

## Practical Conditions For The Formation Of Spiritual Needs In Primary School On The Basis Of Examples Of Folklore

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### *Abstract*

*The article is devoted to the formation of a spiritually rich, morally integral, harmoniously developed personality with an independent worldview and independent thinking, based on the invaluable heritage of our peoples traditions, customs and rites. Folk traditions developed on the basis of the life experience of many generations have educational potential and are an unwritten moral code for both the individual and society as a whole.*

*In the modern state educational policy of the Republic of Uzbekistan, the familiarization of students with the national cultural heritage is one of the most important tasks of education, since the spiritual wealth of the people is a means to strengthen and develop the independence of our republic and educate a spiritually perfect generation. In order to successfully solve this problem, it is necessary to return to the origins of our culture, to perceive and develop all the best that is in our rich historical past, to know more deeply our history, culture, the heritage that our ancestors left us.*

### **1. Introduction**

The radical changes that are taking place, as well as reforms in the field of education, require a comprehensive mindset. It is known that the Uzbek people have gradually moved away from their original spiritual culture over the years. Distance from our national roots and traditions has led to the decline of national social consciousness. Therefore, from the first days of independence, our country has been taking the initiative in this area, promoting the idea of inculcating our national spirit in the younger generation. In particular, the first President of our country IAKarimov in his book "High spirituality - an invincible force" emphasizes the following: "We want our people to be no less than anyone in the world, our children to be stronger, more educated, wiser and As we mobilize all our strength and capabilities to live a truly happy life, the issue of spiritual education is undoubtedly of paramount importance. If we lose our vigilance and sensitivity, determination and responsibility in this matter, and leave this very important work to its own devices and selfishness, we will run into our sacred values. and we may lose our spirituality, our historical memory, and eventually deviate from the path of universal development that we seek. "

As a result of moving away from the spiritual roots, the social environment and social relations in society are disrupted. There is a spiritual crisis, alienation, selfishness and crime. Young people, in particular, are becoming more involved in this process, and the existing gap is being replaced by foreign cultures. Young people are more exposed to this influence.

Therefore, today the society feels the need to shape the needs of schoolchildren in the socio-spiritual, national culture. To do this, there is a need to organize an educational process that will guide young people and help them acquire national spiritual values. This process helps students to organize and build their personal lives. Their spirituality grows, they begin to make decisions that are responsible for themselves and society, they have the opportunity to make the right and conscious choice of their way of life. All this is done on the basis of directing the educational process to the formation of the need for students to acquire national spiritual values. Putting the student's personality at the center of the process of humane education is an important requirement of today. Because every student is unique as a subject of the educational process. At school, teachers and students must have a common spiritual and emotional integrity.

For many years, the specific needs of the student have not been taken into account in the educational process at school. The explanatory dictionary of the Uzbek language defines the word need as follows:

**Need** - demand for something; need, necessity, necessity, need. First of all, it is necessary to decide on the need and requirements for students to master national spiritual values. They must feel the need and need for national and spiritual values in their activities. Due to this need, issues such as self-education, national and spiritual development of primary school students have not gained special relevance from a pedagogical point of view. No attention was paid to the use of fiction, history, national art and culture. However, at this age students learn to recognize themselves. Their inner spiritual world is opened. This age is very responsible, during which students acquire national moral skills. Social attitude towards oneself, others and members of society is determined. This is one of the main tendencies of this age group. These are manifested through a strong desire for self-awareness, self-expression, self-assertion and self-affirmation, self-realization.

The results of the analysis of the current situation in the school show that the desire of primary school students to have material wealth is stronger than the desire to acquire spiritual values.

The aspirations of students are not stable, their worldview is formed incorrectly. In this case, it is impossible to think about instilling moral values in them. Unstable confidence leads students to make unexpected decisions, to take steps. The main reason for this is the lack of voluntary adherence to the rules of conduct. Adherence to such standards is usually enforced by parents and teachers. Such students do not define and understand their life goals. They are not armed with sufficient knowledge and skills about the moral norms and rules of conduct of society.

