



International Journal for Innovative Engineering and Management Research

A Peer Reviewed Open Access International Journal

www.ijiemr.org

COPY RIGHT



ELSEVIER
SSRN

2021 IJIEMR. Personal use of this material is permitted. Permission from IJIEMR must be obtained for all other uses, in any current or future media, including reprinting/republishing this material for advertising or promotional purposes, creating new collective works, for resale or redistribution to servers or lists, or reuse of any copyrighted component of this work in other works. No Reprint should be done to this paper, all copy right is authenticated to Paper Authors

IJIEMR Transactions, online available on 12th March 2021. Link

<https://ijiemr.org/downloads/Volume-10/ISSUE-3>

DOI: 10.48047/IJIEMR/V10/I03/42

Title **TECHNOLOGIES OF USE OF FOLK PEDAGOGY IN SPIRITUAL AND MORAL EDUCATION OF STUDENTS-YOUTH**

Volume 10, Issue 03, Pages: 248-255.

Paper Authors

Khudoykulova Zarifa Ummatkulovna,



USE THIS BARCODE TO ACCESS YOUR ONLINE PAPER

To Secure Your Paper As Per **UGC Guidelines** We Are Providing A Electronic Bar Code

TECHNOLOGIES OF USE OF FOLK PEDAGOGY IN SPIRITUAL AND MORAL EDUCATION OF STUDENTS-YOUTH

Khudoykulova Zarifa Ummatkulovna,

Gulistan State University, Teacher of the Department "pedagogy and psychology"

e-mail: xudayqulovazarifa@gmail.com,

Abstract: The article talks about the technology of using folk pedagogy in the spiritual and moral education of students. The results of the experimental and test works conducted on the role of folk pedagogy in the spiritual and moral education of students-youth in the direction of labor education in Bunda were analyzed. A model of moral and moral education of students and young people has been created. conclusions and recommendations on the technologies of moral and moral education of students and young people have been developed. The moral and moral qualities of the future specialist are professional and professional qualities and are formed in the pedagogical process carried out in higher educational institutions. Bunda proved that with professional training in the direction of Labor Education, effective use of knowledge and skills related to folk pedagogy is important, relevant.

Keywords. Student-youth, spiritual-moral education, folk pedagogy, model of moral-moral education of Student-Youth, Higher Educational Institution, educational work.

Introduction

One of the most urgent issues today is the upbringing of a harmonious person who creates a great future, that is, the formation of future specialists spiritually high. At present, the formation of a student's personality and upbringing as spiritually and educationally mature specialists is carried out on the basis of acquaintance with various social, economic and political-legal trends in the development of society. Determining the exact purpose and function of educational work prospective planning of educational work in higher education, organization of spiritual and educational work on this basis determines the content of the activities of the pedagogical team of this educational institution.

Prospective planning of educational work in a higher educational institution is one of the necessary conditions that increase the effectiveness of Education.

In the absence of a long-term plan, there will not be a better development either. The main task of the educational plan is to bring educational activities to a certain system, set a specific goal, ensure consistency, consistency and consistency in the educational process, eliminate the interruption between educational and methodical work, scientific research and

educational activities, generalize the best practices in national, folk pedagogy in the field of educating students. A complex plan of perspective also shows clear ways and means of giving moral education to students.

It has become a habit to create programs for educating students and young people in high school as specialists with high moral and moral qualities, as well as prospective plans of educational work for the entire educational period. Scientifically based perspective plan or program combines the main directions of all works in the field of education of students as harmonious people, serves as the basis for their activity in the field of formation of future specialists of faculties, institutions and public organizations as a harmonious person.

It is desirable to draw up a prospective plan or educational work program for all years of Education. Prospective planning allows you to accurately imagine the entire volume, scope of educational work carried out in the Higher School, determine the specific tasks that will be performed in each course. When drawing up a prospective plan or program, the conclusions arising from presidential decrees and legal-normative documents on the upbringing of a harmonious generation are taken as the basis.

