

# TRENDS IN THE FORMATION OF POLITICAL EDUCATION BASED ON NATIONAL VALUES IN PSYCHOLOGICAL AND PEDAGOGICAL LITERATURE

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**Annotation:** This article provides a theoretical and historical analysis of the tendencies in the formation of political education based on national values as reflected in psychological and pedagogical literature. The study examines scientific approaches, theories, and concepts from classical and modern pedagogy and psychology. The article elaborates on the stages of development of political education theory, the interrelation between national values and political socialization, perspectives of various pedagogical schools on political education, as well as contemporary trends — the competency-based approach, constructivism, critical pedagogy, multiculturalism, and digital education. Drawing on Uzbek and international scholarly sources, the article analyzes the theoretical foundations, pedagogical principles, and current trends in modern psychological and pedagogical science concerning political education based on national values.

**Key words:** psychological and pedagogical literature, national values, political education, formation tendencies, pedagogical theories, political socialization, civic education, competency-based approach, constructivism, critical pedagogy, national education, democratic education, multiculturalism, psychological mechanisms.

**Introduction.** The theory and practice of political education have a long historical development, evolving at the intersection of pedagogy, psychology, sociology, political science, and philosophy. Each historical period and society has developed its own concepts of political education in accordance with its values, goals, and conditions. Political education based on national values is a relatively new but highly significant direction, aimed at harmonizing universal pedagogical principles with national identity. In psychological and pedagogical literature, issues of political education have long been examined from various perspectives. Ancient thinkers such as Plato and Aristotle addressed the problem of educating youth as ideal citizens. Educators of the modern era, including J.A. Comenius, J.J. Rousseau, and J. Pestalozzi, made substantial contributions to the theory of education, civic upbringing, and patriotism. In the 20th century, scholars such as J. Dewey, L.S. Vygotsky, J. Piaget, A.S. Makarenko, and V.A. Sukhomlinsky provided a scientific foundation for issues of political socialization, civic education, and personality development [1]. In Uzbek pedagogy, the issues of national upbringing, patriotism, and national pride have always held a central place. Eastern thinkers such as Al-Farabi, Beruni, Ibn Sina, Yusuf Khos Khojib, and Alisher Navoi addressed in their works the education of a mature, knowledgeable, moral, and patriotic individual. In modern Uzbek pedagogy, the

teachings of I.A. Karimov and Sh.M. Mirziyoyev, along with the foundations of national ideology and spirituality, form the theoretical basis of the concept of political education [2]. Issues of political education were first systematically addressed by thinkers of the ancient period. Plato, in his work *The Republic*, developed the concept of an ideal state and the education of an ideal citizen. He regarded education and upbringing as one of the primary functions of the state and emphasized the necessity of cultivating such virtues in youth as justice, courage, and wisdom. Aristotle, in *Politics*, argued that the education of citizens is the most important task of the state and stressed that the education system should be regulated by the state.

In Eastern philosophy, issues of political and moral education also occupied a significant place. Al-Farabi, in *The Virtuous City*, described an ideal society and the educational system necessary for its establishment. Ibn Sina, in his treatise *On Education*, highlighted the harmony of physical, intellectual, and moral upbringing, emphasizing the need to prepare young people for life, society, and service to their nation. Yusuf Khos Khojib's *Qutadg'u Bilig* contains rich pedagogical ideas on educating youth in the spirit of public service, leadership, justice, and wisdom. In the pedagogy of the modern era, issues of civic and patriotic education acquired new meaning. Comenius, in *The Great Didactic*, advanced the idea of universal education for all children and emphasized the importance of teaching in the native language. Rousseau, in *Emile, or On Education*, developed the theory of natural education and recognized the necessity of raising individuals as citizens [3]. In the 20th century, a distinct concept of political education was formed within Soviet pedagogy. Makarenko developed the theory of educating the individual through the collective, addressing issues such as collective life, labor education, discipline, responsibility, and civic consciousness. Sukhomlinsky created the concept of humanistic pedagogy and proposed addressing patriotism and diligence through emotional and moral education. Piaget, in his theory of cognitive development, demonstrated the stage-by-stage development of children's thinking abilities. His theory significantly influenced research on political socialization, showing that children acquire political concepts in accordance with their age. Vygotsky, in his cultural-historical theory, emphasized the role of the socio-cultural environment and language in personality development. This approach is also applicable to political education, as young people assimilate political values within a social environment and with the guidance of adults [4]. Kohlberg developed a theory of moral development and extended it to the formation of political views, demonstrating that individuals' ability to reason about moral and political issues develops progressively. This theory highlights the importance of critical thinking, independent decision-making, and principled positions in political education. Tajfel and Turner proposed social identity theory, showing that individuals form their identity through their sense of belonging to social groups. This theory is essential for understanding the formation of national identity and political consciousness. Social learning theory (Bandura) demonstrates that young people acquire political behavior and values through

