

## **PSYCHOLOGICAL-PEDAGOGICAL FACTORS OF IMPROVING THE LITERACY OF ELEMENTARY SCHOOL STUDENTS BASED ON A PERSONAL VALUE APPROACH**

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### **Annotation**

This article is written about psychological-pedagogical factors of improving literacy of school students on the basis of approaching to personal skills. In this way, the spiritual management of the knowledge of existence and the approach to personal value are directed, and the content determines the behavior and relations of the person. therefore, education can be seen as a process of internalization of socially organized universal values.

**Keywords:** value, upbringing, behavior, personality, conflict, educational activity, psychological-pedagogical.

Each person has an individual character that is characteristic of his own value orientations. Orientation to value is the most important regulator of human behavior in society, and it determines his attitude towards himself, the people around him, and the world. Value orientations are based on human needs[2].

Psychologists have different definitions of need and its role in personality development. For example, psychologist D.N. Uznadze "... the concept of need ... refers to all things that are necessary for a living organism and are not obtained at the same time", M.S. Kagan, A.V. Margulis, Ye.M. Etkinlar "need is the consequence of the lack of necessary things", V.A. Yadov "need is the product of necessity and deficiency necessary for the functioning of the human personality and organism", L.I. Bojovich "need is the necessity important for the development of the individual organism and that person", A.V.Petrovsky defined that "a need is a condition that expresses the dependence of a living being on the concrete conditions of its existence and creates its activity in relation to these conditions[3]."

Each person has a set of needs, which are the primary stimuli of human activity and behavior. A need is a state of inconsistency between what is available and what is necessary for a person. In other words, it is a discrepancy between what a person wants, what he needs, and what is in reality. Such a situation prompts a person to take measures to eliminate this contradiction, he begins to look for an object from the surrounding reality that can satisfy his needs and resolve the conflict situation. Such an object can be anything: for example, food, if a person is hungry (a natural need for food),

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or the approval of a community, if a person is recognized, self if zi feels the need to confirm and so on[4].

Any object, process or event that can satisfy human needs is valuable for him. Value orientations represent a person's orientation to certain values depending on the nature of the needs he experiences. Paying attention to certain values, a person builds his behavior according to the characteristics of these values[5]. If a person feels a strong need for material, financial well-being (value), he will try to achieve such well-being. The problem of value formation is multifaceted, it is philosophical and sociological (S.F. Anisimova, A.G. Zdravomislova, V.I. Sagatovskaya, V.P. Tugariova, L.P. Fomina, M.I. Babneva, O.I. Zotova, V.L. Ossovsky, Yu. Pismak, P.I. Smirnov, V.A. Yadov and others), as well as interpreted in psychological and pedagogical works (B.G. Anan'ev, G.E. Zalessky, A.N. Leontev, V.N. Myasishchev, S.L. Rubinshtein, E.A. Nesimova, Ye.N. Shiyanova, G.I. Khukina, etc.). In these studies, various aspects of the problem of values were considered, definitions of the concept of "value" itself were given, their types and structure were analyzed, the issues of development levels and compositional features were raised[6].

Based on the research of L.S.Vygotsky, L.I.Bojovich, E.Erikson, we found that the sensitivity of students of this age to values, including a) sensitivity to the acquisition of spiritual and moral values: the volition of mental processes in them, the peculiarity of cognitive processes characteristic, internal action plan, b) as a conscious goal and voluntary regulation of behavior to achieve success: the ability to generalize experiences, reflection, intensive formation of moral feelings, unlimited trust in adults, awareness of one's own worth , we believe that it depends on age characteristics, such as a sense of competence, the dominance of cognitive needs, the development of self-awareness, the ability to distinguish play and work[7].

Value orientation is defined as an orientation towards one or another values[29]. The following interconnected phases of the orientation process have been identified: mastering personal values; personality change based on internalized values: self-projection and self-prediction of the individual[8].