The emergence of such a situation necessitates the formation of the need for primary and secondary school students to acquire national and spiritual values. Samples of fiction, historical realities, activities of national heroes, religious values, folk traditions, scientific heritage, the idea of national independence play an important role in the development and dynamic strengthening of the need for national and spiritual values in primary school students. has Because they have a rich, multifaceted reserve of universal and national spirituality.

To date, the problem of formation of spiritual needs Yu.V. Sharov, the role of spiritual needs in the moral development of students N.E. Churkova, ways to form spiritual needs in high school students T.N.Kaptan and T.I. The problem of formation of spiritual needs in university students was studied by LN Razuvaeva. At the same time, the problem of spiritual development of students in pedagogy is one of the least studied issues. That is why this problem is a priority in public policy. During the past period of independence, the pedagogue, along with scientists, has repeatedly addressed the topic. "While we set ourselves the task of raising the level of national spirituality in all its aspects, we have made an in-depth analysis of all the factors and criteria that shape and influence our spirituality today, and how they can be addressed in this regard. It is useful to have a good understanding of the behavior of rin.

Of course, the spirituality of any people or nation is inseparable from its history, unique customs and traditions, life values. In this regard, of course, spiritual heritage, cultural riches, ancient historical monuments are one of the most important factors "(pp. 29-30).

It is obvious that there is a wide socio-pedagogical and political, ideological interest in the study of this problem.

There are religious and philosophical aspects of this problem, as well as the approaches of K. Nazarov, Z. Gafurov, T. Mahmudov. At the same time, this issue has been studied from a philosophical point of view by foreign scientists NA Berdyaev, VV Zenkovsky, NO Lossky, I.A. Ilyin, VS Solovyov, SL Frank. The above-mentioned experts emphasize the need to pay attention to the way of life, life, culture, spirituality, national and religious values and traditions of the nation in the formation of the need for the acquisition of national values in the individual. those who have passed away.

A number of philosophers have carried out important research work in the field of formation of spiritual needs in members of society. In particular, L.N. Kogan, L.M. Arkhangelsky, A.G. Zdravomislov, O.G. Drobnitsky. In this work, the spiritual need is interpreted as a motivating factor in the conduct of moral activity.

At the same time, the problem of shaping the spiritual needs of the individual has attracted the attention of a number of psychologists. They studied the spiritual need in the external environment as a necessity for the human body, its activity. For example, AN Leont'ev how to understand this need, SL Rubinstein as a factor of spiritual need for human life and development, GA Fortunatov's work as an expression of need. The question of the nature and place of spiritual need in the structure of the person VN Myasishev, the role of need in the process of moral development of the person B.G. Anan'ev and L.I. Bojovich, LSVigotsky, PMYakobson, The role of activity in the formation of the spiritual needs of the individual, the question of the relationship of spiritual needs with the emotional world, interests, possibilities, feelings, attention, thinking The role of different views and rules in the decision of spiritual need DNUznadze, the role of self-assessment and communication skills in the development of need AABodalev, LIRuvinsky, the decision of a valuable direction in the formation of need given

In recent years, foreign psychologists have studied the following areas of spiritual needs of the individual, the role of needs in the development of human thinking, the importance of needs in the decision of the human mind, the relationship of human behavior and needs, the need for valuable areas of personality. The problems of influence have been studied by A.Maslow, K.Rodgers.

In pedagogy, this problem is studied as follows: KDUshinsky, the formation and formation of spiritual needs, the role of emotion in the spiritual and moral development of PPBlonsky, the role of social factors in the spiritual formation of STShatsky, NIPirogov's high moral and the views of a person with a scientific outlook on humanity, the idea that education is central, and so on.

Special aspects of the formation of a person's spiritual needs through fiction are reflected in the works of LS Eiserman, GI Belenky, Yu.F. Karyakin, N.Ya. Mecheryakov. Today, our observations have clearly shown that pedagogical scientists should pay special attention to the social, aesthetic, moral, historical, local lore, religious, cultural aspects of the formation of the needs of students for the acquisition of national values. . The pedagogical ways of formation of spiritual needs in high school students have been partially studied by SA Gurevich and EV Kvyatkovsky. The pedagogical means of forming the need, including the spiritual need for the acquisition of values, as well as the issue of self-improvement were studied by LS Necheporenko.

