

The Synergy of National Education and Ethical Values Embodied by The Uzbek Woman

 Abdullayeva Arofatxon Abduvaxobovna

Andijan State Pedagogical Institute, Associate Professor, Doctor of Philosophy in Pedagogical Sciences (PhD), Uzbekistan

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Abstract: The article discusses the harmony of national education and moral values in the person of an Uzbek woman, her role in raising children, the educational importance of an Uzbek woman in a sacred institution like a family, and the role of an Uzbek woman in passing on national education and moral values from generation to generation. The well-educated and capable women of our country mean that the most beautiful qualities will be in the hearts and minds of the future generation.

Keywords: Uzbek woman, national education, moral values, family, role of Uzbek woman in society, modern Uzbek woman, role of Uzbek woman today.

Introduction: From time immemorial, the Uzbek woman has served as the quintessential embodiment of national upbringing and moral integrity. Far from being merely a domestic anchor, she is revered as the spiritual pillar of society. It is the woman who ensures the continuity of the Uzbek people's long-standing traditions and cultural heritage across generations. Furthermore, she is celebrated as a persona who harmonizes indigenous educational methods with universal ethical standards. This harmony represents a unique "Third Way" in pedagogical thought, where the preservation of national identity does not preclude the integration of global humanistic values. Within this paradigm, the woman acts as the primary agent of Cultural Transmittance, ensuring that the "Solid" foundations of heritage remain uncorrupted by transient global trends.

The life, conduct, and professional activities of an Uzbek woman represent a vivid paradigm of national identity and moral purity. In this context, National Education is defined as a systematic process aimed at fostering respect for the people's traditions, values, and history, thereby strengthening national self-awareness. It guides the youth toward patriotism, devotion to the

Motherland, and the sanctification of the family unit. When we analyze this process through the lens of modern pedagogical mechanisms, we observe that the female influence acts as a "Solid" foundation. This structural solidity provides a psychological and ethical buffer for the younger generation, preventing the "Empty" adoption of superficial cultural trends that lack ethical substance and ontological depth.

Etymologically, the word "upbringing" originates from Arabic, signifying "to nurture," "to cultivate," or "to instruct." The renowned enlightener Abdulla Avloniy, in his seminal work "Turkiy Guliston yoxud Axloq" (The Turkish Gulistan or Ethics), emphasized the existential importance of education:

"In essence, for us, upbringing is a matter of life or death, salvation or destruction, happiness or disaster" [1.11].

This binary perspective highlights that education is not a passive transfer of data but an active shaping of the soul—a process of spiritual alchemy. Indeed, the essence of upbringing defines the aesthetic and moral quality of human existence. It serves as the fundamental catalyst through which individuals earn societal respect, merit affection, and disseminate

benevolence.

Historically, national pedagogy has occupied a central position within the Uzbek heritage, functioning as a bridge between the classical Islamic Renaissance and the modern era. To comprehend the authentic identity of the Uzbek woman, one must conduct a longitudinal analysis of her historical trajectory—examining her past, present, and projected future. Within the Timurid dynasty, eminent figures such as Taginabegim, the mother of Amir Temur; his esteemed consort Saroymulkxonim; and Eson Davlatbegim, the grandmother of Babur, occupied significant social strata. These women were not merely observers of history but architects of a civilization. From these lineages emerged great sovereigns, enlightened scholars, and profound poets, all nurtured by the wisdom of these matriarchs. Their pedagogical approach focused on the “Komil Inson” (The Perfect Human), a concept that remains a cornerstone of Eastern pedagogy, emphasizing the equilibrium between intellectual prowess and moral rectitude.

Analyzing these historical precedents reveals that women have perennially remained the most luminous symbols of ethics and education. Their influence is peerless in cultivating invaluable personalities and embedding virtues such as national identity, justice, and loyalty into the consciousness of the youth. It is precisely through their agency that traditional customs and ethical values are preserved across generations. Our heritage encompasses boundless values: profound patriotism, the sanctification of the family, filial piety, and hospitality. In the modern era, these values are synthesized with Western methodologies such as Critical Thinking and Project-Based Learning, creating a robust educational environment that resists moral erosion. This synthesis allows for a Cognitive Evolution where the individual remains anchored in tradition while mastering the technological tools of the 21st century.

The cultivation of these virtues within women is a prerequisite for ensuring a morally robust future generation; the development of ethical children necessitates the presence of highly principled women. Today, the Uzbek woman transcends domestic boundaries, evolving into an indispensable societal pillar. The contemporary Uzbek woman harmonizes her maternal duties with professional excellence, serving as

a pedagogical mentor, a skilled physician, and a specialist across modern industrial sectors. This dual role exemplifies the concept of “Strategic Balance,” where professional competence is fueled by a deep-seated commitment to national moral standards, transforming the workplace into an extension of the ethical home.

The extensive reforms currently implemented within our nation are profoundly dedicated to the advancement and empowerment of women and girls. As President Shavkat Miromonovich Mirziyoyev emphasized:

“Further strengthening the role and status of women in state and social administration is one of the most priority directions of our reforms...” [2.57].

