

**BOSHLANG'ICH SINIF O'QUVCHILARNING MANAVIY AXLOQIY
QIYOFASINI SHAKILLANTIRISHDA ADABIY MEROSDAN
FOYDALANISHNING USULLARINI YANGI INTERFAOL
TEXNOLOGIYALAR ASOSIDA DARSLARGA TADBIQ ETISH**

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*Chust tuman MMT ga qarashli 63-umumiy o'rta ta'lim
maktabining boshlang'ich ta'lim o'qituvchisi*

**THE METHOD OF USING THE LITERARY HERITAGE IN THE FORMATION
OF MORAL CHARACTER OF THE STUDENTS OF THE FIRST GRADE TO
STUDY SUBJECTS BASED ON NEW INTERACTIVE TECHNOLOGIES**

Annotatsiya: Ushbu maqolada boshlabg'ich sinf o'quvchilarining manaviy ahloqiy qiyofasini shakillantirishda adabiy merosdan foydalanishning yangi interfaol usullarini yangi interfaol texnologiyalar asosida darslarga tadbiq etish orqali o'quvchilar bilim samaradorligiga erishish yo'llari va bu boradagi davlatimizda olib borilayotgan ishlar yoritib beriladi.

Kalit so'zlar: milliy, madaniy, axloq, meros, interfaol, texnologiya, davlat, o'quvchi.

Abstract: In this article, we will discuss the ways to achieve learning efficiency of students by introducing new interactive methods of using literary heritage in the formation of moral image of primary school students based on new interactive technologies and the work carried out in this regard in our country.

The key words: national, cultural, ethical, heritage, interactive, technology, the state, the student.

The essence of the fundamental reforms carried out in Uzbekistan is aimed at educating the young generation as a spiritually mature, intellectually developed generation. Reforms in the political, socio-economic and spiritual spheres aimed at strengthening independence are aimed at building a democratic and civil society that protects human rights and freedoms. The main goal of the reforms is to protect the material and spiritual interests of the person. Our parents, grandparents, and ancestors have exemplary life lessons that can always guide us on this difficult and complex path, illuminate our path. These include the revival of national values, the promotion of spirituality, and the emphasis on Eastern ethical traditions. Great plans and constructive work are being carried out in our country based on historical traditions and experience, with intelligence and understanding. Each culture has its own traditions of education and upbringing, which serve to develop pedagogical thought and express ideas and

attitudes about child rearing. Every parent wants their child to be perfect. That's why we have a saying in our people: "Children are perfect, parents are a community". This is the dream of the parents, the hope of the grandmother, which is passed down from generation to generation. Each nation in the world, including the Uzbeks, has its own mental and spiritual image, that is, national mentality, which is formed within its own historical, ethnic and natural-climatic conditions, and therefore its attitude to the socio-political events and historical processes taking place in society will be different. National peculiarities are determined by long historical periods of socio-economic and political processes, natural geographical variations, ethno-cultural interconnections, religious affiliations, and on the basis of these, as well as the psycho-psychological attitudes of the people, ancient traditions, customs and ceremonies are formed.

In this sense, the effectiveness of socio-economic reforms in the current conditions depends on education, the spirituality of the person and his high professional skills. In the Law of the Republic of Uzbekistan on Education and the National Program for the Training of Personnel, training of potential personnel, their education on the basis of the ideology of national independence was highlighted as an important issue. We will not spare anything! Spiritual and moral cleanness, faith, righteousness, piety, dignity, compassion, and so on - these are the truly human qualities that do not come by themselves, but are based on discipline. He emphasizes that it is one of the most pressing issues to convey to the younger generation who our past is, who we are the generation of, and emphasizes that the efficiency of reforms in all spheres of society today depends on the training of highly qualified and intelligent specialists.