Based on the above considerations, it should be noted that in order to overcome the contradiction between the need that arises in general secondary schools today and the process of forming the need to acquire national values, the national goal of 5-9 grades is aimed at a single goal. it is expedient to create a pedagogical system aimed at shaping the need to acquire values. At the same time, one of the important tasks is to identify strategies for the formation of the spiritual need for the acquisition of national values in primary school students and to identify the means, methods and techniques for their implementation.

There is a lot of talk today about the spirituality of the individual and the level of spirituality. In the introductory part of the dissertation we have shown that a lot of research work has been done in this area. Undoubtedly, this work plays an important role in shaping the spirituality of students at the level of their needs. However, most of the works in this area focus on the concept of spirituality, its transmission to the minds of students, the formation of the spirituality of students in this or that subject. Therefore, today it is important to carry out consistent, systematic research on the formation of students' spirituality through the formation of their spirituality, including the need to acquire national and spiritual values.

To do this, it is necessary to make an in-depth pedagogical, psychological and philosophical analysis of the problem of forming the need for students to acquire national-spirituality. The holistic content of the concept of spirituality includes a number of concepts. The concept of spiritual need is defined differently

in different scientific sources. In particular, "Spirituality is the incomparable power that purifies a person spiritually, encourages him to grow up, strengthens the inner world of man, strengthens his will, unites his faith, awakens his conscience, is the criterion of all his views" (p. 19). He goes on to say: "In my opinion, the concept of 'spirituality' embodies the ideological, ideological, enlightenment, cultural, religious and moral views of society. Therefore, when thinking about this topic, it is possible to summarize all these views and express them in the broadest sense of the word "spirituality".

The various concepts that make up the concept of spirituality are expanded and enriched through interdisciplinary relationships. Man's spiritual world and identity form the basis of emerging spiritual needs. Therefore, first of all, it is necessary to identify the sources that create a spiritual need in students. The concept of spiritual need is directly related to national, religious and historical concepts. The concept of spiritual need is closely linked with the need to acquire national culture, religious views. In particular, religious views and religious beliefs purify a person, relieve his psyche. Islam has a great potential to have a strong impact on the inner world and psyche of man. Religious views contrast the human body and soul, good and evil, sin and good, and these concepts call for spiritual perfection. In the course of our research, we also focus on the problems of shaping the psyche of the student and his need for spiritual purification.

The need for students to acquire national and spiritual values encourages them to fully understand the natural potential of man. The student realizes that his body, mind, heart and spirituality are a single whole. Because there are 3 definite units in man - the body, the soul and the spirit. Among these three, we focus on the concept of psyche. Because the need of the student to acquire national and spiritual values is formed by pedagogical influence on his psyche.

The concept of psyche is defined in the National Encyclopedia of Uzbekistan as follows: **Psyche**- a feature of highly formed matter (the brain) that reflects reality in a separate form. It is mainly reflected in intuition, imagination, thinking, volitional behavior and other subjective images.

Since the concept of psyche is an integral part of the concept of man, it is expedient to study it in its entirety with the body and soul of a person in the process of forming a certain need. For example, Zoroastrianism and the teachings of Islam provide a detailed account of each of the concepts of body, soul, and spirit.

The human body was created by God and is made up of tiny grains of sand. That is why man belongs to the earth. Man is no different from other beings in his body. Man, like all other beings, seeks to satisfy the needs of his body. The needs of the human body are diverse and are met in two ways: the need for self-preservation and the need to survive. In order for the human body to communicate with the outside world, it is endowed with five senses: sight, hearing, smell, taste, and locomotor system.

The second recognized concept is the heart. The heart is also given to man by God. The heart gives life to the body and controls it. It constitutes the life force of man. It connects a person's heart, body and soul. The whole movement of the heart serves to mobilize a person's feelings, thoughts, desires and needs. The heart serves to satisfy the needs of desire, intellect, emotion. The need for education, the acquisition of national and spiritual values is also a desire of the human heart.

