Using traditions and values in the formation of a sense of national pride in students

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ABSTRACT

The following article deals with the important aspects of the use of traditions and values in forming a sense of national pride in students. Definitions of the concept of value are analyzed. Students are systematized national values that serve to form national pride, national pride.

Keyword

Values, education, national pride, formation.

Introduction

Sustainable Development Goals for 2016-2030, adopted by the United Nations set as a priority the development of social intelligence by building the spiritual needs of students. At the same time, in the context of informational globalization, it is important to form a national pride in students and improve the system of wide use of values.

In the world, scientific research is being conducted to improve the pedagogical mechanisms to ensure the active cooperation of social institutions in the use of spiritual values in the formation of a sense of national pride in students. At the same time, special attention is paid to the development of educational technologies aimed at respecting the values of students, identifying the mental, ethnic and pedagogical-psychological features of national pride through their acquisition, the formation of students' need for spiritual values. Research in this area requires the development of a set of educational conditions that allow students to acquire spiritual values, develop a socio-pedagogical model of national pride, allow students to make independent decisions, master social roles.

In our country, special attention is paid to the decision of the axiological approach to our culture, intellectual and spiritual potential, its preservation and enrichment, on this basis, the education of the younger generation in the spirit of national and universal values. At the same time, there is a need to accelerate family, community and school cooperation in the process of using spiritual values in the formation of a sense of national pride in students, the development of a culture of reading and reading, the use of reflexive technologies to form students' spiritual values as well.

Materials

Scientists of the Republic of Uzbekistan M.Abdullaeva, A.Abdumannotov, M.Ahmedova, H.Ahmedova, M.Inomova, Z.Ismoilova, M.Ismoilova, U.Makhamov, O.Musurmonova, S.Nishonova, M.E.Pazilova, Z.Salieva, and philosophers such as K. Nazarov, J. Tulenov, E. Yusupov studied the axiological basis of the problem; psychologists such as M. Davletshin, E. Gaziev studied the psychological mechanisms of formation of students' spiritual and moral thinking.

The role of school education in the formation of the student's personal spirituality were investigated in the researches of scientists from the Commonwealth of Independent States (CIS) V.Bachinin, N.Borodina, G.Burbulis, T.Vlasova, R.Livshits, S.Nurova, Z.Fomina, E.Fromm .The role of emotion in the moral development, the technology of formation of a

highly spiritual person with intellectual potential were identified.

Foreign scientists L. Botcheva, J. Krambo, M. Rokich, S. Schwartz, E. Toffler described the connection of the formation of spiritual and moral qualities in students with social intelligence, the diagnostic system for assessing personal and spiritual needs.

Through the study and analysis of the research work of the mentioned scholars, it can be said that the rational use of values in the formation of a sense of national pride in the students shows its effective result, of course.

As a result of alienation from spiritual roots and national values, the social environment in the life of society, social relations are disrupted. There is a spiritual crisis, alienation, selfishness and crime.

Today young people need to be given such scientific and practical guidance that it can help them to make responsible decisions in self-improvement, spiritual growth, and choosing a way of life. This is directly related to the organization of the educational process on the basis of values and the principle of humanity. At the heart of this process is the need to ensure that the student is the subject. In the process of school education it is necessary to organize the educational process on the basis of a single cooperation between the student and the teacher, as well as the satisfaction of spiritual and emotional needs.

Enrichment of the educational process with educational values created in the past, developed by the most intelligent representatives of mankind, nourished by the rich creative pedagogical experience of our people, not only between modern stages of education, but also from ancient times to the present that were provided by our scholars and enlightened ancestors, tested over the centuries; it allows us effectively use the experience of our people, based on the ancient values, the image of the mentality.

Our observations show that there is a need to create and implement an innovative system for the formation of national pride in students at

school. It should be noted that in every school, students need to know the world according to their age, to express their feelings of self-expression. During this period, students develop a stable attitude to spiritual and moral views, social attitudes, themselves, society, peers, adults. One of the important aspects of students at this age is the desire to improve themselves. This is manifested in self-awareness, knowledge, self-expression, the application of one's own knowledge, the ability to assert oneself. The results of monitoring students' activities show that in many cases their material needs take precedence over their spiritual needs. Their self-confidence and worldview are unstable, and their attitudes toward values are often misaligned. Improper formation of moral beliefs leads to behaviors that are unexpected even for the student himself. The main reasons for this are the lack of the ability to voluntarily adhere to the norms of behavior, insufficient understanding of their life goals, lack of deep knowledge and lack of adherence to national norms of behavior. This situation shows the need to create an integrated pedagogical system aimed at shaping the national pride of students.

