



Journal Website:
<https://theusajournals.com/index.php/ajsshr>

Copyright: Original
content from this work
may be used under the
terms of the creative
commons attributes
4.0 licence.

VALUE APPROACH AS A PEDAGOGICAL PHENOMENON OF PHYSICAL QUALITIES DEVELOPMENT IN ELEMENTARY SCHOOL STUDENTS

Submission Date: December 03, 2023, Accepted Date: December 08, 2023,

Published Date: December 13, 2023

Crossref doi: <https://doi.org/10.37547/ajsshr/Volume03Issue12-11>

Adizova Nigora Bakhtiyorovna
Associate Professor Of Buxdpi, Uzbekistan

Istamova Gulshoda
Graduate Student Of Tyii, Uzbekistan

ABSTRACT

In this article, if we analyze the essence of the value system and their place and importance in human life and activities, the importance of economic, political, spiritual activities and processes for society and social subjects, reflecting different aspects of life the views, ideas, doctrines, requirements and needs representing the problems and their solutions, and the considerations on the organization of the content of the valuable approach to determine the value of real processes.

KEYWORDS

Value, pedagogy, phenomenon, education, education, pedagogical technology, didactics.

INTRODUCTION

The analysis of problems related to the nature, content, and manifestation of values has a long history. Since ancient times, people have evaluated the world around them, things, events and phenomena in it, relationships between people, and thought about their

value. Over time, during the development of society, problems in this regard have increased, and the importance of solving them has increased. The theme of values is the basis of a number of worldviews and is the central part of them. First of all, it should be noted

that values are a very comprehensive concept. That is why we can find different approaches to this concept in scientific literature. For example, in the fifth volume of the “Encyclopedia of the Philosopher”, values are described as follows: “Values are a philosophical and sociological concept. It expresses, firstly, the positive and negative value of an object, and secondly, the normative determining-evaluative aspect of social consciousness (subjective values or values of consciousness).” . The famous philosopher and scientist V.P. According to Tugarinov, “values are an aspect of nature and social phenomena that are real or ideal benefits of the life and culture of people belonging to a certain society and class. The reason why these benefits are called values is that people value them because these values enrich their personal and social life. For this reason, people protect the values in their possession and strive to realize 14 goals or ideal values for themselves.

Among the values, the first and most general is life itself, because being important in life destroys the use of all other values, the remaining values are, in fact, the essence of life’s blessings, cultural values.” Value is a real or dream event (something that exists or an ideal), and the value means the attitude to this event. The calculation of this or that event as belonging to values, that is, whether to add it to values or not, depends on this relationship – positive and negative evaluation. In fact, values in life place and importance is determined

by evaluation. Evaluation comes from people’s needs, interests, goals, and interests. It is known that the needs, interests, and goals of society members are diverse, and often they can conflict with each other. That is why certain social groups, Natural and social phenomena considered to be the highest value for nations and classes may not be value for others and vice versa. Religious beliefs, rituals and traditions of nations and peoples are recovering their original quality of life as national values. From this we can draw the following conclusion: inclusion and non-inclusion of natural and social phenomena in the value chain is determined by people’s needs, interests, dreams, and goals.

So, when we say value, it is necessary to understand the phenomena of nature and society’s benefits, which serve the interests and goals of the nation, people and social groups, which are important for people and humanity, and because of this, are valued by them. The following conclusions can be drawn from this definition: firstly, values represent the benefits of nature and society that exist in reality, events; secondly, the needs, interests, goals, and hopes of including them in the value chain and not including them; thirdly, the main reason why nature and society’s blessings and events are included in the set of values is the existence of a space and time that cherishes and preserves them. Values have social characteristics and are formed and developed in the

course of people's practical activities. Values arise in connection with a set of things and events that are beneficial for people's activities in various fields, primarily in the field of production and labor. Then gradually, due to the increase in the activity of the subject, it begins to act as a relatively independent field.

