# ETHNOPSYCHOLOGICAL FOUNDATIONS OF EDUCATION OF MATURE GENERATION

# ЭТНОПСИХОЛОГИЧЕСКИЕ ОСНОВЫ ОБРАЗОВАНИЯ ЗРЕЛОГО ПОКОЛЕНИЯ

# БАРКАМОЛ АВЛОД ТАРБИЯСИНИНГ ЭТНОПСИХОЛОГИК АСОСЛАРИ

**Saparov Murod Yuldashovich**
International Islamic Academy of Uzbekistan
Department of "Psychology of Religion and Pedagogy" (PhD),
**Сапаров Мурод Юлдашович**
Международная исламская академия Узбекистан
доцент кафедры «Психология религии и педагогика», (PhD),
**Saparov Murod Yuldashovich**
O'zbekiston xalqaro islom akademiyasi
"Din psixologiyasi va pedagogika" kafedrasi dotsenti, (PhD)

***Abstract:*** *The article discusses the role and importance of ethnopsychological characteristics in human development. At the same time, it is noted that the views and ideas put forward by Eastern thinkers in ancient times continue to serve as an important educational and educational source, providing spiritual nourishment to the minds and hearts of students and young people, and the educational process is enriched with the thoughts of our great thinkers, hadiths, and instructive examples taken from folk tales. In theoretical and practical training, using the educational methods and tools of folk*

*pedagogy presented by our ancestors, we are training young people to become aware of their identity by instilling their life-giving ideas into the heritage of our ancestors and informing them of our national roots.*

***Keywords:*** *Eastern, thinker, theoretical, practical, hadith, ancestor, ideas, perfection, ethnopsychological.*

***Аннотация:*** *В статье рассматривается роль и значение этнопсихологических характеристик в развитии человека. При этом отмечается, что взгляды и идеи восточных мыслителей древности продолжают служить важным образовательным и воспитательным источником, обеспечивая духовное питание умам и сердцам учащихся и молодежи, а образовательный процесс обогащается мыслями наших великих мыслителей, хадисами и поучительными примерами из народных сказок. В ходе теоретической и практической подготовки, используя образовательные методы и инструменты народной педагогики, переданные нашими предками, мы обучаем молодежь осознанию своей идентичности, прививая им жизнеутверждающие идеи, заложенные в наследии наших предков, и рассказывая им о наших национальных корнях.*

***Ключевые слова:*** *Восточный, мыслитель, теоретический, практический, хадис, предок, идеи, совершенство, этнопсихологический.*

***Аннотация:*** *Мазкур мақолада инсоннини камол топишида этнопсихологик хусусиятларнинг роли ва аҳамияти келтириб ўтилган. Шунинг баробарида қадимда Шарқ мутафаккирлари томонидан илгари сурилган қарашлар ҳамда ғоялар бугунги кунда ҳам муҳим таълим-тарбиявий манба сифатида талаба-ёшлар онги ва қалбига маънавий озуқа бериб келаётгани, ўқув жараёнларида буюк мутафаккирларимизнинг фикрлари, ҳадислар, халқ оғзаки намуналаридан олинган ибратли лавҳалар билан бойитилмоқда. Назарий ва амалий*

*машғулотларда аждодларимиз томонидан тақдим этилган ва халқ педагогикасидаги тарбиявий усуллар ва воситалардан фойдаланган ҳолда аждодларимиз меросига қизиқтириш, унинг ҳаётбахш ғояларини сингдириш, миллий илдизларимиздан хабардор қилиш орқали ёшларни ўзликни англашга ўртилмоқда.*

***Калит сўзлар:*** *Шарқ, мутафаккир, назарий, амалий, ҳадис, аждод, ғоялар, баркамоллик, этнопсихологик.*

At the initiative of our President Sh.M. Mirziyoyev, special emphasis was placed on the following issue: "We will mobilize all the forces and capabilities of our state and society so that our youth can develop into independent thinkers, have high intellectual and spiritual potential, and become happy people who are not inferior to their peers in any field on a global scale" [1].

As the first President of Uzbekistan, I.A. Karimov, wrote in his work “High Spirituality – Invincible Power”, “We are mobilizing all our strength and capabilities so that our people are no less than anyone in the world, and that our children live stronger, more educated, wiser and, of course, happier than us, the issue of spiritual education is undoubtedly of incomparable importance in this regard”[2].

We need to know that great figures of the East, such as Al-Khwarizmi, Abu Nasr Al-Farabi, Ibn Sina, Abu Rayhan Al-Biruni, Mahmud Kashgari, Yusuf Khos Hajib, Ahmad Yugnaki, Amir Temur, Ulugbek, Alisher Navoi, Abdurahman Jami, Zahiriddin Muhammad Babur, Haydar Al-Khwarizmi, and Hafiz Al-Khwarizmi, are the pride of our nation.

