



PECULIARITIES OF THE PEDAGOGICAL POSSIBILITIES OF USING THE UZBEK NATIONAL-SPIRITUAL HERITAGE IN THE ACTIVATION OF PRIMARY SCHOOL STUDENTS

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ANNOTATION

This article provides information about the unique features of the pedagogical possibilities of using the Uzbek national-spiritual heritage to activate primary school students.

Keywords: Education, spirituality, spiritual heritage, national value, spiritual values, material values, scientific heritage, intellectual heritage.

INTRODUCTION

The content of the fundamental reforms being carried out in Uzbekistan is aimed at educating the young generation into a spiritually mature, well-rounded generation with intellectual potential. The reforms in the political, socio-economic, and spiritual spheres, which are being carried out to strengthen independence, envisage the establishment of a democratic and civil society that protects human rights and freedoms. The main goal of the implemented changes is to protect the material and spiritual interests of a person[1]. Our parents, grandfathers, and ancestors, who always serve as torches for us on such a difficult and complicated path, illuminate our path with exemplary life lessons. Restoring national values, raising spirituality, especially paying more attention to the traditions of oriental manners are among them. In our country, great plans and creative work are carried out wisely, based on historical traditions and experiences. represents Every parent wants their child to be perfect. That's why there is a saying in our nation: "The perfection of children is the perfection of parents." Just like this, the dreams and hopes of parents are passed down from generation to generation as a tradition. Since the mental-spiritual image of every nation in the world, including the Uzbeks, that is, the national mentality, is formed within the framework of its own historical-ethnic natural-climatic conditions, the socio-political events taking place in its society , there is no doubt that their attitude to historical processes will be different. After all, national identities are determined on the basis of socio-economic, political processes of a long historical period, natural geographical location, mutual ethno-cultural relations, religious





affiliations, and it is on the basis of these and the spiritual and psychological views of the people that ancient traditions, customs -customs and rituals are formed[3].

Analysis and Results

In this sense, the effectiveness of socio-economic reforms in the current conditions depends on education, the spirituality of a person and his high professional skills. In the Law of the Republic of Uzbekistan "On Education" and the "National Program of Personnel Training", the training of potential personnel and their education based on the ideology of national independence was promoted as an important issue.

In independent Uzbekistan, raising the morale of the young generation is considered a very important task. Raising self-awareness and spiritual education to a new level in terms of quality has become a social need. The government of the Republic of Uzbekistan recognized the achievement of the unity of our national spirituality as one of the priorities of the state policy. It is no coincidence that in the book "High Spirituality - Invincible Power" by the first President Islam Karimov, the great contributions of our great ancestors to the development of world science, culture, and spirituality, and the need to introduce the younger generation to this scientific heritage were emphasized. Because the new worldview formed in the years of independence implies loyalty to the motherland, love for national values and traditions, kindness to one's loved ones, loyalty to the chosen profession, profession and faith. New thinking and new thinking is the product of national consciousness, worldview and faith, which has been refined in the spirit of the ideology of independence[10].

Nowadays, the study of national values has become one of the urgent issues in our Republic. The reason is that without studying the history of our rich national values, it is difficult to analyze their current state and think about their future. The infinite number of things and events surrounding a person, including national spirituality, which have special significance and value for a specific person or social group, or a specific nation, or the whole of humanity, is called value[11].

As national value, the paintings, traditions, virtues, morals and manners of a particular nation, way of life, holidays, buildings, national clothes, and household items that deserve to be admired by the majority of this nation. , it is said that they make a living. For example, Uzbek national values are hard work, hospitality, kindness and gentleness, enthusiasm and obedience, getting along with people of different categories, forgiveness, thinking and thinking, peace-loving. `lib is considered.





Spiritual values are the product of the spiritual activity of people, the result of knowledge, views and skills that have arisen as a result of a complex process of cognition. Classification of these values, as a result, depends on the spiritual needs, interests and types of activities of a person. In such cases, spirituality is not opposed to materiality. On the contrary, they are interrelated. Examples of these are various holidays, national customs and traditions, beautiful morals and manners, music, paintings created by the artist's work, fiction, etc[14].

Material values are material things that satisfy people's material needs and arouse special feelings in people according to their characteristics and forms. They include grand buildings, gardens and avenues, antique household items, historical items, and the like.

Spirituality is the level of people's acquired knowledge and the degree to which this knowledge has become a way of life; value - a type of spirituality that is of particular importance to a certain person or group of people; culture - the state of being able to entertain others when a person applies the knowledge he has acquired in life; If art is a type of activity that brings pleasure to people by artificially reviving one of the previous cultures, then the cultural and spiritual heritage is the spirituality and culture left by the ancestors to the generations. It is said to the part of the nation that is still alive today[17].

Only a part of the spiritual and cultural treasure of our ancestors reached us. The reason why many of them remained in the history pages is that they completed their service in time, and those who are not suitable for us today are remembered only as a spiritual and cultural monument. For example, the veil, which is the symbol of our nation, was a great value in its time. Some of them brought veil covering to the level of culture. However, we did not inherit it. He is a spiritual monument of our nation.

