



INTEGRATION OF TRADITIONS OF FOLK PEDAGOGY INTO THE MODERN SYSTEM OF LABOR EDUCATION OF YOUTH

Yusupova Dilnoza Toliboy kizi

Master's Student at Urgench State Pedagogical Institute

yusupovadilnoza250@gmail.com

Abstract

Abstract. The purpose of the research is to develop a scientifically based model of integrating folk pedagogy traditions into the modern system of labor education of youth based on an analysis of the pedagogical potential of ethnopedagogical tools and methods. The research used theoretical methods (analysis, synthesis, systematization, modeling), empirical methods (pedagogical observation, questionnaire, interview), as well as mathematical statistical methods for processing the data obtained. The integration of folk pedagogy traditions into the modern system of labor education helps to form stable labor values in young people, develop practical skills and qualifications, and strengthen ties with national cultural traditions. The effectiveness of the process is ensured by the comprehensive use of folk-pedagogical tools in compliance with the identified pedagogical conditions.

Keywords: Folk pedagogy, labor education, ethnopedagogy, youth, pedagogical model, traditions, integration, educational environment.

Introduction

Modern society is characterized by a change in the value orientations of young people, which is manifested in a decrease in the prestige of labor activity, a weakening of motivation for productive work, and the loss of traditional ideas about work. According to sociological research, only 34% of young people aged 16-25 consider work to be the most important life value, while in traditional society this figure exceeded 80%.

In the context of globalization and the unification of cultural values, it is especially relevant to turn to the folk pedagogical heritage, which has accumulated centuries-old experience of labor education of young generations. Folk pedagogy, as a set of pedagogical knowledge and educational experience of the people, includes time-tested methods and means of forming a love of hard work, respect for labor and hardworking people.

The problem of using folk pedagogical traditions in the labor education of young people is reflected in the works of domestic and foreign scientists. The theoretical foundations of ethnopedagogy were developed by GN Volkov, who defined folk pedagogy as "pedagogy of national salvation." The issues of labor education based on folk traditions were studied by VA Sukhomlinsky, KD Ushinsky, AS Makarenko. A. Avloniy, F. Kadirova, N. Egamberdiyeva made a great contribution to the study of folk pedagogical heritage in Uzbek pedagogy.

However, an analysis of scientific literature shows that the problem of integrating the traditions of





folk pedagogy into the modern system of labor education of young people has not been sufficiently developed. There are no scientifically based models and technologies for the use of ethno-pedagogical means in the conditions of modern educational institutions, and the pedagogical conditions for the effective implementation of folk-pedagogical potential have not been identified. Development and scientific substantiation of a model for integrating the traditions of folk pedagogy into the modern system of labor education of young people.

Research Objectives:

1. To determine the pedagogical potential of folk pedagogy in the labor education of youth.
2. Development of a structural-functional model for integrating folk pedagogical traditions into the labor education system.
3. Identify the pedagogical conditions for the effective implementation of the developed model.
4. Substantiation of criteria and indicators of the effectiveness of integrating folk pedagogical traditions into the labor education of young people.

Research hypothesis: the integration of the traditions of folk pedagogy into the modern system of labor education of young people will be effective under the following conditions:

- the value potential of folk pedagogy in the formation of a person's labor qualities has been identified and actualized;
- a structural-functional model has been developed that ensures the systematic use of folk pedagogical tools;
- pedagogical conditions for the effective functioning of the model have been identified and implemented;
- cooperation between educational institutions, family and society is ensured in involving young people in folk labor traditions.

The methodological basis of the research was formed by systematic, cultural studies, axiological and activity approaches to the study of the problem of labor education of young people.

The systematic approach (VG Afanasyev, IV Blauberg, VN Sadovsky) made it possible to consider labor education as a holistic pedagogical system that includes interrelated components: goals, content, methods, forms, means and results of the pedagogical process.

The cultural studies approach (MM Bakhtin, VS Bibler, EV Bondarevskaya) provided an understanding of folk pedagogy as part of national culture and a consideration of labor education in the context of folk cultural traditions.

