



## EFFECTIVE FACTORS AND PRINCIPLES OF INCREASING STUDENT SOCIAL ACTIVITY THROUGH FOLK PEDAGOGY

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Article history:	Abstract:
<b>Received:</b> April 20 <sup>th</sup> 2021 <b>Accepted:</b> April 30 <sup>th</sup> 2021 <b>Published:</b> May 31 <sup>th</sup> 2021	The upbringing of a perfect person means, first of all, upbringing of high morality, decency, morality and kindness. A polite, knowledgeable and intelligent, hard-working, faithful child is a great asset not only for the parents, but for the whole society. It is urgent to bring up such children, to learn how to use the experience of folk pedagogy in their upbringing. In general, the Uzbek folk pedagogy is a complex of heritage created by our people over the centuries as a result of their life experiences, traditions, efforts, behavior and intelligence on the development of children. Today, the use of the resources of folk pedagogy in the spiritual and moral education of primary school students, the widespread use of its examples is a guarantee of the full development of man, the priority of our spirituality, the integrity of our faith. The main goal of teachers is to form students' desire to learn and personal creativity, to involve them in active participation in all lessons, to arouse interest in education and a sense of independence. The teacher tries to invent new teaching methods that motivate students to be active in the educational process, to look for ways to apply interactive methods in the education system.

**Keywords:** Folk pedagogy, student social activity, spiritual and moral education, upbringing, social activism, epics, culture and traditions

### INTRODUCTION

Ensuring the sustainability of reforms in Uzbekistan and the formation of a democratic civil society depends on the social activism of young people. Development and improvement of children's aesthetic perception, feelings and imagination in the traditions of Uzbek folk pedagogy; formation and development of artistic and creative abilities of pupils, formation and improvement of bases of aesthetic taste; The role and importance of folklore in aesthetic education, the role of folklore and ethnographic groups in the aesthetic education, the pedagogical, moral and aesthetic significance of the traditions of inheritance, teacher-discipleship, the formation of young people as individuals and folk art in public art-circus, the role and pedagogical significance of such arts as joking, bakhshi-poetry, epics, fairy tales, hobbies, imitation, storytelling, woodworking, preaching, bullfighting, traditional folk sports, physical culture and children's physical well-being, agility, dexterity and is a tried and tested means of harmonious development in all respects, the pedagogical and educational significance of folklore, the role of tourism and travel, trade and commerce in folk pedagogy, folk art in physical education and sports skills, the harmony of morality and education and the moral and intellectual significance of the emphasis on gender differences in folk sports and physical education; the problems of harmonization of nature and man in traditional folk pedagogy, the importance of respect, preservation and appreciation of nature and history, fauna, birds and trees, plants and herbs; permission, water, human attitude to the environment - the basis of ecological education of folk pedagogy, customs, rituals, ceremonies, curses and blessings, nature, the educational value of religious holidays, public holiday "Navruz", "Mehrjon", "Hayit-Roza", "Hayit Bayrami" and others, the birth of a child, the call to prayer in the ears, teething, the first step, putting in the crib, the first dress, five, seven days, eleven-day, one-year, three, four, five-year special celebrations, going to school, circumcision, shaving, mustache, wedding, first child, forty, fifty, sixty youth celebrations, the age of the prophet, the seventies, eighties, nineties, silver weddings, golden weddings, pearl weddings and other celebrations, weddings, customs, rituals, ceremonies and traditions educational, pedagogical direction, importance and so on.

### MATERIALS AND METHODS

Recently, the issue of increasing the activity of students, the development of a culture of personal thinking has been considered a major problem in the sciences of philosophy, psychology and pedagogy. On the one hand, it is important to ensure that teachers have a deep professional knowledge, social inclination and creative thinking in solving

their professional tasks and problems of social life. On the other hand, the process of thinking of the future student is inextricably linked with the development of worldview, socio-political, spiritual-legal, as well as culture, which are an important aspect of social consciousness and activity of the individual.

It is no coincidence that the priorities of social development of the Republic of Uzbekistan include knowledge, comprehensive knowledge, intellect and culture. Only a person who can always have a positive and moral impact on the student's personality is a true educator. To achieve the goal, the educator must constantly improve his moral qualities. The main means of education is the participation of students in activities such as work, communication, play, study. Every good educator should have his own individual pedagogical system.

1. The purpose of pedagogical activity is determined by society is the result of pedagogical activity connected with the interests of society. This work is aimed at the full development of the personality of young people. Pedagogical activity ensures the social cohesion of the generation. It transmits the experience of one generation to the next, realizing the natural potential of man to gain social experience.

2. The pedagogical activity is always connected with the management of personal activity. It is important that the pedagogical goal becomes the goal of the student. The educator needs to have a clear idea of the purpose of the activity and ways to achieve it, and be able to explain to students that achieving this goal is important for them as well. As Goethe states, "Speak with self-confidence, and then both the word and the delight of the audience will come naturally."

