

**NATIONAL EDUCATION AS A CULTURAL COMPONENT OF THE
WORLD SOCIAL AND PEDAGOGICAL PROCESS
(METHODOLOGICAL DISCOURSE)**

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ANNOTATION. This article discusses the cultural component of the domestic educational and global socio-pedagogical process. The article also scientifically analyzes the idea that the restoration and modernization of national educational values is becoming a universally spiritual need in today's technical era.

Key words: national education, nation, pedagogy, civilization, spirituality, reform, worldview, ideology, society, social development.

Restoration and modernization of national and educational values has become a universal spiritual need in today's technocratic era. In the twentieth century, an artificial antithesis in the form of "civilization-exotica" was created among the notions of "modernity-nationalism" in the social right, allowing the weakening of the pedagogical process of nationalism - the national upbringing. In particular, the movement was encouraged to cultivate homo sovetikus, to unify the beams, not to raise the national cadres in interaction under the creation of a ideologic communist in the USSR. The development of the strategy and practice of socialist nationalization of education has been and continues to be reflected in the needs of the spiritual life of nations, the restoration of national pride in their image, and the study of the heritage of their ancestors. This raises the status of a global pedagogical necessity to interpret the

methodology of national education. Each country has its own educational system, a pedagogical reflection of its path of independence and national development. The colonial powers of the world itself have faced three years of independent spiritual and educational development. The world experience is that national fundamentalism is living as in the past; national - national modernization and national modernism - reformism based on a different pattern (e.g., European or American or similar) acquires form and content. What is the value of the former communist education system in the history of the Uzbek people during the hours of independence to successfully continue life as a nation, to perfectly preserve its identity and demonstrate in world civilization? In the face of the spiritual life of society, in a situation where the nation is completely crushed by the events of the nation, this path - the modernist style of national-cultural development, the principle of national modernization - has endured. After all, national education is not the adaptation of Jadids to a new way of education and upbringing in European civilization, but the enrichment of European civilization in the new conditions of the high idea of service to the national culture, the independence of Uzbekistan.

Going the path of national-modernism Member of the United Nations - Declaration of Human Rights of Uzbekistan "Yes". According to UNESCO, "there is no nation without its own culture; every culture has a cadre value that must be respected and preserved; It is the right and duty of every nation to develop its own culture" [1]. The future of independent Uzbekistan requires these pedagogical opportunities to be effective in educating the younger generation.

The source of national education is nationalism. The Arabic word "mil" is the root of the compounds "nation", "nationality", "national pride", "national etiquette", "culture of interethnic communication". The word in Arabic means "core," "essence," "foundation." The word "nation" has several meanings; 1) religion: sect; 2) Ummah: the population belonging to one sect: 3) means the people [2. – 689 p.].

As we become acquainted with the interpretation of the concepts of 'nation' and 'nationality', we will assess that the judiciary has both western and oriental styles. In other words, the western interpretation of the Christians and the eastern interpretation go back to the Islamic core. In other words, the concept of "nation" in the languages of the peoples of Europe came into being with the Latin "natio" - tribe, as a people, along with the Christians, and in Asia through the teachings of Islam in the above three different meanings.

Since the word "education" is an integral part of the concept of "national education", it is necessary to give an objective scientific and pedagogical definition, taking a new approach to this concept. The Arabic words "education", "upbringing" 1) to take care of; to teach; teaching; etiquette teaching; 2) caressing, showing kindness: being attentive; has a multifaceted meaning,

such as protection [3. – 125 p.]. The word “educator” is the one who carries out this multifaceted educational activity. Thus, the lexical meaning of national education can be defined as "the formation, education of the younger generation in the example of the national qualities inherent in their people."

School work, education and upbringing, while carried out by the state, were aimed at meeting the economic, spiritual, educational and ideological needs of their country. The highest guarantee of building education and upbringing on a national basis in independent Uzbekistan is protected in its Constitution. The essence of the Constitution is the spirit of openness, cooperation, development of national cultures, interethnic harmony. National-cultural centers have been established in Uzbekistan for the restoration and development of national cultures, and their wide coverage in the press, radio and television has shown that they have chosen the path of achieving civil and universal harmony through the restoration and enrichment of national values. Because “the restoration and development of the Uzbek national culture and language traditions are not due to such processes in other national groups of the population” [4] states have guaranteed.

Whenever there is a need for social reform in a society, the focus on school and upbringing will increase sharply, and education will be recognized as the main means of improving society. History is rich in such examples. From this point of view, the task facing the schools of New Uzbekistan is urgent and complex. Because now they have to raise a new generation of boys and girls who will be able to serve as a beacon of national pride, the culture of interethnic communication, patriotism, national etiquette, pure conscience, one of the most beautiful qualities of their people. This social order requires a scientific and theoretical study of the national educational process, which is carried out in collaboration with the family, kindergartens, schools, neighborhoods, residences, out-of-school institutions.

