



Prospects for Using the Experience of Gerontopedagogy

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Abstract

This article discusses the formation of gerontopedagogy as a science, its evolution, definition, description, as well as old age and changes in this period, interaction with senior people, the disclosure of their potential, abilities or preservation, the use of their education, as well as the role of representatives of the older generation in the spiritual development of youth.

Keywords: *Gerontopedagogy; Pedagogy; Educational Process; Skills; Society; Older Generation; Family; Example; Third Age; Stability; Life Experience*

Introduction

The development of modern technologies today, due to the rapid progress of the individual society, is becoming increasingly relevant in the field of gerontopedagogy and the study of its significance, introduction into the socio-political life of society and the state. After all, today a public figure in the upbringing of the younger generation, who has achieved success in various spheres of society, has gone through ups and downs of marriage and gained a rich experience, always feels a great need for the advice of representatives of the pious older generation. Their direct advice and life experience create the basis for the younger generation to have an active worldview, grow up well-mannered, hardworking, honest, and immaculate. This is also the reason for the formation of traditions associated with the glorification of the older generation in the values of any society.

The decline in the number of births in Europe, as well as the growing need for new professions in a market economy, caused an increase in interest in the field of gerontopedagogy. Among the older generations, the need to eliminate unemployment, use their methods of education and experience, training and retraining in a newly demanded profession has increased. In world science, the field of gerontopedagogy has developed in close connection with the disciplines of the demographic, ethnographic sphere, which studies the life and way of life of the country socially, psychologically and culturally in a deep and a comparative way.

Gerontopedagogy – is a field that studies the pedagogical features of the elderly of human life, implying that socially active representatives of the older generation live a long and meaningful life in the interests of themselves and society. In some sources, the term gerontopedagogy is defined as pedagogy – a system of upbringing, education and development of a person of retirement age. This is a relatively new area that requires people to prepare for senescence, old age, further understanding of this stage of life and live it productively. The older generation supports social activity. In a word, gerontopedagogy is the study of the social causes and results of the problems of the elderly, their lifestyle, life characteristics and determinants.

The term was first introduced by the German historian A. Kapp, the term “generation of the third century” is used as a synonym. Gerontopedagogy refers to the field of adult education or adult training. When in the Western worldview the science of “teaching and educating the elderly” is called “gerontopedagogy”, in our opinion, this approach does not mean the possibility of fully utilizing the capabilities and experience of the older generation. Also in the West, in the social–humanitarian and philosophical sciences, old age is studied as a separate categorical period of a person’s life and is called the “Third Age”. This period of life expectancy in its own way means the occurrence of physiological changes in a person associated with the onset of old age and the transition from the sphere of work to the nature of vocational training–in the field of recreation–as a result of a decrease in physical strength.

During a century, research in the field of gerontopedagogy has been conducted in developed countries, which has received a number of achievements, among other similar social sciences, such as pedagogy, psychology, medicine and others. This experience and achievements in the integration of disciplines such as pedagogy, psychology, theology, law, medicine and the basics of spirituality in order to stabilize the spiritual and moral environment of families, activate representatives of the older generation in society, measures are being implemented to preserve the past history of each people, nation and pass it on to the future generation. This is because it has become urgent to avoid “mass culture” and similar negative vices and threats to change the spiritual and moral appearance of people and nations. Since a long time, the East has shown boundless respect and honor to the representatives of the older generation. In turn, they also share their experience, which they inherited from their ancestors in the process of life, marriage, on the path of prosperity of their people and nation.

The problem of using the school of the elderly, the study of their psychological capabilities is not only scientifically relevant, but also their pedagogical and psychological characteristics are important. Since, traditionally old age is characterized by the ending of life, sadness, sufferings and losses.

M. Mead believes that the process of culture transfer in intra–family and intergenerational relations creates a certain type of culture: in post–figurative societies, the cultural pattern is set in advance – children learn mainly from their ancestors; in “co–figurative” societies, the cultural patterns of the new and old generations coexist and come into conflict; in a “prototype” society, the creativity of the younger generation comes. G. Marcuse considers the conflict between generations as a law of nature, which is associated with the anthropological structure of human needs and has a revolutionary impact on society. O. Comte and J. Mill analyzes the relations of generations and considers the process of generational change as “the force that drives history”. German scientist V. Dilthey says that in the process of socialization of personality, an important role is played by the age level, linking biological and social factors, 15 years, 30 years and 33 years, the indicators of which are the period that determines youth, and then the process of metabolism in the body during the maturity of offspring.

Professor E. Goziev conditionally divides the elderly into two groups. That is, those who are not socially active and retired, as well as those who are socially active in one or another aspect of social life. Their feelings are of two types in terms of occurrence: a) stable mood, men and women with a sense of calmness, maintaining self–esteem, penetrating; b) those whose mood is stable, with calm behavior, who

have become captains of the family environment, who enjoy the beauties of nature and society, who move away from social activities, most older generations during this period have feelings such as remoteness from social life, from the collective environment, loss of social status and position, as well as the fear of losing it, negatively affect their psyche, both physical and mental. Gerontopsychology deals with emotions, psychophysiological changes and peculiarities in the lives of elderly people with socio-psychological problems, a positive impact on the health and psyche of the older generation and an increase in their social activity. One of its tasks is to increase the meaningfulness of the life of the elderly, even outside the family, in order to preserve the health of the elderly, prolong their life and make it interesting. Gerontopsychology itself, in close connection with gerontopedagogy, implies the organization of a meaningful life in the environment of the family, neighborhood, society of the older generation.

It is known that in society, the younger generation receives from the older generation such values as an inherited lifestyle, work skills, behavior, culture, beliefs. On the basis of this, the history of mankind will be updated and improved, further enriched by the acquired experience.

The older generation needs to find a worthy place in life, spend this period effectively, live feeling necessary, realize that promising “projects and tasks” are ahead, and the promotion of old age is not just a period, but a “periodic stage” characterized by great opportunities, which necessitates the use of new pedagogical technologies. Effective use of such technologies of old age in our opinion, according to gerontopedagogy, it is necessary that the older generation, first of all, adhere to the norms in society, fulfill the duty and task assigned to it within the law, observing the principles of justice, know how to manage a family with the potential to be able to follow. Therefore, the question of spirituality of the elder generation is considered extremely delicate and important. Since it is the constructive mirror for the owners of the future generation—the youth. Furthermore, it is important for them to follow the principles of justice, to be owners of high spirituality. Unless they are tolerant, highly spiritual and have excellent relations with young people, they will never find respect and attention in the family, both in society and in the country. Parents are an example for a child. The same meaning is embodied in such proverbs such as “parents create a template for a child”, “like mother like daughter”, “children are great imitators”.

In conclusion, we can say that the growing demand for the science of gerontopedagogy, the purpose of which is to transform the period of old age, which is considered a chief period of human life, into a period rich in its content, full of life joys, associated with news and promising changes, manifests itself as one of the pressing tasks of today.

Intergenerational relationships play an important role in building the Third Renaissance. The study of relations between generations, the continuity between them requires the study of the identity of society, the environment of families, the vision of the future of all mankind through the future of the younger generation, their role in the development of society.

Scientific conclusions about the processes at the stage of old age, continuity, based on the legacy of the past, serve to raise progress to a high level, ensure uninterrupted communication and alignment in progress, as well as to develop thinking, form ideological immunity and prevent falling under the influence of extraneous ideas.

The criteria of education and upbringing characteristic of the peoples of the East are built on the basis of narratives, myths and signs, but now it is necessary not only to educate with exhortations, advice, but also to instruct, cooperate and create like-minded people.

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