In the published works of the president of the Republic of Uzbekistan, in his speeches at the sessions of the Oliy Majlis, "The Holy Quran", "hadisi shariflar", which defines the centuries-old spiritual-national and cultural values of the Uzbek people, its morality; Imam Bukhari, Imam Termiziy, Bahouddin Nakshari, az-Zamakhshari, Najmiddin Kubro, Ahmad Yassavi, Sohfi Olloyor, Suleyman Bakirgani, the invaluable heritage of such thinkers as; it is emphasized that it is necessary to study the great and invaluable contributions of such scholars as al-Khorezmi, Abu Nasr Forabi, al-Fergani, Al-Beruni, Abu Ali ibn Sina, Mahmoud Qashgari, Yusuf khoshib, Ahmad Yuġnaki, Mirzo Ulugbek, Amir Temur, Babur, Alisher Navoi, Kamoliddin Bekhzad to the treasure of World Science and culture and to educate the younger generation on this basis[3,4,5,6,7,8,9 [...]. This calls for a renewed focus on the content of knowledge given to young people in educational institutions, and the direction of education to educate young people in a spirit of respect for universal and national-moral values. And this creates the need to apply to the knowledge of folk pedagogy.

The qualities, qualities that determine the moral and moral appearance of a citizen of Uzbekistan-patriotism, humanism, national pride, hard work, internationalism – are formed under the active participation and educational influence of professors and teachers. Teaching activities have a moral character in their essence.

The moral and moral qualities of the future specialist are professional and professional qualities and are formed in the pedagogical process carried out in the Higher School. In this single process, all components of education with professional preparation: mental Education, Labor, moral, legal, economic, environmental, physical, aesthetic and other upbringing are inextricably linked and developed. There will be no development when one of them is separated from the other. Hence, the professional ethics of the future professional goes to form as a component of universal and National-Spiritual Education[11,12,13].

Moral and moral education should lead to the moral development of students-young people and be an incentive to it. But to achieve this, it is necessary for the organizers of moral upbringing to pay attention to the interaction of object and sub-factor in moral development. This interaction reflects the internal dependence of the educator. These internal contradictions are the driving force of spiritual and moral development. It is possible to understand the technology of spiritual and moral development, mexanizmini only in the fate that has determined its components. The main parts of the process of moral development are: a) innate dignity and ability; b) personal life, habits formed in the process of lifestyle; D)spiritual needs[19-22].

I.Y.Tursunov and he.N.Y.The textbook "pedagogical course" of noshaliev was created on the basis of the conditions of independence, based on his idea and ideology, and on the opinions of Eastern thinkers. In it, the necessary classifications for human qualities, morality are given. Also, the theory and practice of using test and rating method in the management of higher and secondary special education, theoretical and scientific bases of educating young people in the spirit of love for universal values have been studied comparatively [26].

N. Sh. Sh. Shodiev, in his research work, dealt with the issues of preparation of young people for future life, Labor, certain professions, methods of Organization of extracurricular and classroom work in the organization of social-useful, productive labor of students in local conditions by covering the pedagogical, methodological foundations of vocational education, as well as preparation of future teachers for practical activities [27].

In the work of the study, a number of philosopher scientists, namely: the essence of values (such as national, spiritual, material, religious, universal, regional), the main types, the past, the present, the stages of development, the roots of sharqana, specific principles, etc. J.To lenov, I.Jabbarov, E.Yusupav, Q.Studied by Nazarov vs[19-21].

Research methods: observation, questionnaire, test, interview, analysis of

scientific-theoretical, pedagogical, psychological, methodological literature, acquaintance with higher educational institutions, archival documents, conducting test classes, conducting test training courses, processing and summarizing the obtained scientific result and evidence.

In the course of the study, the following methods of teaching and learning were used:

- Study and popularize the experience of advanced teachers in higher educational institutions, study and analysis of scientific sources, literature on the topic of research, davriy study and analysis of (timed) press materials, educational and methodological complex supply;

- * observation, questionnaire, test, interview;

- * Acquaintance with the archive and documents of the Centers of creative houses of Higher Education, production institutions of students, development of texts of drawing, testing sessions;

- * familiarity with the experiences of masters of folk crafts and studying the labor process at enterprises, popularization of advanced work experience;

- * Familiarization with written, independent and practical work of students in higher educational institutions;

- * statistical analysis, processing and summarization of the obtained scientific results, development of test methodological recommendations.

