", and "Khamsa", which laid the foundation stones of our spiritual values.

G.M. Kodzhaspirova, A.F. Nikitin and Ya.V. Sokolov, V.G. Onushkin Ye.I. Ogarev, V.G. Rindak and V.A. Slastyonin proposed the concept of citizenship in

the context of the concept of personality. For example, the idea of G.M. Kodzhaspirova deserves special attention.

RESEARCH METHODOLOGY.

As a personal characteristic related to the category of social feelings, the idea of V.G. Onushkin and E.I. Ogarev deserves attention. In this case, legal literacy is considered to be a function of how the specificity of legal culture is manifested in the interaction of functions common to the entire general culture with legal phenomena, including phenomena of social reality that are not regulated by legal norms, but require such regulation. In the case of adopting the second approach, the legal designation of cultural functions in most cases corresponds very well to the very widespread types of general culture. Therefore, such features of the development of culture (perception, knowledge and reality, orientation), as well as specific normative-legal methods and forms of assimilation of social practice by legal culture, are taken into account.

Among such methods, specific legal categories play a special role: right, obligation, justice, freedom, equality, law, legality, obedience to the law, etc. It should be noted that these categories are increasingly being involved in the assimilation of the problem of universal human values. Outside of these categories, legal culture and its main orientational functions inherent in its own epistemology cannot be fulfilled.

Many scientists believe that it is in the orientational function that the uniqueness of legal culture is most clearly manifested, and they pay special attention to it. Among the elements that serve as the basis for the implementation of the guiding task of legal literacy, one can distinguish needs, interests, motives, goals, direction of will, beliefs, habits, legal instructions and awareness. One of the tasks is to harmonize the interests of individuals with the interests of society as a whole.

One of the most important conditions for the formation of students' moral ideas about the world and national values is to increase the motivating power of moral feelings in relation to other motives; to move from egocentrism to decentralization; to develop the ability to evaluate the actions of other people and their own.

Moral values can be instilled in students using existing historical and cultural materials, that is, by introducing the national culture inherent in the Uzbek nation. From this point of view, we can say that today, through direct participation in communication processes with people, they are observed in everyday life, which ensures the sustainability of values.

National value is manifested in an inextricable link with the history, lifestyle, spirituality and culture of the nation. The term value is derived from the Arabic word "qadr" and means valuable, useful. Value is a set of material, cultural, spiritual factors that serve to satisfy personal and social needs that are manifested in natural and social life. The national values inherent in our mentality include thoughtfulness, patience, restraint, courtesy, firmness, respect for the elderly, and restraint in social life, which are ingrained in our blood. As we have noted above, the Uzbek people are the heirs of special profound teachings dedicated to national, spiritual values, and morality. In particular, the works of Yusuf Khos Hajib "Kutadgu bilig", Ahmad Yugnaki's "Hibbat ul-khaqoyiq", Kaykovus's "Qobusnoma", Burhoniddin Marginoni's seven-book "Hidoya", and Husain Voiz Kashifi's "Akhloqi Muhsiniy", which detailed the standards of morality, have not lost their significance and relevance even today. B. Ziyomukhammadov, in his work "The Book Leading to Perfection", defines the word "Value" as follows: "Material values are material things that satisfy people's material needs and evoke special feelings in people due to their unique properties and forms." These include grandiose buildings, gardens and avenues, antique household items, household appliances of historical value, weapons, food, personal belongings, and the like. Values can be universal, national, and personal:

1) Values that express the most important aspects and relationships of the world, nature and society have a universal nature. Such values are universal eternal values that do not lose their significance;

2) Values associated with the life, lifestyle, language, culture, customs and traditions, and the past of a particular people, nation, people are national values;

In the book "Factors and Means of Forming the Spirituality of the Individual," written by a number of scholars, the path to renewal and development of Uzbekistan is based on four main foundations:

1. Commitment to universal human values;
2. Strengthening and developing the spiritual level of our people;
3. Allowing a person to freely demonstrate his capabilities;
4. Patriotism, humanity, tolerance, - it is noted that it is precisely on the basis of our national values that we can see what areas to focus more on in conducting educational work among children and the need to strengthen the role of the neighborhood, family, community, and educational institutions in propaganda work.

