

CONTENT AND ESSENCE OF NATIONAL EDUCATION, METHODS AND
FORMS OF EDUCATION**Bakhromova Adiba Ismailovna***Senior teacher of the Department of Preschool and Primary Education Pedagogy,
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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 The effectiveness and efficiency of educational work largely depend on the study of the historical roots of the rich national and spiritual heritage of our people. In the socio-spiritual life of each nation, a unique value is manifested as a legacy in the form of ancient customs, rituals, traditions, and is passed down from generation to generation. The role of national values in the formation of the spiritual culture of the nation is important. National value encompasses many forms of value that are important for the nation: "National values are a complex socio-spiritual phenomenon, including the language, culture, history, customs, traditions, all material and spiritual wealth of the nation, all aspects of its economic, socio-political life." The following stages of national values can be used sequentially in the content of educational work. They are:

- giving an idea of national value;
- spiritual and material wealth left by our ancestors;
- folk oral creativity;
- customs and their educational significance;
- studying and celebrating traditions and rituals created by the people, etc.

The use of national values, revealing the content of the educational process, forms spiritual and moral qualities in students, such as national ideals, national pride, and national honor. In the Uzbek ethnography, our ancestors addressed each person striving for perfection with the following admonition: May the sky be clear, your family be peaceful, your table be full, may your children grow up to be perfect people, and never miss a holiday, wedding, or spectacle. Stay true to our national traditions and values! Traditions, rituals, and national customs are the essence of the Uzbek! Tradition is a cultural phenomenon that arises in the process of historical development based on natural and social needs, is inherited from generation to generation, and affects the spiritual life of people. Tradition, as a specific social phenomenon, is a set of accepted rules and regulations that have been absorbed into the consciousness of people (generally or by a specific group). A custom (custom) is a behavior that is embedded in people's lives and repeated over a certain period of time, a set of rules and habits accepted by the majority. For example, greetings from younger people to older people, putting the house and yard in order, showing special respect to guests, checking on the condition of the elderly, sick, weak, and suffering people on the eve of a holiday, helping neighbors with some work, and

going to the hashar are considered good habits characteristic of the Uzbek people. A custom arises under the influence of certain circumstances, becomes entrenched in a person's character, and later becomes a permanent element. A ceremony is an event that is aimed at celebrating important dates in a person's life, held in a formal and spiritually uplifting atmosphere, and is carried out in accordance with generally accepted procedures. For example, naming, marriage, burial, commemoration, planting (seeding), and harvesting ceremonies. If a custom is always observed in everyday life, a ceremony occurs when important events in a person's life occur. A ceremony is associated with the most important events in a person's life (for example, birth, marriage, death, etc.). When conducting ceremonies, symbolic and formal traditions and rules are followed that are passed down from generation to generation. People are invited to the ceremony, as "witnesses" to the event. People share someone's grief or joy, think about the future, and make good intentions. Each ceremony has its own order (beginning and ending). The celebration of an important event in a person's life involves tradition, custom, and ceremony. Tradition, custom, ceremony are directly related phenomena. Therefore, a part of traditions can be a custom, and a part of a custom can be a ceremony. The terms "tradition", "ceremony", "holiday" are not immutable concepts. Under the influence of the development of time and changes in life, the content of concepts is also expanding. Traditions and holidays that no longer meet the requirements under the influence of changes in social life are gradually forgotten. Traditions that are essentially folk and have a social weight develop. For example, holidays such as "Navruz", "Kavun sayli", "Lola sayli" and others have survived for centuries because they meet modern requirements. Changes in the life of the people give rise to traditions corresponding to it. In recent years, many social and personal family traditions, ceremonies and holidays that did not exist before have appeared in the life of the Uzbek people. Recently, the terms "traditional holidays" and "new traditions" have been used in scientific literature and periodicals. Traditional holidays refer to ancient cultural mass events that are regularly held at certain times - "Flower Festival", "Lola Festival", "Kovun Festival", "Khirmon Toy" (now "Cotton Festival"). Because they are folk holidays that have existed since ancient times. New traditions are events that have entered our lives and are just becoming a tradition in some places.

