

Socio-Pedagogical Significance of Formation of National Pride in Students Through Introduction to Historical Monuments in Uzbekistan

Dr. Shakhnoza T. Khasanova

Associate Professor, PhD.
Tashkent State Pedagogical University named after Nizami
Tashkent, Uzbekistan

Dastan J. Abdreymov

Senior Lecturer
Nukus State Pedagogical University named after Ajiniyaz
Nukus, Uzbekistan

Talgat U. Bekmurotov

Senior Lecturer
Nukus State Pedagogical University named after Ajiniyaz
Nukus, Uzbekistan

Saodatdin K. Amaniyazov

Assistant Lecturer
Nukus State Pedagogical University named after Ajiniyaz
Nukus, Uzbekistan

Gulnur S. Sarsenova

Student
Nukus State Pedagogical University named after Ajiniyaz
Nukus, Uzbekistan

Abstract: This article is dedicated to the formation of national pride in preschool adults by introducing them to historical monuments.

Key words: historical monument, formation of national pride, patriotic education, ancestral heritage, pride.

Introduction

Uzbekistan is a sunny country with great historical people, a wonderful, unique, millennial tradition and culture of the Great Silk Road. There is not much to say about our unique,

beautiful Uzbekistan, our open-hearted people, our ancestors, our achievements since independence. Today, the interest of the peoples of the world in our sunny country is growing. The attention of tourists to the historical monuments of our country, our traditions, culture, fabrics, architecture, the work done by artisans is growing day by day.

The main results and findings

Each nation has its own history, traditions and customs, spiritual and material values. The Uzbek people have a special page in this regard in the world community with its universal history. It is through this history that the education and upbringing of the next generation is one of the most pressing issues of today. Restoration of historical truth was determined at the level of state policy. Because the people, who gained their freedom, had to know exactly the historical path they have traversed for many centuries, to fully enjoy the heritage of their great ancestors. It served to realize the identity of our nation, to restore and enhance the pride that was crushed during the oppression, to determine the future path of our country. The basis of this work was the ideological concept of the First President of our country Islam Karimov in the first years of independence, which he put forward at a meeting with historians, "There is no future without historical memory". In the true coverage of our history, special attention was paid to the reconstruction, repair and reconstruction of monuments, monuments and structures in our ancient cities, which are associated with the creative activity of our people. Because these cultural riches are the original sources, living witnesses, scientific foundations of our history. It is known that 7198 historical monuments are registered in the country, of which 2357 are architectural monuments, 3843 are archeological monuments, 998 are monumental historical buildings. These figures show our country as one of the countries rich in historical and cultural monuments not only in the East, but all over the world. Among them, historical and architectural monuments have a special place.

As the first President 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. I am confident that our country will become a land of brave and selfless people, a sacred place where compassion, love is stable, where thinking and creativity flourish", he said. After all, in order to build the space described by our first president, it is necessary to bring up people who are loyal to their country. In this sense, the social and pedagogical significance of instilling in children from kindergarten age a sense of pride in the history of the nation, its historical, spiritual and material riches. Architectural monuments are of special importance in this regard. Because, first of all, they reflect the history of the nation, its philosophical thoughts, way of life, culture. Second, they are an effective means of forming elements of national pride in children, both as spiritual and material values. Third, we see in architectural monuments the traditions that have been formed, polished and developed over the centuries in the history series. In this sense, along with the ancient architectural monuments, the newly built Oriental-style buildings are an important source of the formation of elements of national pride in children. In particular, the use of materials from the Hastimom complex in Tashkent, Tashkent Islamic University, Moturudi mausoleum in Samarkand, Imam al-Bukhari complex in Samarkand region, Burhaniddin Marginoni complex in Margila and al-Fergani complex in Quva is an integrative (historical and modern synthesis) in the process of forming elements of

national pride in children. example) approach. This factor also has a socio-pedagogical significance. Islam Karimov said, "We are convinced that there can be no development without cooperation and integration of cultural and intellectual space, just as we have no future without the past".

