

CRITERIA FOR UNIVERSAL EDUCATION

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Abstract: this article discusses the concept of respect for national values, boundless love for the native language, correct speech and thinking in this language. National etiquette is the unique historical heritage, art and literature of nations and peoples, as well as their customs and rituals, cultural attitudes and moral qualities, as well as spiritual values.

Keywords: national, native language, values, moral qualities, historical heritage, sa,at, literature, tradition

Introduction Our state is steadily moving along its path of development. This path is the path of restoring, preserving, and developing national characteristics and values, awakening our national pride, and achieving perfection on the basis of a philosophy based on patriotism and universal human values. This, in turn, has made it an urgent task to transform qualities directly related to the entire national character of a person, such as national decency, national beliefs, and faith, which could not be studied in the former Soviet theory of education, into the personal qualities of the younger generation. Thus, a new pedagogical direction was born that includes the formation of the above qualities. Indeed, national education is the pedagogical goal and condition of the national independence of Uzbekistan. National education serves to strengthen and educate children who are ready to realize the state independence of Uzbekistan. Achieving this goal has its own theoretical problems.

One of them is the lack of the basic principles and scientific concepts of the theory of national education. The second problem is the issue of obtaining concrete empirically based answers to the question: "What qualities should children who are ready to implement and strengthen the independence of Uzbekistan have?" All this creates the need to scientifically substantiate the criteria for national independence education in Uzbek schools. The criteria for national education of students in Uzbek schools are determined based on the principle of instilling the qualities directly related to the nationality of a person, which have become even more relevant due to independence. When determining the criteria for national education, it is necessary to develop positive qualities that are the social order of independent Uzbekistan: national pride, patriotism, culture of interethnic dialogue, national decency, conscientiousness, faith and belief, and ideological consciousness of national independence. It is necessary to instill hatred for their opposite negative qualities: national indifference, patriotism, betrayal, greed, nationalism, localism, dishonesty, lack of ideology, etc. The teacher-educator should take these 9 things into account as a special criterion. When determining the criteria for national education, the age and mental capabilities of students are taken into account. Below is an approximate example of what the indicators and criteria for national education of a primary school student would be. Uzbekistan - My Homeland.

Understanding the natural, spiritual, geographical and national characteristics of Uzbekistan; having an understanding of the past, present and future of the country; knowing the merits of the heroic children of Uzbekistan and the Uzbek people; knowing the state symbols of Uzbekistan.

The foundations of national pride. Understanding one's belonging to the Uzbek nation; understanding the cultural essence of the concept of "Uzbek people", recognizing oneself as a child of one's nation and understanding national duties; boundless love for one's native language, speaking and thinking correctly in this language. National etiquette. Greeting first, then starting a speech; knowing the patterns of behavior that are considered "good" and "bad" among the Uzbek people, treating everyone as "you", respecting those older and younger than oneself, knowing the duties of friendship; Respect for teachers, negative attitude towards swearing, swearing, and rudeness. Conscientiousness. Before starting a task, thinking and thinking, "What will people say about this knowledge?", honesty, understanding the differences between good behavior and bad behavior, expressing a positive attitude towards good behavior and a negative attitude towards bad behavior, learning to speak your mind openly.

The concept of national spiritual values, its definition and description. The concept of "value" is a very broad concept, part of which is spiritual values. National-spiritual values include social phenomena concentrated at the intersection of the concepts of "nationality", "spirituality" and "value". The concept of "national spiritual values" can be defined as follows: Spiritual wealth, actions and principles, ideas and norms that are necessary and significant for representatives of a particular nation, serve its interests and goals, are national spiritual values. Each nation has its own spiritual wealth that is dear and valuable to it. These are masterpieces that have been passed down from generation to generation for centuries, have not lost their significance and value even today, and have become a source of pride for this nation. For example, the Kyrgyz people are rightfully proud of the epic poem "Manas", the Egyptians of the ancient pyramids, the French of the Louvre in Paris, and the Uzbeks of Samarkand, Bukhara, and Khiva.

Along with the unique historical heritage, art and literature of nations and peoples, their customs and rituals, cultural attitudes and moral qualities are also included in the system of spiritual values. They play an important role in preserving the identity of the people, in educating the younger generation, and in the socialization of the individual. National values serve as a kind of criterion in the daily life and lifestyle of the people. Through these values, various phenomena and situations, newly emerging types of activity and customs are evaluated. The life goals of the younger generation, their ideas about the "hero of the time" are also formed based on spiritual values. In the objective understanding of the national idea, knowledge of the world of values and spirituality and its practical study are of great importance. The essence and significance of each value is determined on the basis of knowledge of phenomena of nature, society and the spiritual world, scientific generalization, and the ability to influence social and spiritual development. Types of values:

1. Values associated with the material environment in which a person lives.
2. Moral values reflected in traditions, customs and rituals.
3. Values reflected in the skills and abilities, knowledge and experience, abilities and talents of a person formed on the basis of his intellect and practical activity.
4. Values that are manifested in relationships between people based on community, goodwill, and solidarity.
5. Values associated with the age, profession, gender, and racial characteristics of people.

