

Modern Trends and Technologies of the Pedagogical Process in Primary School

Abdullazhonova Shakhnoza Akbarovna

*Lecturer at the Department of Interfaculty Pedagogy and Psychology,
Kokan State Pedagogical Institute*

Abstract. *The article discusses modern trends in the development of primary education in Uzbekistan. Activities of representatives of the Jadidism movement in the development of primary education. Analysis of the content of primary education and modern requirements for it. The article uses scientific theories of a number of psychologists and educators.*

Key words: *primary school teacher, cognitive process, primary education, clergy, spiritual heritage, educational process, cognitive activity.*

Many aspects of our country's development depend on the current state policy in the field of youth education, which is focused on significant qualitative changes in the field of education and achieving high efficiency. Such aspects depend on the essence of the qualitative changes achieved in the system of continuous education, including primary education. The reason for this is that in primary school, students are armed with the basics of literacy, numeracy, work skills and elements of personal spirituality, and also get acquainted with the basics of subjects studied in high school. For this reason, the modern education system, its goals and objectives must correspond to the solution of the problems set before the educational process, serving the development of our country. They require the creation of innovative methods of penetrating the subtleties of the nation's psyche in the modern education system, mastering the basics of literacy in primary education, and the formation of computational thinking. It is no secret that it is important, useful and promising to start work in this direction from primary education, which is the first stage of the continuous education system. Because thanks to this, students who have mastered the spiritual foundations of the development of society, thinking about the future of the Motherland, can consciously feel that they can make a worthy contribution to the development of the Motherland, the peace of the country, the well-being of the people. Naturally, this imposes great responsibility on the content of primary education. This was stated in the speech of the first President I.A. Karimov on August 29, 1997 on the topic "The Perfect Generation is the Basis for the Development of Uzbekistan", "If the foundation is strong (here the emphasis is on primary education – authors), will be strong (i.e. the system of continuous education – authors)" also expressed the opinion that primary education is the initial (fundamental) basis of the continuous education system and that it is necessary to pay more attention to it in order to emphasize it. The solution to this problem can be solved by instilling spiritual and national values in the minds and hearts of primary school students. The reason for this is that these values expand the spiritual horizons and intellectual potential of students, encourage them to initiative, dedication and creativity. In this regard, the introduction into the consciousness of students of our rich national and spiritual heritage and universal, including national values, left by our sages and passed down to us, is of great importance for them to become spiritually mature individuals in the future. Thanks to this, students are protected from falling into the trap of various threats and negative influences, since spiritually mature and intellectually capable students will never fall into the trap of various negative influences.

It is known that the Uzbek people and the literacy foundations associated with them, its original roots, have a very ancient history, that is, they were improved and developed in accordance with the development of society since the emergence of Zoroastrian teachings, the book "Avesta" and the appearance of the Urkhun Yenisei inscriptions, as well as the formation of the Selenger culture. One of the first stages of the continuous education system is primary education. In the past, it appeared in various forms. The reason for this is that the peoples of Central Asia, including the Uzbeks, are among the most ancient peoples of the world, and our scientists, sages and scientists who grew up among them made a worthy contribution to world science and spiritual development. and educational development of society. With their help, it is possible to study our national and spiritual heritage more deeply, give an objective opinion about them (such as they are), and moreover, they can be a spiritual source and basis for achieving Independence in our country. Folk pedagogy as a component of public life. dates back to the history of our people, that is, to the millennia BC. A striking example of this, in particular, is the appearance of the sacred book "Avesta", which is the teaching of the Zoroastrians, because without the desire of our people for literacy, the problem of raising the spiritual and educational maturity of a person cannot be solved. Spitama Zardushtra, the author of the book "Avesta", was a sage who attached great importance to the issue of education. This is evident from the following opinion in this book: "Education should be considered the most important support of life. Every young person should be brought up in such a way that he can rise to the highest level, having learned to read well first, and then write." The requirement "... to learn to read well, and then write ..." according to the cited opinion is proof of how much attention was paid to primary education at that time. Also in the "Avesta" it is said that the rules of teaching and upbringing children are mainly implemented in three directions:

religious and moral education;

physical education;

teaching reading and writing.

