

THE ROLE AND IMPORTANCE OF ETHNOPEDAGOGICAL VALUES IN READING LITERACY LESSONS

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Abstract. This article discusses the role and importance of ethnopedagogical values in reading literacy lessons, as well as various forms of pedagogy in primary education, in particular the role, importance and characteristics of ethnopedagogy. In addition, the importance of ethnopedagogy in the educational process is analyzed, and the inclusion of these values in educational lessons not only strengthens the cultural identity of students, but also helps them to understand reading and writing more deeply.

Keywords: ethnopedagogy, heuristic, ability, activity, result, social education, education, values, educational process, pedagogy, educational effectiveness, method, method, form, criterion, assessment, value.

РОЛЬ И ЗНАЧЕНИЕ ЭТНОПЕДАГОГИЧЕСКИХ ЦЕННОСТЕЙ НА УРОКАХ ГРАМОТНОСТИ ЧТЕНИЯ

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Абстрактный. В данной статье рассматриваются роль и значение этнопедагогических ценностей на уроках грамотности чтения, а также различные формы педагогики в начальном образовании, в частности роль, значение и особенности этнопедагогики. Кроме того, анализируется значение этнопедагогики в образовательном процессе, а включение этих ценностей в уроки не только укрепляет культурную идентичность учащихся, но и помогает им развить более глубокое понимание чтения и письма.

Ключевые слова: этнопедагогика, эвристика, способность, деятельность, результат, социальное воспитание, образование, ценности, образовательный процесс, педагогика, образовательная эффективность, метод, способ, форма, критерий, оценка, ценность.

Introduction. Today, all conditions have been created for the future generation to grow up in high comfort and joy. Nevertheless, the disappearance of our national traditions among our youth is considered one of the global problems. As in all times, the ethnopedagogical approach we are discussing has its own solutions in the daily life of the population. An ethnopedagogical approach is understood as an approach to phenomena in the life of a people from the point of view of national traditions, customs, values, and culture, educating them in the national spirit. Through this

approach, the education and upbringing of the younger generation are carried out based on the spiritual heritage and culture of their people.

Ethnopedagogy is a pedagogical system based on educating through the cultural heritage, traditions, customs, and folk art of the people. In the context of literacy education, the role of ethnopedagogical values is very significant. Introducing these values into educational lessons not only strengthens students' cultural identity but also helps them gain a deeper understanding of reading and writing.

Integration of ethnopedagogical values in reading literacy lessons has a number of advantages:

1. **Preservation of Cultural Heritage:** Introducing cultural values into lessons through ethnopedagogy teaches students a deep understanding of their people's historical and cultural heritage.

2. **Enriching Reading and Writing:** Folklore stories, folk songs, and national literary works serve as effective tools for improving reading literacy.

3. **Connection with society:** Ethnopedagogy conveys the most important values of society to students, allowing them to feel themselves as part of society.

Literature on the topic. The educational system, developed on the basis of a new generation of textbooks, in particular, the 4K model (competence, concept, content, context), allows combining modern pedagogical approaches with cultural heritage. The introduction of ethnopedagogical values into this model serves to form the cultural identity of primary school students and strengthen their motivation for learning.

For the development of students' communicative, creative, and social competencies, exercises based on ethnopedagogical values can be organized. For example, by teaching folk tales, their problem-solving abilities are developed. National values can become the main idea of the textbook. Each topic should develop in students a respectful attitude towards their culture and its understanding. For example, by studying the topic "Values of the Navruz Holiday," students can understand the significance of national traditions.

The texts, exercises, and tasks in the textbook should be developed based on folk art, customs, and values. Through this, students will learn not only to read and write, but also to value national heritage.

Educational materials should be adapted to the daily lives of students. For example, by including topics such as family values, neighborhood life, and traditions in textbooks, students acquire new knowledge in familiar environments.

It reveals the nature of the orientation of educational values towards the social and personal factor. It is advisable that social values, including educational ones, serve the formation of personality, increase its value, ensure the recognition by educators of the personality factor as the leading subject of the educational process, contribute to the formation of free and independent thinking, as well as the skills of social activity. Consequently, the need to educate a harmoniously developed personality and a qualified specialist becomes even more relevant in the current conditions of development and the establishment of new social relations.

In textbooks for the integration of ethnopedagogical values:

- Teaching texts of folk tales and stories;

- Tasks dedicated to cultural events, for example, the study of folk songs;
- Organization of written works devoted to the analysis of family and neighborhood traditions.

The main goal of education in primary grades, along with the formation of reading and writing skills in students, is to develop in them respect for cultural values. In this process, a new generation of textbooks and an approach based on the "4K" model are of great importance.

