

**QO‘QON UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR
BERUVCHI PHD.03/2025.27.12.PED.25.02 RAQAMLI ILMIY KENGASH**

QO‘QON UNIVERSITETI

ERGASHEV SHAXBOZJON DILMURODJON O‘G‘LI

**MILLIY PEDAGOGIK TAFAKKURDA JISMONIY TARBIYA
G‘OYALARINING TARIXIY-GENETIK ILDIZLARI
(FOLKLOR MATERIALLARI ASOSIDA)**

13.00.01-Pedagogika nazariyasi. Pedagogik ta’limotlar tarixi

**PEDAGOGIKA fanlari bo‘yicha falsafa doktori (PhD) ilmiy darajasini
olish uchun tayyorlangan dissertatsiya**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Mavzuning dolzarbligi va zarurati. Bugungi kunda jahon ta'lim tizimida jismoniy tarbiyani milliy madaniy meros bilan uyg'unlashtirish global kun tartibidagi dolzarb yo'nalishlardan biriga aylangan. UNESCO 2020-yildan boshlab "Nomoddiy madaniy meros va ta'lim" dasturi doirasida an'anaviy o'yin va harakatli folklorni rasmiy ta'limga integratsiya qilishni ustuvor vazifa sifatida belgilab qo'ydi. Shu bilan birga, globallashtirish sharoitida jismoniy tarbiya mazmunidan xalq an'analari standartlashtirilgan xalqaro sport me'yorlari bilan siqib chiqarilmoqda, bu esa yosh avlodning milliy-madaniy o'zligi va jismoniy faollikka bo'lgan motivatsiyasi o'rtasidagi bog'liqlikning zaiflashuviga olib kelmoqda. Mazkur vaziyat jismoniy tarbiya g'oyalarining tarixiy-genetik ildizlarini ilmiy o'rganish va ularni zamonaviy pedagogikaga izchil integratsiya qilishni jahon miqyosida dolzarb vazifaga aylantiradi.

Jahon pedagogika fanida "jismoniy savodxonlik" masalasi, harakat tarbiyasi va tana madaniyatining etnomadaniy asoslari atrofida keng ko'lamli ilmiy izlanishlar olib borilmoqda; g'arb olimlari milliy tana madaniyati va harakat tarbiyasini Sharq-islom pedagogik an'analari bilan sintez qilishni o'rganishga kirishdilar. Ilmiy ustuvor yo'nalishlar sirasiga folklor matnlarining pedagogik salohiyatini aniqlash, an'anaviy harakatli o'yinlarning tarbiyaviy funksiyalarini tizimlashtirish hamda etnopedagogik merosni zamonaviy ta'lim texnologiyalariga moslashtirish masalalari kiradi. Biroq milliy pedagogik tafakkurda jismoniy tarbiya g'oyalarining folklordagi tarixiy-genetik ildizlarini tizimli-genetik tahlil asosida o'rganish o'zbek pedagogikasi uchun hali yetarlicha tadqiq etilmagan ilmiy bo'shliq bo'lib, aynan shu yo'nalish bugungi kunda ilmiy jihatdan dolzarb hisoblanadi.

Mamlakatimizda so'nggi yillarda ta'lim-tarbiya tizimida milliy o'zlikni anglash, xalq pedagogikasi merosini zamonaviy bilim bilan uyg'unlashtirish va yosh avlodni jismoniy hamda ma'naviy barkamol etib voyaga yetkazish masalalariga keng e'tibor qaratilmoqda. O'zbekiston Respublikasi Prezidenti ta'kidlaganidek: "Buyuk ajdodlarimizning betakror va noyob ilmiy-ma'naviy merosi biz uchun doimiy harakatdagi hayotiy dasturga aylanishi kerak. Bu o'lmas meros hamisha yonimizda bo'lib, bizga doimo kuch-quvvat va ilhom bag'ishlashi lozim. Avvalambor, milliy ta'lim tizimini ana shunday ruh bilan sug'orishimiz kerak. Buning uchun olim va mutaxassislarimiz, hurmatli ulamolarimiz bu ma'naviy xazinani bugungi avlodlarga sodda va tushunarli, jozibali shakllarda yetkazib berishlari zarur"¹. Shu nuqtai nazardan, o'zbek folklorida aks etgan jismoniy tarbiya g'oyalarini ilmiy asosda tizimlashtirish va ularni zamonaviy jismoniy tarbiya amaliyotiga tatbiq etishning samarali pedagogik mexanizmlarini ishlab chiqish dolzarb vazifa sifatida kun tartibiga qo'yiladi.

O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi PF-4947-son, 2019-yil 29-apreldagi "O'zbekiston Respublikasida milliy tarbiya tizimini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi PF-5712-son,

¹Мирзиёев Ш. Янги Ўзбекистоннинг тараққиёт стратегияси. Тўлдирилган иккинчи нaшри. - Тошкент: Ўзбекистон, 2023. - Б. 212.

2020-yil 24-yanvardagi “Jismoniy tarbiya va ommaviy sportni yanada rivojlantirish chora-tadbirlari to‘g‘risida”gi PF-5898-son, 2022-yil 11-maydagi “Ta’lim-tarbiya sohasini takomillashtirishga doir islohotlarning qo‘shimcha chora-tadbirlari to‘g‘risida”gi PF-109-son, 2022-yil 28-yanvardagi “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi PF-60-son Farmonlari, shuningdek, 2024-yil noyabrda “Umumiy o‘rta ta’lim maktablarida jismoniy tarbiya fani o‘qitilishini tubdan takomillashtirish hamda ushbu fan o‘qituvchilarining kasbiy faoliyatini rivojlantirish chora-tadbirlari to‘g‘risida”gi PQ-392-son Qarori hamda mazkur faoliyatga oid boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya Respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” mazmunidagi ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Jismoniy tarbiya va xalq pedagogikasining o‘zaro aloqadorligini o‘rganish masalasi ko‘p qirrali bo‘lib, uni jahon, Mustaqil Davlatlar Hamdo‘stligi hamda o‘zbek olimlari turli ilmiy yo‘nalishlarda tadqiq etganlar.

Jahon pedagogikasida J.Dietrich, H.Gadamer, Ya.A.Komenskiy, A.Ayres, E.Kassirer, V.Propp, V.Jirmunskiy, A.Bandura kabi olimlarning tadqiqotlarida xalq pedagogikasi mustaqil ilmiy soha sifatida e‘tirof etildi va jismoniy tarbiyaning xalq pedagogikasidagi o‘rni umumiy tarzda ochib berildi².

Mustaqil Davlatlar Hamdo‘stligi mamlakatlari olimlaridan G.Volkov, M.Morozov, O.Igrakova, A.Izmaylov, L.Matveevlar etnopedagogika va jismoniy tarbiya nazariyasi yo‘nalishida xalq harakatli o‘yinlari hamda an‘anaviy jismoniy tarbiya vositalarining tarbiyaviy imkoniyatlarini tadqiq etdilar³.

O‘zbek etnopedagogikasi sohasida M.Behbudiy, M.Hoshimov, A.Toshmo‘minov, T.Usmonxo‘jayev, X.Meliyev, S.Toshmatov, J.Hasanboyev kabi olimlar xalq pedagogikasini tizimli o‘rganib, “Pedagogika tarixi” faniga etnopedagogik tahlil metodini kiritdilar⁴; B.Sarimsoqov, T.Mirzayev, O.Safarov, Sh.Turdimov, M.Jo‘rayev, J.Eshonqulov, O.Madayev, M.Murodova, G.Oripova

²Dietrich J. Pädagogik und Hermeneutik. - Münster, 1987; Gadamer H.G. Wahrheit und Methode. - Tübingen, 1960; Коменский Я.А. Буюк дидактика. - М.: Педагогика, 1982; Айрес А.Ж. Сенсорная интеграция и ребёнок. - М.: Теревинф, 2009; Кассирер Э. Философия символических форм. - М.: Академический проект, 2011; Пропп В.Я. Исторические корни волшебной сказки. - Л.: Изд-во ЛГУ, 1986; Жирмунский В.М. Тюркский героический эпос. - Л.: Наука, 1974; Бандура А. Социальная теория обучения. - М.: Прогресс, 1983.

³Волков Г.Н. Этнопедагогика. - М.: Академия, 1999; Морозов М., Игракова О. Этнопедагогика. - Славянск-на-Кубани, 2018; Измайлов А. Народная педагогика. - Вологда, 2003; Матвеев Л.П. Теория и методика физической культуры. —М.: ФиС, 2004.

⁴Бехбудий М. Педагогик асарлар. - Тошкент: Маърифат, 1997; Ҳошимов К. Педагогика тарихи. - Тошкент: Ўқитувчи, 2005; Тошмўминов А. Этнопедагогика. - Тошкент: Ўқитувчи, 2002; Усмонхўжаев Т., Мелиев Х. Миллий ҳаракатли ўйинлар: ўқув қўлланма. - Тошкент: Ўқитувчи, 2000; Тошматов С. (таҳр.) Ўзбекистон халқлари этнографияси ва фольклори. - Тошкент: Фан, 2008.

kabi folklorshunoslar esa o'zbek folklorini tizimli tadqiq etdilar⁵. Biroq ularning tadqiqotlarida jismoniy tarbiya g'oyalari pedagogik nuqtai nazardan maxsus tahlil etilmagan.

Mavjud tadqiqotlarni umumlashtirib tahlil qilish shuni ko'rsatadiki, o'zbek milliy pedagogik tafakkurida jismoniy tarbiya g'oyalarining tarixiy-genetik ildizlari tizimli etnopedagogik nuqtai nazardan mustaqil tadqiqot ob'ekti sifatida o'rganilmagan. Shuningdek, folklor materiallarini jismoniy tarbiya mashg'ulotlari jarayoniga tatbiq etishning pedagogik texnologiyasi ishlab chiqilmagan. Ushbu ilmiy bo'shliqni to'ldirish dissertatsiya tadqiqotining asosiy vazifasi sifatida belgilandi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya tadqiqoti Qo'qon universiteti ilmiy-tadqiqot ishlari rejasining "Zamonaviy pedagogikaning dolzarb masalalari (2017–2030-yy.)" mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi o'zbek folklori materiallari asosida milliy pedagogik tafakkurda jismoniy tarbiya g'oyalarining tarixiy-genetik ildizlarini aniqlash, ularning janr va mazmun xususiyatlarini tizimlashtirish hamda zamonaviy ta'lim jarayoniga tatbiq etishning pedagogik texnologiyasini ishlab chiqish va tajribada asoslashdan iborat.

Tadqiqotning vazifalari:

1) milliy pedagogik tafakkurda jismoniy tarbiya g'oyalarini folklor asosida tadqiq etishning nazariy-metodologik asoslarini aniqlash;

2) o'zbek milliy pedagogik tafakkurida jismoniy tarbiya g'oyalarining tarixiy-genetik ildizlarini uch tarixiy bosqich (arxaik, klassik va yangilanish) hamda folklor janrlari: qahramonlik dostonlari, maqol, topishmoq, ertak, alla, mavsum-marosim folklori kesimida tizimli tahlil qilish;

3) folklor materiallari asosida jismoniy tarbiyani tashkil etishning konseptual modeli hamda pedagogik texnologiyasini ("Doston qahramoni", "Maqol-mashq", "Milliy o'yinlar rotatsion jadvali", "Folklor laboratoriyasi", "Pahlavonlar oilasi") ishlab chiqish;

4) ishlab chiqilgan pedagogik texnologiyaning samaradorligini tajriba-sinov ishlari va matematik-statistik tahlil orqali asoslash hamda folklor asosida jismoniy tarbiyani rivojlantirishga doir metodik tavsiyalar ishlab chiqish.

Tadqiqotning obyekti. O'zbekiston oliy ta'lim muassasalarida folklor materiallari asosida tashkil etilgan jismoniy tarbiya ta'limi jarayoni bo'lib, tajriba-sinov ishlari Farg'ona davlat universiteti, Urganch davlat pedagogika instituti va Termiz davlat pedagogika instituti bazasida, jami 330 nafar talaba (165 nafari tajriba va 165 nafari nazorat guruhida) ishtirokida olib borildi.

⁵Саримсоков Б. Ўзбек маросим фольклори. - Тошкент, 1986; Мирзаев Т. Ўзбек фольклори. - Тошкент: Шарқ, 2008; Эшонқул Ж. Фольклор: образ ва талкин. - Қарши: Насаф, 1999; Турдимов Ш. "Гўрўғли" дostonларининг генезиси ва тадрижий босқичлари. - Тошкент: Фан, 2011; Сафаров О. Ўзбек халқ оғзаки ижоди. - Тошкент: Мусика, 2010; Мадаев О., Собитова Т. Фольклор. - Тошкент: Шарқ, 2008; Жўраев М., Пиримкулова М. Миф, фольклор ва адабиёт. - Тошкент, 2006; Муродова М. Фольклор ва этнография. - Тошкент, 2006; Орипова Г. Ўзбек фольклори. - Тошкент: Classic, 2021.

Tadqiqotning predmeti. Milliy pedagogik tafakkurda jismoniy tarbiya g'oyalarining folklor materiallarida aks etgan tarixiy-genetik ildizlari hamda ularni ta'lim jarayoniga tatbiq etishning pedagogik mexanizmlari, mazmuni, shakli, metod va vositalari tadqiqotning predmetini tashkil etadi.

Tadqiqot usullari. Tadqiqotda tizimli tahlil, qiyosiy-tarixiy tahlil, tarixiy-genetik tahlil, folklor matnlarining pedagogik tahlili, germeneytik tahlil, sintez va umumlashtirish kabi nazariy metodlar hamda pedagogik kuzatuv, so'rovnoma, test, pedagogik tajriba (aniqllovchi, shakllantiruvchi va nazorat bosqichlari), portfolio tahlili va matematik-statistik ishlov berish kabi empirik metodlardan foydalanildi.

Tadqiqotning ilmiy yangiligi:

o'zbek milliy pedagogik tafakkurida jismoniy tarbiya g'oyalarining tarixiy-genetik ildizlari birinchi marta tizimli-genetik tahlil metodi asosida uch tarixiy bosqich (arxaik, klassik va yangilanish) kesimida ilmiy jihatdan asoslab berildi hamda ushbu g'oyalarning doston, ertak, maqol, topishmoq, bolalar o'yinlari, mavsum-marosim folklori orqali avloddan avlodga yetkazilishining etnopedagogik mexanizmlari aniqlandi;

o'zbek folklori janrlarida jismoniy tarbiyaga oid pedagogik g'oyalar to'rt funksional guruh (axborot-ma'rifiy, motivatsion-rag'batlantiruvchi, metodik-amaliy va ijtimoiy-integrativ)ga tasnif etilib, har bir guruhning milliy pedagogik tafakkur shakllanishidagi o'ziga xos o'rni birinchi marta konseptual model sifatida asoslab berildi;

folklor materiallari asosida jismoniy tarbiyani tashkil etishning pedagogik texnologiyasi birinchi marta yaxlit pedagogik tizim sifatida ishlab chiqilib, uning tarkibiy tuzilmasi, bosqichlari hamda ta'lim jarayoniga tatbiq etish mexanizmlari nazariy jihatdan asoslandi va samaradorligi tajriba-sinov ishlarida tasdiqlandi;

milliy jismoniy madaniyat kompetentligi va jismoniy tayyorgarlik ko'rsatkichlari o'rtasidagi ijobiy korrelyatsiya birinchi marta empirik tasdiqlanib, milliy-madaniy o'zlikni anglashning jismoniy rivojlanishga bevosita turtki bo'lishi etnopedagogikaning nazariy qoidasi sifatida isbotlandi va shu asosda "Milliy jismoniy madaniyat kompetentligi" mezonini o'zbek ta'lim standartlariga kiritishga doir yondashuv ishlab chiqildi.

Tadqiqotning amaliy natijasi quyidagilarda namoyon bo'ladi:

ishlab chiqilgan pedagogik texnologiya ("Doston qahramoni", "Maqol-mashq", "Milliy o'yinlar rotatsion jadvali", "Folklor laboratoriyasi", "Pahlavonlar oilasi") O'zbekiston oliy ta'lim muassasalarining jismoniy tarbiya kafedralarida amaliyotga tatbiq etishga tayyor holatga keltirildi;

tajriba-sinov ishlari davomida to'plangan 1000 dan ortiq folklor namunasi "O'zbek xalq jismoniy madaniyati folklori" raqamli arxivini yaratish uchun o'zak material bo'lib xizmat qiladi;

tadqiqot natijalaridan jismoniy tarbiya fanining davlat ta'lim standartlari va o'quv dasturlarini takomillashtirishda, darslik va o'quv qo'llanmalar yaratishda foydalanish mumkin;

ishlab chiqilgan metodik tavsiyalar maktab jismoniy tarbiya o'qituvchilari, pedagogika oliy ta'lim muassasalari talabalari hamda malaka oshirish kurslari tinglovchilariga mo'ljallangan;

dissertatsiya O‘zbekistonning “Jismoniy tarbiya va sportni rivojlantirish” davlat dasturlari uchun ilmiy asos vazifasini o‘taydi.

