



NATURE-CONFORMING EDUCATION BY MEANS OF ETHNOPEDAGOGY

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ABSTRACT

In the Uzbek society there is a need for renewal of education and upbringing. Education has always fulfilled the social order of society. Our time is no exception, it also has its own requirements for the school, for the teacher.

KEY WORDS

Individual, ethnopedagogy, process, society, upbringing, personality.

Introduction

Personality is the highest value in society. Prominent scientists come to the conclusion that it is necessary to build the educational process on the basis of differentiated education and nature-based educational education. School seriously turns to the child, and he gradually becomes a value in itself. There is a need for the teacher to master a personal approach, not only an individual one. This means the recognition of a unique, inimitable personality in each student, the need to take into account not only his age-related psychophysiological characteristics, but also the totality of his inner world, this microcosm. Relationships with students should be built on the deepest respect for the unique and unique inner world. In this regard, the attention of the pedagogical community is drawn to nature-based education. It is customary to understand conformity to nature as a condition for "the formation of educational systems that are harmless to health, excluding overload, didactogeny, disadaptation, inadequacy of education as a system and process – systems that should be homologous to the age characteristics of the student and the educated, their individual capabilities and predispositions" [1, p. 14]. It is this understanding that allows us to treat a person as a part of nature, determines the rationality and harmony of his development under the influence of the external environment, developing and synthesizing his innate abilities, especially highlighting giftedness as a factor of potential for the development of personality; declaring the ideas of individualization of education, the formation of the social experience of the individual, and supporting it. It is this approach that we took as a basis for the design of individually-oriented teaching technology within the framework of the regional educational complex. Teachers, educators, parents, studying the theoretical heritage of humanist teachers and understanding the main features of the natural spiritual and moral education of the child's personality, will find the cherished ways to the child's heart! And then the school for the child can become a house of joy, a school of Life.

In his theory of education, the principle of conformity to nature proclaims man himself to be the primary basis of pedagogy. Conformity to nature is thought of by him as a requirement that means that the content, nature and main directions of education, including spiritual, moral, religious,

determine the abilities of children, their innate qualities. In his pedagogical activity, the educator is guided by the objective laws of nature and the social conditions of human life that are optimal in a given society. K.D. Ushinsky considered the conformity to nature of education as a philosophical and general pedagogical principle that allows to determine on a scientific basis the purpose of a person in society, the ways of maturation of the child's spiritual forces, the interaction of a growing and mature person with the surrounding nature and social environment, with the world of culture. In the concept of universal culture, he included religion, which has a great educational potential.

K.D. Ushinsky saw the essence of a child's upbringing in his natural and social maturation. Conformity to nature of education is the management of this maturation in accordance with the laws of nature. A nature-conforming approach to education is the organization of expedient, having a value basis, corresponding to the age of the student's life at school and at home. With this approach to education, the teacher and parents act as helpers of nature. Violence of children's nature is excluded. The child follows the adult in accordance with his internal forces ("internal conditions").

The teacher showed the natural-scientific nature of labor and substantiated the thesis that labor is the basis and means of human existence and the source of moral and physical improvement of the individual. Revealing the essence of nature-conforming education, he drew attention to the need to rely on the life, practical experience of the child, including his labor activity, since he recognized activity as the main factor of human perfection, and diligence as the leading criterion of humanity. His idea about the need to prepare the younger generation for work, about educating them to be industrious, is still relevant today, at the beginning of the XXI century. This is required by the natural and social nature of man.

It is important that the theory of education today and in the future sets the following ambitious goals.

1. In the process of educational activity, teachers need to cultivate in the new generation holistic moral, ethical and aesthetic attitudes towards nature, to the biosphere as a whole, actively, non-standardly, using new methods and forms of teaching, consistently form holistic thinking and behavior, and at least a common understanding of global problems. The new generation does not have an adequate alternative to understanding the world as an integral unity of the natural, social and spiritual environment.
2. At present, ideas about the conformity of education and training to nature include the idea of social responsibility in the education of schoolchildren and students in the spirit of peace, human rights and fundamental freedoms.

In the course of ethnogenesis, throughout the history of existence and interaction with nature, each nation creates its own system of education, the effectiveness of which lies in its naturalness, in the ability to preserve its ethnic environment in the interests of self-development (even in a multiethnic environment), that is, in conformity to nature. The formation of the traditions of folk education was focused on the attitude to children, nature, the environment not according to the model of domination and subordination, but on moral responsibility to oneself and the world. In folk pedagogy, a person was perceived and brought up as an organic part of nature. This was ensured by the close inseparable connection of the life of the people with the laws of nature. Thus, even before the theoretical comprehension of the principle of conformity to nature by philosophers and teachers, its essential significance was contained in the experience of folk education, in particular, in the means of education, i.e. the principle of conformity to nature was in the experience of folk education in an implicit state.

This is what made it possible to identify this principle from the experience of public education and theoretically substantiate it as the leading principle of education.

Nature-based education is impossible without ethno-pedagogy of the educational process as a whole. Folk pedagogy is a set of pedagogical information and educational experience preserved in oral folk art, customs, rituals, children's games and toys. It involves the study of the pedagogical culture of the masses, developed by the thousand-year experience of mankind and existing among the people to this day. Ethnopedagogy involves the study of pedagogy, traditional culture of upbringing, and ethnic community. Quite naturally, folk pedagogy is the main object of the science of ethnopedagogy, empiricism prevails in it, where there are many valuable facts and original ideas, but not an integral system of views, a generalizing theory. This is only material for ethnopedagogy. Today, references to ethnopedagogy are increasingly found in pedagogical literature. It is most often called a panacea for all antisocial ills.

Ethnopedagogy, as a part of pedagogical science, studies the patterns and features of folk, ethnic education. It uses the methods and sources of pedagogy, but at the same time, the use of ethnographic, ethnolinguistic, archaeological, ethnopsychological and sociological methods is extremely important for it. It also forms its own methods.

The ways to solve the problem of improving the educational process lie not only in the search and development of new paradigms of education, but also in the use of nature-conforming technologies. The problems of the functioning of the principle of conformity to nature are covered in the works of V.V. Kumarin, A. Kushnir, N.D. Vinogradova and others.

Over the centuries, the Uzbek people have developed methods, forms, means of forming the national ideal of a perfect person. And if the ultimate goal of education and self-education of a person is shown in the ideal, the highest example is given, to which he should strive, harmoniously developing all aspects of his personality, then the content element of this process is the commandments available to all peoples as a program for the education of a perfect person. The Uzbek people have seven commandments of upbringing, the key words of which are: diligence, health, intelligence, friendship, chastity, kindness, honesty. Their implementation was an obligatory goal of folk education. Understanding the essence of man as an organic part of nature imposes certain requirements on upbringing, indicates the need to improve the modern educational process. development of new paradigms of education, but also in the use of nature-conforming technologies created by actively referring to the experience of folk education.

We considered the use of nature-based education by means of ethnopedagogy in the organization of multi-level educational complexes, which showed the effectiveness of building individually-oriented learning trajectories based on the principle of nature-conformity. Objectively, we believe that it is the nature-based development of future specialists that helps to form a more conscious attitude to the choice of profession, its specifics and to determine the range of educational preferences in the process of education.

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