



HISTORICAL DEVELOPMENT STAGES OF FOLK PEDAGOGY

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Abstract

In this article, the stages of the historical development of folk pedagogy, the formation of the pedagogical culture of the peoples of Central Asia, the folk pedagogical ideas of great pedagogical thinkers views, as well as the essence of education understand, what methods and methods are used in the process of education, education main directions how interpretation reach about issues and issues of developing the spiritual and moral views of young people through folk pedagogy are given in detail.

Keywords: folk pedagogy, upbringing, education, spiritual and moral education, early pedagogical ideas, goodness, evil, halal and haram, justice, perfect person, hope, happiness, fate.

Introduction

People pedagogy – people spiritual of culture structural is a part of That's it it is Central in Asia first pedagogicalof imagination to the body coming and development too local people spiritual of culture growth with depends. People and the development of pedagogy with the development of theoretical pedagogy science directly depends. We this situation Central in asia pedagogical thought development in the example let's see possible.

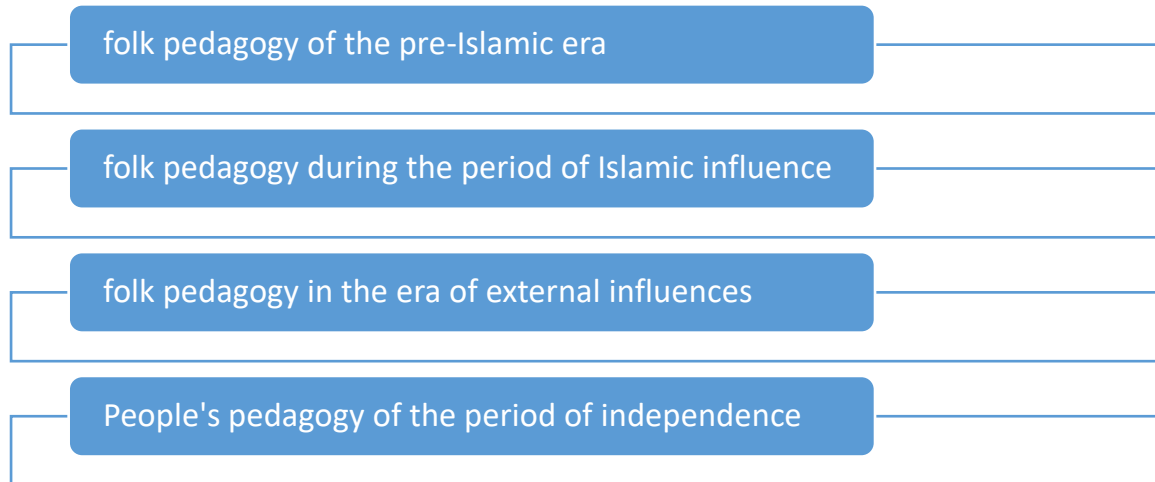
Despite the fact that Uzbek folk pedagogy has a long history and is the most conservative, slow-changing phenomenon in the nation, which ensures the preservation of the unique image of the nation, it has experienced a number of changes during its development.





DISCUSSION AND DEBATE

The historical stages of the development of Uzbek folk pedagogy are as follows:



In this periodization of Uzbek folk pedagogy, the uniqueness of the basic qualities of the people's mentality, way of living and thinking was taken into account. According to scientific and material evidence, the Uzbek people with a history of many thousands of years lived in a completely unique way before the adoption of Islam. He understood and interpreted the phenomena of the world in a different way, was influenced and affected by life differently, concepts such as life and death, this world and this world, goodness and evil, beauty and ugliness, good and bad, honest and bad, had a special meaning. This is evidenced by the ongoing research on the Avesta, as well as monuments found in Seleng'ur, Khorezm, Bolaliktepa, Issyk-Kurgan, Chust, Rishton and Burchmulla. The adoption of Islam completely changed the lifestyle of the Uzbek people, brought them closer to the numerous people of the world called Muslims, had an extraordinary impact on the people's lifestyle, culture, spirituality, spirituality, economy and social life. At the same time, the people preserved their ancient national image. Because it had a system of traditions, customs, and traditions that were carefully formed and strictly followed since ancient times[18]. After the people accepted Islam, the changes that took place in their way of living, thinking, and influencing were reflected in the People's Pedagogy. Now the people have adopted completely new values about the halal and the haraam, sin and reward, destiny, destiny, the other world and this world, life, death and resurrection, heaven and hell, and they have incorporated them into the way of life, customs, traditions, traditions, rituals, i.e. turned it into pedagogy. The behavior, traditions, traditions, and customs of this period reflect these aspects of spiritual life.



