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THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE NATIONAL UPBRINGING SYSTEM

Gulbahor Almuratova

PhD Student (2st year)

Jizzakh State Pedagogical University

Email: almuratovagulbakhor@gmail.com

Jizzakh, Uzbekistan

ABOUT ARTICLE

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Abstract: This article scientifically and pedagogically analyzes the theoretical and methodological foundations of the national upbringing system. The study highlights the role of folk pedagogy, spiritual values, social institutions, and Jadid educational teachings in the formation of the national upbringing system. In addition, the significance of national values in fostering the spiritual and moral maturity of the younger generation is revealed. The article examines the pedagogical views of prominent thinkers such as Yusuf Khos Hojib, Mahmud al-Kashgari, Kaykovus, Alisher Navoi, Abdulla Avloniy, Mahmudhoja Behbudiy, and Abdurauf Fitrat. The educational potential of folk pedagogy and its role in the modern educational process are also substantiated. The pedagogical significance of cooperation among the family, neighborhood community, and educational institutions within the national upbringing system is discussed. Furthermore, the study investigates the formation of national consciousness, patriotism, civic responsibility, and spiritual maturity among young people through purposeful upbringing. The findings of the research justify the necessity of effectively applying Jadid educational ideas and modern pedagogical approaches in improving the national upbringing system. The materials of the article can be utilized in higher education

Introduction. In the context of the rapidly intensifying processes of globalization, the upbringing of the younger generation on the basis of national and universal values has become one of the priority directions of pedagogical science. The national upbringing system plays an invaluable role in ensuring social development, national identity, and spiritual security. Therefore, the necessity of organizing the educational process on the basis of the historical and cultural heritage, national values, and educational views of the people is steadily increasing. In particular, special attention is being paid within the development strategy of New Uzbekistan to educating young people in the spirit of patriotism, national pride, and spiritual maturity.

The national upbringing system represents a complex pedagogical structure closely connected with folk pedagogy, national values, customs and traditions, spiritual heritage, and the activities of social institutions. Through this system, it becomes possible to develop national consciousness, historical memory, moral qualities, and civic responsibility among the younger generation. Folk pedagogy, in turn, embodies the centuries-old life experience and educational views of the people as an important theoretical source of national upbringing. According to Gennady Volkov, "Folk pedagogy is a set of educational experiences preserved in folklore, customs, rituals, and children's games." [1;168]

Eastern thinkers also paid particular attention to the issue of upbringing. In his work *Qutadg'u Bilig*, Yusuf Khos Hojib interpreted the upbringing of a harmoniously developed individual as an important factor in the development of the state and society, while Alisher Navoi regarded knowledge, morality, and spiritual purity as the main criteria of human perfection. Jadid intellectuals such as Abdulla Avloniy, Mahmudhoja Behbudiy, Abdurauf Fitrat, and Munavvarqori Abdurashidxonov promoted education and upbringing as the primary factors of national awakening. In particular, Abdulla Avloniy highly evaluated the role of upbringing in social development, stating: "For us, upbringing is a matter of either life or death, salvation or destruction, happiness or disaster." [2;23]

In studying the theoretical and methodological foundations of the national upbringing system, folk pedagogy, spiritual values, and ethnopedagogical views serve as important scientific foundations. Mavlon Quronov characterizes national upbringing as "an educational system formed on the basis of the historical experience, customs, and spiritual values of the people." [3;15] This approach demonstrates the continuity and historical consistency of the national upbringing system.

At present, improving the national upbringing system on the basis of modern pedagogical approaches, protecting young people from various spiritual threats, and fostering loyalty to national values have become urgent pedagogical issues. In this regard, the scientific and pedagogical study of folk pedagogy and Jadid educational teachings, as well as the implementation of their educational potential into the educational process, is of significant scientific and practical importance.

Research materials and methods. During the research process, scientific, pedagogical, historical, and philosophical sources related to the theoretical and methodological foundations of the national upbringing system were analyzed. In particular, the educational views of Eastern thinkers and Jadid enlighteners were studied, and their pedagogical potential was scientifically generalized. The research materials included *Qutadg' u Bilig* by Yusuf Khos Hojib, *Dīwān Lughāt al-Turk* by Mahmud al-Kashgari, *Qabusnama* by Kaykovus, *Al-Adab Al-Mufrad* by Imam al-Bukhari, *Mahbub ul-Qulub* by Alisher Navoi, as well as sources related to the pedagogical views of Abdulla Avloniy, Mahmudhoja Behbudiy, and Abdurauf Fitrat.

