

# The Development Of Axiological Thoughts In Our National Pedagogy

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**Annotation:** This article discusses the formation of philosophical concepts in students based on an axiological approach in our national pedagogy, the presence of a philosophical worldview in students' consciousness, the process related to the individual's assimilation of cultural values, the clear manifestation of axiological consciousness in various aspects, the axiological form of worldview, and axiological thoughts.

**Keywords:** Axiological approach, traditional education, axiology (study of values), axiological consciousness, axiological worldview, axiological views, principles, pedagogical system, curriculum content, value-based approach, sense of value awareness.

If we take a look at the history of humanity, it reflects a period spanning several million years. Even in the early stages of human development—during the primitive communal system—education was recognized as the foundation of societal progress. It is known that primitive people met their needs through labor activities, and this process laid the groundwork for the younger generation to develop theoretical knowledge, skills, and abilities related to work and practical activities. In the earliest periods, labor organization was carried out as the foundation of the entire social life. Later, education became a fundamental aspect of human activity and an important factor in shaping social consciousness. Even before the early clan-based society, humans struggled for survival, and during this period, all members of the clan acted collectively.

Later, people organized labor activities according to the age groups of community members as follows:

- a) children and adolescents;
- b) full participants in social life and labor;
- c) the elderly.

From the above, it becomes clear that even in ancient times, fathers taught their sons the secrets of hunting and making tools, while mothers explained to their daughters how to maintain fire and prepare the hunted animals. Such teachings were passed down from generation to generation, gradually turning into wise sayings. Thus, the founder of folk pedagogy is the creative people themselves.

The most progressive and unique ideas of folk pedagogy, which are the precious pearls of our nation's spirituality, have never lost their value. Thanks to this folk pedagogy, our ancestors, who attained excellence, contributed to world culture for many centuries.

By studying folk pedagogy, which is an integral part of our nation's multifaceted history and rich culture, we gain the opportunity to explore the uniqueness of our national education. This is because every nation, along with universal human virtues, possesses distinct values that are unique to itself.

Such values do not emerge on their own; they develop and evolve historically. The unique characteristics of the Uzbek people's approach to educating the younger generation—such as addressing children with respect ("sizlab gapirish") and responding with acknowledgment ("xo'p") when elders speak—are reflected in the pedagogical ideas they have created.

Thirdly, studying Uzbek folk pedagogy based on sources of oral folklore plays a crucial role in identifying and defining the objective laws of the historical development of pedagogy as a science.

Thus, the ideas of the people in raising individuals suited to their time, their views on the goals and objectives of education, the content of teaching and enlightening the youth, as well as the methods and tools used for their moral upbringing, have been continuously passed down since ancient times.

The peoples of Central Asia, including the Uzbek people, possess an ancient and rich culture. Our nation has nurtured and raised countless great geniuses whose masterpieces in science, art, and literature have earned a worthy place in the treasury of world culture. Without the long-formed and multifaceted cultural foundation of our people, it would not have been possible for such towering figures of science as Musa al-Khwarizmi, Ahmad al-Fergani, Abu Ali ibn Sina, Abu Rayhan Beruni, Abu Nasr al-Farabi, and Imam al-Bukhari to emerge.

Thus, based on the life experiences gained through labor, the Uzbek people have developed a unique and remarkable national education system aimed at raising the younger generation to be physically and morally strong, intellectually mature, and individuals with high aesthetic taste and appreciation. This system was created centuries before the emergence of scientific pedagogy and has remained the only educational system that, together with the people, fulfills the most democratic and deeply humanistic aspirations of society in raising children.

The experience and knowledge accumulated by the people in the process of their daily lives regarding education and upbringing constitute the essence of folk pedagogy. In other words, folk pedagogy reflects the wisdom of the people, their views on the goals and objectives of raising the younger generation according to societal expectations, as well as the methods, tools, skills, and abilities used by the people in carrying out educational activities. It is a collection of knowledge and information gathered through experience.

Simply put, folk pedagogy is the body of pedagogical creativity—oral knowledge about education and upbringing—created by the people and passed down from generation to generation.