Natural and social phenomena are valued as a result of human activity. It is inappropriate to value the phenomena of nature and society that do not satisfy the interests and needs of a person, do not correspond to his dreams, wishes, and ideals. For example, natural resources become valuable only after they are used to satisfy human needs. Until then, we should consider them as wealth. The following definition of the concept of value is given in the encyclopedic dictionary of philosophy. Value is a philosophical-sociological and axiological concept used to show the universal, social-ethical, cultural-spiritual significance of certain events in reality. All things, events and events that are important for society, man and humanity: freedom, goodness, equality, peace, truth, enlightenment, culture, material and spiritual wealth, monuments, beauty, moral character and virtues, traditions, customs, Udm and others were calculated.

The content of the concept of value Values can be universal, universal, national, regional, personal. Values are a concept that has its own historical roots, development, inheritance as a product of socio-

historical development, first of all, production, labor activities are created as a set of things, events, behaviors that benefit relations between people, and the activities of certain people, social groups. Becomes and is becoming a spiritual phenomenon that directs one's behavior in a certain direction and sets it to the appropriate norm. A person lives in the world of countless values throughout his life. Values that represent the most important aspects of the existence, natural and social environment surrounding humanity, living and inanimate nature have a universal character. Such values are eternal, absolute and sacred values that never lose their importance for society. Definitions of the concept of value from the point of view of social philosophy show the existence of different approaches in many scientific literature, and sometimes there are cases of their complete denial of each other. In a number of his works, Q. Nazarov, while emphasizing the urgency of this problem, showed that there is little attention paid to these issues, along with scientific analysis of its content, structure, main forms, features of manifestation, and the place and importance in the system of universal human capacities. – explains that it is a philosophical-sociological and axiological concept used to show the universal, universal, social-ethical, cultural-spiritual importance of certain events in reality. T.Abdullaev analyzed the national and international relations in marriage and the values related to them in his doctoral thesis entitled "Dialectics of national and universal

values in the field of marriage”[106]. In our opinion, when we say value, we understand the set of all material and spiritual assets that are important for the society of a person, a nation, that have arisen during the evolution of the spiritual and cultural needs of some individuals, nations, peoples or social groups, and that serve their interests and goals. Values are a rich and multifaceted concept that includes natural, socio-political, legal, material, spiritual, religious, moral, artistic aesthetic, etc. Any value is a product of human activity, an expression of his attitude towards the environment. Value is a necessary product of social and spiritual development of society. Each value is the spiritual essence of a certain era and reflects the social and political landscape of society. Values have a social nature and appear and develop in the course of people’s practical activities. Where there is no man, there is no value in anything. Values arise in connection with a set of things, events and spiritual processes that are necessary and beneficial for a person’s activity in various spheres, first of all, in the field of production and labor. Value is a complex process that encompasses the moral, aesthetic and legal spheres of human existence, as well as the sphere of social consciousness. The main foundation of the existence of a person’s identity, ego, is enriched and filled with value. In their practical activities, people satisfy the natural demands and needs necessary for life using the properties of objects and events.

Values have a social nature and appear and develop in the course of people’s practical activities. The revival of national culture and values, the development of our society and the cultural, spiritual, moral development of the human personality, opens a wide perspective in the education and upbringing of a perfect person who will become the owner of a great country in the future. Values are the incomparable wealth of our people. It is our sacred duty to carefully preserve, develop and enrich it. That is why today our free and free people are boldly striving for new and advanced aspects in science and technology, culture and art in the enlightenment created by all nations and states. In the land of Uzbek, the system of our values, which happens many times in history, is being established anew, making us unique and advanced, talented and, most importantly, necessary for people. Improving the physical maturity of the young generation in our country is one of the urgent problems of today. Therefore, it is no coincidence that in our country serious attention is being paid to the issues of raising the young generation to be perfect people who will strengthen the independence of the Motherland. Uzbek folk holidays, which are still being studied, have a long and rich history. If we rely on the opinion of historians and scientists that “the holiday appeared and developed together with man”, then the first sources of folk holidays can be traced back to the oldest Paleolithic period, i.e. 500,000 years ago, when the human race began to appear in Central Asia. For now, we want to

