



Modernization of the Methodology for Teaching the History of National Values to Students in the Context of New Uzbekistan

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Abstract: In the context of the large-scale reforms being implemented in New Uzbekistan, the modernization of the education system has become a strategic priority. One of the key directions of these reforms is the strengthening of national identity and civic consciousness through the effective teaching of the history of national values. This article examines the theoretical foundations, current challenges, and practical mechanisms for modernizing the methodology of teaching the history of national values to students. The study highlights innovative pedagogical approaches, competency-based education, interdisciplinary integration, and digital technologies as essential components of methodological improvement. The paper concludes with recommendations aimed at enhancing the effectiveness of value-oriented education in higher education institutions.

Keywords: national values, New Uzbekistan, educational modernization, teaching methodology, civic education, competency-based approach, digital pedagogy.



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Introduction. In the context of the large-scale reforms currently being implemented in the Republic of Uzbekistan, particularly in the process of modernizing the education system, the upbringing of the younger generation in the spirit of national values has become one of the most pressing priorities. The comprehensive and in-depth teaching of the history of national values plays a crucial role in shaping students’ historical consciousness, civic responsibility, and national identity. Therefore, the development and practical implementation of advanced methodological approaches aimed at improving this educational direction are of paramount importance.

An analysis of the concept of values in the national context would be incomplete without considering the intellectual and spiritual heritage of Sufism, a movement that has occupied a significant place in the historical and cultural life of our people. Sufism represents a complex and multifaceted religious-philosophical tradition in which the central position is given to Allah and to divine principles embodied in concepts such as Sharia (Islamic law), Tariqa (spiritual path), Haqiqqa (truth), and Ma’rifa (enlightenment). However, reducing Sufi philosophy solely to these categories would oversimplify its rich and profound worldview.

Although numerous studies have been conducted by foreign Islamic scholars as well as researchers of the former Soviet period, it cannot be asserted that the doctrine of Sufism has been exhaustively explored or that unified and coherent conclusions have been reached regarding its historical development and philosophical foundations. While the present study does not aim to provide a comprehensive examination of Sufism, it is essential to highlight its historical and axiological significance within the broader discussion of national values.

The philosophical and historical analysis of value formation in Uzbekistan extends beyond the intellectual heritage of such eminent scholars as Al-Khwarizmi, Al-Farabi, Al-Biruni, and Ibn Sina. It is also deeply connected with the teachings of prominent representatives of Sufism, including Al-Bukhari, At-Tirmidhi, Najmuddin Kubra, Ahmad Yassavi, and Bahauddin Naqshband. Moreover, the contributions of literary and spiritual figures such as Hafiz, Saadi, Jami, and Alisher Navoi cannot be overlooked. Their monumental works — including “Saodatnoma,” “Guliston,” “Bustan,” “Bahoristan,” and “Khamasa” — constitute foundational pillars of national and universal spiritual values and have significantly enriched world culture. Each of these masterpieces represents an independent subject of scholarly inquiry due to its profound ethical, philosophical, and educational significance.

In addition, modern pedagogical research on value education has been influenced by scholars such as G.M. Kodzhaspirova, A.F. Nikitin, Ya.V. Sokolov, V.G. Onushkin, Ye.I. Ogarev, V.G. Rindak, and V.A. Slastyonin, who have conceptualized citizenship within the broader framework of personality development. In particular, the theoretical perspective proposed by G.M. Kodzhaspirova deserves special attention, as it emphasizes the integral relationship between civic consciousness, moral values, and educational processes.

RESEARCH METHODOLOGY. As a personal characteristic associated with the category of social feelings, the conceptual perspective proposed by V.G. Onushkin and E.I. Ogarev deserves particular attention. Within this framework, legal literacy is interpreted as a function of how the specificity of legal culture manifests itself in the interaction between general cultural functions and legal phenomena. This interaction includes not only formally regulated legal relations but also aspects of social reality that may not yet be legally regulated yet objectively require such regulation. In this context, legal culture is viewed as an integral component of general culture, functioning through the adaptation of universal cultural mechanisms—such as cognition, perception, and social orientation—to the sphere of law.

When adopting this approach, the legal articulation of cultural functions often corresponds to widely recognized forms of general culture. Thus, processes such as awareness, knowledge acquisition, and social orientation are combined with specific normative-legal mechanisms and forms through which legal culture assimilates social practice. Within this framework, key legal categories—such as right, obligation, justice, freedom, equality, law, legality, and obedience to the law—play a fundamental role. These categories increasingly intersect with the discourse on universal human values. Outside this axiological-legal framework, legal culture cannot fulfill its epistemological and orientational functions.

Many scholars argue that the orientational function most clearly reveals the distinctive character of legal culture. Among the foundational elements that enable the guiding function of legal literacy are needs, interests, motives, goals, volitional orientation, beliefs, habits, legal awareness, and normative attitudes. One of the central tasks of value-based legal education is the harmonization of individual interests with the broader interests of society.

The formation of students’ moral worldview and national identity is closely connected with strengthening the motivating power of moral feelings in relation to other motivational factors. This includes facilitating the transition from egocentrism to decentralization, as well as fostering the capacity to critically evaluate both one’s own actions and those of others. Such development is essential for cultivating civic responsibility and ethical maturity.