In independent Uzbekistan, raising the spirituality of the younger generation is seen as a very important task. It has become a social need to raise the work of self-awareness and spiritual education to a qualitatively new level. The Government of the Republic of Uzbekistan has recognized the achievement of the commonality of our national spirituality as one of the priorities of state policy. In the book of President Islam Karimov "High Spirituality - Invincible Power" the great contribution of our great ancestors to the development of world science, culture and spirituality, the need to familiarize the younger generation with this scientific heritage are emphasized. Because the new worldview, which is being formed in the years of independence, implies loyalty to the motherland, love of national values and traditions, kindness to one's relatives, devotion to one's chosen profession, profession and faith. It is a new way of thinking and a new way of thinking that is the product of a national consciousness, a worldview and a creed that have been revived in the spirit of the ideology of independence. Currently, the study of national values has become one of the most pressing issues in our country. It's hard to analyze the present and think about the future without learning about the history of our rich national heritage. The infinite number of things and events surrounding a person, including those within a national

spirituality, that have a particular significance or value to a particular person or social group, or to a particular nation, or to humanity as a whole, are called values.

A national value is a set of customs, traditions, virtues, morals and manners, lifestyle, holidays, buildings, national clothes, household items, and habits that are worthy of respect by the majority of this people. For example, the hard-workingness, hospitality, politeness and gentleness, zeal and obedience, getting along with people of different classes, forgiveness, thoughtfulness and reasoning, and peacefulness of the Uzbeks are considered Uzbek national values.

Spiritual values are the products of the spiritual activity of people, the result of knowledge, attitudes and skills that are formed as a result of a complex process of knowledge. The definition of these values ultimately depends on a person's psychological needs, interests, and activities. Spirituality is not opposed to materialism in such cases. Rather, they are interconnected. For example, various holidays, national customs and traditions, beautiful morals and etiquette, music, paintings, artistic literature, etc. are the products of the work of a master painter.

Material goods are those things that satisfy people's material needs and evoke particular emotions in people according to their specific characteristics and forms. These include grand structures, gardens and parks, antique household items, historical artifacts, and the like.

Spirituality is the knowledge acquired by people and the degree to which this knowledge has become a way of life; value is the type of spirituality that has special significance in a certain person or group of people; culture is the state of being able to inspire others when applying the knowledge acquired by a person in life; one of the types of culture that existed before art is the kind of activity that gives people pleasure today, by artificially restoring one of the types of culture, and cultural and spiritual heritage is the spirituality and culture that the ancestors have left to the generations of the nation that exists today.

Only a fraction of the total spiritual and cultural wealth of our ancestors has come down to us. Many of them have been preserved in the pages of history because they served their purpose in time and are no longer relevant today, they are remembered only as spiritual and cultural monuments. For example, our nation's blue was a great value in its day. Some have taken the closure of the fridge to the cultural level. But we didn't inherit it. It's the spiritual monument of our nation.

Various ceremonies and customs have a national basis and are one of the components of national culture. We can be confident that the use of national and spiritual heritage in the activation of young people, instilling them in the minds of students, protecting them from the influence of foreign views that are contrary to the development and prospects of our homeland, will serve to further develop human qualities in society.

Educating the younger generation as well-rounded human beings is a necessary task for the strengthening, development and improvement of today's independence. This is because the spiritual and moral perfection has an effective impact on the development of the newly-established democratic society. In this sense, the need to form a scientific worldview in our youth on the basis of the principle of unity of education and upbringing, to make them enjoy the rich scientific heritage of our ancestors, to form feelings of national pride in spiritual and educational activities, to study the sciences from the point of view of teaching determines the relevance of the topic.

The problem of teaching the national spiritual heritage of the Uzbek people to primary school students, its values, has been studied by pedagogical and psychological scientists in a number of research works. O.Musulmonova, X.Ziyoyev, T.Mahmudov, E.Yusupov, J.Tulenov, Q.Nazarov, H.I.Ibrohimov, H.D.Norkulov and other scholars have studied the essence of independence, its spiritual foundations, ways of inculcating our national values, our scientific heritage in the minds of young people, the formation of personality consciousness in the combination of national and universal values. For example, O.Musulmonova interpreted the pedagogical aspect of national values and traditions, revealed its importance in education. Methodological guidelines were developed. However, the pedagogical possibilities of using the Uzbek national and spiritual heritage in the activation of elementary school students and that's why it's called the "School of Life".

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