The concept of "national education" is multifaceted and includes:

goal-oriented educational activities based on national values;

a unique form of universal education specific and appropriate to each nation;

a means of preserving, restoring and developing the nation and its culture (UNESCO Principle);

an integral part of the goals, objectives and principles of education policy;

a private, spiritual source of the process of comprehensive development of children of different nationalities;

the main principle of educating students in ethics, diligence, patriotism, beauty, economics, ecology and other areas;

fostering a culture of interethnic dialogue and, as a result, a humane way and means of achieving civil harmony;

pedagogical condition of combination of social and school education;

a pedagogical solution to bring humanity into universal harmony;

a strategic object and means of ensuring national security in the socio-spiritual sphere;

from an ethno psychological point of view, it was found that the formation of national (auto and hetero) stereotypes in students is a process of purposeful development.

Based on the above definitions, it can be said that the national education system is a pedagogical process of raising a generation of new competencies based on the specific national character of each nation, the rules of ethics and educational requirements of development. Although national education as a scientific and pedagogical term has been little studied, it has existed with every nation since time immemorial. Because the history of each nation is the history of education based on its identity, national culture.

Cultural anthropological context

Anthropologists testify that the appearance of mankind has not changed since the late Paleolithic, the period of the Cro-Magnons - 40,000 years ago [5. – 495 c.]. The confirmation of this idea by modern science has led to the conclusion that the biological evolution of man is over. The end of evolutionary development in man ushered in a period of spiritual, cultural development. The emotional-instinctive traits characteristic of highly developed species exist as genetic inheritance, and these traits can be observed in the first months of a baby's birth and development. The socialization that begins after that changes the essence of man from infancy to humanization, civilization.

Everyone is a creative assimilator, modernizer, enricher and transformer of the national values of their ancestors in the process of their socio-cultural evolution. The perfect fulfillment of these tasks by each person creates and maintains a rich, diverse cultural currents of preservation, development and rise of national identity. This shows that from a pedagogical point of view, everyone is a product, object and subject of education, combining historical, social, cultural and national indicators.

In the acquaintance and acquaintance of different peoples with one another, attention has been paid to the national aspects of man in direct and indirect interethnic dialogue. In ancient times, the works of historians, travelers, encyclopedic thinkers (Ibn Battuta, Strabo, Abu Rayhan Beruni, Mikluho Maclay, Louis Gonzalez de Clavijo, H. Vamberi, etc.), socio-philosophical, ethical teachings, ethnopedicisms of other peoples.

By the nineteenth century, cultural anthropology and sociology, which studied the national and cultural characteristics of other peoples in foreign social sciences, became a special discipline and began to study the problem of "man from another world." In fact, this meant the beginning of a different education - the period of studying the features of the system, methods, goals of national education from a scientific point of view.

The question, "How do the peoples of the world raise their children?" Was a progressive comparative novelty? The fact that these peoples differed from each other revealed that they were nationalized in their upbringing. The study of national upbringing includes such questions as "What is a man of another country, a nation?", "How does he perceive the world around him, a being?", "How does he understand good and evil?" answered questions.

As people's knowledge of the world increased, new lands were discovered, and trade and relations expanded, interest in the problem grew. In particular, the formation of market economy relations in Europe and the associated socio-economic changes, especially the period of colonialism, have been a strong impetus for the study of national characteristics. Because it was useful for the colonialists, missionaries, planters to have at least a primitive idea of their own colonies - the indigenous peoples. In addition, it was necessary to increase the effectiveness of the British, French, Russianization, that is, the transformation of indigenous peoples into cultural and spiritual colonies through "cultural enlightenment."

The study of the national upbringing of other peoples was not limited to the sole purpose of making a wax profit. This spiritual and moral issue had also become a scientific problem in resolving the gap between the national values of the colonialists and the indigenous peoples. Indeed, in the European notion of other nations, non-Europeans were perceived as some kind of irrational myth, individuals living under the influence of mysticism (N.S. Trubetskoy, N.A. Berdyaev). Because (in their view) Asians and Africans were national for themselves, strange for Europeans, they followed morals, customs, traditions. On the other hand, for the indigenous peoples, the behavior, manners, and customs of the Europeans seemed strange. Thus, in the XIX century, the need for mutual national and cultural misunderstandings, conflict resolution, mutual understanding gave rise to the scientific directions of cultural anthropology, ethno pedagogy, "culture, education and personality in a non-European society", ethno psychology. As a result, "character, the nationality of education" first became a socio-political, and then a pedagogical scientific concept.

One of the first scientists to discover the ethno pedagogical aspects of national education was the American cult urologist Margaret Mead. His research led to the formation of not only a heterostereotype (a collection of knowledge about other peoples), but also an auto stereotype (a

collection of knowledge about his own people) in Asians and Africans. Zero M.Mid's book *Coming on 'age Samoa (Growing up in Samoa)*, published in 1927, was the result of the first research to prove the nationality of education. For us, the pedagogical aspect of this research is important [6].

