

The Role of Ethno-Pedagogic Traditions in the Education of Students

Otamurodova Sitorabonu

Teacher of the Preschool Education Department at Navoi State Pedagogical Institute

Abstract: This article discusses ethnopedagogical traditions, national values and their importance in the development of the nation and society, the role of folk traditions in youth education.

Keywords: Ethnopedagogy, folk pedagogy, national values, traditions, upbringing, education, modernization, traditions

In recent years, improving the quality and efficiency of the education system of our country, forming modern knowledge and skills in kindergarten children, pupils and students, close cooperation between educational systems and the field of science and systematic work is being carried out to ensure integration, integrity and continuity of education. In particular, Decree No. PD-6108 of the President of the Republic of Uzbekistan dated November 6, 2020 "On measures to develop the fields of education and science in the new development period of Uzbekistan", According to the Decree of the President of the Republic of Uzbekistan No. PD-5847 dated October 8, 2019, setting the priorities for the systematic reform of higher education in the Republic of Uzbekistan, independent thinking higher education with modern knowledge and high moral and ethical qualities The concept of development of the higher education system of the Republic of Uzbekistan until 2030 in order to raise the process of training qualified personnel to a new level in terms of quality, modernize higher education, develop the social sphere and economic sectors based on advanced educational technologies 1- approved in accordance with the application. According to the concept:

- it envisages solving a number of tasks, including the implementation of five initiatives, which include complex measures aimed at creating additional conditions for student and youth education.

Therefore, in the process of modernization of the current education, the question arises as to what should be given importance in organizing the process of education and upbringing of students and young people. At a time when the socio-economic, spiritual and educational changes taking place in our society demand to increase the level of professional and pedagogical training of teachers-pedagogues, pedagogical views and ideas created by our people regarding education and upbringing, national Scientific study, careful analysis and implementation of folk pedagogy reflecting traditions of manners, national values, and passing it on to the next generation is an important and urgent issue today.

For centuries, folk pedagogy has played an important role in the moral, educational formation and maturity of our ancestors. It is no exaggeration to say that the values and traditions that have been polished for several centuries have been absorbed into the blood of our people. For example, in our nation, folk pedagogy reflected spiritual-educational, artistic-aesthetic views, philosophical-ethical concepts, life, educational-educational conclusions, and ideas about a perfect person.

An important direction of folk pedagogy is the implementation of national education, and one of its important features is to ensure the preservation of national characteristics. Russian writer V. G. Belinsky, who is very interested in the pedagogical culture of nations, says: "The uniqueness of a nation is mainly its worldview, religion, language, customs and traditions." It's no secret that each nation has its own way of life, customs, rituals, traditions, language, and beliefs that are completely different from other nations or peoples in order to be formed as a nation. These include positive qualities such as German orderliness, American business, French

politeness, English formality, and Uzbek hospitality. Folk pedagogy, in turn, is a subject of ethnopedagogy.

Ethnopedagogy is a science of educational experiences of ethnic groups, spiritual, inner and outer views on ancient values of family, clan, generation, nation. It shows ways of using folk pedagogy in modern conditions, collects and implements experiences of ethnic groups in this regard. In other words, ethnopedagogy can be seen as the history and theory of education of different peoples. G.N. Volkov, one of the founders of the science of ethnopedagogy, said: "Folk pedagogy is a complex of pedagogical information and educational experience preserved in folk oral works, traditions, rituals, children's games and toys, etc." The most advanced and unique ideas and opinions of folk pedagogy, which is one of the spiritual culture of our people, the methods, tools, skills and qualifications used in education have not lost their value and importance even in our time.

Uzbek folk pedagogy reflects its educational experiences in the following sources:

- National customs, traditions and ceremonies;
- Uzbek folklore (folklore);
- Folk games and toys;
- Religious teachings;
- Folk applied arts and crafts;
- National music and singing art;
- Fine art;
- Historical monuments and national architecture;
- Folk dance art (choreography);
- Works of Central Asian and Uzbek thinkers.

National customs, traditions and rituals, according to ethnography, form a set of customs, beliefs, practices, teachings and laws that are passed from generation to generation and ensure the continuity of a culture or social system. At this point, it should be said that national holidays and ceremonies, customs and traditions are an integral part of the rich spiritual world of our people, and the heritage of the nation to the representatives of the next generation.

Tradition is a material and spiritual value that is inherited from the past to the future, passed from generation to generation, and manifested in various spheres of society's life. Traditions are formed in the process of historical development of nations. People's lifestyle, material conditions, influence the formation of various traditions. Each era has its own traditions, which change over time, become richer in content, some disappear, and new ones appear. Also, the traditions of one era may not correspond to another era. It is worth mentioning that if the year is dry and there is no rain, the "Rain Summoning" ceremony ("Suz Khotin"); If the wind blows the ears of wheat and rice when they are ripe, stop the wind ("Choymomo"); if there is no wind while transporting grain products, call for wind ("Yo, Haydar"); when the year comes cold, worshipping the sun; In general, in an unlucky year, sacrifices were held, but in the current flourishing period, as the people's lifestyle improved and living conditions eased, various "new" customs were introduced day by day at weddings and ceremonies. is increasing and becoming richer in content. Traditions are also a means of educating young people and teaching them the experiences of the older generation. Traditions that do not meet the requirements of the times are gradually being forgotten. The traditions of each nation reflect the way of life, level of cultural maturity, national consciousness and image of that nation. It is wrong to approach the traditions of the inhabitants or people of one region from different ideological and party points of view, and to evaluate them from the point of view of another region or people. The Uzbek people have long-established traditions that are still widely practiced today.

In turn, traditions are divided into national, cultural, household, socio-political, religious and other types of traditions. Certain social procedures, moral standards, customs, rituals, etc. are manifested as traditions. Traditions:

- a) socio-historical event;
- b) a component of processes in the life of society;
- c) criteria for determining people's lives and activities;

g) can be described as one of the moral factors of managing society and people.

The Uzbek people have customs, traditions, rituals and ceremonies that can have a great influence on everyone, especially on the education of young people who are the creators of our future, inculcating it into everyday life is one of our important tasks in preventing young people from falling under the influence of moral threats.

After all, the national idea instilled in the minds and thinking of our people, especially the young generation, not only ensures that they do not fall under the influence of any foreign ideas, but also forms the ability to adequately respond to them, and their ideological immunity. At the same time, it encourages us to respect and preserve our national values.

In conclusion, it should be said that values are the basis of the development of society, a powerful factor that transfers the successes achieved in the historical development of the nation from generation to generation. Today, in our country, great importance is attached to the issue of using national values and traditions, religious values that serve progressive development, combining them with modern democratic values, and raising the young generation to be mature and well-rounded in all aspects. .

At the moment, in the process of modernization of education, if ethnopedagogical traditions are used in their place in the education of future pedagogues, every student who has realized the incomparable role of values in the life of a person and society will have love for the Motherland, national pride, and indifference to the life of society. They feel responsible tasks such as not to be, to realize their identity, to preserve the material and spiritual heritage and to pass it on to future generations.

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