

MODERN EDUCATIONAL PHILOSOPHY AND ITS PLACE IN MODERN YOUTH POLICY

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Abstract: In the article, Jadids established new method schools, and in these schools, not only the Uzbek and Tajik languages, but also the ideas of learning any foreign language such as Russian, German, French, English, and breaking the colonial shackles on the feet of the people and the country and in order to achieve freedom, it was thought that it is necessary to send young people to study in countries where mainly secular and partially religious sciences are developed..

Keywords: Jadid, new science and new thought, new method schools, secular sciences, Behbudi's article "Not two, four languages", development of the nation and the country, the concept of "Motherland", school and education.

It is known that great attention is paid to education in Eastern pedagogy. Hindus' "Kalila and Dimna" (Panchatantra), "To'tinoma" ("Shukasaptata"), Yusuf Khos Hajib's "Kutadgu Bilig", Saadi's "Gulistan", "Bo'ston", Nasiriddin Rabguzi's "Many works such as "Kissai Rabguzi", "Mahbub ul Qulub" by A.Navoi are masterpieces of art intended for children's education, these books can be programmed in children's education.

In all the stories presented in Navoi's "Hayrat ul Abror" epic, human qualities such as morality, manners, modesty, loyalty, honesty, and correctness are glorified. In the epic "Farhad and Shirin", the poet describes his passion for science as follows:

The motto of reading, reading,

He has pages in his mind.

Of course, such grassy lines filled with pathos arouse passion in young hearts, the work of art arouses a feeling of envy for the hero, creates a mood to follow him.

The idea of striving for innovation, which lies at the root of the word "Jadid", came from the study of the backward environment that did not accept innovation,

which resisted development, and as a result, left the country in a state of decline and colonialism.

"Time is changing every day. New knowledge and new thinking and function require people who have changed the times. From this day on, if ten to twenty children are given to government schools every day from each city, after fifteen days each city will have 4-5 young people ready" [1,130].

Acquiring an independent opinion is carried out step by step, school is considered such a decisive force;

it is necessary to learn foreign languages, but it is necessary to know and respect one's own language perfectly;

it is necessary to learn the laws of development of the world, to be able to apply these laws in practice, to adapt them to the time in which he lives;

the state should be able to make good use of the funds allocated by the parents and the opportunities provided;

striving for progress, but not forgetting history, it is necessary to be able to draw conclusions from each historical process;

Jadids were born in a period of the history of Turkestan, when ignorance and arrogance reigned, not justice and enlightenment. was that the school and educational system did not meet the requirements of the new historical period. That's why they built new method schools, and in these schools, not only religious lessons, but also secular sciences, and not only Uzbek or Uzbek and Tajik languages, but also Russian, German, French or English. They came up with the idea that it is necessary to learn a foreign language.

"Let's make progress while being Muslims. Today, commercial work, industrial and national affairs, even the religion of Islam and service to the nation will not be without knowledge. In conclusion, today we need translators and editors for four languages, that is, Arabic, Russian, Turkish and Persian literary languages are necessary for religion, and Russian is also necessary for life and the world" [2,152]. Behbudi not only raised this idea for the first time in his article "Not Two, Four Languages", but also introduced it in his school. Jadids found it necessary to send

young people to study in countries where mainly secular and partially religious sciences are developed in order to develop the nation and the country, break the shackles of colonialism on the feet of the people and the country, and achieve freedom.

Apart from these two important issues, on the one hand, the people are living in difficult material conditions, and on the other hand, they are living under the influence of bigoted priests and in the swamp of outdated customs. It was impossible to realize the idea. Art and literature could help in the fight against these two issues. The works of Jadid dramaturgy and theater such as "Padarkush", "Toy", "Poppy", "Oppressed Wife", "Unfortunate Groom", "Juvonmarg" served as a powerful weapon in the fight against these issues. Modern poetry that educates the people in the spirit of love for school and enlightenment, modern humor that burns the vices in life and people's minds appeared. Now think about it. Science and technology, education and culture are always developing, new discoveries, ideas, and projects are emerging. People who are happy with their discoveries will resist the introduction of new discoveries into life. So, the old people's feelings of always looking for and finding something new are inherited from generation to generation. In each new generation, such people are born and mature that they, like the old ones, illuminate the world of science and technology, literature and art with new ideas. Jadids and Jadidism will never die!

