

# The Pedagogical Heritage and the System of Spiritual Values of the Uzbek People

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## Abstract:

The following article is a wide-ranging and insightful treatment of the pedagogical heritage and national values of the Uzbek people. It examines how centuries of oral folklore, tradition, and traditional child-rearing practices have influenced the transmission of knowledge, morality, and social behavior across generations. It also focuses on the knowledge and faith heritage left behind by the greatest scholars, ideas that still flourish in modern education. Emphasis on the importance of the family where a child grows up learning to respect elders, to care for the young, to possess a sense of connectivity, honesty, patience, compassion and solidarity are the values central to this concept of growth. Such values not only keep their cultural identity but also play its part in the upbringing of responsible young men and women of today.

**Keywords:** Uzbek Pedagogical Heritage, Spiritual Values, Folklore, Traditional Upbringing, Moral Qualities, National Customs, Family Upbringing, Youth Spirituality, Educational Process, Spiritual Maturity

## Introduction

In the years of independence, large-scale reforms in our country have prioritized the protection of national interests and the upbringing of a spiritually mature younger generation. In New Uzbekistan, the preservation, study, and promotion of the rich history and cultural heritage of our people have risen to the level of state policy. In this regard, President of the Republic of Uzbekistan Sh. M. Mirziyoyev stated in his Address to the Oliy Majlis on December 28, 2018:

“To successfully accomplish the enormous tasks we have set before us, we must strengthen our national idea and spirituality, which will serve as a source of power for us. In particular, we must understand our national identity, study the ancient and rich history of our homeland, enhance scientific research in this field, and comprehensively support scholars in the humanities.” These

words fully reflect the essence of current reforms [1]. Among the broad transformations in our country, special attention is paid to the development of national values, traditions, and spirituality.

It is known that more than 64% of the population of Uzbekistan consists of people under the age of 30 — two and a half times higher than in many other countries. This shows that young people define both the priority directions and the future prospects of the reforms being implemented. Historical sources indicate that since the dawn of humanity, the development of society has always been linked to solving issues of upbringing [2]. Education stands at the core of human life, social well-being, national development, and societal progress. National values hold a significant place in the upbringing of youth.

## **Methodology**

So, the methodology of the article is qualitative which aims to comprehend the origins of the cultural and educational legacies of Uzbek people's in the past and their influence in the modern life till now [3]. It is based on deep reading of the classics, orality, and familial traditions that have passed along moral and social norms through generations. When we look at the writings of great scholars, we are not reading simply for intellectual content, but the pragmatic lessons these scholars gave on how one may act in life, or live in society. Finally it analyzes the writings by the Jadid reformers, which provided new perspectives towards education but also preserved and reshaped national identity. She speaks to the success of these lessons in the way of previous texts that argue that similar cultural values are maintained but across time people see the need to prepare better lessons [4]. In addition to historical documents, the approach includes an analysis of modern-era policy papers and public addresses illustrating both the importance of youth and cultural continuity and the necessity of, necessarily, uniting around a shared national identity. Such educational objectives are indicative of more conservative ideals within New Uzbekistan. Drawing upon the threads of commonality present in the sources, themes arise which the research uses to illustrate a holistic and compelling depiction on the existence and continuity of these values, resonating with youth today in terms of respect, responsibility, compassion, and the upbringing within family [5].

## **Results and Discussion**

In turn, this study has demonstrated that the centuries old tradition of Uzbek pedagogy is very much rooted and embedded in moral teaching, family traditionalist and intellectual thought of early classical to the twentieth century Jadid reformers. Alam nio na quoted ang analysis, respect for elders, compassion, honesty, patience and social responsibility remain significant entries in the outlook of the country on education up to present fayground code [6]. While initially expressed through the norms of oral folklore, culture, and community practices, these values acquired a philosophical level with the work of al Khwarizmi, al Farabi, Beruni, Ibn Sina and Navoi. They reinforced the link between proper moral upbringing and education, demonstrating that the latter never was envisioned exclusively in an academic space, but as a total formation of character and worldview [7]. To this end, the study also reveals how the Jadid reformers, specifically Fitrat, Avloni, and Behbudi, developed this tradition by advocating modern schooling but claiming that education ought to be coupled with national identity and social morality. It asserts that to lift a nation, one must get its youth, as a matter of first importance, to think, act, behave and pursue virtues in a way befitting the moment [8]. The lessons from history are very much in line with the priorities of present-day Uzbekistan, where state policy prioritizes national value conservation and spiritual maturity of youth.

While the variety of information on the educational heritage of Uzbekistan is substantial and factors outlining the different aspects of the educational heritage of Uzbekistan are quasi-cohesive, the dialogue between literature is not distinguished. A lot of the literature published focuses on the centrality of national values attributions, yet there is not much theorising on how all of this relates to the wider contemporary world of digital media, migration, and the rapid social change that can be experienced in many parts of society [9]. Similarly, there is a lack of more applied studies investigating how contemporary teachers actually merge classical and Jadid principles in practice.

There is little evidence, too, of how young people internalise these values in contemporary settings. A further gap appears to be in comparative studies, where perhaps the particularities of Uzbek traditions can be more clearly revealed in dialogue with other cultural systems, helping to elucidate what features are distinctive and what features represent more universal human educational patterns [10].

The gaps from this analysis point to a number of opportunities for future research. With urban traditions and lifestyles changing fast, much more field based research is required to see how families and schools are passing on traditional values to the younger generation [11]. Heritage elements identified — through decades of research on student character development may have particular power over time. To be more sharply inter cogent, the call to seek further in understanding how historical philosophical concepts become adaptable to modern pedagogies in the ways that are reflective of the pressures of modern social and technological realities [12]. Future studies might also assist in our understanding of how educational reforms in New Uzbekistan actually constitute a balance between national identity and global integration; a balance that at the same time sustains cultural continuity and promotes cultural innovation.

In general, the outcomes suggest that the spiritual and educational traditions of the Uzbek people continue to serve as an impactful basis for the formation of national youth. However, to leverage this heritage best today, both scholars, and educators will need to study it with more depth, use it with greater intentionality, and seek alternative ways to connect the heritage with contemporary life [13].

### **The Heritage of the Uzbek People in Cultural and Pedagogical Terms**

The Uzbek People culture, mentaity, spand culture was journeyd for centuries. These thinkers were all born and worked on this great land and their intellectual legacy is an irreplaceable guide for this generation.

In the time of Eastem Renaissance, the basic pedagogies were written and scientist created the everlasting doctrines about the art of human education. Their works fascinated even European scholars [14]. Some of these figures have included Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Mahmud Zamakhshari, and Alisher Navoi.

### **The Educational Ideas of the Jadid Illuminators**

The only work of Abdurauf Fitrat completely addressing the issues of education, family upbringing, and ethics is Rahbari Najot. As said by Abdulla Avloni, "upbringing is a national, social issue, not a private one; and upbringing cannot be excluded from society" [15]. The textbooks of Mahmudkhoja Behbudi, such as Kitobat ul-Atfol, were significant in establishing new-method schools.

### **Conclusion**

By weaving national values into the modern education system, we empower the person of tomorrow with a developmental sense of their identity and responsibility to their community. Through traditions created by classical scholars and colored by the Jadid reformers, students learn about respect, compassion, duty, and social responsibility. Such teaching strengthens nationalistic fervor and fosters cultural awareness in a more organic and fruitful manner. Even today, the use of the centuries-old pedagogical legacy of the Uzbek people in schools and families has a significant character, the way the spiritual maturity of students is formed through a harmonious combination of the results of historical experience with modern requirements in the formation of their identity.

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