Tadqiqot natijalarining ishonchliligi mustahkam metodologik asos va ilmiy jihatdan asoslangan tadqiqot dizayni; uch ta’lim muassasasida reprezentativ namunada o‘tkazilgan tajriba-sinov ishlari; to‘rt xil ma’lumot to‘plash metodi (jismoniy test, so‘rovnoma, kuzatuv, portfolio)ning o‘zaro muvofiqlashuvi; matematik-statistik usullar bilan tasdiqlangan natijalar hamda Farg‘ona DU, Urganch DPI va Termiz DPI bazalarida olingan natijalarning o‘zaro mosligi bilan ta’minlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati.

Tadqiqotning ilmiy ahamiyati shundaki, yangi metodologik yondashuv, yani tizimli-genetik tahlil metodi o‘zbek etnopedagogikasiga birinchi marta qo‘llandi, bu metodning folklor materiallariga tatbiqi pedagogika tarixi fanida yangi yo‘nalish ochadi, jismoniy tarbiya g‘oyalarining arxaik – klassik – yangilanish bosqichlari kesimida ilmiy asoslanishi milliy pedagogik tafakkur tarixini davrlashtirish nazariyasiga yangi qatlam qo‘shadi.

Tadqiqotning amaliy ahamiyati esa quyidagilar bilan belgilanadi: “Jismoniy madaniyat” fanining yangilangan o‘quv dasturlari va darsliklariga folklor-etnopedagogik materiallar kiritishning ilmiy asosi yaratildi; besh pedagogik texnologiya: “Doston qahramoni”, “Maqol-mashq”, “Milliy o‘yinlar rotatsion jadvali”, “Folklor laboratoriyasi”, “Pahlavonlar oilasi”ni bevosita dars jarayoniga tatbiq etish mumkin; “Jismoniy tarbiyada xalq pedagogikasi” fakultativ kursi uchun material tayyorlandi; uch bosqichli tasnif va folklor janrlari tipologiyasidan kelajakda davlat ta’lim standartlarining milliy-tarixiy qismini boyitishda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi.

O‘zbek milliy pedagogik tafakkurida jismoniy tarbiya g‘oyalarining tarixiy-genetik ildizlari birinchi marta tizimli-genetik tahlil metodi asosida uch tarixiy bosqich kesimida ilmiy jihatdan asoslangan (arxaik bosqich (milodiy VIII asrgacha): jismoniy tarbiya ibtidoiy marosim, ov va harbiy o‘yinlar bilan birlashgan; klassik bosqich (IX-XIX asrlar): islom madaniyati, Beruniy va Ibn Sino ta’limotlari, jadid pedagogikasi ta’sirida yetuk nazariy shakl kasb etgan; yangilanish bosqichi (XX-XXI asrlar): sovet ta’limi tizimi va mustaqillik davri etnopedagogik sintezi) o‘rinlardan hamda folklor janrlari (doston, maqol, ertak, topishmoq) jismoniy tarbiya g‘oyalarini avloddan avlodga etkazuvchi etnopedagogik kanal sifatida ishlashiga doir ilmiy xulosalardan Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy institutida amalga oshirilgan Z-2016-0909111822-raqamli “Darsliklar va o‘quv adabiyotlari mazmuniga Sharq pedagogik tafakkuri durdonalarini singdirish orqali o‘quvchilarda ommaviy madaniyatga qarshi kurashchanlik ko‘nikmalarini shakllantirish mexanizmlari” mavzusidagi fundamental loyihani amalga oshirishda foydalanilgan (Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy institutining 2026-yil 11-iyundagi ma’lumotnomasi). Natijada, mazkur fundamental loyiha doirasida tayyorlangan darslik va o‘quv adabiyotlarining mazmuniga milliy jismoniy tarbiya hamda folklor-pedagogik merosga oid ilmiy asoslangan materiallar

singdirilib, ularning ilmiy-nazariy saviyasi va milliy-ma'rifiy yo'naltirilganligi oshirilgan.

Folklor materiallari asosida jismoniy tarbiyani tashkil etishning pedagogik texnologiyasi birinchi marta yaxlit tizim sifatida Farg'ona davlat universiteti, Urganch davlat pedagogika instituti va Termiz davlat pedagogika institutida tajribasino'vdan o'tkazilgan. Besh pedagogik texnologiya ("Doston qahramoni", "Maqol-mashq", "Milliy o'yinlar rotatsion jadvali", "Folklor laboratoriyasi", "Pahlavonlar oilasi") tajriba guruhida jismoniy tayyorgarlikni 28-34 foizga, folklor-madaniy kompetentlikni 84 foizga oshirishi statistik jihatdan isbotlangan (Farg'ona DU, Urganch DPI, Termiz DPI dalolatnomalari va OTFIV ning 2026-yil 5-iyundagi ma'lumotnomasi). Natijada, oliy ta'lim muassasalarining "Jismoniy madaniyat" yo'nalishidagi o'quv jarayoniga besh pedagogik texnologiya tatbiq etilib, talabalarning jismoniy tayyorgarligi va folklor-madaniy kompetentligini oshirishga hamda milliy qadriyatlarga asoslangan jismoniy tarbiya amaliyotini takomillashtirishga erishilgan.

Milliy folklor-madaniy kompetentlik va jismoniy tayyorgarlik ko'rsatkichlari o'rtaidagi ijobiy korrelyatsiya birinchi marta O'zbekiston sharoitida empirik tasdiqlanganligi haqidagi xulosalar hamda "Milliy jismoniy madaniyat kompetentligi" mezonini O'zbekiston ta'lim standartlariga kiritish uchun taqdim etilgan ilmiy asosdan Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy institutida amalga oshirilgan Z-2016-0909111822-raqamli "Darsliklar va o'quv adabiyotlari mazmuniga Sharq pedagogik tafakkuri durdonalarini singdirish orqali o'quvchilarda ommaviy madaniyatga qarshi kurashchanlik ko'nikmalarini shakllantirish mexanizmlari" mavzusidagi fundamental loyihani amalga oshirishda foydalanilgan (Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy institutining 2026-yil 11-iyundagi ma'lumotnomasi). Natijada, mazkur fundamental loyiha doirasida tayyorlangan darslik va o'quv adabiyotlarining mazmuniga milliy jismoniy tarbiya hamda folklor-pedagogik merosga oid ilmiy asoslangan materiallar singdirilib, ularning ilmiy-nazariy saviyasi oshirilgan.

O'zbek folklorida jismoniy tarbiyaga oid pedagogik g'oyalarning birinchi marta to'rt funksional guruhga (axborot-ma'rifiy – jismoniy rivojlanish haqida bilim uzatish; motivatsion-rag'batlantiruvchi – jasorat va matonatni targ'ib etish; metodik-amaliy – mashq usul va tartiblarini bayon etish; ijtimoiy-integrativ – jamoa va milliy birlik g'oyasi) tasniflangan o'rinlardan Respublika Ma'naviyat va ma'rifat markazining 2025-yilgi chora-tadbirlar dasturida belgilangan "G'oya va mafkura masalasi hamda ilm-fan va ma'rifat targ'iboti" doirasidagi "Yangi ma'naviy makonni shakllantirishning dolzarb masalalari" mavzusidagi tadbirlarni tashkil etish va o'tkazishda foydalanilgan (Ijtimoiy-ma'naviy tadqiqotlar institutining 2026-yil 4-iyundagi 10/394-sonli ma'lumotnomasi). Natijada, ma'naviy-ma'rifiy tadbirlarning g'oyaviy-mazmuniy asosini boyitishda folklorning to'rt funksional guruhga oid tasnifidan foydalanilib, yoshlarda milliy o'zlik, jasorat va jamoaviy birlik tuyg'ularini shakllantirishga qaratilgan targ'ibot-tashviqot ishlari samaradorligi oshirilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 3 ta xalqaro va 2 ta respublika miqyosidagi ilmiy-amaliy anjumanda muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi yuzasidan tadqiqot natijalari jami 9 ta ilmiy ishda, jumladan O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 3 ta maqola (2 tasi respublika va 1 tasi xorijiy jurnallarda) e'lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovalardan iborat bo'lib, umumiy hajmi 154 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning birinchi bobi **“Milliy pedagogik tafakkurda jismoniy tarbiya g'oyalarini tadqiq etishning nazariy-metodologik asoslari”** deb nomlanadi. I bob uch paragrafdan iborat bo'lib, tadqiqotning metodologik asoslari, jismoniy tarbiyaning milliy pedagogik tafakkurdagi tarixiy o'rni hamda o'zbek folklori janrlarining jismoniy tarbiya g'oyalarini aks ettirish imkoniyatlarini yoritadi.

Bobning birinchi faslida **“Jismoniy tarbiya g'oyalarini folklor asosida tadqiq etishning metodologik muammolari”** tadqiq etilgan.

“Jismoniy tarbiya” atamasi pedagogika fanida keng qamrovli tushuncha sifatida ishlatiladi. Umumiy ma'noda u “insonning jismoniy rivojlanishini maqsadli va rejali ravishda tashkil etish jarayoni”⁶dir. “jismoniy tarbiya g'oyalari” tushunchasi esa jismoniy tarbiya tushunchasidan kengroqdir. “G'oya” pedagogik kontekstda ma'lum bir pedagogik maqsad, tamoyil yoki usulning nazariy-konseptual asosini bildiradi. Shunga ko'ra, “jismoniy tarbiya g'oyalari” jismoniy tarbiyani zarur, muhim deb hisoblaydigan, uning maqsadi, mazmuni, vositalari va natijalari haqidagi nazariy-pedagogik qarashlar tizimidir. Folklor nuqtai nazaridan qaraganda, jismoniy tarbiya g'oyalari bevosita ifodalangan (ya'ni matnda ochiq aytilgan) yoki bilvosita ifodalangan (obrazlar, ramzlar, vaziyatlar orqali ifodalangan) bo'lishi mumkin. Masalan, “Alpomish” dostonida qahramonning poygada, kurash va kamon otishda ishtirok etishi jismoniy tarbiya g'oyasining bevosita ifodasi bo'lsa, allalarda “polvon o'g'lim” deya tilak bildirish bilvosita ifoda hisoblanadi. “Jismoniy tarbiya g'oyalari” deganda o'zbek folklorining turli janrlarida ochiq yoki ramziy tarzda ifoda etilgan, jismoniy barkamollikka erishish, jismoniy kuchni rivojlantirish, sog'lom yashash va jismoniy mehnatga oid pedagogik qarash, motiv va tasvirlar majmui tushuniladi. Binobarin, “jismoniy tarbiya g'oyalarining tarixiy-genetik ildizlari” deganda mazkur g'oyalarning qachon, qaysi tarixiy-madaniy muhitda paydo bo'lgani, qanday dastlabki shakllarga ega bo'lgani va keyinchalik qanday rivojlanib borganini ko'rsatuvchi manba va dalillar majmui tushuniladi.

⁶ Матвеев Л.П. Теория и методика физической культуры. - М.: ФиС, 2004. - С. 21.

“Folklor pedagogikasi” nisbatan yangi ilmiy atama bo‘lib, u xalq og‘zaki ijodi namunalarining ta’lim-tarbiyaviy funksiyalarini o‘rganuvchi fan sohasini bildiradi. Bu tushuncha G.N.Volkovning “etnopedagogika” tushunchasiga yaqin, lekin undan farqli ravishda folklor janrlarini asosiy manba sifatida o‘rganishga yo‘naltirilgan. Folklorning pedagogika tarixi uchun manba sifatidagi ahamiyati bir necha muhim jihatga asoslanadi: birinchi jihat tarixiy chuqurlik. Ko‘pgina pedagogik yozma manbalar o‘rta asrlar va undan keyingi davrgagina tegishli. Folklor esa ming yillar, hatto undan ham uzoqroq tarixni o‘z ichiga oladi. O‘zbek folklorshunos olimi B.Sarimsoqov ta’kidlaganidek, “folklor asarlarining ayrimlari neolit va bronza davrlarigacha borib taqaladi”.⁷ Shuningdek, ommaviylik va realistiklik, davomiylik va barqarorlik, sinkretiklik xususiyatlarini ham inobatga olsak, demak, folklor yozma manbalarga qadar bo‘lgan tarixiy-pedagogik tafakkurni o‘rganishning yagona yo‘li hisoblanadi. Folklorni pedagogika tarixi manbai sifatida o‘rganishda bir qator metodologik muammolar ham mavjud: variantlilik va birxillik yo‘qligi (“Alpomish” dostonining 40 dan ortiq varianti); germeneytik muammo-matnlarni o‘sha davr kontekstida talqin qilish zarurati; anaxronizm xavfi-zamonaviy tushunchalarni tarixiy matnlarga tatbiq etish; atributsiya va davrlashtirish murakkabligi. Ushbu muammolarni hal etish uchun tadqiqotda aniq tarixiy sanaga bog‘lash emas, balki “tarixiy qatlam” tahlili usulidan foydalanildi.

Bobning ikkinchi faslida **“Jismoniy tarbiyaning milliy pedagogik tafakkurdagi o‘rni”** o‘rganildi.

O‘rta Osiyoda jismoniy tarbiyaga doir dastlabki pedagogik tasavvurlar qadimgi mif va afsonalarda (Ov + ot + kamon + kurash → folklor janrlariga kirib borgan jismoniy tarbiya metodlari), O‘rxun-Enasoy yodgorliklarida (Alp timsoli-jismoniy komillik idealining 1300 yillik davomiyligi, jang o‘rtasida ot almashtirish-epchillik, kamondan o‘q uzish-texnik-jismoniy mahorat, jamoaviy jismoniy tayyorgarlik keyinchalik “Pahlavonlar oilasi” kabi pedagogik modellarning tarixiy asosi), “Avesto”da (“tan pokligi” tushunchasi) ifodalangan.

XI asrda yaratilgan “Devonu lug‘otit-turk” asarida turkiy xalqlar o‘rtasida keng tarqalgan sport turlaridan kurash, poyga, kamon otish yoritilgan. “Qutadg‘u bilig” da komil inson “baquvvat tana”ga ega shaxs sifatida tasvirlanib, jismoniy kuch, chaqqonlik va mardonavorlik alohida ta’kidlangan. Ibn Sino “Al-Qonun fit-tib” asarida jismoniy tarbiyani yosh xususiyatlariga muvofiq tashkil etishni birinchilardan bo‘lib asosladi: bolalik (0-7), o‘smirlik (7-14), yigitlik (14-21) davrlariga mos mashq turlarini tavsiya etdi. Alisher Navoiy “Mahbubul-qulub”da: “Badan sog‘lig‘i-ruhning yog‘dusi; sog‘lom tan-pokiza ko‘ngil uchun zamin” deb ta’rifladi.

Jismoniy tarbiyaning milliy pedagogik tafakkurdagi tarixiy rivojlanishi uchun bosqichda kechgan:

I bosqich – Arxaik (Mifologik-ritual davr – eramizdan avvalgi davr-VIII asr). Bu bosqichda Jismoniy tarbiya mustaqil pedagogik tarmoq sifatida alohida ajralmagan bo‘lib, marosim, diniy ibodat va og‘zaki ijod ichida sinkretik tarzda mavjud hisoblangan. Mif va afsonalar, “Avesto”dagi tan pokligi konsepsiyasi,

⁷ Саримсоқов Б. Ўзбек маросим фольклори. -Тошкент, 1986. - Б. 4.

qadimgi epik matnlardagi jismoniy sinov motivlari asosiy manbalar vazifasini o‘tagan.

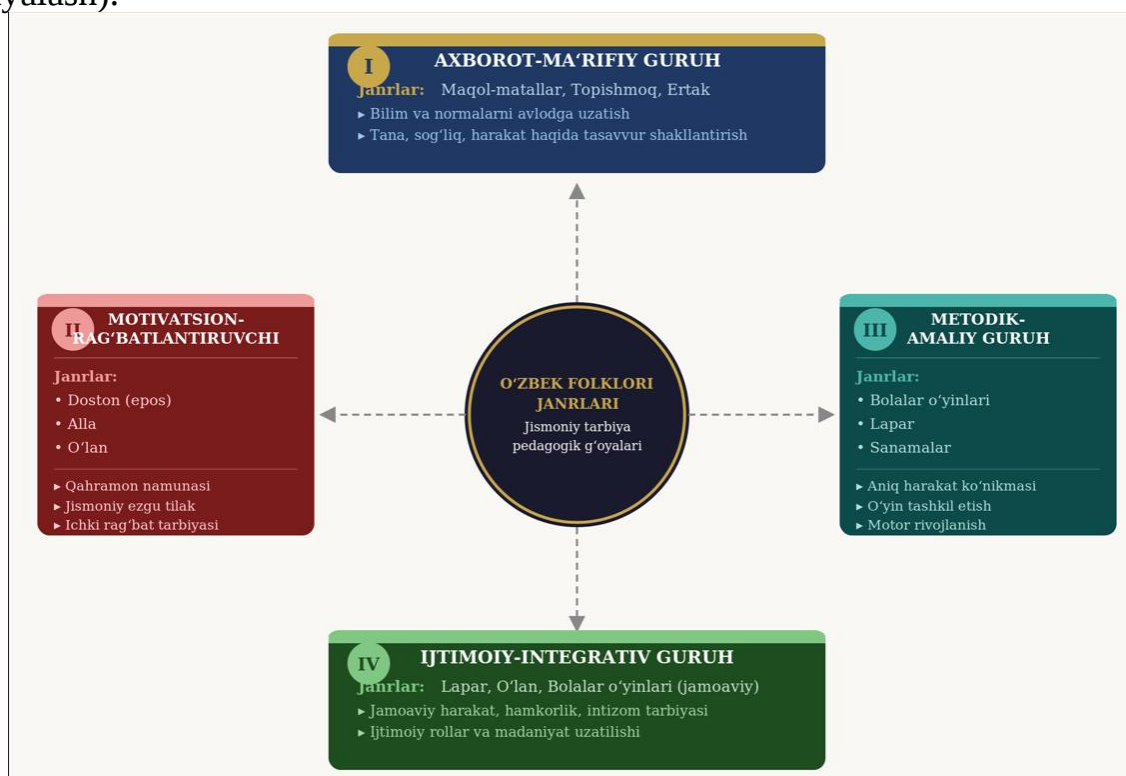
II bosqich – Klassik (Epik-qahramonlik davri – VIII-XIX asrlar). O‘zbek pedagogik tafakkurida jismoniy tarbiya g‘oyalari eng keng va boy ifodasini topgan davr. Ibn Sino, Yusuf Xos Hojib, Alisher Navoiy va jadidchilar ta’limotlari, qahramonlik eposida pahlavon idealining shakllanishi ham aynan shu davrga to‘g‘ri keladi.

