

Didactic conditions for the formation of attitudes toward education as a value among primary school pupils

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ABSTRACT

The following article deals with the theoretical aspects of the problem of forming the attitude of schoolchildren to education as a value. The methodology of the axiological approach is presented in which education is considered as an instrumental value. This definition of the role of education is due to the socio-cultural environment, which today is dominated by the attitude to "learning through life". Awareness of the need for continuous learning, a positive attitude to education must begin from the youngest years, that is, from the level of primary general education.

Keywords: education as a value, independent education, social function of education, personal function of education.

“We must nurture young, educated and enlightened individuals worthy of our great ancestors”

Sh.M.Mirziyoyev

Education is a purposeful process, which is carried out in the interests of the individual, society, the state, along with the identification of educational achievements, achievements of the citizen determined by the state education levels or educational skills. The level of general and special education is determined by the requirements of production, the state of science, technology and culture, as well as social relations.

Education can also be defined as a purposeful cognitive activity of people in order to acquire universally recognized knowledge that is reliably organized, considered to be true scientific knowledge, or contradicts reality but is defined as a mandatory norm .

Education in the broadest sense of the word is the process or product of “ formation of person’s mental, character, or physical abilities”.

Education in the technical sense is the process of purposefully passing from one generation to the next the cultural heritage of a society through schools, colleges, universities and other institutions - the accumulated knowledge, values and skills.

In the simplest sense, education is limited, among other things, mainly to the teaching of students by the teacher. It can consist of eaching reading, writing, Math, History and other subjects. Teachers with a narrow specialization, such as Astrophysics, Law, Geography, or Zoology can teach this subject, usually at universities and other colleges. Training in professional skills such as driving is also available. In addition to education in private institutions, there are also independent forms of education through the Internet, reading, visiting museums, or personal experience.

It is clear from this definition that education has a universal value, because its purpose is to educate people in accordance with universal principles and taking into account the interests of society and the state. Education is essentially aimed at educating the citizens of their people.

Universal value is a system of theoretically existing moral values, axiological goals, the content of which is not directly related to a particular historical period of development of society or a particular ethnic tradition, but is filled in each socio-cultural tradition and has a specific meaning. is processed as a

value of type.

Universal values are fundamental, universal guidelines and norms, moral values, which are the absolute norm for people of all cultures and periods.

In my opinion, universal values are the force that determines the direction of human development, making his life more complete. Universal value creates certain boundaries, norms and rules, but it does not limit a person's freedom, but rather encourages him to develop, educates himself and helps him to realize his potential.

The values we are talking about are the basis of national cultures and religions and are both absolute and universal. Their universality is manifested in their contribution to the development of each individual, and at the same time the key to solving the global problems facing all of humanity can be found on the basis of universal values. It is clear that the source of these values is man himself. There are so many educational values, like talking about love for family and friends, love of country, nature, animals, patriotism, human principles, respect for elders, literacy, cleanliness and speech culture, caring for children, health, and so on. The scope of universal values is wide and multifaceted, and it can still be sustained. And, of course, here it becomes clear that education is included in this spectrum, because we are talking about human literacy, education.

To talk about the functions of education as a universal value, we basically need to understand that there are functions of education.

Education performs social and personal functions.

Social features are:

- Formation of intellectual, moral and resource potential of the society and the state;
- Stimulation of political, economic, cultural and technological development of society;
- Development, training and education of the individual in the interests of the individual, society and the state;
- Preparation of people for successful and safe transformational activity and functioning in modern society.

Personal features are:

- The most important criterion of personal education is that it should give priority to the development of education.

Thus, education can be viewed both socially and personally. As we can see, education is a very complex and multidimensional phenomenon, which undoubtedly reflects the multifaceted and complexity of the concept of universal values.

Education as a value. Depending on the response given by man or society in general about the content of human existence, the idea of the value of upbringing is also formed as one of the most effective ways to pass on to future generations their understanding of the meaning of human life.

There are the following conditions for the formation of students' value attitude to education:

- Awareness of students about the importance of education for personal growth (the student's ability to explain the value of education for himself personally) and good for the public (students' judgments about the importance of education);
- Creative, conscious-activity approach to cognitive activity, when the need for knowledge becomes an integral part of students' consciousness (essentially asks questions, performs tasks creatively and enthusiastically, makes meaningful comments or additions, performs tasks not provided for in the program);
- Emotional response to the learning process (various emotional states - joy, affect, indifference; unconscious actions - gestures, posture, gaze, facial activities; the predominance of positive emotions over negative ones);
- Demonstration of willpower (always tries to finish the work started, to get to the bottom of the problem; knows how to defend his position).

