

FEATURES OF NATIONAL EDUCATION AND SOCIALIZATION

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ABSTRACT

The article scientifically substantiates the features of national education and socialization in Uzbekistan. Due to the fact that it is an integral part of the concepts of “education” and “national education”, this concept is given a new objective scientific and pedagogical definition, and specific aspects of education and upbringing are scientifically analyzed.

Keywords: education, training, teaching, kindness, protection, younger generation, Third Renaissance, heritage of generations, object, result.

INTRODUCTION

“Nation in one word means spiritual unity. Spirituality is the basis of the state, and the state is the support of spirituality” [1, p. 78-79], said one of the greatest scientists of our country, Abdukakhhor Ibromkhimov.

The Arabic words “upbringing” mean: 1) to protect; learn; teaching; 2) caressing, showing kindness: has multifaceted content, such as protection. “Teacher” means the person who carries out this multifaceted educational activity. Therefore, the dictionary meaning of national education can be defined as “the formation and education of the younger generation using the example of national qualities inherent in one’s people” [9, p. 14-16].

The results achieved by sociobiology are of great importance in determining the methodological foundations of domestic education and in its comprehensive interpretation. This direction of biological science began in 1975 with the book “Sociobiology: A New Synthesis” by the American entomologist E. Wilson and aroused great interest in scientific circles. The main goal of sociobiology is the creation of a new, comprehensive science capable of exploring various aspects of human life. “Suppose that there are two intelligent races of conscious beings in the Universe - eidolons and xynedrins,” write K. Lumsden and E. Wilson. “Eidilons are organic machines programmed to think and behave. And the mind of the Xindirin is like a blank slate. There are no traces of cross-determinism in their thinking, that is, the thinking and behavior of xindirins are programmed by the external environment. . The reform of the eidolons occurs under the influence of culture. People on earth have a separate – third way. The essence of this path, according to sociobiologists, lies in constant changes occurring from genetic factors to cultural factors and vice versa. Sociobiology knows that the most powerful and complex of all the forces that control a person is trust, faith. “Faith is one of the universal orders of social behavior, and it can be quickly noticed (depending on the form of manifestation) in every society... But man was forced to abandon this element due to the conflict between religion and Marxism. “Unbelief has led to the loss of national values in people; trivial things are considered valuable, and things of real value are thrown to the ground,” he believes. “New science of man” – sociobiology. As you can see, the views of this new science about faith and its formation are important in the formation of faith based on the national idea among our students [2, p.99].

One of the methodological foundations of the study of domestic education is the study of the achievements of specific sciences, generalizing their relationship to a given subject of research. There is an inextricable connection between the physiology of higher nervous activity and pedagogy - one of these disciplines. After all, "any training and education is a process of forming conditioned reactions (the body's response to external influences), skills and impressions according to its physiological mechanism".

Peoples and nations have given specific and appropriate names to the geographical area, nature, creatures and human qualities in which they live. They were expressed in words and determined the national-private aspect of the second signal system of students in the process of training and education. That is why a word spoken in a language acts only as a second system of signals for a person who understands this language. Young people, a person is not affected by a word that he does not understand, he does not act, he does not change his behavior.

There are signal words that take place in the content of Uzbek education and express human qualities that should be demonstrated in relationships [11, p. 84-86]. For example, the active use of the words "modesty", "modesty", "conscience", "faith" and others indicates that our national spirituality has reached a high peak. However, colonialism that took place in subsequent centuries of the history of our people, the devaluation of national qualities as "backwardness, uncivilization" and "obsolescence" displaced these concepts from the text of Uzbek school textbooks. As a result, national qualities remained incomprehensible, like words in another language, due to the fact that they were not included in the secondary signal system of students.

Some young people, who have not been taught to be honest either at home, or at school, or from those around them, do not realize that they have committed dishonesty, and even if they do, they do not think at all about its ugly consequences. sin..." [3, p. 110] (This situation affects students of an Uzbek secondary school. It requires special familiarization with more than 1,500 words from the "Explanatory Dictionary of the Uzbek Language", denoting human qualities (for example, "humanity", "honesty", "conscientiousness", "kindness", etc. etc.). However, the above qualities are difficult to turn into habits of students, explaining only the meaning of words. To do this, national-human qualities should be demonstrated to students in specially organized educational situations, during school hours (for example, not only explaining, but also showing, how "national manners" are manifested), and students are required to organize exercises on national etiquette.

Pedagogical education - special training in the rules of behavior and manners - is not new on a global scale and there are examples worthy of example. For example, in Japanese schools there is a special compulsory lesson "Japanese manners". In this class, the most delicate aspects of behavior and manners are specifically taught and practiced. Including how the owner should open the door when a guest arrives, etc. So, national pedagogical education serves as a pedagogical technology for transforming national qualities into the first, and then into the second signal system of students and, finally, into the personal characteristics and habits of students .

