

Systematics of Primary Education Content on the Base of Axiological Paradigm

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Abstract: This article examines the concept of national axiology and its integration into the primary education system in Uzbekistan. Through literature analysis and methodology, the research examines the main components of national axiology and its connection with the cultural identity of Uzbekistan. The results show that by effectively introducing national axiology into primary education, it is possible to create opportunities for cultural consciousness and self-awareness, and the formation of moral values in students.

Key words: National axiology, primary education, cultural identity, moral values

Human life is always happening, it is spent in the situation of setting tasks, searching, receiving productions, worldview. In this, his relationship with the environment is interconnected by two differences: practical and abstract-theoretical (knowledge). We know that scientific knowledge, as well as pedagogical knowledge, creation is not only creativity, but also the realization of the goal of social development. Accepting theoretical and practical knowledge "bridge" as an axiological or value. Axiology (Greek: "axio" - value and "logos" - science, teaching) - value science; science about. In the middle of the 19th century, the German value scientist E. Hartmann and the French scientist P. Lapilar gave it to science.

In the center of axiological thinking is the concept of interaction and interdependence of events in the world. He affirms that our world is the world of all humanity, therefore, the ability to see it does not unite humanity in general, but characterizes each individual. To look at social development outside of man is to think of it separately from the foundation of humanity. It is this kind of thinking that gains humanism in the global trend of the development of modern society, and the approval of universal human values is its essence.

Pedagogical axiology is based on understanding and deciding the importance of human life, upbringing and education, pedagogical activity in human life.

In our time, a new field of pedagogy about educational values, their nature, functions, and interrelationship - pedagogical axiology is developing. Because modern society has moved away from understanding education as a goal-directed process and result of students' acquisition of knowledge, skills and competence. Education is the formation of humanity in a person. That is its real essence.

Plato also emphasized that the importance of education in forming spirituality is to transfer it with valuable knowledge and to form a valuable attitude and behavior in a person based on it. He believed that the foundation of the state reflects a single unit that depends on it. Such a basis is nobility. A scientist, as a supreme being, recognizes the knowledge that nothing else can provide such information about good and evil. How much nobility is expressed in knowledge can be learned in the process of education. The formation of an axiological attitude in the world is a component of the process of each person's coming of age as a mature person. As a person matures, he realizes the true value of himself, others, external environment, universe, life, time, era and government. He learns to appreciate the transience of this mortal world, the meaning of life, the purpose of living, the moments against the eternity of 15 worlds. This means the personal process of formation of axiological attitude in this person. Axiological attitude is not a phenomenon that belongs only to a single individual. It can also be related to a social group, nation, state, society.

The reference visits to learn how to observe national national values and beliefs, culture and identity. Axiology embraces the identification and engagement of national values, and axiology pays special attention to how these values are reflected in the cultural identity of a nation. It is

important for the primary education system to review children's personal information about their cultural identity, to observe their moral characteristics. "In this article, the national axiology is studied by understanding the development education system in Uzbekistan, and it is aimed to develop cultural and identity, develop moral resources in students.

In Uzbekistan, it is possible to implement a number of support for the verification of the national axiology in the educational system. Here are a few suggestions:

1) Production of new teaching materials: one of the main productions of the system for the production of national axiology science in Uzbekistan is the production of new training materials for effective production of national axiology features to students. Three materials may include textbooks, workbooks, and other resources designed to be of interest to young learners.

2) Teacher training: Another important step is to organize training for primary teachers on the components of axiology and how it can be integrated into their curriculum. This training will help teachers improve the importance of promoting cultural awareness and identity and develop a vision for teaching these issues to students.

3) Integrating national axiology into existing science: National axiology can be identified in the social sciences, history and literature existing in the curriculum of transformative education. By establishing the national axiology of this subject, students can deepen the values and beliefs that occupy a central place in the cultural identity of Uzbekistan.

4) Organization of cultural products: It is possible to organize material support for schools celebrating the national identity of Uzbekistan and promoting cultural awareness. This may include music and dance performances, art exhibitions, and resources that showcase Uzbekistan's cultural heritage and help students develop a deeper understanding of their own cultural identity.

5) Involvement of parents and wider staff: Parents and the wider community can also play a role in promoting national axiology in the primary education system. Schools can engage parents culturally and encourage them to share their knowledge and experiences with their children.

Through the national cultural implementation of these steps, axology can be effectively integrated into the system of education in Uzbekistan, and awareness and self-awareness, and the culture of students can be increased.

In the center of axiological thinking is the concept of interaction and interdependence of events in the world. He affirms that our world is the world of all humanity, therefore, the ability to see it does not unite humanity in general, but characterizes each individual. To look at social development outside of man is to think of it separately from the foundation of humanity. It is this kind of thinking that gains humanism in the global trend of the development of modern society, and the approval of universal human values is its essence.

Pedagogical axiology, unlike philosophy, looks at the "axiological" features separately by calling them "value" and the latter as axiological consciousness, attitude, and behavior. Its organization and management allows the generation of energy of pedagogical importance from the necessity of value production, from continuous education itself:

- to analyze the historical development of pedagogic theory and educational practice from the point of view of scientific theory;

- to determine the axiological foundations of education, reflecting its axiological orientation;

- production of axiological problems related to the development of national educational content and strategy.

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