



METHODS OF USING THE SCIENTIFIC AND EDUCATION HERITAGE OF THE EDUCATORS IN PRIMARY CLASS LESSONS

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ABSTRACT: - The article describes the methods of using the scientific-enlightenment heritage of enlightened people in primary school classes. In the first stage of school education, the principles, forms, and methods of using the scientific-enlightenment heritage of the enlighteners are methodologically based. The use of the scientific-educational heritage of enlighteners as the scientific basis of formation of national values in students is evaluated as an important socio-spiritual factor.

KEYWORDS: Primary class, enlighteners, scientific and educational heritage, principles, form, method, methodological basis, national values, socio-spiritual factor.

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. 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

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national values, raising spirituality, especially paying more attention to the traditions of eastern manners are among them. In our country, great plans and creative works are being implemented with wisdom and understanding, based on historical traditions and experiences. 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.

ANALYSIS OF LITERATURE ON THE SUBJECT

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. Along with such scientists, O.Musulmonova, Kh.Ziyoyev, T.Mahmudov, E.Yusupov, J.Tulenov, Q.Nazarov, H.I.Ibrohimov, H.D.Norkulov and other scientists, ways of inculcating our national values, scientific heritage in the minds of young people, national and universal researched the issues of formation of personal consciousness in shared values[1]. For example, O.Muslimonova explained the pedagogical aspect of using the scientific and educational heritage of enlighteners, national

values and traditions, revealed its importance in education, and developed methodical recommendations[2]. However, the pedagogical possibilities of using the scientific-enlightenment heritage of enlighteners in the "Mother language and reading literacy" classes of primary education have not been systematically revealed.

ANALYSIS AND DISCUSSION OF RESULTS

In the 21st century, new details have been written on the history page regarding the study of the national traditions of the Uzbek people. Especially after the independence of our country, the ethno-national identity of our people increased, as a result of increasing attention to the scientific and educational heritage, historical traditions, the problems of the ethnogenesis and ethnic history of the Uzbek people are gaining urgent scientific and practical importance.

Today, in independent Uzbekistan, raising the morale and scientific intellectual potential 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.

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 brave and heroic

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children of our people, Jalaluddin Manguberdi, Amir Temur, their path, and their entire activities are an example for the present and future generations[3]. It is necessary to understand that the work of our great scientists and national heroes is of all-round educational importance and the Scientific-Educational heritage of our nation.

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 the national, scientific education direction in the content of pedagogical education is proven once again.

The essence of the principle consists in distinguishing the most important ones from the point of view of national-spiritual and scientific, education and upbringing, giving them a scientific tone and explaining them among the concepts used to illuminate this or that topic [4]. Pedagogical possibilities of using the scientific and educational heritage of the enlighteners in the classes of "Mother

language and reading literacy" of primary education, based on this principle, the subjects gradually acquire the necessary skills and qualifications for the effective use of spiritual education opportunities. will become [5].

It is necessary to make recommendations based on the purpose and tasks of providing spiritual education and upbringing to the students of the primary class, using the scientific and educational heritage of enlighteners. A method of pedagogical analysis of the spiritual educational possibilities of the subjects of primary school curriculum should be developed and used in practice [6]. 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.

The socio-economic and cultural development of society is closely related to the development of its spiritual and moral foundations. These are the basics:

- commitment to universal values;
- strengthening and developing the spiritual heritage of our people;
- free expression of one's capabilities;
- consists of patriotism.

Common human and national values, formation of spiritual culture of all citizens of our republic, understanding of intellectuality lie on the ground of these spiritual and moral foundations [7]. Because it is impossible to fulfill tasks in the social, economic, and cultural aspects, and to fully create the ideology of national independence, without developing

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the individual's thinking and enriching his spiritual world.

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.

Various aspects of Eastern spiritual culture were highly developed during the renaissance period, and al-Khorazmi, al-Kindi, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni, Firdawsi, Nasir Khisrav, who lived and created during this period. The works of Umar Khayyam, Yusuf Khos Hajib, Ahmad Yassavi, Sa'di, Tusi, Mahmud Kashghari, Ahmad Yugnaki, Lutfi, Ulug'bek, Abdurahman Jami, Alisher Navoi and many other thinkers are important in the development of pedagogical thinking. It was an important stage in moral maturity, in the rise of universal spiritual values [8]. They managed to create a moral basis for the formation of a perfect person, a just society and a state based on the requirements of Eastern ethics. They also put forward the observation that social inequality can be eliminated by mutual agreement of society members, humane attitude towards each other, acquiring intelligence and knowledge, earnestly obeying God, and governing the state with justice.

In the context of the spiritual and scientific worldview of this period, the internal and external state of a person, feelings, attitude to work, marriage, kindness, love, loyalty, desire for knowledge (religious and secular), spiritual mood, intelligence, will, mainly a person as the greatest product of nature, it consists of singing, describing, glorifying, and the idea of

an important high moral, enlightened and just community was put forward.

In his views on education, Muhammad al-Khorazmi put forward the idea that in order for a person to achieve the highest goal and build a just society, it is necessary to form his thinking and develop his logical thinking through the means of scientific heritage. In his opinion, it is necessary to rely on intelligence and thinking power in human activity [9].