III bosqich - Yangilanish davri (XX-XXI asrlar). Bu davrda Jismoniy tarbiya alohida o‘quv fani sifatida rasmiylashdi. Milliy an‘anaviy va Yevropa sport turlari sintezlashdi. Mustaqillik davrida milliy jismoniy tarbiya an‘analarini tiklash va “Jismoniy tarbiya va sport to‘g‘risida”gi qonunlar qabul qilindi.

Bobning uchinchi faslida **“O‘zbek folklori janrlarining jismoniy tarbiya g‘oyalarini aks ettirish imkoniyatlari”** haqida so‘z boradi.

O‘zbek folklorining deyarli barcha asosiy janrlari jismoniy tarbiya g‘oyalarini aks ettirish imkoniyatiga ega. Epos-jismoniy tarbiya g‘oyalarini eng keng va chuqur aks ettirgan janr; bolalar o‘yinlari jismoniy tarbiyaning bevosita va amaliy janri; maqol va topishmoqlar-jismoniy tarbiyaviy normalarni ixcham shaklda ifodalovchi janr; allalar-jismoniy tarbiyaning “nol yosh”dan boshlanadigan shakli; marosim folklori-jismoniy tarbiyaning jamoaviy va institutsional janri hisoblanadi.

Folklor janrlarining jismoniy tarbiyada bajaradigan vazifalari to‘rt guruhda namoyon bo‘ladi: axborot-ma’rifiy (jismoniy rivojlanish haqida bilim uzatish); motivatsion-rag‘batlantiruvchi (pahlavon obrazlari orqali jismoniy kamolotga undash); metodik-amaliy (mashq usul va tartiblarini bayon etish “Chillak”, “Poyga” kabi o‘yinlar); ijtimoiy-integrativ (jamoaviy musobaqalar orqali milliy hamjihatlikni tarbiyalash).



1-rasm. Folklor janrlarining jismoniy tarbiyada bajaradigan vazifalari

O‘zbek milliy pedagogik tafakkurida jismoniy tarbiyaga nisbatan yondashuv qadimgi mif va afsonalar, “Avesto” dan to boshlab bugungi kungacha “tan va ruh birligi” konsepsiyasi asosida rivojlanib kelgan. Bu konsepsiya o‘zbek pedagogik tafakkurining o‘ziga xos belgisi bo‘lib, zamonaviy “insonning yaxlit tarbiyasi” tamoyili bilan mos tushadi.

Pedagogika tarixida yaxlit tarbiya konsepsiyasi Y.A.Komenskiy tomonidan “Buyuk didaktika”da ifodalangan: “Tana va ruhni birga tarbiyalash komil inson tarbiyasining shartidir”⁸. Ammo o‘zbek folkloridagi ma’lumotlar ko‘rsatadiki, ushbu tamoyil Komenskiydan ming yillar avval o‘zbek xalq pedagogikasida amalda ishlatilgan.

Ishimizning ikkinchi bobi **“O‘zbek folklori janrlarida jismoniy tarbiya g‘oyalarining tarixiy-genetik ildizlari”** deb nomlangan bo‘lib, unda qahramonlik eposi, ertaklar, bolalar folklori, mavsum-marosim folklori, maqol va topishmoqlarda jismoniy tarbiya g‘oyalarining tarixiy-genetik ildizlari tizimli tahlil qilinadi.

Bobning birinchi fasli **“Qahramonlik eposlarida jismoniy tarbiya g‘oyalari va ularning qiyosiy tahlili”**ni o‘rganishga bag‘ishlangan.

O‘zbek xalq og‘zaki ijodida qahramonlik eposi jismoniy tarbiya g‘oyalarini eng keng va teran ifodalagan epos turi hisoblanadi. Bu borada kontent-analiz metodi asosida “Alpomish”, “Go‘ro‘g‘li”, “Kuntug‘mish” va “Rustamxon” dostonlarining 168 ta epizodi tahlil qilindi.

1-jadval.

Dostonlarda jismoniy tarbiya g‘oyalarining umumiy qiyosi

Mezon	“ALPOMISH” (Fozil Yo‘ldosh o‘g‘li)	“GO‘RO‘G‘LI” (Rahmatulla shoir)	“KUNTUG‘MISH” (Ergash Jumanbulbul)	“RUSTAMXON” (Fozil Yo‘ldosh o‘g‘li)
Asosiy qahramonning jismoniy barkamollik darajasi	Eng yuqori daraja: “To‘qson alpning biri”- el tomonidan tan olingan barcha alplardan biri. Jismoniy barkamollik nasab va qahramonlik bilan uyg‘un.	Mifologik daraja: “sherday”, “yo‘lbarsday”, “ajdarday”- jismoniy kuch tabiat kuchlari bilan tenglashtiriladi. Tug‘ilishidan maxsus kuch berilgan.	Yosh davrlariga muvofiq daraja: “o‘n to‘rtgacha ilm, o‘n to‘rt dan keyin sipohlik”- kuch tabaqalanib shakllanadi. Real, erishish mumkin bo‘lgan ideal.	Intellectual-irodaviy daraja: “kitob o‘qib, har gapning ma’nosiga tushunadigan serfahm, o‘yli, aqli ko‘p yigit” + jallodlarni mag‘lub etuvchi jismoniy kuch. Aql va jism birligi.

⁸Коменский Я.А. Буюк дидактика. - М.: Педагогика, 1982. - Б. 71.

Jismoniy tarbiyaning boshlanish yoshi	7 yosh - “ettii yoshida yoyni ko‘tarib otgani uchun Alpomish ot qo‘yildi”. El oldida kamon otish bilan jismoniy layoqatini isbotlaydi.	Tug‘ilishdan-Go‘ro‘g‘libek yetim holda o‘sadi, qiyinchilik ichida ulg‘ayadi. Xizr bilan kurash bolalikning asosiy jismoniy sinovi.	14 yosh - “o‘n to‘rtga kurguncha ilm-hunar, kasb-kamolot hosil qilib, o‘n to‘rtidan o‘tgandan keyin sipohlik ishlariga yuz keltirib...”	Aniq ko‘rsatilmagan , lekin Rustam yoshligidan ilm bilan birgalikda jismoniy mashq boshlaydi. Aql va jism uyg‘un rivojlanadi.
Jismoniy mashq va ko‘nikmalar turi	Uchta asosiy sinov: 1. Poyga (tezkorlik) 2. Kamon otish (merganlik) 3. Kurash (kuch) ”Barchin sinovi”da uchala ko‘nikma birgalikda sinaladi.	Ko‘pkari va chavandozlik-G‘irot ot bilan. Kurash-“yoqama-yoqa, qo‘yama-qo‘ltiq” texnikasi. Ov-tabiatda yashash ko‘nikmasi.	Olti ko‘nikma aniq sanab o‘tilgan: 1. Qilich chopmoq 2. Miltiq otmoq 3. Chirishbozlik 4. Ko‘pkaritozlik 5. Nayzadastlik 6. Garovbastlik	Jallodlar bilan kurash (kuch, texnika). Ajdahar bilan to‘qnashuv (iroda, jasorat). Chavandozlik (jiyron ot). Qalandarlik-matonat va chidamlilik sinovi.
Jismoniy sinovning ijtimoiy funksiyasi	Nikoh sinovi – kuyov uchta jismoniy sinovdan o‘tishi shart. Jismoniy barkamollik = ijtimoiy layoqat.	Ot sinovi – G‘irot otni olish uchun Xizr bilan kurash. Kuch amaliy foyda uchun.	Ovga chiqish sinovi – “qirqa yigitni yoniga olib”. Jamoaviy jismoniy tarbiya modeli.	Ona va el uchun sinov – onani jallodlardan qutqarish + elni ajdahardan himoya qilish. Jismoniy kuch-farzandlik va vatanparvarlik burchi.
Ustoz-shogird tizimi	Bevosita ustoz ko‘rsatilmagan. “To‘qson alp” jamoasiga kirish-tengdoshlar o‘rtasidagi	Xizr – sehrli ustozlik: kurashda yiqitib, keyin G‘irotni sovg‘a qiladi. Sinov orqali o‘rgatish.	Ota – “Ot chopmoqqa qoyim Xizring dashi” – n ma’naviy ustozlik. Jismoniy ko‘nikmalar otadan o‘g‘ilga.	Ona (Huroyim) – asosiy tarbiyachi. Ona nasihatleri va qo‘llovi Rustamni qiyinchiliklarga tayyorlaydi.

	o‘zaro o‘rgatish.			Ayol-ustoz modeli.
Ayol jismoniy barkamolli gi	Barchinoy – “Mardlar olishmaydi, siltab otadi, Maydon bo‘lsa ish ko‘rsatib ketadi”. Kuyovga jismoniy sinov qo‘yadi.	Xoljuvonoy – jasurlik va irodaviy kuch namoyishi. Go‘ro‘g‘libek ning kuchini qo‘llab- quvvatlaydi.	Xolbeka – “Har kim meni olaman deb kelsa, oldiga nard o‘yinini qo‘yaman... yutsa tegaman, yutqazsa so‘yaman” – n aql-jismoniy barkamollik shart.	Huroyim ona – davlatni mustaqil boshqargan, farzandini tarbiyalagan kuchli ayol. Jismoniy va ma‘naviy mustaqilliknin g namunasi.
Jismoniy tarbiyaning tarixiy- genetik qatlami	Uch qatlam sintezi: Arxaik – ov, kamon (ibtidoiy) Ko‘chmanchi – ot, poyga (turkiy) O‘troq – kurash, el sinovi	Mifologik- arxaik qatlam ustun: Tug‘ilishdagi mo‘jiza → maxsus kuch → tabiat bilan uyg‘unlik. Ov, ot.	Klassik qatlam eng aniq: Harbiy ta‘lim tizimining aniq tavsifi. Ibn Sinoning yosh davrlashtirish sxemasi bilan mos.	Klassik qatlam (IX-XIX asr): Islomiy- ma‘rifiy ta‘lim + jismoniy kuch. “Kitob o‘qib, har gapning ma‘nosiga tushunadigan”- aql-jism uyg‘unligi.
Funksional guruh (JT bo‘yicha)	Motivatsion- rag‘batlantiru vchi (54%) + Ijtimoiy- integrativ (46%) Jismoniy barkamollik el obro‘si va nikoh layoqatining asosi.	Axborot- ma‘rifiy (44%) + Metodik- amaliy (56%) Kurash texnikasi aniq tavsiflanadi, ov ko‘nikmalari bevosita ko‘rsatiladi.	Metodik-amaliy (72%) + Axborot- ma‘rifiy (28%) Olti ko‘nikmaning aniq sanab o‘tilishi-eng to‘liq ro‘yxat.	Axborot- ma‘rifiy (48%) + Motivatsion- rag‘batlantiruv chi (52%) Aql + jism birligi modeli. “Mard yigit” ideali-iroda va kuchning sinezi.

Tahlillar shuni ko‘rsatadiki, to‘rt dostonida ham qahramon qiyofasi orqali milliy jismoniy madaniyatning uch asosiy komponenti: harakat madaniyati, ruhiy bardoshlilik va ijtimoiy mas‘uliyat bir butun tizim sifatida ifodalangan. Bu esa o‘zbek xalq eposi nafaqat badiiy meros, balki avloddan avlodga o‘tkazilgan yashirin pedagogik dastur-etnopedagogik matn sifatida qaralishi lozimligini ilmiy asoslaydi

va zamonaviy jismoniy tarbiya metodikasida milliy dostonlardan manbaviy asos sifatida foydalanish zaruriyatini nazariy jihatdan tasdiqlaydi.

Ikkinchi fasl **“Bolalar folklorida jismoniy tarbiya g‘oyalari”** tadqiqiga bag‘ishlangan.

Bolalar o‘yinlari o‘zbek folkloridagi jismoniy tarbiyaning eng bevosita va amaliy janri hisoblanadi. Tadqiqotda 12 ta asosiy o‘yin tarixiy-genetik tahlil qilindi. Quvlashmachoq (tezlik, chidamlilik – ov taqlidi), Chillak (ko‘z-qo‘l muvofiqligi – kamon otish taqlidi), Bekinmachoq (ziyraklik – ov taqlidi), lanka tepish (nozik motorika, nafas mashqi) v.b.

Bolalar folklori yosh xususiyatlariga muvofiq tabaqalangan: 0-1 yosh – alla (tebratish, neyromotor rivojlanish); 1-3 yosh – barmoq o‘yinlari (nozik motorika); 3-6 yosh-oddiy harakat o‘yinlari (asosiy harakatlar); 6-10 yosh – guruh o‘yinlari (jismoniy sifatlar); 10+ yosh-musobaqa o‘yinlari (sport ko‘nikmalari). Bu tabaqalanish o‘zbek xalq pedagogikasidagi “uzluksiz jismoniy tarbiya” tamoyilining amaliy ko‘rinishi sanaladi.

Shuningdek, tadqiqot davomida “Alpomish” dostonidagi uchta sinov va bolalar o‘yinlari o‘rtasida izomorfik tuzilish aniqlandi: quvlashmachoq – poyga taqlidi; chillak – kamon otish taqlidi; mo‘ri-mo‘ri – kurash taqlidi. Bu izomorfizm bolani “Alpomish” pedagogikasiga tayyorlashning tizimli mexanizmini ko‘rsatadi.

Alla – jismoniy tarbiyaning “nol yosh”dan boshlanadigan shakli. Allalarda ona farzandiga “polvon o‘g‘lim”, “bahodir farzandim” ko‘rinishida murojaat qiladi: “Alla qilsin polvonim, Polvon bo‘lsin o‘g‘limiz!” – bu tilak nafaqat orzu, balki pedagogik niyat sifatida ifoda etilgan. Allani aytishda go‘dakni tebratish vestibulyar apparat va propriotseptiv sezgilarni rivojlantirishi zamonaviy neyropedagogika tomonidan ham tasdiqlanganligi sir emas.

O‘zbek epik folklorida jismoniy tarbiyaga oid besh pedagogik konstanta (o‘zgarmas ko‘rsatkichlar) aniqlandi: jismoniy barkamollik ideali; ustoz-shogird tizimi; jamoaviy musobaqa; jismoniy sinov orqali tan olinish; iroda – axloq – jism uchligining birligi. Ushbu konstantalar to‘g‘ridan-to‘g‘ri allalar orqali go‘dak xotirasiga kirib, o‘yinlar orqali ijtimoiylashadi va oxir-oqibat jismoniy idealga aylanadi.

Uchinchi fasl **“Mavsum-marosim folklorida jismoniy tarbiya g‘oyalari va ularning pedagogik talqini”**deb nomlangan.

