



## THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF IMPROVEMENT ETHNO-PEDAGOGICAL SYSTEM OF PREPARING FUTURE PEDAGOGUES FOR SPIRITUAL EDUCATION ACTIVITIES

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**Abstract:** This article analyzes the theoretical and methodological foundations of improving the ethno-pedagogical system of preparing future pedagogues for spiritual education activities. It is described that the improvement of the system of organizing spiritual education based on ethnopedagogical traditions is one of the urgent pedagogical tasks.

**Key words:** pedagogue, spiritual education, ethnopedagogy, system, improvement, analysis and synthesis, modeling, axiological, reflexive, ethnology, pedagogy.

### INTRODUCTION

Ethno-pedagogical heritage is literally a universal, popular pedagogy. It cannot be imagined outside of people's history, people's philosophy, psychology, ethnography, and folk medicine. Also, folk pedagogy includes the best examples in the fields of ethnology, ethology, ethics, psychology, classic literature, art, oral creativity, all aspects of life, thinking, manners, and education.

**LITERATURE ANALYSIS AND METHODS.** The possibility of spiritual-cultural, educational heritage, folk pedagogy in ensuring personal development in Uzbekistan, scientists V. Y. Zohidov, N. M. Mallayev, I. N. Mominov, A. Rustamov, M. M. Khairullayev, Sh. M. Shomuhamedov, T. A. Egamberdiyeva; directions of folk pedagogy of spiritual, moral, cultural education of the individual, pedagogic scientists A. Zunnunov, N. Masharipova, O. Musurmonova, D. Muqimova, S. Nishonova, N. Ortikov, M. Salayeva, O. Safarova, R. Safarova, O. Hasanboyeva, D. Kasimova, Z. Gurbanniyozova, M. Kuronov, A. Ibrohimov, H. Sultonov, G. I. Makhmutova, N. Jorayev, B. Ziyomukhamedov, S. Ziyamuhamedova, S. Kadirova, I. Suvonkulov in their works, literary scholars M. Alaviya, M. Jorayev, O. Ma'dayev, T. Mirzayev showed the moral and educational aspects of examples of folk oral creativity, musicologists O. Ibrohimov, F. Karomatov who scientifically based the educational aspects of folk songs.

**RESULTS AND DISCUSSION.** The reason for the great influence, importance and vitality of ethnopedagogy is "firstly, its vitality, effectiveness, richness, richness, and secondly, its creation by the people in living traditions in the process of life, covering life and human problems. is aimed at solving the most urgent issues of education, and thirdly, it is aimed at the universal direction, the universal idea is aimed at the goals" [7]. Therefore, in ethnopedagogy, values are widely studied pedagogically, in which they are manifested in the following forms: family values, labor values, values representing household life, values of socio-political content, cultural-educational values, artistic-aesthetic values, values related to a healthy lifestyle, moral and spiritual values.

Family values include mutual relations valued by family and family members, respect for elders, respect for children, and kindness between relatives. It includes methods of education used to make children healthy, brave and patriotic. Including folk art, crafts, music, dance,

singing, visual arts, national holidays, customs, traditions, wedding spectacles, mourning ceremonies, dress culture, etc. in the artistic and aesthetic values possible [1].

Spiritual and spiritual values consist of qualities such as hard work, humanity, kindness, and generosity, while social and political values include concepts such as justice, peace-loving, freedom, friendship, and equality.

Labor values include crafts, agriculture, animal husbandry, and human household values include national dishes, folk medicine, oriental hospitality.

Cultural and educational values include various monuments, mausoleums, historical ensembles, mosques, madrasahs [2].

Scientific and spiritual values include scientific sources, logic, philosophy, mathematics, geometry, algebra, geography, astronomy, literature, Ulum Alislam (Islam), which are important for human development. science) is included. So, as we mentioned above, the ethno-pedagogical system reflects the heroic past of our people, national values, history, traditions, advanced ideas and experiences in education. In order to study this priceless heritage and use it in the process of education, we must first know from what sources the pedagogical information, knowledge, skills and qualifications collected by the people are obtained. Already, the sources of the ethno-pedagogical system have a number of originality and non-repetition.

