

PEDAGOGICAL NEED FOR MORAL EDUCATION OF PRIMARY CLASS STUDENTS THROUGH NATIONAL VALUES

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Abstract. *This article provides for the use of the spiritual heritage of Central Asian thinkers in the moral education of students based on national values and spiritual heritage, and through them, the formation of positive qualities in the young generation. Also, the author analyzed advanced foreign research on the content of the concept of value and its essence. The distinctive features of the concept of value are distinguished from the categories of norms and attitudes defined as philosophical-psychological concepts.*

Keywords: *spiritual heritage, spiritual thinking, manners, norms, attitude, neighborhood, public cooperation, moral perfection, honesty, faith, conscience, spiritual qualities, value, education, "national heritage", "tradition", "norm", "culture", "social-cultural value", outlook, primary education, formation of values.*

In the **introduction** of the article, starting from the first years of independence, Uzbekistan has to carry out social, economic, political, historical and spiritual changes consistently, national-spiritual, religious values and identity of our people. has been paying special attention to further increasing his interest in understanding. Therefore, in the development and socialization of students and young people, the need to morally educate them based on the use of the historical heritage, national and universal values left by our ancestors began to be felt.

The concept of "value", "national heritage", the problem of forming a feeling of respect for them is one of the problems widely studied by the scientists of our country, and it is interpreted differently by different authors. For example, doctor of philosophy, professor E. Yusupov defines the concept of "value" as follows: "Value is a material and spiritual need and interest that satisfies this or that need of a person or society and serves their benefit. In general, values are material and spiritual wealth formed and developed in the course of the historical development of society in the past, present and future, affecting socio-political, economic and spiritual development, absorbed into people's minds and gaining social importance".

Pedagogical scientist M. Inomova describes the concept of "spiritual values" based on the definition of value as follows: "Spiritual values are philosophical and sociological concepts that determine the qualitative characteristics of events in the spiritual life of society and organize them in a certain order. manifests itself in the form of acquired knowledge and is created as a result of practical assimilation of the environment surrounding a person on the basis of social production"

The educational process is also a spiritual value and represents a socio-historical event that serves the spiritual maturity of a person. Accordingly, the use of values in educational work, especially in family education, has its own characteristics.

Values, their essence and importance for the development of society, as well as their role in the formation of the student's spirituality, were also reflected in the researches of the educational scientist O. Musurmonova. "Values from a pedagogical point of view," the author writes, "are a

cultural and educational tool that affects the development of a person's consciousness and activity, and his formation as a whole person." Any education is considered a conscious process of human activity aimed at one goal. As a result of this process, a person not only acquires values, but also creates a spiritual need for further development. Spiritual needs serve to satisfy personal and social interests.

It is worth noting that independence created important conditions for restoring the national values, historical traditions and spiritual wealth of the peoples of our country and enriching it with new content. Necessary reforms are being carried out in the educational system of our country, in which moral education occupies a special place.

Actuality of the topic. The President of the Republic of Uzbekistan, Sh.M. Mirziyoev, in his Address to the Oliy Majlis on the most important priorities of 2021, said, "We have set ourselves the great goal of building the foundation of the Third Renaissance in our country, for this we need new Khorezms, Berunis, Ibn Sinas, We need to create an environment and conditions that will educate Ulugbeks, Navoi and Babur. In this, first of all, development of education and training, establishment of a healthy lifestyle, advancement of science and innovation should serve as the main pillars of our national idea".

In order to achieve these goals, a number of decrees and decisions of the President of the Republic of Uzbekistan, including Cabinet of Ministers of the Republic of Uzbekistan No. 1059 of December 31, 2019 "Approval of the concept of continuous spiritual education and measures for its implementation" (in paragraph 10 of Chapter III of this Resolution, "Etiquette", "Feeling of the Motherland", "Idea of national independence and moral foundations" for classes I-XI of general secondary educational institutions, The subject of "Education" was introduced by combining the subjects of "History of Religions".

Therefore, today's youth must bring about the Third Renaissance in Central Asia, worthy of their ancestors. After all, our nation's long past, unique culture, brave grandfathers, priceless heritage of ancestors always encourage us to make new discoveries and conquer new milestones. After all, "Such great human qualities can be formed only in a peaceful, stable, independent country. To do this, educating every young person in the spirit of patriotism and respect for the national historical heritage left by our ancestors is one of the main tasks of today"

In the main **theoretical** part of the article, among the scientific research aimed at increasing the spirituality of young people all over the world, researches aimed at moral education of them on the basis of national spiritual heritages are gaining importance. The issues of spiritual and moral education of young people on the basis of the ideas of Islamic religion and hadith scholars of our scholars of hadith occupy a leading place in the ongoing researches. It is not an exaggeration to say that the rich national spiritual heritage left by the great peoples, who lived and created during the period of high scientific development of the 9th-12th and 14th-15th centuries, made a radical change not only in the Eastern world, but also in the world spirituality and enlightenment. That is why the whole world is trying to study our country as one of the holy places that spread the light of enlightenment.