The formation of elements of national pride in children should first of all focus on the content and essence of national pride as a concept. It should be noted that the concept of "national pride" gained its true meaning only in the years of independence. The Explanatory Dictionary of the Uzbek Language defines the word "national" (Arabic) as a feature of a nation, associated with a country and its people. So, all the material and spiritual values of the Uzbek nation, the history of Uzbekistan as a state, a country are national values. In this sense, architectural monuments have both social and pedagogical (educational) significance and significance as values of both statuses.

The word "pride" is also an Arabic word and is interpreted as a sense of self-worth, a sense of self-respect, a sense of pride, a sense of pride, a source of pride. A sense of pride in children is formed, first of all, on the basis of the values in which they live. Architectural monuments, on the other hand, are a tool that can be effectively used as both a direct and an indirect factor. A full definition of the concept of national pride can be found in the "Independence: Scientific and Popular Dictionary", first published in 1998, supplemented in 2006 and published for the third time. It reads, "National pride is a constant inner uplift that results from a nation's self-awareness. It consists of a sense of pride in one's homeland, the material and spiritual heritage left by one's ancestors, the contribution of one's own nation to world civilization, the dignity and prestige of other nations. National pride is an inner spiritual feeling of every person who is a true devotee of his nation ... national pride is formed in each person as a result of mastering the material and spiritual heritage of his nation, perfect knowledge of its customs, traditions, values and history and comparing it with other nations. . Also, the pedagogical scientist U. Mahkamov said, "National pride is a great force that unites the power, dreams and aspirations of the people. National pride is characterized by the glory, vitality and legitimacy of the people and the country. "National pride makes a nation a nation, a nation a nation". Continuing his thoughts on national pride, he said, "In ancient times, our people were proud of their national pride. Its content reflects such qualities as glory and pride". Indeed, the constituent components of national pride, including the glory of the Uzbek nation, truly motivate great deeds. In this sense, O. Musurmanova "... pride is the power that inspires a person to great deeds. It embodies a sense of pride in one's family, parents, homeland, material and spiritual heritage of one's ancestors, profession, nation, socially useful work, children", he said. does. O. While figuratively describing national pride, Musurmanova acknowledges that national pride adorns hearts, the beauty and perfection of society, inspires good deeds, and that the family is a home of national pride. These factors imply that the process of cultivating national pride has a socio-pedagogical significance.

National pride is the sum of the national pride of individuals taken separately. The pride of a person is pride. "Everyone is happy with their achievements. Parents, talented children, talented teachers, good writers, gardeners ..." In addition, people are justifiably proud of their nationality, country, its history, values and great images. These aspects were embodied in the

architectural monuments in a generalized form. After all, his age has all the factors that form the basis for the formation of elements of national pride. So, architectural monuments are an object of education of socio-pedagogical significance.

"National pride is the pride of the nation", he said. National pride is when a nation consciously feels that it is an integral social unit. It is such a strong state of mind that historical unity, kinship, language, culture, spirituality, economic life and future unity are deeply rooted in the hearts of the people of the nation".

It can be concluded from the given definition that the elements of national pride in preschool children should be formed, first of all, by cultivating a sense of pride in the material and spiritual values left by their ancestors in their homeland. Historical and modern architectural monuments are the most convenient and effective tool in this regard. Second, architectural monuments, as we have repeatedly pointed out, are at the same time an effective educational tool as both a material and a spiritual value. After all, architectural monuments are also notable as a source that is easy to understand and easy to instill a sense of pride.

At the same time, it should be noted that the formation of elements of national pride should not be based on discrimination against the material and spiritual values of another state, nation. This process should be based on the principle of direct comparative analysis, that is, National pride denies putting its own nation against other nations. Accepting all the achievements and progress of other nations on a national basis is an integral part of national pride. The comparative study of national values with the values of other nations is a social phenomenon, so the formation of national pride has a social significance. This process has a pedagogical significance as it is aimed at education. Thus, the process of forming elements of national pride in children through architectural monuments has a socio-pedagogical significance.

Historical evidence in the formation of elements of national pride in children, the educational value of the use of instructive ideas of great historical figures are among the issues of special importance. After all, the great Sahibkiran Amir Temur's inscription on the roof of the Oqsaroy in the city of Shakhrisabz "If you want to see our power - look at our buildings!" The inscription shows that architectural monuments have both social and educational, and therefore pedagogical significance in the education of national pride in children.

