



Axiological Approaches to Increase Students Social Activities

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Abstract: This article discusses importance and advantages of social and national pedagogy in increasing students' social activities. Also, physical education and sports are a healthy way of life that should become an integral part of everyday life which all the organs and systems in the human body is refreshed by physical activity or physical education and sports. Also the benefits of Uzbek national games are discussed in this article.

Keywords: Folk Pedagogy, Social Activity, National Games, Customs, Traditions

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Introduction

If we pay attention to the cultural views and characteristics of the peoples of different countries of the world, the achievements in the field of culture play a very important role in solving the existing problems. It is particularly important to prepare the growing generation for a democratic society based on modern relations of students with the help of many centuries of experience (Kulakova, 2022).

How is it possible to solve today's problems without restoring the nation's national image and cultural characteristics? Undoubtedly, in scientific experience, there are many methods that can be used in educational processes in folk pedagogy. Folk pedagogy is a complex of pedagogical knowledge, skills and abilities, ways and means of education necessary for the formation of social characteristics of a person (Abdullaeva, 2021).

Folk pedagogy is formed on the basis of people's views, ideas, and traditions regarding the issue of education. The incomparable value of folk pedagogy is that, firstly, it has

pedagogical truths formed over centuries, and secondly, it has a vital, practical description (Asadovich, 2023). It finds its expression in the fact that all the ideas of folk pedagogy are based on practical experience, tested in practice and aimed at practical activities for educating the young generation (Kukalová, 2024a).

Existing life (household, work, moral) and pedagogical information and observations in folk pedagogy are important, and they are assimilated by both adults and children in the process of treatment. Folk pedagogy is a product of historical and social experience, and it is a means and a factor of formation of social ethics and social adaptation skills.

Folk pedagogy embodies the best values in the pedagogical culture of society, such as respect for adults, hospitality, hard work, morality, honesty, etc (Tursoatov, 2023).

The social character of folk pedagogy is clearly manifested in its interaction with many ethnocultural phenomena: worldview, medicine, ethics, religion, ecology, etc. These problems are being studied by scientists.

In Uzbek folk pedagogy, there is a deep idea that a person learns the world through life and personal experience (Abdullaeva, 2021). Because when a person interacts with others, he learns their characteristics.

There is a saying in the Uzbek people: a baby is not yet a person, whether he will be a real person or not depends on his parents, the environment that surrounds him and his interaction with other people. That is why it is emphasized in folk pedagogy that “a child becomes a person only if he acquires various forms of consciousness that have been achieved and developed by generations”. Failure to start education with the birth of a child has a negative impact on the development of the people’s life and forward movement (Akramova & Rustamova, 2021). This idea is included in a number of folk tales, legends, and epics. If we express it in modern concepts, the basis of Uzbek folk pedagogy is the complex of adults’ influence on taking care of the child, caring about his health and protecting his life, his intellectual, moral, aesthetic physical and labor education (Shchambura, 2021).

Analyzing various documents for the study of Uzbek ethnography, we can admit that it fits the perfect human model.

Methodology

Studying the works of great enlighteners, scientists, pedagogues and poets shows that folk ideas about human education are embedded in their content. There are many examples of family upbringing in Ibn Sina’s “Tadbiri Manzil” book, “Children’s education and training”, Beruni’s “Memorials from ancient peoples” book, traditions of different nations, and al-Farabi’s “Music Book to Kat” of folk music. Nasir Khusrav’s “Book of Happiness” also glorifies the work of ordinary people (Baratov & Alikulov, 1974).

Uzbek scientists such as S.R.Rajabov, A.Ismoilova, I.Obidova, S.Temurova, M.Ochilov, A.Otayeva, Z.Mirtursunov, A.Minavarov conducted scientific research to study folk pedagogy. By combining the works of these authors, we will be able to distinguish the following *national directions* of Uzbek folk pedagogy (Abdullaeva, 2021) (see table 1):

The idea of comprehensive development of the child based on the interaction of intellectual, moral, labor, physical and aesthetic education;

- Determination of the leading role of family education in the development of a person;
- The embodiment of methods and principles of folk pedagogy in examples of folk art;
- Unification of pedagogical methods of education;
- Practical nature of folk pedagogy;
- The social importance of folk pedagogy in preparing the growing generation for civil family activities.