Etnopedagogika fanining asoschilaridan biri G.N. Volkov xalq og‘zaki ijodi va marosimlarini xalq tarbiya tizimining ajralmas unsuri sifatida baholab, ularda mehnat, axloq, aql va jism tarbiyasiga oid qarashlar yaxlit holda mujassamlashganini ko‘rsatgan edi⁹. Shu ma’noda mavsumiy-marosim folklori – yil fasllari, dehqonchilik va chorvachilik mehnatining davriy ritmi bilan bog‘liq holda o‘tkaziluvchi marosimlarning so‘z komponenti xalqning jismoniy tarbiyaga oid qarashlarini o‘rganish uchun boy va hali yetarlicha o‘zlashtirilmagan manba hisoblanadi. “Marosim inson moddiy va ma’naviy turmushining talab va ehtiyoji bilan yuzaga kelgan..., tabiiy xatti-harakat, bezak (dekoratsiya) va tekstga ega

⁹Волков Г.Н. Этнопедагогика: Учебник для студентов средних и высших педагогических учебных заведений. - М.: Академия, 1999. - С. 168.

bo‘lgan hayotiy “sahna” asaridir”¹⁰. B.Sarimsoqovning ta’kidlashicha, marosimlar inson hayotining “burilish nuqtalari”da – tug‘ilishi, balog‘atga yetishi, mehnat faoliyatini boshlashi, nikohi va vafoti munosabati bilan yuzaga keladi¹¹ hamda uch asosiy vazifani: “ruhiy, estetik va uyushtiruvchilik (yo‘naltiruvchilik)” funksiyalarini bajaradi¹². E’tibor berilsa, ushbu funksional uchlik zamonaviy pedagogikadagi tarbiyaviy ta’sirning emotsional, estetik va tashkiliy mexanizmlariga hayratlanarli darajada mos keladi: marosim o‘z ishtirokchisini ruhan tetiklashtiradi, go‘zallik zavqini beradi va hayotining yangi bosqichiga “yo‘naltiradi”. Tahlil jarayonida har bir marosimga nisbatan yagona mezonlar tizimi qo‘llanildi: birinchidan, marosimning harakat komponenti (ishtirokchilar bajaradigan jismoniy amallar-yurish, sakrash, musobaqa, mehnat harakatlari) ajratib olindi; ikkinchidan, verbal komponentida jismoniy sifatlar, sog‘liq va harakatga oid obrazlar va motivlar aniqlandi; uchinchidan, ishtirokchilar tarkibi (kattalar, yoshlar, bolalar) va ularning faollik darajasi belgilandi; to‘rtinchidan, aniqlangan unsurlarning tarbiyaviy funksiyasi zamonaviy pedagogika tushunchalari tiliga “tarjima” qilindi. Ana shunday yondashuv marosim materialini etnografik tavsifdan pedagogik talqin darajasiga ko‘tarish imkonini beradi.

2-jadval

Mavsumiy-marosim folklorida jismoniy tarbiya g‘oyalari va ularning pedagogik talqini

Turkum	Marosimlar	Jismoniy tarbiya g‘oyasi	Pedagogik talqini
Qishki	Gap-gashtak, Yas-yusun	Davra o‘yinlari orqali intizom, o‘zini tiyish, faol hordiq	Sport faoliyatining axloqiy poydevori; yuklama va dam olishni davrlashtirish
Bahorgi	Navro‘z tomoshalari, shoxmoylar, loy tutish, “Sust xotin”, “Boychechak”, halinchak, lola sayli	Musobaqa (merganlik, kurash, ko‘pkari); mehnatga shaylik; topishmoq-kurash va mehnat bilan teng qadrli sinov; chidamlilik; qo‘shiq-harakat birligi	Musobaqa orqali rag‘batlantirish; “topishmoq-harakat” integratsiyasi; “xalqona sport bayrami” modeli; taqlidiy gimnastika; ommaviy faollik kuni
Yozgi	”Choy momo”	Teatrlashgan serharakat ijro; barcha avlodlarning jismoniy faolligi	Taqlidiy harakat mashqlarining marosimiy ildizi; umrbod faollik g‘oyasi
Kuzgi	”Oblo baraka”, “Yo, Haydar!”	O‘rim poygasi-tezkorlik va mehnat chidamliligi	Mehnatga singdirilgan musobaqa; g‘olibni jamoaviy e’tirof etish

¹⁰Саримсоқов Б. Ўзбек маросим фольклори. - Тошкент: Фан, 1986. - Б. 8.

¹¹Саримсоқов Б. Ўзбек маросим фольклори. - Тошкент: Фан, 1986. - Б. 9.

¹²Саримсоқов Б. Ўзбек маросим фольклори. - Тошкент: Фан, 1986. - Б. 11.

Bobning to'rtinchi faslida **“Jismoniy tarbiya g'oyalari ifodasida maqol va topishmoqlarning pedagogik funksiyasi”** masalasi o'rganildi.

O'zbekiston Fanlar akademiyasi O'zbek tili, adabiyoti va folklori instituti olimlari tomonidan to'plangan 13 mingdan ziyod maqollar majmuasidan 340 dan ortiq jismoniy tarbiyaga oid maqol tahlil qilindi. Ular besh tematik blokka taqsimlanadi:

- **Sog'liq va salomatlik (47%)**: *“Tan sog'lig'i-jon sog'lig'i”; “Kasal bo'lmasang, dori qidirma”; “Quvvat – qo'lda, kuch – oyoqda”;*

- **Mardlik, botirlik va kuch (31%)**: *“Botir er bir o'ladi, qo'rqoq er ming”; “Arslon izidan, yigit so'zidan qaytmas”; “Bir boshga – bir o'lim”;*

- **Jismoniy mehnat va faollik (12%)**: *“Mehnat – hayot, yalqovlik – ofat”; “Tekinxo'r qopib yeydi, mehnatkash topib yeydi”;*

- **Yoshlik va jismoniy baquvvatlik (6%)**: *“Yosh kelsa – ishga, qari kelsa – oshga”; “Yoshligingda er bo'lmasang, qarilikda xor bo'lasan”;*

- **Jismoniy sinov va raqobat (4%)**: *“Yiqilgan kurashga to'ymas”; “Tirishgan – tog'dan oshar”*

Topishmoq o'zbek xalq pedagogikasida shunchaki aqliy mashq emas, balki jismoniy tarbiyaning o'ziga xos vositasi sifatida xizmat qilgan: tana a'zolari haqidagi topishmoqlar, masalan, tishlar haqidagi *“Biz – biz edik, biz edik, o'ttiz ikki qiz edik, ikki safga tizildik”* bolada *“gavda sxemasi”*, ya'ni o'z tanasini anglash va boshqarish asosini shakllantirsa, kuch va harakat obrazlaridagi namunalar – to'sin-vassalar haqidagi *“Yetti polvon shifta yotar, bolalari kiftida qator”* topishmog'ida polvon obrazining metafora bo'lib kelishi jismoniy kuchning xalq ongidagi markaziy qadriyat ekanini ko'rsatadi; to'p haqidagi *“Tap-tap etadi, ursang, uchib ketadi”* kabi topishmoqlar esa bevosita harakatli o'yin predmetiga bag'ishlanib, o'yinning kirish qismi vazifasini o'tagan. Topishmoq aytishuvning musobaqa tabiati (*“yutqazgan jismoniy ish bajaradi”* qoidasi – suv olib kelish, qor kurash; g'olibga el oldida mukofot berilishi) aqliy bellashuvni jismoniy faollik bilan bevosita tutashtirgan. Shu tariqa topishmoq janri xalq tarbiya tizimidagi *“aql va jism birligi”* tamoyilining eng ixcham amaliy ifodasi bo'lib, bu pedagogik funktsiya *“Alpomish”*dagi alplik sinovlaridan bugungi milliy o'yinlargacha uzluksiz davom etuvchi jismoniy barkamollik ideali bilan genetik bog'liqdir.

Dissertatsiyaning uchinchi bobi **“Folklor asosida jismoniy tarbiya g'oyalarini amaliyotga tatbiq etish mexanizmlari”** deb nomlanib, birinchi faslda **“Folklor asosida jismoniy tarbiya g'oyalarini ta'lim jarayoniga tatbiq etishning nazariy-metodologik asoslari, dasturi, metodologiyasi”** ishlab chiqilgan.

O'zbek xalq folklori geografik va etnik jihatdan turli-tuman bo'lib, har bir mintaqaning o'ziga xos jismoniy tarbiya g'oyalarini saqlovchi folklor janrlari mavjud. Bu mintaqaviy xilma-xillik pedagogik nuqtai nazardan katta qimmatga ega: bir xil pedagogik texnologiya turli folklor muhitida turlicha samaradorlik ko'rsatadi, shu bois mintaqaviy differensiyalashtirilgan yondashuv metodologik jihatdan zarurdir.

Farg'ona, Surxondaryo, Xorazm mintaqasining folklor xazinasini qiyosiy tahlil qilish shuni ko'rsatadiki, jismoniy tarbiya g'oyalari o'zbek folklorida umummilliy xarakter kasb etsa-da, har bir mintaqada o'ziga xos janrlar va ifodalash usullari mavjud. Farg'ona vodiysi folklorida jismoniy tarbiya g'oyalari lapar va

aytishuvlarning raqobat ruhi, o‘lanlar va allalardagi barkamollik ideali (“Polvon o‘g‘lim bo‘lsin”), bolalar o‘yinlari (“Oq terakmi, ko‘k terak”, “Mo‘ri-mo‘ri”, “Chillak”, “Lanka”) va sanamalar orqali; Surxondaryoda “Alpomish”, “Rustamxon” dostonlari, “Kuntug‘mish” dostonidagi olti ko‘nikmali “sipohlik dasturi” hamda UNESCO tomonidan e‘tirof etilgan Boysun polvonlik an‘anasi orqali; Xorazmda “Go‘ro‘g‘li” turkumi (yoqa va qo‘ltiq kurash usullari), “Lazgi” raqsining jismoniy-estetik uyg‘unligi aniqlandi.

Beshta metodologik yondashuv majmuasi tadqiqotning nazariy asosini tashkil etadi: tizimli yondashuv (L.S.Vigotskiy), faoliyatli yondashuv, etnopedagogik yondashuv (G.N.Volkov, J.Hasanboyev), madaniy-tarixiy yondashuv (M.Musurmonova) va kompetentlik yondashuvi (A.V.Xutorskoy). Bu yondashuvlar mintaqaviy folklor xususiyatlarini hisobga olgan holda differensiyalashtirilgan pedagogik texnologiya ishlab chiqishning metodologik asosini tashkil etadi.

Ishda quyidagi ilmiy faraz isbotlanishi kerak edi: “Agar jismoniy tarbiya darslari mintaqaviy folklor materiallariga Farg‘ona vodiysi uchun lapar, aytishuv, o‘lan, bolalar o‘yinlari va sanamalar; Surxondaryo uchun “Alpomish”, “Rustamxon”, “Kuntug‘mish” dostonlari va polvonlik bellashuvlari; Xorazm uchun “Go‘ro‘g‘li” turkum dostonlari, “Lazgi” raqsi va ertaklarga asoslangan pedagogik texnologiya orqali tashkil etilsa, talabalarning jismoniy tayyorgarlik ko‘rsatkichlari, folklor-madaniy kompetentligi va motivatsiyasi an‘anaviy usulga nisbatan sezilarli darajada yuqori bo‘ladi.

Uchinchi bobning ikkinchi fasli – **“Tajriba-sinov ishlarining borishi, natijalari va metodik tavsiyalar”** qismida ilmiy faraz o‘z isbotini topdi.

2023-2025-yillarda uch oliy ta‘lim muassasasi bazasida tajriba-sinov ishlari tashkil etildi (330 talaba: 165 tajriba, 165 nazorat guruhida). Tajriba aniqlovchi, shakllantiruvchi va nazorat bosqichlarida kechdi; boshlang‘ich bosqichda guruhlar tenglashtirildi ($p > 0,05$). Tajriba bazalari va mintaqaviy modullar quyidagi jadvalda keltirilgan.

3 -jadval

Tajriba bazalari, mintaqaviy folklor modullari va namuna tarkibi

Muassasa	Mintaqaviy folklor moduli	TG	NG	Jami
Farg‘ona DU	Lapar, aytishuv, o‘lan (raqobat va motivatsiya); bolalar o‘yinlari: “Oq terakmi, ko‘k terak”, “Mo‘ri-mo‘ri”, “Chillak”, “Lanka”; sanamalar (guruh taqsimoti)	60	60	120
Termiz DPI	”Alpomish” (uch sinov: poyga-kamon-kurash); “Rustamxon” (pahlavonlik sahnalari); “Kuntug‘mish” (olti ko‘nikmali sipohlik dasturi); polvonlik bellashuvlari (UNESCO Boysun merosi)	55	55	110
Urganch DPI	”Go‘ro‘g‘li” turkumi (yoqa va qo‘ltiq kurash usullari); “Lazgi” raqsi (koordinatsiya, muvozanat); Xorazm ertaklari va rivoyatlari	50	50	100
JAMI	-	165	165	330

Shakllantiruvchi bosqichda har bir bazada mintaqaviy modul joriy etildi: Farg‘ona DUda lapar musobaqasi “raqobat motivatsiyasi” sifatida, o‘lan satrlari

chidamlilik mashqlarining ruhiy tayanchi sifatida, sanamalar guruh taqsimotining adolatli mexanizmi sifatida qo'llanildi; Termiz DPIda "Kuntug'mish" olti ko'nikmasiga zamonaviy muqobillar topildi, "Alpomish" asosidagi "alp" reyting tizimi joriy etildi va Boysun polvon ustalari darslarga jalb qilindi; Urganch DPIda "Lazgi harakatlari" koordinatsiya kompleksi hamda "Go'ro'g'li" kurash texnikasi bevosita mashg'ulotlarga kiritildi.

4-jadval

Jismoniy tayyorgarlik va kompetentlik ko'rsatkichlarining o'sishi (shakllantiruvchi bosqich yakunida)

Ko'rsatkich	FarD U TG	FarD U NG	TermizD PI TG	TermizD PI NG	UrganchD PI TG	UrganchD PI NG
100 m yugurish (son.)	+0,7	+0,3	+0,8	+0,3	+0,8	+0,3
Kenglikka sakrash (sm)	+13	+6	+14	+6	+14	+6
Qo'l kuchi (marta)	+5,7	+2,8	+6,2	+2,7	+6,5	+2,9
Muvozanat (ball)	+1,8	+0,8	+1,8	+0,6	+2,0*	+0,8
Folklor bilim testi (ball)	+10,4	+2,2	+11,5**	+2,0	+10,8	+2,2
Motivatsiya (%)	+46	+8	+48	+8	+47	+8

* "Lazgi" harakatlari kompleksining bevosita ta'siri (uch baza ichida eng yuqori).

** Boysun merosi, mahalliy kurash ustalari va uch doston sinergiyasi (+88%).

Statistik tahlil barcha ko'rsatkichlar bo'yicha tajriba guruhlar ustunligining ishonchliligini tasdiqladi (Styudent t-mezoni, $p < 0,001$; Cohen's $d = 0,82-1,94$). Pirson tahlili folklor-madaniy kompetentlik bilan jismoniy tayyorgarlik o'rtasida o'rtacha kuchli ijobiy o'zaro bog'liqlik (korrelyatsion bog'lanish) mavjudligini ko'rsatdi ($r = 0,62$; $p < 0,001$). Mintaqaviy tahlil texnologiya samaradorligi folklor an'analari jonli saqlangan va autentik ijrochilar jalb etilgan muhitda yuqoriroq bo'lishini isbotladi: har bir mintaqa jismoniy tarbiyaning o'z funksional guruhida yetakchilik qildi.

5-jadval

Mintaqaviy modullarning yetakchi ta'sir yo'nalishlari va metodik ta'minoti

Mintaqa (modul)	Yetakchi natija	Funksional guruh	Asosiy metodik tavsiyalar
Farg'ona: lapar + o'yinlar + sanamalar	Tezkorlik: +0,7 son.; motivatsiya: +46%	Motivatsion- raqobat	Lapar musobaqasi va aytishuv usuli; "Chittigul" o'yinlari rotatsion jadvali; o'lan – mashqning ruhiy tayanchi

Surxondaryo: epos + polvonlik (UNESCO Boysun)	Folklor-madaniy kompetentlik: +11,5 ball (+88%); portlovchi kuch: +14 sm	Axborot-metodik	”Kuntug‘mish sipohlik dasturi”; “Alpomish reyting tizimi” (“alp” laqablari); polvon ustalarini darsga jalb etish
Xorazm: Go‘ro‘g‘li + Lazgi + ertaklar	Muvozanat- koordinatsiya: +2,0 ball; folklor bilimi: +10,8 ball	Estetik- koordinatsion	”Lazgi jismoniy tarbiya kompleksi” (har dars 10 daqiqa); Go‘ro‘g‘li kurash texnikasi (yoqa/qo‘ltiq); integrativ modul
Barcha mintaqalar uchun umumiy	Texnologiyaning barqaror samaradorligi ($p < 0,001$)	-	Mintaqaviy folklor – jismoniy tarbiya xaritasi; “kirish folklori” qoidasi (3-5 daqiqa); autentik vakillar ishtiroki; raqamli folklor banki (1140+ namuna); DTSga “mintaqaviy jismoniy madaniyat kompetentligi” mezonini kiritish

Tajriba davomida qator pedagogik hodisalar qayd etildi. Farg‘ona DUDA talabalar mashqlar bilan bog‘liq yangi laparlar to‘qib, “Doston qahramoni” texnologiyasida ijodiy faollik ko‘rsatdilar – bu o‘z-o‘zini belgilash nazariyasidagi (E.Deci, R.Ryan) “avtonom motivatsiya” tushunchasiga mos keladi. Termiz DPIDA Boysun polvon ustalari ishtirokidagi mashg‘ulotlarga nazorat guruhi talabalari ham ixtiyoriy qo‘shildi, bu hodisa folklor pedagogikasining “tortishish kuchi” effekti sifatida ta’riflandi. Urganch DPIDA “Lazgi harakatlari” kompleksi esa ikkinchi oydan boshlab darsning eng kutilgan qismiga aylandi. Bu kuzatuvlar autentik folklor muhitining motivatsion quvvati texnologiya samaradorligining hal qiluvchi omili ekanini tasdiqlaydi.