For a very long time, the Uzbek nation lived by following the folk pedagogy under the influence of Islam. By the second half of the 19th century, serious changes took place in the lifestyle, way of thinking, and principles of education of the Uzbek people due to the Russian invasion. It is no longer possible to live only with the way of life, beliefs, traditions and customs prescribed by Islam. As people's consciousness, morals, thoughts, and lifestyle changed, their pedagogy also underwent changes. New traditions and manners appeared, and some pedagogical values and moral beliefs disappeared. Losses in folk pedagogy became widespread, especially during the Soviet period. Thanks to folk pedagogy, the Uzbek nation, which was in the vortex of violent changes, was able to preserve its image. As a result of independence, the way of thinking, living, understanding and interpreting the world of the Uzbek people was renewed, the mentality and spiritual image of the people changed[19]. These changes are manifested in the form of new customs, traditions, behavior, traditions and customs that appear in the people's lifestyle. In the period of independence, many Islamic traditions were revived in folk pedagogy and began to be applied to the process of practical education. Folk pedagogy, as a historical concept, is being enriched even now in accordance with the requirements of the times and is gaining serious practical and educational importance.

If we analyze Uzbek folk pedagogy:

Labor in the process people efficiency great increasing those who dreamed about strange machines: "flying carpets", "flying horse" s, "mirror world" s, "quick boots, "Magic table", "hit those who dreamed of knitting". Because primitive production methods, level people not satisfied. They are one at night many cloth knitting, one in the moment far away to go dream by doing to the horse to ride sailing, building fortified castles, archery, looms, to make a wheel learned[2].

Labor different to networks divide go and word art different – differentacquired a character. Primitive man when the spoken word appeared He worships the magical (divine) power of words and the fruits of his labor were attached to him. As a result, the word and the ritual are connected, and the word is the same or this ceremony essence expression Ethyl started

As society progresses, it is religious, calling the masses to obedience in the spirit works appear be started Often, ethnopedagogical in the works, a perfect person who triumphs over oppression and evil forces level raised heroes describe increased. Them the most higher human (educational) qualities: acquiring knowledge, learning a profession encourages. It's fair society and fair rulers dream done. patriotism, spiritual and physical perfection, honesty and justice, humanity, friendship ideas was promoted[1].





In the works of folk pedagogy, the people possess ideal qualities being all good and bad educational adjectives according to knows That's it for she is the most perfect the masses follow receiver recognizes only heroes. That's why they have positive characters typified. For example, Alpomish, Gorogli, sound, Ravshankhan, Nasriddin Effendi, Aldar Kosa and others have high educational qualities embodied. In epics, the hero and his enemy, in fairy tales in such characters as a wise farmer and a cruel rich man, a stepmother and a naughty girl folk humility and dominant arrogance is zuhr done[9].

People's above note done forever dreams and hopes reflection reached ethnopedagogy sources by means of great thinkers pedagogical views too formed. For example, Ibn Sinai his own "Event mannozil" in his work "At school the children teaching and educate" that In the chapter entitled, the idea of general education is advanced. Conversation in education method to apply mental training physical training with recommends alternating. Team teaching benefits. Such advanced pedagogical thoughts Beruni, Pharoah, Rudaki, Nasser Khysrav, Saadi, Yusuf Hos Hajib, Umar Khayyam Burkhaniddin Zarnudji, Ahmed Yugnaki in his works see also possible Great of thinkers pedagogical views form and to the content according to of the people pedagogical wisdom with in harmony gone They are The formation of the pedagogical culture of the peoples of Central Asia is great effect showed[13].

So, people's pedagogical ideas are pedagogical of great thinkers views with in sync forming they are each other improving get rich went Wise men in his works of the people practical his thoughts on pedagogy became scientific and pedagogical. In this context, pedagogy science improve went[15].

Shiny to the future hope eye with raised our ancestors a person created mythological images idealizing his abilities and power. The first examples of mythological symbols are found in ancient myths and legends on the contrary found

Myth Greek the word "myphos" narrative from the word received being of the world appear to be nature events, gods, legendary wrestlers; tyrannical enemies in the form of humans and creatures about tissue are legends. Mythology - myths learner science being she is primitive of a person nature secrets to know aspiration because of to the body came[7].

Human weakness in the fight against natural elements (storm, flood, earthquake, hurricane...) because of to them against fight receiver abnormal images to create need born As a result goodness and evil mythological ideas about it appeared. Such about the universe under the influence of primitive myths, the sky, the moon, the sun and various animals, gods, myths arose about supernatural wrestlers[20]. Animals and nature to the elements against to fight directed (word strength, a spell "scratch" by



means of to them effect reach due to evil to the forces equal to at a time when weapons were not at the disposal of man) myths were created. It seems that myths allow people to live peacefully, evil forces to overcome helper dreams is an expression[4].