Practical significance of the study, experimental and test works were carried out on the grounds of Namdu, ToshDPU, Sammu high places. The scope of application of the accumulated empirical results will serve to create technologies for improving the spiritual and moral education of students.

Research subject: higher educational institution Labor Education direction technologies of use of folk pedagogy in spiritual and moral education of students-youth

From the philosophical, pedagogical, didactic, psychological point of view, the use of folk pedagogy in the spiritual and moral education of students-from the ideas of

education and education of Central Asian encyclopaedia, which are considered national values, historical heritage, achievements of material and spiritual culture, is given attention. In particular, he is one of the leading philosophers of the Republic of Uzbekistan. Yusupov, J. To lenov, I. Jabbarov, Q. Nazarov, one of the pedagogical scientists A. Zonnav, R. Djuraev, A. Musurmonova, O'. Scientists such as Tolipov contribute to the teaching and learning of national values, which are considered from the achievements of folk pedagogy, in the process of education and training. Therefore, the works of these scholars are of great importance in this research work.

The purpose of the experimental-testing work of the study is to develop a methodology for the use of national values (areas of folk art) in the spiritual and moral education of students – youth and to test them in practical experience.

The following are the tasks that must be solved in the experimental-test work:

- development of the content, conditions and various ways of using folk pedagogy in the education of moral and moral values of students-youth of the higher educational institution in the conditions of modern times and testing them in practice;

- To increase the role and importance of Educational Sciences (direction of Labor Education and morality) in the study of the spheres of folk pedagogy-folk craftsmanship in the spiritual and spiritual education of students-youth of the educational institution;

- To determine the conditions of conducting educational and educational activities (tokarak) in the field of education of educational institutions under the direction of labor education in the field of education of people's pedagogy in the field of arts and crafts;

- To develop methodological recommendations for students to improve the process of using national values for the study of the fields of folk art.

Students of tests and questionnaires in educational institutions, teachers-mentors, Masters, Circle leaders and listeners of professional development in the direction of Labor Education and vocational education were

tested.

At the learner-confirming stage of the experimental-test work, answers to the test and questionnaire questions were received from the students and teachers-trainers in the experimental-test areas. In it, this transfer was limited to the transfer of twice. Because, through the initial and final transfer, the higher educational institution got acquainted with the general state and current state of the study of the fields of folk pedagogy as national values in the spiritual and moral education of students.

Tests and questionnaires were conducted to determine the levels of study of historical, immortal values of the peoples of the East. First of all, in the process of experimental and test works, students were tried to give new knowledge about national values, their essence, features and types.

If national values are understood from the traditions and customs that have come and continue from the ancestors, then when we say spiritual values, thoughts, reflections, a complex of advice on the behavior, internal and external beauty, wisdom and manners of a person are understood. Material values mean a variety of items, works of art, equipment, devices, buildings, etc., created at different times as a result of human manual labor.

During the initial conduct of the questionnaires, it became known that the students would know the meanings of the words of values in these fields without being comprehensively clear.

Tests and questionnaires were conducted to determine the levels of study of historical, immortal values of the peoples of the East. First of all, in the process of experimental and test works, students were tried to give new knowledge about national values, their essence, features and types.

If national values are understood from the traditions and customs that have come and continue from the ancestors, then when we say spiritual values, thoughts, reflections, a complex of advice on the behavior, internal and external beauty, wisdom and manners of a person are understood. Material values mean a variety of items, works of art, equipment,

devices, buildings, etc., created at different times as a result of human manual labor.

During the initial conduct of the questionnaires, it became known that the students would know the meanings of the words of values in these fields without being comprehensively clear.

From the observations made and the results obtained as well as from the experimental and test works, it became known that the students studied the answers to the above tasks, albeit in part from radio, gazeta, magazines, various books and others from different sources.

Below, an attempt was made to determine the students' level of knowledge of the definition, directions, significance, areas, types of folk craftsmanship calculated from material values.

