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Effective ways to foster spiritual development in elementary school children using examples of Oral Folklore

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Annotation. Important methods for providing public education using examples of oral folklore in elementary grades include scientifically substantiating the development of national and universal human qualities in students in modern educational settings, as well as demonstrating and providing practical justification for theoretical and methodological approaches to its development. This article provides a scientific, theoretical, and practical justification for the pedagogical conditions for providing public education to primary school students using examples of oral folklore.
The developed methodology for effectively organizing public education based on the study of oral folklore in elementary grades can be used to effectively organize education in general secondary schools and extracurricular institutions.
Keywords: Sense (inlellect), manners of behavior, humanistic interrelation, human qualities.

Аннотация. Важными методами народного образования с использованием образцов устного народного творчества в начальных классах являются научное обоснование развития национальных и общечеловеческих качеств у учащихся в современных образовательных условиях, демонстрация и практическое обоснование теоретических и методических подходов к его развитию. В данной статье научно-теоретически и практически обоснованы педагогические условия народного образования учащихся начальных классов с использованием образцов устного народного творчества.
Разработанная методика эффективной организации народного образования на основе изучения устного народного творчества в начальных классах может быть использована при эффективной организации образования в общеобразовательных школах и внешкольных учреждениях.
Ключевые слова: эмоции, поведение, гуманное отношение, человеческие качества.
Annotatsiya. Boshlang‘ich sinflarda xalq og‘zaki ijodi namunalaridan foydalangan holda xalq ta’limi berishning muhim usullari zamonaviy ta’lim sharoitida o‘quvchilarda milliy va umuminsoniy fazilatlarni rivojlantirishni ilmiy asoslash, uni rivojlantirishga doir nazariy va uslubiy yondashuvlarni ko‘rsatish va amaliy jihatdan asoslashdan iborat. Ushbu maqolada xalq og‘zaki ijodi namunalari yordamida boshlang‘ich sinf o‘quvchilariga xalq ta’limi berishning pedagogik shart-sharoitlari ilmiy-nazariy va amaliy jihatdan asoslab berilgan.
Boshlang‘ich sinflarda xalq og‘zaki ijodini o‘rganish asosida xalq ta’limini samarali tashkil etishning ishlab chiqilgan metodikasidan umumiy o‘rta ta’lim maktablari va maktabdan tashqari muassasalarda ta’limni samarali tashkil etishda foydalanish mumkin.
Kalit so‘zlar: His-tuyg‘u, xulq-atvor odobi, insonparvarlik munosabati, insoniy fazilatlar.

The various concepts within the concept of spirituality are expanded and enriched through intersubjective relationships. The spiritual world and human identity form the basis for emerging spiritual needs. Therefore, it is first necessary to identify the sources that generate spiritual needs in

students. The concept of spiritual needs is directly linked to national, religious, and historical concepts. This concept is closely linked to the need to master national culture and religious beliefs.

Students' need to master national and spiritual values inspires them to fully realize their natural human potential. Students realize that their body, psyche, soul, and spirituality constitute a single, integrated phenomenon. This is because a person consists of three distinct entities: body, soul, and psyche. A student's need to master national and spiritual values is shaped by the pedagogical influence on their psyche.

The National Encyclopedia of Uzbekistan defines the concept of spirit as follows: Spirit (psyche) is the property of highly organized matter (brain) to reflect reality in a special way. This is primarily manifested in intuition, imagination, thinking, volitional behavior, and other subjective images.

Since the concept of spirit is a component of the concept of man, it is appropriate to study it as a whole, examining the human body and soul in the process of developing a specific need. For example, the teachings of Zoroastrianism and Islam examine each of these concepts in detail: body, soul, and spirit.

Humans, like other creatures, strive to satisfy the needs of their bodies. The needs of the human body are varied and are satisfied in two ways: the need for self-preservation and the need for continued life. The human body is endowed with five senses for communicating with the outside world: sight, hearing, smell, taste, and the primary organs of movement.

The second recognized concept is the soul. The soul is also given to man by God. The soul gives life to the body and governs it. It constitutes the vital energy of a person. The human soul connects their body and soul. All movements of the soul serve to set in motion feelings, thoughts, desires, and needs. The soul serves to satisfy the needs of desire, reason, and emotion. The need to acquire knowledge and national and spiritual values are also desires of the human soul.

- Another important element inherent in a person is the soul. The human soul has three different forms: fear of God, conscience, and worship of God. The feeling of fear of God is a state associated with unchanging, firm faith. A person believes in the existence of God and has faith in Him. When committing sins, they fear them. The second important aspect of the human psyche is conscience. Conscience gives a person guidance about what is right and what is wrong. It suggests what should be done and what should not. It is considered a person's inner judge. The third aspect is worship of God.

