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PEDAGOGICAL BASIS OF THE USE OF UNIVERSAL AND NATIONAL VALUES IN THE SPIRITUAL AND MORAL EDUCATION OF CHILDREN IN THE FAMILY

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ABSTRACT

Universal and national values, the impact of universal and national values on the development of society, the role of the family in society, the spiritual and moral upbringing of children in the family, the formation of children's spiritual and moral upbringing in the family on the basis of national and universal values. and their ideas, methods of using national and universal values in the spiritual and moral upbringing of children in the family.

I.INTRODUCTION

When we say value, we mean a set of natural and social blessings and events that serve the interests and goals of the nation, people and social groups that are important to man and humanity, and are valued and valued by them. Value is an integral part of the spirituality of man and society, a concept used to express the value of events, happenings, processes, situations, qualities, requirements and procedures in the world (Spirituality: an explanatory dictionary of basic concepts., 2010). Therefore, it is important to respect and cherish national spiritual values and to preserve them.

II.MATERIAL AND METHODS

Values are divided into different types of content and cover all aspects of life. In particular, man and his life are the highest value. It is absurd to talk about the value of something when no one is around. Therefore, respect for human dignity, improvement of human life, development of education and culture, protection of health and life are the main directions of the policy of our state.

Universal value is a set of material, cultural and criteria that are of positive significance for the peoples of the world, in line with the common interests of mankind. Universal values are deeper and broader in content than national and regional values and are of universal significance.

Universal values correspond to the goals and aspirations of all nations, peoples and peoples of the world. The set of universal values includes universal problems related to the development of human civilization. The most important of these are problems related to the development of science on earth, the maintenance of peace, international security, the prevention of various diseases, the protection of nature, the eradication of poverty and illiteracy, the supply of industrial raw materials, energy and water, and food. Universal and national values have existed since the dawn of mankind. Historically, in the Zoroastrian holy book - the Avesta, as well as in the works of great scholars and thinkers, the issue of family and national values has played a key role in the development of high moral qualities in man. Greek philosophers raised the issue of dignity when the Athenian democracy collapsed before Christ. For the first time in the history of socio-political and legal thought, they declared that "man is the highest value" and advocated the measurement of all aspects of the world by the "scale of humanity." The great thinker Socrates said, "What is value?" "Everyone understands their own identity," he said (Davron, 2013).

Universal and national values are a powerful factor in the development of society and, in particular, the transmission of the achievements of the nation to the historical development from generation to generation. These national values serve to form moral education in the minds of students. From the time a child is born to the time he or she grows up, our ancestors considered it their duty to provide for, nurture, and educate them with pride and dignity. Hazrat Abu Hamid al-Ghazali said, "Know! Raising a child is one of the most important things. The child is entrusted to the father and mother. The child has a pure, delicate, simple heart and is devoid of any role or image. It is formed according to the pattern given to it, it bends to the side where it is sown ... If a child learns goodness and grows up in goodness, he will find happiness in this world and in the hereafter. If a child is neglected, grows up in evil, he will suffer misfortune and perish. It is not the fault of the parents, it is the fault of those who are in this situation." (Abu Hamid al-Ghazali, 2007)

In this regard, Yusuf Hos Hajib said, "There are two organs that are very important for a person: one is the tongue and the other is the heart. The tongue is given for the word, and the heart is given for the enjoyment of the word." (Yusuf Khas Hojib, 1990). It is useful for parents and young people to be beautiful, spiritually mature, well-mannered and knowledgeable (Yusuf Khas Hojib, 1990).

That is why it is important to take a responsible approach to the upbringing of children, and we must not forget that personal example is a very important

factor. If today we neglect the upbringing of our children, tomorrow we will have to taste the bitter fruit of this irresponsibility. True, parents do not want their children to be criminals. But how to explain the fact that juvenile delinquency is being committed today, and where to look for the cause? This means that the main basis of a child's upbringing is in the family.

The world-famous scientist and enlightener Abu Nasr Farabi express his views on human perfection, happiness, education and upbringing, morality, attitude to religion in the famous works "The City of Noble People" and "On Achieving Happiness". Speaking about the ways to get rid of unnecessary traditions (which are still found in family life and marital relations) and to achieve happiness, Farabi says: Otherwise, if he follows the requirements of the past and keeps his mood, there will be no ease, change and growth in life." He also emphasizes that "happiness (knowledge, morality, profession) helps to achieve happiness, preserves and strengthens it, and tries to turn it into something useful if it is harmful." (Abu Nasr al-Farabi, 1993).

The family has a special place in society. This is an important part of the social structure of society. The family is a small homeland, if the family is peaceful and happy, the homeland will be peaceful. It is difficult to imagine the national values of each nation without its history, spirituality, culture, unique customs and traditions. The use of universal and national values in the spiritual and moral upbringing of children in the family has always existed in our national pedagogy, and at different times it has acquired a unique appearance and content. This field of education is inherently connected with the direction of values, and it is a very complex process that affects the worldview and psyche of children, and the development of certain skills. This complex process is connected with the basis of the emergence of values.