Table 1. Retrospective analysis of approaches aimed at increasing the social activity of students

Sources	Definitions of social activity
Avesto	Being kind to everyone, ready to help those in need and in danger, <i>ready to actively fight</i> against evil and for the happiness of people is characteristic of noble people.
In the written memorials of Orhun-Enasoy	The components of social activity - <i>courage, patriotism, and knowledge</i> are glorified. Encouraging young people to fight for the independence of the Motherland and to save the people from oppression and captivity is a priority. It was emphasized that leaders should be <i>philanthropic, enthusiastic, thinking about the future</i> of their people.
"The Quran" and "The Hadith"	Attention is paid to the activities of the person based on activity and the issues of its organization. In particular, <i>"Go and learn science and craft, even if it is in China", "It is obligatory to seek knowledge. Every thing apologizes to science, even the fish in the sea"</i> . The importance of social behavior and activity is perfectly explained in the sayings of hadiths such as <i>"Allah loves a person who sneezes and hates a person who yawns"</i> .
Abu Nasr Farabi (873-950)	...only through the union of many people can a person reach the maturity that his nature aspires to. The activities of the members of such a community as a whole provide each of them with what is necessary for survival and maturity.
Abu Ali ibn Sina (980-1037)	He believes that the criterion of reaching perfection is the active acquisition of the secrets of science. In his opinion, an educated person is considered brave and fearless, and an uneducated person is considered ignorant.
In the encyclopedic dictionary of "Politics"	Personal activity is interpreted as political activity. In this dictionary, activity is explained as follows: "Personal activity is clearly manifested in the attitude to objective reality. This attitude affects the growth of political activity, the more freely each person participates in social relations in order to have his own position in society, to satisfy his various needs".
In the "Explanatory Dictionary of the Uzbek Language"	Activity is defined as speed, enthusiasm, hard work, and effectiveness in work or any action or process. From the point of view of our research, this comment is essentially noteworthy.
In the pedagogical encyclopedia	Social activity - 1. a concept expressing the desire of social subjects to increase their participation in socio-political processes, labor and cultural-educational activities, to fully realize their rights and duties stipulated by law. 2. Conscious independent participation of the subject in the life of society is an action aimed at solving problems arising in a certain social and spiritual sphere. Social activity is the main condition for a person to find his place in society and consciously manage his behavior.

Burhoniddin Margilani (1123-1197)	The work "Kitab ul-Faroiz" ("The Book of Obligations") occupies an important place in the development of social activism. In his works, socio-pedagogical concepts such as justice, <i>living on the basis of the legal standards of his time, not looking at other people's property, guarding against uncleanness, honesty and religion, and kindness</i> have a priority place.
Amir Temur (1336-1405)	"I understood impartiality as the first of my qualities. It's the same for everyone: I looked seriously and justly, I didn't distinguish anyone from another, I didn't put the rich over the poor". "I kept my promises to everyone. I did not do anything contrary to my promise. I realized that if I always keep my promises exactly, then I will be fair and not hurt anyone".
Jaloliddin Davoni (1427 – 1502)	He puts forward the idea that a person becomes active only in society, in the process of relations established together with people. "In the education of a child, along with the parents, the teacher is also responsible after leaving school"
Legend, fairy tale, narrative, epic, proverb, story	Legends like "To'maris", "Shirok", epics like "Alpomish", "Kirqqiz", "Gorugli", "Zumrad va Kimmat", "Egri va Tog'ri", "Ur Toqmoq", "Erali va Sherali", "Qorqmas Botir" folk works contain phenomena that encourage people to be active.
Public holidays	In Nowruz, tidy up the streets and yards, take an active part in cleaning the environment, whiten trees, plant (at least three) and flowers, walk cheerfully and cheerfully, wish each other good intentions, such as being socially active in order to reconcile with, strive to live an honest and decent life.
Public mutual aids (hashar)	It encourages people to be active, improve the country, and strive for beauty.
Author's definition	Social activity is a goal-oriented activity of a person, a concept that expresses a high view of individual attitude and systematic behavior towards social reality.