M.Mid notes that the national educational influence of childhood is extremely important in understanding the behavior of each person in a particular national environment. This is because there is a consistent link between the process of children's acceptance of national educational influences and the national behaviors of adults. M.Mid emphasizes that traditions, ceremonies, customs, production and life skills, myths, forms of behavior, the specificity of the relationship with children, adolescents and the elderly play an important role in the acquisition of national character of education from one generation to another [7].

The socio-psychological factor of national upbringing is the nationality of human character. The concept of national character was developed in the American school of ethno psychology, where different ethnic groups have their own unique national character: the national character of an individual is a predominant psychological phenomenon, which is reflected in his national behavior; based on these indicators. it is based on the conclusion that it is possible to create a model of the character of people belonging to this or that people, nation - a model of the average national character.

A. Cardiner was the first to point out that there is an image of a model national personality that embodies the qualities that are common to people of the same nationality. He emphasized the national educational influence of the family, and then the leading role of social upbringing factors in the formation of the "national identity" [8].

U.S. ethno psychologists studied the value systems, forms of communication, and other indicators of the populations of Japan and West Germany after World War II and argued that they were formed under the influence of national upbringing. The generalization of the results of research conducted in different regions showed that the existence of a particular people's worldview, way of life creates different "patterns" of peoples, and different "patterns" depend on the existence of national education, the reflection of national values in adult behavior. However, ethnographic and ethno psychological research has shown that errors and omissions in the interpretation of research data are made as a result of the fact that a scientist studying the national character of a nation belongs to another culture and is not well acquainted with the culture of the nation being studied. This was also the main reason for the critical views of American ethno psychology on the concept of national character in the 1950s. This criticism did

not change the objective nature inherent in the concept of national character, but rather contributed to the improvement of research methodology.

The Egyptian pedagogue Sote' al-Husri (1880-1968) in his research clearly revealed the national culture passed from ancestor to generation through national education and its influence on development. The popular saying, "Give me a guarantee of cultural unity, and I will give you a guarantee of all other forms of unity," belongs to the pen of this scholar. Al-Khusri made a great contribution to the formation of the national-modern educational trend in the East. On the eve of the revival of modern Arab national culture, he raised the issue of "old-new" in pedagogy, that is, the difference between national fundamentalism and national modernity. Al-Husri criticizes the proponents of antiquity, who see nationalism only as a historical tradition on the one hand, and the "westerners" on the other, who urge them to abandon nationalism and imitate European culture. This had advanced the advanced idea that the Educational problem could only be solved through pedagogical synthesis.

After Egypt gained national independence in 1953, Al-Husri called the school a battleground for spiritual colonialism. That is why he called for special attention to be paid to the education of national pride and patriotism in Arab schools. The enlightened Al-Husri considered it dangerous and futile to move the Western education system to Arabia. Because, "an education system that has been transferred to another environment, that is unique to its place, that is separated from the influence of social factors that affect it, gives completely different results". Therefore, says educator Al-Husri, "we need to build our own education system based on the experience of all nations that have surpassed us in development, without being entangled in the education system of any other nation." [9. – 232 c.] Al-Husri also called for the creation of scientific terms in the Arabic language, introducing the concept of "national education" into scientific and pedagogical circulation for the first time. Thus, national education was based on the fact that, on the one hand, it served as an effective weapon in the fight against "greed and greed" among the wealthy, and on the other hand, in the fight against the "hostility of progressive clerics to progressive ideas."

The analysis of the above comparative pedagogical approaches shows that in order for each individual to be able to correctly and positively accept universal values, he must first be able to become a harmonious subject of a certain form of self-formation – nationality. Only when nationalism and civilization are combined does' humanity achieve a harmony of spiritual and material cultures. For "without nationality, humanity becomes a logical abstraction, a meaningless word, a meaningless sound" [10].

Emphasizing the importance of education for the awakening and development of national identity, the President of the Republic of Uzbekistan said: "... Today the world is changing rapidly. Let the call of who we are and what kind of great people we are, always resonate in their hearts and motivate them to remain true to themselves. How can we achieve this? Education, upbringing and only at the expense of upbringing" [11]. Indeed, in order for a person to be able to accept universal values correctly and positively, he must first be able to become a harmonious subject of a certain form of self-formation nationality. In this regard, it should be noted with satisfaction that the priority of national and universal values is one of the principles of the New Uzbekistan Development Strategy.

The ongoing educational process in each country is an integral part of the universal system of education, the national style. Therefore, like the policy pursued in each state, the goals of education must be coordinated based on national and universal development needs. Because the fate of human civilization is equally valuable to all nations. It is difficult to eliminate the ozone, AIDS, environmental, drug trafficking, extremism, terrorism and anthropological threats that threaten our planet without achieving a "universal pedagogical unity".

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