

# Pedagogical and Psychological Need for Ethical Education of Primary School Pupils through our National Spiritual Heritage

Tukhtaev Hasan Toshpulatovich

Lecturer at Termez State University, Termez, Uzbekistan

## ABSTRACT

This article considers the use of the spiritual heritage of Central Asian thinkers in the moral education of pupils on the basis of national spiritual heritage and the formation of positive qualities in the younger generation through them. The author also analyzes the content of the concept of value, advanced foreign research on its essence. The peculiarities of the concept of value are distinguished from the categories of norms and attitudes defined as philosophical-psychological terms.

**KEYWORDS:** *spiritual heritage, spiritual thinking, morality, norm, attitude, neighborhood, public cooperation, moral maturity, honesty, faith, conscience, spiritual qualities*

**How to cite this paper:** Tukhtaev Hasan Toshpulatovich "Pedagogical and Psychological Need for Ethical Education of Primary School Pupils through our National Spiritual Heritage" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 | Issue-3, April 2022, pp.1502-1505, URL: www.ijtsrd.com/papers/ijtsrd49762.pdf



Copyright © 2022 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



## INTRODUCTION

Since the early years of independence, Uzbekistan has been focusing on the rapid development of globalization, social, economic, political, historical and spiritual changes, increasing the interest of our people in understanding the national-spiritual, religious values and identity. Therefore, in the development and socialization of students, there is a need to morally educate them on the basis of the historical heritage left by our ancestors, the use of national and universal values.

It should be noted that independence has created important conditions for the restoration of national values, historical traditions and spiritual wealth of the peoples of our country, enriching it with new content. Necessary reforms are being carried out in the education system of our country, in which moral education has a special place.

## LITERATURE ANALYSIS AND METHODOLOGY

In his Address to the Oliy Majlis on the most important priorities for 2021, President of the

Republic of Uzbekistan Sh.M.Mirziyoev said: we need to create an environment and conditions. At the same time, first of all, the development of education and upbringing, healthy lifestyles, the development of science and innovation should serve as the main pillars of our national idea"[1].

To achieve these goals, a number of decrees and resolutions of the President of the Republic of Uzbekistan, including the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 No 1059 "On approval of the concept of continuous spiritual education and measures to implement it" For the I-XI grades of general secondary education, the subject "Education" was introduced, combining the disciplines "Ethics", "Sense of Homeland", "The idea of national independence and the foundations of spirituality", "History of Religions"[2].

Renowned educator and adip A.S. We should not forget Makarenko's opinion that "five low-skilled,

five-headed teachers are better than ten highly qualified, self-employed teachers" [3].

Therefore, in the process of teaching primary school students, the main task is to rely on the national spiritual heritage, to deeply study the traditions of our people, such as enlightenment, tolerance, hospitality, thoughtfulness, honesty, kindness, honor and inculcate them in students. It is true that it is through these qualities that it is effective to form a sense of respect for the life and work of ancestors, first in the heart of each person, and then in the heart of others.

It is especially important to teach primary school students national heritage and spiritual values. As a result, the student develops a personal attitude towards them, and gradually the child's spiritual worldview begins to take shape. Today, in such an era of globalization, if students learn to approach the past of our people with respect and pride, they will achieve new successes in their future lives [4].

Therefore, the goal cannot be achieved unless we form national moral qualities, dreams, aspirations, beliefs and worldviews in primary school students on the basis of national spiritual heritage. To do this, of course, we must have only the national educational skills to ensure that our future children are brought up in a harmonious, moral manner.

Our great ancestors, such as Imam Muhammad ibn Ismail al-Bukhari, Imam Abu Isa at-Termizi and Al-Hakim at-Termizi, as well as Muhammad ibn Musa al-Khwarizmi, Abu Rayhan Beruni, Ahmad Fergani, Abu Ali ibn Sino, Abu Nasr al-Farabi. , In the scientific works of our ancestors, such as Mirzo Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur , the comprehensive implementation of scientific research on the spiritual and moral aspects of socio-pedagogical knowledge is of particular importance.