3. Management of student activity in the pedagogical (educational) process is complicated. The goal of the teacher is always focused on the future of the student. Skilled educators design the logic of their activities according to the needs of students. This is the essence of collaborative pedagogy. Thus, the specificity of the purpose of pedagogical activity requires the teacher to:

- full understanding of the social responsibilities of society and acceptance as its own. "Bringing up" the goals of the society and turning it into a pedagogical point of view;
- creative approach to certain actions and tasks;
- to take into account the interests of students, to make them the goals of pedagogical activity.

The specifics of pedagogical activity are reflected in the following.

1. Man is not an inanimate object of nature, but a uniquely active being who has his own characteristics, his own perception of what is happening, and his own evaluation of them. According to psychology, not everyone is unique. He is also a participant in the pedagogical process with his own goals, passions and personal behavior.

2. An educator works with a person who is constantly evolving. It is not possible to use the same stereotyped behaviors in approaching them. This requires the educator to be constantly creatively sought after.

3. In addition to educators, students are influenced by the environment, parents, other science teachers, the media and social life. That is why the work of a teacher involves simultaneously correcting all the influences and the ideas that arise in the students themselves. In order to create a national school, it is necessary to correct many shortcomings in the current content of education and the teaching process, to solve problems. It is advisable to implement the following principles and priorities:

- Enhancing the knowledge of each subject teacher in the field of cultural and historical heritage in their field, improving their skills in retraining courses;
- From the first grade to remove from the textbook materials that are not related to the national way of life, to replace them with folk pedagogy, historical stories;
- To organize the teaching of foreign languages (Arabic, Persian, English, Spanish, German, etc.) and reading from the primary school, as well as the native language;
- Establishment of national vocational clubs and associations at school (for example: carving, embroidery, ceramics and porcelain, carpet weaving, national crafts, handicrafts, etc.);
- The application of the three stages of education for all in school, the prevention of wasteful spending, those who do not want to study or have difficulty mastering the basics of science, are limited to basic education and are given a profession. solving the problem of teaching:

- Organization of classes for gifted students;
- Establishment of "Heritage Museum" in each school. This museum houses materials about science, art and the past.

Create an interesting corner in each class based on the theme "Exploring our cultural and historical heritage."

- Decorate the hall of each school building with exhibits reflecting the national, cultural and historical heritage.
- Strengthening the emphasis on national customs and traditions in extracurricular educational activities;
- Introduction of the optional course "Folk pedagogy".

From the above, it is clear that everyone should learn from childhood the values of their people, nation, oral and written literature, as well as art, customs, advanced traditions, popular spiritual heritage can belong to that people and nation. Therefore, we will not be able to achieve this goal if we do not instill in children the pride and national values of the people from the family, kindergarten and primary school to high school. In order to achieve the perfection and high morals of our children, it is desirable to have a school based on national education.

The experiences and knowledge of education accumulated in the course of life of the people reflects the content of folk pedagogy. The method used by the department in the implementation of educational work is a set of knowledge and data collected on the basis of experiences that represent the unity of means, skills and abilities. In other words, folk pedagogy is a collection of pedagogical works - information about the upbringing of the masses, passed down from generation to generation, created orally by the masses.

From the very first days of independence of our country, to restore and further enhance our great spirituality and values, the oral literature created by our people, to strengthen the basis for the formation of the national education system, to bring it into line with world standards and skills. great importance was attached to the purposes of removal.

### RESULTS AND DISCUSSIONS

In folk pedagogy there is no primary or secondary education: everything is taken into account, no field is left out, while taking into account the most delicate, whimsical, complex aspects of education, a seven-dimensional cut is applied, as well as the people. In his upbringing, he thinks about yesterday, today and tomorrow, that is, upbringing is carried out in the hope of not forgetting the past, reaching the frame of today, hope for the future. It makes perfect use of every event, object, and appearance in life, nature, and society. Persuasion, proof, influence, example, results of experiments, confirmation of folk pedagogy play an important role in education. For example, there are specimens dedicated to trees, rocks, and birds.

The best sacred words of the people are also devoted to education, which is mainly the power of prayer, its educational significance, the spiritual superiority of man, the integrity of faith, and the comprehensive development of man. focused on the role and place.

The main reasons for such a powerful influence of folk pedagogy on its survival, enrichment and play a decisive role in the fate of the homeland are:

1. The uniqueness and effectiveness of folk pedagogy is multifaceted.
2. The life of folk pedagogy directly existing by the people to be created, to live, to embrace life, human problems in their living traditions.
3. Folk pedagogy is universal and focused on universal ideas and goals.