The following definition of G.N. Volkov, one of the founders of ethnopedagogy, helps to awaken a bright idea about the sources of the ethnopedagogical system: "Ethnopedagogy is the pedagogical knowledge preserved in folklore, traditions, rituals, children's games and toys, etc. "is a complex of information and educational experience" [3].

Uzbek folk pedagogy reflects its educational experiences in the following sources [4, 6]:

1. Uzbek folklore (folklore).
2. National customs, traditions and rituals.
3. Folk games and toys.
4. Religious teachings.
5. Folk arts and crafts.
6. National music and singing art.
7. Visual arts.
8. Historical monuments and national architecture.
9. Art of folk dance (choreography).
10. Works of Central Asian and Uzbek thinkers.

Uzbek folklore. Our nation has created a rich heritage of oral creativity during its historical social development. Since ancient times, folklore has been one of the educational tools of the ethnopedagogue. All genres of Uzbek folklore, including legends, myths, legends, tales, stories, anecdotes, praises, various songs, allas, terms, proverbs, matalas, riddles, epics, stories, sayings, the educational possibilities of rapid speaking are endless. All components of the formation of a perfect personality, i.e. mental, moral, physical work, wonderful information about education of sophistication, are expressed in all genres of Uzbek folk art.

National customs, traditions and ceremonies. National customs, traditions, rituals have great educational opportunities, because they are all cultural heritage left by our ancestors. National weddings, public holidays - festivals, Eastern and Turkic traditions, Eid holidays reflect the uniqueness of our people.

Folk games and toys. Uzbek folk games are distinguished by their activeness, endurance, educability, and training activities. People's life, their values and dreams are skillfully depicted in folk toys.

Religious teachings. The Holy Qur'an, Hadith and other religious teachings, which are the holy sources of Islam, put forward valuable pedagogical ideas about morality and humanity.

Folk arts and crafts. The spheres of applied folk arts and crafts are a mirror of the people's material life and a reflection of their social life, and form the feelings of sophistication in students.

National music and singing art. Music reflects life and times to a certain extent. In particular, the art of Uzbek music and singing embodies the life of our people and their dreams.

Fine art. The life of the people, the natural conditions in which they live, and human images express pedagogical knowledge and information to a certain extent.

Historical monuments and national architecture. At the heart of every historical monument lies the historical development and social life of the nation in a certain period. Each historical monument awakens a sense of patriotism in young people, a sense of pride in the ancestors who created such a unique monument.

Folk dance art. Beautiful, balanced movements with their own meaning have been one of the important means of education of sophistication. Works of Central Asian and Uzbek thinkers.

Advanced pedagogical thoughts, views and ideas are expressed in the works of great scholars, and it is very appropriate to include them in the educational culture of the Uzbek people.

Ethno-pedagogical system is an integral part of our multifaceted historical, rich culture and spirituality, and examples of folk oral creativity created in the distant past and refined over the centuries are the masterpieces of this rich cultural heritage of our people. Immortal examples of folklore represent the way of life, customs, work activities of our people in a certain period, the hopes, worries, dreams, and joys in the hearts of our people. lib lives [5].

Artistic works created by the people and passed down from word to word, from generation to generation, are called folklore or folktale. Folklore includes the following genres: songs, proverbs, proverbs, legends, narratives, legends, fairy tales, anecdotes, lofs, lapar, terms, askiya, epic, fast telling, parable, alia, yor-yorar, bridal greetings. , riddles, sayings, proverbs, proverbs, aphorisms, etc. Ways of spiritual and moral education of the young generation, methods of education, kindness, love, generosity, nobility, value, loyalty, loyalty, goodness, consistency, hard work, profession in all the genres of folklore listed above qualities such as love, honesty, justice, honesty, caring, humanitarianism are glorified, evil, infidelity, avarice, avarice, cowardice, dishonor, arrogance, hypocrisy, flattery, carelessness, greed, irresponsibility, vices such as imprudence are condemned. At this point, we should emphasize that examples of oral creativity are universally important because they are very vital, popular and instructive in terms of manners, education and upbringing.

One of the most ancient and widespread genres of folklore is a fairy tale. Fairy tales are instructive oral stories based on the reality of life, with a lot of fantasy and fiction. In fact, in fairy tales, you can find a lot of pedagogical materials related to the education of all the components of child education - physical and mental development, love of science and craft, spiritual ethics and aesthetic taste. After all, it is not for nothing that it is said in our people that "Fairytales lead to goodness."

