

Pedagogical Opportunities to Improve National and Spiritual Values in Primary School Students

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ABSTRACT

The article uses the Uzbek national-spiritual heritage in the activation of primary school students, the use of funds, the educational process, the creativity of students, the educational and methodological complex of science, primary Pedagogical opportunities to use the Uzbek national-spiritual heritage in the activation of students.

KEYWORDS: *uzbek people, national, spiritual, cultural, harmoniously developed generation, primary school, students, parents, grandparents, ancestors, national-spiritual heritage*

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INTRODUCTION

The essence of the radical reforms being carried out in Uzbekistan is to bring up the young generation as a spiritually mature, intellectually gifted generation. Ongoing political, socio-economic and spiritual reforms are aimed at building a democratic and civil society that protects human rights and freedoms. The main purpose of the changes is to protect the material and spiritual interests of man. There are lessons to be learned from our parents, grandparents, and great-grandparents, who will always be a beacon for us on this difficult and difficult path, illuminating our path.

In this sense, it is necessary to systematically use the pedagogical potential of the use of national and spiritual heritage in the educational process in the activation of primary school students.

LITERATURE ANALYSIS AND METHODOLOGY

Many geniuses such as Al-Khwarizmi, Al-Fargani, Al-Beruni, Abu Ali ibn Sino, Alisher Navoi, as well as Jadid scholars such as Behbudi, Avloni, Fitrat, science, literature and art in general., made an

invaluable contribution to the development of culture [1].

We must always remember that Jaloliddin Manguberdi, one of the brave and heroic sons of our people, the life of Amir Temur, their way, all their activities are an example for today and future generations. We need to understand that the activities of our great scholars and national heroes have a comprehensive educational value and are the national and spiritual heritage of our people [2].

DISCUSSION

These include the restoration of national values and the promotion of spirituality, especially the emphasis on Eastern moral traditions. Great plans and creative work in our country are being carried out intelligently, based on historical traditions and experiences. "Upbringing and education are inseparable. Only when these two processes are organized on a harmonious, continuous basis do they have good morals, high spirituality, as well as knowledge, intelligence, mental and physical health, a broad outlook and a modern mindset. - cultivates

patriotic young people who have a profession” [3]. Every nation has its own traditions of education, which serve the development of pedagogical thought and express ideas and views on the upbringing of children. Every parent wants their child to be perfect. That is why our people have a saying: "Children are perfect - parents are beautiful." This is the territory, and the dreams and hopes of parents are traditionally passed down from generation to generation. As the mental image of each nation in the world, including the Uzbeks, is formed within the specific historical-ethnic-natural-climatic conditions, its attitude to the socio-political events and historical processes in society is different. no doubt. After all, national identity is determined on the basis of socio-economic and political processes of a long historical period, natural geographical location, mutual ethnocultural relations, religious affiliation, and on the basis of these and the psychological views of the people are formed ancient traditions, customs and rituals.

In this sense, the effectiveness of socio-economic reforms in the current context depends on education, personal spirituality and high professionalism. The President of the Republic of Uzbekistan IA Karimov commented on the essence of the reforms in the field of education: “The future begins today, if the issue of education is not addressed now, the future will be lost. We do not spare anything from education! Spiritual and moral purification, faith, honesty, piety, honor, kindness, and so on, do not come by themselves, but are rooted in education. After all, one of the most important issues is to tell today's young generation who we are, who we are, and who we are” [1].

In Uzbekistan, raising the morale of the younger generation is considered a very important task. It has become a social need to raise the level of self-awareness and spiritual education to a qualitatively new level. The Government of the Republic of Uzbekistan has recognized the achievement of the unity of our national spirituality as one of the priorities of state policy. First President of the Republic of Uzbekistan

It is no coincidence that Islam Karimov's book "High Spirituality is an Invincible Power" [1] emphasizes the great contribution of our great ancestors to the development of world science, culture and spirituality, the need to acquaint the younger generation with this scientific heritage. Because the new worldview formed during the years of independence implies devotion to the motherland to the younger generation, love for national values and traditions, kindness to their relatives, loyalty to their chosen profession, profession and faith. New thinking

and new thinking is the product of national consciousness, worldview and belief, formed in the spirit of the ideology of independence.