The authors approached values and their types as follows:

- "Family value - a certain type of spirituality for a family (for example, celebrating a birthday)"

- “National value - preserving the spiritual wealth of the nation, unique historical monuments created over the centuries”, passing them on to future generations, developing them, treating them with respect, establishing freedom of thought, conscience and religion, protecting spiritual property as a national value;

- Community value - a social event (public events, for example, hashar) that is customary in a particular neighborhood, village, or work community;

- “Universal value - a set of material and cultural criteria that is of positive significance for the peoples of the world and corresponds to the common interests of humanity, expresses its goals and aspirations.” Universal values and national spirituality, in turn, the areas of spirituality of Islamic peoples, spirituality of Indian peoples, spirituality of European peoples, spirituality of Eastern peoples are covered as follows;

- Spirituality of Islamic peoples - Arab peoples, Persian-speaking peoples, Turkic peoples;

- Spirituality of European peoples - Russian, English, French spirituality, etc.;

- Spirituality of Indian peoples - spirituality of Aryan peoples, spirituality of Dravidian peoples;

- Spirituality of Eastern peoples - Japanese spirituality, Chinese spirituality.

Universal values - a set of material and cultural and criteria that are of positive importance for the peoples of the world, consistent with the general interests of humanity, express their goals and aspirations.

Education is carried out indirectly, in the process of activities that are interesting for children. Students are allocated time for complex activities and activities. The organization of the educational process should be based on forms appropriate to the age of children. Based on national traditions characteristic of Uzbeks, we will pay attention to the following manifestations of national values:

ANALYSIS OF LITERATURE ON THE SUBJECT. Describing them, we can say the following: our country is rich in various natural resources, preserving them, saving them, using them in their place, creating innovations using modern equipment, conveying their high value to children by giving examples from the history of our generations are natural values, while economic values are “khashars” characteristic of Uzbeks. Until recently, when Uzbek families started a big project, such as building a house, a garden, a road, or a bridge, they did it through a khashar (community donation). In this process, people helped each other, and no one received material benefits from the work done by many. They helped from the heart. This is the value of neighborliness, kinship, and neighborhood solidarity.

As for our socio-political values, these are our national holidays held in our country, “Navruz”, “Kavun Sayli”, “Flower Festival”, Ramadan and Eid al-Adha, Independence, Teachers and Mentors, Memorial and Appreciation Days. These holidays are not only about fun and entertainment, but also about people getting to know each other, sharing gifts, and uplifting the spirits of the elderly and children.

Our spiritual values are valuable for their spiritual heritage, such as relationships with parents, children, family members, neighbors, relatives, various family events, weddings, ancient historical monuments, the history of great ancestors, their immortal works, and achievements in art and science.

Moral values, along with the teaching of knowledge by our ancestors from ancient times, are inherent in such characteristics as honesty, respect for parents, loyalty to the memory of ancestors, visiting the graves of the deceased, appreciation of teachers, love for the people, modesty, and thoughtfulness.

Folk oral art has further expanded the pedagogical possibilities of improving the methods of educating students based on national values.

Education is carried out indirectly, in the process of classes with students. Students are allocated time for complex activities and classes.

The organization of the educational process should be based on forms appropriate to the age of children.

The main urgent problem of our time is the issue of child upbringing, the growing younger generation, or rather, the child, who is the future of the family. As time and times pass, the requirements and opportunities of the era continue to undergo relative changes depending on the era. To build a civil society, first of all, high-level human qualities of citizens - honesty, truthfulness, decency - are important.

The human factor is primary in implementing such a great task as building a civil society. A person, an individual, is formed, matures, and matures in the family and society. The role of national, Uzbek values in raising people who will lead the prosperity of our homeland to high heights is also incomparable. Our people have always had their great, wonderful national values, and they are values such as respect for their nation, respect for elders, respect for parents, respect for mother, respect for brothers and sisters, respect for the table, respect for bread, respect for clothing and headgear, respect for women, respect for children, respect for the rights of others, and respect for our traditions, which provide for the all-round development of the human personality and spirituality.

The values of the Uzbek people are diverse, but in order to improve human education, it is advisable to instill these values in children's upbringing, in a way that is consistent, continuous, and closely linked to our traditions.

One of the difficulties in implementing the tasks mentioned above is that universal, national values consist of rich and complex worldviews, traditions and concepts. However, even though we live in the same world, our thoughts and worldviews are a fog of different things. As we know, nothing is eternal, unchanging, and values change over time, just as people change. Our national values are our customs, traditions, events, thoughts, fantasies, proverbs, sayings, speech and profession, thoughts and views. Together, they become an unwritten, but sacred law of the era and set society in motion, expressing the spiritual image of its time. This, in turn, brings order and beauty to our lives.

