



THE FORMS, DIRECTIONS AND HISTORICAL STAGES OF THE UZBEK FOLK PEDAGOGY

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Annotation

This article identifies the types, directions and stages of development of ethnopedagogy. The principles of periodization of historiography of folk pedagogy are developed as well. For the first time, the role of folk pedagogy in the formation of the ideology of national independence is scientifically justified.

Keywords: folk pedagogy, ethnopedagogy, educator, activity, periodization.

Introduction

The mixing of types and means of folk pedagogy causes a great deal of confusion, including many genres of folklore that are really the tools of education in many scientific studies on folk pedagogy and its history. Folk pedagogy and its oral art are completely different phenomena. The notion of public pedagogy includes, first and foremost, the system of verbal tracts or labels of the people to live and work. Such a system consists of elements such as rituals, taboos, benevolence, incentives and punishments. Based on this, the Uzbek folk pedagogy can be conventionally divided into the following areas:

1. Pedagogical actions aimed at building relationships between people:
 - a) Greetings to adults first;
 - b) Doing what adults say;
 - (c) Adults are often assured that they are right;
 - d) Honoring an adult;
 - (d) Taking a job from an adult.
2. Pedagogical actions aimed at regulating the child's relationship with the father:
 - (a) The father's authority, always fair, and without doubt,
 - (b) The father's words in the relationship of father and child are always directed toward the right purpose.
 - c) Speech before the father, hand in hand, food cannot be eat, his disadvantages and actions are not discussed or taboo pedagogy;
 - d) Unconditional obedience to the commandment of the father;
 - (d) Parent educator.





3. Pedagogical actions aimed at regulating the child's attitude to the mother:

- a) Chief executive officer of the parenting process
- (b) That the mother is the sole intermediary between father and child
- c) The existence of the mother-daughter and son-son relationship
- (d) The existence of a particular democracy in the relation of mother and child

4. Pedagogical practices aimed at ensuring livelihoods.

- a) Adherence to eating habits (eating less, eating on his own, eating spontaneously, eating with urgency, etc.);
- b) Adherence to the rules of speech (not to talk too much, to yell or whisper, not to laugh, not to talk to others, not to speak to adults, not to speak rude, to say bad things, etc.);
- c) Observe the dress code (dress appropriately, dress in a way that does not attract attention of others, dress neatly, wear decent clothes)
- (d) Conduct public behavior (behaviors, interference with others, keeping the body upright, not moving too much, respecting the rules of conduct, youth, adults, women, and so on).

5. Pedagogical actions aimed at establishing relationships between representatives of different sexes:

- a) The shyness of the boy or girl:
- b) That the young man is the defender of a woman's honor:
- (c) The strict division of labor between men and women in the home and the obligation to observe them:
- d) Male landlord, family breadwinner, performer of heavy male work:
- c) The housewife, the creator who cannot do the work that requires effort.

Folk pedagogy can be further divided into many types according to countless aspects of life. The most vivid and most obvious forms of folk pedagogy are: traditions, labels, rituals and customs.

Often, researchers point out that it is verbal as a major sign of folk pedagogy. However, while writing some kind or form of original folk pedagogy, it does not become a scientific pedagogy and does not have an author. Almost everybody knows that the best version of the epic poem Alpomish was told by Fozil Yuldash, it has been published many times, but its essence does not change, as no one has ever said that Alpomish was created by Fozil Yuldash. Obviously, verbalization is not the only sign for folk pedagogy. [1]

Every folk pedagogy lives, develops, changes, elevates and degrades with the people themselves. Because pedagogy is a way of life. Just as education is a human being, the image of the people is determined by its pedagogy. The creator of folk pedagogy, the



performer, the object and the subject are the people. The people are also educators. Most importantly, all these processes occur simultaneously in the same space and time. This is because the people are not engaged in pedagogical activity, it is a condition of the nation's existence.

In order to conduct research on historical and pedagogical historiography in the right direction, it is important to determine the stages of development of Uzbek folk pedagogy. It is well known that stagnation, repetitiveness, the existence of rigid forms, conservatism are the most important features of folk pedagogy and their survival. Unless there is a certain conservative nature in the people's psyche, it cannot resist external forces. By accepting the various spiritual qualities that come from outside, it becomes an impassioned, perpetual gang and cannot live as a separate ethnic, independent nation. [2]

Every nation undergoes a number of changes in its course of historical development for a variety of reasons, first and foremost in the pedagogy of the people. It is worth noting that the Uzbek folk pedagogy also underwent a number of significant changes during its development. As mentioned above, while folk pedagogy is the most conservative and therefore conservative area, fundamental changes in the social, economic, religious, spiritual life of the nation have led to significant changes in its pedagogy. If we look at the history of many Turkic peoples, including the Uzbek nation, which we know so much, it can be seen that the following stages of Uzbek folk pedagogy differed significantly:

- Pre-Islamic national pedagogy;
- National pedagogy of Islamic influence;
- Uzbek folk pedagogy of external influences;

It is no coincidence that the pedagogy of independence in this way is cyclical. It has taken into account the peculiarities of the national quality, the quality of living and thinking. It is well-known that the Uzbek people, with their millennia of history, have been completely corrupted and fragmented, and have lived in a completely different way before they embraced Islam, interpreting and interpreting world events differently, and influenced, living and death, it is the world and this world, the concepts of good and evil, beauty and ugliness, good and sin, halal and unholy. Research on the work of Avesto as a pedagogical source is also supported by monuments found in such local cultures as Selengur, Khorezm, Childhood Peak, Issikkurgan, Chust, Rishtan.

The advent of Islam has completely changed the way of life of the Uzbek people, brought the ethnic group together with the so-called Muslim people of the world, and has had a tremendous impact on the lifestyle, culture, spirituality, economy, and



social life of the nation. At the same time, the people did not lose their national identity. It had a system of rituals, customs and traditions, which was formed from ancient times. When our people embraced Islam, there was a significant change in their way of life, their thinking and their impact, which was reflected in the pedagogy of the people. Now the people have acquired innumerable new values about the world, life, death, and resurrection, and they have transformed it into a way of life, customs, traditions, ceremonies, and popular pedagogy. The labels, traditions, customs and habits of this period are reflecting these aspects of spiritual life. For a long time, the Uzbek nation lived under the influence of Islamic pedagogy. [3]

In the second half of the 19th century, in the light of Russia's entry into Central Asia, significant changes have occurred in the way of life, thinking, and influence of our people. We deliberately say, "On the basis of Russia's entry into Central Asia." Since the life of the people has reached such a stage of development, global progress has reached such a level that the influence of the lifestyle of the elites in the world has become so large that it is now possible to live by Islamic beliefs, traditions and customs. was no longer available. The entry of Russia, the influence of external influences, on the part of the world, has accelerated the process, which has to take place, without even asking anyone and even forcing them to do so. As the minds, morals, ideas and lives of the people began to change, it's pedagogy began to change as well. These changes were sometimes painless, at their natural pace, and sometimes with violent means. Things that were once blamed have become a boon. New traditions have come and gone, new labels have been established. Many valuable pedagogical values and moral principles have been destroyed. Such losses have been significant, especially during the Soviet era. However, when examining the history of Uzbek folk pedagogy, it must be taken into account that the influence of social, economic and political systems and external moral and ethical concepts on its essence is not as strong as in the European countries, particularly Russia. In Turkish Islamic life, spirituality and education have always been a priority, and it has never been a product of economic, social and economic order. Uzbek people have always regarded morality as more important than living. That is why folk pedagogy is not lost in the vicious cycle of social life, thus saving the Uzbek people from extinction. [4]

The independence was accomplished as a result of the Uzbek people's self-awareness and greatly accelerated the process. New ways of thinking, way of life, understanding and interpretation of the world have begun to emerge. Some of the things that we were proud of yesterday were proud of a number of qualities that we are ashamed of today and trying to hide yesterday. This indicates that the folk morale and their spirituality have acquired a new quality. These changes are reflected not in the form of official



decisions and personal desires, but in the way of new customs, traditions, labels and customs that arise in the people's way of life. It is noteworthy that many of the Islamic traditions of independence and sovereignty, which were abandoned during the period of external influences, have been revived, and they have begun to be embedded in the process of practical upbringing, with a deeper understanding of the truth. [5]

In short, the nation's pedagogy, that is, the philosophy of applied science, has renewed its system of spiritual and philosophical views because of its independence. National pedagogy is always based on the practical philosophy, psychology, ethics and art of the people, which in turn stimulates their development.

Based on the above theoretical considerations, the following conclusions can be drawn.

The current level of learning of pedagogical science in the country, in particular its branch of national pedagogy, can be a sufficient scientific basis for formation of the Uzbek pedagogical historiography as a separate science.

Because Uzbek folk pedagogy is a complex set of activities, its nature is highly dependent on the space and region in which it is implemented. This allows for a wide range of historical and pedagogical historiographic research.

In the course of Uzbek folk pedagogy, it is important not to take into account the nature of qualitative changes in the intellectual, spiritual and ethnographic features of the nation, rather than the socio-economic formations of the Soviet era.

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