If we pay attention to these areas, we can understand that our ancestors wanted their children to be enlightened and spiritual. As a basis for this, as an example, we can cite the above areas. That is, he pays attention to the first area (religious and moral education) if yes, then these are the aspects that ensure the complete spirituality of a person. The second area (physical education) is an expression of a healthy lifestyle in the spirit of a person, and the third area (teaching literacy) is the educational basis for preventing the "spiritual poverty" of our children. In the "Avesta" on this account there is another thought: "Education is the basis of society. Therefore, children should be well educated, learn to read and write well. Teach children four things well when they grow up. First of all, teach well how to plant and garden, make household items, animal husbandry, how to feed and plant crops, if a child knows these four things well, he will not be humiliated, he will live a prosperous life. " When children reach the age of seven, parents, they dress the children in holy white shirts and on this day give them to the teacher. First of all, they swore to the sun that "I believe in a good thought, a good word, a good deed" and performed ablution five times a day and read hymns with their teacher, looking at the sun more than 3000 years have passed since its creation. The creation and dissemination of this sacred book, that is, the teachings of Zoroastrianism and its religious and philosophical beliefs, Pandu's advice to the peoples of Central Asia, history, culture, traditions and their study are of great importance in expanding the spiritual horizons of youth.

The teachings and rich traditions of the Avesta enrich the youth in every way, educate and encourage them to value the values that lead to maturity. The beliefs described in the Avesta, the wise thoughts that call people to be kind, Zoroastrianism, which had a very strong influence and was written in ancient Khorezm, later spread to Central Asia and became the state religion for a long time. Even now, various legends about Khoja Nulai have been preserved. The importance of studying the Avesta is that it helps our youth. This is an important spiritual heritage that cultivates deep faith in the Motherland and worldview. Thanks to the national determination in him, that is, Hubimhoja (there is information about him in the stories in the Avesta, in particular, Hubimhoja grew up. That is why his parents gave the country food. They were Amu Darya people, worshiped water, and the words "Do not spit in the water" have been preserved from that time to this day - author), that the mother lived,

waiting for her son, continued his work and thereby did good to people, being honest and pious, as they believe since their human qualities are also very important in the spiritual education of youth. Therefore, for teaching primary school students, you can use the advice and stories from the book "Avesta". They increase the interest of our youth in national values and traditions, improve their scientific-secular and spiritual-educational worldview, and as a result, the formation of the spiritual worldview of students is accelerated. This is important for the education of the leading forces of our independent country, that is, the youth. We can conclude that any educational process cannot be imagined without primary education. These new contents were discovered in accordance with the essence of the development of society. In particular, if we pay attention to literacy in the 6th-1st centuries BC after the Zoroastrian period, the initial elements of education were mainly carried out in two directions, that is, preliminary information on the primary education of the indigenous peoples and the elements of primary education based on Greek literacy.

The reason for the split in the educational direction was the influence of the then invasion of Iran and the conquest of Central Asia by Alexander the Great (Alexander the Great) in the 4th century. At the beginning of our era, i.e. in the 1st-8th centuries, primary education in our country acquired special significance, i.e. the content of primary education in previous periods was improved in accordance with the development of society. At the same time, mastering the basics of literacy based on the study of the works of Greek thinkers of the preschool period remained partially on the agenda, and primary education based on the Arabic alphabet began to form. By this time, mosques began to be built. According to historical sources, the Hazrat Khizr Mosque, which was also called the Blue Mosque, was opened in the city of Samarkand six hundred years ago. Naturally, even in such places it is impossible to form the basics of literacy without primary education. The period that left a great mark on history as the Golden Age of spiritual growth of the East includes the First Renaissance and the Last Renaissance. The peculiarity of this period is that it is important that secular and religious knowledge is always given attention, the desire for enlightenment and spirituality, the direction of society to good intentions and creativity was considered the main duty of humanity. By this time, the types of educational system were listed in a sequence that was closer to the types of the current educational system. By the 10th century, they became the traditional education system. Their components are:

traditional primary schools;

secondary specialized and higher educational institutions - madrasahs;

private educational institutions;

specialized specialized educational institutions;

independent education.

By this time, the science of our country had gained worldwide fame. In particular, people of science won respect, attention was paid to public education and, naturally, in such processes, attention was paid to primary education. This can be understood from the following opinion of Alisher Navoi: "Whoever taught you one word on the path of truth, it hurts, but the truth is a hundred treasures that cannot be deceived." In general, human values were glorified in the Renaissance. In this case, the purpose of primary education was to promote the widespread acquisition of spiritual and intellectual types in our country. There are many opportunities created for everyone to strive for knowledge, to be a believer. That is why the scientists of our country: Muhammad ibn Musa al-Khwarizmi, Abi Ali ibn Sina, Abu Rayhan Beruni, Ahmad al-Farghani, Imam al-Bukhari, Mahmud az-Zamakhshari, Abu Nasr Farabi, Mirza Ulugbek People like Alisher Navoi have rendered a great service to world science. Thanks to the intellectual property they created, world science has also reached the heights of development, and in conclusion it should be noted that it is possible that the Uzbek people have become famous and glorified from Earth to Heaven.