Bob yakunida 18 ta metodik tavsiya ishlab chiqildi: uchta umumiy (folklor xaritasi, “kirish folklori”, autentik vakillar), har bir mintaqa uchun to‘rttadan maxsus hamda kafedralar va dastur tuzuvchilar uchun uchta tavsiya (raqamli folklor banki, 14 soatlik “Mintaqaviy jismoniy madaniyat” moduli, DTS mezonini).

Mintaqaviy differensialashtirilgan folklor-pedagogik texnologiya talabalar jismoniy tayyorgarligi, folklor-madaniy kompetentligi va motivatsiyasini ishonchli darajada oshiradi; modulni barcha ta’lim muassasalarida mintaqaga moslashtirilgan holda joriy etish maqsadga muvofiqdir.

XULOSALAR

1. O'zbek milliy pedagogik tafakkurida jismoniy tarbiya g'oyalari arxaik (mil.av- VIII asrgacha), klassik (IX-XIX asrlar) va yangilanish (XX-XXI asrlar) bosqichlaridan iborat uch pog'onali tarixiy-genetik tizim sifatida rivojlangan. Har bir bosqichda folklor janrlari – doston, ertak, maqol, topishmoq, bolalar o'yini, marosim folklori etnopedagogik uzatish kanalining asosiy vositasi vazifasini bajargan. Mazkur tarixiy davomiylilik o'zbek xalqi jismoniy tarbiya an'anasining folklorga uzviy bog'liqligini isbotlaydi.

2. O'zbek folkloridagi jismoniy-tarbiyaviy mazmun to'rt funksional guruhga: axborot-ma'rifiy, motivatsion-rag'batlantiruvchi, metodik-amaliy va ijtimoiy-integrativ – tasnif etildi. Bu tasnifning ilmiy ahamiyati shundaki, o'zbek folklori an'anani passiv saqlash vositasi emas, balki jismoniy tarbiya g'oyalarini faol pedagogik ta'sir orqali avlodga singdirgan tizimli mexanizm bo'lganligini tasdiqlaydi.

3. "Alpomish", "Kuntug'mish", "Go'ro'g'li", "Rustamxon" dostonlarida pahlavon obrazi vositasida ifodalangan yettita ustuvor jismoniy sifat – kuch, chidamlilik, chaqqonlik, tezkorlik, epchillik, iroda va jamoaviylik – zamonaviy jismoniy tarbiya standartlaridagi "harakat kompetentligi" tushunchasiga to'la mos tushadi. Bu mutanosiblik epik meros bilan zamonaviy pedagogik tizim o'rtasida ilmiy asoslangan integratsiya imkonini tasdiqlaydi.

4. 340 dan ortiq maqol va 80 dan ziyod marosim matnining tahlili shuni ko'rsatadiki, o'zbek maqollaridagi jismoniy-tarbiyaviy mazmun sog'liq va jismoniy tayyorgarlik (47%), mardlik va matonat (31%), mehnat va faollik (12%), yoshlik baquvvatligi (6%), jismoniy raqobat (4%) mezonlari bo'yicha taqsimlanadi. Marosim folkloridagi harakatli o'yin matnlari zamonaviy jismoniy tarbiya darslarida to'liq tatbiq etilishi mumkin bo'lgan pedagogik resurs sifatida ilmiy asoslandi.

5. "Doston qahramoni", "Maqol-mashq", "Milliy o'yinlar rotatsion jadvali", "Folklor laboratoriyasi" va "Pahlavonlar oilasi" texnologiyalari motivatsion, kognitiv va jismoniy rivojlanish komponentlarini bir vaqtda qamrab oluvchi yaxlit pedagogik tizimni tashkil etadi. Ushbu texnologiyalar majmuasi folklor materiallarini jismoniy tarbiya ta'lim jarayoniga tatbiq etishning birinchi tizimli modeli hisoblanadi.

6. Uch oliy ta'lim muassasasida (Farg'ona DU, Urganch DPI, Termiz DPI) o'tkazilgan tajriba-sinov ($n=330$: TG=165, NG=165) shakllantiruvchi bosqich yakunida tajriba guruhida jismoniy tayyorgarlik ko'rsatkichlari 28-34% ga (nazorat guruhida 10-14%), folklor-madaniy kompetentlik esa 84% ga (nazorat guruhida 17%) oshganini ko'rsatdi. Barcha farqlar yuqori darajada statistik ishonchlidir ($p<0,001$).

7. Student t-testi va Pirson korrelyatsiya tahlili ($r=0,62$; $p<0,001$) folklor-madaniy kompetentlik va jismoniy tayyorgarlik ko'rsatkichlari o'rtasidagi o'rtacha darajadagi ijobiy korrelyatsiyani isbotlaydi. Ushbu empirik dalil milliy o'zlikni anglashning jismoniy rivojlanishga rag'batlantiruvchi ta'siri tezisini O'zbekiston pedagogika fanida birinchi marta statistik asosda tasdiqlaydi.

8. Tadqiqot davomida to'plangan 1 140 dan ortiq folklor namunasi asosida "O'zbek xalqi jismoniy madaniyati folklori" raqamli arxivini yaratish konsepsiyasi ishlab chiqildi. Mazkur arxiv keyingi tadqiqotlar, darslik yaratish va ta'lim dasturlarini boyitish uchun birlamchi ilmiy manba maqomiga ega.

9. Tadqiqot natijalari umumlashtirilishi asosida "Milliy jismoniy madaniyat kompetentligi" mezonini O'zbekiston oliy ta'limi davlat ta'lim standartlariga kiritishga doir konseptual yondashuv ishlab chiqildi. Ushbu mezon standart fizik ko'rsatkichlarni milliy-madaniy o'lchovda to'ldiradi va milliy pedagogik tafakkurni zamonaviy ta'lim tizimiga uzviy integratsiya qilishning ilmiy-metodologik asosini belgilaydi.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES
PhD.03/2025.27.12.PED.25.02 AT KOKAND UNIVERSITY**

KOKAND UNIVERSITY

ERGASHEV SHAXBOZJON DILMURODJON O'G'LI

**HISTORICAL AND GENETIC ROOTS OF PHYSICAL EDUCATION
IDEAS IN NATIONAL PEDAGOGICAL THOUGHT
(BASED ON FOLKLORE MATERIALS)**

13.00.01-Theory of pedagogy. History of pedagogical teachings

ABSTRACT

of the dissertation prepared for the degree of Doctor of Philosophy (PhD) in Pedagogical
Sciences

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The dissertation is available at the Information Resource Centre of Kokand University (registered under No. 40). (Address: 28-a Turkiston Street, Kokand, 150700. Tel.: (+99873) 545-55-55.)

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INTRODUCTION (annotation of the PhD dissertation)

Relevance and necessity of the topic. Today, harmonizing physical education with national cultural heritage has become one of the pressing directions on the global agenda of the educational space. Since 2020, within the framework of its “Intangible Cultural Heritage and Education” programme, UNESCO has defined the integration of traditional games and movement folklore into formal education as a priority task for national governments. At the same time, in the context of globalization, folk traditions in the content of physical education are being displaced by standardized international sports norms, which leads to a weakening of the connection between the national-cultural identity of the younger generation and their motivation for physical activity. This situation makes the scientific study of the historical-genetic roots of physical education ideas and their consistent integration into modern pedagogy a pressing task on a global scale.

In world pedagogical science, extensive research is being conducted around the issue of “physical literacy”, movement education, and the ethnocultural foundations of body culture; Western scholars have begun to study the synthesis of national body culture and movement education with Eastern-Islamic pedagogical traditions. The priority scientific directions include identifying the pedagogical potential of folklore texts, systematizing the educational functions of traditional movement games, and adapting the ethnopedagogical heritage to modern educational technologies. However, studying the historical-genetic roots of physical education ideas in folklore within national pedagogical thought on the basis of systematic-genetic analysis remains an insufficiently explored scientific gap for Uzbek science, and precisely this direction is considered scientifically relevant today.

In recent years, our country has been paying broad attention to the issues of fostering national self-awareness in the education and upbringing system, harmonizing the heritage of folk pedagogy with modern knowledge, and raising the younger generation as physically and spiritually perfect individuals. As the President of the Republic of Uzbekistan has emphasized: “The unique and inimitable scientific and spiritual heritage of our great ancestors must become a living programme in constant motion for us. This immortal heritage must always be with us, constantly giving us strength and inspiration. First of all, we must imbue the national education system with such a spirit. For this, our scholars and specialists, our respected men of learning, must convey this spiritual treasure to today's generations in simple, understandable, and engaging forms”¹³. From this point of view, the scientific systematization of the physical education ideas reflected in Uzbek folklore and the development of effective pedagogical mechanisms for their application in modern physical education practice are placed on the agenda as a pressing task.

This dissertation research serves to a certain extent in implementing the tasks defined in the Decrees of the President of the Republic of Uzbekistan No. PF-4947 of February 7, 2017 “On the Strategy of Actions for the Further Development of the Republic of Uzbekistan”, No. PF-5712 of April 29, 2019 “On Measures to Radically

¹³Мирзиёев Ш. Янги Ўзбекистоннинг тараққиёт стратегияси. Тўлдирилган иккинчи нашри. - Тошкент: Ўзбекистон, 2023. - Б. 212.

Improve the National Upbringing System in the Republic of Uzbekistan”, No. PF-5898 of January 24, 2020 “On Measures to Further Develop Physical Education and Mass Sports”, No. PF-109 of May 11, 2022 “On Additional Measures for Reforms to Improve the Sphere of Education and Upbringing”, No. PF-60 of January 28, 2022 “On the Development Strategy of New Uzbekistan for 2022-2026”, as well as Resolution No. PQ-392 of November 2024 “On Measures to Radically Improve the Teaching of Physical Education in General Secondary Schools and to Develop the Professional Activity of Teachers of this Subject”, and in other regulatory legal documents related to this field.

Compliance of the research with the priority directions of the development of science and technology of the republic. The dissertation was carried out in accordance with priority direction I of the development of science and technology of the republic — “Formation of a system of innovative ideas in the social, legal, economic, cultural and spiritual-enlightenment development of an informed society and a democratic state, and ways of their implementation”.

The level of study of the problem. The issue of studying the interrelationship between physical education and folk pedagogy is multifaceted and has been investigated by world, Commonwealth of Independent States, and Uzbek scholars in various scientific directions.

In world pedagogy, in the research of such scholars as J. Dietrich, H. Gadamer, Ya.A. Comenius, A. Ayres, E. Cassirer, V. Propp, V. Zhirmunsky, and A. Bandura, folk pedagogy was recognized as an independent scientific field and the place of physical education within folk pedagogy was revealed in a general manner.¹⁴

Among the scholars of the Commonwealth of Independent States countries, G. Volkov, M. Morozov, O. Igrakova, A. Izmaylov, and L. Matveev investigated the educational possibilities of folk movement games and traditional means of physical education in the direction of ethnopädagogik and the theory of physical education.¹⁵

In the field of Uzbek ethnopädagogik, such scholars as M. Behbudiy, M. Hoshimov, A. Toshmo'minov, T. Usmonkhujayev, Kh. Meliev, S. Toshmatov, and J. Hasanboyev systematically studied folk pedagogy and introduced the method of ethnopädagogical analysis into the discipline “History of Pedagogy”¹⁶, while such folklorists as B. Sarimsoqov, T. Mirzayev, O. Safarov, Sh. Turdimov, M. Jo'rayev, J. Eshonqulov, O. Madaev, M. Murodova, and G. Oripova systematically studied

¹⁴Dietrich J. Pädagogik und Hermeneutik. - Münster, 1987; Gadamer H.G. Wahrheit und Methode. - Tübingen, 1960; Коменский Я.А. Буюк дидактика. - М.: Педагогика, 1982; Айрес А.Ж. Сенсорная интеграция и ребёнок. - М.: Теревинф, 2009; Кассирер Э. Философия символических форм. - М.: Академический проект, 2011; Пропп В.Я. Исторические корни волшебной сказки. - Л.: Изд-во ЛГУ, 1986; Жирмунский В.М. Тюркский героический эпос. - Л.: Наука, 1974; Бандура А. Социальная теория обучения. - М.: Прогресс, 1983.

¹⁵Волков Г.Н. Этнопедагогика. - М.: Академия, 1999; Морозов М., Игрякова О. Этнопедагогика. - Славянск-на-Кубани, 2018; Измайлов А. Народная педагогика. - Вологда, 2003; Матвеев Л.П. Теория и методика физической культуры. —М.: ФиС, 2004.

¹⁶Бехбудий М. Педагогик асарлар. - Тошкент: Маърифат, 1997; Ҳошимов К. Педагогика тарихи. - Тошкент: Ўқитувчи, 2005; Тошмўминов А. Этнопедагогика. - Тошкент: Ўқитувчи, 2002; Усмонхўжаев Т., Мелиев Х. Миллий ҳаракатли ўйинлар: ўқув қўлланма. - Тошкент: Ўқитувчи, 2000; Тошматов С. (таҳр.) Ўзбекистон халқлари этнографияси ва фольклори. - Тошкент: Фан, 2008.

Uzbek folklore¹⁷. However, their research did not specifically analyze physical education ideas from a pedagogical point of view.

A generalized analysis of the existing research shows that the historical-genetic roots of physical education ideas in Uzbek national pedagogical thought have not been studied as an independent object of research from a systematic ethnopedagogical point of view, and a pedagogical technology for applying folklore materials to the process of physical education classes has not been developed. Filling this scientific gap was defined as the main task of the dissertation research.

The connection of the research with the research plans of the higher educational institution where the dissertation was carried out. The dissertation research was carried out within the framework of the topic “Pressing issues of modern pedagogy (2017-2030)” of the research plan of Kokand University.

The aim of the research is to identify the historical-genetic roots of physical education ideas in national pedagogical thought on the basis of Uzbek folklore materials, to systematize their genre and content characteristics, and to develop and experimentally substantiate a pedagogical technology for their application in the modern educational process.

Research objectives:

1) to determine the theoretical-methodological foundations of researching physical education ideas in national pedagogical thought on the basis of folklore;

2) to systematically analyze the historical-genetic roots of physical education ideas in Uzbek national pedagogical thought across three historical stages (archaic, classical, and renewal) and the folklore genres — heroic epics, proverbs, riddles, fairy tales, lullabies, children's games, and seasonal-ritual folklore;

3) to develop a conceptual model and pedagogical technology for organizing physical education on the basis of folklore materials (“Hero of the Epic”, “Proverb-Exercise”, “Rotational Table of National Games”, “Folklore Laboratory”, “Family of Wrestlers”);

4) to substantiate the effectiveness of the developed pedagogical technology through experimental-testing work and mathematical-statistical analysis, and to develop methodological recommendations for the development of physical education on the basis of folklore.

Object of the research. The process of physical education organized on the basis of folklore materials in Uzbek higher educational institutions, with the experimental-testing work conducted on the basis of Fergana State University, Urgench State Pedagogical Institute, and Termiz State Pedagogical Institute, with the participation of a total of 330 students (165 in the experimental and 165 in the control group).

¹⁷Саримсоков Б. Ўзбек маросим фольклори. - Тошкент, 1986; Мирзаев Т. Ўзбек фольклори. - Тошкент: Шарқ, 2008; Эшонкул Ж. Фольклор: образ ва талкин. - Қарши: Насаф, 1999; Турдимов Ш. “Гўрўғли” дostonларининг генезиси ва тадрижий босқичлари. - Тошкент: Фан, 2011; Сафаров О. Ўзбек халқ оғзаки ижоди. - Тошкент: Мусика, 2010; Мадаев О., Собитова Т. Фольклор. - Тошкент: Шарқ, 2008; Жўраев М., Пиримкулова М. Миф, фольклор ва адабиёт. - Тошкент, 2006; Муродова М. Фольклор ва этнография. - Тошкент, 2006; Орипова Г. Ўзбек фольклори. - Тошкент: Classic, 2021.

Subject of the research. The historical-genetic roots of physical education ideas reflected in folklore materials within national pedagogical thought, as well as the pedagogical mechanisms, content, forms, methods, and means of their application in the educational process.

Research methods. The research used theoretical methods such as systematic analysis, comparative-historical analysis, historical-genetic analysis, pedagogical analysis of folklore texts, hermeneutic analysis, synthesis and generalization, as well as empirical methods such as pedagogical observation, questionnaire, test, pedagogical experiment (ascertaining, formative, and control stages), portfolio analysis, and mathematical-statistical processing.

Scientific novelty of the research:

for the first time, the historical-genetic roots of physical education ideas in Uzbek national pedagogical thought were scientifically substantiated on the basis of the method of systematic-genetic analysis across three historical stages (archaic, classical, and renewal), and the ethnopedagogical mechanisms of transmitting these ideas from generation to generation through epics, fairy tales, proverbs, riddles, children's games, and seasonal-ritual folklore were identified;

the pedagogical ideas related to physical education in the genres of Uzbek folklore were classified into four functional groups (informational-educational, motivational-encouraging, methodological-practical, and social-integrative), and the specific role of each group in the formation of national pedagogical thought was for the first time substantiated as a conceptual model;

the pedagogical technology of organizing physical education on the basis of folklore materials was for the first time developed as a holistic pedagogical system, and its structural composition, stages, and mechanisms of implementation into the educational process were theoretically substantiated and its effectiveness was confirmed in experimental-testing work;

the positive correlation between national physical culture competence and physical fitness indicators was for the first time empirically confirmed, and the fact that awareness of national-cultural identity directly stimulates physical development was proven as a theoretical principle of ethnopedagogy; on this basis, an approach to including the criterion of “National Physical Culture Competence” in Uzbek educational standards was developed.

