

SOME COMMENTS ON EDUCATION AND UPBRINGING IN THE EAST.

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**Abstract:** In this article, the specific features of education and upbringing in the East and important steps in the field of textbooks are scientifically and theoretically analyzed.

**Keywords:** Enlightener, pedagogues, textbooks, their creation, didactic principles, learning process, etc.

The rich spiritual-educational, historical-pedagogical heritage of our people is an inexhaustible resource that opens the way for many scientific researches. Many textbooks and manuals, as well as resources created by the intelligentsia of the Uzbek people in the past, are an educational value worthy of being the object of important pedagogical research. Analyzing the unique pedagogical aspects of this value, studying their life-giving aspects that can be applied to today's practice, and conveying to today's and future generations, showing teachers and methodologists who serve in the way of creating textbooks the ways to effectively use the rich pedagogical experiences, has a special scientific and practical value. . In the process of studying the textbooks of enlightened pedagogues, the didactic principles used in their creation, it was found that they are written in a somewhat simple and fluent language, that the textbooks correspond to the age and psychological characteristics of the students, that the national idea and ideology are instilled in them, and that there are educational materials that encourage students to acquire national and spiritual values. it should be noted that during the time of the former Soviet system, there were cases of finding the pedagogical heritage of enlighteners, even removing them from the library funds, and losing them. In fact, when creating a textbook, it is necessary to rely on the existing positive aspects of our historical pedagogical heritage, national traditions and values, and the rich experience of folk pedagogy. If the didactic values of creating textbooks are effectively used, the quality of textbooks of the new generation will be improved and the content will be enriched. Today, it has been scientifically established that in creating a new generation of textbooks of the present time, it is necessary to creatively use the advanced pedagogical heritage created by enlighteners. In particular, as a result of the presentation of educational materials based on the methods of question-and-answer, story-participation, and instruction, students develop independent, logical thinking, present-responsibility skills, and expand their worldview. According to the content and arrangement of the selected educational materials, the textbooks and the

ideological and educational content of the texts in them are similar: the selected didactic texts have an oriental, national spirit in terms of their content and form. The educational materials in the textbooks are given in the form of didactic text, consisting of sermons, stories, stories, and fairy tales. The educational material describes the positive qualities that must be formed in students, and they reflect on how high the status of a person with good morals should be in society. Also, the student's age and level of knowledge were taken into account when choosing educational materials for textbooks. In the 20s and 30s of the 20th century, modern-enlightenment leaders created a unique pedagogical doctrine. The essence of this doctrine was to educate children in a national spirit, to help them grow up to become people who can live up to the aspirations of the people, and based on this, to lead the country to independence. In order to achieve this, textbooks and training manuals, which are the main tools of the educational process, have a great role. From this point of view, the enlightener Abdurauf Fitrat created a number of textbooks and training manuals during his pedagogical activity. His training manual "Rules of Literature" begins with the definition given to art. This definition does not repeat the known theory that views art as one of the forms of social consciousness. Because Fitrat understands well that analyzing art with a one-sided ideological view limits its rich possibilities. Although he did not dwell much on the social role of art in the textbook, he spoke about it in detail in the article "the origin of art" in the 5th issue of 1927 of the magazine "Maarif va Okhlet". the art of making the waves of the heart, thoughts, feelings... enliven and create this wave in others"), in the words of scientific literature, it emphasizes that the emotional (expressive) aspect of art, that is, its imagery, is reflected in all its types. Fitrat emphasizes how art forms create that wave (emotional wave, image), and more precisely, the tools and weapons that create that "wave" ("materials such as words, sounds, colors, shapes, letters, movements") that are now in our literary studies, the same path is followed in distinguishing the types of art. Based on these characteristics, Fitrat distinguishes six types of art (music, painting, sculpture, architecture, play, literature). He writes that they are "divided into 2 categories with the aim of getting closer to each other" and "literature, music, games are one category; emphasizes that painting, sculpture, and architecture are one category. Based on the oriental meaning of the art of words, Fitrat mainly relies on the beautiful and rich experience of oriental poetry in describing its features.

Because textbooks and methodical manuals are mainly created by writers-poets and linguists, their didactic construction is very lively, and the description of the presented theoretical information is not free from some shortcomings and scientifically incorrect ideas. This calls for a careful and in-depth approach when studying them by today's generation.

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