

RAISING PRESCHOOL CHILDREN THROUGH MODELED VALUES

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<https://doi.org/10.5281/zenodo.7971620>

Abstract. *The content of this article will talk about the importance of naming, choosing a name, a name that is valuable to the Uzbek people, in addition to national cradles, useful aspects of cradles for the child's organism. The theme of social relations, which is an integral part of national values, is to have a mamayan in the image of dolls and the importance of these tools as models, the importance of reaching the future generation while modeling national values.*

Keywords: *value, national value, crib, Mulberry crib, Willow crib, human model, model of calm, model of social relations.*

Today, from reality, our life is changing rapidly. In later times, the topic of national values in newspapers, magazines, television is much more often mentioned than in previous times. While some sources positively describe our attitude towards the National values, others negatively describe it. Perhaps the topic of truly national values has become a sufficient problem for us today. To address these questions, it is essential that we introduce our values to our children from an early age and deliver our aging values. Below we will recall some of our national values and aim to provide social education to preschool children through this.

The" pedagogy: encyclopedia "National Encyclopedia of Uzbekistan" provides explanatory definitions of the concepts of, "dignity", "dignity", "to appreciate or to know the value". In particular: "value" means value, importance, valuables, wealth of the people. A concept that applies to show the Universal, socio-moral, cultural, spiritual significance of certain phenomena in reality. All things that are significant to man and humanity (freedom, peace, justice, enlightenment, truth, good, material and spiritual wealth) are called values [3; 13-15].

"National values" are material and spiritual assets created by a particular nation in the process of natural, historical and social development, the living area, cultural and spiritual heritage, national culture, language, national consciousness, spirit of the nation, History, way of life, procedures for national vitality, and the concept that they socially represent characteristics, aspects, etc. It reflects the most general aspects of a private link in the universal system, that is, a value that is valuable to a nation [3; 29-47].

"Family values" are said in relation to the set of beliefs, principles, customs, respectful attitudes and affections passed down from ancestors to generations. The first moral, personal and social values are learned at home through teachings that parents convey to their children and, in turn, taught by their ancestors, brothers, uncles, uncles and other relatives or loved ones [3; 29-47].

Choosing a name for a child that we expect to be born in human life is one of the most pressing issues, and it is one of the most difficult tasks we face throughout our lives. At all times, new parents find it difficult for a child who comes into the world to put a name suitable for his life and future, as well as to realize their dream, hopes through this name. But, in so many situations, most parents think not about the fateful significance of the name, but about its beauty and unusual

sound. A correctly chosen name can not only fill a new person's life with colors, but also make him happier, more successful and healthier.

We face some questions again and again in our daily lives.

- What mistakes should not be made in this case?
- Is it possible to find a great name if you rely on the advice of astrologers?
- Do names affect fate?

The study is noted in the literature that the fate, character and name of a person are associated with each other with a strong and indestructible bond. Our great-grandfathers also knew this and tried to somehow influence his fate and life by naming the baby. In Rome, for example, it was believed that the future of a baby can only be changed by writing his name in reverse. In addition, in Russia, until the 17th century, when they were baptized, they carefully hid it from everyone and thus tried to deceive evil spirits so that they would not harm the baby. The first and most important rule: when choosing a name, attention is paid to the name of the baby's father. The dissonance of the name and patronymic can also occur when the components of the full name differ according to national or cultural characteristics, as well as when the name differs from the time of birth. Often parents name a child after their father. In addition, when choosing a name, it is necessary to take into account the "hardness" of the middle name in terms of sound. Naming a child is considered a national value for the Uzbek people in harmony with the above sources. The name of a person is a national model that means that he is a person.

A crib is a special device with a diaper leg designed to put a baby to sleep with a waist and a rocker. Mainly it is made from Mulberry, Willow and wood of trees. It is usually 1-1.5 m long and 50 cm to 60 cm high. The structure of the crib: eight of the four are surrounded by razors (pombozi) and takbozi (girdbozi), thin boards are installed on the takbozi so that the child can lie down. On the semi-doyra-shaped diaper (legs) on both sides of the cradle, an egmoch (helmet) with a length of 1.2 M Width of 8-10 CM will be installed, a bundle will be attached to the egmoch. Domes are made on both sides of the stem. To protect the head and legs of the child, headbands and bagel sticks are installed inside the egmochs.