Proverbs is a work that expresses the wise thoughts of the people based on their life experiences in a concise form. Proverbs have a poetic and prose structure, both types are close to the living language of the people. They undergo few changes in terms of content and form over long periods of time and have the characteristic of long viability. Proverbs have been tested many times in my life experiences and everyday life. It has a great educational and didactic value because it was created on philosophical, moral and educational topics. The subject range of folk proverbs is very wide, and there is no area of people's life that is not reflected in them. Because the people immortalize their life observations and experiences in the form of proverbs and thus leave it to the next generation. In proverbs, real human qualities such as patriotism, hard work, science, humanity, courage, justice, honesty, pure love, nobility, loyalty, friendship are expressed.

Matallar is a type of folk figurative expressions used in a figurative sense. Language consists of phrases transferred from their meaning to another meaning, simile, irony, catchphrase and other language tools are used. In this case, there is a logical connection between the original meaning of figurative expressions and the translated meaning.

Riddles are questions or assignments based on finding the shape, behavior, state and function of objects or events by comparing them to other objects or events, deliberately hiding their sign. In the past, riddles were widespread among adults, but now they have become a genre specific to young people. Since ancient times, riddles encourage to know, understand and think more about existence and its features by comparing, comparing and simulating animate and inanimate beings, objects and events. Sharpens a person's mind, expands the scope of thought, increases thinking ability, develops observation and resourcefulness. A song is one of the most ancient and popular forms of folk art, a small lyrical poem sung to a tune. Songs, like other genres of folk art, are created as a result of the labor, struggle, and spiritual needs of this people.

It is also important to teach them the theoretical foundations of folk pedagogy, to improve the ethno-pedagogical system, to prepare future pedagogues for the process of spiritual education. For example, knowledge of the ethno-pedagogical possibilities of folk songs will further increase the readiness of future pedagogues for the system of spiritual education.

In particular, folk songs, which are an important part of folk folklore, are also considered an ethno-pedagogical tool. Labor songs: performed during labor type. It has the following types:

- A) labor songs related to farming;
- B) labor songs related to animal husbandry;
- C) labor songs related to crafts.

Labor songs gave workers morale, gave them strength and courage.

Seasonal-ritual songs are songs that describe the seasons and various rituals, and they include:

"Sust xotin" (song for rain). The lazy woman was considered the god of rain (the god of heavenly waters) among Zoroastrians. In the spring months, when there was not enough rain, they entered the houses singing the song "Sust Xotin".

"Choi momo" (stop the wind) song. Choi momo, i.e. "wind momo", who is invoked in such songs, was considered the wind god of Zoroastrianism.

Also, the narrative and various epics, which are of ethno-pedagogical value, are considered a means of ethno-pedagogical spiritual education.

Narratives are artistic memoirs about the historical past of the nation, the great heroism of our ancestors. Stories are closer to history than legends. There are such old narratives that their theme has not yet lost its vitality and educational importance.

In Uzbek folklore, epics are a reflection of the worldview of generations and the world of pedagogy, and are considered one of the unique and invaluable values in educating a perfect person. After all, the adventures of the heroes of the folk epics, how the ulamy overcomes difficulties and trains in every way is an example for every young person. We mentioned above that epics are a reflection of the identity, language, customs, values and traditions of the people. A deep and comprehensive study of epics imbued with the spirit of folk wisdom serves to raise the spiritual maturity of the young generation [7].

Therefore, it is important to educate future pedagogues in the spirit of respect for these values by introducing them to national and universal values. National customs, traditions and customs, holidays and ceremonies, which are part of national values, have a great educational value in the development of generations. Our people have been faithful to these values for centuries and have been able to use them in the upbringing of children.

**CONCLUSION** Even now, we see examples of hospitality characteristic of our nation, that is, a separate room in the house where every Uzbek family lives is set aside for guests and equipped accordingly.

In conclusion, improving the system of organizing spiritual education based on ethnopedagogical traditions remains one of the urgent pedagogical tasks. The educational opportunities of ethnopedagogy can be used in all components of the educational system. The didactic possibilities of the traditions of national spiritual education are mainly used in the teaching process.

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