

**Forms, methods and means of studying its pedagogical capabilities through the use of the Uzbek national spiritual heritage in the activation of Primary School students.**

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***Annotation:** It is also desirable to carry out its pedagogical capabilities not only in the course process, but also in an integral way with the extracurricular educational process, through the use of the Uzbek national and spiritual heritage in the activation of Primary School students.*

***Keywords:** Hadis, Navro'z, Mehrjon, historical-national-spiritual, tribe, genealogy.*

In this, the methodologies, methods that must be selected are clarified through the connections between the teacher and the parent. That is, the methodologies that the teacher must selectively apply must correspond to the methodology used by the parent in relation to the child, complement each other. This in turn necessitates and ensures that there is always an inextricable connection between the parent and the teacher.

In the course of the lesson, the study of national-spiritual heritage by interpretation is an important method in the formation of spiritual culture in students. In addition to helping the reader to deeply assimilate the content of the national-spiritual heritage to be studied, this method serves to fully embody the national culture of past ancestors in the eyes of the reader. The result of the experiments we conducted made it possible to identify the following system of formation of the student's scientific worldview in the course of the lesson:

1. The creation, emergence, purpose of “Hadith”, “Navruz”, “Mehrjan” and other values in the study of national and spiritual heritage in the activation of Primary School students, helps to realize the character of the social system in which they were created and the spiritual image of the people.

2. Interpretation of unfamiliar, archaic, historical dialecticism, foreign, professional words found in the analysis of national-spiritual heritage, that is, a linguistic review. Such an explanation increases the vocabulary of an elementary school student, has a positive effect on the culture of speech, grows the level of knowledge about the spiritual world of this period, affects the formation of his worldview, the period when unfamiliar words were used.

3. An interpretation of words associated with ancient national traditions, traditions, traditions, values associated with the scientific worldview of the peoples of the East, that is, historical-national-spiritual (intellectual) heritage.

4. Examples of folk wisdom, ingrained in the content of reading, etiquette lessons, or used precisely in pursuit of an educational goal, are folk Proverbs, matals, pandnets, instructive words, figurative expressions, exaggerated analogies, etc. explanation, that is, historical-literary review.

5. Historical and geographical interpretation of words related to the names of tribes, genealogies, settlements of the peoples of the East.

6. Statement of phrases related to the National-Spiritual Heritage facets of our ancestors. Such a statement has the opportunity to thoroughly acquaint the reader with the ancient professional types of the peoples of the East, character, culture of dress, weapons, musical monuments, architecture, sculptural art, etc. From the reviews of these groups, mainly from the samples of the Heritage Department of our ajododods in the reading textbook, which are studied in grades 3-4, The Legends “Tomaris” and “Shirak”, “Devonu dictionary turk”, “Qutadgu bilig”, “Qissai Rabguziy”, “Farhad and Shirin”, “Suhail and Guldursun”, “Temurnoma”, “Timur's traps”, festive heritage of various character, scientific-historical, educational sources, folk pedagogy traditions and other content used

in the study of the essence. Primary school students such seeds as nuyon, kunningot, barlos, Kalmyk, mangit, biy, shak traditions associated with the wedding and mourning ceremonies of our ancestors, udums (old woman died, “hair peepatar”, hand held, sarpo distribution), hospitality udums, national dishes, kavush, rido, chakmon taqya, kimkhob Tun, khanatlas, national clothing of the Uzbek people such as the quarter, Kunning, Boysun, Babotog’, Mecca, the history of the professional heritage of Eastern peoples, such as Medina and other ancient place names, riding, fencing, terantering, receive information about their condition today.

The conversation on the content of the text of the national-spiritual heritage in the reading book, its interpretation, the performance of various interesting tasks, tasks, comprehensive perfect answers to questions determine the level of understanding and assimilation by readers of the content and essence of the text, cultivates students' logical thinking skills, serves to strengthen the material mentioned, leads to the formation. In addition, the use of multimedia presentations, such as: by bringing to the attention of readers films with images of historical monuments, udum and rituals, it is possible to increase computer literacy and activate students in a broad sense, in addition to developing a positive attitude towards national-spiritual heritage in them.

Creative attitude to the study of Uzbek national-spiritual heritage, activity, spiritual need, satisfaction of demand, cultivation of interest on the basis of a thorough study of the essence of literature, history, traditions, art, traditions of the past is carried out through independent work. Independent work is an inextricably linked aspect of the activities of the teacher and the student. In independent work, the reader works on himself, is creatively sought, forms his own point of view, views, shows his worldview and spiritual level. In addition, students achieve collective activity based on a friendly relationship. In this case, the cooperation of the teacher and parents, public organizations serves as the main support. Taking students on trips to asori-Atiqa also gives an effective result.

Independent work carried out in the process of reading and teaching etiquette lessons is carried out orally (preparation of oral answers to questions, memorization and analysis of the content of Uzbek folk sources, reading and storytelling certain excerpts from the work, working with the textbook, finding and speaking life examples suitable for the topic, etc.) and writing (finding written answers to the questions posed by the teacher, drawing up a table, diagram, drawings, lecture, abstract, thesis, synopsis, writing a creative essay, writing answers to cards, drawing up a genealogy of generations, etc.) is carried out in the form. If we take a systematic approach to the above process, we can not only activate students, but also confidently say that they grow up to grow national consciousness, being young people with national pride and self-awareness. Another of the pedagogical possibilities of using the national spiritual heritage of the Uzbek people in the activation of Primary School students is interdisciplinary integration. It depends on the teacher. It is only important that the chosen disciplines are logically related. Therefore, we also selected the subjects of reading, etiquette, Fine Arts, taking into account their logical dependence. Because in reading lessons, along with teaching the child, knowledge about the national spiritual heritage of the Uzbek people is given, and in the lessons of Fine Arts it is the same. This means that it will be possible to harmonize the subjects of a reading lesson in one lesson itself, without allowing them to be repeated again. The integration of subjects activates students in a real sense, creates the skill of the most efficient use of time, increases the skills of the teacher to work with methodologies, reveals the individual abilities of students and creates a state of their productive use. The ability of each student, based on his interest, develops. These processes, in turn, ensure an increase in the effectiveness of education, in addition to ensuring the achievement of full assimilation.

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<b>72</b>	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 09 in September-2022 <a href="https://www.gejournal.net/index.php/IJSSIR">https://www.gejournal.net/index.php/IJSSIR</a>
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