

That is why folk pedagogy has withstood the storms of history, its ups and downs, successfully passed the experimental tests, healed, polished, never, ever, no matter how hard and complicated it is however, it has been actively serving and playing a crucial role in the perfection of generations[6]. An integral part of folk pedagogy, "Uzbek Folk Pedagogy" covers the entire period of emergence and existence of the Uzbek people. In particular, social and domestic morality covers all aspects of life, the leading areas of folklore, values, rituals and ceremonies, religious moral education. So, the Uzbek folk pedagogy is the worldview of our wise people in the field of education, morality, ethics, human values and its spiritual superiority, faith, integrity, public activity, methods and traditions, is the concise, profound, wise expression of the conclusions of experience[20]. 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, guidance, intelligence of children. One of the most pressing issues today is the introduction of the traditions of "Uzbek Folk Pedagogy" in the education system. Because it serves as a basis for the creation of the ideology of national independence. To achieve this:

1. Achieving the education of the younger generation in the education of national morality on the basis of folklore, as well as national and universal qualities expressed in our ancient values;
2. Improving the education system;
3. Effective use of all forms of folklore at all levels of the education system;
4. Uzbek folk pedagogy is full of traditions that serve to ensure the traditional sports, physical education and folklore games, including holidays, physical, mental, moral education of young people, energy, agility, dexterity. settings and be able to use them wisely[7]. Today, the widespread use of "Uzbek folk pedagogy" in the education system is a guarantee of our values, the comprehensive development of man, the primacy of our spirituality, the integrity of our beliefs.

In the formation of moral education in students through folk pedagogy 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 of students, the importance of inheritance, teacher-disciple traditions, folk art in the formation of young people - circus, dorboz, askiya[8], The role and pedagogical and educational significance of the arts, such as poetry, epics, fairy tales, hobbies, imitation, praise, recitation, storytelling, woodworking, preaching, bullfighting, traditional folk sports, that physical education is a guarantee of children's physical strength and maturity, agility, dexterity and a tried and tested means of harmonious development, the pedagogical educational significance of play folklore, the role of tourism and travel, trade and commerce in folk pedagogical education, physical education and In sports skills, the people have an interesting spectacle of art, a combination of morality and education, and originality league; Problems of harmony of nature and man in traditional folk pedagogy, the importance of respect, preservation and appreciation of nature and history, public holidays "Navruz", "Mehrjon", "Hayit-Roza", "Hayit" holiday "and weddings, customs, rituals, ceremonies and traditions, the educational and pedagogical direction, the importance of which is very important in the formation of moral education of students[9].

Folk pedagogy combines all aspects of Uzbek morality, etiquette and upbringing. Different methods and means of education are used in folk pedagogy. These methods and tools are extremely diverse and in many ways surpass scientific pedagogy. Consequently, these methods also influenced the formation of scientific pedagogy. The various methods of education used in folk pedagogy can be summarized as follows.

1. Explanation (storytelling, teaching).
2. Exercise (habituation, exercise).
3. Example (giving advice, apologizing, asking about good things, being an example).
4. Admonition, exhortation (encouragement, persuasion, supplication, supplication, wish, approval, thanksgiving, prayer, white-collar prayer, etc.).
5. Strikes and punishments (emphasis, reprimand, anger, reprimand, coercion, reprimand, accusation, shame, intimidation, hatred, swearing, beating, beating, etc.).

If attention is paid, the above five methods represent the overall integrity. First the essence of the general process is explained to the child[10]. When children do not understand the essence of things, events and processes, the educator uses the model tool, that is, attention is paid to the independent observation of young people. In this case, too, people understand the essence of an object, event or process based on the advice of an adult. However, even in this case, if the expected result is not achieved or the children do not want to understand the essence of the situation in question, they will have to use the method of condemnation and punishment as a last resort. However, this is the last resort. According to the ideas of modern pedagogy, the methods of condemnation and punishment have been proven to be the last, more precisely, less effective measure[11].

Examples of folk pedagogy, methods of education and educational effects were used by certain means. Hospitality, visitation, various labor processes, hashars, various gurungs (teahouses, weddings), parties, family traditions (birthdays, passports, general secondary, secondary special and higher education) 'Certificate and diploma of knowledge, as well as the celebration of events such as receiving state awards) and competitions are a unique educational tool.