This is directly related to the implementation of promising scientific directions on the formation of worldly, philosophical, legal, scientific, artistic, moral and religious imaginations and concepts of young people, increasing the skills of socially active reaction to events and events in society. is happening.

Today, extensive systematic work is being carried out in our country in priority areas such as the physical, intellectual and moral maturity of young people, their upbringing in the spirit of respect for our national spiritual heritage, national and universal values. "...to preserve the historical heritage, customs and traditions of national education of our people, to strengthen the atmosphere of interreligious tolerance, interethnic harmony and mutual kindness among the broad population, especially among our youth priority tasks such as development of measures" are defined. Based on this point of view, it is important to educate students in the spirit of respect for the oriental customs and traditions characteristic of our national mentality in order to distance them from various foreign ideas from the primary school.

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

1. Values are feelings, thoughts and beliefs that are closely related to feelings. For example, when a value is activated, it is mixed with emotions. For example, people who value independence and freedom are disturbed if their independence or freedom is threatened, deeply depressed if they cannot protect it, and happy if they can use it.

2. Value means the goal desired by a person, which serves as a reason for his actions. People who value social order, justice, and compassion strive to achieve these goals.

3. Values are transcendent, that is, 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 strangers. This feature differentiates value from the narrower concepts norm and attitude (attitude-thoughts or feelings about something or someone, or the behavior, the way of acting that is motivated by these) stands

4. Values serve as a standard. They control the choice or evaluation of actions, events, people (including the person himself). Values are the basis of a person's self-evaluation.

People decide what is good or bad, what is fair and what is not, what to do has meaning and purpose, what to avoid, what to walk away from, according to those (those) values, conformity or inconsistency. enough.

5. Values are ranked in order of importance, create a hierarchy and form a relatively stable system of preferences. This hierarchy distinguishes values from norms and attitudes.

6. The relative preference of different values guides human actions. Any internal, behavior-causing attitude or behavior reflects two or more values. For example, when a person's attendance at religious institutions is consistent with tradition, conformity, and security, it often undermines values such as hedonism and stimulation.

Compromise between competing values guides attitudes and actions.

The study of values can be carried out in two aspects: individual (individual differences in values) and cultural level (differences in socio-cultural values).

Analysis of values in the sphere of the individual (individual differences of values). In this case, an individual is chosen as the unit of analysis. For individuals, values serve as a motivational goal that serves as a guiding principle (managing rule) in their lives. The relationship between different values is reflected in the psychological dynamics of conflicts and the practice (observance) of values in everyday life. For example, people may not seek prestige (respect, authority) and be humble at the same time, but they may seek prestige and material well-being at the same time. Correlation between the evaluations of values reflecting (expressive) determinants of value is reflected in their corresponding measurement axes (dimensions).

The practical results of our article are as follows:

developed diagnostic tools for assessing the development of moral thinking of students based on national spiritual heritage;

development of events to educate the moral thinking of students based on national spiritual heritage;

scientific proposals and recommendations on improving the technologies of educating students and young people on the basis of national spiritual heritage have been developed.

Clear summary and practical suggestions. The use of the following methods in the moral education of students through our national spiritual heritage ensures positive results:

- firstly, on the basis of the use of methods of explanation, broadcasting, conversation, discussion, encouragement, and punishment, to achieve the students' compliance with the general and uniform rules of the school;

- secondly, exercise and training in the formation of moral habit and organizing various activities of children;

- thirdly, various holiday events "Independence Day", "Navroz Holiday"; literary evenings, effective organization of events on the theme "Eastern thinkers are the founders of world culture";

- fourthly, effective use of interactive methods in raising the level of Educational hours, "Educational" lessons;

- fifth, effective use of mass media, cinema, television programs, including broadcasts such as "The words of the fathers are the eyes of the mind", as well as the influence of modern propaganda tools, i.e. social networks;

- sixthly, by organizing student meetings with labor veterans, science workers and war veterans, mothers with many children, faithful elderly people, who have become an example to the nation with their work, dedication, patriotism, and honesty to go.

As the basis of this **conclusion**, we consider it appropriate to cite the fact that the researchers of the advanced, economically developed foreign countries that we have analyzed above, in their scientific research on values, the essence of moral phenomena, the problems of their formation, the transcendence of values, that is, they are considered to have divinity (religious, mythical, faith-based), i.e. transcendence characteristics, which are considered inherent to the human mind, consciousness, essence, even with worldly (immanent) events. This situation reminds us, in the formation of spiritual and moral values in elementary school students, from the sources of Islam, which are the basis for the faith, trust, and meaning of life of our ancestors, our ancestors, today's generation, their own lives, correct our conclusion that it is necessary to make effective and appropriate use of the example of the elderly, labor veterans, representatives of religion, parents of rich children, wealthy parents, who are serving as an example to the nation with their knowledge, works, and experience. allows us to consider that in the direction.

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