In a country rich in such scientists, there is definitely spirituality, culture, and education will be widely developed. All this is the result of increased attention to education in our country.

Back in the 7th-8th centuries, education was carried out depending on the development of society and the world of the state. The reason for the enlightenment and spirituality of our people during this period is also in families. Educational institutions were created in microdistricts. During this period, *otini oyi* (female teachers) were trained and with their help our girls also began to learn to read and write. So, at no time did primary education lose its importance, since it does not help a person, humanity, community, society, even a state to achieve greatness.

Activities of the Jadidlik movement representatives in developing primary education. In the late 19th and early 20th centuries, the Jadidist movement was widespread in our country. Representatives of the Jadidism movement devoted themselves to the development of national literacy and showed courage in this regard by opening national schools. Their activities became important for understanding our national identity and raising the morale of the younger generation. First of all, about Jadidism or what is Jadidism itself? We know that in order for a nation to live and develop, the Motherland must first become independent. Educators realized this and paid special attention to awakening the masses to this lofty goal. Educators also deeply understood the need for a new idea to achieve this goal. Therefore, to promote these ideas, newspapers and magazines were founded, theaters and stage productions were prepared, and, naturally, first of all, new schools began to be created and new educational literature was published. So, the existence of "usuli jadid" schools is not accidental. They were a vital necessity for the development of society. In general, the meaning of the word "Jadid" means "New". In terms of manifestations of the revolutionary movement, it means such broad meanings as "New Thinking", "New Man", "New Generation". Thanks to the enlightened selfless people who took this goal as their motto, revolutionary movements began in the country, and their ideas quickly enlightened the dark old age of life, brought a pure and clean spirit into our lives. In this process, schools were first reformed. The reform began with the opening of an elementary school. Primary schools "Usuli Jadid" were initially located in Bukhara, Samarkand, organized successively in Shakhrisabz, Tashkent, the Fergana Valley began to mature. In this regard, the school "Usuli Jadid", first opened by Munavvarkori in 1901, made a special glory. For his school, he wrote and published alphabetical books such as "Adibi avval", "Adibi soni", such manuals as "Tajvid al-Koran", "er yuzi". In order to develop and promote his schools, he founded the Turon Society in 1913 and managed to establish the Maktab and Nashriyet companies. The Turon Library, the Turon Club, and the Turon Newspaper were also created, which were able to provide material and moral support to the country's population. At the same time, almost all the activities of the Jadidists were able to stimulate education and culture, especially spirituality, in our nation. In this sense, it is clear that their ideas were based on creativity, one can say with confidence. These are people who are motivated by self-sacrifice, such as glorifying education and culture, awareness of their identity, respect for their nation and, if necessary, sacrificing their lives for their promising future. These were people who were loyal not only to their cause, but also to their new ideas and had the courage to implement them. These are also the most effective tools and information for raising the morale of students. From this, we can conclude that the representatives of the Jadidist movement are people devoted to national ideals and committed to their implementation. In this regard, it is the loyalty of the representatives of the modernist movement to the national idea regarding the development of primary school that is noteworthy. In this sense, the following opinions of K. Karmishev and K. Normatov in their studies are indicative: "The development of primary school, putting it at the service of education, gaining national independence only through education - this was part of the overall goal. Only They became actors when necessary, reporters when necessary, publishers when necessary, writers when necessary, politicians when necessary, diplomats when necessary, scientists when necessary, and in all aspects of life they showed courage, even putting their lives in danger. Risking, he came closer to the idea of national independence. The issues of turning the idea of national independence into national values were put on the agenda by contemporaries a hundred years ago and were hotly discussed. The concept of nationality and national idea two and a half thousand years ago is used by Democritus. He writes: - explains that the sole owner of each country is the nation. History is a witness that the nation and its great ideas, great noble intentions led it to great discoveries. The nationalism of the representatives of the revolutionary movement (they stimulated the spiritual and cultural growth of our nation), enlightenment (they prepared textbooks and other teaching aids, opened schools of the new method),

politeness (they founded many magazines and newspapers, organized stage theaters) and similar aspects became a solid foundation and motivation for the rise of our spirituality.

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