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THE ROLE OF ETHNOPEDAGOGY IN THE FORMATION OF YOUTH NATIONAL IDENTITY

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ABOUT ARTICLE

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Abstract: This article deals with the role of ethnopedagogical knowledge and experience, i.e. traditions, culture and samples of folk oral art, which form their basis, in the formation of the national identity of young people.

INTRODUCTION

In the era of globalization and integration, the preservation and further development of the national traditions, national-spiritual values of our people is extremely important. This is not accidental. In order to achieve a happy future of the country's citizens, it is necessary to rely on historical, cultural, hereditary, ethnic roots, to develop national identity in students, to care for the development of patriotic feelings, and to study our historical past in depth. Formation of national identity is a primary component of moral education in scientific pedagogy. It is rightly noted that one of the important components of moral education is the formation of national identity. Therefore, formation of national identity is based on education. As noted by our great compatriot Beruni, knowing the traditions of the past "requires not only

comparison with tangible things, but also based on the books and different opinions of the authors"[1]

It is known that the events that took place in Uzbekistan in the last years of the twentieth century created the basis for the formation of national identity. The people were able to return customs and traditions of their ancestors and learn their national moral values. Turning to the past, people proved that they are faithful to them, as they retained their history, literature and language. It was a great occasion for the people to stay truly to their past. In this sense, it was also an important issue to study the life and work of famous people who are an adornment of our history. A nation that strives to realize national identity, confirm national identity, reveal the main signs of national identity, shows its loyalty to its traditions. Traditions and national holidays bring people back to childhood. And these meant a new spirit, a new way of thinking, a new awakening. A nation without these cannot have a national identity.

Therefore, the issue of spirituality is also an important issue. Everyone should have spirituality and fill it. The integrity of spirituality depends on the formation of national identity. The issue of raising their spirituality lies in the education of the growing young generation. Purification of spirituality means having a national identity. Therefore, improving the moral image of young people has been relevant since ancient time and special attention was paid to it.

MATERIALS AND METHODS

"Experimental study of the level of formation of ethno-pedagogical culture of future teachers was carried out through systematic diagnostics based on methodological principles: validity, correctness - accuracy, stability, representativeness, providing reliable information about changes in the level of formation. The leading methods are

[1] Ўзбекистонда прогрессив ижтимоий-фалсафий фикрлар тарихига доир материаллар. – Тошкент. “Фан”, 1959. –Б.77.

systematic-structural and level analysis, their integration is based on determining the level of the studied personal quality according to its main components ”[2]

It cannot be denied that spiritual purification is a very important stage in the life of every young person studying at school. Here, attention is paid to issues such as national identity, national dignity, national psychology, self-esteem, civic attitude, tolerance, family care, love, honor, enthusiasm, etc., and their formation begins from school years. School life educates children to be honest and truthful, to respect adults, to modesty and simplicity. The acquisition of these qualities prepares children for the future. They learn to fight for justice and to show the right attitude toward different issues. As you can see, the school environment is the initial stage of children's education. The foundation of education is laid in school, and then it is strengthened.

The role of folk pedagogy in this field should be emphasized. Folk pedagogy is created by the people themselves. In this sense, this pedagogy is of the same age as the people to whom it belongs. Folk pedagogy is a set of pedagogical conclusions that have passed the test of time. Because the people who created pedagogy, they have experienced and proved themselves. Therefore, its place and role in the field of education cannot be denied. So, the term "folk pedagogy" refers to the folk experience accumulated over the centuries. This experience is tested, accumulated and passed down from generation to generation. This is how it comes to our time. Here laws, norms of behavior, customs, moral and aesthetic views of each people are expressed.

Those laws and regulations have been preserved and lived in folklore examples and traditions created by the people. Examples of folklore were the most valuable examples for us. Our national values, history, and culture have been preserved in

[2] Махмутов Ю.М. Формирование этнопедагогической культуры будущих учителей в процессе профессиональной подготовки в вузе [Текст] / Ю. М. Махмутов, Г. Х. Валеева, Р. Ф. Махмутова ; М-во образования и науки Российской Федерации, Федеральное агенцтво по образованию, ГОУ ВПО "Магнитогорский гос. ун-т". - Магнитогорск : Изд-во Магнитогорского гос. ун-та, 2010. - 157 с.

these examples. Samples of folklore are a product of the people's creativity and reflect the concept of the existence of the people. M. Behbudi writes in his work "Padarkush": "It is lack of education and ignorance that make us homeless, intolerant, needy and despicable, they are all the fruits and results of ignorance and lack of education”[3]

It should be noted that folk pedagogy belongs to the whole nation, that is, each nation creates its own pedagogy based on its own experience. Wise men are creators of folk pedagogy. They observed their life, development, work process and were able to make clear conclusions based on the experiences they gained as they grew up. Later they were reflected on the good deeds they have done. These thoughts are expressed in the form of proverbs, riddles, fairy tales, epics, etc. "The analysis of the pedagogical views of our people shows that there is a very rich spiritual and educational heritage in this regard. Therefore, introducing the future pedagogical personnel to the rich spiritual and educational heritage and pedagogical views collected by our people on the theory and practice of education prepares the ground for their professional and pedagogical training.[4]

It can be seen that the creator of pedagogy is also a person. This leads to the concept that the object of folk pedagogy is a person. In all times, wise people tried to bring the young generation to maturity and purification. In this sense, they collected what they saw, compiled and created folk pedagogy. Even today, they use this pedagogy as an educational tool. A question arises here. What is the subject of folk pedagogy?