talk about the holidays of local peoples during the next 3,000 years. For this, first of all, we will turn to the holidays of our ancestors who lived in Central Asia – Sak, Massaget, Bactrian, Sogdian, Khorezmian, and then the holidays of the Uzbek people, which have been historically formed. At the beginning of the 1st millennium BC (that is, 30-26 centuries ago), the development of sedentary farming in Central Asia, the decay of primitive society, the emergence of the slave system, the emergence of states such as Sogd, Khorezm, Bactria, and the formation of religious views are typical of that period. , began to require ceremonies and holidays. Especially as a result of the spread of Zoroastrianism (fire worship) to Central Asia, ceremonies and holidays related to this ancient religious and philosophical view spread widely among the local population. Sources such as the sacred book of Zoroastrianism “Avesta” and its songs in the second part “Vispard”, the 72 chapters of sacrificial songs in the third part “Yasna” and a description of the images and rituals typical of religious ceremonies, and the 22 songs dedicated to Zoroastrian gods and goddesses in the fourth part “Yasht” are religious rituals. And it indicates that the holidays are very developed. The work of the great scientist Abu Rayhan Beruni, who lived in the 10th – 12th centuries, “Monuments left from ancient peoples” plays a very important role in studying the holidays of the peoples living in the territory of Central Asia, including Uzbekistan. In his work, Beruni left an invaluable historical and cultural

wealth about famous days, Eids and customs in the calendar of the ancient Khorezms, Sogds, Iranians, Romanians, Jews, Syrians, Christians, Indians and others.

In this book, Beruni divided the pre-Islamic Eid of Khorezm people into two types: 1. Those dedicated to natural events: New Year holiday (Navroz), opening holiday, bonfire warming holiday, butter bread day, Mina night (held in early spring in memory of a woman who died of cold Eid) etc.

2. Religious ceremonies (in the pre-Islamic period): the day of putting food on graves for ghosts, etc. Beruni mainly used the word “hayt” instead of the word “bayram” as we understand it now. Now, in many literatures, the word “Hayt” is used to refer to Islamic holidays. Beruni used the word “hayt” to refer to pre-Islamic holidays. It is known that the Zoroastrian calendar was used in Iran, Sogd and Khorezm before BC. These peoples had their own holidays and famous days in every season and month of the year. For example, “farvardin moh” – the beginning of summer, “tir moh” – the beginning of autumn, “mehr moh” – the beginning of winter, “dinny moh” – the beginning of spring. “They had (Eid) days within their months, which were used according to the four seasons,” says Beruniy. According to some ethnographers, including N.P. Lobacheva, the beginning of the year has coincided with spring in Central Asia since ancient times. During the Sassanid dynasty, the beginning of

the year was moved to the summer solstice (now June 21-22). However, after the transition to the lunar calendar, the first month of the year was moved back to spring, the equinox day (March 22). Beruni writes about this: “Navroz... in the past... it coincided with the entry of the Sun into the sign of Cancer. Then, when it was pushed back, it came in the spring. (Now) he comes at a time that serves him throughout the year, that is, from the first drop of spring rain until the flowers open, from the blossoming of the trees until their fruit ripens, from the time of fleeing (lust) in animals until the generation of offspring. Therefore, “Navroz” is evidence of the beginning and creation of the universe. Holidays, as we mentioned above, do not only reflect the nature of each season, but also mainly focus on glorifying human activities. In particular, two of the pre-Islamic autumn holidays are noteworthy. One of them is “Tirgon” (or “Rozi Tir”). Taking into account that the word “Tir”, “Tirlama” still means “autumn”, it proves once again that Eid is a real autumn holiday. On the day of “Navroz” nature begins to revive, on the day of “Mehrjon” the limit of growing things is reached, growth substances are cut off from it, and animals stop breeding.

REFERENCES

1. Adizova Nigora Bakhtiyorovna. DEVELOPMENT OF DIVERGENT THINKING AND SPEECH OF PRIMARY SCHOOL STUDENTS. International

Journal of Advance Scientific Research.

VOLUME 03 ISSUE 06 Pages: 46-51.

2. Adizova Nigora Bakhtiyorovna. VIEWS ON THEORETICAL ISSUES OF DIVERGENT THINKING IN SCIENTIFIC RESEARCH. VOLUME 03 ISSUE 06 Pages: 17-21
3. Adizova Nigora Bakhtiyorovna. A System for Improving the Competence of Future Primary Class Teachers by Developing Divergent Thinking. International Journal on Integrated Education
<https://journals.researchparks.org/index.php/IJIE>

OSCAR
PUBLISHING SERVICES