

THE STUDY OF EDUCATIONAL IDEAS IN ANCIENT WRITTEN SOURCES AS A PEDAGOGICAL NECESSITY

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Annotation. The article analyzes the educational and pedagogical ideas reflected in the earliest written sources and samples of folk oral creativity. It highlights the importance of these ideas in modern education and their application in the moral and spiritual upbringing of youth. The study examines the earliest forms of education and upbringing developed in ancient civilizations such as Bactria, Khorezm, Sogdiana, and Parthia.

Key words: ancient sources, education, upbringing, folk pedagogy, written monuments, national values, archaeology, Herodotus, Avesta.

ИЗУЧЕНИЕ ВОСПИТАТЕЛЬНЫХ ИДЕЙ В ДРЕВНЕЙШИХ ПИСЬМЕННЫХ ИСТОЧНИКАХ КАК ПЕДАГОГИЧЕСКАЯ НЕОБХОДИМОСТЬ

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Аннотация Статья анализирует образовательные и педагогические идеи, отражённые в древнейших письменных источниках и образцах устного народного творчества. Подчёркивается значимость этих идей в современном образовании и их применение в нравственном и духовном воспитании молодежи. Исследование рассматривает ранние формы обучения и воспитания, развивавшиеся в древних цивилизациях, таких как Бактрия, Хорезм, Согдиана и Парфия.

Ключевые слова: древние источники, образование, воспитание, народная педагогика, письменные памятники, национальные ценности, археология, Геродот, Авеста.

From the earliest stages of human development, education and upbringing have manifested themselves as the main needs of society. Each nation, according to its ethnic, cultural, and spiritual characteristics, has formed its own system of raising children. Through ancient written monuments, archaeological finds, and examples of oral folk art, we learn what methods of education and upbringing our ancestors used.

Today, one of the most important tasks facing our society is the upbringing of a spiritually mature person. The idea and ideology of national independence, based on the ancient traditions, customs, language, religion, and mentality of our people, require instilling in the hearts and minds of the younger generation feelings of faith in the future, kindness, conscience, patience, justice, and enlightenment.

The question of which direction should be the basis for building a new person, a new state, and a new society based on distant and recent history, national and universal values, is being put on the agenda by today's era itself.

As President Sh.M. Mirziyoyev noted: "The effectiveness of the reforms being carried out in our country today directly depends, first of all, on the expansion of the ranks of young personnel with high spirituality, independent thinking, capable of taking responsibility for the fate and future of our

Motherland. Most importantly, a sense of pride in our rich history and cultural heritage develops in their hearts. We are all equally responsible - both citizens, society, and the state - for the prosperity of our Motherland, for strengthening peace and stability in our country, for preserving, enriching, and preserving our historical, spiritual, and cultural heritage for future generations."¹

Indeed, it is impossible to form such spiritual and moral qualities as faith, national pride, appreciation of independence, patriotism, conscience, honesty, kindness, compassion, friendship, hospitality, humanism, modesty, patience, politeness, honor, purity, and entrepreneurship in young people who do not know the rich cultural and educational heritage, history, ancestral traditions, values, and customs of their people.

No matter how much the spiritual values of other nations influence us, our national qualities such as respect for elders and parents, humility, honesty, diligence, and hospitality remain stable. Because these qualities are deeply ingrained in the blood of our people. Therefore, every education system is effective only when it relies on national and spiritual heritage.

Today, in many scientific centers of the world, including universities in the USA, Germany, Japan, China, Korea, and Russia, research is being conducted on the study of national values and ethnopedagogical heritage. This process further increases the need for scientific research of the history of national pedagogy, determining its significance in modern education. In Uzbekistan, the humanization of the education sector and reliance on national heritage in the spiritual and intellectual development of youth have also been elevated to the level of state policy. In this regard, a deep study of the pedagogical views left by our ancestors and their integration into the modern educational process is an urgent task. In ancient states such as Bactria, Khorezm, Sogdiana, Parthia, Margiana, the first forms of education and upbringing were based on the vital needs of society. Writings and examples of material culture found during archaeological excavations indicate that children's labor activity was connected with relationships in the collective and moral requirements.

Approximately B.C.E. In the work "History" of the Greek historian Herodotus, who lived in 484-431, important information is given about the education and upbringing of the ancient Persians, Saka, and Massagetae. "The most honorable thing for Persians is courage," says the scholar. Therefore, they were more proud of boys. The king also sent gifts and greetings every year to whichever father had many sons.