The "4K" model is an approach that ensures students acquire in-depth knowledge through the elements of competence, concept, content, and context. Ethnopedagogical values encompass the cultural heritage and educational experiences of the people. They can be implemented in reading literacy lessons in the following areas.

Research methodology. By including folk tales in textbooks, it is possible to make the learning process of students interesting and effective. For example, using fairy tales like "Boychechak" or "Zumrad and Qimmat" as lesson texts, along with developing students' reading abilities, it is also advisable to provide them with spiritual lessons.

In new generation textbooks, it is possible to develop reading and writing exercises based on folk poems and songs. This contributes to the development of students' speech and vocabulary. For example, reading and discussing short verses from the epic "Alpomish" during the lesson develops creative thinking skills. Textbooks should include texts and assignments about national holidays and traditions. For example, through educational texts about the Navruz holiday, students can be instilled with ancient traditions, love for nature, and a sense of collectivism.

By adding decrees and resolutions aimed at the development of national values by the state to the texts in an understandable way, it is possible to convey to students the importance of state policy. Textbooks for elementary school students should include creative tasks, such as describing fairy tales or writing their own stories. This expands children's thinking and strengthens their awareness of culture.

The following practical methods can be used in the lesson. Increasing students' interest by showing them national costumes and ancient artifacts in lessons. Staging small scenes based on folklore. For example, understanding parental values through singing "Alla." Have students draw pictures related to national values and teach them to create stories based on them.

Analysis and results. In the sources of ethnopedagogy, factors influencing the formation of personality, ideas about the directions of upbringing considered important by the people, ways of using advanced educational traditions that can be used in the upbringing of youth are shown. In folk pedagogy, ideas related not only to the process of upbringing, but also to the educational process were put forward. It's natural for this to happen. Because the people themselves have always provided education along with upbringing to the younger generation, teaching them professions, skills in applied arts, and sports games. Consequently, in ethnopedagogy, education and upbringing are considered as components of the holistic pedagogical process.

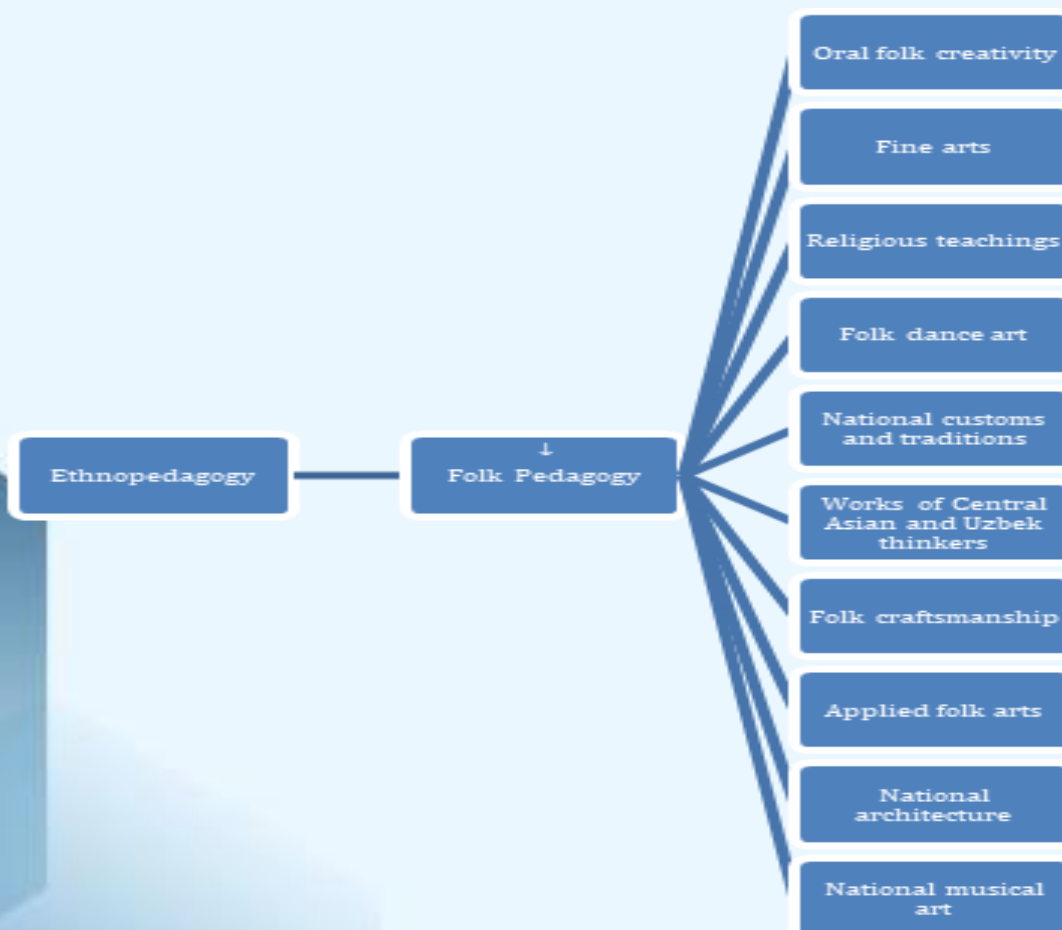
The methodological basis of ethnopedagogy consists of the ideas put forward in the works of our President regarding the preservation, study, further enrichment, and