The human psyche seeks its identity in nature and God. It worships God and strives for Him. Through worship, it satisfies the needs of the soul.

Modern scientific views fully confirm the fact that the modern human psyche requires self-awareness, acting in accordance with the dictates of conscience, freedom, and intuition. At the same time, the human psyche strives to develop observation and intellect, and feels a need for this. Because the human psyche strives to satisfy its needs and make important decisions by acquiring intelligence.

Emphasizing the practical priority of spirituality in human life, experts have shown that it always requires love, joy, peace, patience, kindness, compassion, trust, and endurance. This need is satisfied primarily through the assimilation of the national and spiritual values of the Uzbek people, which have been proven true over many centuries and have yielded significant practical results.

From the above, it is clear that the creation of an educational system aimed at motivating students toward spiritual perfection by cultivating the need to master good deeds is one of the pressing socio-pedagogical problems of our time, awaiting solution. It is advisable to create favorable educational conditions for developing students' physical, mental, and emotional needs during the learning process. Only when a young person develops the need to strive for physical, mental, and spiritual purity does he or she begin to master good deeds.

Purity of heart and desires is a state connected to one's own dreams and aspirations. It is based on emotions. People always strive for improvement due to the needs of their bodies and souls. They define their personal life and self. A person's personal life is determined by their level of consciousness and is reflected in their self. This self is manifested in their character, talent, maturity, achievements, happiness, and perfection. The human psyche is the primary factor determining their lifestyle. Thanks to this need, students can consistently master spiritual values.

The concept of spirituality and the development of students' spirituality received special attention during the years of independence. During these years, the concepts of spirituality, spiritual education, and upbringing acquired profound meaning, and numerous studies were conducted on their philosophical, social, pedagogical, and political aspects. In particular, philosophers I. Mominov "The Great Encyclopedist of Khorezm", J. Tulenov "Philosophy of Life", M. Khairullaev "The Culture of the Early Renaissance in Central Asia" and "Thinkers of the Past on Education", M. Makhmudov "Independence and Spirituality" (based on the works of the President of the Republic of Uzbekistan I.A. Karimov), S. Shermukhamedov "Some Problems of Renewing the Science of Philosophy", E. Yusupov "Spiritual Foundations of Human Perfection", Z. Gafurov, G. Alikulov "Ethical Views of Thinkers of Central Asia and Khorasan (XIV-XV Centuries)", teachers O. Musurmonova "Formation of the Spiritual Culture of Students", "Spiritual Values and Education of Youth", "Family Spirituality - National Pride", M. Kuronov "In General Education Secondary Schools of Uzbekistan: Scientific and Pedagogical Foundations of Public Education", Safo Ochil; «Spirituality of Independence and the Foundations of Education», U. Makhamov; «Ethics and Moral Lessons», M. Inomova; «Spiritual and Moral Education of Children in the Family», M. Aripov; «Humanism of Alisher Navoi», O. Aleuov; «Formation and Development of Pedagogical Thought in Karakalpakstan», G. Boboev; «Ideology and Development of People's Independence», A. Zunnunov; «Theory of Pedagogics», B. Kadyrov; «Pedagogical Foundations of Education of a Perfect Personality», S. Nishonova; «Lessons of Spirituality», G. Tilashev; «General Pedagogical and Didactic Ideas of the Encyclopedists of the Middle East and the Middle Ages», K. Khoshimov. Examples of such works are "Anthology of Uzbek Pedagogics", "History of Pedagogics" by O. Hasanboev, "Fundamentals of Spiritual and Moral Education" by J. Hasanboev, "Pedagogical Ideas of Abu Rayhan Beruni" by Z. Nuritdinova, "Pedagogical Ideas of Abu Rayhan Beruni", "Abu Rayhan Beruni. On Spirituality and Education" by E. Torakulov, "Psychological and Pedagogical Views of Abu Ali ibn Sina" by S. Rakhimov, "Psychological and Pedagogical Views of Abu Ali ibn Sina" by K. Nosirov, "Ideas of Central Asian Thinkers of the 9th-10th Centuries on Moral Education", "Spiritual and Moral Views of Scientists of the Khorezm Academy named after Mamun" by F. Babashev, "Psychology of a Modern School Teacher" by M.G. Davletshin, "Psychology/Psychology of Youth" by E. Gozyev.