## DISCUSSION

At the heart of scientific research aimed at raising the morale of young people around the world, research aimed at educating them morally on the basis of national spiritual heritage is of great importance. In the ongoing research, the issues of national and spiritual heritage, national traditions and customs, the spiritual and moral education of young people on the basis of Islamic and hadith ideas of our hadith scholars play a leading role. It is no exaggeration to say that the rich national spiritual heritage left by great people, who lived and worked in the period of high scientific development in the IX-XII and XIV-XV centuries, made a radical turn not only in the Eastern world, but also in world spirituality and enlightenment. That is why the whole world is trying

to study our country as one of the sacred places that spread enlightenment.

This is directly related to the implementation of promising scientific directions for the formation of secular, philosophical, legal, scientific, artistic, moral and religious ideas and concepts of young people, the ability to react socially to events in society.

Today, extensive systematic work is being carried out in our country in such priority areas as the physical maturity, intellectual and moral maturity of young people, their upbringing in the spirit of respect for our national spiritual heritage, national and universal values. "... to develop measures to preserve the historical heritage, customs and national educational traditions of our people, to strengthen the atmosphere of inter-religious tolerance, interethnic harmony and mutual love among the general population, especially among our youth" [5] priorities are defined. From this point of view, it is important to educate students in the spirit of deep understanding and respect for our oriental customs and traditions, which are inherent in our national mentality, in order to keep students away from various memorized ideas from primary school.

The invaluable contribution of the great scholars and thinkers to the development of world science and culture, the sacred religion of Islam in the Middle Ages and later, the first Eastern Renaissance in the history of the world - the Muslim Renaissance, has been rightly recognized by the world scientific community.

In the early Middle Ages, the great scientific ideas and discoveries made by our great ancestors in the fields of history, geography, philosophy, culture and art, architecture, along with the exact sciences such as mathematics, astronomy, physics, chemistry, geodesy, pharmacology, medicine, became part of world science and civilization. made a sharp turn in the development.

Since spiritual and moral education is directly related to the concepts of value, morality, we will try to define the essence of the content of the concept of value. Scientific researches carried out by domestic scientists have different approaches to elucidating the content of the concept of value. In particular, the philosopher J.Tulenov identified four types of values, one of the most important of which are natural values, the natural conditions necessary for human survival and development: land and subsoil resources, water, air, forests, flora, fauna, etc, the second type is economic (objects of labor, tools of production, material goods;) the third type is socio-political (freedom, equality, justice, peace, international friendship), the fourth type is spiritual values,

including scientific, philosophical, artistic, religious ideas and others[6].

The concept of value is distinguished by the following four main characteristics:

1. Value is feelings, thoughts and beliefs that are closely related to feelings. When value is activated, it mixes with emotions. For example, people who value independence, freedom, are upset if their independence or freedom is endangered, unable to protect it, deeply depressed, and happy if they can use it.
2. Value means the goal that a person desires, aspires to, and serves as a cause for his actions. People who have an important value of social order, justice, and compassion strive to achieve these goals.
3. Values are transcendental, meaning that they are not limited to specific actions and situations. For example, the values of decency and honesty apply equally to education, work, sports, politics, family, friends, and other people. This property distinguishes value from narrower concepts: norms and attitudes that apply to a particular specific action, object, or situation.
4. Values serve as standard. They control choice or actions, events, and attitudes toward people (including the person himself). Values are the basis of human self-esteem [7].

People decide what is good or bad, what is fair or unjust, what is right and purposeful to do, what to avoid, what to avoid, based on their values, conformity or inconsistency.

Values are sorted by importance, create a hierarchy, and form a system of relatively stable preferences. This hierarchy distinguishes values from norms and relationships.

The relative advantage of different values governs human actions. In any attitude or behavior, two or more values will be reflected. For example, when a person's visit to religious institutions is in line with tradition, conformism, and security, in many cases, it undermines values such as hedonism and stimulation.

