



Historical and theoretical foundations for the use of the traditions of folk pedagogy in the training of teachers

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ABSTRACT

Pedagogical traditions as a socio-historical wealth of peoples in the current conditions acquire a special meaning. On the one hand, the new time is called upon to revive, preserve and enrich the progressive traditions of the peoples inhabiting a particular region. On the other hand, introducing new generations of our compatriots to these values is the contribution to history that gives them stability, reliability, and continuity. Folk pedagogy, which contains the traditions of mankind reliably tested by time and historical selection, is today a subject of social demand and relevance for many ethnic groups of Uzbekistan.

Keywords:

Teachers, social, demand, evaluation, education, pedagogical.

At present, we are witnessing an acute contradiction between the rapid emancipation of public consciousness (primarily the consciousness of the younger generation) and the equally rapid devaluation of humanitarian knowledge, which is called upon to play a morally stabilizing role in society. One of the key ways out of this crisis should be to increase the socio-cultural and ideological status of academic disciplines in the process of forming the national culture and national identity of young people.

In solving this problem, a significant role belongs to educational institutions, which are called upon to restore ethno-cultural and ethno-social functions. Probably, the time has come when the teacher must again bring culture to the masses, but not mass, but folk, since at the stage of reassessment of universal values and the growth of the national self-consciousness of the people, the problem of moral education of young people on the traditions of folk pedagogy acquires great practical importance. This can be confirmed by the words of academician, doctor of pedagogical sciences, professor G.N. Volkov: "A

very high stake on the traditional culture of education, on the pedagogical concept in the modern world is natural and logical." (1, p. 45). The study of the state of educational work in educational institutions, the analysis of programs in academic disciplines, educational and thematic plans for advanced training courses, conversations with leading teachers, parents have shown that the pedagogical experience of the people, their means, forms and methods of education have not yet become the subject of serious attention as in the preparation of teachers, and in the improvement of the qualifications of teaching staff.

Literature review. Appeal to the theory of the issue shows that the importance of the national pedagogical heritage in the upbringing of children was emphasized by K.D.Ushinsky, S.T.Shatsky, A.S.Makarenko, V.A. In modern studies, the problems of folk pedagogy are devoted to the works of G.N. Volkov V.F. Afanasyev, Ya.I. Khanbikov, Z.G. Nigmatov, R.A. .Sh.Gashimova, A.I.Shorova, A.E.Izmailova, G.G.Munzok, K.Sh.Akhiyarov, V.I.Baimurzina,

H.Kh.Batchayeva. They highlight the pedagogical views of individual peoples, give a detailed analysis of folklore, customs, traditions that leave an imprint on the formation of a child's personality, on relationships between people, on the usual traits of character and behavior of various peoples in historical connection with their past. Evaluation of the pedagogical heritage, clarifying its relationship with the pedagogical culture of the present and future of the Tatar people continues to be one of the most important problems. Over the past twenty years, studies have appeared on the use of the traditions of Tatar folk pedagogy in the humanistic (Z.G. Nigmatov) (122, 124), aesthetic (S.I. Raimova) (148), patriotic and international (G.V. Mukhametzyanova) (113), moral (R.A. Nizamov) (114, 129), physical (E.Kh. Galiev) (44, 45) education. The work of N.Kh. Khalitova reveals the peculiarities of using the folk experience of musical and aesthetic education in the training of primary school teachers (181). An analysis of scientific and pedagogical literature shows that in all works the object of pedagogical influence is mainly students of a general education school, and not students of pedagogical institutes and not teachers who came to advanced training courses.

Currently, there are no dissertation studies on the use of folk experience in education in the training of teachers in higher educational institutions, as well as in advanced training courses.

At the same time, mastering the folk experience of upbringing and putting it into practice would contribute to the achievement of positive results in matters of advanced training of teaching staff.

Thus, a contradiction is revealed between the objective need to use folk experience in education in the process of retraining teachers in advanced training courses and the lack of development of pedagogical technologies for using the traditions of folk pedagogy in the process of teacher training.

