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USE OF EDUCATIONAL TRADITIONS OF FOLK PEDAGOGY IN FORMING YOUTH WORLD VIEW

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ANNOTATION

The article discusses the features of the educational traditions of folk pedagogy in the formation of the worldview of young people. Folk pedagogy covers labor, physical, patriotic, spiritual and moral, environmental, mental, aesthetic education. Elements of folk pedagogy contribute to the formation of a harmoniously developed personality.

KEY WORDS: *stage, experience, personality, philosophy, culture, people, fairy tale, epic, proverb.*

The upbringing of the younger generation is an extremely complex, difficult, multifaceted and multifaceted process. One of the ways to promote the upbringing of a full-fledged personality who loves his people and his country, who cares about its present and future, is to turn to the traditions of folk pedagogy, which contains a lot of valuable, positive experience accumulated over the centuries [7].

Folk pedagogy is the most ancient phenomenon of human culture. She is as old as the people themselves. Selecting from the experience of the people all the best, fixing the sparks of the mental and moral wisdom of the people and passing them on from generation to generation, she led humanity along the steps of growth. In other words, folk pedagogy is based on the worldview of the people, on folk philosophy.

Folk pedagogy permeates all stages of a person's life: it begins with the birth of a child and accompanies his entire adult life, selecting all the best, controls his behavior in society.

Folk pedagogy covers all aspects of education: labor, physical, patriotic, spiritual and moral, environmental, mental, aesthetic, etc. Elements of folk pedagogy permeate all aspects of the life of every person in society, complement each other, thereby contributing to the formation personality [2].

The traditions of folk pedagogy have a national character: each nation has its own original pedagogical culture, inherent only to it and based on its own culture, psychology, philosophy and labor traditions [10].

The origin of the concept of "tradition" comes from the Latin "traditio" - transmission. Today, this concept is commonly understood as certain values, attitudes, norms and rules of behavior, i.e. elements of social experience, historically formed forms of people's behavior, which are transmitted from generation to generation and persist for a long time decisively in all areas of public life. Traditions and customs play an important role in educating the moral qualities of young people [1].

If we pay attention to the literary heritage, historical memory, customs and games of any people, we will understand that the education of youth takes first place. This is especially clearly seen in oral folk art: folk proverbs, fairy tales, legends and epics. Oral folk art, which forms the basis of folk pedagogy, occupies an important place in the cultural history of the Karakalpak people. In this regard, at all times, oral folk art has served as an important educational tool.

The educational customs of the Karakalpak people begin with a lullaby. A child raised by his mother on lullabies will grow up smart, decent, quick-witted, courageous, loyal to the Motherland [6].



Epics are powerful spiritual food of the Karakalpak people for many centuries. They reflect the images, traditions and customs, rituals and religious beliefs of the historical life of the people. Folk Karakalpak epics, passed down from generation to generation from early centuries, are one of the most powerful works of educational value. In Karakalpak families, the upbringing of children has long been carried out on the basis of folk epics, for example, such as: “Alpamys”, “Forty 14 girls” (“Kyryk kyz”) “Edige” (“Edige”), which served as a means of spiritual and moral education of youth [5].

Fairy tales constitute one of the most significant sections of the Karakalpak oral folk art, it is also one of the first and main creations of the spiritual life of the Karakalpak people, for example, such as: “Kyran”, “Tyiyn”, “Four Abdulla”, “Gulziyba, Gulzamze”, etc. .d. The creators and keepers of fairy tales and other genres of oral folk art are the people. The main material for folk tales was the life of the Karakalpak people. They reflect the best features of the people - diligence, devotion to the Motherland, courage, kindness [11,12].

The first educational aspect of a fairy tale is its content. They tell about the life, life, occupations, customs and mores of the people. The fairy tale helps to believe in the power of good and the fight against evil. Fairy tales teach to think, to understand goodness. Fairy tales colorfully describe natural phenomena, many of them involve both wild and domestic animals, problems, riddles and their solutions are given, which broaden horizons, enrich knowledge about the world around them, for example: “Bull and donkey”, “Quail and fox”, “The Old Man and the Bull” and “The Tale of the Camel”, etc. There are many proverbs and sayings in fairy tales that are very apt and instructive [11,12].

Karakalpak folk proverbs have an important place in the spiritual and moral education of the younger generation. Karakalpak folk proverbs urge especially teenagers to love the Motherland, master a profession, work in a team, be honest and find perfection as a conscientious person [3].

Riddles have an important place in folk pedagogy for improving the mental development, worldview of children, and strengthening memory. Since ancient times, children who knew riddles more, guessed correctly, were encouraged. In the old days, riddle contests were widespread. Riddles related to natural phenomena were widely used in such mind-improving competitions [2].

Labor education is the core problem of folk pedagogy at all times. Folk pedagogy calls for the formation in children from their earliest age of a stable habit of a conscientious attitude to work. The upbringing in children of a respectful attitude to the work of other people requires special attention [9].

Folk pedagogy solves the following tasks of labor education:

- Development of interest and love for any kind of work;
- Education of such a character trait as diligence;
- Formation of belief in the need for work, education
- the need to work;
- Formation in children, adolescents, young men of various
- labor skills, skills, qualities, education in them on this basis
- work habits, labor efforts;
- Raising respect for working people;
- Education of respect for nature, resources;
- Formation of socially significant motives in adolescents
- labor activity (sense of duty, enthusiasm for the labor process);
- Work on professional orientation of youth [9].

Labor in the traditions of the Karakalpak people was closely connected with animal husbandry, horticulture, sericulture, fishing, hunting and other folk crafts. Children were accustomed to work gradually and thoroughly. The main thing was the physical development of children and the nature of their participation in the labor activity of the family. Mothers taught their daughters needlework, spinning, weaving, embroidery, knitting. Fathers taught boys many types of agricultural work, fishing, hunting, etc. [7].

Thus, folk pedagogy is of great importance in the education of the younger generation, and also deserves the most careful attention, deep and close study, and creative use.



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