The enlightened views of Abu Nasr Farabi are the spiritual-philosophical problems that existed in the Middle Ages - ideas about body and soul, existence, movement, space and time, cause and effect, possibility and reality, mental processes. He came to the field with a smile. In his opinion, the key to solving all problems is a high-purpose community, a person who embodies all scientific and spiritual qualities, a just society, a guarantee of a prosperous life.

The basis of general pedagogical and didactic ideas of Abu Ali ibn Sina, one of the mature thinkers of the Renaissance period, is the problem of spiritual maturity through the external environment and physical health of a person. In a number of his works, he put forward the idea that the spiritual culture of each member of the virtuous community should be formed through his physical and mental intelligence.

In the educational views of Abu Rayhan Beruni, the idea of bringing a person to spiritual maturity based on faith and love for universal and national values is extremely important. Alloma considers humanity to be the highest of all human values.

Similar to the philosophy of Ibn Sina and Yusuf Khos Hajib, recognizing that the creation of the material world depends on spiritual power, he said that the development of this world

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depends on the highest criterion of spiritual improvement on educated and intelligent people, saying, "Where there is intelligence, in that place there will be greatness, prosperity, whoever is knowledgeable, that person will be great, inclined to all kinds of good deeds" and be aware of all knowledge (religious and secular) He comes to the conclusion that only a perfect person who embodies high human qualities can be the leader of the community, justice, spiritual maturity, prosperity, enlightenment will prevail in such a society[10].

In Alisher Navoi's philosophy of pedagogy, the quality that determines the spiritual world of people is humanitarianism. According to Alloma's classification, a person who is enlightened, just, free from any immoral qualities, and has high thinking is spiritually mature [11].

The greatest services of the thinkers of Central Asia were the fact that, in a period when Islam was dominated by its laws, without denying the moral and spiritual beliefs of the religion, they were able to create a humanistic idea of education, to develop the national foundations of the formation of national culture. were[12]. From this point of view, at the stage of scientific and nationalization of the educational system, we are methodologically using the system of humanistic views developed by our past thinkers and people's pedagogy in solving the goal of realizing the goal of realizing the student's identity based on the humanization and democratization of the content of education. we found it necessary to accept it as a basis, and on this basis we found it necessary to rely on the following methodological directions in forming the spiritual culture of students.

1. To study the scientific heritage, universal and national values from the point of view of the origin, formation and development of the Uzbek people as a nation, the specific characteristics of its ethnic core, at the same time, the socio-cultural values created on this land in the historical stages are different from other Central Asian countries. it is necessary not to forget that it is also the cultural wealth of their peoples, that it is an inseparable part of the cultural resources created by them.

2. In all historical periods, the prosperity of society, its scientific and technical development, and its future position have been evaluated by the level of spiritual wealth of this society. For this reason, all sources of spiritual culture, its components are distinguished by their historicity, humanitarianism and nationalism. It is necessary to assume that our national values, like the laws of nature and society, have their rise, stagnation, conflicting processes, struggles between good and evil, and high human qualities that have passed the test are always promoted on the basis of them.

3. Any society is interested in the spiritual perfection of a person. Therefore, in the process of education and training, it is necessary to put the material and spiritual requirements, the experience of the ancestors, the need for universal and national humanitarian characteristics that life requires in the leading place in the formation of the student's spiritual culture. . To do this, it is necessary to deeply analyze each period in terms of the culture of society, personal culture, the process of the rise of culture and individuals, thoughts and ideas, and to base it on the "base".

4. To study the spiritual and spiritual values, traditions, customs, which occupy an important place in the rich cultural and

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scientific heritage of the peoples of Central Asia, including the Uzbek people, from the point of view of the development of pedagogical ideas. has a great influence on the formation of the student's spiritual culture. Therefore, the importance and value of the rich cultural heritage created by the peoples of Central Asia will be revealed through wide use of educational and educational opportunities.

5. The development of scientific heritage does not take place without interaction and influence of cultural sources. Therefore, it is necessary to pay attention to the interaction and interaction of the spiritual resources of all peoples and nations in the formation of the spiritual education of students in the educational process. It should be assumed that as a result of their mutual enrichment, they will be the basis for the emergence, formation and development of universal values.

CONCLUSIONS

This scientific basis for the formation of national values in elementary school students should serve to solve four important social and spiritual factors:

- increasing the student's need to study the scientific heritage of the Uzbek people;
- help to understand socio-economic, spiritual problems correctly;
- under the formation of the scientific and educational heritage of the Uzbek people in elementary school students, to ensure that it contributes to the development of society and to activate students.
- learning the cultural heritage of the past, which is an important source of intellectual heritage formation, spiritual values in interaction with the cultural life of the present time, in harmony, observing the advanced ideas advanced in them in

practical activities to understand the necessity of development, ensuring their longevity.

Pedagogical possibilities of using the scientific-enlightenment heritage of enlighteners in the activation of primary school students open the door of wide opportunities for both teachers and parents in the process of education and upbringing, which creates an effective system of mutual relations.

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