Values embody the virtues of freedom, social justice, equality, truth, enlightenment, beauty, goodness, honesty, and loyalty to the corner, which serve the interests of the nation, which are important to man. Values are divided into several types according to their content. These are: natural values (natural conditions necessary for life); economic values (forces and means of production); socio-political values (freedom, equality, justice, peace, cooperation); scientific values (knowledge, experience, achievements); philosophical values (ideas, ideologies, concepts); artistic values (art, literature, culture); It is possible to record such values as religious values (faith, belief, conscience, thawab). National values are the sum of all the material and cultural (spiritual) riches that a certain nation, people and peoples create in their historical development.

Despite the diversity of values, he is considered to be "the highest value in the world - man", and all other values serve him. The spiritual, historical and educational aspects of human dignity are described in detail in the works of our President on the basis of new thinking and approaches.

The influence of human values in family upbringing on the basis of the ideas of the communist scholars and classical literature and the basis on which their ideas are based. These principles are reflected in the works of such scholars as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Mahmud Qashqari, Yusuf Hos Hajib, Muslihiddin Saadi, Alisher Navoi, Husayn Wazir Kashifi, and Zahiruddin Muhammad Babur. Among the works in this direction, the didactic work "Nightmare" by Unsurul Maoli Kaikovus occupies an important place. It covers all aspects of family upbringing and national values in a unique way.

Beruni considers man to be the highest perfection of nature. He divides all the moral qualities in the spiritual form of man into two types, good and evil. When Beruni thinks about man and moral education, he says, "Man has been endowed with intelligence to make the earth prosperous and to govern it, and therefore every man must be of high moral character." Mental education, says Beruni, develops a person's thinking and broadens his worldview. Affects his self-awareness. The thinker expresses important ideas about work and labor education in human development. It can be divided according to the work of each craftsman (Abu Rayhan Beruni, 1965).

In his treatise on morality, Ibn Sina spoke about the general virtues of man and the causes of the good and bad behaviors that occur in people. He believes that all good and bad behavior comes naturally, and that government officials have a strong influence on whether people are good or bad. Ibn Sina defines moral qualities such as chastity, contentment, generosity, courage, patience, meekness, secrecy, knowledge, humility, justice, friendship, and loyalty. It refers to human virtues: Courage is the courage of a person to do something; Endurance is the power that stops evil from falling on a person's head; Wisdom is the power that prevents us from rushing to do something; Intelligence is the power that helps you to quickly grasp the true meaning of what you perceive. According to Ibn Sina, there are some flaws in human behavior. These are: deception, jealousy, revenge, enmity, slander, and reluctance (Abu Nasr Farobi, 1975).

The basis of spiritual and moral upbringing of children in the family on the basis of national values in the ideas of enlightenment. These principles are widely explained in the works of Mahmudhoja Behbudi, Munavvar Qori, Abdullah Avloni, Sadriddin Aini, Abdurauf Fitrat. Also, the preservation of national values in society, the beautification of the environment, nature and life, the foundations of democracy and the progressive ideas that operate in society are great values. Human dignity is inextricably linked with his self-respect and attitude towards himself and society, as well as his character. This allows a person to regulate his behavior, to be more demanding and self-controlled.

Man's personal worth is a noble force that carries him to great heights, based on his social values, which are derived from national values. In this sense, values are a great source of social freedom and spiritual purity. The increase

of his usefulness and effectiveness for himself and those around him corrects not only himself, but also the spiritual and moral qualities of those around him.

For this reason, in the requirements of the development of society, human dignity has a social content - the essence, which is formed as a result of human education, upbringing and daily labor. Man is a force that regulates the individual, the values that come from social upbringing, the moral and ethical standards of man, his behavior and behavior. As a result, not only the character of man, but also his imagination acquires a new meaning and becomes richer. The values that come from a person's social upbringing are a force that regulates a person's moral and ethical standards, behavior and behavior. As a result, not only the character of a person, but also his thoughts and imagination are enriched with new content.

The effective use of the influence of national values in family upbringing depends on the opportunities created for the family by society and the degree of social protection of the family, which can be observed in the following areas:

Organization of spiritual and moral education of children in the family on the basis of national values includes patriotism, community, will, freedom, justice, truth, friendship, courage, upbringing, morality, intellect, love of science, patience, contentment, kindness, concern. - Honesty, cleanliness, thrift, diligence, sincerity, kindness, humanity, inferiority, love - is associated with the formation of concepts such as consequences and its impact on children.

Forms of use of national and universal values in the organization of spiritual and moral education of children in the family are divided into the following groups according to their bases:

forms of education (mental, moral, labor, physical, moral, ecological, geographical, legal education);

forms of interaction (communicative, interactive, perceptual forms of communication);

didactic forms (conversations, stories, debates, exercises, classes, warnings, competitions, explanations, supervision, etc.);

All of these forms are interconnected, they complement each other and come from each other.

The methods of using national and universal values in the spiritual and moral upbringing of children in the family require a number of unique conditions. This condition is reflected in the following areas:

1. Social and pedagogical preparation of parents for the upbringing of children. Because if parents do not know their responsibilities in the upbringing of the family, they will not be able to bring up their children.
2. Preparing children for relationships with their peers. Kindergarten is an educational process in the community and at school.
3. Not to lose self-respect in front of children.