The practical results of the research are manifested in the following:

the developed pedagogical technology (“Hero of the Epic”, “Proverb-Exercise”, “Rotational Table of National Games”, “Folklore Laboratory”, “Family of Wrestlers”) has been brought to a state ready for application in the physical education departments of higher educational institutions of Uzbekistan;

more than 1,000 folklore samples collected during the experimental-testing work serve as core material for creating the digital archive “Folklore of Uzbek Folk Physical Culture”;

the research results can be used in improving the state educational standards and curricula of the subject of physical education, and in creating textbooks and teaching aids;

the developed methodological recommendations are intended for school physical education teachers, students of pedagogical higher educational institutions, and trainees of advanced training courses;

the dissertation serves as a scientific basis for Uzbekistan's state programmes “Development of Physical Education and Sports”.

The reliability of the research results is ensured by a solid methodological foundation and a scientifically substantiated research design; experimental-testing work conducted on a representative sample in three educational institutions; the mutual coordination of four different data-collection methods (physical test, questionnaire, observation, portfolio); results confirmed by mathematical-statistical methods; and the mutual consistency of the results obtained at the bases of Fergana State University, Urgench State Pedagogical Institute, and Termiz State Pedagogical Institute.

Scientific and practical significance of the research results.

The scientific significance of the research is that a new methodological approach – the method of systematic-genetic analysis – was for the first time applied to Uzbek ethnopedagogy; the application of this method to folklore materials opens a new direction in the science of the history of pedagogy, and the scientific substantiation of physical education ideas across the archaic → classical → renewal stages adds a new layer to the theory of periodization of the history of national pedagogical thought.

The practical significance of the research is determined by the following: a scientific basis was created for including folklore-ethnopedagogical materials in the updated curricula and textbooks of the subject “Physical Culture”; five pedagogical technologies – “Hero of the Epic”, “Proverb-Exercise”, “Rotational Table of National Games”, “Folklore Laboratory”, “Family of Wrestlers” – can be directly applied in the teaching process; material was prepared for the elective course “Folk Pedagogy in Physical Education”; the three-stage classification and the typology of folklore genres can be used in the future to enrich the national-historical part of the state educational standards.

Implementation of the research results.

The historical-genetic roots of physical education ideas in Uzbek national pedagogical thought, for the first time scientifically substantiated on the basis of the method of systematic-genetic analysis across three historical stages (the archaic stage (until the 8th century AD) – physical education was merged with primitive ritual, hunting, and military games; the classical stage (IX-XIX centuries) – it acquired a mature theoretical form under the influence of Islamic culture, the teachings of Beruni and Ibn Sina, and Jadid pedagogy; the renewal stage (XX-XXI centuries) — the ethnopedagogical synthesis of the Soviet education system and the period of independence), and the scientific conclusions on the functioning of folklore genres (epic, proverb, game, ritual) as an ethnopedagogical channel transmitting physical education ideas from generation to generation, were used in implementing the fundamental project No. Z-2016-0909111822 “Mechanisms for forming in students the skills of resisting mass culture through the inculcation of the gems of Eastern pedagogical thought into the content of textbooks and educational literature”, carried out at the Qori Niyoziy National Institute of Pedagogy of

Upbringing (reference of the Qori Niyoziy National Institute of Pedagogy of Upbringing dated June 11, 2026). As a result, scientifically substantiated materials on national physical education and folklore-pedagogical heritage were incorporated into the content of the textbooks and educational literature prepared within this fundamental project, raising their scientific-theoretical level and national-enlightenment orientation.

The pedagogical technology of organizing physical education on the basis of folklore materials was for the first time tested as a holistic system at Fergana State University, Urgench State Pedagogical Institute, and Termiz State Pedagogical Institute. It has been statistically proven that the five pedagogical technologies (“Hero of the Epic”, “Proverb-Exercise”, “Rotational Table of National Games”, “Folklore Laboratory”, “Family of Wrestlers”) increase physical fitness by 28-34% and folklore-cultural competence by 84% in the experimental group (acts of Fergana SU, Urgench SPI, and Termiz SPI and reference of the Ministry of Higher Education, Science and Innovation dated June 5, 2026). As a result, the five pedagogical technologies were introduced into the educational process of the “Physical Culture” direction of higher educational institutions, achieving an increase in students' physical fitness and folklore-cultural competence and the improvement of physical education practice based on national values.

The conclusions on the empirical confirmation, for the first time under the conditions of Uzbekistan, of the positive correlation between national folklore-cultural competence and physical fitness indicators, as well as the scientific basis provided for including the criterion of “National Physical Culture Competence” in the educational standards of Uzbekistan, were used in implementing the fundamental project No. Z-2016-0909111822 “Mechanisms for forming in students the skills of resisting mass culture through the inculcation of the gems of Eastern pedagogical thought into the content of textbooks and educational literature”, carried out at the Qori Niyoziy National Institute of Pedagogy of Upbringing (reference of the Qori Niyoziy National Institute of Pedagogy of Upbringing dated June 11, 2026). As a result, scientifically substantiated materials on national physical education and folklore-pedagogical heritage were incorporated into the content of the textbooks and educational literature prepared within this fundamental project, raising their scientific-theoretical level.

The provisions classifying, for the first time, the pedagogical ideas of Uzbek folklore on physical education into four functional groups (informational-educational – transmission of knowledge about physical development; motivational-encouraging – promotion of courage and fortitude; methodological-practical – description of exercise methods and procedures; social-integrative — the idea of collective and national unity) were used by the Republican Center for Spirituality and Enlightenment in organizing and conducting events on the topic “Pressing issues of forming a new spiritual space” within the framework of “Issues of idea and ideology and the promotion of science and enlightenment” defined in the 2025 programme of measures (reference No. 10/394 of the Institute of Social and Spiritual Research dated June 4, 2026). As a result, the folklore four-functional-group classification was used in enriching the ideological-content basis of spiritual-enlightenment events, increasing the effectiveness of propaganda-promotional work

aimed at forming feelings of national identity, courage, and collective unity among young people.

Approbation of the research results. The results of this research were discussed at 3 international and 2 republican scientific-practical conferences.

Publication of the research results. On the topic of the dissertation, the research results were published in a total of 8 scientific works, including 3 articles in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations (2 in republican and 1 in a foreign journal).

Structure and size of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and appendices, with a total volume of 154 pages.

THE MAIN CONTENT OF THE DISSERTATION

The first chapter of the dissertation is **“Theoretical and methodological foundations of the study of the ideas of physical education in national pedagogical thought”** Chapter I consists of three paragraphs and covers the methodological foundations of the research, the historical role of physical education in national pedagogical thought, and the possibilities of Uzbek folklore genres to reflect the ideas of physical education.

The first section of the chapter examines “Methodological problems of researching physical education ideas based on folklore.”

The term “physical education” is used as a broad concept in pedagogy. In a general sense, it ¹⁸is “the process of purposeful and planned organization of a person’s physical development.” The concept of “ideas of physical education” is broader than the concept of physical education. “Idea” in a pedagogical context means the theoretical and conceptual basis of a certain pedagogical goal, principle or method. Accordingly, “ideas of physical education” are a system of theoretical and pedagogical views that consider physical education necessary and important, its purpose, content, means and results. From the point of view of folklore, the ideas of physical education can be expressed directly (i.e. explicitly stated in the text) or indirectly (expressed through images, symbols, situations). For example, in the epic poem “Alpomish”, the hero’s participation in running, wrestling and archery is a direct expression of the idea of physical education, while in the alla, the wish “my son is a wrestler” is an indirect expression. “Ideas of physical education” refers to a set of pedagogical views, motifs and images related to achieving physical perfection, developing physical strength, healthy living and physical labor, expressed explicitly or symbolically in various genres of Uzbek folklore. Consequently, “historical-genetic roots of physical education ideas” refers to a set of sources and evidence showing when and in what historical-cultural environment these ideas appeared, what initial forms they had and how they later developed.

“Folklore pedagogy” is a relatively new scientific term, which denotes a branch of science that studies the educational functions of samples of folk oral art. This concept is close to GN Volkov’s concept of “ethnopedagogy”, but unlike it, it is focused on studying folklore genres as the main source. The importance of folklore

¹⁸ Матвеев Л.П. Теория и методика физической культуры. - М.: ФиС, 2004. - С. 21.

as a source for the history of pedagogy is based on several important aspects: the first aspect is historical depth. Most pedagogical written sources date back to the Middle Ages and later. Folklore, however, covers a history of thousands of years, even longer. As the Uzbek folklorist B. Sarimsakov noted, “some folklore works date back to the Neolithic and Bronze Ages.”¹⁹ Also, taking into account the features of mass and realism, continuity and stability, syncretism, folklore is the only way to study historical and pedagogical thinking, which goes back to written sources. There are also a number of methodological problems in studying folklore as a source of pedagogical history: variantness and lack of uniformity (more than 40 variants of the epic “Alpomish”); hermeneutic problems - the need to interpret texts in the context of that period; the risk of anachronism - the application of modern concepts to historical texts; the complexity of attribution and periodization. To solve these problems, the study used the method of “historical layer” analysis, rather than linking to a specific historical date.

The second part of the chapter examined the “Role of Physical Education in National Pedagogical Thought.”

The first pedagogical ideas about physical education in Central Asia were expressed in ancient myths and legends (hunting + horse + bow + wrestling → physical education methods that entered folklore genres), in the Orkhun-Enasoy monuments (the Alpine symbol - the 1300-year continuity of the ideal of physical perfection, changing horses in the middle of a battle - dexterity, shooting from a bow - technical and physical mastery, collective physical training was later the historical basis of pedagogical models such as the “Family of Wrestlers”), and in the “Avesta” (the concept of “body purity”).

lug' otit-turk”, created in the 11th century, covers wrestling, racing, and archery, among the sports that were widespread among the Turkic peoples. In “Kutadg' u bilig”, the perfect person is described as a person with a “strong body”, and physical strength, agility, and courage are emphasized. Ibn Sina, in his work “Al-Qanun fit-tib”, was one of the first to justify the organization of physical education in accordance with age characteristics: he recommended types of exercises suitable for childhood (0 - 7), adolescence (7 - 14), and youth (14 - 21). Alisher Navoi described it in “Mahbubul-qulub” as: “Healthy body is the fruit of the soul; a healthy body is the basis for a pure soul.”

The historical development of physical education in national pedagogical thought has occurred in three stages:

Stage I - Mythological-ritual period (V-VIII century). At this stage, physical education was not isolated as an independent pedagogical branch, but existed syncretically within rituals, religious worship and oral creativity. Myths and legends, the concept of bodily purity in the Avesta, and the motives of physical testing in ancient epic texts served as the main sources.

Stage II - Epic-Heroic Period (VIII-XIX centuries). The period when the ideas of physical education found their widest and richest expression in Uzbek pedagogical thought. The teachings of Ibn Sina, Yusuf Khos Hajib, Alisher Navoi and the Jadidists, as well as the formation of the ideal of the warrior in the heroic epic, also belong to this period.

¹⁹ Саримсоқов Б. Ўзбек маросим фольклори. -Тошкент, 1986. - Б. 4.

Stage III - The Era of Renewal (XX - XXI centuries). During this period Physical education was formalized as a separate academic subject. National traditional and European sports were synthesized. During the period of independence, the restoration of national physical education traditions and the adoption of laws “On Physical Education and Sports” were carried out .

discusses “ The possibilities of Uzbek folklore genres to reflect the ideas of physical education .”

Almost all the main genres of Uzbek folklore have the ability to reflect the ideas of physical education. Epic is the genre that most broadly and deeply reflects the ideas of physical education; children's games are a direct and practical genre of physical education; proverbs and riddles are a genre that concisely expresses physical education norms; allalar is a form of physical education that begins at “zero age”; ritual folklore is a collective and institutional genre of physical education.

The functions of folklore genres in physical education are manifested in four groups: informational-educational (transmitting knowledge about physical development); motivational-incentive (encouraging physical perfection through images of warriors); methodological-practical (describing exercise methods and procedures, games such as “Chillak”, “Racing”); social-integrative (cultivating national unity through team competitions).

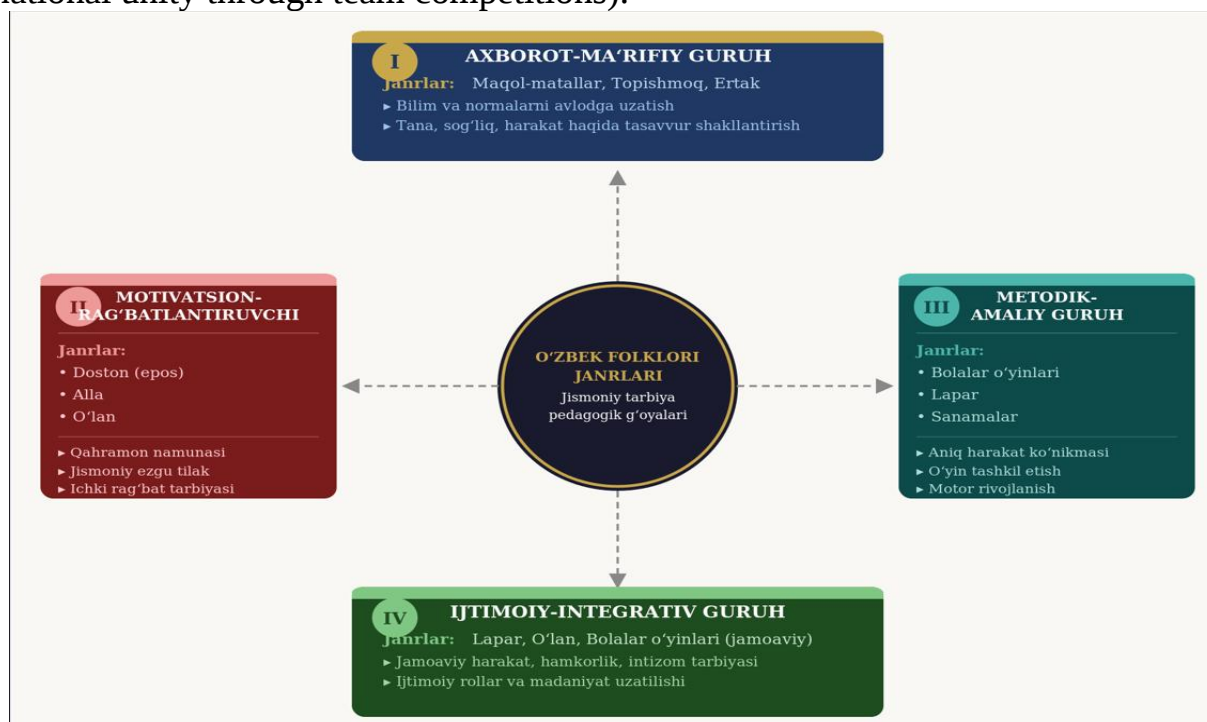


Figure 1. The Functions of Folklore Genres in Physical Education

The approach to physical education in the Uzbek national pedagogical thought has developed from ancient myths and legends, from the Avesta to the present day, based on the concept of “unity of body and spirit.” This concept is a distinctive feature of the Uzbek pedagogical thought and is consistent with the modern principle of “holistic education of a person.”

In the history of pedagogy, the concept of holistic education was expressed by Y. Comenius in his “Great Didactics”: “The joint education of body and soul is a

condition for the education of a complete person.”²⁰ However, information from Uzbek folklore shows that this principle was used in practice in Uzbek folk pedagogy thousands of years before Comenius.

The second chapter of our work is entitled **“Historical and genetic roots of physical education ideas in Uzbek folklore genres ”**, It systematically analyzes the historical and genetic roots of physical education ideas in heroic epics, fairy tales, children's folklore, seasonal and ritual folklore, proverbs, and riddles.

The first section of the chapter is devoted to the study of “Ideas of Physical Education in the Heroic Epic and Their Comparison.”

In Uzbek folk oral literature, the heroic epic is considered the most extensive and profound type of epic that expresses the ideas of physical education. In this regard, 168 episodes of the epics “Alpomish”, “Go'ro'g'li”, “Kuntug'mish” and “Rustamkhon” were analyzed based on the content analysis method.

Table 2 .

General comparison of physical education ideas in epics

Criterion	”ALPOMISH” (son of Fazil Yuldash)	” GO' RO'G'LI” (Rahmatull a poet)	“ KUNTUG' MISH” (Ergash Jumanbulbul)	”RUSTAMXON” (son of Fazil Yuldash)
The main character's level of physical fitness	Highest rank: “ One of the Ninety Alps” - one of all the Alps recognized by the country. Physical perfection is combined with lineage and heroism .	Mythological level: “lion-like”, “ tiger-like “, “dragon-like” - physical strength is equated with the forces of nature. Special power is given from birth .	The level of strength is formed in stages according to age: “ knowledge up to fourteen, soldiership after fourteen.” A realistic, achievable ideal .	Intellectual-willed level: “ a wise, thoughtful, intelligent young man who reads books and understands the meaning of every sentence” + physical strength that defeats executioners. Unity of mind and body.