By judiciously utilizing the opportunities provided by the state, women are making significant contributions to national development. Through their high intellectual capacity and spiritual depth, Uzbek women have secured a vital position in social evolution, serving as the primary architects of the future generation's upbringing. This shift is not merely political but structural, altering the pedagogical landscape of the entire region and creating a Sustainable Human Capital model.

The participation of women in higher education within Uzbekistan has demonstrated a significant improvement over the past decade, reflecting the government's strategic focus on gender equality and educational reform. Statistical trends provide profound insights into the emergence of women as students, professors, and leaders within the academic sector, highlighting progress while identifying areas of continued focus. According to the most recent data, women now constitute approximately 40% of the total student population enrolled in higher education institutions [4]. Today, to facilitate the educational pursuits of women admitted to higher education organizations, their tuition contracts are increasingly being subsidized or fully covered by the state; furthermore, women pursuing Master's degrees are provided with tuition-free education. This systemic support ensures that the “Solid” knowledge of the academic world is accessible to those who will, in turn, educate the next generation through a Multiplier Effect of Knowledge.

In our country, honoring and respecting women is one of the noble characteristics inherent to our people. In this sense, historical tasks of state importance are being carried out to strengthen the place and position of women in the society of Uzbekistan. Indeed, the stability and development of the political and socio-spiritual environment in society are inextricably linked to the attitude towards women, youth, and the family. President Sh. Mirziyoyev, giving a high evaluation of the place and role of women in society, emphasizes that protecting their rights and interests, ensuring that our women become knowledgeable, modern specialists, and qualified professionals, and creating the necessary conditions for them to build healthy and strong families is a priority.

This focus includes the birth of healthy children and their subsequent upbringing, as the protection of maternal and child health remains under the constant attention of our state and society. It is well known that in the formation and elevation of a nation's unique spirituality, the role and influence of the family - and specifically the woman within that family - are incomparable. This is because the most pure and innocent feelings of a human being, as well as their initial life concepts and perceptions, are formed primarily within the warmth of the family and through maternal education. In our country, due to the extreme importance of the position of women in society, their relationship to the family, and their role in social life, their status is highly valued in every respect [5.76]. This pedagogical mechanism operates on the principle of "Reflective Upbringing," where the mother's behavior serves as a primary mirror for the child's burgeoning morality, establishing an Inner Ethical Compass.

Every Uzbek woman is a living symbol of the national upbringing and ethical values of the Uzbek people. They raise the stewards of the future to be highly moral, filled with love for the Motherland, capable of feeling responsibility for its future, and loyal to the family unit. The spiritual development of every nation, the continuity of generations, and the stability of society depend primarily on the educational system. National upbringing is formed on the basis of the people's historical experience, traditions, values, and ethical criteria. In this process, the role of the Uzbek woman is peerless. She acts as a Pedagogical Filter, ensuring that only beneficial influences reach the youth, while

discarding the "Empty" distractions of a hyper-connected world that often leads to cultural alienation. Since ancient times, the Uzbek woman has been recognized not only as the pillar of the family but also as the chief promoter of national values and moral education. Therefore, in today's conditions of globalization, it is of great importance to scientifically study the harmony of national upbringing and moral values as embodied by the Uzbek woman. A woman is a person who embodies loyalty, beauty, fidelity, affection, ethics, and national pedagogy. Because of her, the owners of the future are formed and reach maturity with a high level of morality. The synthesis of Eastern classical wisdom (Ibn Sina, Al-Farabi) with contemporary educational standards creates a pedagogical model that is both resilient and adaptive, serving as a blueprint for Character Education in the East.

The family is an essential component of every society. In the strength of the family, the role of wise women and girls is incomparable. Furthermore, the future generation grows up with national upbringing and ethics within the family. Why are such broad opportunities being created for women and girls to receive education today? Why are they being given the chance to become leading specialists in their professions? The reason is precisely that women and girls are the individuals who transmit our national values in their original form to the future generation. By empowering the woman, the state empowers the very foundation of its future scientific and moral progress. This is the "Solid" strategy for national survival in an era of cultural dilution.

CONCLUSION

In conclusion, it can be stated that the Uzbek woman is the most beautiful example of national upbringing and exquisite ethics. She is the symbol of education and the primary teacher of our younger generation. If every woman and girl is raised in the spirit of high morality and loyalty to national traditions, there is no doubt that the children they raise will also possess an ethics and conduct worthy of emulation. In the past, today, and in the future, women will always remain the symbols of national education and beautiful ethics, serving as the essential conduits of these values. They are an inseparable part of the family, the motherland, and the

community. The harmony of national upbringing and ethical values in the image of the Uzbek woman is a vital factor in the spiritual development of society. Strengthening national education by preserving and developing moral values is one of the most urgent tasks of the present day, requiring a continuous commitment to the “Solid” pillars of our pedagogical heritage.

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