4. Avoid deception, hypocrisy and hypocrisy in relationships.
5. In the process of upbringing, children should be approached with attention to their behavior, mentality, gender and age.
6. Mistakes in family upbringing - not to forget the shortcomings and problems of children with difficult upbringing and not to allow it in their families.
7. Careful approach to the upbringing of children with disabilities, with some physiological defects.
8. Training children to work in the family.
9. Proper organization of children's study, work and leisure.
10. Educate children in the spirit of hatred and struggle in negative situations (Mirziyoev, 2016).

Based on these social principles, the following socio-pedagogical methods of shaping the spiritual and moral upbringing of children in the family on the basis of national and universal values can be shown:

Parents' daily routines:

- Methods of interaction;
- Methods of cooperation;
- methods of working together;
- Ways to respect and support children's personality, ways to understand, trust and comprehend them;
- Methods of persuading children, such as conversation, confidence, debate, example, direction, praise, warning of mistakes, methods of cooperation.

Methods of psychological influence:

- Individual approaches. Conducting conversations with children in a tone of mutual trust and advice;
- Conducting various folk games with children;
- Conducting various psychological exercises with children;
- Methods of collaborative analysis of psychological problems encountered in communication with children;
- Methods of vivid portrayal of national heroes in national and artistic works and the development of their creative qualities;
- Methods of shaping the spiritual and volitional education of children, arising from our national mentality;
- Methods of conducting activities and games with children, expressing universal and national values;

Methods of verbal influence:

- explanation and explanation;
- story and fairy tale;
- reports and discussions;
- Question and answer methods.

Methods of demonstrating universal and national values:

- Photo exhibition;

- Demonstration of illustrations;
- Methods of monitoring the change and development of human and national values.

Practical methods:

- work with children, preservation of artifacts, monuments, old manuscripts or books;
- taking children to various parks and shrines;
- Participation in national holidays and large public events.

Methods of studying works of national literature, history, art and culture:

- to provide children with books on world and national literature, history, art and culture;
- to receive copies of works on national literature, history, art and culture and pass them on to children;
- to arouse children's interest in examples of world and national art, sculpture and folk handicrafts, as well as to acquaint them with unique works;
- Preparation of lessons with children, conducting various interesting activities.
- showing children videos, films and billboards that illuminate the foundations of our universal and national values.

Methods of purposeful inculcation of universal and national values in children's minds:

- Orientation to the acquisition of knowledge;
- formation of skills;
- Teaching a creative approach to values;
- direct their interests to the realization of their interests;
- teaching children to test their knowledge, skills and abilities;
- to direct all the acquired knowledge and skills to the study and preservation of our national values.

Assistance in the upbringing of children on the basis of national values will have a strong impact on the process of community work, such as hashar (traditional cleaning function), shanbalik (cleaning days in Saturday). This will help children to understand the power of national creativity of our people. It is a vital force that allows them to develop appropriate work skills. Geographical works such as "Journey to monuments", "Ethnographic excursion", "Journey to the green world" also play an important role in shaping the spiritual and moral education of children on the basis of universal and national values. It helps children to understand the history, traditions, customs, crafts and values of their country and to learn about the peculiarities of their climate.

World and national holiday events can have an effective effect on the formation of children's spiritual and moral education in the family on the basis of universal and national values. They allow children to understand the value of national unity, faith, the blessings of independence, the power of

legal protection, national pride, peace and goodness, the value of our national security, joy and dreams. All that is required is for parents to protect their children from alcoholism, smoking, and various other negative situations and to exclude them.

III.CONCLUSION

The pedagogical basis for the use of universal and national values in the spiritual and moral upbringing of children in the family has two major problems in its compositional direction: the upbringing of children in the family and the formation of skills of universal and national values. It is obvious that these two directions are interrelated in the field of spiritual and moral education.

The pedagogical bases of the use of universal and national values in the spiritual and moral upbringing of children in the family have didactic, psychological and social directions in terms of their impact. They are interconnected and, in many cases, move together, so it is difficult to draw a clear line between them. We will continue to think about it.

In conclusion, we can say that educating the younger generation in the spirit of spiritual values, the teachings of scholars, words of wisdom, appreciation of ideas, learning, application in life broadens the minds and worldviews of young people. Today's youth is the foundation of the future. Therefore, it is necessary to bring them up as children who are mature, perfect, patriotic, selfless in the cause of peace and prosperity.

In this regard, President Shavkat Mirziyoev said, "Another important issue that has always been on our minds is the morals, behavior and, in a word, the worldview of our youth. Today times are changing rapidly. Young people are the ones who feel these changes the most. May the youth be in line with the requirements of their time. But at the same time, let him not forget that he is himself. May the call of who we are and what kind of great people we are, always resonate in their hearts and encourage them to remain true to themselves. How do we achieve this? Education, upbringing and only at the expense of upbringing" should be a guide for all of us (Mirziyoev, 2016).

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