In myths, good and evil, beauty and selfishness, light and the process of struggle between darkness is described. Perfect people always goodness, beauty, of light celebration to do will help. More precisely, the reader who reads the myths is of positive characters becomes a supporter. In the Avesta, good is Ahura Mazda, evil is Ahriman in the form of manifestation will be Book to the idea according to all events (nature and in society) mother that's it two of the creator mutually comes from the struggle[5].

Mitra is the god of the sun and light, Nohit is prosperity, well-being god Huma – happiness, tole god and another goodness to the celebration will help. Evil forces: dragon, giant, demon, monster and others depicted in mythological images. Also, Kayumars and Jamshid about myths too Medium in Asia from long ago spread out. His different options there is ("Avesta" at "Ancient of the nations the rest monuments" at "SHOHNOMA" at and b.) Kayumars "Ghiyasul." dictionary" at

Described as Govmard (man - bull), he lived on the banks of the Amudarya, tall of the river beyond to the face reached and etc....

Positive images in myths are folk for the benefit, justice, beauty fight for. It helps people in life and struggle. To them higher human in adjectives example shows profession teaches. So, the first pedagogical thinking of the masses is expressed in myths, to say possible[10].

The myth of Jamshid is widespread in Central Asia and Iran. in it Jamshid savior hero as shown ("Avesta" at)[14].

Jamshid was a just king during his thousand year reign angry Cold, heat Hot, diseases and scientist less went His on the ground goods and people a lot after going she is land three times multiplies, also multiplies livestock and birds. But suddenly severe winter, floods begin. Jamshid to save people (yip) ditches opens. This legend A. Navoi's "Property Novice", It is described in Firdausi's works "Shohnoma". Such mythological images later on fairy tale and developed in epics[16].

In the story "Odami Od" the prophet Noah goes up to the clouds from maple with the help of a master build a ship and put people on board, himself the ship cake is gone ("Od" – Persian-Tajik "huge man"). "Husband hobby" myth too to a person care in the form of ethnopedagogical is a masterpiece. It is widespread in Khorezm and Fergana. Hubbi is a humanitarian, governor of the river, lived in Amudarya for 700 years and during this period to the river demons could not approach. As soon as Jamshid ascended the throne, he was without a house disappeared. Hubby's sister



mourned this, along with the river, mountains, birds, animals, people, angels in heaven, under the earth cried the giants. They imagine that Hubby is alive and will live until the end of the world those who did[12].

Although, this in myths inhumane images in the form of heroes educational qualities Although the ideas related to this paragraph are also related to this paragraph, we will cover it in this paragraph in the eye caught the problem of ethnopedagogy another genres –epics, proverb and mats, wise words in the example great our ancestors pedagogical to his views relying on let's light up[3].

The main object of folk pedagogy is the education of the young generation is the process of giving[17]. Therefore, what is the essence of public education understand, what methods and methods are used in the process of education, education main directions how interpretation reach about issues is interesting. Also, people centuries during collected, scientific and pedagogical concepts with rich went knowledge family to education how application that he did analysis it is necessary to[6].

People have always correctly interpreted the essence of the education of the young generation. The difficulties and joys of this path, that it is an invaluable work right realize reached That's why for: "Education – priceless wealth" those who say Turkmens say: "Dear boy, his manners are dearer than him", Uzbeks: "Mind priceless education while borderless" that for nothing didn't say Because The educational process includes many directions. But this is the most important direction mental education external is enough. Also, education The process is a very complicated work, it requires special attention, knowledge and skills is enough. People a person education mother in the womb start necessity already realize reached If child in education time passing if set or education wrong take went if again bring up necessity people pedagogy in the sources separately highlighted[8].

People pedagogy in the sources child educational qualities it is emphasized that the formation depends directly on the parents. For example: "Your child step from the family starts", "Bad son the mother is responsible for the bad grandson, the grandmother is responsible for the bad grandson", "The cause is the father, the result in the child such as proverbs these are including[11].

The great thinker Ibn Sina also held parents in the upbringing of children appreciating its place, in the work "Tadbiri Manozil": "If the family is education if he uses his methods correctly , he will achieve happiness in life. Head of the family educator – father is mother's soft volunteering child character will break", - says.



CONCLUSION

So, people pedagogy in the sources perfect a person formation for to them science, profession to teach; educationsocial marriage for necessary directions strong absorb that it is necessary promote will be done. These ideas are current national independence is gaining importance even in the period. Study in summary in institutions people from pedagogy use for his educational and didactic opportunities to know necessity to say possible

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