

UZBEK FOLK PEDAGOGY

Tursoatov Adham Asadovich

Teacher of the Department of Russian Language and Literature Denau Institute of
Entrepreneurship and Pedagogy (DIEP)

<https://doi.org/10.5281/zenodo.7516918>

Abstract. *This article describes in detail folk pedagogy, its methods, which since ancient times have been a powerful tool in the field of education and morality of workers. Pedagogical practice is defined as methodical; its content is substantiated and briefly characterized.*

Keywords: *Uzbek thinkers, glorious figures of science, art and literature, pedagogical views, the ancient system of national education, physical and mental perfection, moral qualities, aesthetic taste, school and vocational education.*

Uzbek thinkers, famous figures of science, art and literature on the development of world civilization Abu Nasr Farabi, Abu Ali ibn Sina, Alisher Navoi, Zahriddin Muhammad Babur, enlightenment writers who lived and worked in the late 19th and early 20th centuries, democratic writers Mukimi, Furkat, Zavky, Avaz Utar Gulkhani S. Ainiy, Mahmudhujja Behbudiy A. Avlony pedagogical views and others raised the development of Uzbek folk pedagogy to a higher level. However, the ancient system of national education of our people, which occupies a significant place in Uzbek classical literature and written literature in general, in folk poetry, is insufficiently studied by folk pedagogy. The study of the pedagogical heritage of the peoples and the creation of the pedagogy of the Uzbek people through this requires research on honorable and most pressing issues that are multifaceted, complex and require significant collective work. The study of the materials of folk poetry is of invaluable value, especially for research conducted in the field of social sciences. Because it is impossible to find out the true history of the working people until they get acquainted with the oral creativity of the people. Therefore, the study of folk oral art is extremely important for the study of the history of pedagogy, as well as other social sciences. Consequently, the history of pedagogy, including the history of the creation of folk pedagogy, is directly intertwined with the work of the people. Because folk pedagogy gradually began to find content in the masses and was reflected in such monuments of folk art as riddles, proverbs, fairy tales, epics and songs.

Russian pedagogue K. D. Ushinsky talks about Russian folk tales as "the oldest and brightest initiative of Russian folk pedagogy, therefore, I am of the opinion that no one in this respect should be able to compete with the pedagogical genius of the people when he speaks." Consequently, folklore written pedagogical creations are the first, oldest and only means of educating folk pedagogy in the educational impact on young people, up to the creation of special pedagogical or pedagogical theories. Without studying the pedagogical heritage of the people and folk sages, which they created over long historical periods, it is possible to approach the science of the history of pedagogy correctly and fully embrace it.

In the chapter devoted to the study of the peoples of the East, including Uzbek folk pedagogy, pedagogical thoughts and views occupy a significant place in the work of the Uzbek people, and its deep roots are reflected in classical literature. In other words, oral creativity of the peoples of the East has always traditionally occupied a central place in classical literature in matters of child and juvenile education. Like other fraternal peoples, the Uzbek people were

created over long historical periods, made a worthy contribution to the development of world science, art and literature. Here are collected masterpieces of ancient and rich folk oral art, which formed a huge and integral part of the spiritual culture of our people.

According to the description of the folklorist T. Mirzaev, "the classic epics of our people of antiquity and the Middle Ages "Iliad" and "Odyssey", "the song of Roland" and "the song of the Nibelungs", "Mahabharata" and "Romayana", "The Word about Igor's regiment" and "Shahnameh", "Manas" and "The Story of battle", which can compete with such masterpieces and stand on a par with amazing epics and colorful fairy tales, artistically beautiful songs embodied by wonderful proverbs and sayings, contains so many riddles, anecdotes that this is our spiritual wealth, our excellent pride".

Another characteristic feature of the materials of folk art, which is characteristic of us, is that, on the one hand, through one or another genre, the views of our people on the upbringing of children, the content of education (physical, mental perfection, moral qualities, aesthetic taste, school and vocational education, etc.) are reflected, and On the other hand, it also shows that our people have had their own wonderful system of national education since ancient times.

Thanks to such an education system, workers raised their children to be smart, quick-witted, resourceful, enterprising, physically healthy, energetic, persistent, fearless and insatiable, hardworking, skilled craftsmen, morally pure, people, ardent patriots, people of aesthetic taste and pleasure. Thanks to this system of education, the workers brought up great figures who made a huge contribution to world culture, science, art and literature, as well as many generations of our ancestors whose names have not reached us. Without this, it is never possible to imagine the cultural history of our people.

