

Forms, Methods and Methods of Improving Students' Feelings of National Pride and Pride Based on Axiological Approaches

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ABSTRACT

This article provides methodical instructions for using all the valuable wealth of national wisdom, which includes national customs and traditions, the golden treasure of our people created over the centuries, raising a healthy and well-rounded generation, bringing them up spiritually, morally and physically mature, young people loyal to our national achievements and values, and turning them into an active and enthusiastic participant of the large-scale reforms that are being implemented.

In the educational reforms in our country, great attention is paid to the issue of educating a mature person. Comprehensive measures aimed at raising a healthy and mature generation, making them morally, morally and physically mature, loyal to our national values and values, and turning them into active and enthusiastic participants of the ongoing large-scale reforms are being implemented. When it comes to raising the young generation, it is appropriate to implement the educational process based on an axiological approach. Axiology (Greek "axia" - value, value and "logos" - teaching) is the field of values. [4]. Today, a new approach to educating young people based on universal principles is being formed, and high attention is being paid to issues of the maturity of society members and the importance of youth education at the state level, one of the important goals of the development of this field. Research is being conducted on the importance of values as one of the moral factors of educating the next generation. It cannot be denied that there are a number of positive features of the globalization process for Uzbekistan, which today has its place in the system of international relations, has its own say, deepens democratic market reforms and economic liberalization, integrates more and more into the international community, and builds a strong civil society. One cannot ignore the fact that the developing process of globalization acts as an incomparably powerful weapon in the hands of its initiators and sponsors.

Globalization (globalization) is derived from the Latin word "glob", which can be translated as "rounding", "rounding". It is used to explain the transformation of the globe, the globe, into a whole sphere, a sphere, at the disposal of mankind, due to scientific and technical achievements. The second paragraph of the Final Communiqué of the meeting of the leaders of the major "8" countries in the summer of 1999 in Cologne, Germany is of particular importance. It gives an

official definition of the process of globalization [3]. Globalization is to belong to the Earth, to the planet, to have global importance. At the moment, ideological processes are in this position. Problems that cover the whole world, threaten the present and future of humanity, and require the joint action of all countries and peoples to find a solution are called global problems. There are currently 10 global problems:

1. Peace and disarmament, 2. Ecological, 3. Demographic, 4. Energy, 5. Raw materials, 6. Food problem, 7. Use of the world's oceans, 8. Use of outer space for peaceful purposes, 9. Problem of bringing developing countries out of backwardness, 10. Ideological problem.

Globalization of ideological processes is a concept that expresses the fact that the ideological struggle in all regions of the Earth has gained a universal scale due to the expansion of the possibilities of ideological influence. The current stage of human history is characterized by the integration of international relations in all spheres of social, political, economic, spiritual and cultural life. In particular, with the development of means of communication, their computerization, the technical and technological means of e-mail, Internet, space television and radio communication systems are becoming stronger, the possibilities of information exchange and, consequently, ideological influence are also expanding. In the globalization of ideological processes, two completely different directions and tendencies are appearing. First of all, the universal aspects of any material and spiritual values achieved in the history of human civilization are becoming internationalized and universalized beyond the scope of the historical space. In other words, the process of integration of the principles of nationality and universality is taking place. Secondly, the instability in the social, economic, political, spiritual and cultural development of nations and states, the absolutization of the uniqueness of their interests leads to the ideological globalization of negative events that threaten humanity, including the future of one's own nation. This is manifested in the events of international terrorism, extremism, fundamentalism and drug business. Ideas that appear in one region or country quickly spread to the whole world. As a result, mankind is constantly feeling the pressure of various ideological centers that serve the interests of certain countries and political forces, spreading from far and near sources. One of the most important features of this process is that the ideological conquest of different countries is intertwined with enormous economic interests. The level of ideological globalization is also the reason for the widespread distribution of low audio and video cassettes, "art works" that promote immorality, depravity and evil. In order to prevent ideological and ideological oppression and aggression, it is necessary for every nation and state to take measures to ensure its ideological and ideological integrity. When such activities are carried out consistently, the globalization of ideological processes, regardless of specific differences in ideological views, creates conditions for the development of universal values, loyalty to the ideas of peace, and becomes an important factor in the development of universal civilization.

