



PEDAGOGICAL BASES OF NATIONALIZATION OF SCHOOL EDUCATION

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Annotation

The National Program for Personnel Training, the Law on Education, the State National Program for the Development of School Education for 2004-2009, and a number of decisions in the field of education have been adopted radical modernization of the primary school system, the introduction of advanced pedagogical technologies in the educational process that meet the highest modern requirements. In his speech at the IX session of the Oliy Majlis of the Republic of Uzbekistan, President Islam Karimov stressed the need to think about "when, in what way and in what style to introduce our children to our national values and traditions." They stressed the need to find mysterious pedagogical methods and apply them to the educational process. Therefore, we need to nationalize the methods of teaching and learning, and look for ways and means that will interest the child, teach him to think independently.

Keywords: education, school education, modernization, pedagogical technologies, primary school, nationalization.

Introduction

One of the most important issues of today is the harmonization of school education with the modern pace of development of science and technology, the formation of a national school. The issue of the national school is very complex, multifaceted and profound. Because the destiny of any country and nation, its destiny and future, depends on the school, which is the basis of its development. Therefore, the creation of the Uzbek national school and on its basis a positive solution to the problems that have accumulated in the public education system today is an urgent task. The initial efforts to create a national school make us all happy. Many talented scientists and teachers, organizers of public education are contributing to this noble work. Many of the ideas and suggestions in the chapter on creating a national school are noteworthy, including the need for students to wear national costumes, return to the old Uzbek or Latin script, and teach boys and girls separately. the creation of textbooks only on the





basis of the scientific work of scholars, teaching on this basis, the adaptation of the teaching process to the historical past, is limited to such ideas as Oriental pedagogy. The purpose of the graduate work; Nationalization of teaching and learning methods in today's independent Uzbekistan and the coverage of methods and tools that are interesting, convenient and teach the child to think independently.

Subject of the dissertation: Sources and information on the nationalization of general secondary schools, which play a key role in the implementation of the objectives of the "National Program of Personnel Training" of the Republic of Uzbekistan, general secondary education of the Republic of Uzbekistan instructions on Scientific hypothesis:

The role of Uzbek folk pedagogy in the nationalization of schools,
Educational qualities of the idea of national independence in schools.

Objectives of the Graduate Work:

1. To study the work being done in the system of public education on the nationalization of general secondary schools.
2. To inculcate the idea of national independence in the minds of students
Learn the tools used.
3. Make some recommendations using observations and small pedagogical experiments, analyze the results obtained.

Methods of graduate work:

To draw conclusions by studying and analyzing the best pedagogical experience, to observe, to observe the relations in the society and to analyze the results of small pedagogical research, and so on.

Practical significance of graduate work:

These research materials can be used as a guide in the education of children.

National values and their role in the development of harmoniously developed people. Development and improvement of children's aesthetic perception, feelings and imagination in the traditions of Uzbek folk pedagogy; formation and development of artistic and creative abilities of pupils, formation and improvement of bases of aesthetic taste; The role and importance of play folklore in aesthetic education, the fact that folklore and ethnographic groups are the center of aesthetic education, the pedagogical, moral and aesthetic significance of the traditions of inheritance, teacher-student, the formation of young people as individuals and folk art in aesthetic education The role and pedagogical role of such arts as circus, bakhshi-poetry, epic, fairy-tale, curiosity, imitation, recitation, storytelling, woodcutting, preaching, bullying - educational value, traditional folk sports, physical culture - a guarantee of





children's physical strength and maturity, agility, dexterity and a tried and tested means of harmonious development, pedagogical educational significance of folklore, tourism and travel in trade, trade, the role of trade and commerce, the people's interest in physical education and sports skills Yes, the harmony and originality of art, morality and education. The moral and intellectual significance of the emphasis on gender differences in folk sports and physical education; Problems of harmony of nature and man in traditional folk pedagogy, the importance of respect, preservation and appreciation of nature and history, fauna, birds and trees, plants and herbs; permission, water, human attitude to the environment - the basis of ecological education of folk pedagogy, customs, rituals, rituals, ceremonies, rites, lamentations and applause, nature, the educational value of religious holidays , public holidays "Navruz", "Mehrjon", "Hayit-Roza", "Hayit Bayrami" and others first dress, five, seven days, eleven days, one year, three, four, five years, a special celebration, going to school, circumcision, putting on a kokil, shaving a kokil, mustache Oshi, marriage, first child, forty, fifty, sixty years, the age of the prophet, seventy, eighty, ninety anniversaries, silver wedding, golden wedding, pearl wedding and other celebrations, weddings, customs, rituals, ceremonies and traditions, importance, etc.

Perfect human education in ethnopedagogy

Our great ancestors, pedagogues and scientists based their works on the examples of folk art. The wise men creatively developed the ideas of popularism and harmony with nature. While the development of popular thinking was expressed in the dream of creating flying carpets and horses, glass worlds, in modern times they have become a reality. In the process, people's perceptions of education also grew.