²⁰Коменский Я.А. Буюк дидактика. - М.: Педагогика, 1982. - Б. 71.

Age of initiation of physical education	7 years old - "He was given the name Alpomish because he could shoot a bow at the age of seven . " He proves his physical prowess by shooting a bow in front of the people.	Orphaned from birth, Goroglibek grows up in hardship . The fight with Khizr is the main physical test of childhood.	14 years old - " By the time he turns fourteen, he has acquired knowledge, skills, and a profession, and after he turns fourteen, he is ready to join the military..."	explicitly stated , but Rustam begins to combine physical training with science from a young age. Mind and body develop harmoniously .
Type of physical exercise and skills	Three main tests: 1. Racing (speed) 2. Archery (marksmanship) 3. Wrestling (strength) In the "Barchin Test", all three skills are tested together.	Horsemanship and riding - with a horse. Wrestling - "collar-collar, put-on-arm" technique. Hunting - the skill of living in nature.	Six skills are clearly listed: 1. Sword fighting 2. Rifle shooting 3. Decay 4. Polypuria 5. Spear - like 6. Collateral	Fighting with executioners (strength, technique). Fighting with a dragon (will, courage). Riding (horse riding). Horsemanship - a test of fortitude and endurance.
The social function of physical testing	Marriage test - the groom must pass three physical tests . Physical fitness = social competence.	Horse Trials - A fight with Khidr to obtain a precious horse . Strength is for practical benefit.	The hunting test - "taking forty young men with you." A model of collective physical education.	A test for mother and country: saving mother from executioners + protecting the country from the dragon. Physical strength - filial and patriotic duty.
Master-disciple system	no direct mentor . Entry into the "To' qson alp" team is peer-to-peer learning.	Khidr - magical mastery: defeats in a fight, then grants the gift of Ghirat. Teaching	Father-"I will teach you to ride a horse, Khizring Dasha"- spiritual mentorship. Physical skills	Mother (Khuroyim) is the main educator. Her advice and support prepare Rustam for difficulties. A

		through testing .	from father to son.	model of a woman-mentor.
Female physical fitness	Barchinoy - “The brave don't take it , they just throw it away, If there's a field , they'll show it off.” He put the groom to a physical test .	Kholjuvonoy - a demonstration of courage and willpower. Supports the power of Go' Roglibek.	Holbeka - “If anyone comes to me and says they want to marry me, I'll put a backgammon game in front of them ... if they win, I'll touch them, if they lose, I'll kill them” - mental and physical perfection is a must.	Mother Huraym is a strong woman who independently ruled the state and raised her children. She is an example of physical and spiritual independence.
Historical-genetic layer of physical education	Synthesis of three layers: Archaic - hunting, bow (primitive) Nomadic - horse, racing (Turkic) Sedentary - wrestling, hand-to-hand combat	Mythological-archaic layer dominates: Miracle at birth → special power → harmony with nature. Hunting, horse.	The classical layer is the most accurate: A clear description of the military education system. Consistent with Ibn Sina's age periodization scheme.	Classical layer (9th - 19th centuries): Islamic-enlightenment education + physical strength. “Reading books , understanding the meaning of every sentence” - harmony of mind and body.
Functional group (according to JT)	Motivational-encouraging (54%) + Social-integrative (46%) Physical fitness is the basis of human dignity and marriageability.	Informational-educational (44%) + Methodical-practical (56%) Wrestling techniques are clearly described, hunting skills	Methodical-practical (72%) + Informational-educational (28%) A clear listing of six skills is the most complete list.	Informational-educational (48%) + Motivational-encouraging (52%) Mind + body unity model. The ideal of a “manly man” is a

		are directly demonstrated.		synthesis of will and strength.
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The analysis shows that in all four epics, the image of the hero expresses the three main components of national physical culture : movement culture, spiritual endurance and social responsibility as a whole system . This scientifically substantiates the fact that the Uzbek folk epic should be considered not only as an artistic heritage, but also as a hidden pedagogical program-ethnopedagogical text passed down from generation to generation, and theoretically confirms the need to use national epics as a source basis in modern physical education methodology .

The second season is dedicated to the study of “ Ideas of Physical Education in Children's Folklore.”

Children's games are considered the most direct and practical genre of physical education in Uzbek folklore. The study included a historical and genetic analysis of 12 main games. Kuvlashmachok (speed, endurance - imitation of hunting), Chillak (eye-hand coordination - imitation of archery), Bekinmachok (intelligence - imitation of hunting), Lanka kick (fine motor skills, breathing exercises), etc.

Children's folklore is stratified according to age characteristics: 0-1 year old - alla (vibration, neuromotor development); 1-3 years old - finger games (fine motor skills); 3-6 years old - simple movement games (basic movements); 6-10 years old - group games (physical qualities); 10+ years old - competitive games (sports skills). This stratification is considered a practical manifestation of the principle of “continuous physical education” in Uzbek folk pedagogy.

Also, during the research, an isomorphic structure was identified between three tests and children's games in the epic “Alpomish”: imitation of a chase-race; imitation of a chillak-archery; imitation of a snow fight or a mo-mo-mo-fight. This isomorphism indicates a systematic mechanism for preparing a child for the pedagogy of “Alpomish”.

Alla is a form of physical education that begins at “zero age”. In alla, the mother addresses her child as “my wrestler son”, “my precious son”: “May Allah make my wrestler, may our son be a wrestler!” - this wish is expressed not only as a wish, but also as a pedagogical intention. It is no secret that shaking the baby while saying alla develops the vestibular apparatus and proprioceptive sensations, which is also confirmed by modern neuropedagogy.

In Uzbek epic folklore, five pedagogical constants (unchangeable indicators) of physical education were identified: the ideal of physical perfection; the teacher-student system; team competition; recognition through physical testing; the unity of the trinity of will-morality-body. These constants enter the infant's memory directly through alla, are socialized through games, and ultimately turn into a physical ideal.

The third season is titled “Ideas of Physical Education in Seasonal-Ceremonial Folklore and Their Pedagogical Interpretation.”

One of the founders of the science of ethnopedagogy, GN Volkov, assessed folk oral art and rituals as an integral element of the system of folk education, showing that they embody views on labor, morality, intelligence and physical

education in a holistic way ²¹. In this sense, seasonal-ritual folklore - the verbal component of rituals held in connection with the seasons, the periodic rhythm of agricultural and livestock labor - is a rich and not yet sufficiently developed source for studying the views of the people on physical education. “A ritual is a vital “stage” work that arose due to the demands and needs of human material and spiritual life..., has natural behavior, decoration (decoration) and text ²². “ B. Sarimsakov noted that rituals occur at “turning points” in human life - birth, puberty, beginning of work, marriage and death ²³- and perform three main functions: “spiritual, aesthetic and organizational (orienting)” functions ²⁴. If you pay attention, this functional triad surprisingly corresponds to the emotional, aesthetic and organizational mechanisms of educational influence in modern pedagogy: the ritual spiritually refreshes its participant, gives pleasure from beauty and “orients” him to a new stage of his life. In the process of analysis, a single system of criteria was applied to each ritual: first, the movement component of the ritual (physical actions performed by the participants - walking, jumping, competition, labor movements) was isolated; second, in the verbal component, images and motives related to physical qualities, health and movement were identified; third, the composition of the participants (adults, youth, children) and their level of activity were determined; Fourth, the educational function of the identified elements was “translated” into the language of modern pedagogical concepts. Such an approach allows us to elevate the ritual material from an ethnographic description to the level of pedagogical interpretation.

Table 3

ideas in seasonal and ritual folklore and their pedagogical interpretation

Category	Ceremonies	The idea of physical education	Pedagogical interpretation
Winter	Talk, talk, talk.	Discipline, self-control, and active leisure through circle games	The ethical foundation of sports activities; periodicity of load and rest
Spring	Navruz performances, shikmoys, mud-fighting, “Sust xotin”, “Boychechak”, halinchak, tulip parade	Competition (shooting, wrestling, archery); willingness to work; a test of equal value to wrestling and labor; endurance; unity of song and action	Motivation through competition ; “find-action” integration; “international sports festival” model; imitation gymnastics; mass activity day

²¹Волков Г.Н. Этнопедагогика: Учебник для студентов средних и высших педагогических учебных заведений. - М.: Академия, 1999. - С. 168.

²²Саримсоков Б. Ўзбек маросим фольклори. - Тошкент: Фан, 1986. - Б. 8.

²³Саримсоков Б. Ўзбек маросим фольклори. -Тошкент: Фан, 1986. - Б. 9.

²⁴Саримсоков Б. Ўзбек маросим фольклори. - Тошкент: Фан, 1986. - Б. 11.

Summer	"Tea Momo"	Theatrical performance; physical activity for all generations	The ritual roots of imitation exercises; the idea of lifelong activity
Autumn	"Oblo baraka", "Yo, Haydar!"	Harvest race - speed and endurance	Competition embedded in work; collective recognition of the winner

The fourth section of the chapter examined the issue of "Ideas of Physical Education in Proverbs and Riddles."

From a collection of more than 13,000 proverbs collected by scientists from the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of Uzbekistan, more than 340 proverbs related to physical education were analyzed. They are divided into five thematic blocks:

- **Health and wellness (47%):** *"Healthy body - healthy soul"; "If you are not sick, do not seek medicine"; "Strength is in the hands, strength is in the legs";*

- **Courage, bravery, and strength (31%):** *"A brave man dies once, a coward dies a thousand"; "A lion follows his footsteps, a young man does not go back on his word"; "One death for one head";*

- **Physical labor and activity (12%):** *"Work is life, laziness is disaster"; "A freeloader eats by the mouth, a hard worker eats by the mouth";*

- **Youth and physical strength (6%):** *"When you are young, work, when you are old, cook"; "If you don't have a husband in your youth, you will be humiliated in your old age";*

- **Physical challenge and competition (4%):** *"He who falls is not satisfied with the struggle " ; "He who strives is the one who climbs the mountain "*

In Uzbek folk pedagogy, riddles served not only as mental exercises, but also as a specific means of physical education: riddles about body parts , for example, about teeth "We were, we were, thirty-two girls were, lined up in two rows" form a "body scheme" in a child, that is, the basis for understanding and controlling his own body, while examples of images of strength and movement - the metaphorical appearance of the image of a wrestler in the riddle "Seven wrestlers lie on the ceiling, their children are in a row on their shoulders" about beams and beams shows that physical strength is a central value in the people's consciousness; riddles about a ball, such as "Tap-tap edi, ursang, uchib kide" are directly dedicated to the subject of a movement game and serve as an introductory part of the game. The competitive nature of riddle-telling (the rule "the loser performs physical labor" - fetching water, snow wrestling; the winner is awarded a prize in front of the public) directly connected intellectual competition with physical activity . Thus, the riddle genre is the most concise practical expression of the principle of "unity of mind and body" in the system of public education, and this pedagogical function is genetically related to the ideal of physical perfection, which continues uninterruptedly from the alpine tests in "Alpomish" to today's national games.

The third chapter of the dissertation is entitled "**Implementation of ideas of physical education based on folklore into practice**" , and the first chapter "

Theoretical and methodological foundations, program, methodology of implementing ideas of physical education based on folklore into the educational process ” **was developed**. Uzbek folk folklore is geographically and ethnically diverse, and each region has its own folklore genres that preserve the ideas of physical education. This regional diversity is of great value from a pedagogical point of view: the same pedagogical technology shows different effectiveness in different folklore environments, therefore a regionally differentiated approach is methodologically necessary.

A comparative analysis of the folklore treasury of the Fergana, Surkhandarya, and Khorezm regions shows that although the ideas of physical education have a nationwide character in Uzbek folklore, each region has its own genres and methods of expression. . In the folklore of the Fergana Valley, the ideas of physical education are expressed in the spirit of competition in lapar and aytishuv, the ideal of perfection in the olan and alla (“Let my wrestler be my son”), children's games (“White poplar, blue poplar”, “Mo'ri-mo'ri”, “Chillak”, “Lanka”) and through the tales; in Surkhandarya, through the epics “Alpomish”, “Rustamkhon”, the six-skill “soldier program” in the epic “Kuntug'mish”, and the Boysun wrestling tradition recognized by UNESCO; In Khorezm, the physical and aesthetic harmony of the “Gorogli” category (collar and arm wrestling methods) and the “Lazgi” dance were identified.

A set of five methodological approaches forms the theoretical basis of the research: a systematic approach (LS Vygotsky), an activity approach, an ethnopedagogical approach (GN Volkov, Zh. Hasanboev), a cultural-historical approach (M. Musurmonova) and a competence approach (AV Khutorskoy). These approaches form the methodological basis for the development of differentiated pedagogical technology, taking into account the characteristics of regional folklore.

The following scientific hypothesis was to be proven in the work: “If physical education lessons are organized using pedagogical technology based on regional folklore materials - lapar, aytishuv, olan, children's games and counting for the Fergana Valley; epics “Alpomish”, “Rustamkhon”, “Kuntug'mish” and wrestling competitions for Surkhandarya; epics of the “Go'ro'g'li” series, “Lazgi” dance and fairy tales for Khorezm, the physical fitness indicators, folklore and cultural competence and motivation of students will be significantly higher than in the traditional method. The scientific hypothesis was proven in the second section of the third chapter - **“Progress, results and methodological recommendations of experimental work”** .

In 2023-2025, an experimental study was organized on the basis of three higher educational institutions (330 students: 165 in the experimental, 165 in the control group). The experiment took place in the explanatory, formative and control stages; at the initial stage, the groups were equalized ($p > 0.05$). The experimental bases and regional modules are presented in Table 3.

Table 3

Experience bases, regional folklore modules and sample composition

Institution	Regional folklore module	TG	NG	Total
Fergana University	Lapar, aytishuv, o' lan (competition and motivation); children's games: "White poplar, blue poplar", "Mo'ri-mo'ri", "Chillak", "Lanka"; counting (group division)	60	60	120
Termez DPI	"Alpomish" (three tests: racing - archery - wrestling); "Rustamkhan" (wrestling scenes); "Kuntug' mish" (six-skill soldier program); wrestling competitions (UNESCO heritage of Baysun)	55	55	110
Urgench DPI	"Go' ro'g'li" series (collar and arm wrestling techniques); "Lazgi" dance (coordination, balance); Khorezm tales and legends	50	50	100
TOTAL	-	165	165	330

At the formative stage, a regional module was introduced at each base: in Fergana DU, the lapar competition was used as a "competitive motivation", the olan strings were used as a spiritual support for endurance exercises, and the calculations were used as a fair mechanism for group distribution; in Termez DPI, modern alternatives to the six- k skills of "Kuntug'mish" were found, the "alp" rating system based on "Alpomish" was introduced, and Boysun wrestlers were involved in classes; in Urgench DPI, the "Lazgi movements" coordination complex and the "Go'ro'g'li" wrestling technique were directly introduced into the training. The final results are summarized in Table 4.

Table 4

Physical fitness and competency indicators (at the end of the formative stage)

Indicator	FarDU TG	FarDU NG	Termez TG	Termez NG	Urgench TG	Urgench NG
100 m run (number)	+0.7	+0.3	+0.8	+0.3	+0.8	+0.3
Broad jump (cm)	+13	+6	+14	+6	+14	+6
Hand strength (times)	+5.7	+2.8	+6.2	+2.7	+6.5	+2.9
Balance (points)	+1.8	+0.8	+1.8	+0.6	+2.0*	+0.8
Folklore knowledge test (score)	+10.4	+2.2	+11.5* *	+2.0	+10.8	+2.2
Motivation (%)	+46	+8	+48	+8	+47	+8

* Direct impact of the "Lazgi" movement complex (highest among the three bases). ** Synergy of the Boysun heritage, local wrestling masters and three epics (+88%).

Statistical analysis confirmed the reliability of the superiority of the experimental groups in all indicators (Student t-test, $p < 0.001$; Cohen's $d = 0.82-1.94$). Pearson analysis showed a moderately strong positive correlation between folk-cultural competence and physical fitness ($r = 0.62$; $p < 0.001$). Regional analysis proved that the effectiveness of the technology was higher in environments where folklore traditions were preserved alive and authentic performers were involved : each region led in its functional group of physical education (Table 3).