"If the economy is the body of society's life, then its soul and spirit is spirituality. As we decided to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values" [1]. Instructions were given on improving the effectiveness of spiritual and educational work in schools, secondary special and higher educational institutions. It was said that the position of vice-rector for youth issues and spiritual-educational affairs will be introduced within the existing state units in all universities and their branches.

"National history should be created with a national spirit. Otherwise, it will not have an educational effect. We need to teach our young people to learn from history, draw conclusions, arm them with the science of history and historical thinking [2]. It was emphasized the importance of educating young people in the spirit of patriotism and national pride, for this, to teach history well, and to expand scientific research in this direction.

After our country gained its independence, the task of educating a free-thinking, self-aware

person, who understands the goals and interests of society, and who is mature in all aspects, was set as a priority direction of state policy. Its implementation requires, first of all, to enrich the internal spirituality of the students and to form an independent worldview. "Every state, every nation is powerful with its intellectual potential and high spirituality"

Spirituality is a multifaceted concept. It covers all aspects of human activity, its obvious and hidden, inner spiritual and inner aspects. It is difficult to find a clear and concise answer to the question of what is spirituality. Various, and sometimes contradictory, vague and shallow answers and opinions were given to him. The concept of "spirituality" and its principles have been given specific explanations and definitions. The reason for this is that the concept of "Spirituality" in a broad sense is a socio-spiritual phenomenon that fully embodies ideological, ideological, educational, cultural, religious and moral views in the life of society. In fact, spirituality is the most powerful spiritual and spiritual factor that distinguishes a person from all other creatures. When it is said that a person is the master of nature, of all beings, this characteristic of him, that is, the possibility of becoming the owner of high spirituality, is meant. We do not see this possibility in other creatures. Material things give a person physical nourishment and strength, spirituality gives him spiritual nourishment and strength. Contentment with only material security is characteristic of unconscious and spiritless creatures. The pursuit of spirituality is a quality unique to a human being who has a soul and mind. Spirituality is a complex social phenomenon, like a set of mental and spiritual world of a person. Since spirituality is a very comprehensive concept, it is extremely difficult to express it in one sentence, as we mentioned above.

Spirituality always develops in harmony with enlightenment, that is, with knowledge. Only if we can achieve the harmony of both, we can achieve that our youth will be educated as morally perfect, religious, patriotic, humanitarian, conscientious, pious, honorable, honest and pure people. Abu Hamid Muhammad Ghazali expressed the following thoughts about this: Misguided people think when they have knowledge and do not need to implement it. Such thoughts are the beliefs of those who are satisfied with knowledge and deny Shariat, and for them, if knowledge is produced, there is no action. They do not know that such knowledge is useless. However, the punishment of a person who does not follow the knowledge he has studied will be twofold" [3]. The people who have matured in our country, are well-known to the whole country, are spiritually mature and perfect, scholars who embody spirituality and enlightenment at a high level. They lit the lights of spirituality and enlightenment like torches.

Due to its high spirituality and enlightenment, the land of Toran gained fame on earth. Based on this, it can be said that there is no other way to national perfection in the current era. Spirituality and enlightenment are as necessary as water and air for the bright future of our people, nation, and Motherland. The mutual unity and harmony of spirituality and enlightenment, carrying out spiritual and educational work together is the essence of our development. They cannot be taken apart from each other. After all, it is necessary to carry out the work of education and upbringing harmoniously", because "... the way to the heart of a person begins first of all with education and upbringing. It is not for nothing that our great enlightened grandfather Mahmudhoja Behbudi, at the beginning of the last century, called on the people of Turkestan to awaken their consciousness with the truthful thoughts that "secular science and knowledge are necessary to survive in the world, a nation devoid of modern science and science will be destroyed by others". It is important that we never forget the saying "Do not forget this world for the sake of this world and that world for the sake of the hereafter" as mentioned in the hadiths. Because history and life experience, worldly and religious values, science and enlightenment have always complemented and enriched each other, it shows that people have reached the heights of spiritual maturity on this basis.