The views and ideas put forward by Eastern thinkers in ancient times continue to be an important educational source, providing spiritual nourishment

to the minds and hearts of students and young people. In the learning process, it is necessary to enrich the topics in the plan with the thoughts of our great thinkers, hadiths, and instructive examples taken from folk tales. Using educational methods and tools of folk pedagogy presented by our ancestors in theoretical and practical training, it is desirable to make students interested in the heritage of our ancestors, to inculcate their life-giving ideas, to teach them about our national roots, and to teach youth to self-awareness. Among the main factors determining the level of individual maturity, the most important is the degree to which the individual reflects national values. If we approach it from this point of view, there is no need to characterize the essence of young people becoming mature individuals, deeply understanding the social and ethno-psychological environment that surrounds them during their development. It should not be forgotten that, according to the assertion of all social sciences, a person is a product of a social society. Therefore, only in an ethno-psychological environment and a certain mentality does the human race realize itself as a conscious, comprehensively mature individual.

As the well-known enlightener Abdurauf Fitrat said, "If the population of a country weakens family relations through immorality and ignorance and allows for indiscipline, then the happiness and life of that nation will be in doubt" [3].

It is advisable to start education based on ethnopsychology from early childhood. In this process, national games, national costumes and toys play a significant role, and national consciousness is formed in the child through actions and objects (attributes) that embody the history of national values.

Children who listen to national folk tales, epics and songs and perform dances from childhood, along with the formation of cognitive and thinking processes through imitation of national heroes, also increase the richness of

speech activity. It is not wrong to say that the increase in the logicality and productivity of memory based on the above two processes is a fact that does not require proof.

It has been scientifically proven that by introducing national values to historical structures and monuments that are thousands of years old, the past is shaped in the minds of young people, creating a historical image of the imagination process and expanding their imagination.

According to research on the psychology of youth, education based on ethnopsychological values has a positive effect on the cognitive processes of young people, as well as a significant impact on the understanding of national identity. The realization of national identity is understood as the transformation of the self (status) in the child's personality into a we, that is, by finding an answer to the question "who am I and who are we?", and by understanding his or her place in the world community with the help of adults. The full answer to the question "who are we?" is explained by explaining the contribution of the nation to world development in its past history. The achievements of great generations in the field of science, literature and art, the formation in the child's mind of the life activities of historical figures as an example serve as the main mechanism for understanding the national "we" from the "I".

One of the notable aspects of adolescence (10-14 years old) is the emergence of national pride, national honor, and national pride due to the increased interest in national history. An even more notable aspect of this period is the emergence of a tendency towards religious values, which is considered to be an increase in attention to religious and national traditions. If until adolescence, religious acts were performed by blindly imitating adults, now they try to approach them logically. Adolescents consciously strive to distinguish between religious and national values. From this point of view,

adolescence is also described as the most difficult period. It is natural that taking into account each stage of development in approaching the ethnopsychological essence of raising a harmonious generation will be a huge step forward. It will be necessary to provide guidance and regular monitoring of the behavior and activities of young people during national holidays and celebrations. By forming respect and reverence for state symbols that give glory and splendor to national holidays, high human feelings such as pride and pride are formed in young people. A comprehensive explanation of the complementarity and enrichment of state symbols and national symbols is considered the basis of national education. Young people who understand that a deep spiritual understanding of the essence, historical foundations, and meaning of national and state symbols are an integral part of self-awareness will become true national devotees and will strive to contribute to national development and the glory of the nation, regardless of where they are.

Professor E.G. Gaziev emphasizes that “in achieving a level of personal perfection and perfection, it is necessary and important to strive for harmonious coordination of mind, intelligence, and abilities” [4].

The basis of national education is an example, and young people learn all the secrets of national identity through the nature and behavior of adults, and act like the older generation. It is not for nothing that our people use the expression “a bird does what it sees in its nest.” While following this exemplary wisdom, we should not forget that the basis of national education is the family. The future of continuous education based on national values, carried out in cooperation with the family, educational institutions, and the neighborhood, is considered the foundation of a great state.

Professor B. R. Kadyrov emphasizes; “Ikdi - land, dor - bor, that is, the translation of the word ikdidar is “Eri bor”, “Erdor”. As a result of the

revolution carried out in the seventeenth year of the last century, the term “ikdidar” was also erased from our dialect, along with terms such as “tadbirkor” and “mulkdor” [5].

There are many examples from history that national education in a nation that works as one body and soul, following the motto "Education for us is life and death" in strict accordance with the proverb "Seven neighborhood parents for one child", is effective. The successful upbringing of a comprehensively developed generation is possible only through the responsible approach of every citizen of our country to the continuous national education program, which is considered to be especially noteworthy among the national programs developed through the efforts of our head of state and is directly bearing fruit in life. Therefore, it is necessary for the older generation to understand their responsibility and accountability for their efforts in national education.

## LITERATURE

1.Мирзиёев Ш.М. Эркин ва фаровон демократик Ўзбекистон давлатини биргаликда барпо этамиз. ”Ўзбекистон”.Т. 2016.-Б.16.

2.И.А.Каримов Юксак маънавият – унгилмас куч.

3. А. Фитрат. Оила.–Т.: “Маънавият”, 1998.-168 б.

4. Э.Ғ.Ғозиев “Онтогенез психологияси” Тошкент 2000 й; 242 б.

5. Б.Р.Қодиров “Қобилиятлар силсиласи” илмий мақола. - 4 б.