Value orientation reflects the meaningful side of a person's orientation, his attitude to existence. At the same time, the value orientation is considered as the subject's evaluation of the environment in connection with the social values of personal importance for the subject[9].

Valuable approaches are reflected in moral ideals, which purposefully form a higher vision in the activity of a person. Ideals are the highest value of this system of worldviews, demonstrating the goals set in them[30]. They complete the process of idealization of multilevel reality[10].

Understanding value approaches as moral ideals increases the conflict between sociality and individuality. In the conflict that has arisen, in turn, one becomes a victim instead of the other. However, a humane person acts according to the requirements of the moral ideal.



Moral ideals, in turn, determine the level of development of a person and his achievements, which corresponds to the identity of a humanitarian person[11].

In education with valuable content, the behavior of a person is targeted, and they determine his orientation to humanity and appear as the basis of valuable assessment[31]. The worldview appears as the context of the conceptual interpretation of a person's value attitude, behavior - as a norm, value attitude - as an invariant to one or another system[13]. It is in this way that the reflection of knowledge of the world and the moral management of valuable attitudes are directed and meaningfully organize the activity and behavior of a person. Therefore, education can be seen as a process of internalization of socially organized universal values[12].

And in life, it is still rare for a person to consciously understand the importance of awakening a person to active activity, self-education and self-development. Value as a force that awakens the motive of activity, when it is internalized by a person, provides the necessary moments of inner existence, when a person can clearly formulate the purpose of his activity, when he can understand its humanitarian meaning, when he finds effective means of realizing the goals, and timely control is clearly manifested only when one can correct and evaluate one's own behavior. Internalization leads to the transformation of universal human values into the higher psychic function of the individual[14]. The desired function of the culture of personality development is also manifested in an interpsychic and intrapsychic form. At the same time, interiorization is carried out in conjunction with exteriorization - creative transformation of the environment by creating new objects. With the help of the latter, creation of needs is carried out, which forms the basis of the motivation of a person's valued attitude[15].

Today, not only events related to the past, but also socio-spiritual events that are formed based on the conditions and opportunities of elementary school students of the new era, are called values.

According to the interpretation of scientist M.O. Inomova, - "Values are material and spiritual needs and interests that satisfy one or another need of a person or society and serve their interests, and they can be the basis for approaching life from the point of view of value. In general, values are material and spiritual assets that have been formed and developed in the course of the historical development of society in the past, present and in the future, which have a positive effect on the socio-political, economic and spiritual development and gain social importance[16].

According to the content of values, they are divided into such types as political, legal, religious, spiritual, moral, universal cultural, universal human, life and labor values. The terms pedagogic, didactic, educational, educational values, which belong to the type of universal values, are used more and more in the science of pedagogy[17].

Elucidating the meaning of the term didactic educational values, pedagogue scientist Sh. Mardonov defines it as follows: "Educational values are giving a person scientific-theoretical knowledge, raising high spiritual and moral qualities in him, making him well-rounded in all aspects. is a set of objective and subjective factors that have

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important socio-pedagogical significance in adulthood, as well as acquire their own significance"[18].

The main pedagogical factor of determining values is knowledge about them. Knowledge of the values included in the educational subjects allows to expand the scope of the child's ideas about personal, social, national and universal values.

Analysis of the mandatory minimum content of primary general education, the direction that can contribute to the development of the spiritual needs of a person at the primary school age (human, knowledge, creativity, work, family) , Homeland, world, culture) made it possible to distinguish a set of spiritual values that are considered integral concepts. Realization of the essence, values, their search and evaluation takes place in the spiritual and practical experience of a person[19]. A child who interacts with the world of values becomes a subject who performs activities to develop, master and change this world.