Methods of shaping social consciousness are ways to influence the consciousness, emotions and will of students in order to form their spiritual and moral qualities, beliefs and worldviews. The essence of these group methods is that they instill in the minds of students social ideas and goals that are a priority in society. Methods that shape social consciousness are used to shape the worldview of young people, to help them understand the meaning of life[12].

Students should be taught ideological awareness and social activism, that is, the ability to understand and comprehend the content of domestic and international policy of the state. Interpretation is the most commonly used method in shaping social consciousness. The task of explanation is to help educate students to grow up with a high culture, a sense of national pride[13].

In the explanation, students are informed that a citizen of the country is bound to the state on the basis of certain rights and duties. At the same time, it is important to educate in the spirit of loyalty to the state flag, coat of arms, anthem and the Constitution. Therefore, the essence of the state flag, coat of arms, anthem and the Constitution was explained.

Conversation. The teacher's live speech is the most effective method in the ideological and spiritual-moral formation of the student's personality. When choosing a topic for the interview,

it is necessary to take into account its relevance for students of this class, the relationship of spiritual and moral confidence in students to the content of the conversation and the expected outcome of the conversation. The interview can be conducted on the following topics:

- a) Ethical issues (social, moral and ethical norms, social relations that take precedence in society, rules of conduct in society, etc.);
- b) Aesthetic themes (natural beauty, interpersonal relationships, human beauty);
- c) Political issues (domestic and foreign policy of the state, world events, international relations, etc.);
- g) Topics related to education and cognition (universe, fauna and flora, electronics, etc.).

The organization of talks, as well as on the organization of socially useful work, legal, environmental, economic and hygienic issues, gives its positive results. During the interview, it is important to ask students questions that allow them to express themselves freely and think independently. The importance of debate in this regard is great[14].

Story. Students usually listen with great interest to stories enriched with real-life examples from various literatures. They can be told stories about ethics, the people's past, natural resources, the lives and courage of heroes, as well as history, literature and art. Samples of fiction, as well as information published in the media - radio, television, newspapers and magazines - will also be valuable material for students. Both the conversation and the story should be conducted in literary language using words they understand on topics appropriate to the age of the students. The choice of the topic of conversation or story by the students ensures their effective passage, as a result of which the students do not remain indifferent to the topic being put forward[14].

For example. It is extremely important that students see and learn from all the good moral qualities in those around them. O`andy in person o`zi sample especially young people big ta'sir shows. They observe how the teacher behaves in class and in life, how he interacts with the people around him, how he performs his duties. Students imitate the behavior of those close to them, Behavior influences the formation of good qualities in children, and sometimes even bad qualities. Therefore, teachers and parents need to be able to behave in any situation. Wherever they are, they need to feel that there are children around them. There should be no difference in the words and behaviors of adults.

Information from the lives and activities of advanced people, literary works, good examples of the behavior of the heroes of movies and plays have a strong impact on the minds of children. Meetings with industry leaders will be held in schools. Students are proud of their parents' accomplishments in production, striving to emulate them. The sample also uses the ideas of folk pedagogy. Parents have always encouraged their children to learn from people with extensive life experience, worldview and knowledge. For example, "he does what he sees in the bird's nest." Very simple conclusion. We do not always understand how many ideas are concentrated under this simple conclusion. By this, the people mean, "Be orderly in your house, otherwise your child will be disorderly in the street," "Do not gossip in front of the child, your child will be a gossip."

CONCLUSION

That's it o'rinda , ko'p centuries during our people from the heart deep place take life _ ma`nosini understanding, national our culture and life our style, our values, our customs and our mothers bezavol in storage holy our religion powerful factor bo'lib coming separately ta'kidlash joiz. Why that is, humanity, kindness - the end, honesty, the hereafter o'ylab living, goodness, kindness - compassion singari to our people mansub which was qualities exactly mother this on the ground root shoots and develops. It is no secret that today the interest and aspiration for Islam is growing all over the world, and its benefactors and supporters are growing[15]. The main reason for this is the truthfulness and purity of our sacred religion, its humanity and tolerance, its constant call to goodness, its unique role and importance in transmitting from generation to generation the values and traditions that have proven themselves in the trials of life. And its influence on the formation of the spirituality of our people, on the fact that each person chooses the right path in this life blessed by God, understands the meaning of life, and, above all, strives for spiritual purification, goodness and goodness, can not be compared with any other force. I don't think so.

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