### **CLEAR CONCLUSIONS AND PRACTICAL SUGGESTIONS**

The use of the following methods in the moral education of students through our national spiritual heritage will ensure positive results:

first, to ensure that students follow the general and uniform rules of the school through the use of methods of explanation, persuasion, conversation, debate, encouragement, punishment;

secondly, exercises and training in the formation of moral habits and the organization of various activities for children;

thirdly, various holiday events such as "Independence Day", "Navruz Holiday"; effective organization of literary evenings on the theme "Oriental thinkers are the founders of world civilization";

fourth, the effective use of interactive methods in raising the level of educational hours, "Education" lessons;

fifth, the effective use of the media, cinema, television, including broadcasts such as "Father's word is the eye of the mind," as well as the influence of modern means of propaganda, ie social networks;

sixthly, to organize student meetings with labor veterans, scientists and war veterans, mothers of many children, elderly believers, pilgrims who have become an example to the people with their hard work, dedication, patriotism and honesty;

Seventh, in the classroom and in extracurricular activities in the spirit of enlightenment, reflecting the values of the East and national traditions, including the Holy Qur'an, the main foundation of Islam, the works of hadith scholars, the "Nightmare" of our ancestors Kaikovus, "Kutadgu Bilig" by Yusuf Khas Hajib, Nasir It is expedient to use such works as "Saodatnoma", Ibn Sino "Donishnoma", Saadi's "Gulistan", "Boston", Navoi's "Mahbub ul-qulub", Babur's "Boburnoma", Abdullah Avloni's "Turkish gulistan or morality".

On the basis of improving the spiritual and moral upbringing of students, they show a number of qualities. They are: self-management, constant self-criticism, self-searching for shortcomings, self-assertiveness, conscientiousness of concrete actions everywhere, self-education, identification of strengths and weaknesses, moral education, good knowledge, the development of moral feelings, purposefulness, courage and determination, independent thinking, assertiveness, initiative, independence, self-control and self-control.

In pedagogical activity, whether he is a primary school teacher or a high school teacher, the content of spiritual and moral education in the lessons is based on the national and spiritual heritage, traditions and customs inherited from our ancestors in the thousands of years of history of our people. - It is expedient to enrich it with educational ideas. This is because these methods form the basis of moral education and serve to improve the spiritual and moral education of students.

As a basis for this conclusion, we consider it appropriate to mention that the advanced, economically developed foreign researchers we have analyzed above also mentioned in their scientific research on values, the essence of moral phenomena, the problems of their formation, the transcendence of values, ie their secular (immanent) with phenomena, as well as the divine (religious, mythological, belief-based), which is inherent in the human mind, consciousness, essence, that is, has the characteristics of transcendence. This is the case with us, our ancestors, our elders, who are the role models for the people with their lives, knowledge, works and experience, from the sources of Islam, which are the basis for the formation of spiritual and moral values in primary school students. , the teachings of labor veterans, religious leaders, wealthy children, wealthy parents, allow us to consider our conclusion that the example should be used effectively and appropriately in the right direction.

#### References:

- [1] Ўзбекистон Республикаси Президентининг 2021 йилнинг энг муҳим устувор вазибалари хакидаги Олий Мажлисга Мурожаатномаси. - Тошкент, 2021 й., 25 январь. [Электрон ресурс] [https://lex/uz](https://lex.uz)
- [2] Ўзбекистон Республикаси Вазирлар
- [3] Маҳкамасининг 2019 йил 31 декабрдаги “Ўзлуксиз маънавий тарбия концепциясини тасдиқлаш ва уни амалга ошириш чоратадбирлари тўғрисида”ги 1059-сон Қарори 1-иловаси. // Қонун ҳужжатлари маълумотлари миллий базаси, 03.01.2020 й., 09/20/1059/4265-сон.
- [4] Педагогика / А. Қ. Мунавваровнинг умумий таҳрири остида. — Т.:Ўқитувчи, 1996. – 280 б.
- [5] Адизов Б.Р. Бошланғич таълимни ижодий ташкил этишнинг назарий асослари. – Тошкент: «Фан», 2007. – 120 б.
- [6] Ўзбекистон Республикаси Президентининг “Ўзбекистон Республикаси Вазирлар Маҳкамаси ҳузурида Ўзбекистондаги Ислон цивилизацияси марказини ташкил этиш чоратадбирлари тўғрисида”ги қарори. 2017 йил 1 декабрь // ПҚ-3420-сон. [Электрон ресурс] <https://lex.uz>
- [7] Туленов Ж. Ҳаёт фалсафаси. Т.: Ўзбекистон, 1993. – 340 б.
- [8] Schwartz S.H. Cultural and individual value correlates of capitalism: A comparative analysis // Psychological Inquiry. 2007. V. 18. P. 52—57.