Hence the research problem: what are the pedagogical technologies for using the

traditions of folk pedagogy in advanced training courses for teaching staff?

The purpose of the study: to identify the potential educational opportunities of the traditions of folk pedagogy and to develop pedagogical technologies for their use in the process of organizing advanced training courses for teaching staff.

Object of study: the process of advanced training of teaching staff.

Subject of research: pedagogical technologies of using the traditions of folk pedagogy in the process of advanced training of teachers in order to prepare them for practical activities.

In our hypothesis, we assumed that the effectiveness of teacher training in the process of organizing advanced training courses will increase if:

4- technology of special training of the teaching staff of the institute to use the traditions of folk pedagogy in the process of advanced training of teachers;

4-technology of forming the content of training students in the field of folk pedagogy; variable personality- and socially-oriented technologies for using the traditions of folk pedagogy in the process of classroom and extracurricular training of students;

4- special forms and methods of teaching, allowing to form knowledge and practical experience in the application of folk traditions in the educational process of the school.

Research objectives:

1. To study the content and identify the possibilities of using folk traditions, customs in the progress of advanced training of teaching staff.

2. Develop criteria, identify the level of knowledge and methodological preparedness of students of advanced training courses on the use of the traditions of folk pedagogy.

3. To develop pedagogical technologies for the use of folk traditions in the process of advanced training of teaching staff.

4. Conduct an experimental test of the effectiveness of the use of folk traditions in advanced training courses and in the practice of educational institutions.

The methodological basis is the provisions of philosophical science on the role of the people

in the creation of spiritual culture, on its attitude to the heritage of the past, on the essence of traditions and their role in the life of the people, on the originality and originality of the pedagogical cultures of various nations, on education by means of folk pedagogy.

In our work, we relied on the conceptual ideas of historical and pedagogical research on ethnopedagogics (S.M. Abramzon, V.F. Afanasyev, K.Sh. Akiyarov, G.N. Volkov, A.Sh. , Z.G. Nigmatov, K.D. Ushinsky, Ya.I. Khanbikov, I.A. Shorov), didactic concepts of personality formation (D.V. Vilkeev, M.I. Makhmutov, N.A. Polovnikova, M N. Skatkin), the formation of humanity (L. A. Volovich, E. I. Monoszon, G. V. Mukhametzyanova, Z. G. Nigmatov), personality psychology (V. V. Davydov, R. S. Nemov, A .O. Prokhorov, S.L. Rubinshtein), social psychology of management (A.A.Leontiev, A.V. Petrovsky, R.Kh. Shakurov, Yu.A. Sherkovin).

This approach to research determined the choice of methods with the leading role of pedagogical experiment: study and analysis of philosophical, historical, sociological, psychological literature on research problems; pedagogical observation of the activities of teachers in order to study the state of the problem in the practice of schools and advanced training courses; questioning, interviewing teachers, class teachers, parents; conversations to clarify their attitude to the research problem; study of advanced pedagogical experience of schools and its analysis.

The dissertation student's own work experience as a teacher, deputy director, head of the laboratory of folk pedagogy and analysis of the educational and thematic plans made it possible to realize the relevance of the chosen problem, to consider it from different positions. The study was carried out in three stages:

The first stage (, 1991-1992). Collection, analysis, systematization of empirical and theoretical material on the problem under study; understanding and analysis of the conceptual apparatus. The scientific-pedagogical, psychological literature was studied, factual material was accumulated, starting positions were determined, the

purpose, hypothesis and objectives of the study were outlined; developed a methodology for experimental work.

Second stage (1993-1996). A formative pedagogical experiment was carried out, during which the hypothesis was tested, the initial data of the research provisions were specified; ■ Lectures were given and seminars and conferences were held for teachers and educators participating in the experimental work; new special courses were developed on the problems of folk pedagogy; questionnaires, tests, questionnaires were compiled in order to study the level of knowledge and motives of students of courses on issues of folk pedagogy. The experiment involved 284 teachers, including 64 primary school teachers, 72 teachers of the Tatar language, 70 teachers of technology, 78 teachers of physical education.

