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Abstract. *Today, more than ever, we understand how true the profound words of the famous enlightener Abdulla Ayloni are: "Education is a matter of life or death, salvation or destruction, happiness or disaster." We all know the frustrations that arise when education is neglected, as well as the harmful consequences it causes. But if you tell people this truth today, they will say: "What can I do, I can't work!", "You see, it's not easy, life's worries, children's food and clothing ...", "Now that he is safe, his education will be a matter of course". No, education is not something that can be "a matter of course"! It is necessary to sacrifice your life for it. You need to get rid of the pain of greed for wealth and clothes and engage in education.*

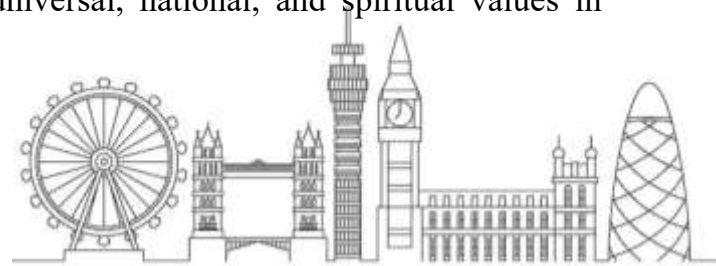
Keywords: *Refinement education, "School, family and community" concept, "Textbook", "Avesta", Renaissance period, Children's education team, Patriotism and internationalism, legal and labor educations.*

ОБРАЗОВАНИЕ ДЛЯ НАС — ЭТО ВОПРОС ЖИЗНИ ИЛИ СМЕРТИ

Аннотация. *Сегодня, как никогда прежде, мы понимаем, насколько верны глубокие слова знаменитого просветителя Абдуллы Авлони: «Образование — это вопрос жизни и смерти, спасения и гибели, счастья и катастрофы». Все мы знаем, какие разочарования возникают, когда пренебрегают образованием, а также пагубные последствия, которые оно влечет за собой. Но если сегодня сказать людям эту истину, они скажут: «Что я могу сделать, я не могу работать!», «Видите ли, это нелегко, жизненные заботы, еда и одежда для детей...», «Теперь, когда он в безопасности, его образование само собой разумеется...». Нет, образование — это не то, что может быть «само собой разумеющимся»! Для этого нужно пожертвовать жизнью. Нужно избавиться от боли жадности к богатству и одежде и посвятить себя образованию.*

Ключевые слова: *Утонченное образование, концепция «Школа, семья и общество», «Учебник», «Авеста», эпоха Возрождения, Детский педагогический коллектив, Патриотизм и интернационализм, правовое и трудовое воспитание.*

The goals and objectives of aesthetic education. The content, forms, and methods of aesthetic education in schools. The use of universal, national, and spiritual values in





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aesthetic education. Aesthetic education within the educational process. Formation of skills for appreciating and preserving works of art, world and national culture, historical and architectural monuments, as well as the natural wealth of the homeland. Prevention of negative influences in the aesthetic education of youth (preventing the spread of spiritually low-quality artistic works among young people).

The role and tasks of physical education in the comprehensive development of the individual. Eastern thinkers' views on physical education. A comprehensive program for the physical education of students. The connection between physical education and pre-conscription military training. Organizational forms of physical education. Physical training sessions, sports clubs and sections. Mass events, competitions, tourism, and spartakiads. The use of natural factors in strengthening and hardening the health of students. Specific characteristics of student sports complexes. Issues of student hygiene. Daily routines of students' life, work, and rest, and fostering motivation for self-directed physical training. Physical education of children within the family. Its gender-specific and moral-aesthetic aspects. Physical and moral aspects of educating students in a spirit of intolerance toward smoking and alcoholism.

The conceptual foundations of family upbringing across different stages of societal development; the formation of universal values such as honesty, honor, dignity, compassion, humanism, diligence, and the ability to respond to kindness with kindness. The family and its educational functions. Contemporary problems of the family. Moral relationships among family members. Legal foundations of family education. State and government support for strengthening the family. Forms of interaction between family and community within the main directions of the "School-Family-Community" concept. The views of Eastern thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina, Yusuf Khos Khojib, Alisher Navoi, Abdulla Avloni, and others on family education. The use of universal and national traditions in family upbringing.

The Family as a Universal Value and the Fundamental Unit of Society. The family as a unique social unit. The influence of family lifestyle, customs, traditions, civic maturity, and cultural relationships on the educational process and its outcomes. Organization of family life: daily routines and responsibilities of family members. The family's support for children's learning activities. Organization of leisure time. Conditions for raising students within the family. Educating children in a spirit of respect for parents and elders. Principles of family upbringing. Errors and challenges in family education and ways to overcome them.

