



THE UNITY OF EDUCATION, CULTURE AND MENTALITY AS THE BASIS FOR THE TRANSFORMATION OF STUDENTS' VALUES, TAKING INTO ACCOUNT NATIONAL AND REGIONAL TRADITIONS

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Article history:	Abstract:
<p>Received: 11th March 2021 Accepted: 28th April 2021 Published: 8th April 2021</p>	<p>The article reveals the features of the unity of education, culture and mentality of students, taking into account national-regional values, while revealing four main components of the axiological concept, based on the national value component Axiology education today is one of the most complex and poorly developed problems in domestic science. Understanding the value component of education and cultural mentality as a mechanism for transmitting / relaying knowledge to new generations (as well as supplementing knowledge for older age groups) is one of the key tasks of the current pedagogical discourse. Let us note that value, as a category, is increasingly entering the public space of the modern world. Axiologically, this approach is observed in a wide variety of areas. It should be noted that in domestic pedagogy, three concepts of the content of education were developed at different times, each of which implied the presence of one or another value component. According to the first concept, the content of education is a pedagogically adapted foundations of sciences (students are offered knowledge).</p>

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According to the second concept, the content of education implies a set of competencies that must be mastered by students in the process of acquiring education. According to the third, culture-logical concept, the content of education acts as a pedagogically adapted social experience of all mankind, corresponding in its structure to human culture in its entirety, such an experience has four main components: - experience of cognitive activity; - experience implementation of known methods of activity; - experience of creative activity; - experience of an emotional-value attitude to reality (1, p. 240). Thus, it is the last concept that considers the content of education most broadly, in the context of human culture, experience accumulated by mankind. And it is in it that we can talk about the presence of an axiological component as a value dominant of the educational process. Indeed, in society for centuries there have been the accumulation of values (both moral and cultural) and their constant transfer to future generations. Sometimes in this system something happens that we can define as a cultural-paradigmatic failure - the old system of values is rejected and in its place a new one is created, completely different from the previous one. But, as history shows, even in the event of such a failure, after some time, a rollback occurs. The old value system again becomes in demand, and then completely returns their positions. What does this mean? In our opinion, first of all, that the national value component, no matter how contradictory it may seem at a certain stage of historical development, nevertheless, cannot be ignored in the course of the development of the state. The process of cultural reception, as the continuity of the values of the past, cannot be stopped, but only temporarily interrupted, since culture has been reproducing itself for centuries, but it is not reborn every time in every new environment.

There are always two cultures in parallel in society: "culture of usefulness" and "culture of dignity". In the first case, values are the subject of exchange. Education acts as a service. In the second case, the value is the person himself, for whose sake the transfer of knowledge and experience takes place. As a result, "the task of education is to raise a generation that makes decisions on its own and has no fear of the authorities, which is self-sufficient and knows where to go. We must understand an important thing. IN society have instrumental and basic values for which a person lives. The first include equality and justice, which in one way or another were previously played up in all social systems. (2, p. 18). Thus, we can talk about the anthropological dimension of the axiology of education, when

the category of value is tripled: the value is education itself, the value is the content of education, and the value is the recipient - the person. Certainly follows agree that the values of education cannot be dictated "from above", that is, set by directive. They are the product of all previous cultural and historical development. Nevertheless, in our opinion, it is not entirely correct to say that values are relative and associated with a particular practice or activity. Here we are faced with the axiological relativism inherent in postmodern culture as a whole. As V.N. Naumchik, "Axiological relativism in pedagogy is the death of civilization"(3). But it can be said more broadly: axiological relativism in education is the death of civilization, since the loss of cultural identity in education threatens the loss of national identity as well.