The work was carried out in natural conditions, when the dissertation student worked as the head of the laboratory of folk pedagogy at the Institute of Continuing Pedagogical Education in the city of Naberezhnye Chelny and had the opportunity to experiment with hypothetical assumptions in everyday situations.

Third stage (1997-1999). The materials of the formative experiment were systematized and generalized, the literary design of the dissertation research was carried out, and the introduction of the results of the experiment into practice began.

Conclusion

The enormous complexity of solving the problem of the moral improvement of society set the institute the task of more actively using all the means, forms and methods of moral education, especially folk pedagogy. The development of the personality, its morality is most actively carried out in the activity of assimilating the norms of human relationships, moral, ethical, spiritual values by means of folk traditions, in which "historically established norms and principles of relations, relationships that have been established in society" (137, p. 473) are fixed .

The dissertation analyzes the theoretical and historical-pedagogical foundations of using the traditions of folk pedagogy in the process of

improving the qualifications of teachers. The possibilities of using the traditions of folk pedagogy in the conditions of continuous pedagogical education are revealed. The current state of the use of folk traditions in pedagogy has been studied. It is concluded that the purposeful implementation of folk traditions in the organization of the educational process at advanced training courses leads to a noticeable increase in the efficiency of this process.

It should be noted that studies on the improvement of course preparation and periodization in the development of the advanced training system began only in the 70s, however, these works were largely ideologized, so they do not contain a word about folk traditions.

The most relevant research in the system of advanced training began to be carried out from the end of the 80s. We consider it important to explore folk traditions as a means of increasing the effectiveness of the course preparation of teaching staff. This will help to use all the best from history, to transfer from the past to the present and future the content, organization and forms of advanced training that have justified themselves in practice, and on this basis to experimentally develop a whole system of postgraduate education of teachers on the problems of folk pedagogy.

The study identifies the main sources of folk pedagogy, methods and techniques for using folk traditions in advanced training courses. It widely used the pedagogical experience of the Tatar people, preserved in traditions, customs, and oral folk art.

The study of the traditions of Tatar folk pedagogy in the educational process has shown their effectiveness in modern conditions.

Experimental work revealed pedagogical ways of holistic use of the experience of the traditions of folk pedagogy in advanced training courses for teachers.

It should be noted that the high efficiency of folk pedagogy is in its specific impact on the individual. Hence the naturalness of the inclusion of the pedagogical ideas of the people in the educational process of advanced training courses. The use of the people's experience of

education at the institute contributes to the transfer to teachers of the entire wealth of knowledge that has been accumulated by the people throughout its history.

It outlines methods for studying the level of knowledge of students of advanced training courses; analyzed the course and results of the experiment; disclosed pedagogical conditions, goals, objectives, forms, methods, monitoring - i.e. technologies for using folk traditions.

When selecting levels, we were guided by the following criteria:

An intellectual criterion that reflects the comprehensive awareness of the individual. Its indicators are the volume of knowledge of listeners about folk traditions, their system and depth.

Motivational criterion showing the level of listeners' attitude to folk traditions, to their revival. Its indicators are the leading goals, intentions and motives of actions of students of advanced training courses.

Behavioral criterion - the actions of teachers-listeners of courses, performed in accordance with folk traditions: the ability to use folk traditions in working with students, parents; their perception, feelings, culture.

Taking into account these criteria, three levels of knowledge development of students of advanced training courses in matters of folk pedagogy were conditionally identified: high, medium, low.

A high level of development among students is manifested in their knowledge of the basic principles and ideas of folk pedagogy, in the skillful use of the means and factors of folk pedagogy in the educational process.

The average level of development among course participants is manifested in their incomplete knowledge of the basic principles and ideas of folk pedagogy, they do not use the means of folk pedagogy systematically.

The low level is characterized by the fact that students of advanced training courses have little understanding of the ideas of ethnopedagogy and use them in their work at a low methodological level.

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