In this regard, it is important to rely on the educational values promoted by Central Asian scholars. Because the views of our ancestors on the education of young people, the enjoyment of enlightenment, are in harmony with the wisdom of "To seek knowledge from the cradle to the grave" not to be afraid of constant difficulties in the pursuit of knowledge.

Values are a set of material and spiritual riches recognized by the social environment, which a person acquires in the process of understanding and learning about the environment. The most recognizable, the essence of certain material and spiritual riches, that important for a person are values and traditions.

Values are material and spiritual needs and interests that meet the needs of a person or a society and serve their interests, which can be the basis for an approach to life in terms of value. In general, values are material and spiritual values

that are formed and developed in the course of the historical development of society, have a positive impact on socio-political, economic and spiritual development in the past, present and future.

Values are the basis of the development of society, a powerful factor that transmits from generation to generation the achievements of the historical development of the nation.

When we look at the stages of historical development, every society, state has not developed without developing and strengthening its national values. Therefore, as noted in the Law of the Republic of Uzbekistan "On Education", "The priority of universal and national cultural values in education" is one of the main principles of state policy in the field of education.

So what is value? How to understand it? By values is meant everything that is important to man and humanity. When we interpret the essence of values from a pedagogical point of view, it is understood that the traditions of historical experience of people are fully taught to future generations. Therefore, it is important to respect and cherish national spiritual values and make them their own.

Main part

Values are divided into different types of content and cover all aspects of life. In particular, man and his life are the highest value. It is nonsense to talk about the value of something where there is no nation. Therefore, respect for human dignity, improvement of life, development of education and culture, protection of health, protection of life are the main directions of our state policy.

To form moral values in the minds of students:

1. Expansion of the concepts and ideas of respect for the motherland, parents, love;

2. Creating ideas about duty, conscience, honesty;

3. Expanding the notion of friendship.

Aesthetic values are the education of students 'aesthetic intuition and perception, the formation of external and internal beauty.

To form aesthetic values in them we need for:

1. Formation in students of works of art that have come down to us from our ancestors, folk arts, architecture, music, holidays of various kinds, a sense of care;

2. Evaluating beauty, being able to distinguish real beauty from fake beauty;

3. To see, to feel the delicate beauties of nature.

4. Ecological values are the formation of a conscious attitude to the phenomena of nature and society, the formation of feelings of love for the flora and fauna, the riches of nature and society.

Values are divided into national, regional and universal types according to the scope.

A person's idea of what nationality he or she belongs to is not just an idea, but also an emotion. If a person does not have national consciousness and pride, it is difficult to imagine that he will understand his national values if he does not feel that he belongs to any nation. At the same time, we are all realizing another truth. Only a truly enlightened person can selflessly understand the dignity of man, the values of the nation, in a word, to live in a free and independent society, to fight for our independent state to take its rightful place in the world community. Every state, every nation is strong not only with its underground and surface natural resources, but also with its high culture and spirituality, primarily with its military power and production potential. To understand the significance of such wealth, it is enough to recall the words of the general-governor of Russia in Turkistan M. Skobelev: "To destroy a nation, you do not have to fight, if you destroy its culture, art, language, it will soon be destroyed".

Regional values constitute a set of natural and social phenomena that serve the interests of peoples whose economy, culture, history, language, religion, customs and traditions are common. Life itself demands that our peoples, who have long breathed a spiritual climate, should be closer and more compassionate in our history, especially in today's responsible period, which requires intelligence, intelligence and courage,

secular potential and national pride.

Universal values are deeper and broader in content than national and regional values and have universal significance. Universal values are in line with the goals and aspirations of all nations, peoples and peoples of the world. The category of universal values includes universal problems related to the development of human civilization. The most important of these are the development of science on earth, the maintenance of peace, the cessation of the nuclear arms race, international security, the prevention of various diseases, nature conservation, the eradication of poverty and illiteracy, the supply of industrial raw materials, energy and food, the universe. and problems with the development of the world's ocean resources.

Indeed, the artistic and spiritual works created by our ancestors are more valuable than any jewels. These riches have been serving humanity since its inception. Greek philosophers had raised the issue of value when the Athenian democracy was in crisis before Christ. For the first time in the history of socio-political, legal thinking, they showed that "man is the highest value", advocated the measurement of all aspects of the universe by the "criterion of humanity".

The great thinker Socrates asked the question "What is value? Everyone understands his own identity".

In this regard, the words of the writer Maqsud Shaykhzoda are very useful: "Every nation can lose the future, if it does not respect and appreciate their it's ancestors". Such views are one of the main principles in all educational institutions today. In our opinion, the role of national values is growing more than ever in the current conditions in which the foundations of our national statehood are being laid.

