

Ways to develop literacy skills of primary school students by learning about the heritage of our ancestors

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Abstract:

In this article, the methods of developing literacy skills and the contributions of our ancestors to culture and education during the study of the heritage of our ancestors to primary school students are presented.

Keywords: Heritage of ancestors, spirituality, education, methods, manners, national heritage, national wealth

Introduction

This ancient culture of our ancestors also includes a rich heritage of education. After all, the important archaeological findings of modern Turkic and Persian peoples, the creative heritage of historians, representatives of literature and art 43, examples of art and literature, which have reached us, are proof of this. According to the information recorded by the researchers, the oldest monuments of education have not reached us directly. Monuments of the spiritual culture of Turkic and Persian-speaking peoples, which are "the art of living life, an example of a practical attitude to existence, emerging as a complex of wisdom", the works of the ancient Greek historian Herodotus "History", Strabo's "Geography", Mahmud Kashgari's "Devonu Dictionary of Turks", Orhun - Enisei writings and other such literary-historical sources have been preserved and have come down to us through them. These monuments testify to the extent to which material and spiritual culture played a big role in the formation of a person.

In particular, education influenced the formation of a person intellectually and morally, and the formation of a person, in turn, helped the development of human society. So, the self-awareness of a person and the development of society are inextricably linked. Knowledge of this historical process allows us to form a complete picture of the gradual development of human thinking since ancient times and at the same time the formation of man. It is known that in the process of creation of people and personal society, man improved both biologically and as a person.

The early religious beliefs, the improvement of simple inventions, gave impetus to the formation of the human mind. This process lasts for thousands of years, and the rules of conduct, which are the basis of the formation of human consciousness, are formed. The first simple desires, dreams, and traits of the oldest people were expressed in the form of legendary images in ancient epics. Myths and legends that reflect religious beliefs and rituals such as spirit worship - onimism, ancestor spirit worship - totemism, magic. the world of thought of our oldest generations is reflected. But these narratives and legends date back to the times when the Massagets, Sakas, Khorezmians, Sogds, and Parthians lived. In the historical, philosophical, and pedagogical literature mentioned above, we see that researchers, in general, rely on three main sources in the study of our oldest cultural assets: 1.

Materials of folklore. 2. Creative heritage of great writers, scholars, 3. Objects found as a result of archaeological excavations.

It is known that in the past, people satisfied their needs in the process of working, and this process helped the young generation to develop work skills and competencies. Historians and historian-pedagogues show that people's labor activity is divided into three age groups: 1) children and teenagers; 2) full participants in life and cocktail; 3) the elderly. In the period of primitive society, the child was directly involved in activities that he could do, he learned to live and work. Boys were engaged in hunting and making weapons, while girls were exposed to women's work. After a certain preparation, the child passes tests and then begins to participate in practical activities. At the stage of the seed team, children's work and the pursuit of a profession became more active. Experienced people begin to educate children and teach them to write. Gradually, the primary types of military patriotism education begin to enter the education system. Along with the development of the society, the work of teaching children about the methods of measuring fields, preventing floods, and treating people has increased. As a result, there is a need for schools and writing. At first, photography developed and a pictographic letter appeared, then a writing method with a letter introduced from neighboring countries appeared and began to spread rapidly.

So, at the beginning of our era, Khorezm, Sogd, and Bactrian writings were formed on the basis of Tonon and Aramaic alphabets that we listed above in the territory of present-day Central Asia. In the book "History" of the Greek historian Herodotus, who lived approximately 484 (480)-431 (425) BC, important information is given about the educational views of the ancient Persians, Sakas and Massagetae. were proud to have more sons. The king also sent gifts every year to whoever had many sons. In addition, they paid attention to the age of the children. Boys were taught only three things between the ages of five and twenty: riding, archery, and accuracy. The child was not shown to his father until he was five years old, he was raised by women. They did this so that the father would not be sad if the boy died. The son never disrespected his parents. They believed that disrespect to parents can only be expected from children born out of wedlock or abandoned.

The relationship of pedagogy with other disciplines. Scientific justification of the essence of social education requires knowledge of the laws of manifestation of a certain pedagogical phenomenon in certain situations. We know that the pedagogical phenomenon has a complex structure, which relies on the capabilities of a number of disciplines to fully understand its general essence.

Pedagogy of preschool education - studies the issues of raising children of preschool age, bringing them to maturity intellectually, morally, morally and physically. Pedagogy of primary education - studies the issues of bringing up primary school students, teaching them, researching their unique psychological and physiological characteristics, as well as their intellectual, spiritual, moral and physical development.

In the practice of an educational institution, interpretation relies on persuasion. By means of persuasion, the psyche of the student is imperceptibly affected. Elementary school students and teenagers are gullible. The teacher uses persuasion in situations where it is necessary for the student to accept a certain instruction. This method is also used to enhance the effect of other methods. Debate is a method of debate aimed at forming spiritual and moral qualities in students on the basis of emotional and verbal influence, political, economic, cultural, aesthetic and legal topics (—Debate about taste, —Ways to become famous, —Are we civilized people?!, h.o) will be held. Argument helps students gain confidence in a particular event in a conflicting situation.