Table 5

Leading areas of influence and methodological support of regional modules

Region (module)	Leading result	Functional group	Main methodological recommendations
Fergana : lapar + games + dates	Speed: +0.7 points; motivation: +46%	Motivational- competitive	Lapar competition and the method of telling; “Chittigul” game rotation schedule; spiritual support of the training camp
Surkhandarya : epic + wrestling (UNESCO Baysun)	Folklore-cultural competence: +11.5 points (+88%); explosive power: +14 cm	Information and methodical	” Kuntug'mish sipohlik program”; “Alpomish rating system” (“alp” nicknames); attracting wrestling masters to classes
Khorezm: Go' Rogli + Lazgi + fairy tales	Balance and coordination: +2.0 points; folklore knowledge: +10.8 points	Aesthetic- coordination	”Lazgi Physical Education Complex” (each lesson 10 minutes); Go' ro'gli wrestling technique (collar/armpit); integrative module
Common to all regions	Sustainable efficiency of technology ($p < 0.001$)	-	Regional folklore- physical education map; “introductory folklore” rule (3-5 minutes); participation of authentic representatives; digital folklore bank (11 40+ samples); inclusion of the criterion “regional physical culture competence” in the DTS

A number of pedagogical phenomena were noted during the experiment. In Fergana State Educational Service, students showed creative activity in the “Hero of

the Epic” technology, weaving new patterns related to the exercises - this corresponds to the concept of “autonomous motivation” in the theory of self-determination (E. Deci, R. Ryan). In Termez State Educational Service, students from the control group also voluntarily joined the classes with the participation of Boysun wrestlers - this phenomenon was described as the “gravity” effect of folklore pedagogy. In Urgench State Educational Service, the “Lazgi movements” complex became the most anticipated part of the lesson from the second month. These observations confirm that the motivational power of the authentic folklore environment is a decisive factor in the effectiveness of the technology.

At the end of the chapter, 18 methodological recommendations were developed: three general (folklore map, “introductory folklore”, authentic representatives), four specific for each region, and three recommendations for departments and program developers (digital folklore bank, 14-hour “Regional Physical Culture” module, DTS criterion).

General conclusion: regionally differentiated folklore-pedagogical technology reliably increases students' physical fitness, folklore-cultural competence, and motivation; it is advisable to introduce the module in all educational institutions in a regionally adapted manner.

CONCLUSIONS

1. In the Uzbek national pedagogical thought, the ideas of physical education developed as a three-stage historical-genetic system consisting of archaic (up to the 8th century BC), classical (9th-19th centuries) and renewal (20th-21st centuries) stages. At each stage, folklore genres - epics, proverbs, children's games, ritual texts - served as the main means of ethno-pedagogical transmission. This historical continuity proves the inextricable connection of the physical education tradition of the Uzbek people with folklore.

2. The physical education content in Uzbek folklore was classified into four functional groups: informational-educational, motivational-stimulating, methodological-practical and socio-integrative. The scientific significance of this classification is that it confirms that Uzbek folklore was not a passive means of preserving tradition, but a systematic mechanism that instilled the ideas of physical education in the generation through active pedagogical influence.

3. The seven essential physical qualities expressed through the image of a wrestler in the epics “Alpomish”, “Kuntug'mish”, “Go'ro'g'li”, and “Rustamkhan” - strength, endurance, agility, speed, dexterity, willpower, and teamwork - fully correspond to the concept of “movement competence” in modern physical education standards. This correspondence confirms the possibility of scientifically based integration between the epic heritage and the modern pedagogical system.

4. An analysis of more than 340 proverbs and more than 80 ritual texts shows that the physical-educational content of Uzbek proverbs is distributed according to the following criteria: health and physical fitness (47%), courage and fortitude (31%), labor and activity (12%), youthful vigor (6%), and physical competition (4%) . The texts of movement games in ritual folklore have been scientifically

substantiated as a pedagogical resource that can be fully implemented in modern physical education classes.

5. The technologies “Hero of the Epic”, “Proverbs-Exercise”, “Rotational Table of National Games”, “Folklore Laboratory” and “Family of Wrestlers” form a holistic pedagogical system that simultaneously covers motivational, cognitive and physical development components. This set of technologies is the first systematic model of structurally implementing folklore materials into the physical education educational process.

6. An experimental study (n=330: TG=165, NG=165) conducted in three higher educational institutions (FarSU, Termez DPI, Urgench DPI) showed that at the end of the formative stage, physical fitness indicators in the experimental group increased by 28-34% (10-14% in the control group), and folklore and cultural competence by 84% (17% in the control group). All differences are highly statistically significant ($p < 0.001$).

7. Student's t-test and Pearson correlation analysis ($r=0.62$; $p < 0.001$) prove a moderate positive correlation between folklore-cultural competence and physical fitness indicators. This empirical evidence confirms the thesis of the stimulating effect of national identity on physical development for the first time in Uzbek pedagogical science on a statistical basis.

8. Based on more than 1,140 folklore samples collected during the research, a concept was developed to create a digital archive “Folklore of Physical Culture of the Uzbek People.” This archive has the status of a primary scientific source for further research, the creation of textbooks, and the enrichment of educational programs .

9. , a conceptual approach was developed to include the criterion “National Physical Culture Competence” in the state educational standards of higher education of Uzbekistan . This criterion complements the standard physical indicators in a national-cultural dimension and defines the scientific and methodological basis for the integral integration of national pedagogical thinking into the modern education system.

**НАУЧНЫЙ СОВЕТ PhD.03/2025.27.12.PED.25.02 ПО ПРИСУЖДЕНИЮ
УЧЁНЫХ СТЕПЕНЕЙ ПРИ КОКАНДСКОМ УНИВЕРСИТЕТЕ**

КОКАНДСКИЙ УНИВЕРСИТЕТ

ЭРГАШЕВ ШАХБОЗЖОН ДИЛМУРОДЖОН УГЛИ

**ИСТОРИКО-ГЕНЕТИЧЕСКИЕ КОРНИ ИДЕЙ ФИЗИЧЕСКОГО
ВОСПИТАНИЯ В НАЦИОНАЛЬНОЙ ПЕДАГОГИЧЕСКОЙ МЫСЛИ
(на основе фольклорных материалов)**

13.00.01-Теория педагогики. История педагогических учений

АВТОРЕФЕРАТ

диссертации на соискание учёной степени доктора философии (PhD) по педагогическим
наукам

Коканд-2026

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за номером 2026-06-0100.

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С диссертацией можно ознакомиться в Информационно-ресурсном центре Кокандского университета (зарегистрирована за № 40). (Адрес: 150700, г. Коканд, ул. Туркистон, 28-а. Тел.: (+99873) 545-55-55.)

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Соответствие исследования приоритетным направлениям развития науки и технологий республики. Диссертация выполнена в соответствии с приоритетным направлением I развития науки и технологий республики – “Формирование системы инновационных идей в социальном, правовом, экономическом, культурном, духовно-просветительском развитии информированного общества и демократического государства и пути их реализации”.

Связь исследования с планами научно-исследовательских работ высшего образовательного учреждения, где выполнена диссертация. Диссертационное исследование выполнено в рамках темы “Актуальные вопросы современной педагогики (2017-2030 гг.)” плана научно-исследовательских работ Кокандского университета.

Цель исследования состоит в выявлении историко-генетических корней идей физического воспитания в национальной педагогической мысли на основе материалов узбекского фольклора, систематизации их жанровых и содержательных особенностей, а также в разработке и экспериментальном обосновании педагогической технологии их применения в современном образовательном процессе.

Задачи исследования:

1) определить теоретико-методологические основы исследования идей физического воспитания в национальной педагогической мысли на основе фольклора;

2) системно проанализировать историко-генетические корни идей физического воспитания в узбекской национальной педагогической мысли в разрезе трёх исторических этапов (архаического, классического и этапа обновления) и фольклорных жанров — героических дастанов, пословиц, загадок, сказок, колыбельных, детских игр и сезонно-обрядового фольклора;

3) разработать концептуальную модель и педагогическую технологию организации физического воспитания на основе фольклорных материалов (“Герой дастана”, “Пословица-упражнение”, “Ротационный график национальных игр”, “Фольклорная лаборатория”, “Семья пахлаванов”);

4) обосновать эффективность разработанной педагогической технологии посредством опытно-экспериментальной работы и математико-статистического анализа, а также разработать методические рекомендации по развитию физического воспитания на основе фольклора.

Объект исследования. Процесс физического воспитания, организованного на основе фольклорных материалов в высших образовательных учреждениях Узбекистана; опытно-экспериментальная работа проводилась на базе Ферганского государственного университета, Ургенчского государственного педагогического института и Термезского государственного педагогического института с участием в общей сложности 330 студентов (165 в экспериментальной и 165 в контрольной группе).

Предмет исследования. Историко-генетические корни идей физического воспитания, отражённые в фольклорных материалах в национальной педагогической мысли, а также педагогические механизмы, содержание, формы, методы и средства их применения в образовательном процессе.

Методы исследования. В исследовании использовались такие теоретические методы, как системный анализ, сравнительно-исторический анализ, историко-генетический анализ, педагогический анализ фольклорных текстов, герменевтический анализ, синтез и обобщение, а также такие эмпирические методы, как педагогическое наблюдение, анкетирование, тестирование, педагогический эксперимент (констатирующий, формирующий и контрольный этапы), анализ портфолио и математико-статистическая обработка.

Научная новизна исследования заключается в следующем:

впервые историко-генетические корни идей физического воспитания в узбекской национальной педагогической мысли научно обоснованы на основе метода системно-генетического анализа в разрезе трёх исторических этапов (архаического, классического и этапа обновления) и выявлены этнопедагогические механизмы передачи этих идей из поколения в поколение через дастаны, сказки, пословицы, загадки, детские игры и сезонно-обрядовый фольклор;

педагогические идеи физического воспитания в жанрах узбекского фольклора классифицированы по четырём функциональным группам (информационно-просветительская, мотивационно-стимулирующая, методико-практическая и социально-интегративная), и специфическое место каждой группы в формировании национальной педагогической мысли впервые обосновано в виде концептуальной модели;

педагогическая технология организации физического воспитания на основе фольклорных материалов впервые разработана как целостная педагогическая система, её структурный состав, этапы и механизмы внедрения в образовательный процесс теоретически обоснованы, а её эффективность подтверждена в опытно-экспериментальной работе;

впервые эмпирически подтверждена положительная корреляция между компетентностью в области национальной физической культуры и показателями физической подготовленности; тезис о том, что национально-культурное самосознание служит прямым стимулом физического развития, доказан как теоретическое положение этнопедагогике, и на этой основе разработан подход к введению критерия “компетентность в области национальной физической культуры” в образовательные стандарты Узбекистана.

Практические результаты исследования проявляются в следующем:

разработанная педагогическая технология (“Герой дастана”, “Пословица-упражнение”, “Ротационный график национальных игр”, “Фольклорная лаборатория”, “Семья пахлаванов”) доведена до состояния готовности к

применению на кафедрах физического воспитания высших образовательных учреждений Узбекистана;

более 1000 фольклорных образцов, собранных в ходе опытно-экспериментальной работы, служат стержневым материалом для создания цифрового архива “Фольклор узбекской народной физической культуры”;

результаты исследования могут быть использованы при совершенствовании государственных образовательных стандартов и учебных программ по физическому воспитанию, при создании учебников и учебных пособий;

разработанные методические рекомендации предназначены для школьных учителей физической культуры, студентов педагогических высших образовательных учреждений и слушателей курсов повышения квалификации;

диссертация служит научной основой для государственных программ Узбекистана “Развитие физической культуры и спорта”.

Достоверность результатов исследования обеспечивается прочной методологической базой и научно обоснованным дизайном исследования; опытно-экспериментальной работой, проведённой на репрезентативной выборке в трёх образовательных учреждениях; согласованностью четырёх методов сбора данных (физическое тестирование, анкетирование, наблюдение, портфолио); подтверждёнными математико-статистическими методами результатами; а также взаимным соответствием результатов, полученных на базах Ферганского государственного университета, Ургенчского государственного педагогического института и Термезского государственного педагогического института.

Научная и практическая значимость результатов исследования.

Научная значимость исследования состоит в том, что новый методологический подход – метод системно-генетического анализа – впервые применён к узбекской этнопедагогике; приложение этого метода к фольклорным материалам открывает новое направление в науке об истории педагогики, а научное обоснование идей физического воспитания в разрезе этапов архаический → классический → обновление добавляет новый пласт в теорию периодизации истории национальной педагогической мысли.

Практическая значимость исследования определяется следующим: создана научная основа для включения фольклорно-этнопедагогических материалов в обновлённые учебные программы и учебники дисциплины “Физическая культура”; пять педагогических технологий – “Герой дастана”, “Пословица-упражнение”, “Ротационный график национальных игр”, “Фольклорная лаборатория”, “Семья пахлаванов” – могут быть непосредственно применены в учебном процессе; подготовлен материал для факультативного курса “Народная педагогика в физическом воспитании”; трёхэтапная классификация и типология фольклорных жанров могут быть использованы в дальнейшем для обогащения национально-исторической части государственных образовательных стандартов.

Внедрение результатов исследования.

Историко-генетические корни идей физического воспитания в узбекской национальной педагогической мысли, впервые научно обоснованные на основе метода системно-генетического анализа в разрезе трёх исторических этапов (архаический этап (до VIII века н.э.) – физическое воспитание синкретически слито с первобытным обрядом, охотничьими и военными играми; классический этап (IX-XIX века) – обрело зрелую теоретическую форму под влиянием исламской культуры, учений Беруни и Ибн Сины, джадидской педагогики; этап обновления (XX-XXI века) – советская система образования и этнопедагогический синтез периода независимости), а также научные выводы о функционировании фольклорных жанров (дастан, пословица, игра, обряд) в качестве этнопедагогического канала передачи идей физического воспитания из поколения в поколение использованы при реализации фундаментального проекта № Z-2016-0909111822 “Механизмы формирования у учащихся навыков противостояния массовой культуре путём внедрения жемчужин восточной педагогической мысли в содержание учебников и учебной литературы”, осуществлённого в Национальном институте педагогики воспитания имени Кары Ниязи (справка Национального института педагогики воспитания имени Кары Ниязи от 11 июня 2026 года). В результате в содержание учебников и учебной литературы, подготовленных в рамках данного фундаментального проекта, были внедрены научно обоснованные материалы по национальному физическому воспитанию и фольклорно-педагогическому наследию, что повысило их научно-теоретический уровень и национально-просветительскую направленность.

Педагогическая технология организации физического воспитания на основе фольклорных материалов впервые апробирована как целостная система в Ферганском государственном университете, Ургенчском государственном педагогическом институте и Термезском государственном педагогическом институте. Статистически доказано, что пять педагогических технологий (“Герой дастана”, “Пословица-упражнение”, “Ротационный график национальных игр”, “Фольклорная лаборатория”, “Семья пахлаванов”) повысили в экспериментальной группе физическую подготовленность на 28-34%, а фольклорно-культурную компетентность — на 84% (акты ФерГУ, УрГПИ и ТерГПИ, справка Министерства высшего образования, науки и инноваций от 5 июня 2026 года). В результате в учебный процесс по направлению “Физическая культура” высших образовательных учреждений внедрены пять педагогических технологий, что позволило повысить физическую подготовленность и фольклорно-культурную компетентность студентов и усовершенствовать практику физического воспитания, основанную на национальных ценностях.

Выводы о впервые полученном в условиях Узбекистана эмпирическом подтверждении положительной корреляции между национальной фольклорно-культурной компетентностью и показателями физической подготовленности, а также представленное научное обоснование введения критерия “компетентность в области национальной физической культуры” в образовательные стандарты Узбекистана использованы при реализации

фундаментального проекта № Z-2016-0909111822 “Механизмы формирования у учащихся навыков противостояния массовой культуре путём внедрения жемчужин восточной педагогической мысли в содержание учебников и учебной литературы”, осуществлённого в Национальном институте педагогики воспитания имени Кары Ниязи (справка Национального института педагогики воспитания имени Кары Ниязи от 11 июня 2026 года). В результате в содержание учебников и учебной литературы, подготовленных в рамках данного фундаментального проекта, были внедрены научно обоснованные материалы по национальному физическому воспитанию и фольклорно-педагогическому наследию, что повысило их научно-теоретический уровень.

Положения, впервые классифицировавшие педагогические идеи узбекского фольклора о физическом воспитании по четырём функциональным группам (информационно-просветительская – передача знаний о физическом развитии; мотивационно-стимулирующая – пропаганда смелости и стойкости; методико-практическая – изложение способов и порядка упражнений; социально-интегративная – идея коллектива и национального единства), использованы Республиканским центром духовности и просветительства при организации и проведении мероприятий по теме “Актуальные вопросы формирования нового духовного пространства” в рамках направления “Вопросы идеи и идеологии, пропаганда науки и просвещения” программы мер на 2025 год (справка Института социально-духовных исследований № 10/394 от 4 июня 2026 года). В результате при обогащении идейно-содержательной основы духовно-просветительских мероприятий была использована классификация фольклора по четырём функциональным группам, что повысило эффективность агитационно-пропагандистской работы, направленной на формирование у молодёжи чувств национальной самобытности, смелости и коллективного единства.

Апробация результатов исследования. Результаты данного исследования обсуждены на 3 международных и 2 республиканских научно-практических конференциях.

Опубликованность результатов исследования. По теме диссертации опубликовано всего 9 научных работ, в том числе 3 статьи в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов докторских диссертаций (2 в республиканских и 1 в зарубежном журнале).

Структура и объём диссертации. Диссертация состоит из введения, трёх глав, заключения, списка использованной литературы и приложений; общий объём составляет 154 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
LIST OF PUBLISHED WORKS

I bo'lim (I часть; I part)

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II bo'lim (II часть; II part)

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