In short, universal values are a powerful factor that transmits from generation to generation the achievements of society and its foundation, the historical development of the nation. These national values serve the formation of moral education in the minds of swimmers.

It should be noted that even if a value is a socio-historical event and process, its significance is determined by the attitude of members of society towards it. Accordingly, the very notion of value in the simplest sense also means value. In determining its essence, the general general cultural level of people, the level of spiritual maturity, social consciousness, as well as the maturity of national consciousness and national self-awareness are important. A spiritually mature nation will be able to properly value and develop it further. The growth of spirituality in a democratic society does not only create the conditions for the widespread use of values, but also creates opportunities for the further development of values, becoming a factor that increases its social and educational value.

Spiritual values are philosophical and social concepts that define the qualitative properties of events in the spiritual life of society, manifest themselves in the form of organized knowledge, and arise as a result of practical mastery of the environment surrounding man on the basis of social production.

The process of education is also a spiritual value and represents a socio-historical phenomenon that serves the spiritual maturity of the human person. Accordingly, the use of values in certain educational activities, especially in family upbringing, has a specific character.

Any upbringing is a conscious, goal-oriented process of people's activities. This process (through) results not only in the assimilation of individual values, but also in the spiritual need for its further development. Spiritual needs serve personal and social interests.

The approach to values as ethical phenomena is present in all literature to one degree or another. However, some authors tend to generalize these characters in values. For example, A.I. Kravchenko describes values as follows: "Values are notions of events such as goodness, justice, patriotism, romantic love, friendship, which are socially supported by most people". [1]

"Values are unquestionable, they serve as an etalon, an ideal leader for all." [1]

First, the scholar's interpretation of values

are imaginary, even if they serve as a "standard, ideal leader" for all people.

If values consist of subjective perceptions, do not the values created in the noosphere or in the field of material culture (Eiffel Tower, Taj Mahal, Byzantine architecture, madrasas and minarets in Samarkand, etc.) include moral, legal, religious norms, customs?

Second, it is only imaginable that subjective perceptions would be the same pattern, the ideal standard, for all people. Even siblings who are born from the same mother and grew up in the same family and upbringing environment do not have the same vision of the surroundings, the world, including values.

Thus, values are not just perceptions, they are a set of material and spiritual riches recognized by the social environment, created by man and historical subjects as a social norm in the process of perception, assimilation and change of the environment.

Uzbek scholars also look at values as a socio-historical and cultural category, describing them as "everything that is important to man and humanity". [3]

But this definition also raises questions. Is there anything that is important and unnecessary for man and humanity itself? Should even a venomous snake prove to be important to man? So, everything that exists in the universe, existence is important and necessary for man and humanity. But for some reason we don't call a venomous snake a value. So here the concept of value is interpreted very broadly. In addition, after 2 sentences in the dictionary, the values are described as "the flower of the world of material and spiritual wealth".

In this case, we conclude that not all material and spiritual wealth, but their flourishing is regarded in the values. It is self-evident that not everything that is important for man and humanity, but the flower of material and spiritual wealth, are values. It is impossible not to see that there are internal contradictions in these ideas.

R.Nurmuhammedov and I.Yunusov, who studied human dignity, call this concept value. They write: "Dignity is a moral concept used to fully evaluate a person spiritually. At the same time, it shows the value that a person gives to himself and society as a person". [4]

The authors do not elaborate on this definition. They are limited to simply interpreting dignity. In fact, in almost all publications published in the Uzbek language, terms such as dignity, value, personal dignity, human value are rightly used side by side, and sometimes they come as synonymous categories. In our opinion, while this approach is essentially correct, it shows that there are certain differences between the above concepts from the point of view of etymology and hermeneutics in the expression of events and happenings. Values are broader than these categories, and they have served as the genesis, the basis, for these categories. Categories such as dignity, personal dignity, human value are used only in relation to man, the concepts, qualities and attributes of human behavior are the object of their expression.