When considering the assimilation of national and spiritual values by students, our attention is primarily drawn to aspects related to the mentality of the Uzbek people. Mentality (from the Latin mentalis, meaning "mental") is the level of intellectual ability and spiritual potential inherent in a particular individual or social group. The mentality of a society, nation, or individual also includes their unique historical traditions, customs, and religious beliefs. The mentality of each nation is linked to its history, living conditions, social activity, and a number of other factors. Therefore, analyzing this concept is crucial for creating a system for fostering the need for students to acquire national and spiritual values. The foundation of the national mentality of the Uzbek people is the Islamic faith. Whatever harmony our ancestors cultivated in this vast region over many centuries and whatever values they lived by, today, so to speak, the combination of history and life, and nature itself, has created such friendship among us—all the peoples of Central Asia—and calls on people to live in a spirit of cooperation.

In short, this vision of historical reality, this sense of life in unity, has become our philosophy of life, or, more accurately, our rule of life. In modern terms, it is a characteristic that forms the foundation of our national mentality, distinguishing us from others, so it is absolutely impossible not to notice, understand, and recognize it.

The radical changes occurring in society, as well as the reforms in education, require comprehensive, conscious thinking. It is well known that the Uzbek people have been gradually moving away from their original spiritual culture for many years. This departure from our national roots and traditions has led to a decline in national public consciousness. As a result of this departure from spiritual roots, the social environment and social relations within society are disrupted. A spiritual crisis arises, alienation from one's own identity is lost, and egoism and crime are on the rise. Young

people are becoming increasingly involved in this process, and foreign cultures are beginning to fill the void. Young people are more susceptible to this influence.

That's why society today is increasingly recognizing the need for schoolchildren to master socio-spiritual and national culture. There is a pressing need for its development. To achieve this, it is necessary to organize an educational process that will guide young people and instill in them a desire to acquire national spiritual values. Such a process will help young people organize and shape their personal lives. Their spirituality will grow, they will begin to make responsible decisions for themselves and society, and they will have the opportunity to choose their life paths wisely and consciously. All this is achieved through an educational process aimed at instilling in students a need to acquire national spiritual values. Placing the student's personality at the center of a humane educational process is an important requirement today. Because each student is unique as a subject of the educational process. At school, teachers and students must share a common spiritual and emotional integrity.

For many years, the school educational process failed to take into account the student's personality and the specific needs of people. The explanatory dictionary of the Uzbek language defines the word "need" as follows:

A need is a demand for something; a need, a necessity, a necessity, a need. Above all, it is necessary to cultivate in students a need and a desire to assimilate national spiritual values. They must feel a need and a need for national spiritual values in their activities. Because of this need, issues such as self-education and national-spiritual development of primary school students have not acquired particular pedagogical significance. Furthermore, insufficient attention has been paid to the use of examples from literature, history, national art, and culture. However, at this age, students recognize and understand their identity. Their inner spiritual world is revealed. This age is very important, and during this period, students develop national moral skills. Social attitudes toward themselves, others, and members of society are formed. These are the main trends of this age period. They manifest themselves through a strong desire for self-awareness, self-expression, self-affirmation, and self-realization. The results of an analysis of the current situation in schools show that the desire for material wealth among primary school students is stronger than the desire to acquire spiritual values. In other words, we can observe various, sometimes contradictory, opinions and views on the place of material and spiritual foundations in everyday life and human activity, and on which of them should take priority, and such debates continue to this day.

Students' aspirations are unstable, their worldview is incorrectly formed. In such a situation, it is impossible to think about instilling moral values in them. Unstable self-confidence leads students to make unexpected decisions and take unexpected actions. The main reason for this is that they do not follow norms of behavior of their own free will. Students are usually forced to follow such norms by their parents and teachers. Such students have not defined their life goals and do not sufficiently understand them. They are not equipped with sufficient knowledge and skills regarding moral norms and rules of conduct in society. The emergence of this situation is primarily due to the need to develop a desire to acquire folk and spiritual values in elementary school students. In developing and dynamically strengthening the need to acquire national and spiritual values, examples of literary works, historical events, the activities of national heroes, religious values, folk traditions, scientific heritage, and the idea of national independence are of great importance in primary school. Because they contain a rich, diverse reservoir of universal and national spirituality.

Much has been said about the spirituality of the individual and the level of spirituality. Numerous scientific studies have been conducted in this area. These studies undoubtedly play a significant role in shaping students' spirituality based on their needs.

Based on the above considerations, it should be noted that, to resolve the contradiction between the current need in comprehensive secondary schools and the process of developing the need to assimilate national values, it is advisable to create a pedagogical system aimed at fostering the need to assimilate national values in primary schools, one that would have a unified goal. One important task

is to identify strategies for fostering the spiritual need to assimilate national values in primary school students and to determine the means, methods, and techniques for their practical implementation.

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