Therefore, the activity that realizes the personal functions of students is the second pedagogical factor of acquiring values. The third important pedagogical factor in determining values, including moral values, by primary school students is the external assessment of the child (by other people). From the point of view of humanistic psychology, in the process of individual development of a person, appreciation of one's own value precedes the emergence of spiritual needs: it arises from the needs of one's own dignity, which, in turn, is based on the needs of love and recognition of other people . Self-esteem in ontogeny is built on the basis of the individual's own evaluations and other people's evaluations of the individual[20].

The effect of self-esteem on the determination of values (self-acceptance) is related to its main functions: firstly, it helps to achieve internal consistency of the person, secondly, it determines the positive nature of the individual interpretation, thirdly , which is a source of positive expectations.

Education is a very important factor in the formation of values, ideas, values and ideals. The unique aspect of education is that the school dominates every stage of education as the main link of the system of educating the young generation[21]. In the primary school, students learn simple standards of morality in the process of education and learn to observe them in various situations. In them, the attitude is directed to the material objects of the surrounding world (such as food, clothes, finances, housing, etc.), as well as to the so-called emotional and moral values of a person. For example, the pleasure of buying new things that cause joy and excitement for the child shows the child's need to have things. At the same time, the value is not the purchased thing itself, but the emotional state that a person experiences when looking for it and buying it. Such orientations in relation to emotional value complexes are called the emotional orientation of a person[22].

Scientists have found out that the direction of values changes during human behavior and its purposeful activities. The nature of these changes depends on the characteristics of the activity in which a person participates[23].

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Values are the core of the personality structure, which determines the highest level of social behavior and regulation of a person. Another important function of it is the prognostic function, because based on them, the development of life positions and life programs, the creation of an image of the future, and the prospects for personal development are carried out[24]. Consequently, values regulate not only the present state of the individual, but also his future state; they determine not only his life principles, but also his goals, tasks, ideals. Values, which act as a person's idea of what to do, mobilize the life skills of a person to achieve a certain goal.

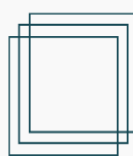
Introducing a person to culture is, first of all, the process of forming an individual value system. In the process of assimilation of culture, a person becomes a person, because a person is a person, whose characteristics allow him to live as a full member of society, interact with other people and carry out his activities[25].

Values in the field of ethics and education are a priceless national heritage and spiritual wealth. Restoring these national values, using them, and conveying them to the younger generation will help strengthen independence, attack any force that opposes it, and create a sense of national pride in students[26].

Similarly, folk art, which is a component of the national-spiritual heritage, is undoubtedly an important educational tool for increasing the boundless love of the young generation for the country, for the motherland, and for growing national pride. The historical experience of our ancestors in instilling the sense of national pride in the minds of young people is vividly reflected in the examples of folklore. Folklore works serve to increase the quality of moral education among young people, to educate the next generation as spiritually mature[27]. Taking this into account, it is important to use oral artistic works, including fairy tales, proverbs, narratives, parables, which embody the most ancient and life-giving traditions of our national culture, as a means of strengthening personal valuable relationships.

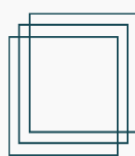
Narrative "Ilm Amonoati", "Honesty", "Wise Boy" presented in the textbook "Reading Book" created in 2019 by M. Umarova, H. Khamrokulova, R. Tojjeva for the 3rd grade of general secondary schools Uzbek folk tales, Kyrgyz folk tale "Ahillik - ulug' baxt", "Wise teacher", "Najmiddin Kubro", as well as S. Matchonov, A. Shojalilov, H. Gulomova, Sh. Sariev, Z. Dolimov The use of personal value attitude in the process of introducing students to the Uzbek folk tales "The State", "Zyyrak uch yugit" presented in the textbook for the 4th grade of general secondary schools "Reading Book" created in 2020 by also serves to strengthen the educational activities of students[28].

Thus, the value orientations of a person, which regulate human behavior, depend to a large extent on the nature of the activity in which a person participates and its changes during his life.

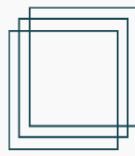


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