

POSSIBILITIES OF USE OF FOLK PEDAGOGY IN THE FORMATION OF INDIVIDUAL AND PERSONAL CHARACTERISTICS OF STUDENTS

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Annotation. The article reveals the origin of folk pedagogy, its content, as well as the issues of taking into account the experience of folk pedagogy in the formation of individual personality characteristics of students and their effective use in the development and implementation of modern pedagogical principles and theories.

Keywords: culture, Uzbek people, folk pedagogy, family pedagogy, life experience, didactics, teacher-student relationship.

Introduction. Folk pedagogy is an integral part of national spirituality and culture. Because the issues of education and formation of the young generation have been in effect since the beginning of the nation. The people in the structure of their customs, values, attitudes, mentality are always looking for their answers to the questions of how to educate the younger generation, how to instill in him moral standards, how to raise healthy, thinking and happy children, and pass them on from generation to generation, which were passed down as a tradition and value.

Accordingly, the origin of folk pedagogy goes back to the most ancient times, its content is colorful, it reflects all the current problems related to professional education [1].

The study of the national-historical pedagogical traditions of the Uzbek people shows that the first educational values, norms and requirements were formed on the basis of the people's life experience and the people's pedagogical culture. Among the educational traditions of the Uzbek people, vocational education and vocational training occupy one of the most prestigious and powerful places.

Accordingly, it is necessary to take into account the experience of folk pedagogy in studying the formation of individual personality traits of students and effectively use them in the development and implementation of modern pedagogical principles and theories.

Literature review. One of the features of modern pedagogical education is manifested in the interdependence and integration of folk pedagogy and official pedagogical science. Since folk pedagogy is formed on the basis of centuries and centuries of life experience of the people, folk pedagogy shows freedom and independence from various government influences, embodies the real hopes and aspirations of the people. Popular attention and requirements for the upbringing of the younger generation are embedded in the traditions associated with folk art, folk customs, folk proverbs, sayings, aphorisms, songs, folk holidays and children's games.

In folk pedagogy lies a deep and peculiar humanism, that is, ideas about a person. People have always tried to raise high moral values in children. Among them, diligence, respect for elders, honor for children, intelligence, justice, kindness, mercy, lightening the burden of the people, friendship, support for brotherhood, truthfulness, non-betrayal of one's rights, chastity is valued at all times. These human qualities and features have not lost their relevance today and testify to the wisdom and spiritual will of the Uzbek people.

Folk pedagogy is a historical-social phenomenon. Folk pedagogy is the spiritual heritage of ancestors and its reflection. Accordingly, the values of the Uzbek people regarding human education serve to enrich modern pedagogical views.

Methodology & empirical analysis. One of the traditional foundations of folk pedagogy is labour education, the experience of teaching children to trades.

Folk pedagogy serves to perform the following pedagogical functions in vocational education:

- ✓ the function of organizational information exchange, information support in the formation of a person's professional skills;

- ✓ communication and communicative function in the formation of a person's professional skills;

- ✓ continuous and traditional transmission of folk traditions from generation to generation in the formation of a person's professional skills, that is, the function of transferability;

- ✓ шахсинг касбий ва ҳунар малакаларини шакллантиришда халқ удумлари, одатлари, урфлари ва металитетини сақлаш орқали уларни ёш авлод тафаккурида қайта шакллантириш ва кадрият даражасига кўтариш функцияси;

- ✓ the function of building relationships between a person and a team based on mutual benefit [2].

Folk pedagogy determines its activities, starting from the earliest, childhood period. This period is considered the process of formation and provision of the most important vital needs of the child. Among these needs, the ability to speak, eat independently, stand up and walk are important.

In the same period, with the help of family education, the most important spiritual and worldview, educational views of folk pedagogy are instilled in the mind of the child and his skills are formed. Therefore, folk pedagogy in cooperation with family pedagogy is one of the first stages in the formation of professional beliefs, thinking and skills of a person.

I. RESULTS

The unique feature of folk pedagogy is that it educates people through the way people live, their interaction, what they like, what they reject and what they value [3]. Accordingly, labour education in childhood affects the level and quality of a person's professional skills throughout his life.

Naturally, folk pedagogy does not work as a systematized system in the process of higher education, but as a complex of knowledge, values, norms and prohibitions.

Folk pedagogy expresses the experience of many years of people's lives in the form of various well-expressed formulas, that is, aphorisms, proverbs, sayings, and manifests them in finished form. The youth will also be taught to follow the patterns of national heritage in the family without analysis, in the form of beliefs to be followed, and strictly adhere to them in their lives. Because folk pedagogy is built on the basis of folk and life experience. That is why folk pedagogy is considered a generalized form of practical pedagogical experience.

Folk pedagogy builds its activities on the principles of pedagogical didactics. Didactics is the science and art of education, while folk pedagogy works more at the level of the art of education [4].

It is known that the subject of didactics is the study of the connection between the activities of the teacher and the educational process of the student, the patterns of mutual mental relations. Accordingly, teacher-student relations and the basic principles of these relations have developed in folk pedagogy, and they are put into practice in the form of certain norms and rules.

Various aspects of the relationship between teacher and student are reflected in folk art. For example, the proverb says about the unique importance of the teacher in the educational process: "A man without a teacher wanders in all directions".

Conclusions. In the process of transferring knowledge to his student, the teacher must transfer his knowledge and experience to his student in an objective way. A real teacher needs to reveal and develop his abilities and abilities in a student. In folk pedagogy, special requirements and norms have been developed regarding the direct relationship between the teacher and the student. Based on them, the relationship between teacher and student should be built on the basis of love, trust and cooperation. It is then that a sincere feeling of gratitude arises in the heart of the student, and a sincere feeling of pride arises in the heart of the teacher for the achievements of his student.

Summing up, we can say that the importance of folk pedagogy in the formation of individual personality characteristics of students is great, since consistency and continuity in the pedagogical process is an important factor that ensures its practicality, purposefulness, and interdependence.

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