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## THE IMPORTANCE OF ETHNOPEDAGOGICAL SOURCES IN THE FORMATION OF ETHNOPEDAGOGICAL KNOWLEDGE

Zamira Abdullaevna Pulatova

Researcher of Urgench State University, Uzbekistan

**ABSTRACT:** This article investigates the importance of samples of folklore, traditions, proverbs and parables, fairy tales and life experience in the formation of ethno pedagogical knowledge of future personnel.

**KEYWORDS:** knowledge, life experience, ethno-pedagogical knowledge, importance, tradition.

### INTRODUCTION

Ethno-pedagogical knowledge refers to methods of influencing people's minds through examples of oral creativity created by the people, life experiences passed from generation to generation, traditions, different thinking aimed at understanding the world, educational ideas in proverbs and parables, epics, fairy tales and songs. This ethno-pedagogical heritage contains aspects that are important for future pedagogical staff. They can be classified into the following areas:

1. Folk songs embodying ethno-pedagogical knowledge.
2. Folk proverbs that summarize ethnopedagogical experiences.
3. Epics and folk books that tell about the life of the people.
4. The spiritual, scientific, moral heritage left by ancient people, especially great thinkers.
5. Views, ideas and traditions that reflect religion and the spiritual life of the people.
6. Artifacts, material and cultural assets created over the centuries.
7. Family traditions, culture of life, experiences of family education.

Folk pandnoms are collections of didactic stories, stories, and life events. They include works and collections published in the series of folk wisdom. For example, we can cite the book "We learn a life lesson every day with my family" published in the "Family Library" series (1). The stories and topics mentioned in them perform an ethnodidactic task.

Folk proverbs, sayings and proverbs are one of the main sources of ethno-pedagogy. They mention people's centuries-old life experiences and problems related to youth education. For example, in the proverbs of the Uzbek people, "Raise your children from the very beginning", "See the mother, take the daughter", "Forty days of blessing will leave the house where there was a quarrel once", "Don't call us small, we will lift you up", "The mother's heart is in the child, the child's heart is in the field" Ethnopedagogical knowledge and experiences related to family, marriage and child education have been embodied.

The heroes of epics and folk books, which tell about the life of the people, fight for goodness, justice, the Motherland and their love, and appear as an example, an ideal image for young

people. For example, in the epic "Alpomish", the main characters fight for the Motherland and their pure love. This struggle of theirs, full of confidence in their victory over injustice and is the embodiment of the dreams of our people. These ethno-experiences of social and educational value provide knowledge about the Motherland, true human feelings, goodness, and courage. Such examples can be cited from epics such as "Ashiq Gharib va Shahsanam", "Goroghli", "Avazbek", which are widespread in the Khorezm oasis.

Knowledge of folk pedagogy has reached us through the works of great thinkers, scientists and writers. For example, Beruni's works "India" and "Memorials from past peoples" provide valuable knowledge related to the life, culture and pedagogy of different peoples. Mahmud Kashgari, Yusuf Bolosoguni, Ibn Sina, Farobi, Alisher Navoi, Babur, Avaz Utar, Berdakh, Makhtumkuli, ethnopedagogical experiences are presented in a summarized way in the works of Jadidists. They are invaluable resources in retrospective studies of ethnopedagogical experiences.

Religion and related ethno-moral values and experiences have formed the core of ethno-pedagogy. Islam is based on ethnopedagogical experiences. For example, ethnopedagogical ideas can be found in hadiths. Their ethno-pedagogical and socio-anthropological nature has been revealed in special studies (2; 3).

Artifacts and material wealth created over the centuries served not only to meet daily needs, but also social and educational purposes. For example, the Ichan Kala complex in the city of Khiva served not only as a residence and an administrative center, but also encouraged young people to work, to live creatively, and taught them to love their country. Beautiful minarets, majestic madrasahs, stone corridors and walls do not fail to evoke an aesthetic feeling.

Ethno-pedagogical knowledge spreads through the family and reaches its status in the family. Stability in the family, age-old values, preservation of intergenerational relations, education of youth can provide necessary knowledge and experience for ethnopedagogy. The most important thing is that it is necessary to study ethno-pedagogical knowledge and experiences preserved in national families. Today, when globalization is affecting the family institution and lifestyle, it is important to preserve them and pass them on to generations as social and educational experiences.

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