Methods

Today, it is expedient to create a pedagogical system in secondary schools aimed at the use of spiritual values in the formation of national pride in students.(Figure1) In addition, one of the important tasks is to identify strategies for shaping the need for students to acquire spiritual values and to identify tools, methods and techniques for their implementation in practice.
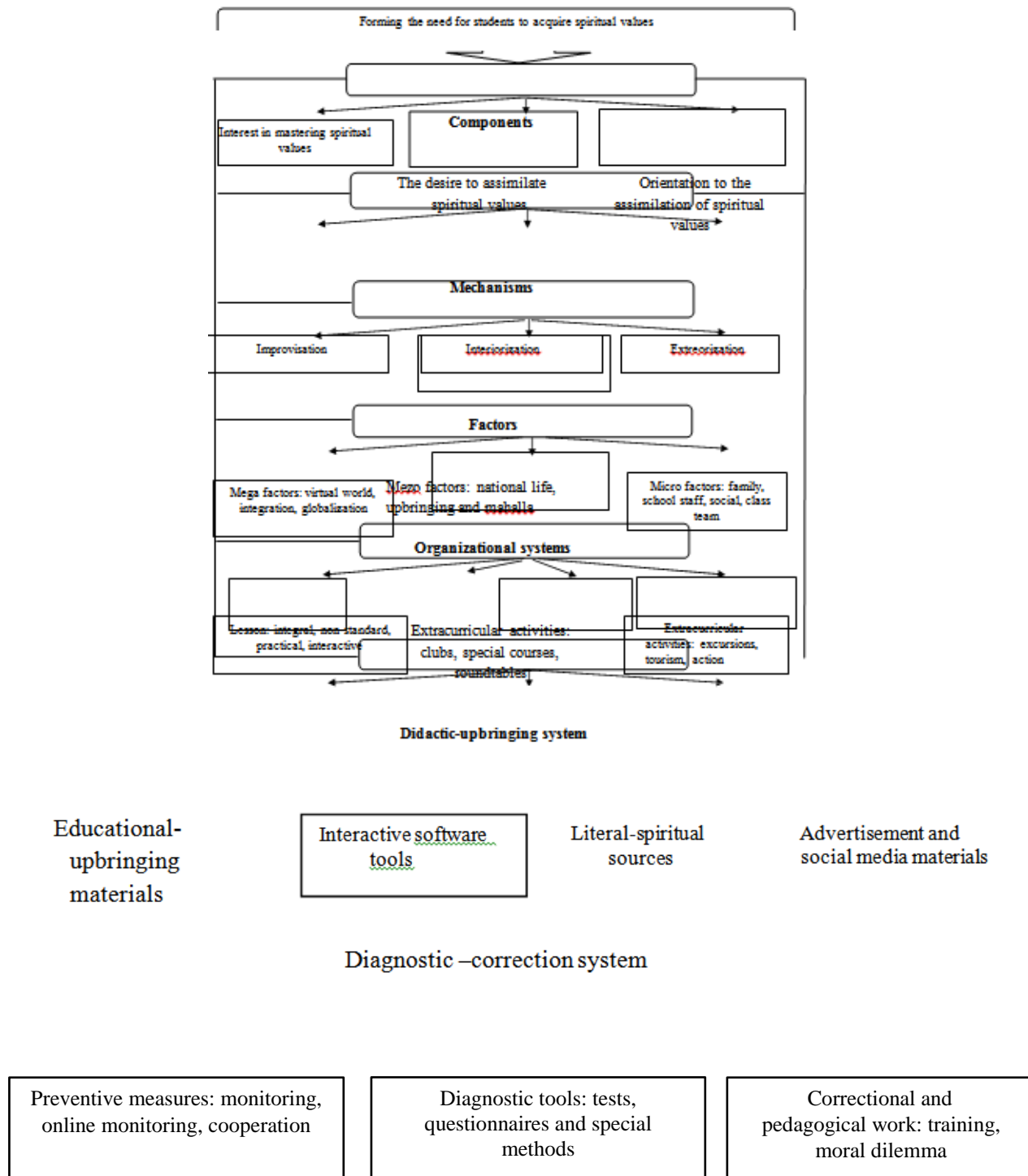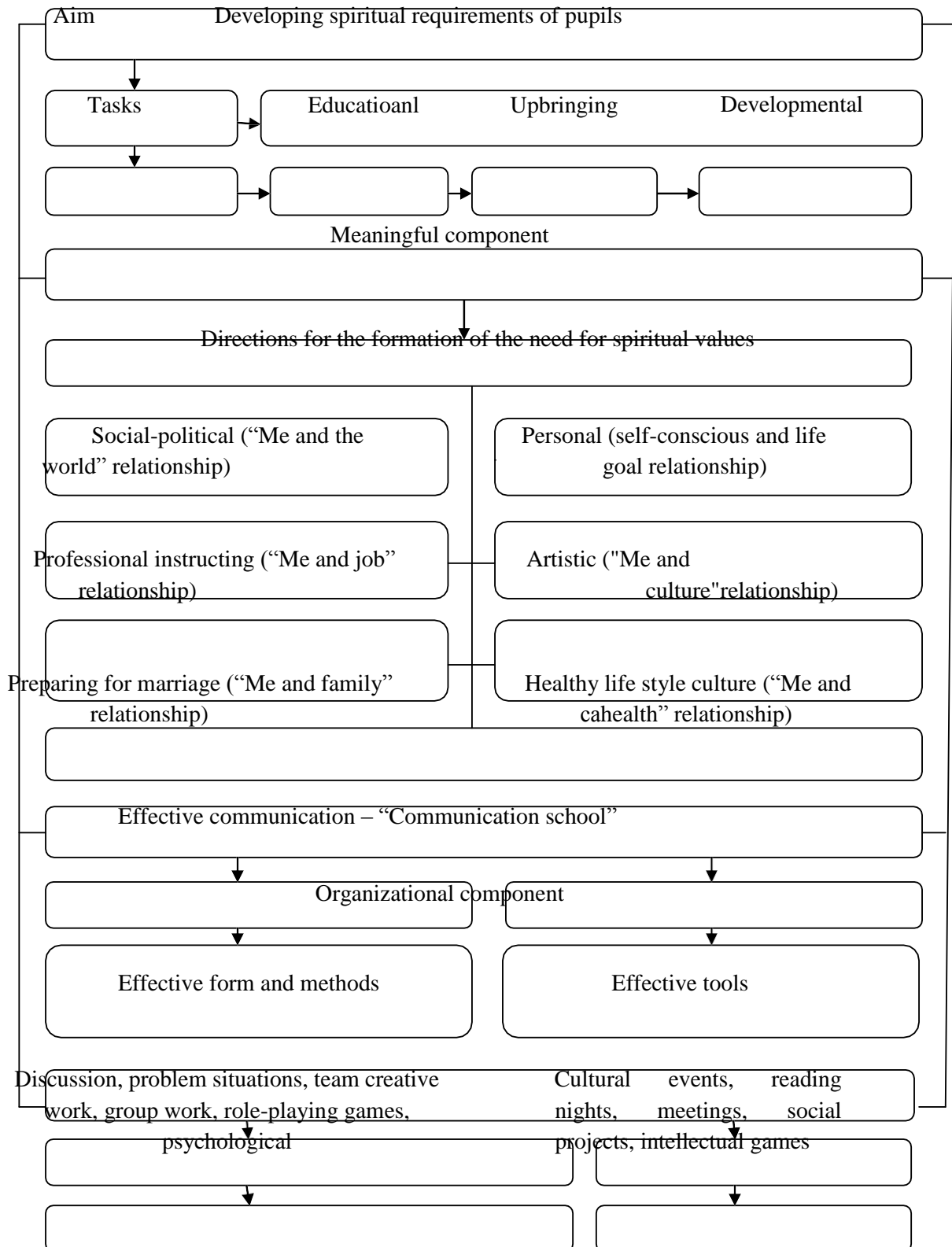
Figure 1. The system of shaping the need for spiritual values in students

