

THE ROLE OF ETHNOPEDAGOGICAL VALUES IN THE FORMATION OF NATIONAL PRIDE SENSE IN STUDENTS

Abdullayev Muhammadimin Egamberdievich
The doctoral student of Andijan State University

ABSTRACT

This following article deals the formation of a sense of national pride in students, the role of ethnopedagogical values in this process. The article also says that students are able to master the wisdom, social experience and ethics of the Uzbek people through fairy tales, poems, songs, proverbs, parables, parables, stories that are examples of folklore.

Keywords: National pride, ethnopedagogical values, folklore, ethical qualities, cultural relations, ethics, ethnic groups, methods of national education, education of national pride.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Education, including the education of national pride is the product of a teacher's goal-oriented pedagogical activity. With the help of the education of national pride, the spirituality of the student develops and becomes the subject of the process of cultural relations. Thus the developing individual strives for maturity. Today the most important tasks of education are reflected in the problems that have been arisen in society. Ethnopedagogical values have special importance in the education of students, the formation of the most important moral qualities in them. Because ethnopedagogical values are the product of our people's centuries-old experience in the field of education and fostering. From ancient times, our ancestors have focused on the education, bringing up, honor and pride of students.

On November 28, 2018, the President of the Republic of Uzbekistan adopted Resolution № PP-4038 "On approval of the concept of further development of national culture in the Republic of Uzbekistan" [1]. The concept is "To preserve our historical and cultural heritage and use it in educating the young generation; inculcation of traditional and universal values in the minds of the younger generation, preservation of ethnic and cultural traditions and support of folk art based on it". Thus the national pride is an expression of a person's identity, honor, attitude to the homeland and the people.

National pride is a sense of pride that a social group belongs to a particular nation. This feeling is one of the forms of self-awareness, expressing a sense of pride in the material, spiritual heritage left by ancestors, the contribution of their people to world civilization, dignity and prestige [2; 336-p.].

National pride directs the behavior of each individual towards a specific social goal and regulates it based on the demands of society. The sense of national pride in man is manifested in concrete forms. They are: pride in the achievements and prestige of the nation to which it belongs, not being indifference to its problems; to take care of one's own nation, to preserve and assimilate the spiritual heritage created by ancestors; respect for universal and national spiritual values, contribute to their enrichment and improvement, such as expressing his love for his people through practical activities. National pride is an integral part of a person's spirituality.

Ethnopedagogical values embody the people's contribution to the development of Science, Literature and Art in the past. There have been periods in human history when the ideas of nationalism, chauvinism, extremism, cosmopolitanism, and aggression prevailed. In such situations, the national pride of a particular nation was manifested in a negative light, and served to promote arrogance, discrimination against other nationalities, and chauvinism. Such situations are manifested when members of a particular nation do not understand themselves and are unable to objectively assess their behavior.

For centuries, our ancestors have treated people of other nationalities through a healthy outlook. This is especially evident in the examples of folklore created by our people. That is why folk pedagogy is the main source of education of national pride. A person with a sense of national pride can distinguish true national pride of nationalism, and does not discriminate against the dignity and pride of other nationalities. In folk pedagogy, effective tools have been created in this area. For example, the epics of the Gurugli series promote the pursuit of a common goal, respect for each other, friendship and national tolerance of people of different nationalities. In the epics of Alpomish, Tohir and Zuhra, Avazkhan, which are deeply rooted in the thinking of our people, along with national pride, one can see the expression of national and religious tolerance [3]. Uzbek folk tales, folk proverbs and songs also widely promote national pride, self-awareness and the relationship between man and nature. Therefore, through the formation of a sense of national pride in students through ethnopedagogical values, it is important to achieve a sense of identity in society, to serve the country's development, to achieve nationalism, religious and national tolerance.

The use of tools and methods of ethno pedagogy is important in the implementation of education of national pride. Such tools and methods, along with the spiritual development of students, encourage them to develop independent creative thinking, self-awareness, and independent learning, because ethnopedagogy promotes mutual social relations and collective influence and with the help of these features, students learn values and to work on practical activities and develop themselves. Students will be able to master the wisdom of the Uzbek people, its social experience, and moral norms with the help of fairy tales, epics, songs, proverbs, sayings, sayings, proverbs, which are examples of folklore. Through the possibilities of folk pedagogy, students learn the cultural and historical riches of Uzbek people [4; 59-p.].

Ethnopedagogical values are an expression of folk wisdom. That is why ethnopedagogy includes the theory and history of international education. Ethnopedagogy combines the theoretical and empirical foundations of child rearing. It embodies the views of tribes, peoples, nations on education. Ethnopedagogy provides folk pedagogy and ways to use it in modern conditions, collects the experience of ethnic groups and opens opportunities for its use. Ethnopedagogical values embody the centuries-old experience and traditions of the people in the field of education.