People who created folk pedagogy created this pedagogy based on life experience and their results. The concept of life is a very broad and inclusive concept. Life has many aspects. It has difficulty, complexity, coldness and heat. At this time there are

[3] Беҳбудий М. Падаркуш. “Оина” журнали. 21 сон 1914. - 12 б.

[4] Hamroyev, A. R. (2021). Designing students' creative activity in primary school mother tongue education as a methodological problem. Middle European Scientific Bulletin, 11.

various customs, weddings, holidays and mourning. All these are sources of folk pedagogy. These sources are grouped as follows:

- educational experience of families; first of all, the family is mentioned, because the family is the leader in the matter of upbringing. Every person's upbringing comes from the family. The family plays a major role in raising a child and preparing him for society
- custom - traditions; Every nation has its own traditions. We should educate our future students in spirit of loyality to these traditions, and encourage them to preserve these traditions.
- examples of folklore; people are the creators of examples of folklore. Our history, culture, and values are expressed in these examples. It is our main duty to promote them, to educate children with their honor.
- tangible cultural monuments; these monuments are our history. To learn these things, to inculcate them in future generations is to awaken national spirituality.
- folk sport; its history is also ancient. It is necessary to promote these folk games, to inform the young generation and to inculcate them in the national spirit.
- historical and ethnographic materials. Sometimes we study our past history with the help of these monuments. It plays an important role in awakening national spirituality. For us, our little history means national awakening, respect for the past. These sources remind us of our past and form our national identity.

People enjoyed the experience of these resources and developed their own pedagogical ideas and opinions.

RESULTS AND DISCUSSIONS

Studying the materials of folk pedagogy of Uzbekistan shows that the human factor is the leading factor, and human intelligence is the basis of every experience. This is a great recognition of the human factor. Man is considered a

noble of the earth, he is respected. Humans can also make mistakes. His actions are also studied and positive and negative sides are also noted in his actions.

Education is the basis of folk pedagogy. The goal of education is to educate a perfect person.

It is known that people's pedagogical ideas and thoughts are collected and passed on to future generations. Most of these ideas are collected in examples of oral folk literature that reflect the traditions, past, and views of the people. Oral literature-folklore is a more important source. And this source is an infinite treasure. The sources of this treasure are legends, narratives, simile, opposite words, riddles, songs, games, scenes, fairy tales, epics, poetry, etc. Our national customs and traditions also teach us a lot. It prepares us for the future. It serves to educate a person as a perfect person.

The people of Uzbekistan have always strived for humanitarian standards and were brought up with these standards. The most important of these humanitarian standards are moral qualities. But the task of folk pedagogy does not end there. People are the creators of many beautiful things. They wanted the young generation to be brought up on the basis of these beautiful feelings, they instilled every beauty in the young generation. Thanks to this, they were able to develop the most beautiful feelings in themselves. In folk pedagogy, all components of education are taken into account. They are as follows:

- Physical education. The issue of healthy, rapid, flexible growth of the younger generation comes to the fore. Because the younger generation should be healthy and flexible.

- Mind and mental education. It is important for everyone to have intelligence. The mind that guides us. Intelligence requires an intelligent approach to every task, being intelligent and perceptive.

- Moral education. This is the most important type of morality. It is necessary to master the positive aspects of morality.

- Labor education. It is important to be persistent and businesslike. It is impossible to work effectively without love for work.

- Aesthetic education. It serves to understand the beauty of nature, society and art. It is impossible to enjoy beauty without acquiring such an education.

Environmental education. Focused on loving and protecting the environment

- Economic education. It serves the purposes of saving and avoiding wastage.

Therefore, folk pedagogy is a source of education. In this way, the people convey their thoughts and methods of education to us. Here, the views of the people, their thoughts and opinions come through folk pedagogy. Every example given through the sources of folk pedagogy is instructive. So, the subject of folk pedagogy is education. The object of education is human education. A person is a unique individual. Comprehensive development of the individual is the demand of the time. It can be seen that the issue of education is the basis of folk pedagogy. "Ethno-pedagogical culture of a teacher means a complex systematic education consisting of ethno-pedagogical and ethno-cultural knowledge and ideas, developed ethno-cultural awareness (ethnic pluralism) and developed individual self-awareness (ethnic identification), striving for ethno-pedagogical activity."[5]

Based on their life experience, people determine the educational factors that affect the formation of the personality and use them from time to time. Each age has its own characteristics and beauty. The people took this into account and determined the methods of education according to age. These training methods have been measured and tested, and they can still be used today.