Our various ceremonies and traditions have a national basis and are one of the parts that make up the national culture. We can believe that the use of national-spiritual heritage in the activation of young people, instilling them in the minds of students, protecting them from the influence of foreign views that are contrary to the development and prospects of our country, will serve to improve human qualities in society[18].

Educating the young generation as a morally and morally perfect person is a necessary task for strengthening, developing and improving today's independence. In this regard, the President of the Republic of Uzbekistan I.A. The following thoughts of Karimov are instructive: "... we need to raise our spiritual and educational activities among the general public and our population to a high level so that the new generation





that is sprouting and growing will grow up to be mature in all respects, with strong will and full faith. "The importance of lifting is immeasurable"¹.

In this sense, on the basis of the principle of the unity of education and training, forming a scientific worldview in our youth, making them enjoy the rich scientific heritage of our ancestors, in spiritual and educational events aimed at forming feelings of national pride, learning from the point of view of teaching sciences. determines the necessity.

Pedagogists and psychologists have studied the problem of teaching the national spiritual heritage, values, and values of the Uzbek people to primary school students in a number of research studies. Among our scientists, O. Musulmonova, Kh. Ziyoyev, T. Mahmudov, E. Yusupov, J. Tulenov, Q. Nazarov, H. I. Ibrohimov, H. D. Norkulov and other scientists, the essence of independence, its spiritual foundations, our national values, our scientific heritage researched the ways of instilling in the mind, the issues of formation of individual consciousness in the commonality of national and universal values. For example, O. Muslimonova interpreted the pedagogical aspect of national values and traditions and revealed their importance in education. Methodical recommendations were developed. Pedagogists and psychologists studied the problem of teaching the national spiritual heritage, values, and values of the Uzbek people to elementary school students in a number of research works. Among our scientists, O. Musulmonova, Kh. Ziyoyev, T. Mahmudov, E. Yusupov, J. Tulenov, Q. Nazarov, H. I. Ibrohimov, H. D. Norkulov and other scientists, the essence of independence, its spiritual foundations, our national values, our scientific heritage researched the ways of instilling in the mind, the issues of formation of individual consciousness in the commonality of national and universal values. For example, O. Muslimonova interpreted the pedagogical aspect of national values and traditions and revealed their importance in education. Methodological recommendations have been developed[19].

The importance of our national scientific heritage in the education of young people lies in the wisdom of education and upbringing. Al-Khorazmi, Al-Fargani, Al-Beruni, Abu Ali ibn Sina, Alisher Nawai, and many other geniuses, as well as representatives of Jadidism, our scholars such as Behbudi, Awlani, Fitrat, science, literature and art, in general, who made an incomparable contribution to the development of culture. It should always be remembered that the lives of the brave and heroic children of our people, Jalaluddin Manguberdi, Amir Temur, their path, and all their activities are an example for the present and future generations. We need to realize that the activities of our great scholars and national heroes are of all-round educational importance and the national-spiritual heritage of our people[20].





As the national values of the Uzbek people, written on the basis of the chronological principle, scientific materials such as "History of the traditions of Uzbek national education", "Uzbek folk pedagogy", "Examples of Uzbek folk pedagogy" begin. It is useful in the national and spiritual upbringing of students of the first grade, in studying the national values of the Uzbek people. Especially in elementary school textbooks such as reading, manners, environmental protection, and studying the constitution, there is an opportunity to use sections on studying the national values of the Uzbek people.

In the pedagogical activities of primary school teachers, nationalization of the educational content and on this basis the harmonization of the results of spiritual and intellectual education and upbringing, the use of pedagogical opportunities to increase the activity of students, the national values of the Uzbek people. helps to understand. So, the principle of national, scientific education direction in the content of pedagogic education finds its proof once again. ` ` spiritual and scientific, education consists of distinguishing the most important ones from the point of view of upbringing, giving them a scientific tone and explaining them[21]. Pedagogical possibilities of using the national-spiritual heritage in the activation of elementary school students, based on this principle, they will gradually acquire the necessary skills and qualifications for the effective use of the spiritual education of the subjects. It is necessary to make recommendations based on the purpose and tasks of providing spiritual education and upbringing of the national values of the Uzbek people to primary school students. A method of pedagogical analysis of the spiritual educational possibilities of the subjects of primary school curriculum should be developed and used in practice. In this regard, first of all, it was realized with the help of the intellectual potential, thoughts, ideas, teachings of the world-known and famous scholars of Movarounnahr, who made a great contribution to the development of science in Uzbekistan, as well as examples of positive results achieved in school life and the education system. is being increased[22].

The spiritual wealth of every nation consists of the unity of national and universal values, intellectual potential. Spiritual and intellectual heritage is the achievement of the past. It is the duty of the present generations to acquire and develop it in full justice. Ignorance or disregard of one's cultural and scientific heritage and values is uncivilized. Not striving to enrich them and raise them to a higher level is a great loss for the nation and its prospects. Only a person with a highly developed spirituality and intellectual potential can find strength and power in the struggle for the development of independence[23].





