

## **Folk Pedagogy in the Formation and Development of Personality**

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**Abstract:** This article is about folk pedagogy in the development of personality.

**Keywords:** Folk pedagogy, folk education, upbringing, pedagogical culture, pedagogical experience, pedagogical traditions, ethnopedagogy, features of folk pedagogy.

Folk pedagogy is experience and its description, it is the means and ideas of folk education, it is a set of pedagogical information and educational experience preserved in oral folk art, customs, rituals, children's games, toys. The creator of folk pedagogy - the people without books and special writings still searched and found successful ways to prepare new generations of life. Even the terms "education", "training" entered the scientific literature from everyday speech.

Folk pedagogy is older than pedagogical science and educational institutions. It used to be located more in the sphere of art than in the sphere of scientific system. Its strength is not in authoritative names and fruitful theories, but in authoritative thoughts and fruitful results. As a kind of self-consciousness of the people emerged and developed folk pedagogy on the basis of the generalisation of individual actions of people and the behaviour of peoples in general. In folk pedagogy there is a whole hierarchy of conclusions. Conclusions from the pedagogical experience of families are generalised at the level of the street, village, then locality and, finally, the whole nation and country.

It's no secret: the best ideas die in unworthy minds and inept hands. Life teaches us this. The personality is formed in overcoming itself - folk methodology gave conditions for such overcoming in the very life activity. It has never been a pedagogy of exhortation, but used the method of struggle, of overcoming.

Folk pedagogy involves the study of the pedagogical culture of the masses, developed by thousands of years of experience of mankind and lived in the people until today: It is when a child is entertained with jingles, sings a lullaby, tells tales, tells proverbs, exercises in guessing riddles, directs his behaviour by hints. It is when the mother teaches her daughter the rules of decent behaviour, teaches her daughter needlework, initiates her into culinary secrets, and the father his son to predict the weather according to folk omens, carpentry, ploughing, and rope twisting. It is when the older children make toys for the younger ones, involve them in labour. It is when children and young people say oaths and fulfil them, when they consciously develop

traits in which parents, clan, tribe, nation are interested, when parents help to overcome shortcomings by their example.

What explains the vitality of folk pedagogical traditions? The answer is one: practical needs, as pedagogical science

- a) It is not sufficiently concerned with family education and does not satisfy the practical needs of the masses;
- b) pedagogical science has not yet had time to absorb all the pedagogical experience of the people;
- c) pedagogical education has not yet made the necessary and important achievements of pedagogical science available to the masses.

Folk pedagogy in modern conditions is a factor that fills the gap between the demand of the people for pedagogy and the supply. The demand is so great that it is not always and not in everything finds satisfaction.

Folk pedagogy has preserved a subtle differentiation of age periods. In the dictionary of N.I. Ashmarin, reflecting the spiritual history of the people, there are more than ten small age periods for children up to 5 years old, seven for adolescents and four for young men. This differentiation decreases with increasing age and reaches one in deep old age. All this reflects the regularities of growth, development and upbringing.

Aphorisms and proverbs are a code, an economical code with which the collective mind of the people has encrypted information. The poetic and aphoristic form of the people's pedagogical knowledge is the result of the natural selection of the means of optimal transmission of information. Therefore, there is such energy invested in the thoughts of folk pedagogues, which is still being studied today. Folk sayings contain enduring spiritual values that have been tested in practice for hundreds and thousands of generations.

In folk pedagogy, the cult of the child clearly stands out. This is a purely pedagogical cult, free from superstitious beginning. For example: "The child is the family god". "Without children there is no future". The cult of the mother is also dominated by a moral and pedagogical element. The unquestionable authority of the mother survived, perhaps, from the times of matriarchy and was maintained due to her exceptional role in the birth and upbringing of the child. For example: "A mother's word will lift a stone from the bottom of the sea". "What did not enter with a mother's milk will not enter with a goat's milk." Hegel believed that maternal education is most important in early childhood, for morality must be planted in the child as a feeling. "To give a soul, you need a father, to make a man - you need a mother." The cult of ancestors has its own moral and pedagogical meaning when it comes to supporting the authority of living grandfathers in the upbringing of the younger generation. Here is the unity of generations, and the connection of the future and the present with the past. For example: "An old man is four men". "No old people - no order." Proverbs, songs, riddles are means designed for the development of the mind, for the formation of moral convictions, for aesthetic education. Fairy tales are combined means of intellectual, emotional and moral influence.