A human child, by nature, will need the care of others as soon as it is born. At the moment, he is not capable of anything. Only as a result of nurturing the care of an adult, a person can enter into the right relationship with the objective world that surrounds him. In the system of social life, the younger generation, in which the child grows up, is a substitute for the older generation.

History is nothing but the change of several generations one after another. In order for the deputies of the older generation, who naturally and legally lose their activities in social production during their lifetime, to become worthy heirs of the previous generation, those who move the production weapons of the old generation and are able to produce material goods must acquire experience and work skills in the field of social production.

During the beginning of the life of the younger generation, the development of experience and labor skills of production definitely means mastering the totality of existing experience and qualifications in society. At the same time, this process is a process of mastering both the characteristics of mental and physical maturation of those who have decided among society, science, technology, culture, morality, aesthetic views, its rules and norms. And this is the most necessary and vital condition in the adaptation of young people to marriage.

On the other hand, the younger generation, which is just entering life, also has a natural and legitimate evolution of the mental process aimed at mastering the life experience of the older generation. This process leads young people to inevitable consequences, which are closely related to the acquisition of experience in social production, labor qualifications, science, technology and the cultural heritage of a generation that is characterized by a natural and voluntary desire. Consequently, the origin of youth education and its progress is an objective law

of social development, and not events that occurred and were predetermined as a result of the desires or desires of some individual and individuals. This is the implementation of a complex process, that is, the transfer of life experience accumulated by the older generation to the younger generation during a certain historical development, as well as its assimilation by the replacement generation in the work of managing the process, family, school, extracurricular activities requires the active participation of adults, teachers and educators, as well as the public in institutions. The division of people into educational work in accordance with that time creates pedagogical activity of people. Pedagogical activity is an activity aimed at educating people with high physical and mental maturity, love of work, moral purity, aesthetic taste and pleasure, which is carried out with the aim of bringing the younger generation into adulthood as the basis of the productive forces of society. The future development of society is complete, and everything depends on the upbringing of the generation that was brought up during the same specific historical period.

The younger generation, entering into marriage, not only gets acquainted with the experience that modern productive forces have, but also gets acquainted with the state, law, politics, political ideas, morality, art, philosophy, religion and other social phenomena that turned out to be a superstructure of a specific historical epoch. The younger generation, entering into this complex system of social relations, must, through education, assimilate a certain idea, political, moral views, beliefs and rules of social life that meet the requirements of this social life. The practical pedagogical activity of parents, schools, educational institutions and criminals should also consist in the implementation of the same.

This complex process is a universal activity in which the activity of people to raise children is formed by the creation of a person, continues with a person and continues further. During the historical birth of society, no one ever lived and could not live outside of pedagogical activity. Although individuals did not have the opportunity to directly participate in pedagogical activities, he himself was in the coverage of the pedagogical activities of other people as a subject of education as an individual.

The vast and multifaceted cultural foundations of our people, formed over long historical periods, including in the absence of pedagogical culture, could not have reached such glorious figures of science as the peoples of all Central Asia, as the IX-XII centuries, as well as the rapid growth of the culture of science in the Uzbek people and Abu Ali ibn Sina, Abu Abu Rayon, Beruniy, Muammad ibn Muso Khorazmiy, Abu Nasr Farobiy. This means that the Uzbek people, based on the life experience that they have acquired in the process of hard work and continuous struggle, have acquired a special, a remarkable system of national education in the upbringing of the younger generation as people who have achieved physical and mental perfection, moral purity and aesthetic taste and pleasure.

REFERENCES

1. K. D. Ushinsky "Selected pedagogical works" Tashkent 1968.
2. T. Mirzaev. Hadi Sharif. Gulom Art Publishing House. Tashkent, 1967.
3. Uzbek folk art. Tashkent "Publishing Science" 1967.
4. Kholmurotovna, R. Z., Turayevna, C. S., & Ahmedovna, A. S. (2021). STUDY OF THE STORY OF M. GORKY OLD ISERGIL WITH THE USE OF GRAPHIC ORGANIZERS OF ANALYSIS, COMPARISON AND COLLATE.
5. Чориева, Ш. Т., & Авазова, С. А. Использование графических органайзеров в процессе обучения русскому языку и литературе. русский литературовед и языковед-русист, академик АН СССР, доктор филологических наук, основоположник научной школы в русском языкознании, 337.