A model based on the pedagogical conditions for the use of values in the formation of a sense of national pride in students has been developed (see Figure 2)

Goal oriented component

Aim   Developing spiritual requirements of pupils

| Tasks | Educatioanl | Upbringing | Developmental |

Meaningful component

Directions for the formation of the need for spiritual values

Social-political ("Me and the world" relationship)

Personal (self-conscious and life goal relationship)

Professional instructing ("Me and job" relationship)

Artistic ("Me and culture"relationship)

Preparing for marriage ("Me and family" relationship)

Healthy life style culture ("Me and cahealth" relationship)

Effective communication – "Communication school"

Organizational component

Effective form and methods

Effective tools

Discussion, problem situations, team creative work, group work, role-playing games, psychological

Cultural events, reading nights, meetings, social projects, intellectual games

The guarantee of the expected result from the model was determined on the basis of the following indicators: the sequence and interconnectedness of the modeling steps; content and logical compatibility of the stages of the process; enrichment of the next stage of the process with new data and evidence; integrity of views, rules, principles; the exact correspondence between the goal and the expected outcome; increase of knowledge about the object of research; the integrity of the structure and the presence of interconnected elements in it.

The main objectives of the model are: to create a targeted basis for the next activity in solving the research problem; substantiation of assumptions; clearly define the tasks of the research.

In accordance with the conceptual ideas of the study, the purpose of social education in secondary schools was defined as the formation of the need for spiritual values. To achieve this goal, the following tasks have been identified: to achieve a comprehensive knowledge of political, legal, economic, social, family life, national heritage and culture by students; to increase students' interest in learning, to actively master and recreate the intellectual and creative, social environment, to develop the ability to use the knowledge and skills acquired in solving everyday tasks; fostering an active civic position, ideological immunity, professional orientation, healthy lifestyle.