Ethnopedagogy studies the ways of contact between folk pedagogy and pedagogical science, analyses the significance of the phenomena of folk life and analyses their correspondence or inconsistency with the modern tasks of upbringing. Ethnopedagogy includes fundamental problems:

1. basic pedagogical concepts of the people;
2. the child as an object and subject of upbringing;
3. functions of upbringing;
4. factors of upbringing;

5. methods of upbringing;
6. means of upbringing;
7. the idea of perfection of the human personality and its realisation in the system of national education;
8. organisation of upbringing;
9. The pedagogical role of collective forms of people's life activity;
10. folk educators.

I.P. Pavlov's advice becomes a guide for ethnopedagogues - not to be an archivist of facts, but to search for the reasons that govern them. The disadvantage of ethnopedagogues' research is that there are no deep theoretical studies on the interaction of folk pedagogical traditions with modern educational practice; many studies reproduce the structure of textbooks and programmes on pedagogy, and folk pedagogical facts are present only as illustrations.

The distinctive features of folk pedagogy are democratism, practicality, empiricism, continuity, and syncretism. Briefly about each of them separately:

1. democratism was formed as a protest against official state pedagogical systems reflecting the interests of the ruling classes;
2. practicalism is manifested in the fact that folk pedagogy is strong in individual findings, not in building systems, not in theories, but in the results of upbringing, i.e. in the prevalence of practical educational influences;
3. empiricism, as pedagogical ideas are scattered, they are represented in customs, in different genres of folk art, economic affairs, material culture, in different spheres of social life and activity;
4. continuity - unlike pedagogical science, folk pedagogy does not have finished "purely" pedagogical works, does not have the names of talented teachers preserved in the people's memory, as they were not fixed by anyone, expressing the opinion of the masses, gradually lost their "authorship" and became the thoughts of all, passed from generation to generation, enriching, changing;
5. syncretism - unity with the institutions of social life of the people, with their cult beliefs, rituals, norms of social behaviour.

Every nation, every nationality and ethnic group, including the Chinese, who number more than 700 million, and the Yukaghirs, who number less than 700, is a "historical personality", which has travelled a painful path of development, but it was the path to progress. Folk pedagogy knows the characters of "child shepherds". They used to visit rural schools, organise games, entertain children. All peoples had hundreds of selfless educators who taught children what the school did not teach. From such representatives of peasants came out of the teachers - enthusiasts, who served as a link between folk pedagogy and pedagogical science, a springboard for democratic pedagogy. Democratic pedagogues were also synthesising folk pedagogy with scientific knowledge.

J.A. Comenius, the father of pedagogical science, developed the ideas of the "mother school". The aim of this school is to raise all families to the level of the best families. R. Pestalozzi dreamed of a school that would meet the needs of the masses. Pestalozzi's associates: Ballers, Disterweg, Tagore. K.D. Ushinsky, the educator of all pre-revolutionary peoples of Russia, continued Kamensky's work. He taught the pedagogues of other nations by his personal example. Pedagogues of other nations - Abovyan, Akhundov, Banzarov, Gogebashvili, Mikhailov, Evseiev, Nasiri, Yakovlev - developed the ideas of Slavic enlighteners Cyril and Methodius, Kamensky and Lomonosov, Skovoroda and Ushinsky. L.N. Tolstoy gave a great place in his pedagogical ideas to folk pedagogical experience.

**Conclusion:** We return to history not only to honour the memory of past generations, not only to bow before the exploits of outstanding representatives of the people of the past time. And not even in order to learn from the experience of the past, although this is very important, but in order to more deeply comprehend what is happening, to scientifically, dialectically foresee the future.

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