Islam Karimov's views on the need to form a sense of national pride, national identity, national pride, the content and essence of this process, with a special emphasis on the study of architectural monuments, historical sites, along with Eastern thinkers, Jadid heritage, Western and Eastern culture, art and literature. starting The educational process based on the principle of such continuity and continuity, the law of logical continuity, the formation of a sense of national pride in the person is a pedagogical guarantee of the effective outcome of work in this direction. In a broader analysis of this issue, it should be noted that this process is not a simple manifestation of the formation of elements of national pride in children, but a problem of high socio-pedagogical nature and significance. After all, this factor is a reliable means of educating a true patriot. In this sense, Islam Karimov said: The preservation, preservation and further improvement of these human qualities, the upbringing of our children as worthy sons and

daughters of a free and democratic Uzbekistan should be the main direction of our work in the field of spirituality.

Accordingly, the comprehensive study of the history and culture of the Motherland ... our ancient traditions should be considered as an important political task in the education system, from kindergartens to universities, as an important political task. Islam Karimov's views on historical cities are also an important factor in instilling in children a sense of pride in the nation's heritage. In particular, he said, Samarkand is a divine place with a history of thousands of years, which has spread the fame of our people and nation throughout the world.

Samarkand is a city with a glorious past, a happy present, and an eternal future. "Khiva is the jewel of our beautiful land, the symbol of the art and creativity of our people, a miracle that embodies the eternity of our cultural and spiritual traditions.

Khiva is our living history, a witness to many kingdoms that have come into the world, a testament to the genius of our country, our people, the great power and strength of our spiritual property". In addition, when we talk about the cities of Samarkand and Khiva, first of all, the architectural monuments of these cities are in front of our eyes. Therefore, it is important to use such materials as sources of socio-pedagogical significance.

It is no exaggeration to say that the Law of the Republic of Uzbekistan "On protection and use of cultural heritage sites" has given impetus to efforts in this direction. There are many ancient cultural heritage sites in the territory of the Republic of Karakalpakstan. Currently, 255 historical and cultural heritage sites in the Aral Sea region, including 48 historical and architectural, 120 historical and archaeological, 87 cultural and monumental monuments are under state protection. These include the preservation, improvement, re-registration, study, recommendation for restoration, demarcation, sponsorship of such facilities in our country. Reconstruction and beautification works worth 646 million soums are planned to be carried out at the Sultan Uveys Bobo complex in Beruniy district. Puljoy, located in the plain and belonging to the IX-XIV centuries, conducted research at the archeological sites "Gavur Qala" in Khojayli district. Also in April last year, professors and students of the Nukus State Pedagogical Institute conducted archeological excavations in the complex "Kuyukkala", located in Chimbay district, dating back to the II century BC and XIII-XIV centuries AD.

It should be noted that there are many factors for the development of tourism in the Republic of Karakalpakstan. With this in mind, a number of works have been carried out in this direction, and many archeological sites have been included in the republican tourism route.

We are convinced that these unique monuments, which tell the story of our country's history, rich cultural and spiritual heritage, evoke in the hearts of today's generation a sense of pride in their ancestors with a great past. Therefore, the heritage of our ancestors will serve as an important factor in the development of today's and future generations as worthy people of the country.

Conclusion

The social significance of architectural monuments can be characterized by the fact that architectural structures were built and used primarily in connection with human life, life, work and creativity. As the child's way of life, the process of formation as a person takes place in this environment, the process of cultivating elements of national pride in them takes place on the basis of socio-pedagogical conditions.

The good deeds started by the First President of our country continue in our republic today. This is evidenced by the reconstruction, repair and creative work carried out in the city of Shahrisabz, historical monuments in Surkhandarya, Samarkand, Khorezm and Bukhara regions. Undoubtedly, the study of history, the reconstruction of monuments, monuments, which are part of history, will continue, and its status as the future foundation of history will grow. The noble efforts in this direction are important in the study of our history, in-depth study of the life and work of our great thinkers who have made a great contribution to the development of world science, understanding the national identity, raising our spirituality, raising the younger generation in the spirit of patriotism.

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