The principles of the use of values in the formation of a sense of national pride in students are based on filling and encouraging social gaps, ensuring the harmony of independent activity and initiative, spiritual and moral, reflexive, demanding and caring, the effectiveness of pedagogical influence. In particular, the principle of the effectiveness of pedagogical influence aimed at the organization of educational activities to overcome the difficulties encountered in the daily activities of students has become important in the research.

Based on the definition of the goals and objectives of the model, the directions of socio-pedagogical activity on the use of spiritual values in the formation of a sense of national pride in students are identified.

The sense of national pride, the assimilation of spiritual values is based on the following system of relations: social ("Me and the world" relationship); personal (personal self-awareness and life purpose attitude); professional orientation ("Me and work" relationship); artistic and creative ("Me and culture" relationship); preparation for family life ("Me and the family" relationship); culture of healthy living ("Me and health" relationship), effective communication system.

The organizational component of the model reflects the pedagogical requirements and organizational-methodological aspects of the process of effective use of spiritual values in the formation of a sense of national pride in students.

The use of moral values in the formation of national pride in secondary school students is based on the following requirements: the creation of educational conditions that allow students to make independent decisions, to master social roles; development of values, ideals and standards in the process of joint activities; evaluation of activity results, analysis of student achievement, reflection, formation of axiological attitude to activity, self and environment.

The following effective forms, methods and tools were used in the formation of national values in students: team creative work, group collaboration, discussion, problem analysis, self-analysis, diagram of ethical analysis of student behavior, role-playing and situational. -role games, cultural events, reading evenings, meetings, social projects, intellectual games, etc.

As a result of the analysis, it was concluded that art pedagogy is a practical field of pedagogy aimed at developing high spiritual and moral qualities in students through artistic and educational works, mastering traditions, values and norms of behavior based on artistic expression and harmony of images and ensuring rapid social adaptation.

The use of artistic pedagogical opportunities in the use of spiritual values in the formation of national pride in students requires the following forms, methods and tools: forms: team, individual,

group, pair work, classroom and extracurricular activities, independent work, circle; methods: explanation, conversation, comparison, *"mental attack", "thought attack", "free writing", "based essay writing", "comparison of stories", "writing a text based on concepts"*; media: books, videos, radio broadcasts, slide shows.

As a result of our observations, the need for students to acquire spiritual values is formed in several stages: emotional-evaluative, cognitive and activity-related.

These stages were separated based on the components of the formation of national pride in students, the need to acquire spiritual values (Figure 3).

The coherence and sequence of these stages is based on the law of transition from one species to another. Thus, the formation of students' national pride, the need to acquire spiritual values requires the organization of the educational process aimed at this goal. The content of this learning process should serve to acquaint students with spiritual values, to express their content and to teach them to use these values in their own experiences. As a result, students develop spiritual activity
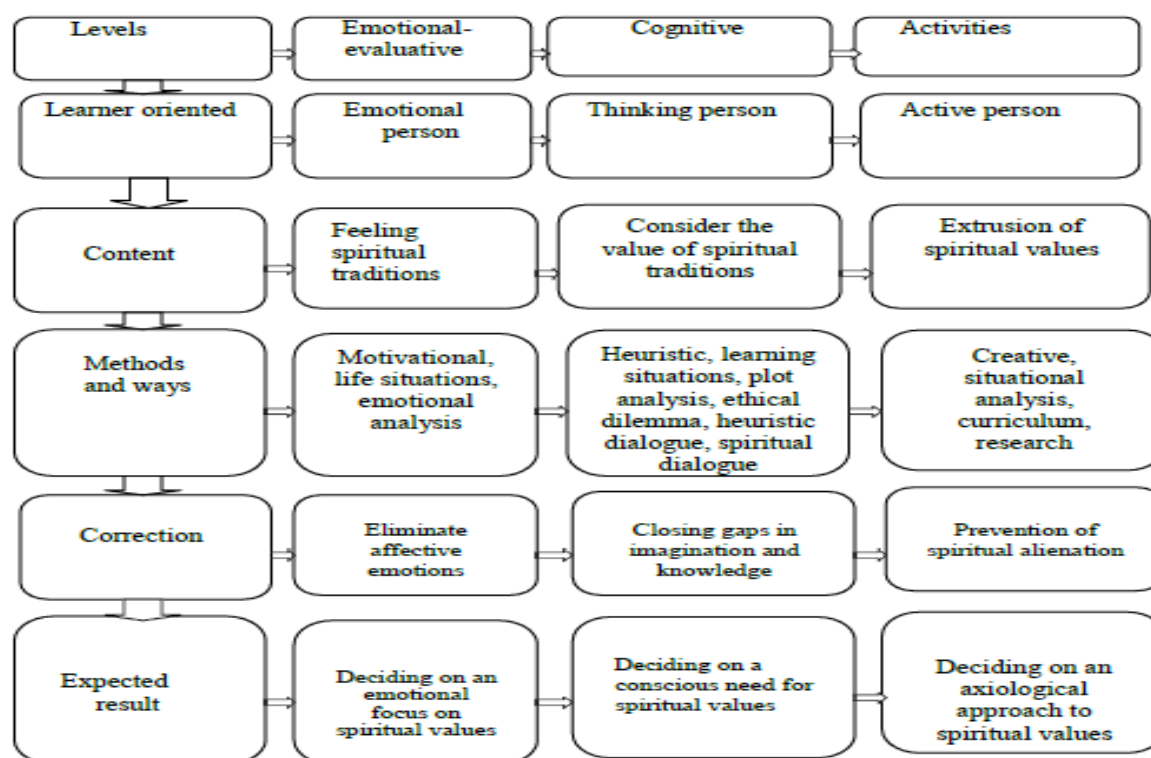
Figure 3. Technology for formation the need for students to acquire spiritual values

