

Methodology of Teaching Samples of Ethnopedagogy in "Mother Tongue and Reading Literacy" Classes of the 1st-2nd Grade

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ABSTRACT

The article presents ideas about the restoration of the cultural-historical heritage of our nation's past, the method of educating the young generation based on the rich traditions of ethnopedagogy, which is its most important component, and teaching Uzbek traditions to young people.

KEYWORDS: *lesson, speech, sound, education, pedagogy, ethnopedagogy, custom, tradition, value.*

Introduction. There are many nations and peoples in the world. Each nation and society has its own history, and in each of the historically formed societies, the process of raising their children, views on child education have been formed. It is an important task to inform the young generation about the cultural values of their people from the earliest times, to pass on the experiences of their ancestors to the next generation. In this, they learn about their history, who and what kind of people their ancestors were, and in some sense they also learn about their own value.

Folk pedagogy is a set of practical views about the goals and tasks of education, formed in the life experience and lifestyle of a certain people. In order to live in a certain society, it is a practical activity that every person must follow and is manifested in empirical means such as customs, customs, manners, ceremonies, traditions, lifestyles, artistic creations, and games. Folk pedagogy is also known as ethnopedagogy

Ethnopedagogy is a science of folk pedagogy as a traditional upbringing and educational practice that has historically developed among different ethnic groups. This term was introduced and popularized by G.N. Volkov, an academician of the Russian Academy of Education.

We know that the pedagogical views of our people have been formed for many centuries, and they have not reached us in the form of separate textbooks or manuals, but the main part of them is in various genres of folk oral creativity, in the works of our great scientists, in our holy book, the Holy Qur'an and hadiths. reflected. As long as our nation exists, the field of ethnopedagogy will live on and become more refined, and people's dreams, joys and worries, happy and dreamy days, worldviews and life-educational conclusions will remain an example for generations.

The main part. As a proof of the above ideas, in 2020, our country adopted the "National Curriculum" based on the experiences of the world's leading countries in the field of education. Step by step all comprehensive schools textbooks will be created on the basis of the "National Curriculum" and old textbooks will be abandoned. It was delivered to general education institutions starting from the 2021-2022 academic year.

In the process of analysis, it became clear that during the period of literacy education, students are learning examples of ethnopedagogy, such as proverbs, riddles, quick sayings, from the process of learning the "Alifbe" textbook. Those who sing the song "Ramadan", which is one of the wonderful pastimes of our people, express their good will to the human race and his family, and share the money or food items that the owners of the house have given to them. lib, patients in the

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neighborhood, those who are close to the needy. Therefore, the purpose of singing the song "Ramadan" was to express good intentions to people, to wish them health, prosperity and peace, and to help poor families. Even today, children sing this song, but they only know the first two lines of the song. Taking into account the educational importance of the song "Ramadan", it is necessary to teach the text of the song and explain its content in the preschool and primary education system.

Customs, traditions, holidays and ceremonies created by the people and of great social importance occupy a great place in the cultural heritage of the Uzbek people. It is our human duty to be proud of such a cultural heritage of our people, to know our ancient customs, traditions and traditions, to take care of them and to pass them on to the younger generation. Folk games with their antiquity go back to primitive times and occupy an important place in the formation and development of humanity. Since the most ancient times, games and dances related to herding, hunting, animal husbandry and farming began to form in human life, and it is our human duty and an urgent issue of today to pass them on to the younger generation.

The content and form of the games originated from natural conditions, work activities, and social and moral relations. There are many values specific to the ability of young people to be able to exercise physically in the examples of folklore. In particular, in the "Alpomish" saga, the fact that our ancestors paid great attention to the child's physical health, the fact that Alpomish shot a heavy bow at the age of seven, shows that he was given physical education from a young age. Young people have been testing their bravery and resourcefulness in front of the people since ancient times.

On page 28 of the 1st grade "Mother Language and Reading Literacy" textbook, the text about the Day of Arafah, the day before the Eid holiday, refers to wearing new clothes on Eid, which is unique to our nation, and neighbors gather together. - distribution of various sweets and sweets to someone's house, gatherings of relatives during Eid are explained in easy and simple language typical of children.