Folk pedagogy embodies practical, empirical knowledge, skills, and abilities accumulated over time regarding education. Additionally, it reflects the pedagogical knowledge of a particular period in society's spiritual development, serving as the foundation for both the emergence and advancement of the science of pedagogy.

Folk pedagogy is not a structured, systematically developed, and finalized pedagogical monument created by a single individual. Rather, it consists of separate, fragmented empirical knowledge that has been passed down alongside other traditional knowledge about nature and society.

However, this does not mean that there were no folk educators among the people. Throughout Uzbek history, there have been many wise and outstanding pedagogues. This can be envisioned through the various figures found in fairy tales and epics, such as caretakers (enaga), mentors (murabbiy), guardians (otaliq), and teachers (ustoz, mulla, domla, muallim). Yet, even these educators conducted their pedagogical

activities based on the educational ideas, hopes, and aspirations deeply rooted in the life and traditions of the people.

Their pedagogical ideas, as well as the methods and tools they used in educational activities, were neither recorded by themselves nor documented by others. As a result, the legacy of thousands of talented pedagogues who lived throughout the history of the Uzbek people has become an integral part of our nation's collective pedagogical wisdom.

Since ancient times, humanity has passed down proven pedagogical views from generation to generation. These ideas, related to daily life, social and labor activities, and other aspects of existence, gradually took on a traditional character and began to serve as life lessons for future generations.

This is because all genres of oral folk literature—myths, legends, tales, anecdotes, narratives, folk songs, epics, proverbs, riddles, and more—are sources of wisdom. Indeed, through historical experience and life lessons, ideas and perspectives on education and upbringing have taken shape. These works reflect the intelligence and wisdom of the people.

As a legacy passed down from generation to generation, these ideas were gradually systematized. Over time, as historical progress continued, they became richer and more refined, ultimately transforming into genuine folk pedagogy. Indeed, the foundations of humanistic educational views in Central Asia are rooted in oral folk literature, as well as in practical experiences, customs, rituals, and traditions.

The well-known scholar Y. Jumaboev writes: *"The images of mythological and legendary heroes have lived on for centuries in the memory of the people, undergoing transformations over time, and their echoes can still be found in the artistic creativity of the Central Asian peoples. Uzbek fairy tales, folklore works, and legends such as Kitobi Jamshid and Er Xo'bba Afsonasi serve as examples. These stories glorify a deep love for the homeland and freedom, expressing the most noble human feelings such as honor, loyalty to friends and comrades, and a strong sense of justice."* His statement serves as proof of the above-mentioned ideas.

In folk pedagogy, humanistic ideas are expressed through the relationships formed within society and personal life, shaping an individual's character and behavior based on the humanitarian values established among the people. Sources of folk pedagogy reflect a person's attitude towards the homeland, labor, material wealth, family, other individuals, and even themselves. Folk pedagogy primarily finds its expression in oral folk literature, encompassing all its genres. Thus, oral folklore has long been an essential educational tool for the world's nations, including Uzbek folk pedagogy.

Proverbs, legends, fairy tales, epics, and fables play a crucial role in educating the younger generation in the spirit of humanism. Folk pedagogy is one of the key means of shaping an individual's character. The customs and traditions of the Uzbek people play a decisive role in forming the spiritual values of those who belong to this nation. Deeply embedded in the mindset of our people are values such as greeting elders first, not crossing their path, not beginning a meal before them, not stretching out in their presence, avoiding interrupting their speech as it is considered disrespectful, assisting the elderly, and following their advice. These aspects play a significant role in establishing the ethical norms of the nation.

From the earliest periods, esteemed pedagogical values have been reflected in oral folk literature and written monuments that embody the noble aspirations of the people. One of the earliest written sources is the work *Devonu Lug'otit-Turk*, created by the great 11th-century scholar Mahmud al-Kashgari.

Among the most significant genres of oral folk literature are proverbs, which were first recorded in written form in *Devonu Lug'otit-Turk*. These proverbs, like folk songs, express themes such as friendship, mutual cooperation, love for labor, the necessity and enthusiasm for acquiring knowledge and mastering a profession, patriotism, kinship bonds, the importance of frugality and the avoidance of wastefulness, the consequences of justice and injustice, the outcomes of good and evil, moral and ethical principles, and advice on maintaining health and well-being.

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