Another important human element is the psyche. The human psyche has three manifestations: fear of God, conscience and worship of God. The fear of God is a state of firm conviction. A person wholeheartedly believes in the existence of God. Sin is afraid of him when he does things. The second important manifestation of the human psyche is the conscience. Conscience instructs a person about what is right and what is wrong. It emphasizes what should be done and what should not be done. He is the inner judge of the person. The third manifestation is the worship of God. The human psyche seeks its identity from nature and God. He worships God, strives for Him. He satisfies the need of the soul through worship.

Advances in science fully justify the need for self-awareness, conscience, freedom and intuition in today's

human psyche. At the same time, the human psyche strives to acquire observation, intellect and intelligence, and feels the need for it. Because the human psyche tends to satisfy its needs and make important decisions through the acquisition of intelligence.

Emphasizing the practical importance of the soul in human life, experts say that it always needs love, joy, peace, patience, kindness, kindness, compassion, trust, endurance. This need will be met, first of all, only as a result of the acquisition of the national and spiritual values of the Uzbek people, which have been justified for many centuries and have yielded great practical results.

From the above it is clear that one of the most pressing socio-pedagogical problems of today is the creation of a pedagogical system aimed at encouraging students to spiritual and spiritual perfection through the formation of the need for good deeds. It is expedient to create favorable pedagogical conditions for the formation of physical, mental and emotional needs of students in the educational process. It is only when the need arises in the young body to strive for physical, mental and spiritual purity that he begins to take up good deeds.

Purity and desire of the heart is a state associated with one's own dreams and aspirations. It is based on emotions. Man always strives for perfection because of the needs of body and soul. He decides his personal life and "I". A person's personal life is determined by his level of consciousness. And it is reflected in his "I". His "I" is manifested in his personal nature, his talent, maturity, achievements, happiness, perfection. A person's psyche is a key factor in determining his or her lifestyle. Because of the same need, students can consistently acquire spiritual values.

During the years of independence, special attention was paid to the concept of spirituality and the formation of the spirituality of students. During these years, the concepts of spirituality, spiritual education have acquired a deep meaning, a lot of research has been conducted to study its philosophical, social, pedagogical, political aspects. In particular, philosophers I. Muminov "The great encyclopedic scientist of Khorezm", J. Tulenov "Philosophy of life", M. Khairullaev "Culture of the first Renaissance in Central Asia" and "Educators of the past thinkers M.Mahmudov "Independence and spirituality" (based on the works of the President of the Republic of Uzbekistan IAKarimov), S.Shermuhamedov "Some problems of modernization of philosophical science", E.Yusupov "Spiritual bases of human perfection", Z.Gofurov, H.Alikulov "Ethical views of the thinkers of Central Asia and Khorasan (XIV - XV centuries)", teachers O.Musurmonova "Formation of spiritual culture of students", "Spiritual values and youth education" "Family "Naviyati - national pride", M.Kuronov "Scientific and pedagogical bases of national education in general secondary schools of Uzbekistan", Safo Achil "Spirituality of independence and bases of education", U.Makhkamov "Ethics lessons of etiquette ", M.Inomova "Spiritual and moral upbringing of children in the family ", M.Aripov "Humanism Alishera Navoi ", U.Aleuov "Stan ovlenie i razvitie pedagogicheskoy mysli v Karakalpakstane ", H.Boboev "National independence ideology and development ", A.Zunnunov "Pedagogical theory ", B.Kodirov "Pedagogical bases of perfect human education ", S.Nishonova "Spiritual lessons ", X.Tilashev "Obshchepedagogicheskie i didacticheskie idei uchenyx – entsiklopedistov Blijnego i Srednego Vostoka epochi srednevekov`ya", K.Hoshimov. "Anthology of Uzbek pedagogy", O.Hasanbaeva "History of pedagogy", J.Hasanboev "Fundamentals of spiritual and moral education", Z.Nuritdinova "Pedagogical ideas of Abu Rayhan Beruni", E.Turakulov "Abu Rayhon Beruni. On psyche and education, S. Rakhimov "Psychological and pedagogical views of Abu Ali ibn Siny", K. Nosirov "Ideas of the Middle Ages of IX-X centuries on moral education", F. Babashev "Scientists of Khorezm Mamun Academy Spiritual and moral views ", psychologists MGDavletshin "Psychology of the modern school teacher ", EGoziev "Psychology / Psychology of youth "are examples of this.