What do we understand by “national values”? – When we say education based on national values, it does not mean exalting the nation, putting it above everyone else, or belittling other nations. These terms are manifestations of nationalism and separatism. National values include customs, traditions and rules, images and symbols, attitude to the environment, faith and symbols, and the principles that organize education. The highest values of the Uzbek nation also include the khashar event of our people, which has been going on for many thousands of years, that is, the impartial and active participation in the improvement of the neighborhood, construction of buildings, and public works.

The holiday of Navruz, the arrival of the old New Year (March 21-22), the most noble ceremony of our country, is also among our values. Every person, generation should know their nation, history, its uniqueness, historical development, customs, traditions, laws and regulations. For this, the educator or educator who educates should know the past of their people well and devote their energy to the great goal of educating a person who will contribute to the development of all universal human values created by humanity, the potential, culture and society of their generation. In some cases, when we come to the issue of education or upbringing, we are used to using the expression mentality, that is, in the sense of what is characteristic of the nation. In fact, the scientific and colloquial meaning of the word mentality is a phrase derived from the English word "mentality" - "level of intelligence", or the "ability of a person to think". So we are talking about the ability to think of an individual, not a nation. National values are our pride in our nation, continuing our national traditions, not forgetting our history, continuing the deeds of our great ancestors.

In the matter of education and upbringing, it would be more appropriate if these values were applied in an interconnected manner, not in isolation. Our homeland,

Uzbekistan, needs creative young people, mature patriots who think in a new, modern way, who can contribute to the development of our time, and who can adequately protect the pride and honor of the Uzbek people in the world arenas. For this, our pedagogical educators should use more terms that denote our universal and national values, such as our language, peace, our Motherland, and our homeland, in their activities. This is to be able to awaken a sense of pride in their native language. This is the highest duty and task of every person, teachers, community and organizations participating in the process of upbringing. In order to implement the above work, in the matter of education and upbringing, the family, kindergarten, school and neighborhood bodies should pay great attention to the issue of universal and national values in their spiritual and educational activities. Raising our growing children to be mature human beings should be the highest duty of every member of our society and every institution.

“When we say value, we should understand the set of natural and social benefits and phenomena that serve the interests and goals of the nation, people and social groups that are important for a person and humanity and are evaluated and appreciated by them.” In our country, in the process of globalization today, great importance is attached to raising children with high intelligence and patriotism based on national values. Abdurauf Fitrat, in his work “Family”, emphasizes the need to pay attention to the upbringing of children, saying, “Teach them to be attentive and serious.... Let them not draw hasty conclusions from what they see,” and emphasizes the need to pay attention to the upbringing of children. The Constitution of the Republic of Uzbekistan is the encyclopedic document of our state, and when this document is analyzed, it turns out that it contains about seventy terms and word combinations related to the upbringing, morality, social protection, and constitutional rights of children. In particular, such ideas as loyalty to creative ideas, high responsibility, social justice, humanity, a democratic and legal state, peace of citizens, freedom of creativity and the freedom of each individual to use cultural achievements, education of the younger generation and free education are presented, which are legally guaranteed in our General Dictionary.

Morality is a component of our national values. “The state carries out its activities based on the principles of social justice and legality, aiming at the well-being of man and society.” Indeed, it is urgent to educate the younger generation in the spirit of love and respect for its people, their values, traditions, language and culture, based on the principles of legality, in order to raise a real person, a lover of his Motherland, who perceives his people as one of the equals in the entire world community of nations. We know that children, as a social group, have a direct and

active influence on the development of the social system in the country in the direction of their intended goal. The social development of children can be determined by the level of their spiritual level. The spiritual views of children are reflected in their national, religious, self-awareness, demands, and activities in life.

CONCLUSIONS AND SUGGESTIONS

In today's era of developing innovative technologies, only a truly spiritual and enlightened person can know the value of a person, understand their national values, national identity, live in a free and liberated society, and fight selflessly for our independent state to take its rightful place in the world community. Spirituality represents the human psyche. That is, it determines the awareness of one's own identity, taste, intelligence, the ability to distinguish good from evil, goodness from ignorance, justice from baseness, awareness from indifference, and wisdom from ignorance. Spirituality is the expression of infinite being in the human spirit and the mind, heart, and conscience of a perfect person.

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