The experimental and test works were analyzed mathematically on the basis of the results obtained from the experimental and control groups in NamDU, Tashdpu, SaMdu. The results obtained in these universities were reproducentatively expressed and presented in the form of the following table:

Table 1
Preliminary and final experience in the nammdu, ToshDPU, Sammu-the analysis of the correct answers of students as a result of the test work

Courses	NamDU students of the direction of labor training		Students of toshdpu labor training course		Students of the Sammu labour training course	
	Initial transfer	Final transfer	Initial transfer	Final transfer	Initial transfer	Final transfer
1	14	18	12	14	13	15
2	16	18	14	16	15	17
3	15	17	13	14	11	14
4	13	16	12	14	11	12
4	12	15	13	13	14	16
Total number of trainin g	70	84	64	71	64	74
	154		135		138	

Note: 4i-4-course foreign group Students

The brief essence of the issue is as follows: whether two head bundles are given. One is the average score of the knowledge of the control group of students, and the other is the average score of the knowledge of the experimental group based on the use of folk pedagogy in the

spiritual and moral education of the students. It is believed that the prices have a normal (normative) distribution. Such a hypothesis is relevant. Because, the conditions for approaching normal distribution are simple, they are fulfilled.

On the basis of Table 1, the hypothesis H_0 and H_1 , which show the effectiveness of changes in the initial and final experience-test cases, are selected.

To check the hypothesis H_0 , Pearson's eligibility criterion is used.

At the given α value level, H_0 - to check the zero hypothesis that the head set is distributed normally, first the theoretical frequencies and then the criterion

$$\chi^2_{\text{крит}} = \sum \frac{(n_i - n'_i)^2}{n'_i} \text{ it is necessary to}$$

calculate the observed value and find the critical point by the number of degrees of freedom $K=s-2$, given from the table of critical points of the χ^2 distribution α . To do this, the average scores of the students' initial knowledge, that is, the empirical frequency, the average scores of their final knowledge, that is, the theoretical frequency, the difference between the empirical and theoretical frequencies - are determined by the formula - with and the value calculated by the observation data - and are presented in the form of the following tables (5 -, 6 -, 7-tables).

Note that the number of criteria in the body is $S = 5$, and the number of degrees of freedom is found: $k = 5 - 3 = 2$.

χ^2 is the value of 0,05 given from the table of critical points of distribution, $k = 2$ by the number of degrees of freedom

Knowledge of the use of technologies of folk pedagogy in the spiritual and moral education of students-youth. Bunda should be able to distinguish skills and skills from each other.

Skill level-bunda, the student assimilates the sequence of technologies and methods of its implementation using folk pedagogy in the

formation of morally and morally, in the group begins to independently carry out practical training under the supervision of one or two marotaba teachers.

Level of qualification-bunda, students are able to carry out purposeful, automated actions, harmonizing with each other the theoretical knowledge and practical skills of students in the field of spiritual and moral and folk pedagogy, which they have mastered in the performance of various classes.

Scientific-research work was carried out on the development of theoretical and practical aspects of the use of the spheres of folk art considered as convenient for the son of children in the educational system of folk pedagogy considered as national values. The results of this observation and experimental-test work were analyzed mathematically and it was possible to draw the following conclusions:

The moral and moral image of students is visible, especially in his behavior, behavior. The behavior of a person consists in the behavior of a person, which is manifested first of all in the interaction with the surrounding environment, with people.

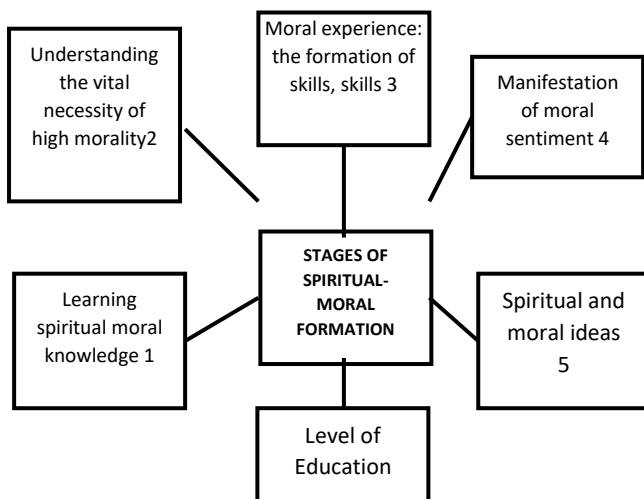
In human behavior, all his personal qualities, characteristics of character and temperament, his needs, views are expressed. Emosiya and emotions play an important role in the regulation of a person's behavior. The nervous property that is present in a person also affects his behavior and activity. In general, the behavior of a person is determined by social living conditions, social relations[22].

