

## THE ROLE OF FOLK PEDAGOGY IN EDUCATION IN THE SPIRIT OF PHILANTHROPY

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### ANNOTATION

The article broadly interprets the practical views on the goals and objectives of folk pedagogy that have been formed in the life experience and lifestyle of a particular people. One of the most important characteristics of folk pedagogy is its antiquity. It was revealed that the periodization of Uzbek folk pedagogy takes into account the originality of the main qualities of the folk psyche, lifestyle and thinking.

**Keyword:** national history, culture, value, spiritual authority, education, tradition, humanism, happiness.

### INTRODUCTION

In Uzbekistan, which is the birthplace of great thinkers, scientists and saints, special attention is paid to the restoration and development of the good traditions and customs of our people, the improvement of holy places and monuments, the upbringing of the younger generation in the spirit of respect for our rich history, patriotism and humanity.

Opinion of the President of the Republic of Uzbekistan Shavkat Mirziyoyev "We consider it our primary duty to improve the activities of all parts of the education and training system based on the requirements of today", as well as Fitrat "People should move towards a certain goal, become citizens, be happy and respected". received from parents in childhood," the head of our state emphasized on the thoughts of the head of our state that we are responsible for the interests of the people, the future of children, this is a sign of how high the responsibility for education is. After all, children are our future , they continue the work of our parents and ancestors.

And as the President acknowledged: "Approach with deep respect to their national history and culture, intellectual and spiritual potential, which is the greatest wealth of the world, preserve and enrich it, and on this basis educate the younger generation in the spirit of national and universal values." and in the material and spiritual development of society, undoubtedly, plays a decisive role"

### THE MAIN FINDINGS AND RESULTS

Folk pedagogy is a set of practical views on the goals and objectives of education that have developed in the life experience and lifestyle of a certain people; It is also a practical activity that every person must follow in order to live in a certain society, and it manifests itself in empirical means, such as customs, traditions, behavior, rituals, traditions, lifestyle, artistic creation, home. Folk pedagogy is also known as ethnopedagogy. ped. One of the most important features of folk pedagogy in science is its antiquity. Any nation must have its own image in order to exist as a specific ethnic group. The social, spiritual and intellectual image of the people is its ped. formed only by means. Since folk pedagogy was born together with a certain nation,

its history is equal to the history of the nation. The second sign of folk pedagogy is its complete practical character. Folk pedagogy is manifested not in the form of ideas, but in the form of customs, traditions, customs, customs, mores, because the people look at the process of education and its results from a pragmatic point of view. Folk pedagogy is not a set of ideas about education, but practical behavioral skills, etc. is a set. The third feature of folk pedagogy is that its author is an unknown, anonymous ped. that the requirements of folk pedagogy it was considered sacred and performed without words, even because its creator was not known. If the author of the requirement for ethnopedagogy is known, his influence decreases. Because it is perceived as someone's desire, whoever it is. Anonymity lends a sense of mystery and sacredness to traditions, customs and mores. The fourth feature of folk pedagogy is its syncretic (mixed) character. Human life is complex, as multifaceted and holistic. Folk pedagogy is characterized by generality, not individuality, since the educational activities of people in different areas are carried out syncretically. The fifth sign of folk pedagogy is its widespread use. Actions related to folk pedagogy apply equally to all ethnic groups. Regardless of the will of individuals, each representative of the nation is obliged to comply with its requirements for education and lifestyle. The wishes of the student are not taken into account when fulfilling the requirements of folk pedagogy. The manifestation of this or that ethnic group in the way of life is the sixth characteristic of folk pedagogy. Folk pedagogy is empirical in nature, aimed at organizing the lives of members of society, and its rules are not for discussion, but for practice throughout life. Despite the fact that Uzbek folk pedagogy has a long history and is the most conservative, sedentary phenomenon among the people, ensuring the preservation of the unique image of the nation, in the course of its development it has undergone a number of changes. The history of the development of Uzbek folk pedagogy in the pre-Islamic era of folk pedagogy. It consists of such stages as the period of Islamic influence, the period of foreign influence, the period of independence, the period of independence. In this periodization of the Uzbek folk pedagogy, the originality of the main qualities of the folk mentality, way of life and thinking was taken into account.

Humanism is a concept that expresses concern for human dignity, freedom, happiness, equality, creating conditions for the manifestation of all the principles of humanity. According to him, the most valuable thing in the world is a person, this creature should serve a person and his happiness. Caring for the human destiny, the interests of the people, the people of the country. . Muhammad Sadiq Kashgari is one of the scholars who contributed to the history of Eastern pedagogy through his pedagogical science. Mahmud Kashgari is a connoisseur of the Turkish language and a tireless propagandist. It “rushes along with the Arabic language like two goats and lifts the growing Turkish language” to the sky, skillfully showing its unique features. His works “Zubdat al-masoyil” (“Cream of Problems”), (“Dur al-muzahir”) (“Masterpiece of Assistants”) and “Tazkirai Khojagon” (“Tazkir Khojalar”) have come down to us. During the period of creating works related to pedagogy, Muhammad Sadiq Kashgari wrote the works of Muhammad Sadiq Kashgari called "Etiquette of good people" in Turkish ("Odob assalihin"). The most famous work is the Devoni Turkic Dictionary. His works provide information about the Turkic tribes, their formation, these clans and tribes, the relationship of languages to the current Turkic peoples and their language, translation and transcription. At the end of the

Uzbek edition of "Devonu Lugotit-Turk" there is detailed information about Turkic clans, tribes, cities, etc.

### CONCLUSION

The idea of religious education is an important concept in which the faith or destiny of a person lies. The idea of humanity is the eternal value of every nation, it is a universal value. For example, during World War II, the faith of the Uzbek people towards people of different nationalities, the result of people's love since childhood, is an example. Since a person is at the center of education, every believer should strive to become a perfect faith, only then can we achieve the desired result. Raykhan Beruni, Abu Ali ibn Sina, Mirza Ulugbek, Alisher Navoi and others. In his works the ideas of humanity, freedom of man, his dignity were put forward. Farobi tried to prove that the friendly and friendly living of people in the country would be of great benefit to the peoples, and he encouraged peace in every possible way and directed all his activities to serve people. The main thing Navoi made was caring for the human destiny, the interests of the people, the country. He put forward the idea that the most valuable thing in the world is a person. In his opinion, the whole being should serve man and his happiness. World religions, including Islam, embody the ideas of humanism. It encourages helping the poor, the poor, foreigners, the needy, to be generous and honest.

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