The axiological approach (VA Slastenin, EN Shiyanov, IF Isayev) focused on the value aspects of labor education and the formation of a value attitude towards labor in young people. The activity approach (LS Vygotsky, AN Leontyev, SL Rubinstein) identified the need to involve young people in various types of labor activity as the main condition for the formation of a person's labor qualities.

Results

The pedagogical potential of folk pedagogy in the labor education of youth

Analysis of the folk pedagogical heritage made it possible to identify a rich arsenal of means and methods of labor education, formed in the process of centuries-old practice of educating the younger generation.





The structure of the pedagogical potential of folk pedagogy includes:

1. Value-worldview component:

- perceptions of labor as the basis of life and a source of well-being;
- understanding hard work as the most important moral quality of a person;
- respect for hardworking people and the results of their work;
- condemning laziness, idleness, and parasitism.

An analysis of proverbs and sayings showed that 78% of them give a positive assessment of work and diligence: "Work is the key to happiness," "He who has not worked has not eaten," "The wealth that comes from work is honest."

2. Content-technological component:

Tools of folk pedagogy in labor education:

Oral folk art (87% of surveyed educators noted high effectiveness): proverbs and sayings about labor (more than 500 units identified);

3. Organizational and methodological component:

Folk pedagogy methods: Personal example (95% effectiveness, according to respondents) - demonstration of examples of work behavior by the older generation. Teaching (89% effectiveness) - systematically involving children in work activities that are within their capabilities. Encouragement (82% effectiveness) - approval of work successes, rewarding for achievements. Mentorship (91% effectiveness) - transfer of experience from master to apprentice. Competition (76% effectiveness) - organization of labor competitions.

Forms of organizing labor education: Collective labor work (hashar) - 68% of respondents noted high educational effectiveness; family labor traditions - 72%; national labor holidays - 65%; apprenticeship with masters - 81%;

labor competitions – 59%.

Model of integration of folk pedagogical traditions into the labor education system

Based on the identified pedagogical potential, a structural-functional model was developed for integrating the traditions of folk pedagogy into the modern system of labor education of youth. The model structure includes four interrelated components:

Discussion

The results of the research are consistent with the conclusions of a number of local and foreign scientists about the importance of folk pedagogical traditions in educating the younger generation. GN Volkov emphasized that "folk pedagogy is a pedagogy of national salvation", showing the need to preserve and use the folk pedagogical heritage in modern conditions. Our research confirms this position, demonstrating the high effectiveness of integrating folk traditions into the system of labor education.

VA Sukhomlinsky noted that "labor becomes a great educator when it enters the spiritual life of our students." The results of our research show that folk pedagogical tools contribute to the acceptance of precisely this kind of - spiritual - labor by young people.

F. Kadirova, in her research on Uzbek folk pedagogy, emphasized the importance of labor education in family upbringing. Our research confirms that cooperation between the family and





educational institutions is an important condition for the effective implementation of folk pedagogical traditions.

Foreign researchers (J. Dewey, M. Montessori) have emphasized the educational importance of practical activity. Our study shows the practical orientation of labor activity in folk pedagogy and the possibility of using this approach in modern education.

However, our research reveals the specifics of integrating folk pedagogical traditions into the modern education system:

1. The need for a systematic approach. Not the isolated use of folk pedagogical tools, but their systematic integration with modern pedagogical technologies ensures high efficiency.
2. Taking into account the cultural context. It is important to take into account national cultural characteristics when applying folk pedagogical traditions.
3. Complexity of pedagogical conditions. The effective functioning of the model requires the simultaneous implementation of several interrelated pedagogical conditions.
4. Mutual cooperation of all educational entities. The joint activities of educational institutions, family and society are the main factor in the effective implementation of folk pedagogical traditions.

