



THE ROLE OF ETHNOPEDAGOGY IN THE PROCESS OF IMPROVING THE NATIONAL EDUCATION SYSTEM

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Annotation

The article argues about the ethno-pedagogical knowledge and the stages of its development, the great minds of the past, the views of the ancestors on the traditions of education, including their application of pedagogy to their scientific work and everyday pedagogical practice.

Keywords: ethnopedagogy, cultural studies, ethnography, ethnic consciousness, principles of spirituality, universal human value.

Аннотация

В статье рассуждается об этнопедагогических знаниях и этапах их развития, великих умах прошлого, взглядах предков на традиции образования, в том числе об их применении педагогики в своей научной работе и повседневной педагогической практике.

Ключевые слова: этнопедагогика, культурология, этнография, этническое самосознания, принципы духовности, общечеловеческая ценность.

INTRODUCTION

Folk pedagogy is not a science, since it is not a system of scientific views on human upbringing, but a set of empirical knowledge, tested by the practice of upbringing by many generations, organically connected with the life and work of a child. Thus, according to G.N. Volkov [1], ethnopedagogy could, in general, be presented as the history and theory of folk (natural, everyday, informal, non-school, traditional) education. Ethnopedagogy is the science of the empirical experience of ethnic groups in the upbringing and education of children, of moral, ethical and aesthetic views on the primordial values of the family, clan, tribe, nationality, nation.

There are two most common mutually exclusive points of view concerning the specifics of ethnopedagogy as a science. One of them boils down to substantiating the fact that ethnopedagogy combines elements of different sciences (philosophy, anthropology, psychology, pedagogy, cultural studies, etc.), that it is essentially an interdisciplinary area of scientific knowledge. The other assumes that this is an independent branch of scientific knowledge. In addition, various scholars argue that ethnopedagogy is: applied science; branch science; academic discipline; integral area of scientific humanitarian knowledge. In our opinion, ethnopedagogy is an interdisciplinary field of scientific knowledge, formed at the intersection of philosophy, pedagogy, ethnography, ethnoculture, ethnopsychology, which studies the traditional culture and pedagogy of ethnic communities in order to



identify the general patterns of their formation and development, the possibilities of using their rich educational potential in modern educational - educational systems. It should be noted that in modern pedagogical concepts there is often an opinion that the historical experience of previous eras should be studied in order to use all the best today. The history of folk traditional culture and pedagogy is certainly necessary to know, but not so much in order to directly use it in teaching and educational practice, as in order to create pedagogical knowledge that meets the needs of our time. The emergence of a multitude of scientific studies "at the junction" of different sciences is a visible sign of the twentieth century. From the point of view of origin, ethnopedagogy is in the subject field of pedagogy. From the point of view of social manifestation, ethnopedagogy covers different areas of human knowledge - philosophy, anthropology, psychology, ethnography, cultural studies, etc. - and, thus, partly enters into the subject field of these sciences. As a field of scientific knowledge, ethnopedagogy is in its infancy and does not have an established conceptual and categorical apparatus.

LITERATURE ANALYSIS AND METHODOLOGY

One of the first thinkers who studied and generalized folk pedagogical culture was the outstanding Chinese philosopher Confucius (551-479 BC) [2]. He enriched ethnopedagogy with the following ideological and ethical principles: filial piety and holiness of any undertaking undertaken by previous generations is an unshakable norm of behavior; in order to achieve social stability and high morality of society and, above all, young people, the wisdom accumulated in the past should be taken as a basis; in the upbringing of children and youth, it is necessary to follow the cultural traditions, first of all, of one's own, and then of other peoples; the basis of the principles of building a perfect social order is humanity, observance of rituals and ceremonies and the practical implementation of moral norms in life; the basis of education should be the study of the traditions and wisdom of ancestors, as well as the study of classical works; culture and traditions develop the qualities inherent in a person in the right direction. A significant contribution to the development of ethnopedagogy was made by Ya.A. Comenskiy (1592-1670) was a genius son of the Czech people, a humanist, a selfless fighter for the national independence of his people, one of the founders of modern scientific pedagogy[3].