Now to their legacies. The concept of "Motherland" is very widespread in the heritage of Jadids. The word that comes out of every Jadid language with sugar is "Vatan". I think that there will be no mistake if the young men and women of our future great Uzbekistan learn the feeling of patriotism, the joy of devotion to the Motherland from the past, and follow their example in social activism. For example, the great enlightener Abdulla Avloni, while interpreting the concept of "Motherland", writes: Everyone loves the place where he was born and grew up more than his life. Even animals have this sense of homeland. If an animal loses its homeland - its home, it does not live as comfortably as it did in its own land, its life becomes miserable, and the love of its homeland is always in the corner of its tongue" [3,15]. The

following words of Mahmudhoja Behbudi about the importance of school and education have not lost their value: "It is clear and obvious to all of us that school is the beginning of progress, the gate of culture and happiness. Every nation will not enter the path of development and use culture until it has first reformed and multiplied its primitives in a modern way. A nation that is deprived of its culture and is not armed with wisdom and knowledge will not see the face of pleasure and happiness in the world. [4,176]

Abdurauf Fitrat's writings, which always worried about the future, are full of the following sayings: "This world is a battlefield. The weapon of this field is a healthy body, mind and morals. But our weapons and armor are broken and rusted. With such weapons we have neither happiness nor pleasure in this world. If we need happiness, honor, peace, pleasure, honor, honor and attention, we should learn the methods of raising the next generation as soon as possible and educate our children based on these methods and rules" [5,60].

The moderns who lived with such noble goals, who mourned the fate of the country and its children, were not satisfied with expressing high thoughts to each other, but also created works of art and literature in which these thoughts shone, that it would be blindness not to be interested in their heritage and ideas. .

The idea of the moderns born in our country at the beginning of the last century is a huge scientific and creative resource, today and in the future it is necessary to raise the spirituality and culture of our people, to strengthen the feelings of patriotism among our youth, to keep pace with world civilization. is happy to serve. In almost every speech, the head of our state refers to the legacy of the past, and it is not without reason, of course. Homeland is not only a geographical and political concept, but also a spiritual concept. For a patriotic person, the motherland is not the soil lying outside of him, but a spiritual phenomenon located in his heart. Only such a person has true love for the country.

Homeland is not a slogan or a call, but a very delicate, sacred spiritual concept. It is necessary to talk less about it, do more work, and think of ways to improve the condition of citizens and make their lives prosperous.

Language is the fortress of the national psyche. Those who do not have a national identity, who have not learned to respect themselves, that is, their nation, have no defense. It seems to them that it is more important to preserve the confidence of their leader than to preserve the national identity. Such people look at the big and great things that affect the fate of the nation from the perspective of petty interests. After all, their truth is in their interest.

The transition to the new Uzbek script was not just a result of boredom with Cyrillic, but a result of the need to realize that the national image can be preserved only on the basis of the unity of the Turkic world. It was hoped that the similarity of writing and sounds would bring the Turkic peoples closer to each other and turn them into a powerful ethnos. Here, too, we showed that we are "different" from other Turks. We reduced the number of vowels to six, just like the Russians, and kept the Arabic characters foreign to our national language in our alphabet.

The ideas put forward by the Jadids were aimed at a single goal, they planned to change the mindset of people, to enlighten them, to achieve independence and improve the economy by renewing education. Actions such as theater, press, schools of the new method, fiction, sending young people to study abroad, translations of world literature, organized various groups, teaching religious and secular sciences, and teaching foreign languages were aimed at one goal.

In short, Jadid's philosophy of education covers national and universal values, is based on oriental moral standards, is aimed at educating a person who can think independently, and serves as a cornerstone and leading principle for today's youth policy. The synthesis of religious and secular sciences is patriotic and scientific. , serves to develop honest, hardworking, selfless, high intellectual potential young people.

List of references

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