With spiritual and educational poverty, no nation, the country it lives in, can ever reach the highest heights of economic, social and political development. Each people and nation has its

own national spirituality, which expresses the historical traditions of the way of life and the nature of thinking skills. The features that characterize the national spirituality of the Uzbek people are as follows; High humanitarianism, tolerance, hospitality, respect for representatives of all nationalities and peoples, respect for adults, modesty, shame, imagination, sympathy, neighborliness, childishness, honesty, etc. If we summarize them further, different aspects of spirituality are manifested in the form of modesty and thoughtfulness, loyalty and loyalty, docility and modesty, simplicity and understanding, wisdom and intelligence, maturity and eloquence, bravery and responsibility, etc. Spirituality is closely related to concepts such as national consciousness, social consciousness, ideology, national culture, belief, faith, national pride and pride. The first President of Uzbekistan, I.A. Karimov, expressed the feeling of national pride and pride by saying, "Our ancient and beautiful land is one of the cradles of civilization not only in the East, but also in the international community. The fact that so many great people, scientists, scholars, politicians and generals have grown up from this blessed land, and that secular and religious sciences, which have become an integral part of universal civilization and culture, especially the knowledge related to the religion of Islam, have risen to the highest level historically, the services of the great scholars who were born and matured in our motherland, give us great pride and honor. they describe it as

As we know, the end of the XIX th century was considered a period of change in Uzbek musical culture. It should be noted that the occupation of Turkestan by Russia had a negative impact on our national music culture, but on the other hand, it was a period of its own development. The introduction of sheet music, the scientific study of our national musical art in our country, had a great impact on the development of folklore and national status art.

This period was a unique period for the development of status in music. Maqom occupies a very important place in the musical heritage of the peoples of the East. In the music culture of the Eastern peoples, it has become one of the issues of great historical, scientific and practical importance. In many historical-theoretical works and historical-literary sources related to the music culture of the IX-XIX centuries, the issue of status is given importance.

There are many sources about the fact that Central Asia experienced a real renaissance in the field of music, musicians and singers, musicology and composition were perfected. According to them, by the 17th-18th centuries, groups of dancers and musicians were formed in Shahrizabz in collaboration with Bukhara and Samarkand art masters, who danced to the tunes of "Shashmaqom".

Yunus Rajabi, Talibjon Sodikov, and Mukhtar Ashrafiy learned from them. In addition, the introduction of piano music, opera and ballet, symphonic performance, world classical music, which are masterpieces of world musical culture, contributed to the development of our musical culture. Separate schools were created for musical directions such as the "Twelve maqam", a classic product of the Middle Ages, the Bukhara and Khorezm maqam series, the Fergana-Tashkent maqams, the traditional performance and trumpet ways, the creativity of folk composers, the art of musical epics. [7] . The scale of the work carried out by folklore scientists in the past period of analysis of historical sources is certainly worthy of praise. In particular, the achievements achieved in the field of epic writing, its study and promotion have been achieved in noble works such as understanding of national identity, in-depth knowledge of our history, education of young people in the spirit of patriotism. The nation began to truly recognize its heroes... No matter what scale we look at Uzbek folklore, it is distinguished by its magnificence and strength. Naturally, this arouses feelings of pride in each of us as children of this nation. However, the bitter fruit of the globalization process - the clash of cultures - brings some problems in folklore studies, as it happens in every field. Over the centuries, folk oral creativity has been polished by the performance of Bakhshi-poets, storytellers, singers, singers, and has given great spiritual and spiritual strength to their listeners. It is an artistic series that is diverse in terms of genres and amazingly beautiful in terms of the creative potential and artistic skills of

our artists. A number of positive and negative features of the globalization process are reflected in the lifestyle and culture of all peoples of the world, for example, the Uzbek people. The masterpieces of Uzbek folklore as an integrated artistic system have been published summarizing the scientific and creative experiments carried out so far in the field of collecting, publishing and scientific research of folklore works in our country. Our epics, tales, legends and narratives are being studied in comparison with the folklore heritage of the Turkic peoples. In the course of these comparative-typological studies, there is a history of the origin of many ancient epic plots, mythological roots belonging to the archaic layer.

The development of students' spirituality has become the main policy of our state. "If the economy is the body of society's life, then its soul and spirit is spirituality" [1], said Sh. Mirziyoyev

Predominance of national and universal values in education - awareness of national identity without deep knowledge of centuries-old values, great and rich heritage of the people, helps to establish a sense of national pride. Therefore, it is necessary to inculcate the ideas of national traditions, customs, rituals, folklore, national games and the ideas expressed in them into the minds of students, to establish respect for this idea in them.

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