The history of pedagogical thought as a science and an academic discipline: its goals and objectives. Its relationship with material and spiritual development. The views of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, on the educational significance of effectively using the heritage of ancestors in the teaching and upbringing process. Problems of periodization in the history of education and pedagogy.





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Ideas related to human upbringing in the most ancient monuments. The origin of education in ancient times and its connection with human labor activity. Specific features of education in the life of primitive people. The expression of oral teaching methods in folklore samples. Representation of moral and educational issues in ancient legends, songs, and didactic works such as “Ogintnoma” (Book of Advice). Development of education and upbringing in ancient states such as Sogdiana, Bactria, and Khorezm. The emergence of pedagogical thought in these states. Educational issues reflected in the earliest written sources.

The Avesta as the most ancient example of an educational monument. The role of ancient written sources such as the Avesta, Khorezmian, Sogdian, Uyghur, and Turkic runic inscriptions in the development of education. The Orkhon-Enisei monuments and their educational significance. Specific features of upbringing reflected in the inscriptions dedicated to Kul Tigin, Bilge Khagan, and Tonyukuk. The earliest literacy schools of Turkic peoples. Military and physical training of youth during the Samanid state. “Oyinnoma” as one of the earliest didactic works on military and physical education.

The influence of the spread of Islam on education and upbringing. The content of education in Muslim schools. The transformation of Arabic into the language of trade and cultural communication. Study of the Qur'an as a sacred philosophical and ethical work. The role of Al-Ghazali as a founder of Islamic philosophy and pedagogy. His work *The Alchemy of Happiness* and its importance in the development of educational thought.

Education in mosques and affiliated schools. Methods of literacy instruction. “Chor Kitob” and “Haftiyak” as the first literacy textbooks. The emergence of Hadith studies. Contributions of scholars such as Imam al-Bukhari, Imam al-Tirmidhi, and other muhaddiths to the development of Hadith science. The significance of Imam al-Bukhari's works *Sahih al-Bukhari* and *Al-Adab al-Mufrad* in the spiritual and moral development of individuals.

The Eastern Renaissance and the Development of Education and Upbringing.

The advancement of education and upbringing during the Eastern Renaissance. The general pedagogical and didactic ideas of Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Abu Rayhan al-Biruni, and Ibn Sina. Educational and moral views of Mahmud al-Kashgari, Yusuf Khos Khojib, Kaykavus, and Ahmad Yugnaki.

Mahmud al-Kashgari and his work *Dīwān Lughāt al-Turk*. Yusuf Khos Khojib's *Kutadgu Bilig* as one of the earliest works on education and upbringing. Kaykavus's *Qabusnama* and its role in the development of pedagogical thought. Ahmad Yugnaki and his work *Hibat al-Haqa'iq*. Treatises related to vocational education and craftsmanship. The ethical and educational significance of Ahmad Yasawi's *Divan-i Hikmet*. Translation of educational and moral works. The role of Saadi Shirazi's major ethical-philosophical work *Gulistan* in shaping personal development.





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The development of education, schools, and pedagogical thought in Movarounnahr during the 14th–16th centuries. The influence of social life on upbringing, education, and pedagogical development. The flourishing of science and education.

The emergence of the centralized state of Amir Timur in Movarounnahr and its role in the advancement of science and enlightenment. Features of education in schools and madrasas. Development of teaching natural sciences. The contributions of Ulugh Beg to science and education, and the educational system during his reign. The contributions of Babur to science and education.

The educational and moral heritage of Abdurahman Jami, Alisher Navoi, Jalal al-Din Davani, and Husayn Voiz Kashifi. Alisher Navoi's works Hayrat al-Abrar and Mahbub ul-Qulub. His role in the development of schools and madrasas. Ethical views of Abdurahman Jami and Alisher Navoi. The importance of Abdurahman Jami's Tuhfat al-Ahrar and Alisher Navoi's Mahbub ul-Qulub in personal development. Ethical views of Jalal al-Din Davani and the role of his work Akhlaq-i Jalali in the development of pedagogical thought. Ethical views of Husayn Voiz Kashifi and the significance of his work Futuvvat-nama-yi Sultani in moral education.

The development of education, schools, and pedagogical thought from the 17th century to the first half of the 19th century. The advancement of science in the khanates of Bukhara, Kokand, and Khiva during the 17th–18th centuries and the first half of the 19th century. The establishment of mosques and madrasas in these khanates. In madrasas, subjects such as the Qur'an, Tafsir (exegesis), Odob as-solihin, Sabot ul-ojizin, The Alchemy of Happiness, Hadith, Shamoyil ul-nabi, and Hikmat ul-ayn were studied. The existence of girls' schools in Kokand and other khanates.