The upbringing of a perfect person means, first of all, upbringing of high morality, decency, morality and kindness. A polite, knowledgeable and intelligent, hard-working, faithful child is a great asset not only for the parents, but for the whole society. It is urgent to bring up such children, to learn how to use the experience of folk pedagogy in their upbringing. In general, the Uzbek folk pedagogy is a complex of heritage created by our people over the centuries as a result of their life experiences, traditions, efforts, behavior and intelligence on the development of children. Today, the use of the resources of folk pedagogy in the spiritual and moral education of primary school students, the widespread use of its examples is a guarantee of the full development of man, the priority of our spirituality, the integrity of our faith. The main goal of teachers is to form students' desire to learn and personal creativity, to involve them in active participation in all lessons, to arouse interest in education and a sense of independence. The teacher tries to invent new teaching methods that motivate students to be active in the educational process, to look for ways to apply interactive methods in the education system.

In particular, the epics, which are a great example of folklore, embody universal values, including the people's way of life, morals, customs, rituals, traditions, dreams, heroic struggles for freedom and liberty, patriotism, devotion to love, the future is clearly expressed. This can be seen in such epics as "Alpomish", "Yakka Ahmad", "Rustamkhan", "Murodkhan", "Oysuluv", "Shirin bilan Shakar", "Kuntugmish". As these epics are, first of all, an integral part of folk pedagogy, which includes the upbringing of family and children, the responsibility and duty of the bride and groom, respect for parents and others, friendship and cooperation, generosity and hospitality, spiritual and moral values such as love and devotion, courage and heroism are glorified. For example, let's look at what national values are reflected in these epics.

The epic "**RUSTAMKHON**" is dedicated to Rustamkhan, a hero of the Aktash region. One of the means of education in the epic is the sincere attitude of our people to women, respect and honor for the mother, kindness to the happiness of motherhood and childhood in very exciting scenes. For example, fourteen-year-old Rustamkhan, who heard that his father Sultankhan had been driven by 300 executioners to Mansur 's hanging by the order of the king, hung up his weapons rushing on the horse, set off his two saddles, chased after the executioners, and fought against them. The epic also uses the people's religious views and Islamic ideas to save Hurayim, who was slandered by an innocent mother, and to wish her well. According to a religious tradition, Sultankhan, who first agreed not to have children with his three wives and to abandon the kingdom, "after receiving a blessing from the Sufis, his middle wife, Hurayim, soon became pregnant." According to the religious understanding of the people, Mansur's hanging was built for the intruders who were killed by innocent slander. That is why the people, who did not want Hurayim to be killed innocently, prayed to Hurayim in the following:

***"...Senga osilgandir tuhmatning bari,  
Begunoh quridi oyimning sho'ri,  
To'rt ming gaz ko'taril Mansurning dori,  
Otganda etmasin jallod arqoni!***

*Meaning: " You have been slandered as an innocent, Let the executioner's rope cut when Mansur's hanging rises for four thousand gas.*

... .. When Huroyim screams and gets up. Rope also avoids this slander ... "  
(Rustamkhan, pp. 386-387).

Another aspect of the oriental upbringing in the epic is the child's morality, kindness and duty, which is reflected in the obedience, respect and non-retaliation of parents. For example, after defeating the tyrants and seeing his mother safely, Rustam asks his mother for advice on whether to return to Aktash. His mother replies:

***"Meni desang Oqtosh elga bormayman,  
Otangning diydori qursin, ko'rmayman,  
Qaytib borib, bu ish esimga tushib,  
Sira, bolam, burungiday bo'lmayman.  
Meni desang, boshqa yurtni izlagin,  
Qursin otang, men ixtiyor qilmayman!...***

Rustam was a young man who was insane, who could read a book and understand the meaning of everything. Listening to her mother's words and understanding her meaning, ... she agreed:.. Well, that's up to you. You said that; I will not go to my father, I will not lose you. If we are alive, we are on a hill, if we are dead, we are in a pit. Now, where your imagination is, so is my imagination. "

(Rustamkhan, pp. 390-391).

It is clear from this sincere communication between mother and child that the rules of respect and love inherited from our ancestors are propagated. More specifically, it is the principle of respect for such parents, adults, respect, encouragement, support, readiness for service, caution, approval, correct advice, not to offend, it is emphasized that important human qualities such as being sincere and courteous are formed.

In the epic "Rustamkhan" such spiritual values and national traditions can be seen in all the events and images described in it. After all, the main ideological direction of the epic is to love the motherland, to show mercy and kindness to ordinary people, to express anger and hatred towards the enemy, to persevere in the path of noble good intentions, courage and showing courage, being kind, compassionate, and generous to parents, including older people, glorifying brotherhood between people.

## CONCLUSION

The spirituality of the Uzbek people calls for the inculcation of such human qualities as truthfulness and justice, obstruction of the path of ignorance and cruelty, humanity, brotherhood, hospitality, purity, kindness, patriotism. The traditions, way of life, education and cultural traditions of the Uzbek people have been spread for many centuries. The people of our present and future generations must have the Uzbek national spirituality, good knowledge and follow it.

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