Behavioural manifestations existing in students are formed in the process of their social stagnation and upbringing. A person in his behavior, activity, as a rule, adheres to certain rules, is guided by moral prints. Moral behavior is a behavior that is defined by moral rules and printouts that regulate relations between people in society. The formation of moral consciousness, concepts and moral perception in a person is an important condition for the upbringing of human behavior.

Moral behavior, that is, behavior has an internal meaning and external form. The content of behavior is expressed in spiritual and

moral consciousness, its forms are manifested in decency, culture of behavior. Behavior consists of actions that are interrelated with each other and prohibit each other. When a person performs these actions, he realizes their importance.

The behavior of students does not always correspond to the beliefs in them. Some students generally followed the procedure, in some cases they violate the rules of conduct. Sometimes students who allow bad behavior also know the rules of behavior well, sometimes it happens otherwise, that is, some students behave well even if they do not know the norms of professional manners, pedagogical manners. It is necessary to consider that students who are able to subordinate their behavior, behavior to the requirements of universal and national morality and the rules of pedagogical etiquette are morally educated. The behavioral image of a future specialist characterizes his whole activity, which corresponds to the requirements of morality.



1-drawing. A model of spiritual and moral education of students-young people.

The opinions, views that exist in some students do not correspond to the norms of behavior. How can one interpret this situation, which is manifested in the behavior of some young men and girls who are aware of universal and national rules of conduct?

To determine this issue, we selected a few of the students whose moral knowledge and

behavior are known to not coincide. The conducted experiment, observation, analysis of the results of the conversation allowed to draw the following conclusions::

a) one of the main reasons for the interruption between knowledge and behavior is when the guy and the girls fail to moralize the views and habits that exist in them. Knowledge of the rules of etiquette and norms of professional pedagogical etiquette makes it inadequate to write or speak it. If these rules and requirements do not become the strictness of the students, and their observance does not become a vital need, then the opportunity for there to be a break between the word and the work will be preserved.

b) b) in such students, usually moral feelings such as high awareness of social duty, responsibility are poorly developed, and in their character a person would have negative qualities such as dislike, stubbornness.

c) D) some students share the wrong moral point of view in the team, sometimes quarreling with their fellow students, trying to live apart from others. In some students, the negative effects of some families will be preserved or such effects may also be ongoing. Such students sometimes fall into the circle of impure friends, bad ulfats and are given to their negative influence.

d) As a result of observations and analysis of pedagogical and psychological abilities, it became known that the behavior of some young men and girls is influenced by several of the above reasons. As a rule, one of them is dominant, the main. It is very important to identify and eliminate this causality in a timely manner in the process of educational, individual work carried out with future specialists.

Conclusion

1. In order to educate the growing younger generation on the basis of national, spiritual, historical and material values (heritage), scientific-pedagogical and didactic bases of learning and teaching in the system of continuous education should be developed perfectly.

2. The continuous use of technologies in the spiritual and moral education of students

and young people in the educational system gives the following results:

a) creates an opportunity for representatives of the younger generation to work hard, have professional skills, have an interest in artisans and become independent, enterprising people in their future lives;

b) the diversity of the fields of craftsmanship is primarily the possession of material, raw materials, which are easily found in local conditions, as well as the provision of students in groups with a variety of practical training;

c) areas of folk craftsmanship such as knife-making, landing-making, kosibery, mahsidozlik are considered effective directions that are convenient for the study of the son children;

d) the use of folk pedagogy in the spiritual and moral education of students-youth should be taken into account in the study of technologies, their mental development, ability to reflect, the level of imagination. It will also be necessary that their interests and aspirations are constantly developed and maintained. To do this, it is necessary to adhere to the principle of education to go from simple to complex, from simple to difficult for the student in the educational system.