Usually, a holiday is understood as a large gathering, celebrating an important event, event, or date in a high spirit and with joy. "During holidays, people, even for a "short" time, feel free from daily work, worries, sorrows, dependence, and debts," says archaeologist M. Kadyrov. Holidays are considered a mirror that reflects the unique values of each nation. For example, people wear beautiful clothes during the holiday, prepare delicious dishes, and demonstrate their culinary skills, clothing culture, and thirst for beauty. On a holiday, everyone is in a high mood. A certain degree of closeness, cooperation, and solidarity arises between people compared to other days. The holiday has long been considered a day of peace. On that day, wars, conflicts, and conflicts were stopped. On this day, enmity and resentment between people were forgotten, and those who had quarreled with each other were reconciled. The high spirits that arise during the holidays encourage people to have hope for tomorrow and look to the future with confidence. The holiday, as a reflection of socio-cultural life, also widely demonstrates the socio-economic achievements of each nation. Navruz holiday. This is a holiday aimed at celebrating the awakening of nature and the beginning of agricultural work, and the rituals have preserved ancient Zoroastrian signs. According to tradition, in homes, as in ancient times, bogirsok is cooked and the ceremonial dish sumalak is prepared. After the holiday, usually, agricultural work in the fields begins. In the past, various customs and rituals

were performed: before going out into the field, oil was applied to the horns and necks of oxen. The first sapling was planted by the most respected and elderly member of the neighborhood. After Uzbekistan gained its independence, the celebration of Navruz gained significant importance at the state level. Colorful theatrical performances reflect the philosophical and poetic interpretation of Navruz and its place in the history of the people.

Family traditions, holidays. Since family rituals constitute an important part of folk traditions, there is a need to study them separately. In Uzbek families, there is a system of rituals dedicated to important dates that occur from the birth of a baby until he grows up and starts a new family. This system includes the birth of a baby, naming him, baby's nightgown, cradle wedding, hair wedding, tooth wedding, first step, circumcision wedding, muchal yoshi, wedding.

Values, in turn, are divided into:

- 1) universal;
- 2) regional;
- 3) national;
- 4) religious values.

These values have a special place in the unity of universal spirituality, and they are divided into 2 types: national and universal values.

National values consist of all material and spiritual wealth created in the process of historical development of certain peoples, nations and ethnic groups. National values exist together with universal and regional values.

The issue of national values was not given sufficient attention until independence. Now the process of independence and democracy requires a re-perception and understanding of national values. A deep theoretical examination of the problems accumulated in this area based on a new way of thinking is a necessity of life.

If national values in a narrow sense constitute the content of relations that express the interests and benefits of a particular nation, ethnic group, in a broad sense they reflect the harmony of relations that express the interests and benefits of all nations and ethnic groups living in a particular state. The formation and development of national values is inextricably linked to the life, lifestyle, history, culture, traditions, language, past, and future of a particular nation.

National values are a complex socio-historical phenomenon, encompassing the language, culture, historical traditions, all material and spiritual wealth of a nation, its economic, political and spiritual life in all aspects. A person's sense of nationality is also reflected in his sense of belonging. National feeling is a natural feeling. It embodies an understanding of the history, current situation, national spirit and character of the nation in an emotional form. If a person does not have national consciousness and pride, if he does not feel which nation he belongs to, it is difficult to imagine how he will understand his national interests and values. As long as nations and national interests exist, national relations, national feelings and national values will be preserved. Today we understand that attempting to deprive a nation of national values is the greatest crime for history and humanity. As nations improve their self-awareness, their national values, along with their national interests, will continue to grow and strengthen.

The strengthening of national values should not lead to narrow-mindedness, national selfishness, prioritizing the interests of one's own nation, and disregarding the interests of other nations and peoples.