When thinking about the acquisition of national and spiritual values in students, we focus primarily on aspects related to the mentality of the Uzbek people. **Mentality – (Latin mentalis-mental)** – level of mental ability, spiritual potential specific to an individual or social group. It includes the mentality of a society, nation or individual, their specific historical traditions, customs and religious beliefs. The

mentality of each nation is associated with its history, living conditions, social activism and many other factors. Because the analysis of this concept is extremely important for the formation of a system of formation of the need for students to acquire national and spiritual values. The basis of the national mentality of the Uzbek people is the Islamic faith. Just as our ancestors have lived in this vast region for centuries, on the basis of what values, today, it is possible to say, history and life, nature itself has made us - all the peoples of Central Asia. encourages us to live in such a spirit of friendship and cooperation.

In a word, such a view of historical reality, the feeling of coexistence has become for us a philosophy of life, or more precisely, a rule of life. In modern language, it is such a feature that forms the basis of our national mentality, that distinguishes us from others, that it is impossible not to feel, understand, see.

The radical changes taking place in society, as well as reforms in the field of education, require a comprehensive conscious thinking.

It is known that the Uzbek people have gradually moved away from their original spiritual culture over the years. Distance from our national roots and traditions has led to the decline of national social consciousness. As a result of moving away from the spiritual roots, the social environment and social relations in society are disrupted. There is a spiritual crisis, alienation, selfishness and crime. Young people, in particular, are becoming more involved in this process, and the existing gap is being replaced by foreign cultures. Young people are more exposed to this influence.

Therefore, today the society feels the need to shape the needs of schoolchildren in the socio-spiritual, national culture. To do this, there is a need to organize the educational process, which will guide young people and create the need for them to acquire national spiritual values. This process helps students to organize and build their personal lives. Their spirituality grows, they begin to make decisions that are responsible for themselves and society, they have the opportunity to make the right and conscious choice of their way of life. All this is done on the basis of directing the educational process to the formation of the need for students to acquire national spiritual values. Putting the student's personality at the center of the process of humane education is an important requirement of today. Because every student is unique as a subject of the educational process. At school, teachers and students must have a common spiritual and emotional integrity.

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Based on the above considerations, it should be noted that in order to overcome the contradiction between the need that arises today in general secondary schools and the process of forming the need to acquire national values, the national values of primary school-oriented primary school it is expedient to create a pedagogical system aimed at shaping the need for possession. At the same time, one of the important tasks is to identify strategies for the formation of the spiritual need for the acquisition of national values in primary school students and to identify the means, methods and techniques for their implementation.

In this regard, there is a need to address the following issues: to determine the scientific and pedagogical basis for the formation of the need for national values in primary school students, to serve the formation of the need for national values in primary school students in the educational process identification of didactic tools, the creation of a pedagogical system aimed at shaping the need for students to acquire national values.

The holistic content of the concept of spirituality includes a number of concepts. The concept of spiritual need is defined differently in different scientific sources.

The National Encyclopedia of Uzbekistan defines the concept of spirituality as follows: **Spirituality** - Derived from the word "meaning", a concept that represents the spiritual and mental world of man. It includes philosophical, legal, scientific, artistic, moral, religious ideas of people.

The various concepts that make up the concept of spirituality are expanded and enriched through interdisciplinary relationships. Man's spiritual world and identity form the basis of emerging spiritual needs. Therefore, first of all, it is necessary to identify the sources that create a spiritual need in students. The concept of spiritual need is directly related to national, religious and historical concepts. The concept of spiritual need is closely linked with the need to acquire national culture, religious views. In particular, religious views and religious beliefs purify a person, relieve his psyche. Islam has a great potential to have a strong impact on the inner world and psyche of man. Religious views contrast the human body and soul, good and evil, sin and good, and these concepts call for spiritual perfection. In the course of our research, we will also focus on the problems of shaping the psyche of the student and his needs for spiritual purification.

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