3. In order for the peoples of the East, including the peoples of the Republic of Uzbekistan to occupy a more worthy place in the world culture, it is necessary for the younger generation to teach the skills of reading the meaning of articles of folk craftsmanship and patterns of architectural monuments. To do this, the areas of craftsmanship should be included in the educational process as a didactic system, which is perfected. Because, with its originality, sermaism, serzhilism of the craftsmanship of the peoples of the East are of great interest in other countries of the world. Therefore, it is gratifying that representatives of many nationalities, nationalities and peoples look with admiration at historical monuments in Samarkand, Termez, Bukhara, Kokand, Khiva, Urgench, Shahrisabz and other cities, which are considered masterpieces of the East.

4. One of the primary tasks of pedagogues, psychologists, philosophers, Methodist scientists in the Republic is the development of technology of use of folk pedagogy in the spiritual and moral education of students. Practitioners will have to overcome the complexity of practical application, taking into account local, national, regional characteristics in the pedagogical process.

5. Spiritual and moral education of students and young people is also carried out in various educational activities, social activities, ideological, labor, aesthetic and physical education, which are carried out outside the audience. Mastering the social experience of an adult is very important in this area.

The decision-making of professional manners in the minds of young people is connected with the pedagogical environment of students, with the strength and effectiveness of their communication with schools, academic lyceums, vocational colleges and higher education institutions, as well as with the features of the nervous system, life experience and individual characteristics formed as a result of school, academic lyceums, vocational colleges and

The duties of educating students morally and morally depend not only on the teaching, explanation of professors, but also on the organization and orientation of practical activities of students and young people in the higher educational institution. The organization of the student's prisons and activities depends, first of all, on the knowledge and skills of the heads of Deans, trustees, professors and public organizations, as well as on the consideration of the abilities and aspirations that exist in the students, the orientation of behavioral motivations to the desired side, the attention to professional and intellectual interests in them.

6. The program of spiritual and educational work for higher schools and prospective plans describe the objectives and tasks of the educational institution, educational printouts, which are aimed at determining the main directions and content of spiritual and educational work.

Recommendations:

The main system of measures that serve to improve the use of technologies in the spiritual and moral education of students and young people in higher educational institutions includes the following::

Activities within the framework of the higher educational institution:

- meetings of the scientific council dedicated to the discussion of issues related to the improvement of educational work;

- scientific-theoretical conferences on socio-humanities, psychology, pedagogy and specialized subjects of the scientific society of students;

- Reports on the domestic and foreign policy of the state of Uzbekistan, as well as on the life and activity of the president, on the international situation, achievements of the science and technology and production of Uzbekistan, on culture and morality;

- report-election meetings of public organizations, meetings of trade union activists dedicated to educational and educational issues;

- Organization of courses and presentations on the scientific work carried out by students;

- topics on social-ideological issues views at;

- thematic evenings and conferences of readers in cooperation with the youth organization of the United States;

- konkurs for the best faculty;

- participation of students, professors, teachers and employees in the festivities held on traditional holiday days;

-As a rule, the program of moral and moral education of students and the future plans describe in detail the content of the educational work carried out in each course, the purpose, functions, main directions of ideological and spiritual education and the system of educational activities are clarified.

Proceeding from the above points of view, the conclusion is that an in-depth analysis of the organization of spiritual and educational work in the Higher School makes it possible to objectively assess the level of education of students, at the same time, the effective use of

folk pedagogy in the spiritual and moral education of students and youth serves to establish

Literature

1. Абдукаримов Х, Касбий педагоги фаолият. Монография. 2010й Авлоний
2. Авлоний А. Туркий гулистон ёхуд ахлоқ.- Тошкент: Ўқитувчи, 1992.- 160 б.
3. Слостенин В.А. Исаев И.Ф. Шиянов Е.Н. Общая педагогика. Учеб. пособие для студ. высш. учеб. заведений/ Под.ред. В.А. Слостенина: В 2ч.
4. Мотивация и деятельность/ Х. Хекхаузен.- 2-е изд.- СПб.: Питер; М.: Смысл, 2003. – 860 с.
5. Ильин Е. П. Мотивация и мотивы- СПб: Питер, 2000.- 512 с.
6. Қуронов М. Миллий тарбия. – Тошкент: Маънавият, 2007. – 240 б.