No matter how close and influential the values are, the main path and criterion for spiritual perfection for each nation will remain national values. The good traditions and rituals of a nation will have the opportunity to take deep root in the life of this nation only when they correspond to the spirit, national spiritual needs and requirements of another nation.

In addition, the thing or phenomenon valued by each nation is primarily related to its national spirituality. National values should not be considered as some kind of unchanging phenomenon. National values also develop with the improvement of social, economic, spiritual life associated with national development, and with changes in living and working conditions.

Universal human values are manifested in recognizing the superiority of morality and culture in people, in creating a common direction for cooperation between countries with different socio-economic systems, in understanding socio-political events taking place in the world, in developing the cultural-spiritual, scientific-technical, military spheres, and in communication between countries and peoples.

Universal values are an expression of the integrity of world civilization, the inextricability of all its stages. From this point of view, universal and national values are directly related to each other.

Universal values are deeper and broader in content than national values, and include them. Therefore, universal values express the integrity and commonality of the goals and aspirations of all nations, peoples and peoples. It should be especially noted that no people and nation in the world has a history separate from other peoples and nations, from the general world civilization. Nations cannot develop without using the achievements of other peoples. The history of socio-economic, cultural and spiritual development of all peoples has been inextricably linked and developed. After all, at all times, the entire world economic and spiritual history of peoples, nations, peoples, clans and tribes has been realized on the basis of the interdependence and mutual enrichment of their destinies.

Universal human values are fundamentally different from regional and national values in their content, essence, wide application, and inextricably linked with the past, present, and future development of many peoples and nations of the world.

Nature protection, development of ecological education and culture, ensuring human health, eliminating food, energy, and fuel shortages, preserving cultural heritage and civilization, preventing wars, and maintaining peace - all these are universal, universal human values. Universal human values do not belong only to individual peoples and nations, but are the property of humanity.

National and universal human values are directly related to each other. Both of them influence each other, complement each other, and enrich each other in content.

Universal human values are intellectually created based on the demands and needs of people, embodying their imaginations, thoughts, dreams for the future, beliefs, and morals, and are considered a spiritual wealth that has been refined in life, and are considered one of the basic means of education. Moreover, such values have been tested in life in historical development and are a significant social phenomenon in the development of society. Universal human values are spiritual wealth that is valuable for life, leaves an indelible mark on the human soul, serves the social interests and needs of humanity, and directs them to goodness. Universal human spiritual wealth includes achievements of science, philosophical thought, literature, architecture, works of art, discoveries, inventions, masterpieces of spiritual culture, freethinking, and universal moral standards.

Universal human values do not lose their positive significance. Human freedom, homeland, human health, intellectual and mental properties, time, the opportunities for each person to live, learn, and receive social protection in old age, justice, hard work, kindness, goodness, peace, friendship, honesty, patriotism, respect for parents, care for children, conscience, duty, and internationalism are among the universal human values. The greatness of peoples lies not in their national limitations, but in their universal human characteristics, in their contribution to world civilization. At the same time, one should not lose sight of something else. The fact is that contrasting national interests and national values with universal interests and values, striving to solve certain social, economic and other problems contrary to the interests of a particular nation and people, and applauding national selfishness and greed under the pretext of national interests have a negative impact on the development of interethnic relations. The interests and values of one nation should be studied in isolation from those of another nation. Like every nation and people living in our country, the Uzbek people have their own wonderful material, spiritual and historical values. Their rational and objective study is one of the conditions for economic, cultural and spiritual development in the conditions of independence.

Therefore, universal human values can be classified according to their essence and content as follows:

- Man and humanity are the highest values.
- The unity of natural resources, labor, tools of labor and products of labor necessary for the existence of humanity are material life values.
- Social spheres and structures (family, nation, class, state) necessary for the vital activity of society and arising in the process of human development are expressed in the concept of obligatory social life values.
- The set of scientific knowledge, philosophical, moral, aesthetic ideas and concepts that serve to satisfy the spiritual needs of people are called spiritual life values.

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