Values can be studied in various forms and types:

1. Universal values.

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

The inextricable link between the national idea and spiritual values. National spiritual values are a factor in improving positive moral qualities and eliminating negative vices that hinder the development of the state and nation. There is an inextricable link and interaction between the national idea and spiritual values, which is expressed in the following:

1. National values serve as a spiritual basis and source for the national idea.
2. The national idea is a factor in enriching values, raising them to a higher level, and instilling national values in the minds and hearts of people.
3. The national idea evaluates existing spiritual values from the perspective of the fundamental interests of the people, acts as a spiritual criterion for developing positive aspects and negating negative situations.

Spirituality, values, and the national idea are very complex and multifaceted, interconnected spheres of social life. In the life of an individual, in the development of humanity in general, in certain periods of the development of a nation and state, spirituality and the national idea emerge as the most relevant, decisive factor. Thus, there are various forms of values: material and spiritual, national, regional, universal values, according to the spheres of social life: economic, social, political, cultural, values, moral, religious, legal, and other values corresponding to the forms of social consciousness. Material values are the means of manifestation of real values (for example, various objects necessary in life). The history of mankind is the history of the expansion, enrichment, and improvement of the world of values that serve it, that it has created, relies on, and supports.

Humanity lives in a world of artificial things that it creates with its daily labor. The crown and core of this world of material and spiritual wealth that we create are values. Values and value criteria based on the national idea serve people to regulate and correctly direct their behavior. The effectiveness of such a unique management depends on the knowledge of our people about the world of values associated with the national idea. Nowadays, the democratic principles of life in advanced countries are also evaluated by how high they raise human values. The essence of fundamental changes and reforms in our country also stems from this principle.

In implementing this principle, the formation of a new worldview based on the harmony of national and universal values, the formation of a healthy mindset is of great importance. The development of independence, spiritual and moral values, awakening and restoration of the national spirit of the people based on the national idea are important conditions and guarantees of sustainable development of society. President Islam Karimov, in his work “Uzbekistan on the threshold of the 21st century: threats to security, conditions for stability and guarantees of development”, provided detailed information on the revival of spiritual values and national identity associated with the national idea. The cultural values and spiritual heritage of the people have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite the totalitarian yoke for many years, the cultural values and traditions of the Uzbek people have been preserved.

Since the first years of independence, our invaluable spiritual and cultural heritage, created by our ancestors over many centuries, has been one of the important tasks of state policy. The

revival of spiritual values, the realization of national identity took place in difficult conditions - in an environment where the old imperial system collapsed and new social relations were being established. In the early days, despite more than a century of totalitarian rule, spirituality based on the national idea passed as "Negative-Negative". The very denial of the values of the previous system posed the risk of political and cultural extremism. Also, a chaotic return can lead to a denial of the need to renew society. In the process of this denial, an extremist opposition arises. It can be an opposition to spirituality.

Militant nationalism, religious intolerance and hatred of everything that is not "one's own" are viewed with contempt. Therefore, taking into account all these aspects, it is necessary to develop and implement positive, creative, complementary political, economic and cultural programs of spiritual revival. Understanding national identity begins precisely with the assimilation of spiritual values, the study of the history and cultural heritage of one's people, a clear vision of their current state and future prospects. National spiritual values have a centuries-old history. An analysis of historical monuments, cultural monuments or traditions and rituals in Uzbekistan shows that their emergence dates back to very ancient times.

For example, the Avesta, written in gold letters on 12,000 ox hides 2,700 years ago, undoubtedly required at least several thousand years of experience and wisdom to emerge. This work has not lost its value even today, as it was created as a result of high cultural life, philosophy and science, the development of hospitality and hospitality. As time passes, national spiritual values also change, develop, renew, and enrich. Norms and requirements that no longer correspond to the spirit of the times and the requirements of progress are rejected. New ideas and approaches, virtues and customs come into life.

In order to study and analyze educational methods, use them in the pedagogical process, and facilitate the acquisition of skills and qualifications, we can conditionally divide them into several groups:

- Methods that form social consciousness.
- Methods that educate oneself.
- Methods of encouragement.
- Methods of punishment

Conclusion It is advisable to take into account the age characteristics of the students in the process of upbringing. Age characteristics are anatomical, physiological (physical) and psychological characteristics inherent in a certain age period. For example, a sense of responsibility can be formed in students studying in primary education, secondary education and secondary specialized, vocational education institutions. However, different methods are used at each stage to form this quality.

Educational methods imply an individual approach to each student, to a group of students of different ages. Thus, in the process of upbringing, a set of forms of influence by the teacher, taking into account the age and individual characteristics of students, their level of upbringing, and the nature of the pedagogical situation, in order to solve any educational problem in the interests of an individual student or a class team, is called an educational method.

Education is a very complex process, reflecting the socio-political life of each era. Its methods, means and factors are formed and improved over the centuries, and proven customs become traditions. Consequently, in education, each nation's own customs, methods, historically formed

and tested worldview become educational tools, therefore, education should not be disconnected from its national and historical basis.

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