transmission of national and cultural heritage to future generations; the laws of philosophy regarding society, the individual, consciousness, and the possibility of their transformation through education; the pedagogical views of our great ancestors; and religious teachings on the upbringing, formation, and development of a well-rounded individual.

When we examine the system of ethnopedagogical sources (legends, narratives, epics, songs, debates, arguments, lullabies, riddles, proverbs, sayings, songs, hymns, elegies, ceremonies, sayings, folk games, etc. Thus, in all sources, if they were created in regions where the Muslim religion is widespread, the heroes of ethnopedagogical works believe in religious concepts, do not deviate from the laws of Sharia, and possess the qualities of national upbringing.

In the pedagogical thoughts described in all sources of ethnopedagogy, in the worldviews of the heroes, the idea is put forward that a person can realize all life problems, hopes and dreams only with the help of mastering knowledge and enlightenment, good deeds, work and creativity, friendship and cooperation, and the acquisition of beautiful spiritual and moral qualities. Therefore, in today's era of national independence, studying the masterpieces of folk pedagogy is extremely important.

The ideas of folk pedagogy are embedded in the content of the pedagogical views of our great thinkers. Elements of folk pedagogy were effectively used in the works of Farabi "The City of Virtuous People," Beruni "Monuments Left by Ancient Peoples," Ibn Sina "Tadbiri Manazil," "Donishnoma," Yusuf Khas Hajib "Kutadgu Bilig," and others. Folk pedagogy also operates in close connection with other sciences. For example, history, ethnography, literature, sociology, art, and cultural



studies can be included in this category. All sciences included in the system of pedagogical sciences develop in cooperation with the sciences of psychology, physiology, and hygiene. Thanks to national independence, our people's opportunities to study their national, cultural, and historical heritage have been restored. Following the path of national identity and self-awareness, the ideology of national independence is being instilled in the consciousness of the masses.

Sources of Folk Pedagogy

Conclusions and proposals. The issues of using all the possibilities of folk pedagogy in the upbringing of perfect, morally pure, comprehensively mature, devoted to their people and homeland, physically developed youth determine the purpose of studying this science. In particular, explaining the essence of national and spiritual values to the next generation is of great importance. It is known that the people themselves are the creators and transmitters of values from generation to generation. Therefore, in folk pedagogy, values are widely studied from a pedagogical point of view, in which they are manifested in the following forms: family values, labor values, values expressing everyday life, values of socio-political content, cultural and educational values, artistic and aesthetic values, values related to a healthy lifestyle, spiritual and moral values. The educational potential of ethnopedagogy is understood as the creation of favorable conditions for solving the goals and objectives of educating young people in the modern educational institution and family upbringing system, based on the most advanced pedagogical knowledge, skills, and abilities found in the experience of folk upbringing. For example, the educational potential of folk proverbs stems from the main goal of upbringing. The main goal of upbringing is the formation of a comprehensively developed person with high spirituality. Thus, the values of folk pedagogy are a source that creates opportunities for the training of spiritually mature, qualified specialists, the upbringing of a harmoniously developed personality, and increasing the effectiveness of education. The didactic possibilities of ethnopedagogy are understood as the convenience of applying the empirical pedagogical experience of the people in the process of modern national education, which they used to impart knowledge and practical skills to young people, equip them with methods of creative work, develop their worldview, and master the ideas of moral refinement. For example, the methodology of teaching national applied arts can be included in the didactic possibilities of folk pedagogy.

Uzbek folk ethnopedagogy has developed over the centuries, shaping the nation's educational system and cultural heritage. Although this pedagogy developed under various influences at each historical stage, it retained its national identity. Today, ethnopedagogy, as an integral part of the national education and upbringing system, plays an important role in the upbringing of the younger generation.

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