

Proverb as a Means of Folk Pedagogy

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ANNOTATION: This article deals with the use of proverbs and sayings in the education of young people, schoolchildren, the subject of folk pedagogy, its sources, principles, methods, and characteristic features are determined.

KEY WORDS: pedagogical moment, edification, saying, spiritual needs, cognitive and intellectual, ethnopedagogical, wisdom, instructions, decent, concept.

Proverbs and sayings are a widespread genre of oral folk art. They have been accompanying people since ancient times. Such expressive means as precise rhyme, simple form, brevity, made proverbs and sayings persistent, memorable and necessary in speech.

Proverbs and sayings are an ancient genre of folk art. They originated in a distant time, and have their roots deep into the centuries. Many of them appeared even when there was no writing. Therefore, the question of primary sources is still open. Proverbs should be distinguished from sayings. The main feature of the proverb is its completeness and didactic content. The proverb is distinguished by the incompleteness of the conclusion, the absence of an instructive character [2, 89].

It is very difficult to determine from what time proverbs began to circulate among the people - oral short sayings on a variety of topics. The time of the origin of the first sayings is also unknown - well-aimed sayings that are able to expressively and accurately characterize something in conversation without the help of tedious and complex explanations, but, according to the researcher, one thing is indisputable: proverbs and sayings originated in a separate antiquity and since then have accompanied the people throughout its history. Special properties have made both proverbs and sayings so persistent and necessary in everyday life and speech.

Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better understanding and rapprochement. The proverbs and sayings reflect the rich historical experience of the people, ideas related to work, life and culture of people. The correct and appropriate use of proverbs and sayings gives speech a unique originality and special expressiveness [4, 75].

The explanatory dictionary of V. Dahl gives such a definition of a proverb: "A proverb is a short saying, a teaching, more in the form of a parable, an allegory, or in the form of a life sentence; it is the walking mind of the people; it turns into a proverb or into a simple turn of speech. The proverb does not go to the wind" [3. p.335].

In any proverb there is always a "pedagogical moment" - edification: a proverb is understood as an apt figurative saying of an edifying nature, typifying the most diverse phenomena of life and having the form of a complete sentence.

Proverbs satisfied many spiritual needs of children: cognitive and intellectual (educational),

industrial, aesthetic, moral, etc.

Proverbs are not antiquity, not the past, but the living voice of the people: the people retain in their memory only what they need today and will need tomorrow. When a proverb speaks of the past, it is evaluated from the point of view of the present and the future - it is condemned or approved, depending on the extent to which the past reflected in the aphorism corresponds to popular ideals, expectations and aspirations.

The proverb is created by all the people, therefore the collective opinion of the people is expressed. It contains the people's assessment of life, the observation of the people's mind. A successful aphorism created by an individual mind does not become a folk proverb if it does not express the opinion of the majority [5].

In any case, a parallel, simultaneous existence of a nationwide version and an individual author's version is possible.

Folk proverbs have a form favorable for memorization, which enhances their importance as ethnopedagogical means [5].

Proverbs are firmly in the memory. Their memorization is facilitated by wordplay, different consonances, rhymes, rhythmic, sometimes very skillful. In this case, poetry acts as a form of preserving and spreading wisdom, the experience of cognitive activity, modeling education and its result - behavior. The ultimate goal of proverbs has always been education, they have acted as pedagogical means since ancient times. On the one hand, they contain a pedagogical idea, on the other hand, they have an educational influence, carry educational functions: they tell about the means, methods of educational influence corresponding to the ideas of the people, give characterological assessments of the personality - positive and negative, which, defining in one way or another the goals of personality formation, contain a call for education, self-education and re-education, they condemn adults who neglect their sacred duties - pedagogical, etc.

Ya.A. Komensky said well about the proverb: "A proverb or proverb is a short and clever statement in which one thing is said and another is implied, that is, the words speak of some external physical, familiar object, but hint at something internal, spiritual, less familiar"[5]. This statement contains recognition of the pedagogical functions of proverbs and taking into account certain laws inherent in folk pedagogy in them: firstly, the hint acts as a means of influencing the consciousness of the educated, and secondly, learning goes from the known to the unknown (a familiar object generates an unfamiliar thought).

There is a lot of practical material in proverbs: everyday advice, wishes in work, greetings, etc.

The most common form of proverbs is instruction. From a pedagogical point of view, instructions of three categories are interesting: teachings instructing children and youth in good morals, including the rules of good manners; teachings calling adults to decent behavior, and, finally, instructions of a special kind containing pedagogical advice stating the results of education, which is a kind of generalization of pedagogical experience. They contain a huge educational and educational material on the issues of upbringing [3, 58].

The proverbs reflect pedagogical ideas concerning the birth of children, their place in the life of the people, the goals, means and methods of education, encouragement and punishment, the content of education, labor and moral education, etc.

Teachers have long used proverbs not only for educational purposes, but also for educational purposes.

Studies of the problems of folk pedagogy allow us to assert that the concept of folk pedagogy has developed. The subject of folk pedagogy is established, its sources, principles, methods, and characteristic features are determined. The concept of folk pedagogy considers the pedagogical views of the people as an expression of practical folk philosophy, as a clot of the collective experience of the masses accumulated over the centuries for the education and training of the younger generation, brilliantly embodied in various monuments of oral folk art [3, 61].

Folk pedagogy was created by the people, pedagogical theory only studied it, interacted with it and synthesized it. Folk pedagogy has not yet taken its proper place in the general system of pedagogical research. Meanwhile, even today, in any family, education takes place primarily on the basis of the accumulated everyday educational experience of this family. The monuments of folk pedagogy embody the character of the people, the idea of the future, of the beautiful. Folk pedagogy deserves the most attentive attitude, deep and close study, creative use.

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