On page 32, the poem "Navroz Taronas" and then the pictures of the cooking process of Sumalak, which is considered a spring national dish, show the harmony and love of Uzbek families. It is not difficult for young students to understand and learn about our national values.

Riddles, which are one of the oldest and popular genres of folk poetry, found in the folklore of all peoples of the world, are included in this textbook. People's life, standard of living, culture and traditions are expressed to a certain extent in riddles. Riddles are an educational tool for increasing children's vocabulary, expanding their understanding and imagination about life and its events, and their ability to reason.

Proverbs of great socio-political and educational importance, such as love for the motherland, work, harmony, wisdom, have been refined among the people over the centuries, and have become concise and simple. It is mentioned in the work "Otut Turk".

If we look at the proverbs on page 50:

Summer fruit is winter treasure

The arrival of geese means the arrival of summer

Rain is the soul of crops

Fresh air is a cure for a thousand ailments

It is not difficult to notice how many years of experience of our people are reflected in each of these proverbs. Through this, the young generation develops consistency of thoughts, they realize that every word said by our wise forefathers was not said in vain, and they themselves take it to heart.

On page 92, the Uzbek national games such as "White poplar or blue poplar?", "Hide and seek", "Kurash", "Capricorn" and their description are presented. At the same time that current information

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technologies and computer games and the virtual world have entered unexpectedly, the issues of culture, knowledge, and education may cause some problems for us. For this, we need to rely on our many years of historical experience. We must awaken love for our national games in the hearts of the growing young generation.

Just as every nation has its favorite national games, the Uzbek people also have their own games. Our national games are fundamentally different from the games of other nations in that they consist of activities that teach and train endurance. Our nationality will never be lost if children are interested by teaching these games, play these games with their friends in their free time, and pass them on to future generations.

For example, if we pay attention to the text about the game "Lanka" on page 93:

Lanka is an Uzbek national children's game. It is seasonal and is mainly played in autumn. Lanka is not just a simple game, it educates the child both physically and mentally. A real folk game.

A child who plays Lanka learns to breathe properly. As a result, the body is saturated with oxygen. Heart function improves. Yrgan food is easy to digest. This is how the body is trained. Most importantly, counting out loud while kicking the lanka teaches concentration.

UNESCO has rated Lanka as one of the most useful games. It is included in the list of world children's games.

From "Gulkhan" magazine.

As people's consciousness, morals, thoughts, and lifestyle changed, their education also underwent changes. New traditions and manners appeared, and some pedagogical values and moral beliefs disappeared. Losses in folk pedagogy became widespread, especially during the Soviet period. Thanks to folk pedagogy, the Uzbek nation, which was in the vortex of violent changes, was able to preserve its image. As a result of independence, the way of thinking, living, understanding and interpreting the world of the Uzbek people was renewed, the mentality and spiritual image of the people changed. These changes are manifested in the form of new customs, traditions, behavior, traditions and customs that appear in the people's lifestyle. In the period of independence, many Islamic traditions were revived in folk pedagogy and began to be applied to the process of practical education. People's pedagogy, as a historical concept, is being enriched by the requirements of the times and is gaining serious practical and educational importance.

Conclusion. In fact, Uzbek national games are loved by young and old, and even by women and girls, from a young age, due to their vitality and the fact that they were created by the people. Our ancestors taught their children not to lose their will when faced with difficulties, not to be afraid when faced with some life shocks, to move towards the future boldly, after hard and stressful days, and to cheer up their mood through games. We have to show and teach our children that they have picked up, refreshed and gathered strength.

As people's consciousness, morals, thoughts, and lifestyle changed, their pedagogy also underwent changes. New traditions and manners appeared, and some pedagogical values and moral beliefs disappeared. Losses in folk pedagogy became widespread, especially during the Soviet period. Thanks to folk pedagogy, the Uzbek nation, which was in the vortex of violent changes, was able to preserve its image. As a result of independence, the way of thinking, living, understanding and interpreting the world of the Uzbek people was renewed, the mentality and spiritual image of the people changed. These changes are manifested in the form of new customs, traditions, behavior, traditions and customs that appear in the people's lifestyle. In the period of independence, many Islamic traditions were revived in folk pedagogy and began to be applied to the process of practical education. Folk pedagogy, as a historical concept, is being enriched even now in accordance with the requirements of the times and is gaining serious practical and educational importance.

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