Folk pedagogy is expressed in examples of folk oral creativity: proverbs, riddles, songs, epics, and narratives. It is in these that the people have summarized their social experience over the centuries. In the form of proverbs, they have the content of instruction, instruction, and advice, and express the people's real (vital) views on social life (Kukalová, 2024b).

One of the unique features of Uzbek folk pedagogy is that the means and methods of education are described in the texts of folk art. It is in them that we find specific descriptions of labor processes and holidays for young men and women. Ideology, traditions, rituals are passed down from generation to generation. They had specific rules for the marriage ceremony, birth of a child, welcoming and observing guests, funeral ceremony, labor processes, etc. Constant participation of children in these ceremonies is ensured. With the help of these customs, the traditional behavior culture of Uzbeks is formed. Disrespect for national traditions and customs during the former Shura regime ultimately led to the deterioration of moral conditions. In recent years, freedom has appeared in people's relations with nature, society, and religion. In such conditions, customs, rituals, peculiarities in the culture of behavior began to take a more important place in the system of raising the growing generation to become a well-rounded person. The strength of the moral habits of the Uzbek people is mainly due to the special importance attached to family relations and

family education.

Result and Discussion

Views on love, family, children in Uzbek folk pedagogy were formed under the influence of many years of experience. The norms and rules of education tested in pedagogical practice are reflected in the laws and regulations of these concepts. In folk pedagogy, the family is seen as the most important educational factor in human life. Family is the foundation of society. It should know the methods of educational influence on children, their customs and traditions, determine the order of rest, children's work and educational activities, develop the most comfortable norms of interaction between parents and children. Because the child consults with his parents first about the issues he is interested in. Here the relations between the family members are realized and the educational tasks of the parents are determined. One or another feature of family and family education has always been in the public's attention and has been reflected in folk pedagogy. The people, first of all, fought to create a happy family.

In folk pedagogy, the family is seen as a "source of happiness", "the beauty of nature", a hardworking community, and it is advised to resolve family conflicts with extreme caution. In folk pedagogy, motherhood is regarded as a high social value, the social duties of the family are recognized in the child's moral respect, politeness with adults and children, acquisition of various professional skills in farming and animal husbandry. Studying the experience of ancestors is one of the main tasks of modern pedagogy. However, referring to the national characteristics of education should not lead to cultural isolation. The goal of modern pedagogy is to find the forces that help to solve modern problems of science and contribute to its development based on national characteristics (Akramova & Rustamova, 2021).

Among the Uzbek national folk games that have reached us for thousands of years, playing a very effective role in the development of physical qualities such as

- Bravery
- Dexterity
- Quickness
- Maintaining balance
- Height formation

Students can play these games such as "Riding on a horse", "Chasing a girl", "Ulak", "Archery", "Chillak", "White bone", "Five stones", "Kurash", "Tortishmachok", "Mindy", "Flying Kites". Also, training students through national action games in general secondary educational institutions is important in developing the following positive mental qualities. It serves as an effective tool in improving such qualities as:

- Etiquette
- Ingenuity
- Subconscious development
- Memory

- The development of attention and, of course, in increasing social activity in society.

Based on the analysis, observations, and comparisons of increasing the social activity of students on the basis of folk pedagogy, it can be said that the effective use of examples of folk pedagogy is important for the comprehensive development of the student and social activity in society and among peers.

Conclusion

Efforts made to preserve our national values and pass them on to the next generation were also reflected in the words of our president: “the future begins in kindergarten”. In fact, in reality, patriotism and dedication to the country begins with such urgent tasks, which are simple at first glance, but are necessary for life. Communicating with other members of the game during the game, performing a certain activity together, following the rules of the game serves to ensure their social activity.

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