Analysis of research results. It showed the need for a specially organized pedagogical situation for the use of spiritual values in the formation of national pride in students. In such situations, students are required to be creatively active, to think independently, which is convenient for them. Such situations are created with the help of problematic assignments, discussions. These learning situations are described as a separate unit of the pedagogical process. They clearly show the activities of students and teachers based on subject-subject relations. The learning process is separate from the socio-cultural environment that is a peculiar view of a specially organized. In this process, specially selected didactic tools are used.

Examining and monitoring the level of formation of the need to acquire spiritual values in students determines the importance of pedagogical research. Because one of the important tasks of this research is to determine the current state of the need for students to acquire spiritual values today. Accordingly, the following tasks were solved: identifying the existing needs of students and their pedagogical description, clarifying their perceptions of spiritual values, showing the level of readiness for self-improvement as a key indicator of spiritual development; Analyze the possibilities of DTS, curricula and textbooks in the process of using spiritual values in the formation of a sense of national pride in students, directing them to the acquisition of spiritual values based on the study of examples of fiction.

Based on the results of the study, a description of the manifestation of the need for students to acquire spiritual values was identified (see Table 1).

Table 1
A description of the rational use of spiritual values in the formation of national pride in their students

Level	Definition
Law	Indefinite, unstable perception of spiritual values, ethical norms. The ability to strive for self-moral development is poorly developed. There is a mismatch between ethical norms and practical activity. Spiritual needs are not stable, they do not have the character of regularity.
Medium	Knowledge of spiritual values, ethical norms are complete but not of a systemic nature. Students' tendency to acquire moral values is not stable. Their attitude towards morality is unclear, and students' desire for self-improvement is not sufficiently formed. Spiritual needs are stable but not systemic.
High	With a clear and accurate understanding of spiritual values, students'attitudes toward ethical norms are active and positive. High aspirations for self-improvement, moral qualities and norms of behavior stabilized, spiritual needs are of a stable and systemic nature

The formation of the need to acquire spiritual values in students degree

Level	Control group (78 respondents)		Experimental group (115 respondents)	
	In the beginning of experiment	In the end of experiment	In the beginning of experiment	In the end of experiment
High	20	23	31	53
Medium	33	30	43	45
Low	25	22	41	17

The overall performance of the control and experiment class at the beginning and end of the experiment is shown in Figures 5 and 6.
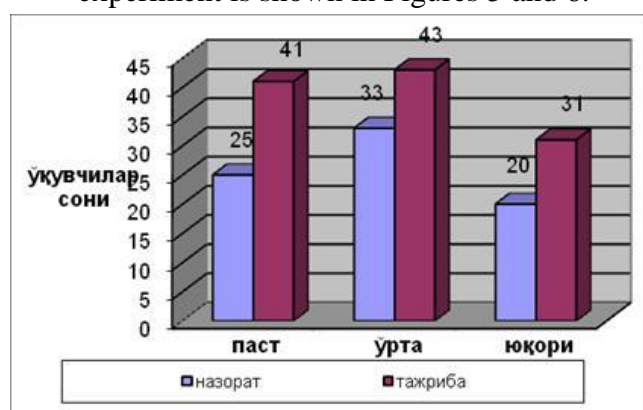
(transfer: O'quvchilar soni- number of students; Past-low o'rta- medium yuqori-high; Nazorat-control tajriba – experience)

Figure 4 The degree to which students' need to acquire spiritual values is formed at the beginning of the experiment

From the graphs recorded in the diagram, it is clear that the mean values selected for the experimental and control classes predict that $X \square Y$ satisfies the conditions.