models such as parents, teachers, and media figures [5]. Schwartz, in his theory of values, identified universal human values and categorized them into several groups, showing that different cultures and individuals prioritize different values. In political education, it is therefore important to take these value orientations into account and to balance national and universal values. The competency-based approach has become one of the key paradigms of modern education. Within this approach, the goal of education is not only the transmission of knowledge, but also the development of competencies that can be applied in real-life situations. In the context of political education, the concept of civic competencies has emerged—this refers to the set of knowledge, skills, and attitudes necessary for young people to participate actively, responsibly, and effectively in a democratic society. Civic competencies include political knowledge, critical thinking, communication and collaboration skills, responsibility, and civic engagement. Constructivism serves as an important theoretical foundation of modern pedagogy, emphasizing that knowledge is not transmitted externally but actively constructed by the learner. In the context of political education, constructivism highlights that young people form their political views and identity through their own experiences, analysis, and reflection. Rather than imposing ready-made conclusions, educators should provide opportunities for learners to think independently, engage in discussion, and arrive at their own reasoned conclusions. Critical pedagogy (Freire, Giroux) views education as a tool for social change, justice, and emancipation. In political education, this approach emphasizes equipping young people with the ability to critically analyze existing socio-political structures, identify injustices, and defend their rights. It aims to transform youth from passive recipients into active agents of social change [6]. Multiculturalism is based on the principles of equality, respect, and dialogue among diverse cultures and ethnic groups. In the context of political education, it involves fostering respect for different cultures, values, perspectives, and ways of life, as well as promoting tolerance and openness to dialogue. This approach does not deny national identity but rather emphasizes its development within a broader global context. Digital pedagogy and media literacy are increasingly important, as modern youth represent a “digital generation.” Media literacy refers to the ability to navigate the information environment, critically evaluate information, and distinguish reliable sources. In political education, developing critical media literacy is essential for protecting young people from fake news, manipulation, and propaganda. In Uzbek pedagogy, issues of national education have always held a significant place. Following independence, questions of national ideology, national values, and identity have gained renewed importance. In his work “High Spirituality is an Invincible Force,” I.A. Karimov provided a scientific and theoretical foundation for strengthening national spirituality, traditional values, national pride, and identity, as well as for educating youth in the spirit of both national and universal values. The key principles of the Uzbek concept of national upbringing include the harmony of national identity and universal values, the synthesis of historical memory and modernity, humanism and morality, family and community values, labor and creativity, as well as patriotism

and national pride. As the head of state, Sh.M. Mirziyoyev, guided by the principle “Youth are our future,” has been implementing large-scale reforms aimed at improving youth education, as well as enhancing their political and civic engagement. In conclusion, the analysis of psychological and pedagogical literature demonstrates that the formation of political education based on national values reflects several important contemporary trends. These include the integration of national and universal values, student-centered learning, competency-based and activity-oriented approaches, the development of critical thinking and media literacy, multiculturalism and inclusivity, and the use of digital technologies. All these factors shape modern theory and practice of political education. In the future, it is expected that this field will continue to develop through the strengthening of the synthesis between national pedagogical heritage and modern scientific achievements, the expansion of practice-oriented research and experimentation, and increased international cooperation and exchange of experience. Educating a generation of youth grounded in national values, yet open-minded, critically thinking, and possessing a strong civic position, is a key guarantee of Uzbekistan’s sustainable development and future.

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