

VIEWS AND DIRECTIONS OF UZBEK FOLK PEDAGOGY

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ABSTRACT:

In this article the scientific-theoretical problems of Uzbek historical-pedagogical historiography, problems of views and directions of Uzbek folk pedagogy are studied, analyzed and substantiated from the scientific-theoretical point of view.

KEYWORDS: folk pedagogy, historiography, ethnopedagogy, pedagogical historiography, national education, history of education, history of pedagogy, history of pedagogy, customs, rituals, ceremonies, tradition, science, folk pedagogy

INTRODUCTION:

As each science develops, its conclusions deepen, its level of influence increases, and its scope and scope expand, naturally there is a need for the science of "science." Because as the amount of scientific research increases, it becomes more and more difficult to fully take into account and anticipate the different and diverse views in them. Thus, the generalization of research in a particular field of science, the identification of its leading trends and the definition of the laws of development becomes an important scientific need.

MATERIALSAND METHODS:

The science of historiography, which is emerging as a separate independent branch of human scientific activity, emerged as a result of this need. "Historiography", the science of historiography, is a powerful factor in the development of any field of science. Because it studies and classifies materials scattered in

different sources in one area of science, identifies the leading ideas in them, analyzes the basic principles, generalizes and identifies areas of development. It is in this respect that it contributes to the further development of a particular branch of science. The science of historiography, which is emerging as a separate independent branch of human scientific activity, emerged as a result of this need. "Historiography", ie the science of historiography, is a powerful factor in the development of any field of science. Today, the study of Uzbek folk pedagogy on the basis of a number of memoirs, from a historiographical point of view is gaining importance. Because it studies and classifies materials scattered in various sources in the field of science, identifies the leading ideas in them, analyzes the basic principles, generalizes and determines the direction of development. It is in this respect that it contributes to the further development of a particular branch of science.

The most important elements of the views and trends of Uzbek folk pedagogy, historical perspectives play a leading role in the education of the Uzbek people, as it is reasonable to show the views, trends and historical perspectives of folk pedagogy, its main tools in the life of the people.

Mixing the means with the types of folk pedagogy creates a lot of confusion, including in many scientific works devoted to the study of folk pedagogy and its history, in fact, many genres of folklore as means of education are presented as types of folk pedagogy. The

pedagogy of the people and its oral art are completely different phenomena. The concept of folk pedagogy encompasses, first and foremost, the system of verbal rules or etiquettes of the people regarding their treatment of living, working. Such a system will consist of elements such as customs, prohibitions, taboos, benevolent incentives, punishments. Based on this, the Uzbek folk pedagogy can be conditionally divided into the following approximate directions:

1. Pedagogical Activities Aimed At Establishing Relationships Between People:

- a) Greeting adults first;
- b) Do what adults say;
- c) Getting used to the fact that adults are often right;
- d) Respect for the elder;
- d) Taking the case from an adult.

2. Pedagogical actions aimed at regulating the child's attitude to the father:

- a) That the father is the head of the family, always right, has an undoubted reputation;
- b) In the relationship between father and child, the word of the father is always directed to the right goal;
- c) The inability to start a speech before the father, to reach for food, not to read, not to mention his shortcomings and not to discuss his behavior, or taboo pedagogy;
- d) Unconditional obedience to the father's command;
- d) parent-tutor.

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

- a) The chief executor of the mother's upbringing;
- b) That the mother is the sole mediator between father and children;

- c) The existence of peculiarities in the relationship between mother and daughter and mother and son;
- d) The existence of a certain democracy in the relationship between mother and child.

4. Pedagogical actions aimed at ensuring the order of life:

- a) Adherence to the etiquette of eating (eating less, eating on one's own, eating politely without spilling, squealing, not rushing, etc.);
- b) Adherence to the etiquette of speech (not to talk too much, not to shout or whisper, not to laugh inappropriately, not to interrupt someone, not to interfere in the speech of adults, not to be rude, not to say bad words, bad things, etc.);
- c) Adherence to dress code (dress appropriately, dress in a way that does not attract the attention of others, dress neatly, wear decent clothes);
- d) Adherence to the etiquette of public behavior (walking politely, behaving in a way that does not disturb others, walking upright, not moving too much, following the rules of behavior, young people do not cross the path of adults, women do not cross the path of men, and so on.).

5. Pedagogical actions aimed at determining the relationship between the representatives of different sexes:

- a) The shyness of a boy or a girl;
- b) That the young woman is a defender of honor;
- c) Strict division of labor between men and women in the household and the obligation to comply with it;
- g) Male landlord, breadwinner, heavy male performer;
- d) A girl is a housewife, a creature who cannot do things that require strength.

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

RESULT AND DISCUSSION:

Often, researchers point to its oral nature as a key feature of folk pedagogy. However, by writing down some type or form of original folk pedagogy on paper, it does not become scientific pedagogy and become an author. Almost everyone knows that the best version of the epic "Alpomish" was written by Fozil Yuldash, it was published several times as a book, but no one says that "Alpomish" was created by Fozil Yuldash. Apparently, verbalism is not the only sign for folk pedagogy.

CONCLUSION:

Every nation's pedagogy lives, develops, changes, rises, and declines along with the nation itself. Because folk pedagogy is a way of life, a way of life of the people. The nationality of a particular nation is determined by its pedagogy. Just as upbringing makes a person human, the image of a nation is determined by its pedagogy. When defining, it is not the theoretical pedagogy, but the folk

pedagogy. The creator and performer of folk pedagogy, as well as the object and subject, is the people themselves. The people are the educator and at the same time the educator. Most importantly, all of these processes take place simultaneously in the same space and time. Because the people are not engaged in pedagogical activity separately, it is manifested as a condition of the existence of the nation.

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