

**SOCIAL PHILOSOPHICAL FOUNDATIONS OF
IMPLEMENTATION OF THE IDEA OF NATIONAL DEVELOPMENT AT
A NEW STAGE OF DEVELOPMENT OF UZBEKISTAN**

Annotation: The most important role in national and national education is played by the study of national history. The soul must reveal itself in its scope, containing all the history so that instinct took him all the past of his people, to his imagination saw the whole century-long lengths to heart loved him all the events of history.

Key words: development, implementation, national idea, education.

The teacher must point out to the student all the sources of national power and glory. The teacher teaches spiritual succession and loyalty, and the historian, standing between the past and the future of his people, must see for himself their fate, understand their path, love them and believe in their vocation.

The student should know and appreciate the territory where his people live. He should see the expanse of his country with his imagination, this is the national and state heritage of Uzbekistan. He must understand,

that people live not for land and not for land, but he lives on earth, and from earth and that the area necessary as the sun and air. He must feel that the national territory was gained through blood and work, will and spirit, she not only conquered and occupied, but that she had already mastered and not mastered by people. The national territory is not an empty space "from pillar to post", but the historically given and taken spiritual pasture of the people, its creative task, its living promise, the home of its future generations. A student should know and love the expanses of his country: its inhabitants, its riches, its climate, its opportunities, as he knows his body, as a musician loves his instrument, as a pleasant knows and loves his land.

Each of us is a member, a citizen of the Uzbek state. Children and young people should understand the spiritual essence of the state. The state in its spiritual essence is nothing but a homeland, formed and United by public law, or otherwise: a multitude of people connected by a common spiritual destiny and United in unity on the basis of spiritual culture and legal awareness...

The true state mood of the soul arises from sincere patriotism and nationalism and is nothing but a modification of this love. A healthy, state-minded soul perceives its homeland as a living legal unity and participates in this unity with its legal consciousness; this means that the citizen recognizes the state as a voluntary self-binding and calls it "my state" or "our state". The education of a citizen is most closely connected with the spiritual and moral foundations of life

human's. It is impossible to make a person love the state, but it is possible to cultivate the spirit of love, and the state school is called to this, it must be permeated with this desire.

Building a state with a great future, Uzbekistan pays attention to raising the spiritual, educational and cultural level of its citizens in order to live with dignity in the twenty-first century and become a part of it.

world community. A special national program for training highly qualified personnel is already producing positive results. Young people, along with learning their native language, also learn foreign languages in order to communicate freely with foreign colleagues.

As the main pedagogical values that determine the orientation of a student in professional and pedagogical education are identified:

1. Human: the child as the main pedagogical value and the teacher capable of its development, cooperation with it, social protection of its personality, help, support of its individuality, creative potential.
2. Spiritual: the total pedagogical experience of mankind, reflected in pedagogical theories and methods of pedagogical thinking.
3. Practical: methods of practical activity, proven by the practice of the educational system, pedagogical technologies.

4. Personal: pedagogical abilities, individual characteristics of the teacher's personality as a subject of pedagogical culture, the pedagogical process and their own life creation.

We can say that the higher school exists in full accordance with the values it has chosen, believes in the principles of education based on values, and the corporate values it has chosen are used to achieve a number of goals. Shared values education is an approach to learning problems in which teachers establish, promote and put into practice the main ideas adopted in their educational institution. The overall values of an organization reflect what it primarily believes in. The values that have become common to the entire team of an educational institution form its culture and influence the way the educational process is conducted and the behavior of the team.

Values that are shared by all members of the organization contribute to the achievement of at least four main goals.

First of all, the common values adopted in an educational institution become the basis for making educational decisions and corresponding actions of the teacher.

Another role of shared corporate values is the impact they have on shaping the behavior of teachers and students and determining the way the organization expects its team members to interact.

Shared corporate values also have a significant impact on the educational activities of the educational institution, which has found a way to link its activities to pressing social problems and at the same time improve the cultural activities of the educational institution.

Finally, shared values are a reliable way to foster a spirit of camaraderie and cooperation in educational institutions. As teachers, students, and staff understand and comprehend the University's stated values, they develop a deeper personal commitment to their organization and feel the need to take responsibility for their actions. Basic components of pedagogical culture: humanistic pedagogical position and personal qualities of the teacher; pedagogical theories and pedagogical

thinking, pedagogical technologies and professional skills; experience of creative pedagogical activity, justification of own pedagogical activity as a system (didactic, educational, methodical); culture of professional behavior, ways of self-development and self-regulation of the teacher's personality and activity.

The system of pedagogical disciplines and levels of General pedagogical training. Taking into account the need for students to learn the designated components of pedagogical culture, an adequate nomenclature of pedagogical disciplines is defined: fundamentals of pedagogical culture; pedagogical activity and communication; theory of education; methods of educational work; didactics; experimental pedagogy; history of pedagogy; comparative pedagogy; social pedagogy and the basics of family education, correctional pedagogy; bachelor's Training includes modules: culture and pedagogy; pedagogical activity and communication; a person as a subject of education (theory and methodology of education); content of education and pedagogical technologies; history of pedagogy and culture like pedagogical systems; socio-pedagogical protection and pedagogical correction of child development; traditions and innovations in pedagogy.

The main function of pedagogical practice is creative, which implies non-regulation content of pedagogical activity, strengthening of creative and active elements in it; active participation in pedagogical workshops. The search for ways to improve the quality of higher pedagogical education, ways to integrate the current system into the world pedagogical experience led the higher pedagogical school to the need to move to a multi-level education system. Its difference from the current is primarily in the restoration of the person forming and culturological features of teacher education that implies the priority of educational programs on professional, the abandonment of traditional pragmatism, the definition of cultural core of knowledge, creating conditions for creative self-realization.

A holistic approach to solving these and other problems that arise during the transition to a multi-level system involves the development of a new philosophy of pedagogical education, which is presumably based on a holistic image of a person-

a graduate of a pedagogical University, integrated into the culture and capable of a culture like structure of life for his own and his students, whose characteristic features are freedom of thought, spirituality, humanity, creativity, adaptability, etc.

The spiritual appearance of a person and his way of life are determined, according to Abu Rayhan Beruni, in the being where he communicates with other people, in the acquisition of knowledge and by his tutor

"The beauty of the face and the grace of the figure are both pleasant" the scientist writes, "and people want (to see) them in those who meet them... But faces are given in the womb, and there is no way for any of the creatures to change them. As for the appearance of the soul in the sense of morality and way of life, a person who has power over his passions can change it, turning the negative aspects into praiseworthy ones, as he will educate his soul, treat it with spiritual healing and constantly remove its ailments in the ways indicated in the books on morality. Of course, the thinker under the word "treat it with spiritual healing" understood, first of all, the moral improvement of a person's personality and the development of his culture. Summing up, it should be stated that the continuity of the traditional value priorities of the pedagogical school in determining the professional personal qualities of the teacher in the theory of pedagogical science is preserved.

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