



NATIONAL AND HUMAN VALUES IN THE EDUCATION OF CHILDREN

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Abstract: This article talks about the current problems of modernism and national and human values in it.

Key words: Modern, social, current, culture, gift, pan-Turkism.

Jadidism or Jadidism (Arabic: جديد - new) is a socio-political, educational movement that gained significant importance in the life of Turkestan, Caucasus, Crimea, and Tatarstan at the end of the 19th century and the beginning of the 20th century.

Jadidism first appeared in Crimea in the 80s of the 19th century. It spread in Central Asia from the 90s of the 19th century. The representatives of this trend called for struggle for development, development of Turkic languages, enrichment of literature in these languages, study of secular sciences, use of scientific achievements, and equality of women and men. Later, Jadidists propagated the ideas of pan-Turkism. In the literature written during the Soviet period, Jadidism was described as "bourgeois-liberal, nationalist movement". The names of the representatives of Jadidism, which were mainly criticized during this period, were revived after the collapse of the USSR. Jadidism first arose in Crimea in the 80s of the 19th century under the leadership of Ismail Gaspirali among the Crimean Tatars. The representatives of the Jadid movement often called themselves progressives, later Jadids. The advanced progressive forces of that time, first of all, the intellectuals, felt that the local population was lagging behind the global development and realized the need to reform the society. Jadidism was essentially a political movement. It has periods of formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods are 1895–1905; 1906–1916; 1917–1920; Includes the years 1921–1929. In the first period, Tsarist Russia firmly established itself in Turkestan. With the help of his political agents (representatives), he not only restricts the powers of local khans and emirs, but also turns them into puppets, creates conditions for Russian and Western investors to work and live, and looks after the interests of various companies and joint-stock companies. At the same time, the demands and needs of the local population were not taken into account, disregard for their religious beliefs, customs, and their disdain increased. Judges with a high academic and life level were replaced by inexperienced people, bribery and social-political injustice escalated. They went as far as restricting the activities of madrassas and schools, replacing local place names with Russian terms, and even putting crosses on the necks of judges during court proceedings. The situation of that time was well described by the son of Muhammadali Khalfa Sabir (Dukchi Eshon) in his "Address" (1898) to the people.

Undoubtedly, studying this great history is both a duty and a debt for us. After all, in the words of the President, "If every nation, every nation preserves its lineage for the next generation and knows its value, then the future of the nation and the state will inevitably be great." History is the basis of people's spirituality. This is the essence of the fact that our



respected President has been giving importance to the history of the Uzbek people to create a true historiography of our statehood. At the end of the 19th century and the beginning of the 20th century, the reformist movement that spread throughout the Eastern countries also entered the territory of Turkestan under Tsarist Russia.

In his speech on September 30, 2020, President Shavkat Mirziyoyev spoke at a solemn ceremony dedicated to the Day of Teachers and Coaches, specifically focusing on the Jadidism movement, and said, among other things: "Among many intellectuals, I am one I always think with great dreams: the Third Renaissance in our country could have been realized by our enlightened ancestors in the twentieth century. Why, these selfless and passionate people devoted their whole lives to the idea of national revival, mobilized all their strength and capabilities to take the country out of ignorance and backwardness, to save our nation from the mire of ignorance. In this way, they also sacrificed their dear lives. They considered the hadith sharif that "There is no salvation except knowledge and it is impossible" as a vital belief. It is known that the word "jadid" means "new", "innovation". There has never been a place and time in the history of mankind, when the innovation that entered the life of the society was not met with great resistance. The harmony of society and human life will sooner or later lead to decline. That is why the leading intellectuals of their time were considered to need new ideas to fight against or prevent the decline that started yesterday in society and human life.

But some people who live in the hot lap of recession in the society, who have developed such skills, meet these life-giving ideas with arms. Relying on the philosophical experience of efforts for development and reforms in different countries, the Jadids tried to process this experience on a national basis, and at the same time, it became a clash of different views on the ways of social development. The main idea of the struggle against colonialism was formed in this complex way. The need to spread a certain idea, point of view, opinion, fact, argument, to inculcate it in the public mind, and in this way to form public opinion, existed at all stages of human development. In most cases, management of society, maintenance of stability, acceleration of social development, and solution of certain social, economic, and political issues are based on this. "Because it is a simple fact that the development of society cannot be realized without public opinion." This is the real reason for the formation of the propaganda system. The importance of Jadidism in our history is that it was the first to establish the national ideology of independence. culture, in general, the values that were forgotten during the period of colonial rule, made a noise. The great historical merits of the Jadids are that they developed on the basis of the path of evolutionary reform in solving matured social problems, proposed the most effective way of social-periodic system changes, and tried to destroy the colonial order. The colonial policy implemented by Tsarist Russia did not leave any chance to correct the situation. That is why the intellectual representatives of the society began to look for enlightenment as the only way to get the country out of the swamp of backwardness and to eliminate social problems. These aspirations of advanced intellectuals will make a great contribution to the transformation of enlightenment in the region into a great ideological and theoretical stream in a short period of time. In the first stage of the enlightenment of Central Asia, great attention was paid to the criticism of the existing social system, and it was justified that the only way to get rid of the socio-economic and spiritual-cultural backwardness is through enlightenment. At the second stage, attention was paid to promoting the ideas of enlightenment among the people. In this, the role of the Jadidist movement was extremely large. "Modernism is a democratic movement based on the achievements of world civilization,



especially advanced science, culture-spirituality, unity of national and universal values, against socio-economic, cultural-spiritual backwardness, colonial tyranny, and aimed at stabilizing national independence. was."46 The propaganda carried out by the Jadidism movement radically changed people's worldview and mentality, and removed the ideas of enlightenment from the life of society. was important in creating the spiritual-cultural and ideological-theoretical foundations of national independence. Today's propaganda is characterized by its pluralistic character, the variety of ideas being promoted.

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