Methodological basis of the science of folk pedagogy and its relationship with other disciplines. The science of folk pedagogy is based on certain rules and regulations. These rules and laws, ideas are the methodological basis of science, which determines the trajectory (line) of action and activity. With their help, he will be able to solve the goals and objectives set for him in accordance with the requirements of society.

The methodological basis of the science of ethnopedagogy is the idea of preserving the national and cultural heritage, which is promoted in the works of the President, their study, further enrichment and leaving a legacy for future generations; the laws of philosophy about society, the individual, the mind, and how they can be changed through education; pedagogical views of our great ancestors; religious teachings for the upbringing, formation, and development of the perfect man.

System of ethnopedagogical sources (myths, legends, epics, songs, sayings, debates, gods, hymns, riddles, proverbs, proverbs, poems, hymns, marches, ceremonies,





sayings, folk games, etc.) The correctness of the above points becomes clear when we examine. For example, in all sources, if they were created in areas where Islam is widespread, the heroes of ethnopedagogical works believe in religious concepts, do not deviate from the laws of Sharia, have the qualities of national education.

In the pedagogical ideas described in all sources of ethnopedagogy, in the worldviews of the heroes all human problems, dreams and hopes are realized only through the acquisition of knowledge, good deeds, labor and creativity, friendship and cooperation, the acquisition of beautiful spiritual and moral qualities. The idea that it can be increased is promoted. That is why it is very important to study the masterpieces of folk pedagogy in today's period of national independence. Because the President was right when he said: "In the future, Uzbekistan should impress the world not only with its highly developed economy, but also with its educated and spiritually mature children." (Karimov IA Let's take full advantage of the opportunities of science. "Teachers' newspaper". December 2, 1989).

The ideas of folk pedagogy are embedded in the pedagogical views of our great thinkers. Elements of folk pedagogy were effectively used in Farabi's "City of Noble People", Beruni's "Monuments of Ancient Peoples", Ibn Sina's "Event Manozil", "Encyclopedia", Yusuf Khas Hajib's "Kutadgu Bilig" and others.

Folk pedagogy works closely with other disciplines. Examples include history, ethnography, literature, sociology, art, and cultural studies. All disciplines included in the system of pedagogical sciences develop in cooperation with psychology, physiology, hygiene.

In folk pedagogy, the observance of philosophical laws on the materiality of the world, the interdependence of social phenomena, the cause and effect, the unity of form and content, the struggle of opposing forces is clearly visible. For example, "Every difficulty has its pleasures", "The one who goes forward will come back", "Sadness does not go away without joy" ...

People have learned the moral qualities of a child from the time he was a child. Therefore, he recommended that upbringing should begin in the mother's womb. Proverbs and sayings such as "The child is known from the head, from the fruit tree", "The child should be brought up in the cradle", "The deeds of three-year-olds are preserved even at the age of eighty" are proof of our opinion.

Thanks to national independence, our people have been able to study their national, cultural and historical heritage. The ideology of national independence is being inculcated in the minds of the people through the path of national identity. The educational value of Islam, which our ancestors believed in, is growing.





The literary, artistic, material and spiritual riches of the ancient Turan became the wealth of all Turkic peoples. They reflect the national values of our people. At the present stage of social development, they play an important role in educating the perfect man.

In fact, the perfect doctrine of the perfect man is based on ancient Eastern philosophy. Opinions about this are reflected in ethnopedagogical sources. Their restoration, study, and introduction of their positive aspects into pedagogical practice became possible only during the period of national independence. Since "the basis of the development of society is the only force that can save it from inevitable destruction", folk pedagogy is an educational tool that promotes the same enlightenment. Therefore, the future of educating a perfect man in the period of national independence in our country is interpreted as a prerequisite for building a great state. The use of ethnopedagogical achievements in the implementation of this task is important.

It is impossible to cultivate national pride and pride without knowing the sad and happy past and the reason for the greatness of our ancestors.

Every teacher and student should deeply know and feel that whatever is in our body and values is concentrated in the psyche of our past and great ancestors. The subject of "People's Pedagogy" can help us to fulfill such a responsible task. Therefore, it is important for future teachers to study this subject and learn more about its sources. After all, the training of national teachers is unimaginable without these factors.

The path of historical development of Uzbek folk pedagogy. The role of ethnopedagogical works in ensuring the spiritual maturity of society, the depth of social consciousness, human development is incomparable. Therefore, it is important to study the historical development of Uzbek folk pedagogy.

Thus, the sources of Uzbek folk pedagogy appeared long before the emergence of writing and became the basis for the emergence of written literature. Ancient ethnopedagogical sources have not reached us in their original form. Because they have changed over the years of social development. The oldest ethnopedagogical sources were myths, wars, legends, fairy tales, stories, and songs.

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