In addition, attention was paid to the age of the children. From the age of five to twenty, boys were taught only three things: horseback riding, archery, and speaking correctly. The child was raised by mothers until the age of five, not shown to the father. This was done so that the father would not grieve if the child died.

Sons never showed disrespect to their parents. They believed that such a situation could only be expected from children born out of wedlock or abandoned. According to Herodotus, lying and debt were considered a disgrace for the Persians. They considered rivers sacred, so they didn't spit in the river water, didn't even wash their hands.

As can be seen from Herodotus's information, our ancestors paid great attention to raising their sons to be brave, true defenders of their homeland, and strong and courageous individuals.

¹ Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the solemn ceremony dedicated to the 25th anniversary of the adoption of the Constitution of the Republic of Uzbekistan

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Greek philosophers wrote that not only young men and men, but even women showed courage. This information shows that in ancient peoples, such qualities as defense of the homeland, courage, and honesty were the main goal of upbringing. Plutarch writes that Persian women and girls were no less courageous and resilient than men.

Thus, in ancient society, upbringing implied spiritual and physical perfection not only for boys, but also for girls.

In the millennia BC, Aramaic, Greek, Persian, and later Sogdian, Kushan, and Khorezmian scripts were widespread in Central Asia. These writings marked the beginning of a new stage of education - children began to learn literacy, writing, arithmetic, and trade.

Among the Sogdian written monuments, sources identified by V.B. Hen, known as "Old Letters," provide information about the Sogdian script that emerged at the beginning of the Common Era. They consist of personal letters from Sogdian merchants living in a trading village near the city of Donghuan (Eastern Turkestan) to their homeland - Samarkand.

In the reports of Wei Tzu, the ambassador of Emperor Yang Li (615-617), there is also information about the education and upbringing established in Samarkand. Skilled merchants from Samarkand began teaching a boy trade when he turned five years old. Along with learning to read, the boy was also involved in trade.

The Chinese historian Xuanjin wrote that the inhabitants of Samarkand set an example for others in observing the rules of morality and conduct.

These data show that in ancient times children were taught from the age of five, and the main goal in the educational process was to prepare them for practical life. This confirms that there were special literacy schools for children, and outside of schools, they were taught certain crafts and military-physical exercises.

Ancient peoples used legends, stories, epics, and proverbs in raising children. These examples of oral creativity served as a means of instilling in the minds of the younger generation the ideas of goodness, courage, justice, diligence, and patriotism.

In the work "Avesta," it is emphasized that a person develops on the basis of the principles of good thought, good word, and good deed. These ideas were later reflected in works such as "Shahnameh" and "Devonu lug'otit-turk."

In heroic epics, including the images of Tomyris, Shirak, Zarina, and Sparetra, the ideas of love for the homeland, the defense of honor, and the display of courage against the enemy are glorified. Such images served to strengthen the sense of patriotism in young people.

The main ideas of the educational system of ancient peoples - diligence, devotion to the Motherland, moral purity, and the traditions of master-student - are still relevant today. National pedagogy performs the task of reviving these ideas and adapting them to the modern educational process.

The current education system requires equipping young people not only with knowledge but also with spiritual maturity. For this, it is important to organize lessons, special courses, and seminars based on the ideas of folk pedagogy and ancient monuments.

By educating the younger generation on the basis of national values, it is possible to strengthen the atmosphere of spiritual stability, interethnic harmony, and patriotism in society.

Conclusion The ideas of education and upbringing, expressed in ancient written sources and examples of oral folk art, are of incomparable importance for modern pedagogy. They serve not only as a

historical heritage, but also as a practical guide in the upbringing of youth. These monuments show how great a role material and spiritual culture played in the formation of man.

In particular, if upbringing influenced the mental and moral formation of a person, then the development of a person, in turn, served the development of human society.

Thus, the process of human self-awareness and the development of society are inextricably linked. Knowledge of this historical process allows one to form a complete picture of the gradual development of human thought from ancient times, as well as the gradual formation of man.

The educational principles inherited from our ancestors - respect for work, reverence for teachers, loyalty to parents, love for the Motherland - are the scientific and spiritual basis for raising today's generation as harmoniously developed individuals. Therefore, a deep study of the national pedagogical heritage, its integration into the educational process, and its introduction into the consciousness of young people remains one of the most important tasks facing pedagogical science.

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