Note that in modern Western society, ontological pluralism turns into relativism, leading to the blurring of boundaries, including in the spiritual and value sphere. And, moreover, moreover, today there is actually a conscious refusal of education from orientation towards values as the basis of education. So, A.I. Izvekov directly writes: "The very task of education has become irrelevant. In higher education, the imposition of certain systems of the world outlook is practically excluded, since the task of higher education is to the formation of an "operant" in the labor market, and not in the formation of a universal personality ... In these conditions, any claim of higher education to perform an educational function is practically doomed to either dogmatism or moralizing, which are equally unacceptable "(4, pp. 65-80). As a result, "postmodernism, affirming the relativism of ethical attitudes, coupled with the concept of" disappearance of the subject ", leaves no room for the emergence of the very basis for the educational process in higher education. School "(4, pp. 65-80). But the transition to a similar principle of the implementation of the educational process automatically excludes the process of forming values in the individual. As the famous philosopher and culturologist M.S. Kagan, "the problem of the formation of beliefs - moral, political, religious, aesthetic - belongs to axiology, not epistemology, and is in the competence of the upbringing of the individual, and not of its education" (5, p. 3). In our opinion, it is difficult to agree with such a point, vision, which denies education in an axiological function. Undoubtedly, upbringing plays a significant role in the formation of the value orientation of the individual, but it seems to us that education (through the formation of an onto-gnoseological picture of the world) participates in this process no less.

Of course, the value system (axiological system) is the core of any culture, since it is it that determines the behavior of a person in society, his mentality and, what is important, the peculiarities of national self-awareness: "It is the value system that determines the belonging of a culture to a particular type of civilization" (6). Moreover, the axiological system "determines the relations of people in the family, in everyday life, at work, in the socio-political sphere of activity, in the field of scientific and technical creativity, as well as interaction between ethnic groups, nations, states, civilizations "(7, p. 8). On the one hand, "education provides and develops human values for society." (7, p. 8). That is, it is a tool for the transmission of values, including universal ones. But on the other hand, "today no one doubts the recognition of education as a universal human value. This is confirmed by the constitutionally enshrined human right in most countries but education. "(8, p. 130). Nevertheless, there is an opposite point of view on this issue, according to which values of a moral order should be attributed to universal values. So, I.I. Abramovich notes that "sometimes universal human values are confused with the values of humanity - water, air, food, flora and fauna, minerals, energy sources, etc. Or with values that have a state (public) status - the security of the country, economics, healthcare, education, everyday life, etc. " (9, p. 22). We can say that education can be considered as a universal human value, if only because it is legislatively institutionalized and defined as a guarantee. The opposite of universal human values are national values associated with the accumulated by a particular nation of national-regional traditions and ideas associated with its historical and cultural development. Is land education is a universal or national value? In our opinion, the answer to this question is not so simple. Of course, education as a process of training and upbringing is a universal achievement. Back in 1912, the American philosopher R.B. Perry clearly defined that the future of humanity in the spiritual sphere should be determined "not by machines and things, but by socialized and emotionally saturated stable ideas", which "form the essence of culture and civilization" (10, page 27).

There are many national educational systems, each of which has its own specific characteristics. Thus, we are faced with a binary dialectical construction, in which there is a contradiction between two levels: world and national. But the dialectic of this collision lies in the fact that with the interaction of these two levels, a third variation of education / education system is formed (ideally, should be formed), which includes elements of the first and second level. Does this happen in practice? The answer to this question can be provided by the experience of various countries, showing that as a result of the "globalization of education" serious crisis phenomena arise. The reduction of the national value component in education, in our opinion, in favor of the universal human component is unacceptable. Otherwise, under the conditions of the postmodern paradigm, which proclaims the axiological equality of different systems under the auspices of universal values, the loss of not only the accumulated about the national pedagogical tradition of experience, but also a much more serious loss - the loss of values traditionally inherent in Uzbekistan and Karakalpakstan. The above does not mean at all that one should "close" from the world - this is an unproductive approach leading to isolationism and, as a consequence, to a modernization lag. In a globalized world, it is impossible to ignore its demands and tendencies. But at the same time, one should always remember that education and upbringing are the process of man's "elevation" over his imperfect human nature, the process of his ascent to the spiritual sphere. Education and upbringing is overcoming epistemological limitations through metaphysical expansion of boundaries, ontological knowledge.

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