Jahon Otin Uvaysiy and her girls' school. Muhammad Sodiq Kashgari and his work Odob as-solihin. Translation of educational works such as Qabusnama by Kaykavus and Gulistan by Saadi Shirazi into Turkic languages. Ethical issues discussed in Muhammad Sodiq Kashgari's Odob as-solihin.

The traditional system of Islamic educational institutions in Turkestan. The beginning of Tsarist school policy in Turkestan and its negative attitude toward Muslim schools. The emergence of pedagogical thought in Turkestan. Contributions of Abdulla Avloni, Mahmudhoja Behbudi, Hamza Hakimzoda Niyozzi, Abdurauf Fitrat, Munavvar Qori Abdurashidkhanov, and others to the development of schools and public education. The Jadid movement in Turkestan and the emergence of new-method (usul-i jadid) schools. The activities of Ismail Gasprinski. Efforts by Munavvar Qori Abdurashidkhanov, Abdulla Avloni, Mahmudhoja Behbudi, and others in organizing new-method schools.

Saidrasul Saidazizov's textbook Ustodi avval. Abdulla Avloni's Turkiy Guliston yoxud axloq and its educational system. The activities and national pedagogical heritage of Hamza Hakimzoda Niyozzi and Abdurauf Fitrat.

The state of public education and pedagogical science in Uzbekistan from 1917 until the declaration of independence. Stagnation in public education and pedagogy during this





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period. The implementation of unjust national policies in education over 70 years. Development of school textbooks and teaching materials. Organization of the educational process in accordance with the goals of the authoritarian regime and its negative consequences. Study of the scientific and pedagogical heritage of Uzbek enlighteners such as Abdulla Avloni, Mahmudhoja Behbudi, Hamza Hakimzoda Niyoz, Abdurauf Fitrat, and others.

The declaration of independence of the Republic of Uzbekistan and reforms in the education system. Problems of establishing a national school system. The Law “On Education” and the Concept for the Development of the Public Education System of the Republic of Uzbekistan until 2030. Main directions of pedagogical research. The use of the educational values of the Uzbek people in teaching and upbringing. The views of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, on educational reforms and the upbringing of a harmoniously developed generation.

Education and upbringing in ancient Greece and Rome. The emergence of pedagogical thought in ancient Eastern states and Greece. Systems of upbringing and education in ancient Greek states (Sparta and Athens). Educational ideas in the teachings of ancient Greek philosophers such as Socrates, Plato, Aristotle, and Democritus.

Education and upbringing in Western European countries. The pedagogical system of John Amos Comenius and its significance in the development of pedagogy as a science. Pedagogical ideas of Russian scholars. The pedagogical legacy of Konstantin Ushinsky. Pedagogical reforms and their main trends in Western Europe, the United States, and Russia in the 19th and early 20th centuries. The development of pedagogy as a science in countries around the world.

Education systems and teaching practices in economically developed countries. Pedagogy as a discipline within the modern system of social sciences and its key factors. The systems, content, and development of education and upbringing in countries such as the United States, Japan, England, Turkey, and South Korea.

The children’s collective as the primary form of the unified pedagogical process. The formation of an independently thinking, free individual as the main goal of the national model of education and personnel training. The views of Eastern thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina, Alisher Navoi, Abdulla Avloni and others on the qualities of a well-rounded personality. The individual’s need for communication with others. The formation of personality within a collective. The concept of a collective. Eastern thinkers’ views on the collective and its influence on the individual. Pedagogical functions of the collective. Types of collectives. Characteristics and structure of children’s and youth collectives. Stages in the formation mechanism of a collective. Pedagogical guidance of student and youth organizations.

The concept of methods of upbringing. The goals, principles, and content of upbringing methods, and their dependence on students’ age, individual characteristics, and level of upbringing. Methods of upbringing in Uzbek folk pedagogy. The role of exemplification





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(role modeling) in upbringing. Methods of persuasion: storytelling, discussion, dialogue, lectures, and others. Techniques of upbringing: discussion, trust-building, understanding, empathy, encouragement, criticism, and others. Methods of forming social behavior experience: organization of children's activities and cooperation with them. Collective перспектив (prospects), play, unified requirements, self-governance, competition, self-service, and others.

The formation of a scientific worldview, thinking, and national ideology as a goal of the educational process. The essence and main features of intellectual education and scientific worldview. Main components of an advanced scientific worldview: scientific outlook, belief, and scientific thinking. The requirements for youth's intellectual development, thinking, and scientific worldview in the Constitution of the Republic of Uzbekistan and in the works of the President, Shavkat Mirziyoyev.

The views of Eastern thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina, Yusuf Khos Khojib, Bahauddin Naqshband, Alisher Navoi and others on the organization, content, and methods of scientific knowledge and intellectual education.

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