

Modern Problems of Attracting Students to the National Cultural Heritage

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Abstract: The article reveals the social significance, pedagogical nature and features of national cultural and intangible values in Uzbekistan during the period of independence.

Keywords: Higher dynamic strategies, creative and creative competences, historical and cultural component, emotional reactions, reflection education, students, national cultural heritage, traditional cultural forms, virtual reality, the Third Renaissance,.

The Decree of the President of the Republic of Uzbekistan "On approval of the Concept for the development of the higher education system of the Republic of Uzbekistan for the period up to 2030" dated October 8, 2019 No. UP-5847 lays the foundations for the development of the higher education system for the near future. It is noteworthy that it indicates such tasks as the formation of students' skills of critical thinking, independent search for information and its analysis, as well as the need for further development of activities to strengthen the spiritual and moral content, patriotic education of young people on the basis of respect for national values, humanism and high spiritual ideas, the formation of youth immunity to alien ideas and ideologies in higher education [1-5].

In the Law of the Republic of Uzbekistan "On Education" in Article 4. - The basic principles in the field of education are defined by the following objectives:

introduction of national and universal values in education and upbringing;

Parents and other legal representatives of students who have not reached the age of majority are obliged to bring up their children in the spirit of humanism, patriotism, diligence, respect for spiritual, national and universal [5].

The policy of our State is aimed at creating conditions for the development of the individual that can contribute in every possible way to the education of a person who is guided by the cultural, spiritual, moral and socially approved values and rules of conduct in society, who knows, preserves and transmits national cultural values to the next generations.

It is impossible to ignore the fact that artificially created virtual reality is now widely represented in the information and communication system (correspondence), mass media (blogs, news and development channels) and products of creative activity (feature and animation films, blogs, social networks, computer games, video lessons, presentations, audio materials and books). The result of this phenomenon is alienation or complete ignorance by young people of the traditional cultural forms of existence of society and culture in its broad sense – material, spiritual and moral, national, world, ethical, artistic, aesthetic, ecological, etc. Virtual reality is saturated with contradictory value systems, biased and sometimes illiterate interpretations of cultural heritage, the promotion of Westernized, pseudo-liberal attitudes and symbols instead of traditional national ones. It is very difficult for a schoolchild or a student who has not yet formed value orientations and does not have the necessary stock of cultural knowledge to understand this flow. As a result, two parallel realities seem to coexist in society: the above-mentioned socio-virtual constructs and the cultural-historical, spiritual, and moral layer, which is of little interest to the younger generation, and virtual reality, which transmits the models and values of mass culture, alternative and often false, but gressive meanings of human activity and its values [6-10].

The Resolution No. PP-3775 "On Additional Measures to Improve the Quality of Education in Higher Education Institutions and Ensure Their Active Participation in the Large-Scale Reforms Implemented in the Country" dated 05.06.2018 also draws attention to the fact that "... At present, when a sharp ideological struggle continues in the world and threats to spirituality are increasing, there are still cases of young people

disregarding national values, falling under the influence of alien ideas, and unknowingly embarking on the path of crime and extremism."

Therefore, "... The country pays special attention to the systematic organization of spiritual and educational work, to increase the effectiveness of measures taken in this direction, to increase the intellectual potential, consciousness, thinking and worldview, to strengthen the ideological immunity and worldview of the population, especially young people, and to educate a harmoniously developed generation in the spirit of patriotism, love and devotion to the people" [3,4].

Therefore, the trend of introducing young people to cultural values, which existed in Uzbekistan before, needs to be strengthened, and dynamic strategies for the active use of cultural heritage need to be developed. In the process of testing and introducing new methods and technologies of work in the education system, of course, the possibilities of information technologies, electronic educational and methodological complexes, and distance learning should be taken into account.

It is impossible not to note the positivity of the great potential of modern forms and means of education and upbringing – their diversity, multi-channel, polysensory impact on the individual. Therefore, it is necessary to strengthen theoretical and practical research of a culturological nature on the organic inclusion of the content and meanings of the national cultural heritage in the educational process of educational institutions at all levels of continuous education, to provide constant methodological assistance to teachers and educators, combining traditional, innovative and information technologies.

