

# Methods for Teaching Ethnopedagogy Examples in Primary School Classes

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**Received:** 31 March 2025; **Accepted:** 29 April 2025; **Published:** 31 May 2025

**Abstract:** This article reacts to the opinions of pedagogic scientists regarding the theoretical foundations of ethnopedagogy and discusses and analyzes the coverage of examples of ethnopedagogy in the new generation textbooks of the primary class. Examples of ethnopedagogy in mother tongue and reading textbooks were analyzed.

**Keywords:** Ethnopedagogy, folk pedagogy, ethno-cultural heritage, nationalism, aesthetic education, motivation, folk oral creativity, pedagogy of family life, proverbs, puzzles, folk songs, homemade toys, children's art, environment of children and youth, nurseries, mother's school and mother's pedagogy, pedagogical cultures of different nations.

**Introduction:** The more popular education is, the more effective and effective it will be. Ethno-cultural education is an education aimed at preserving the ethnic-cultural identity of a person by getting to know the native language and culture, while assimilating the values of the advanced culture of the whole world, and is considered the most popular education. Therefore, in the present time, restoration of the cultural-historical heritage of the past is one of the urgent problems, and ethnopedagogy, which is its most important component, is proving itself to have rich traditions and experience in educating the young generation.

It is worth noting that referring to the people's pedagogical experience and ethnic-cultural heritage is an important natural condition for understanding the genesis of the human worldview at the stages of the development of the culture of one's people and the world civilization. With the help of folk pedagogy, it creates favorable conditions for humanizing education and moral education. It objectively serves to enrich the content of education with an intercultural component by modernizing the existing educational system in order to improve the personality, as well as to preserve, enrich and develop the ethnic culture.

One of the famous Russian pedagogical scientists V.V. Serikov describes education as folk with the

coexistence of modern and traditional forms. Therefore, both advanced theoretical knowledge and pedagogical theories in the form of folk pedagogy have the same decisive influence on the creation of educational programs, standards, and "technologies". The uniqueness of this theoretical idea is that all of them can live together and work effectively within the same "educational period".

G.N. Volkov, one of the founders of ethnopedagogy, says: "Ethnopedagogy contains high universal spiritual and moral values: life, love, homeland, health, freedom, faith, memory... Every reference to the past purifies the present and enriches the future." . Ethnopedagogy is a source of eternal life, a living bridge between the past, present and future of each person and the whole nation.

It is known that aesthetic education is one of the aspects of ethnic-cultural personality development. Aesthetic education is a purposeful process of forming a developed aesthetic consciousness and taste in schoolchildren, the ability to perceive and appreciate beauty in society, nature, art, the need and ability to create "according to the laws of beauty". It is closely related to other aspects of the holistic educational process and, as it were, "includes", basically determines its effectiveness in advance. According to ethnopedagogues, the following is necessary to solve

the problem: for self-development formation of motivation; development of historical memory, patriotism, citizenship, moral, aesthetic feelings; formation of skills and qualifications necessary for repeating the elements of national culture in life.

There are areas of human activity that contain the richest and most convenient opportunities for aesthetic education. This is aesthetic education. A child of this age can sensitively feel the beauty of music, painting, and nature, even at an intuitive level. A child's soul is inclined to perceive beauty. A person is exposed to examples and phenomena of aesthetic reality from birth, and the longer his life, the higher the level of his aesthetic culture, the more competently the aesthetic development of the young generation is carried out, the more opportunities there are. society must reach this high level.

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, 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 complexity and uncertainty of self-determination of value requires him to implement demographic and humanistic principles in pedagogical activity, which will cause serious changes in the system of primary school teacher training. Traditional, eternal, focused on the personality of the child, in the period of change of systems and ideals, especially these requirements come into force. This is due to the fact that the ethnic group has survived only because of its unique educational system.

It is worth mentioning that in the seventies of the twentieth century, the famous Russian pedagogue Gennady Nikandrovich Volkov founded ethnopedagogy. This famous scientist expressed very reasonable opinions about the purpose, tasks and their components of ethnopedagogy. G.N. According to Volkov, the object-subject field of ethnopedagogy covers the following main issues: pedagogy of family life, proverbs, puzzles, folk songs, homemade toys and children's art, the environment of children and youth, its pedagogical tasks, nurseries, mother's school and mother's pedagogy, the commonality of pedagogical cultures of different peoples, etc.

In addition to G.N.Volkov, the services of L.V.Kuznetsova, A.B.Pankin, T.N.Petrova and others in creating the theoretical foundations of ethnopedagogy deserve recognition.

We can summarize what we mentioned above: the goal of ethnopedagogy is to teach the young generation their values, civic consciousness, its main principles, the system developed during the life of our people.

It should be said that at the moment, it is a priority to apply the life experiences, views on education and upbringing, customs and national traditions of deep educational and educational importance to the educational process of the various peoples living in our republic. is considered.

Ethnopedagogy develops children's abilities, encourages self-expression and talent. For this reason, it is urgent to include examples of ethnopedagogy in textbooks starting from primary grades. Certain tasks are being implemented to achieve these goals. First of all, in the textbooks of the new generation, stories, narratives, poetic fragments and texts are included that highlight the experiences of the people in the field of

education, folklore samples are used more often, and mantras promoting traditions and national generalities are placed. The above requirements are set in the "National Curriculum of Continuing Education of the Republic of Uzbekistan in the subject of mother tongue" and textbooks are being created based on them. At the moment, the first phase of all primary school textbooks has been published and is being put into practice. In order to prove our point, we will look at some elementary school "Mother tongue and reading literacy".

For example, in the 2nd part of "Mother language and reading literacy" intended for 3rd grades, there is a narration called "Sweet word - soul food". It is revealed through an exemplary story that sweet words are food for the soul. Even if the content of the story is a little complicated for 3rd graders, its educational value and instructive aspects are very strong. Encourages students to speak sweetly, thoughtfully and thoughtfully. In this narration, two different answers with the same content (the first is harsh and bitter, the second is sweet) are compared: Answer 1 - "My king, this is not a good sign, all your relatives will die early, you you will be alone." Answer 2 - "King, this dream of yours is a sign of much good and joy. You will live longer than all your relatives. May this auspicious blessing be blessed!" (10.40-41).

In this textbook, the text dedicated to Zahiriddin Mirza Babur (page 48) talks about a good name and good upbringing, in the text "Alpomish's childhood" (pages 50-51) about being fearless and brave, in the story "Profitable Commerce" (p. 58) about being smart and entrepreneurial, about harmony and kindness in the fairy tale "Kargavoy" (p. 69-70), about hard work and honesty in the audio text "Pottery" (p. 80), In the narration "The Heart of the Book" (pages 93-94) there are exemplary stories and narrations about the benefits of learning. All these qualities are instilled in the minds of students through a series of exemplary events.

Texts of this content can also be found in Part 1 of "Mother Language and Reading Literacy" intended for 2nd grades. For example, if the audio text "Hashar - elga yarashar" (p. 36) serves to form the skills of hard work, such as working together, making each other's problems easier, in the narrative "The benefit of craft" (p. 100-101) and the story of learning a trade and its benefits is told in a very interesting and convincing way. After reading this story, students will realize that learning a trade is really useful.

Examples of this type of ethnopedagogy are included in all primary school textbooks.

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