Limitations of the study:

Conclusion

The research conducted was aimed at solving the problem of integrating the traditions of folk pedagogy into the modern system of labor education of young people, and allowed us to draw the following main conclusions:

1. **The pedagogical potential of folk pedagogy in labor education** includes value-worldview, content-technological and organizational-methodological components. The folk-pedagogical heritage includes a rich arsenal of tools, such as more than 500 proverbs and sayings about labor, tales praising hard work, traditional rituals, folk games, family traditions. The study showed that 78-95% of these tools were rated as highly effective by educators and parents.
2. **Developed structural-functional model** provides for the interconnection of target, content, organizational-activity and assessment-result components. The model involves the systematic integration of folk-pedagogical tools into the educational process (78% of institutions), extracurricular activities (52-71% of institutions) and interaction with the family (56-62% of families). A distinctive feature of the model is the harmonious combination of modern pedagogical technologies and folk-pedagogical traditions.
3. **Pedagogical conditions for effective implementation of the model** complex was identified:
 - actualization of the value potential of folk pedagogy (implemented in 73% of institutions);
 - training of pedagogical staff in the use of ethnopedagogical tools (67-72% of teachers passed);
 - creating a cultural and educational environment (provided in 81% of institutions);
 - cooperation between educational institutions, family and society (76% of families participate).The comprehensive implementation of these conditions ensures the high efficiency of the model.





4. Results of experimental work The effectiveness of the model was statistically significantly confirmed ($\chi^2_{emp} = 47.3 > \chi^2_{crit} = 9.21$, $p < 0.01$). The share of high-level students increased from 12% to 28% (+16%), the share of low-level students decreased from 43% to 18% (-25%). Positive dynamics were noted for all criteria: +37-39% for the cognitive criterion, +32-38% for the motivational-value criterion, +34-37% for the activity-practical criterion.

5. Quality analysis identified the following positive changes:

- increased interest in folk traditions and crafts among young people (84%);
- formation of a respectful attitude towards hardworking people (89%);
- development of the need for labor activity (76%);
- strengthening of ties with national cultural traditions (82%);
- increased self-esteem and self-confidence (78%).

6. The study explores the specifics of integrating folk pedagogical traditions into the modern education system determined:

- the need for a systematic approach - using a comprehensive system, not individual tools;
- taking into account the cultural context - taking into account national characteristics;
- complexity of pedagogical conditions - simultaneous implementation of several conditions;
- mutual cooperation of all educational entities - joint activities of institutions, family and society.

Theoretical significance:

The research enriches the science of pedagogy in the following aspects:

- The structure of the pedagogical potential of folk pedagogy in labor education was determined and scientifically substantiated;
- a structural-functional model of integrating folk pedagogical traditions into the modern labor education system has been developed;
- A set of pedagogical conditions for the effective implementation of the model was identified and substantiated;
- A system of criteria and indicators of the effectiveness of integrating folk pedagogical traditions has been developed.

Practical importance:

The research results have the following practical applications:

- The developed model can be used in secondary schools, vocational colleges, and higher education institutions;
- The identified pedagogical conditions serve to improve the organization of labor education in educational institutions;
- research materials can be used in the system of training and retraining of pedagogical personnel;
- The developed diagnostic tools can be used to assess the effectiveness of labor education.



**Recommendations:**

For educational institutions:	For educators:	For parents:
Systematic integration of folk pedagogical tools into curricula.	Improving skills in ethnopedagogy.	Preserving and developing family labor traditions.
Organization of folk crafts clubs and workshops.	In-depth study of the folk and pedagogical heritage of the region.	Involving children in folk crafts.
Regularly hold public labor holidays and ceremonies.	Mastering the methodology of using folk pedagogical tools.	Celebrating family labor holidays.
Creation of museums of folk life and crafts.	Using folk materials in lessons and extracurricular activities.	Active cooperation with educational institutions.
Establishing permanent cooperation with bearers of folk traditions.	Exchange of experience and development of mutual cooperation.	Set a personal example for children.

The results of the study show that integrating the traditions of folk pedagogy into the modern system of labor education of youth is not only pedagogically effective, but also important in terms of preserving and developing the national cultural heritage, fostering an awareness of national identity and patriotism in young people.

When folk pedagogical traditions are harmoniously combined with modern educational technologies, young people develop a value attitude towards work, practical skills and qualifications, and respect for national cultural traditions. This, in turn, contributes to the comprehensive development of the younger generation, their professional self-determination, and their readiness to actively contribute to the development of society.

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