A person who has integrated advanced ideas in his mind and can demonstrate their essence in his practical activities, has a direct or indirect influence on the spiritual development of the family, people, and society. The person who shows it is spiritually cultured. A person who does not fully enjoy spirituality and values from the national and spiritual heritage, who does not know his mother tongue, and who does not consciously contribute to the comprehensive development of society, is a spiritually poor person. Spiritual poverty leads the people, the nation, and society as a whole to decline.

In our opinion, the study of the national-spiritual heritage of the Uzbek people is explained as follows:

- scientific heritages are intellectually created on the basis of people's demands and needs, embodying their imagination, thinking, future dreams, beliefs, moral rules, and are spiritual wealth polished in practical life. is the main means of education for inner classes[24];
- intellectual heritage is a social phenomenon with a stage of historical development, tested in life, significant in social development, passed from generation to generation;
- intellectual heritage is the basis of the development of the society, a powerful factor that represents and preserves all the achievements achieved in the historical development of the nation.

Therefore, achieving the primacy of national-spiritual heritage in the educational process is important in forming the spiritual culture of elementary school students and increasing their activity, as well as the role of the Uzbek people. is an important factor in understanding evil.

Elementary school students will be deeply aware of the essence of universal and national cultural heritage based on scientific knowledge, and based on their perception, thinking, and drawing conclusions, they will develop a true attitude to the laws of nature and society. This attitude in the student is realized consciously. Organization of activities on a conscious and scientific basis is a high indicator of intellectual culture[25].

The student should enjoy the intellectual national-spiritual heritage of the Uzbek people, understand their identity based on thorough knowledge of their history, literature, art, spiritual values, and religion. Responsibility for the interests of the homeland, the people, the nation, the formation of national pride are considered quality measures of intellectual culture. The national-spiritual culture of primary school students is mainly formed in the process of studying academic subjects. National-spiritual culture is a basic unit in the formation of other components of spiritual culture.





The importance of moral, national and spiritual culture in the development of the student is huge. It is a system of controlling the student's behavior and actions with the help of national-spiritual-culture, moral knowledge, qualifications and skills, rules of ethics. National-spiritual culture is formed and improved during the student's multifaceted activities.

The manifestations of the national-spiritual heritage of the Uzbek people, its facets and forms of manifestation are diverse. Humanity, honesty, initiative, patriotism, hard work, generosity, activity, creativity, truthfulness, responsibility, generosity, modesty, purity and other important concepts are the concepts of moral culture. In addition, there are works and antiques, rare books that have reached us from our forefathers. The above qualities together with other aspects of spiritual culture in the course of activity affect the student's mind and behavior[26].

Moral culture is the basis of national-spiritual heritage. Moral consciousness is expressed in the student's creative activity. Its criterion is moral knowledge, moral norms, moral thinking. The student's moral consciousness shows hard work, patriotism, humanitarianism, truthfulness, justice and other high spiritual and moral qualities in his behavior. Therefore, one of the important tasks of the national-spiritual heritage is to raise the moral consciousness to a higher level. Therefore, reaching the maturity of moral consciousness is a long and complex process, which takes place in the process of mastering all the moral and spiritual achievements achieved by mankind and, at the same time, solving the problems required by certain conditions[27].

As for the word spirituality, it is taken from the Arabic language and means "set of meanings". It is a set of philosophical, legal, scientific, artistic, moral, religious imaginations and concepts of people. Spirituality is the strength of a person, nation, society, and state. Where there is no happiness there will never be. One of the necessary conditions for being an advanced nation and a developed country is to have a rich, advanced spirituality.

CONCLUSION

Respect for the national-spiritual heritage is a situation that emerges on the basis of the student's continuous, consistently organized activities, mutual cultural relations, mutual trust, and connections of the members of the society. Moral culture is the spiritual foundation, and its main criterion is moral knowledge. Knowledge regulates behavior only when it becomes belief[5]. True moral confidence leads to the formation of moral norms and behavior of the student. And confidence in activity arises as a result of long-term activity of the mind as its high product. The formation





of moral culture consists of the process of transition of moral knowledge to moral confidence and its practice, and this process has a continuous character.

National-spiritual heritage cannot exist without relations outside of activities. So, national-spiritual culture is manifested through the behavior and behavior of the student. In summary:

- moral consciousness, moral quality, moral habit, moral activity are important signs of forming the national-spiritual culture of a primary school student;
- the national cultural heritage develops during the entire life and activities of the student and becomes enriched and formed;
- it will give a positive result only when the national cultural heritage is continuously and gradually inculcated into the activity of the elementary school student.

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RENAISSANCE: INNOVATIVE, EDUCATIONAL, NATURAL AND SOCIAL SCIENCES SCIENTIFIC JOURNAL (1042-b)

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