The greatest merit of the scientist is that he was essentially the first who, from the standpoint of humanism and democracy, was able to comprehend and generalize the traditional experience of many peoples in the field of family and social education of children. I.G. Pestalozzi (1746-1827) [4] was a Swiss educator-democrat. His teachings have significantly replenished world pedagogy with many progressive ideas, including ethnopedagogical ones. The most significant of them are the following: development and scientific substantiation of a democratic system of upbringing and education of children of working people, taking into account the centuries-old folk educational traditions; studying and generalizing the experience of folk pedagogy in Switzerland on family education and preparing, on this basis, a methodology for teaching and raising children that is accessible to mothers.



DISCUSSION

The origin of the initial elements of ethnopedagogical knowledge belongs to the period of tribal communities. The generalization of ethnopedagogical knowledge at this stage took place in the works of oral folk art: fairy tales, legends, epics, proverbs, sayings, as well as in traditions, customs, rituals, etc. The tribes were the first ethnic community in the history of mankind. The traditional pedagogical culture of the tribes already included sufficiently developed goals and ideals of education, methods, means of teaching and education. Ethnopedagogical knowledge was also purposefully formed: about the history of the origin of the clan, about the heroic deeds of ancestors, traditions, customs. Young people were introduced to legends, legends, songs that reveal the essence of the ideological attitudes of their time (about the protection of relatives, the ancestral land, freedom even at the cost of their lives; about the respect of their ancestors; the need to be worthy of them, etc.). The feeling of connection with worthy heroic ancestors, the awareness of oneself as their fellow tribesmen, the conviction of the need to sacrifice one's life in the name of protecting the native land and one's relatives - all this becomes integral elements of the worldview and ethnic identity.

The tendency of ethnization of national education is traced, contributing to the formation of self-awareness and identity of children and youth. The upbringing is replenished with elements of ethnic content. For example, the ideals of charismatic and cultural heroes are endowed with traits most characteristic of this tribe; specific initiation ceremonies into adulthood are introduced, revealing a willingness to protect their tribe, often including tests for the ability to endure physical pain; peculiar systems of military physical training, acquiring an ethnic coloring, etc. At the same time, such moral qualities of an individual as a willingness to defend their land, their people, devotion to their tribe, courage, courage, and resilience are purposefully formed. Archaeological research indicates that around the 4th millennium BC. the Sumerian city-states of Akkad, Babylon, and Assyria arose. They were inhabited by large ethnic groups with their own unique culture. Gradually, there was a differentiation of ethnopedagogical knowledge in accordance with the characteristics of ethnic cultures[1].

Formative state education systems inherited ethnic characteristics that were developed and improved in the new conditions. The development of writing was the most important condition for the widespread dissemination of schools. The early states used the experience of traditional folk education in them to form ethnic identity in children and young people, a sense of devotion to their people, readiness to defend their land, courage, courage, the desire to preserve territorial and state unity. Education everywhere was based, first of all, on the folk educational traditions of the ancestors. Ancient sources testify to a fairly large amount of ethnopedagogical knowledge that existed at that time. Many hours were devoted to memorizing traditions, fairy tales, legends, as well as the assimilation of ceremonies and rituals. It can be concluded that the primary ethno-pedagogical knowledge, which originated and formed in general form in primitive society, was widely developed in subsequent historical periods. The great minds of the past had great respect for the educational traditions of their ancestors. Studying the culture of the people, including pedagogical, they selected all the best in it and included in their scientific works and everyday pedagogical practice.



The predominant number of dissertations is made up of studies of the problems of traditional family education. At the present stage, in the conditions of continuing interethnic instability and a possible aggravation of interethnic conflicts, the problems of developing the scientific, methodological and methodological content of general education on an ethnocultural and biocultural basis, based, on the one hand, on universal human values, and on the other, on national cultural and regional-ethnic traditions.

RESULTS

In the regions, through the revival of folk traditions and customs, they strive to form the principles of spirituality in adolescents and young people, to orient them towards the assimilation of universal values: peace, nature, beauty, humanity, etc. But this work is still haphazard, episodic and completely depends on the initiative and creative potential of the heads of educational institutions. In the regions, through the revival of folk traditions and customs, they strive to form the principles of spirituality in adolescents and young people, to orient them towards the assimilation of universal values: peace, nature, beauty, humanity, etc. But this work is still haphazard, episodic and completely depends on the initiative and creative potential of the heads of educational institutions.

CONCLUSION

The optimal solution to these problems largely depends on the quality of scientific research and understanding that the deep meaning of ethnopedagogical knowledge is not in separation, but, on the contrary, in the unity of the Uzbek peoples, in overcoming interethnic contradictions.

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