(Transfer: O'quvchilar soni- number of students; Past-low o'rta- medium yuqori-high;

Nazorat-control　tajriba – experience)

Figure 5. The degree to which the need to acquire spiritual values is formed in students at the end of the experiment
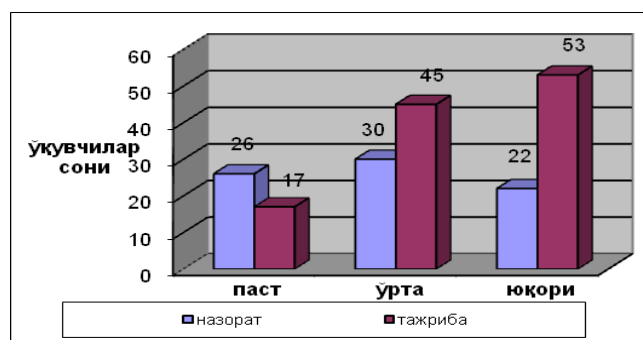
From the results obtained, it can be seen that the criterion for assessing the effectiveness of teaching is suddenly large, and the criterion for assessing the level of knowledge is greater than zero. It is known that mastery in experimental classes is higher than in control classes. This allows us to confirm the effectiveness of experimental work on the degree of formation of the need for students to acquire spiritual values.

CONCLUSION

Based on the results of research on improving the technology of using spiritual values in the formation of national pride in students, the following conclusions were drawn:

1. As a result of the analysis of theoretical sources on the spirituality of the student's personality and the formation of the need to acquire spiritual values in them, the main characteristics of the formation of the need to acquire spiritual values were identified: valuable directions and ideas; needs, inner strengths and opportunities that motivate the student to be creative; key aspects of self-development; such as activity in the microcosm and readiness to perform a particular activity.

2. The tendency of students to analyze events, the desire for self-improvement and development, the formation of a desire to communicate on the basis of spiritual and moral image nand the principles of morality and sophistication should be considered as key components of technology.

3. In the pedagogical process aimed at the use of spiritual values in the formation of national pride in students and the continuous development of this quality, it is necessary to create a favorable pedagogical environment for students to actively assimilate and reflect national and spiritual values in their activities.

4. The process of using spiritual values in the formation of national pride in students is dynamic, their emotional state creates a desire to acquire spiritual values, and the content of the need to acquire spiritual values is seen as a pedagogical guarantee of self-awareness and social activism.

5. Pedagogical and psychological features of the use of spiritual values (internal and external motivation, interest and emotion) in the formation of national pride in students require consideration of the understanding of spiritual values and the dynamics of their manifestation in practice (combination of activity and personal-creative approach).

6. The socio-pedagogical model of the use of spiritual values in the formation of national pride in students reflected the purposeful, meaningful, organizational and analytical-productive components. The organizational and methodological component of the model should use appropriate technologies, methodological approaches for each component of the process to ensure the harmony of personal, artistic, creative, healthy lifestyle, effective communication systems in the formation of students' need for spiritual values.

7. Teamwork, individual, group, pair work, classroom and extracurricular activities, independent work, circle, explanation, conversation, comparison, brainstorming, brainstorming, free writing, reasoned essay on the use of spiritual pedagogy in the formation of national pride in students it is advisable to use forms and techniques such as writing, comparing stories, composing a text based on concepts. According to the forms of the pedagogical complex, which provide the formation of the need for the acquisition of spiritual values, requires the

use of general and specific technologies, methodological approaches.

8. The technology of using spiritual values in the formation of national pride in students, emotional orientation to spiritual values, understanding of needs and motivational-motivational and life situations, emotional analysis, active use of spiritual dialogue in the implementation of the components of axiological attitudes guarantee the effectiveness of the expected result.

Based on the results of the study, the following scientific and methodological recommendations have been considered:

1. In the process of using spiritual values in the formation of a sense of national pride in students, it is necessary to use complex influencing technologies, including a combination of verbal and practical methods of education. On the basis of practical methods of education, students are able to decide on the axiological approach to reality.

2. In the education of students through spiritual values should take into account the formation of social skills and the dynamics of their manifestation in practice.

3. It is desirable to achieve a combination of personal activity and social orientation in the formation of sustainable needs in students for the acquisition of spiritual values.

4. It is necessary to develop a set of training sessions based on interactive and virtual learning technologies in the process of using spiritual values in the formation of a sense of national pride in students, as well as to create a methodological system that ensures their use, development of society, social and pedagogical needs.

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