When talking about educational values, three "layers" of values need to be considered:

- Values of education as a state value;
- As a state value;
- As a personal value.

The first two values of education reflect the collective, group significance of this cultural phenomenon. Recently, priority has been given to the unbiased attitude of education, which is based on the personal value of education, the level and quality of education of the individual.

There seems to be a close link between the recognition of the value of education as a person and the tendency to understand education as a continuous process that takes place throughout a person's life. Education can not only preserve the values of a society at a decent level, but also enriches and develops them.

The great Eastern scholar Ibn Sina demanded from the teacher: "The teacher should be calm when dealing with children. He should pay special attention to how students apply their knowledge. Use different methods and forms of working with children in the learning process the teacher's thoughts should be accessible to all students. He should accompany his speech with facial expressions and gestures so that the lesson is more understandable and evokes an emotional response in the children". All these ideas of Ibn Sina were radically contrary to the prevailing method of education in the schools of that time.

Ibn Sina had a deep understanding of the complexities and difficulties of the educational process. An analysis of his works shows that he offers solutions to them from a humanistic point of view, giving children advice on their shortcomings and how to talk about ways to correct these shortcomings. Ibn Sina said: "Such conversations should not be boring for the child, especially not for his dignity. It is possible to have a conversation knowing the individual characteristics of the child". An interesting summary of Ibn Sina's moral and sociological views can be found in the final part of his philosophical encyclopedia, *Kitab al-Shifa*.

Thus, the following are important in shaping young people as individuals:

- To study of concepts of national values and their transmission in the form of convenient information;
- To reveal the sense of patriotism, love for the motherland and the struggle for it;
- The use and explanation of such concepts as a harmoniously developed generation, person, scientist, figure, intellectual in the education of youth. Therefore, the introduction of a sense of national spiritual heritage, pride and patriotism, which develops respect, virtue, conscience, generosity and other qualities among youth plays an important role in improving the thinking skills of the younger generation today. The upbringing of the young generation is a dynamic process with its own cultural, social, material and organizational methods.

It is well known that spirituality, culture requires a new paradigm of education, aimed at ensuring a person's sense of self-confidence, a sense of freedom, professional and general enlightenment (general cultural) competence. This requires a radical change in the content and organizational forms of the entire education system, a change in the values of education as a social and cultural phenomenon.

One of the main criteria to educate the youth is to prepare them for social life and activity. Through education, the moral qualities of young people, which are part of national values, are formed, their attitude to the ideological and ideological processes in society changes, and opportunities arise for them to grow into harmoniously developed individuals. The educational process plays an important role in determining the social status of the individual, reforming the socio-political system of society, maintaining social order and stability, and the implementation of social control.

This period is characterized by the ideology of society, the revision and change of the value system, including educational values, and is defined by a number of scholars as an "axiological revolution". Socio-economic reforms, the rapid pace of life, the economic crisis, the transition to a market economy have instantly overturned what seemed unthinkable until recently. Until recently, seemingly undeniable "old" values are replaced by "new" value landmarks that are alien to previous

practice.

Education is not only a cultural phenomenon, but also a social institution, one of the social substructures of society. The content of education reflects the state of society, the transition from one state to another. The current period is the transition from the industrial society of the XX century to the post-XXI century society of information technologies. The development and activity of education is determined by all the factors and conditions of society: economic, political, social, cultural and others. At the same time, the purpose of education is to develop a person who meets the requirements of the society in which he lives, which is reflected in the connection between education and culture.

The connection between education and culture is the closest, even the first stages of the formation of an educational institution are related to prayer, ritual: culture requires constant reproduction. This is an important interdependence, manifested in particular by the fact that one of the basic principles of the existence and development of education is "cultural compatibility". At the same time, education is seen primarily as a social institution with the function of the cultural reproduction of man or the reproduction of human culture in society.

Universal values has always been a national approach in Uzbekistan. The hospitality, brotherhood, friendship, loyalty and gentleness inherent in our people are the basis of universal solidarity. The harmonization of the idea of national revival with the common interests is the core of the foreign and domestic policy of our independent country. Ownership of national identity, freedom, freedom, not to lose it, to consider it as the highest value is the basis of our national mentality. Therefore, it is important to educate young people on the basis of values, instilled in them patriotic ideas. Patriotism, first of all, is reflected in the symbols of our state - the flag, and anthem. Through language, we glorify our country and call on our youth to appreciate it. The symbols reflect the dreams and aspirations of our people, their way of life, traditions, attitude to nature, devotion to their values, love and others.

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