Methodological developments to introduce the younger generation to the national cultural heritage should be developed and applied from the perspective of modern tasks of spiritual development of the citizens of Uzbekistan, the main of which is the idea of the "Third Renaissance", the essence of which was revealed by President Shavkat Mirziyoyev at a solemn ceremony dedicated to the 29th anniversary of the independence of the Republic of Uzbekistan [1].

The First Period of the Eastern Renaissance in the Central Asian Region

Muslim Renaissance of the IX-XII centuries. To this period belongs the activity of the great scientists-encyclopedists Muhammad Khwarizmi, Farabi – philosopher, scientist-encyclopedist, astronomer, mathematician, physician of the medieval East, one of the main representatives of Eastern Aristotelianism, called the Second Teacher (after Aristotle); Abu Ali ibn Sina – philosopher, doctor, musician, Abu Bakr Razi, Abu Reyhan Beruni – historian, geographer, philologist, astronomer, mathematician, geodesist, mineralogist, pharmacologist, geologist, etc., Ahmad Fergani – theologian, linguist, physician [8,10].

The great works of the hadith scholar Imam Bukhari are used in madrasahs and Islamic universities as the main textbook for the study of the Sunnah (sacred tradition) about the Prophet Muhammad.

Hakim Termizi made a major contribution to the development of Sufism – in his work "Khatm al-awliya" (The Seal of the Saints) he developed the doctrine of the saints as messengers of God and the Prophet. Burhaniddin Marghinani, Abu Mansura Maturidi, Abu Bakra al-Shoshi, Mahmud Zamakhshari and other world-recognized ancestors have significantly enriched the treasury of religious and philosophical thought [6,7].

The second period of the Eastern Renaissance is the Temurid Renaissance in the XIV-XVI centuries. The great empire created by Amir Temur, the patron saint of scientists, writers, architects and craftsmen from different regions of the world, is of great importance. He encouraged science, education, and the professions. The grandson of Amir Temur – Mirzo Ulugbek – a world-famous outstanding mathematician, astronomer, educator and poet, scientist-encyclopedist, founded one of the largest observatories, built a rich library, created Samarkand School of Scientists. His famous life's work, the catalogue of stars "Zij Ulugbek" ("Ziji-Kuragoni"), is of world significance. has become a work for all mankind. He took care of the development of the system of higher education in the country, he built madrasahs in Samarkand, Gijduvan and Bukhara, which became not only conductors of knowledge, but also concentrated a large number of talented scientists [9].

The rich heritage of thinkers who have contributed to philosophy, exact and natural sciences, history, poetry and literature plays an important role not only in the spiritual development of our region, but also in the history of science and culture of world civilization.

The comprehension of the national cultural heritage by the younger generation is based, first of all, on its cognition in the process of education, when the following is formed:

- readiness of students to actively study the history, customs and traditions of their people, the Uzbek language as the state language, as the cultural code of the nation,

- methods of mastering specific forms of cognition in a tolerant and respectful attitude to the language, history, traditions, customs, religion, cultural artifacts of the national culture of all peoples living on the territory of Uzbekistan;

- Ability to engage in inter-ethnic, inter-confessional and inter-cultural dialogue in order to search for different cultural meanings.

The introduction of the younger generation to the national heritage consists in the formation of a citizen, a patriot who has formed motivational, informational, cognitive, socio-normative, value-based, creative and creative competencies [11-15].

These competencies are formed in the process of acquaintance with the literature of historical and cultural content, museum exhibitions, artifacts, turning to the cultural traditions of one's family, one's life and cultural experience. The task of teachers is to rely on the emotional reactions and experiences of young people, to encourage them to reflect – that is, to analyze the level of their knowledge, the degree of their interest and value attitude to cultural heritage. Purpose of Pedagogical Methods is the awareness of students not only of the importance of studying cultural heritage, but also of the need to constantly improve their lives on its basis in order to pass it on to the next generations.

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