Today, the study of national values has become one of the most important issues in our country. 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 that surround a person, including those within a national spirituality, are called values that have a special significance for a particular person or social group, or for a particular nation, or for all of humanity.

National values are the customs, traditions, virtues, morals, way of life, holidays, buildings, national costumes, household items and livelihoods of a certain people that deserve respect by the majority of the people. For example, the Uzbek national values are hard work, hospitality, kindness and gentleness, diligence and obedience, solidarity with different groups of people, forgiveness, thoughtfulness and peace.

Spiritual values are the product of people's spiritual activity, the product of knowledge, attitudes, and skills that emerge as a result of a complex process of cognition. The pricing of these values ultimately depends on a person's spiritual needs, interests, and activities. Spirituality in such cases is not opposed to materiality. On the contrary, they are interdependent. Examples include various holidays, national customs and traditions, good manners and ethics, music, paintings by the artist, fiction, and so on.

Material values are material things that satisfy people's material needs and evoke special feelings in people according to their characteristics and forms. These include large buildings, gardens and alleys, antique household items, historical artifacts, and the like.

Spirituality is the level of knowledge that people have acquired and the degree to which that knowledge has become a way of life; value - a type of spirituality that has a special significance for a particular person or group of people; culture - a state of being able to entertain others while applying their knowledge in life; While art is a form of cultural activity that has been artificially revived and enjoyed by the people, the cultural and spiritual heritage is said to be the part of the nation that is passed down from generation to generation.

Only a part of the spiritual and cultural treasures of our ancestors has reached us. Many of them have remained in the pages of history because they served in their time and are no longer relevant today. They

are remembered only as spiritual and cultural monuments. For example, the veil, which is the beauty of our nation, was a great value in its time. Some have even taken the veil to the level of culture. However, we did not inherit it. It is a spiritual monument of our nation.

Our various ceremonies and traditions have a national basis and are one of the components of national culture. We can be sure that the use of national and spiritual heritage in the activation of young people, inculcating them in the minds of students, protecting them from foreign influences that contradict the development and prospects of our country will serve to further develop human qualities in society [5].

The nationalization of the content of education in the pedagogical activity of primary school teachers and, on this basis, the harmonization of the results of spiritual and intellectual education, the use of pedagogical opportunities to increase student activity will help students understand the national values of the Uzbek people. Thus, the principle of the national, scientific direction of pedagogical education is proving once again.

The essence of the principle is to distinguish the most important from the point of view of national-spiritual and scientific, educational, among the concepts used to cover a particular topic in the educational process, to give them a scientific character and interpretation. The pedagogical possibilities of using the national-spiritual heritage in the activation of primary school students will gradually acquire the necessary skills and competencies to effectively use the spiritual educational potential of the subjects on the basis of this principle.

It is necessary to make recommendations to primary school students based on the goals and objectives of spiritual education and upbringing of the national values of the Uzbek people. A method of pedagogical analysis of the spiritual and educational potential of the subjects of primary school curricula should be developed and put into practice. In this regard, first of all, the intellectual potential, thoughts, ideas, teachings of world-renowned and well-known scholars of Uzbekistan, who have made a significant contribution to the development of science in

Uzbekistan, and the positive results achieved in school life and education.

CLEAR CONCLUSIONS AND PRACTICAL SUGGESTIONS

Age and individual pedagogical psychological characteristics should be taken into account in shaping the knowledge of primary school students about the national and spiritual heritage of the Uzbek people. It is necessary to take into account the peculiarities of the formation of knowledge of primary school students about the national and spiritual heritage of the Uzbek people.

In conclusion, it should be noted that the content, form, methods and means of studying the national and spiritual heritage of the Uzbek people in primary school students should be defined. Interdisciplinary integration and interactive methods should be used in "Reading" lessons to study the national and spiritual heritage of the Uzbek people in primary school students. It can be used by primary school teachers in reading lessons, and can be used by students of primary education and sports education in independent study and course work, as well as in teacher training and retraining courses. It is advisable to develop recommendations for studying the pedagogical possibilities of using the national and spiritual heritage of the Uzbek people to increase the activity of primary school students.

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