To make the crib look beautiful, it is decorated with patterns or painted with colorful paints, sometimes varnish is applied. Special sewn ABS from yarn or silk fabric are used to waist the child. When the child is lying in the crib, his tag stands dry, clean, the homogeneity of the mother Allas to the vibration of the crib in one rhythm affects the child well, ensuring his peaceful sleep, good development in spirit. The Cradle was invented many centuries ago by the ingenuity of the artisans of the Uzbek people, information about it is also described in medieval sources, in particular in Mahmud Qoshgari's "Devoni lugati-turk", as well as in Alisher Navoi's epic "Layli and Majnun". There are various hypotheses about its origin. This discovery, attributed to the nomadic Uzbek peoples, was considered preferable for mothers at the time of their migration, with much greater comfort. [1; 136-138].

Due to the creation of modernizing tools for this invention of the Uzbek people of the distant past, there is an increasing number of controversial topics about disuse or use in the present. For example, what is the demand for Uzbek cradles today? Is it really harmful to put a child in a crib? As an answer to these questions, recalling the information below will correct and die. The event, co-organized by the Ministry of health of the Republic of Uzbekistan, the creative Union of journalists and the women's committee of the Republic and UNESCO, provides the following information on this: the more freely the child is placed in the crib, the better it will develop.



A deficiency of vitamin A, vitamin D is observed in a baby who is unable to survive the sun's rays as a result of the constant closure of the health Govrapech (cradle cap). These vitamins are considered necessary for the development of the bone tissue of the child, so that it softens the muscles of you. Attaching the softened limb results in limb twisting. It is caused by the fact that the legs become "icy", "O" - shaped. According to UNESCO research, at the same time, the annual birth rate in Uzbekistan was almost 600 thousand. Therefore, given that most of the

children who came into the world lie in the crib, this topic is once again worth drawing on the analysis. The crib is useful for growing a child, and for its small and compact size, it can be transplanted anywhere.

In addition, it is also convenient for the care of the baby. The crib will keep the baby from external



negative influences, namely noise, hot and cold, oftob. In addition, the fact that the baby is tied to the crib with special hand-foot ties allows him to sleep peacefully and peacefully, not to be afraid of involuntary movements in sleep. The cradle is made of Mulberry, Willow Wood, this tool is useful for the child's body. The decoration of patterns with bright colors develops the child's familiar, advanced function of colors, while objects hanging on the cradle, on the other hand, help to develop his hand movements. The crib is also preferable in that it does not smell like a willow tree to be made. In ancient times,

healers did not in vain recommend patients to sit under a willow tree. The paddles of the cradle, adapted to the seasons, ensure the child's moderation by keeping him cold in winter and warm in summer. So from the content of the sources mentioned above, we can say that the positive properties of the five are many, from the essence of our topic of debate Uzbek cradles are the main tool of infant tranquility and a model of child peace. Today, in one pala, where production and



technology are in full swing, there are a lot of dolls that can walk, talk, scream, sleep, eat and drink for children-well, the most maximally approached to living things. Dolls for any preschool children, especially girls, are considered the favorite means of childhood. In fact, there is almost no information about when and where the dolls appeared. Perhaps very old-in ancient times, because then there were both children and ungulates. The children of the Indians used a

piece of rough wood for this, the side of the head of which becomes creamy. Persian dwarfs were wrapped in gauze, and stuffed dolls with pictures on them. From the graves of a child from the most ancient times, Rams made of clay or bone have been found all over the world. Some influential breeds believe that the cockerel was originally used in religious worship.

The children were allowed to catch the RAM as an idol, a symbol, but were forbidden to play them. Others argue that children played the doll even in the most ancient times. Among the most ancient ungulates that have come down to us are the dolls of the ancient Egyptians. In general, they awaken the impression that the doll was not too much indifferent. The Egyptians made them from wood and decorated them with beads. Their dolls, identified as Egyptian, are over 3,000 years old. The ancient Greeks were also the owners of strange dolls. They had an intricately decorated head, arms and legs that could be moved by means of a rope. Even in our time, in different meats of the world, children play dolls that are absolutely not like ours and that they prefer to ours. Jajji eskimos plays an ivory-tarred Ram.

Modern dolls are made of feather, fabrics, pebbles and other materials. The master of the



head of the most valuable dolls farang is created by artists. If you observe the dolls created in the last few years in chinchik they are the demonstrators of our lives and a means of humidifying our social relationships. Craftsmen say that not every made doll is simply created-it is created in a mirror image with a specific purpose in mind. In its form, a certain attitude, social need, a specific activity, hoax-desire, desire and hope can be expressed. Children enter into a relationship with them absorb colorful human relationships from them. In the image of

dolls will be represented such characters as grandparents, parents, old woman, iboli girl, brave boy. Preschool children slowly understand social relationships through dolls that are a favorite for them. For this reason, dolls are a model of our social relationships.

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