The sense of feeling true beauty in children is formed by being in nature, museums, exhibitions, cinemas and theaters. Therefore, excursions and visits to nature, museums, exhibitions, cinemas and theaters with pre-school educational institutions and elementary school students have great educational power.

Taking into account the age of students in primary classes, it is necessary to use different types of educational work, to provide new knowledge, and to strengthen and repeat what was previously learned. Even inspection lessons here often include other types of work: oral delivery of the material, read an interesting story. This type of lesson is called mixed (combined), or complex structure. The approximate structure of the combined lesson: checking homework and question-and-answer with students, studying new material, initial checking of mastery, strengthening new knowledge during practice examples, repeating what was previously learned in the form of a conversation, checking and evaluating students' knowledge, assigning homework.

I.A. Karimov stated that "... it should be proudly noted that the exemplary life and activities of our great scholars and thinkers who lived on our land are still surprising the people of the world today." Therefore, the development of pedagogical thought of Eastern thinkers has its place even today. The socio-political changes that took place during the Arab caliphate, the formation of the single religion of Islam also affected the cultural life. The upsurge in cultural life that began in the 9th century in Eastern countries led to changes in spiritual life as well. 52 This rise was also called the Eastern Renaissance because it encompassed the entire Arab caliphate, Yakin and Middle Shark. This revival process started from the 9th century and continued until the 15th and 16th centuries. Along with the Arab peoples, scientists from Iran, North Caucasus, North Africa, and Central Asia also took part in this process. Because the renaissance period that arose in the 9th century in the Arab caliphate began in the cities of Baghdad, Damascus, Aleppo and spread to the cultural life of all other nations, which prepares the ground for cultural development in those countries and starts this process. We can know this from the establishment of "Bayt al-Hikma" ("House of Wisdom") in Baghdad during the time of Caliph Harun al-Rashid (786-833), and then during the time of his son al-Ma'mun, in the sense of the Academy. This Academy was further developed in the years 813-833. There was also an observatory in the academy building, and a new library was built. This center of knowledge in Baghdad, in turn, influenced the development of science and the development of spiritual life in the East and West, in this regard, the extent to which Al-Khwarazmi Caliph al-Ma'mun, who led the scientific work of this "Baytul Hikma", patronized the development of science. In his book Al-Jabr wa al-Muqabala, he described it as follows: "Allah to Imam al-Ma'mun." The fact that he blessed him with the hereditary office of caliphate, clothed him with the robes of this office and decorated it, and at the same time instilled in him the love of science and the desire to keep the scholars close to him, gave me courage, (because he) spread the wing of his patronage over them. writing, helping them to clarify things that are unclear and to make things easy for them." Harun al-Rashid's second son, al-Ma'mun, valued science very much. At the beginning of the 9th century, when he was the viceroy of the caliphate in Khurasan, he gathered scientists from Mavarounnahr and Khurasan and created conditions for their scientific creativity. Among them, al-Khwarizmi, al-Khuttali, al-Jawhari, al-Faryuni, al-Marwazi called all the native scientists to Baghdad, and in "Baytul Hikma" - the house of wisdom ("Ma'mun Academy"), science flourished in cooperation with Arab scientists. .

In fact, as stated by the First President I.A. Karimov, the sense of honesty, the criterion of religion is the essence of Amir Temur's life. Even though the world has reached half of the world, he deeply realized that power is not in force and violence, but in justice. That is why, in the past, world scholars and famous historians added titles such as Koragon, Sakhibqiran, Qutbiddin, Abulmansur to the name of Amir Temur in their works, glorifying him, glorifying him, and writing stories, narrations and memories. "According to historical sources, Amir Temur is kind, He has a number of high human qualities such as justice, generosity, kindness, following and following the rules of Islamic ethics, respecting people regardless of their position in society, having sincere dealings with them, and fulfilling the promises and commitments made on time. has been From a young age, he set himself the goal of liberating the motherland from the Mongol invaders, as the owner of a great kingdom on earth,

he united the people and nations. He raised the power of the country to the highest level in every field and made it famous in the world.

As we can see, all these issues are closely connected with each other like a chain," said Abdulla Awlani, whose opinions and comments are a great appreciation for the work of Abdulla Avloni. Education is not a private work, but a national, social work. The progress of every nation and the power of the states depend in many ways on the education of generations, therefore, A. Avloni paid great attention to the education of children and was the first among Uzbek intellectuals to develop and implement the doctrine of education and education. We can also see this in the diagram below. Abdulla Awlani's teaching on education The main idea: "Education is a matter of life, death, salvation, destruction, happiness, or disaster for us." Therefore, Abdulla Avloni, as we noted above, divides child education into four sections: 1. "Time of education". 2. "Physical education". 3. "Education of thought". 4. Thinks about "moral education" and its importance. In the section "The Time of Education", he emphasizes the need to provide education from a young age, and everyone should be included in this work: parents, teachers, the government, the public, and others. The first President I.A. Karimov thinks like this: "Education cannot be separated from education, education from education - this is an oriental view, an oriental philosophy of life."

"In view of the future of our country, in order to develop the most advanced, promising scientific research and research works in our country, which are in the center of attention of today's advanced scientific community, we will establish new laboratories within the Academy of Sciences and higher educational institutions, and their effective cooperation with science centers in developed countries. we need to establish relations", he said. President I.A. Karimov

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