

Formation of National Etiquette Skills in Reading Lessons among Primary Schoolchildren - As a Social Necessity

Marguba Inomovna

Kokand Institute of Pedagogy and Psychology named after Muqimi, Department of Interfaculty Pedagogy and Psychology, Teacher Haydarova

ABSTRACT

The article examines the issues of national customs, national education, national pride and the unique culture of the people, which will be passed on to future generations.

KEYWORDS: *nation, history, pride, humanity, perfection, kindness, purity, patience.*

As you know, every nation has its own moral standards. National etiquette is a pedagogical process of forming a new generation, based on the unique national cultural character of each nation, the rules of morality and educational requirements for self-reinforcement, closely related to all aspects of human life. Although national moral education is reused in Uzbekistan as a scientific and pedagogical term through national traditions, it has always been present in the life of our people, both openly and secretly. Because the history of the Uzbek people is also the history of Uzbek national etiquette.

The concepts "nation", "nationality", "national pride", "national etiquette" are based on the Arabic word "mil". This term translated from Arabic means "core", "essence", "base". The word "nation" has several meanings: 1) religion, sect: 2) ummah, belonging to one sect: 3) people.

Since the term "education" is an integral part of the concept of "national education", it is necessary to give a new scientific and pedagogical definition of this concept. Arabic words "tarbiyat", "tarbiyat" 1) protect; teach, teach manners; 2) showing kindness: attentiveness; such edges as protection. A "teacher" is a person who carries out this multifaceted educational activity. Thus, the lexical meaning of national etiquette and education can be defined as "the formation and education of the younger generation on the example of the national qualities of their people."

"National etiquette" is a multifaceted concept. His:

- Purposeful educational activities based on national values:
- A unique form of universal education, unique and appropriate for each nation:
- a tool for the preservation, restoration and development of people and their culture (UNESCO principle);
- an integral part of the goals, objectives and principles of the "National Training Program" of the Republic of Uzbekistan;
- the spiritual source of the process of all-round development of children of different nationalities;
- this is the main principle of educating students in the field of ethics, hard work, patriotism, beauty, economics, ecology and other areas.

The concepts of morality, etiquette and education are interrelated concepts. Morality is a special form of social consciousness that includes moral concepts such as norms and rules of human behavior, their attitude towards themselves, others, work and society. This concept is historical in nature and reflects the moral experience and attitudes accumulated by generations in human society. In turn, morality also has a class character, encompassing emotions, beliefs and principles, and can change as the social order changes. Thus, the category of morality in society is important because it embodies the best universal norms of behavior.

The perfection of a person is determined by the level of his spiritual world. The spirituality of the Uzbek people requires instilling such human qualities as truthfulness and justice, preventing ignorance and cruelty, humanity, compassion, enlightenment, friendship, courage, brotherhood, hospitality, purity, kindness, honesty and patriotism.

Ancient traditions, way of life, educational and cultural traditions of the Uzbek people are rooted in the depths of centuries. It should be noted that the present and future generations must know our national spirituality and fully comply with it. Only then will the society be prosperous and its members will live a peaceful and cultural life. This aspect has always been recognized by all our ancestors.

It is well known that in Zoroastrianism, family etiquette usually begins with teaching respect for the parents. This process continued while the teacher taught the child. After all, respect for parents and teachers is seen as an essential condition and moral criterion for the well-being of both worlds. The education system is implemented in the following order:

- a) religious and moral education;
- b) physical education;
- c) learning to read and write.

Every teacher who believed in Zoroastrianism had to guide children on the path of truth, lead them along the path of goodness, instill in the hearts of young people a sense of love for life. That is why they often prayed, "O Yazdan, save yourself from a bad teacher."

Avesto defines the responsibilities of educators, teachers and mentors. When it comes to the master, "master-masters", "the keys to all knowledge and professions", Yazdan is praised: he is the creator of all that exists, who has cognized the magic of two worlds, the owner of all knowledge. giving it to slaves. Particular attention is paid to the education of girls.

Because if they arrange a father's house in the house where they were born, they will decorate the house, and when the couple leaves home, they will have to deal with the upbringing and education of children.

Avesto emphasizes cleanliness of the environment, public spaces and personal hygiene of couples and children for the healthy growth of children. Procreation is encouraged. When Zoroaster asked Ahuramazda: "What will you give the house of Serfarzand?" Families with many children were protected by the community elder, while twin families received a couple of milk cows or a yellow camel, as well as a regular allowance from the state treasury.

In Zoroastrianism, avoidance of labor and selfishness were strongly condemned as humiliating and immoral. Maintaining a clean environment, not interfering with the processes associated with the state of nature, is part of the noble practice of the Zoroastrians. The members of the team, including young people, are brought up in the spirit of nature conservation and improvement. From an early age, they were taught to plant seedlings, take care of them, plant greenery, plant gardens, and not pollute canals and ponds.

According to Sharia, the care and upbringing of a child in early infancy is called al-khizana (protection), and upbringing during this period is the mother's right. The reason is that during this period, the baby really needs a mother, and no one, except the mother, can complete this task.

There are also a number of hadiths dedicated to the fact that raising a child while protecting him is the responsibility of the mother. For example, a woman said that the Messenger of Allah s.a.v.s. He approached them and said: "O Messenger of Allah, this is my son. Now his father has divorced me and wants to take him away from me. " The Prophet (peace and blessings of Allaah be upon him) said: "You have the right to have a child if you do not remarry."

As noted above, since the children were considered to belong to the father, even if the child was born but the parents wanted to divorce, the child had to stay with the father. This is due to the fact that if the mother marries another, the stepfather may face difficulties in supporting the child, and if he is not married, he will not be able to support the child, because he cannot earn money. If the mother wants to take care of the child herself, she should proceed as described above. However, even if the child remains in the mother's care for a certain period of time, the father bears the cost of caring for the child.

References:

1. Farhangi zaboni tochiki (from az asri X to ibtidoi asri XX). 2 children. - M., 1969. p. 689.
2. Annotated dictionary of the Uzbek language. 2 volumes. Volume 2 - M .: Russian-language publishing house, 1991. - B. 125.
3. Hamidjon Homidi. Definition of education and teachers in "Avesto" // National Renaissance. April 13, 1999
4. Makhmudova ND Educational and ethical views in Avesto: Ped. fan. no .. diss. - Tashkent, 2005 .-- B. 92.
5. Makovsky A.O. Avesto - P. 100.
6. Boboev H., Hasanov S. "Avesto" ... - B. 102.
7. Makhmudova ND Educational and moral views in "Avesto" ... - B. 98.
8. Summary. (Brief Commentary on Sharia Law). - Tashkent: Cholpon, 1994 .-- B. 126.
9. Makhkamov S. Islam and family education. - Tashkent: Gafur Gulom, 2000 .-- B.