Scientific pedagogy has a name for this method of education. This is called the principle of age appropriateness in education. In other words, people did not create educational methods, but they were used taking into account the physical, intellectual, mental, spiritual and aesthetic education of children. Even the development of their speech, instructions for the correct pronunciation of words, riddles for the development of their mind, even games for their physical

[5] Попова И.О. Формирование этнопедагогической культуры будущих педагогов : автореферат дис. ... кандидата педагогических наук. - Астрахань, 2001. - 26 с.

development have been created without neglecting. Thus, the first task of folk pedagogy is the issue of personality formation. In pedagogy, this issue was carefully approached, and the people correctly identified the factors influencing the formation of personality. There are many different methods and tools of education that have been formed over the centuries in the people's experience. The issue of education, which is the main subject of folk pedagogy, was also in the center of attention.

All types of education are reflected in folk pedagogy. This shows the place of folk pedagogy in the education of the next generation. Therefore, Folk Pedagogy materials are a treasure. Everyone can use this wealth. It is a never-ending treasure that promises us many things. By using this treasure, we will gain many things. It educates young people and prepares them for the future with its advice and moral advice. These examples are similar to real life. Therefore, it is important to benefit from these materials and be knowledgeable. The basis of these materials is the formation of national identity.

In forming the moral qualities of the growing generation, examples of folk oral creativity, which are a real treasure of folk - proverbs, riddles, fairy tales, old sayings and legends have great educational value. Oral folk literature which is created from time to time is based on valuable moral ideas.

People's oral creativity, which reflects people's hopes, good wishes, and faith in the future, has been passed down from generation to generation and has reached us today. Examples of oral folk literature, which embody the entire nation and which were become historical writings, have brought the outlook and creativity, work habits, lifestyle, and unique traditions of ordinary people and society to the present day. It would be more appropriate to call this rich heritage a school of education.

The famous Russian critic V. G. Belinsky noted the educational role of children's literature and drew attention to the issues of pedagogical skills and craftsmanship that strengthened this influence. The great revolutionary-democrat told children's writers: "You have a moral idea: very good!" he said. Do not tell

the children about the idea openly, let them feel it themselves. Let the children draw this conclusion themselves. If they like the story, then you've done your job."

Moral education of children is the main theme of Uzbek children's literature. There are many artistic examples, poems and stories in the works of the representatives of the old, middle and young generations of our literature that instill high feelings, noble qualities, and delight in the hearts of children and young people. The authors of this works, who are distinguished by their enlightened ideas and views, also pedagogically interpreted the spiritual and moral values that played a major role in their poems and stories.

Of course, the child tries to be like his beloved hero with his cultural behavior, kind attitude towards friends, courage, modesty, hard work. Samples of oral folk literature are a pedagogical resource of every nation, a real educational work. These sources have a strong influence on the minds and thinking of children and the rising generation.

He incorrectly assesses the relationship between ethnic identity and its feelings, considers ethnic feelings unchanged, somehow primary, and considers it right that they are based on psychological phenomena, instinct, inertia of consciousness, etc. Ethnic feeling manifests itself not only in interethnic relations, but also in emotional national relations to the nationality of people, national interests, needs, as well as the interests of other peoples.

The ethnic feeling is formed as a combination of various emotions based on its psychological basis: longing, desire, patriotism, duty and other emotions. In the history of the nation, ethnic feelings have been formed for centuries, developing national pride, honor, love, and attitude towards one's nation in a person (ethnic representative). In some cases, chauvinism, nationalism, patriotism can be seen in the representatives of the nation. Ethnic feeling is a socio-psychological complex structure, which develops mainly through the economic status and material interests of people's classes.

Ethnic identity is a smaller concept than ethnopsychology and is a part of it. This is not a sign that distinguishes people from each other, but only a socio-

psychological phenomenon. National consciousness is an awareness of the socio-ethnic significance of one's nation, its situation in inter-ethnic relations, its contribution to the development of the entire humanity, its freedom to live like other people, its preservation of traditions, culture and other situations.

Ethnic interests and orientations are a socio-psychological phenomenon aimed at maintaining the integrity and unity of the ethnic group, reflecting its motivational expression. National interests and attitudes are the main driving force that shapes the actions and behavior of people. Any doubt in the national interests of the people is tantamount to tarnishing the honor, conscience, way of life of this people and even a threat to its state security.

Therefore, the harmony of representatives of ethnic groups in the process of joint activities can be seen from the result of their interaction with each other in the course of this activity. Their mutual understanding, appreciation, attention to each other will be an indicator of these relations. However, human compatibility does not have to be absolute. This may be due to high or low compatibility.

CONCLUSION

A long-term basis of intergroup communication helps to strengthen ethnic and racial orientation and improve intragroup relations. These beliefs break down barriers and doubts between people, making them understand each other and treat each other positively. The above mentioned sports, cultural and social congresses, future exchanges with students will be the only impetus for interethnic harmony.

From the first stage of interethnic dialogue, misconceptions and negative attitudes towards one people are eliminated, they are perceived differently, mutual influence begins (imitation, showing the value of one's nation), interethnic relations are strengthened.

Since our republic is multinational, the result of interaction in relations can be seen in any kind of activity, in the areas of work, in the educational process and in our lives, so this is one of the most relevant topics.

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