Here it is necessary to pay special attention to the concept of “socialization”, which is close to the concept of “upbringing”, and dwell on the commonality and originality of national education and national socialization.

The commonality of national education and socialization is manifested through the concept of “life education”. But socialization is the process of accepting targeted and untargeted educational influences provided by a person. The sum of these effects determines the characteristics of the individual’s socialization and qualitative changes. As you can see, it is impossible to manage the process of personal socialization under direct pedagogical control. It is necessary to emphasize that the development of youth is simultaneously influenced by both socialization factors and factors of national education. Every man's youth is the story of his time spent under the tutelage of national education. As young people reach adulthood, the influence of socializing factors increases.

Harmony or conflict between the effects of socialization and national education depends on the state’s attention to national and spiritual development.

“National education and nationalization acquire efficiency, naturalness and priority, directly affecting the personality of developing youth from the very beginning. The educational impact on the individual is exerted by the national environment, national spirit, family, neighborhood, rural environment, which determines the content of the first and then the second signaling system [2, p.67].

It is known that better education means a happy future. After all, the integrity of the future is created through education. We also understand that a person without education is not capable of anything.

That is why it is important to instill in our youth, who grow up worthy of generations, the concepts of faith, duty, justice, humanism, kindness, friendship and camaraderie, loyalty, modesty and chastity, which are important human qualities. The factors necessary for them remain in their minds and hearts.

Faith is an important moral and spiritual characteristic associated with the inner psyche of a person, according to experts, “faith is a firm and unshakable belief in one’s own thoughts and views, as well as considering others as oneself and sincere trust in their words.”

Faith is a quality that belongs only to the person himself, and it means a personal attitude towards events occurring in nature and society.

The power of faith is a beacon that determines a person’s future and place in life. He calls a person to justice, courage, bravery, and intolerance to various vices.

Duty - respect for elders, respect for minors, honesty, honesty, courtesy, hospitality have been observed since ancient times as rules showing a person's manners. Only if these moral rules are fully manifested in every person is he a morally perfect person.

Duty is considered an important moral and spiritual value and means fulfilling the duty of citizenship to society, duty to parents, humanity to the people, nation and humanity to society. Duty includes human duties that must be performed and moral rules that can be followed on the basis of humanity.

In a family, the daughter-in-law's duty to the mother-in-law is also the child's duty.

Justice is one of the moral and spiritual criteria that determines the comprehensive perfection of a person. This is an Arabic word that means fairness, justice. The meaning of this word

embodies such high human qualities as purity, honesty, enlightenment, culture, piety, truth, correctness, conscience.

Researcher Oinisa Musurmonova noted that no matter how many nations, nationalities, peoples there are in the world, none of them are the same in terms of personal and age characteristics. Therefore, justice towards them is the basis of friendship and brotherhood between nations and peoples. The teachings of our grandfather Amir Temur in this matter: "Set a fair boundary for each class, then justice and reason will triumph in the state manager" are practical in managing a family, managing a community or state affairs" [4, p. 160].

The above interpretations are indeed correct. Because a family is also a small country. It's no secret that society is the place where human interests are protected, the rule of law is ensured, and every citizen consciously and firmly follows the laws of society and nature.

Courage is also one of the important criteria of justice. A person's deed and word are one. A just person follows the criteria of honesty in everything. Blessings are stable in an honest ruling family and society.

Righteousness is the greatest of all good works. This is why it is said: "The hour of justice is better than the day's prayer."

Freedom. Our religion means neatness and cleanliness. In Islam, serious attention is paid to cleanliness of the body, cleanliness of food and drink, and purity of spirit. Prayer is also acceptable with modesty.

It is known that cleanliness is the basis of health. Pollution causes diseases in the body. Our religion requires that clothes be clean, not new. He orders you to always walk cleanly, keep your clothes clean, as well as your soul and body. After all, purity comes from faith.

Everyone wants a better tomorrow. Everyone acts differently in relation to this desire. A true Muslim strives to correct mistakes, fill gaps in knowledge, learn and acquire more every day. Perhaps these meanings are hidden in the words of the Messenger of Allah (saw): "Those who spend two days the same are deceived."

Waste. Everything should be used in its place and in moderation. Extra spending is waste. Waste is unclean - waste destroys houses and puts out fires. We know from history that whoever spends money is doomed to disaster. The Holy Quran commands: "Eat and drink, but do not waste." Those who keep this commandment will find happiness.