The subject of ethnopedagogy is constantly have been changing and evolving in connection with the social order and the social consciousness of the people. Folk pedagogy is the main source of ethnopedagogy. In folk pedagogy, natural experiments on education prevail. In ethnopedagogy, a certain level of pedagogical knowledge is expressed and specific stages of human spiritual development are manifested. Ethnopedagogy has laid the foundation for the emergence of pedagogical theories and practices. That is why education should be based on folk pedagogy and its approaches.

Our analysis and observations show that the education of national pride is a significant part of ethnopedagogical values. Folk pedagogy and pedagogical theory combine to ensure the development of pedagogical science. Pedagogical values, which have been born in the pedagogical process for many centuries as a product of the noble intentions and wisdom of the people, form the basis of the theory of education. As a result of this harmony, a pedagogical culture has been emerged. In folk pedagogy there are methods of international education that is why ethnopedagogical values help a person to understand himself or herself.

In ethnopedagogy, the centuries-old experience of the people in the field of education is becoming a requirement of the times in order to ensure the understanding of the identity of students in modern educational institutions, to master the culture of the people. For this, first of all, it is necessary to inform teachers and educators about ethnopedagogical values and their educational potential. Every educator should have the ability to select and use in their own practice, based on educational goals, with an in-depth analysis of ethnopedagogical values. To do this, it is important for educators to have a clear idea of how ethnopedagogical values came into being, what purposes they have been used for centuries, and the need to apply them today.

Along with the preservation of ethnopedagogical values, their improvement and effective use in the education of national pride is of great didactic importance.

It is well known that ethnopedagogical values have been stepped over the centuries and are repeatedly referred by experts. Due to the great educational value of the masterpieces of folk pedagogy, they play a special role in the development of the individual, finding a new historical context. Ethnopedagogical values do not only expand the educational potential of teachers, but also contribute to the creative assimilation of the experience of different peoples in the field of education. Because in ethnopedagogical values there is an opportunity for the peoples of the East to be just, humane, self-aware, and proud of the achievements of their ancestors, to pass on their experience to future generations. Ethnopedagogical values serve to acquaint teachers with the centuries-old experience of the Uzbek people, to inform them about the achievements of the people in the field of education, to equip them with effective pedagogical tools, forms and methods.

The masterpieces of folk pedagogy include the following problems: pedagogy of family life; sayings, proverbs used by the people, their essence, the possibility of presenting it to the younger generation, the fact that riddles are a means of mental education; folk songs, their role in the aesthetic education of the younger generation; handmade toys and their role in ensuring children's creativity; pedagogical tasks of children and youth community; gods and their role in cultivating national pride; ethnopedagogical aspects of pedagogical culture in terms of commonality and identity among different peoples.

The general cultural aspects of ethnopedagogical values are determined by a number of factors:

- Common features of the historical development of different people;
- Commonality of the universal, spiritual and moral development of the people of different countries;
- General aspects of the basics of folk pedagogy;
- General geographical conditions;
- The interaction of pedagogical traditions of different peoples.

The results of the study of commonalities between pedagogical cultures show that one of the most influential factors in the formation of national pride is the presentation to students of values that promote self-awareness. Therefore, the study of the commonalities between the

pedagogical values of different peoples and the creation of intercultural dialogue play a special role in the formation of a sense of national pride in the younger generation.

Knowledge of the ethnopedagogical values of the Uzbek people embodies the vast experience of the historical experience of the peoples of the East, educational tools and methods. Because the peoples of the East have lived on the basis of interaction and cooperation for many centuries, enriching each other's pedagogical experience. Therefore, ethnopedagogical values allow presenting the followings to the younger generation:

- Centuries-old experience of the Uzbek people in education, self-education, mutual care, compassion, learning and teaching;
- a person is the object and subject of education;
- Types of education: labor education, raising the spiritual aspects of human nature, ensuring mental development, taking care of their health, arousing love for beauty, the education of delicacy;
- Educational factors: nature, play, communication, traditions, art, religion, example, following the ideal;
- Methods of education: persuasion, example, command, explanation, teaching and training, encouragement, support, advice, approval, punishment, etc .;
- Educational tools: anecdotes, chronicles, proverbs, sayings, riddles, epics, fairy tales, songs, legends, myths, etc.

Ethnopedagogical values that serve to form the education of national pride in students are many and varied, it is important to develop a consistent system of their use in the educational process, to incorporate these values into the curriculum, textbooks and teaching materials. To do this, it is necessary to select and systematize these values.

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