In the study, the ethnopedagogical approach was selected as an important methodological basis for revealing the educational potential of folk pedagogy. Folk pedagogy was interpreted as a set of historical experiences, customs, traditions, and values serving the spiritual and moral upbringing of the younger generation. According to M.J. Mutalipova, folk pedagogy is “a system of pedagogical views formed on the basis of the centuries-old educational experience of the people.” [4;9]

Furthermore, the method of historical-pedagogical analysis was applied to comparatively study the educational ideas of Eastern thinkers and Jadid enlighteners. In particular, Yusuf Khos Hojib regarded justice, knowledge, and moral purity as important criteria for human perfection, whereas Mahmud al-Kashgari interpreted enlightenment and human virtues as the principal factors in the upbringing of a harmoniously developed individual. Kaykovus, in turn, emphasized the “harmony of strictness and kindness” as a fundamental pedagogical principle in child upbringing. [5;16]

The research also employed pedagogical observation, comparative-analytical approaches, content analysis, and methods of scientific generalization. In identifying the educational potential of folklore, the pedagogical content of proverbs, sayings, legends, and epics was analyzed. K. Imomov emphasizes that “aphorisms are educational means expressing moral concepts in figurative form.” [6;47]

In addition, the role of the family, neighborhood community, and educational institutions within the national upbringing system was analyzed. It was substantiated that the

cooperation of these social institutions constitutes an important factor in shaping the younger generation as harmoniously developed individuals. G.A. Haydarova and K. Pardayeva note that one of the primary functions of folk pedagogy is “to instill national values into the consciousness of young people and to transmit spiritual heritage from generation to generation.” [7;5]

Conclusion. In conclusion, the theoretical and methodological foundations of the national upbringing system represent an integrated pedagogical framework formed on the basis of the historical and cultural heritage of the people, folk pedagogy, spiritual values, and Jadid educational teachings. This system possesses significant scientific and practical importance in educating the younger generation on the basis of national and universal values, fostering spiritual and moral qualities, and shaping harmoniously developed individuals.

The research findings demonstrated that the educational experiences embodied in folk pedagogy continue to retain their relevance in contemporary educational processes. It was determined that folklore, national customs, traditions, and rituals serve as important pedagogical tools in developing national consciousness, patriotism, humanism, diligence, and moral culture among young people. In particular, the spiritual and moral ideas reflected in proverbs, aphorisms, legends, and epics were found to possess substantial educational significance in the formation of an individual’s character and moral development.

The study also revealed that the pedagogical views of Eastern thinkers and Jadid enlighteners constitute an important methodological source for the development of the national upbringing system. The ideas of Yusuf Khos Hojib, Mahmud al-Kashgari, Ahmad Yugnakiy, Imam al-Bukhari, and Alisher Navoi concerning knowledge, morality, ethics, and the harmoniously developed individual were identified as important theoretical foundations for youth upbringing. Furthermore, the educational concepts advanced by Jadid intellectuals such as Abdulla Avloniy, Mahmudhoja Behbudiy, Abdurauf Fitrat, and Munavvarqori Abdurashidxonov were found to provide opportunities for improving the national upbringing system on the basis of modern pedagogical approaches.

The analysis further substantiated that strengthening cooperation among the family, neighborhood community, and educational institutions is an important pedagogical necessity within the national upbringing system. The effective collaboration of these social institutions contributes to protecting young people from spiritual threats, fostering devotion to national values, and developing social activity and civic responsibility.

In addition, the findings highlighted the necessity of effectively integrating the Jadid heritage with modern pedagogical technologies in improving the national upbringing system. In particular, it was determined that the application of Jadid thinkers’ pedagogical ideas

through information and communication technologies enhances the effectiveness of developing the national and spiritual knowledge of young people.

Overall, the in-depth study of the theoretical and methodological foundations of the national upbringing system and its harmonization with modern pedagogical approaches emerge as important factors in educating a harmoniously developed generation. The results of this research may serve as a valuable scientific resource for higher education institutions, spiritual and educational activities, and future pedagogical research.

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