Moral and national values can be effectively instilled through historical and cultural materials that reflect the rich heritage of the Uzbek nation. Direct engagement in social communication and participation in everyday cultural practices contribute to the sustainability and internalization of these values. National values are inseparable from the historical experience, lifestyle, spirituality, and cultural traditions of the nation.

The concept of “value” derives from the Arabic word *qadr*, meaning “worth” or “significance.” Values encompass material, cultural, and spiritual factors that satisfy both individual and social needs within natural and social life. National values inherent in the Uzbek mentality include patience, restraint, thoughtfulness, courtesy, firmness, respect for elders, and moderation in social

conduct. These qualities have been transmitted across generations and form the ethical foundation of society.

Uzbek intellectual history demonstrates a profound engagement with moral and spiritual teachings. Classical works such as Yusuf Khos Hajib's *Kutadgu Bilig*, Ahmad Yugnaki's *Hibat ul-Haqoyiq*, Kaykovus's *Qabusnama*, Burhoniddin Marginoni's *Hidoya*, and Husain Voiz Kashifi's *Akhloqi Muhsiniy* remain highly relevant in articulating ethical norms and spiritual standards. These texts continue to serve as foundational sources for understanding national morality and values.

According to B. Ziyomukhammadov in *The Book Leading to Perfection*, material values are defined as tangible objects that satisfy human material needs and evoke particular emotional responses due to their distinctive characteristics. Values can be classified into universal, national, and personal categories. Universal values reflect the most essential relationships within nature and society and retain enduring significance. National values are closely connected with the life, language, culture, customs, traditions, and historical memory of a particular people.

In the work *Factors and Means of Forming the Spirituality of the Individual*, scholars emphasize that the path of Uzbekistan's renewal and development rests upon four fundamental principles: commitment to universal human values; strengthening and elevating the spiritual level of the people; enabling individuals to realize their potential freely; and fostering patriotism, humanity, and tolerance. These foundations underscore the importance of educational efforts that reinforce the role of families, neighborhoods (mahalla), communities, and educational institutions in promoting national values.

The classification of values may include family values, national values, community values, and universal values. Family values relate to specific traditions and spiritual practices within the family unit. National values involve preserving and transmitting cultural heritage, historical monuments, and spiritual wealth to future generations while safeguarding freedom of thought, conscience, and religion. Community values refer to socially embedded traditions characteristic of particular localities or social groups. Universal values encompass material and cultural criteria that align with the shared interests and aspirations of humanity.

Education aimed at fostering values is most effective when implemented indirectly through activities that are meaningful and engaging for children. Age-appropriate forms of organization, integration of complex activities, and reliance on national traditions are essential. In this context, Uzbek national traditions serve as a practical framework for cultivating moral consciousness and reinforcing sustainable value orientations among students.

ANALYSIS OF LITERATURE ON THE SUBJECT. Uzbekistan is rich in natural, economic, socio-political, spiritual, and moral values, which play an essential role in shaping the worldview of the younger generation. Natural values include the preservation and rational use of natural resources, as well as fostering innovation based on historical experience. Economic values are reflected in traditional practices such as *khashar*—a form of voluntary community cooperation that strengthens solidarity, mutual assistance, and social cohesion.

Socio-political values are expressed through national holidays such as Navruz, Ramadan and Eid al-Adha, Independence Day, and Teachers and Mentors Day, which promote unity, respect, and cultural continuity. Spiritual values encompass family relationships, respect for elders, historical monuments, and the intellectual heritage of great ancestors. Moral values include honesty, respect for parents and teachers, loyalty to traditions, modesty, and love for the people.

Education based on national values should be organized in age-appropriate forms and implemented indirectly through meaningful activities. The development of civil society requires citizens with high moral qualities such as honesty, justice, responsibility, and patriotism. National values must be instilled consistently and continuously, closely linked with traditions and cultural heritage.

National values do not imply superiority over other nations but represent customs, traditions, beliefs, and principles that shape moral and social life. Practices such as *khashar* and celebrations like Navruz symbolize unity and collective responsibility. Educators must possess deep knowledge of national history and culture to guide students toward respect for universal human values alongside

national identity.

In the context of globalization, special importance is given to raising intellectually developed and patriotic youth. Legal documents, including the Constitution of the Republic of Uzbekistan, emphasize moral education, social justice, human dignity, and the protection of children's rights. Morality remains a fundamental component of national values and serves as the foundation for developing socially responsible individuals.

Conclusions and Suggestions

In the era of rapid technological development, only a spiritually mature and enlightened individual can truly appreciate national identity and contribute to the development of an independent state. Spirituality shapes self-awareness, moral judgment, and the ability to distinguish between good and evil, justice and injustice.

Therefore, educational institutions, families, and communities must work collaboratively to strengthen moral and national value-based education. Instilling patriotism, respect for cultural heritage, and adherence to universal human principles should remain a central objective of the upbringing process. Such efforts will contribute to forming responsible, creative, and socially active citizens capable of protecting and advancing the dignity of their nation in the global community.

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