Saving. Proper spending of family income is of great importance in managing a family. This is called frugality. Frugality means using everything in its place without wasting it. Those who eat what they earn will be in trouble, and those who spend improperly will go into debt. Those who save will have wealth and blessings.

Taking this into account, the Prophet (peace and blessings of Allaah be upon him) said: "Whoever spends sparingly, Allah will make him rich, and whoever is wasteful, Allah will reduce him to poverty." Those who follow these blessed words will never be in want.

Morality. The role of morality in family spirituality is incomparable. To have good morals is the commandment of our Lord and Prophet. Our Sayyid Janabi Rasulullah (saw) said: "I was sent to improve all morals."

It is known that kindness is the beauty of a person, rich behavior is close to godlessness. Scientists have studied all religions and come to the conclusion that Islam is a religion of morality. The faith of a person with high morality is also high.

Humanitarianism is a national virtue of the Uzbek people.

Charity is a factor that raises society to spiritual heights, a property that adds beauty to our national spirituality, national spirit, traditions and values.

Kindness is a great national value of the Uzbek people. Children of no nation can be as kind and attentive to their parents as Uzbek youth.

Kindness is the embodiment of such qualities as judging a person by consequences, asking for help, easing his burden, empathy, showing kindness, caring for enemies, generosity to orphans.

- Kindness means the desire to do good;

- Qualities characteristic of a kind and significant person: courage, generosity, loyalty to promises, purity and generosity.

Friendship means a system of relationships based on mutual understanding between people, unity of goals, ideological views, interests, aspirations, compatibility and interests [8, p.185].

Friendship is a priceless treasure, a great force that supports a person spiritually, lightens his burden and moderates his mood on the path of life.

Friendship is the joy of success and the feeling of learning from sorrow.

Loyalty means dealing with one's duties and responsibilities in a conscientious, honest, correct and fair manner.

Loyalty is a multifaceted concept in content; it is kindness towards family, parents, friend, Motherland, people, nation, teacher, love, ancestors.

Loyalty requires honesty, honest work and faith.

Loyalty, firmness, and perseverance to one's ideas are a wonderful manifestation of the moral beauty characteristic of the peoples of the East. This is why the concept of modesty is a very national concept. Modesty suits the feminine nature more than the masculine, and it is combined with such feminine traits as maiden modesty, bridal modesty, feminine modesty, maternal modesty. Spiritual heritage of our ancestors [5, 254 pp.; 6, 210 pp.; 7, p. 336-338], training, issues of educating the mature generation in the spirit of values [p. 9, 14-16], the use of modern pedagogical technologies in educating the younger generation in the spirit of patriotism [p. 10, 146-150], national - the place of spiritual values in the life of a person and society [11, p. 84-86] and issues of social relations, science, education, lifestyle and public life in the historical and philosophical heritage of the Khorezm Academy of Mamun [12, p. 939-954] important are the problems of educating young people in the national spirit.

In the words of Abdullah Avlani, "The veil of chastity, the mask of conscience, is modesty."

Modesty is purity, integrity, fidelity, self-preservation, gratitude, pride.

A person's dignity and worth are measured by his chastity.

Chastity means preserving oneself from bad and shameful acts, abstaining from lustful desires, and the ability to control fleeting emotions.

A chaste person abstains from various vices, impure lust, passionate behavior, puts his dignity and honor above all else, and strives to keep it pure.

Chastity is a great adornment for a woman. This means preserving the purity of the jewelry, its happiness and well-being, the meaning of its life, and finding its proper place in the family and society.

An unchaste woman will be cursed by her ancestors, people and nation. He is a black stain on the honor of the family and society” [4, p. 179], says Doctor of Pedagogical Sciences, Professor Oinisa Musurmonova.

CONCLUSION

Nationality is a synthesis of cultural values accumulated as a result of the gradual development of social development. National education is the process of forming the younger generation in accordance with the future in modern conditions on the basis of such a cultural-gradual synthesis: a person's nationality is his cultural level; Each national culture represents a specific manifestation of a universal human value. Because humanity is peoples, nations. From this point of view, national education is the process of forming each person at the origins of his national culture, that is, on the basis of a certain universal value; Each person plays different social roles during his life. The content, scope and aspects of these roles increase, expand and become more complex from early childhood. One of these innate and first mastered social roles is the national role of the individual (U. Gerhard); in fact there is no reason for conflict between religions and nations. The conflicts between religions and nations in the world are the calls of some scientists and politicians to act on behalf of religion and nation to achieve their goals and the mistakes made by humanity following them: as long as peoples and nations exist, the process of national formation will continue on the basis of cultural determinism against ours will. Therefore, if this process is directed towards a goal in accordance with the interests of the state, national education will become a huge creative, progressive educational force.

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