

**BOSHLANG'ICH SINIF O'QUVCHILARINING IJTIMOYIY FAOLLIK
KO'NIKMALARINI RIVOJLANTIRISHDA XALQ IJODIYOTI NAMUNALARIDAN
FOYDALANISH IMKONIYATLARI****Shomurodov Jamshid Olimboy o'g'li**

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Annotatsiya. Mazkur maqolada boshlang'ich sinf o'quvchilarining ijtimoiy faollik ko'nikmalarini rivojlantirishda xalq ijodiyoti namunalaridan foydalanishning pedagogik imkoniyatlari tahlil qilingan. Xalq og'zaki ijodi namunalarining o'quvchilarda tashabbuskorlik, mustaqil fikrlash, muloqot madaniyati hamda milliy qadriyatlarga hurmat tuyg'ularini shakllantirishdagi o'rni yoritilgan. Shuningdek, ertak, maqol, topishmoq, doston va boshqa folklor janrlarining tarbiyaviy ahamiyati ochib berilgan.

Tayanch so'zlar: ijtimoiy faollik, ijtimoiy ko'nikmalar, xalq ijodiyoti, xalq og'zaki ijodi, folklor, boshlang'ich ta'lim, milliy qadriyatlar, tarbiyaviy jarayon, tashabbuskorlik, mustaqil fikrlash, ma'naviy tarbiya.

**ВОЗМОЖНОСТИ ИСПОЛЬЗОВАНИЯ ПРИМЕРОВ НАРОДНОГО ТВОРЧЕСТВА
ДЛЯ РАЗВИТИЯ СОЦИАЛЬНЫХ НАВЫКОВ УЧАЩИХСЯ НАЧАЛЬНОЙ ШКОЛЫ****Шомуродов Жамшид Олимбоевич**Доцент кафедры педагогики непрерывного образования Ориентального университета,
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Аннотация. В данной статье анализируются педагогические возможности использования образцов народного искусства в развитии навыков социальной активности учащихся начальной школы. Подчеркивается роль образцов народного искусства в формировании инициативы, самостоятельного мышления, культуры общения и уважения к национальным ценностям у учащихся. Также раскрывается образовательная ценность сказок, пословиц, загадок, эпосов и других фольклорных жанров.

Ключевые слова: социальный активизм, социальные навыки, народное искусство, устное народное искусство, фольклор, начальное образование, национальные ценности, образовательный процесс, инициатива, независимое мышление, духовное воспитание.

**OPPORTUNITIES FOR USING EXAMPLES OF FOLK CREATIVITY IN
DEVELOPING SOCIAL ACTIVITY SKILLS OF PRIMARY STUDENTS****Shomurodov Jamshid Olimboy ugli**Associate Professor of the Department of Continuous Education Pedagogy at Oriental University,
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Abstract. This article analyzes the pedagogical possibilities of using folk art samples in developing social activity skills of primary school students. The role of folk art samples in forming initiative, independent thinking, a culture of communication, and respect for national values in students is highlighted. The educational value of fairy tales, proverbs, riddles, epics, and other folklore genres is also revealed.

Key words: social activism, social skills, folk art, oral folk art, folklore, primary education, national values, educational process, initiative, independent thinking, spiritual education.

As a result of consistent reforms in our country, there is an increasing need to educate enterprising, ambitious young people who are capable of taking responsibility for the future of the country, and to expand the scale of the process of increasing the social activity of primary school students of general secondary schools through folk oral art, properly directing their initiatives. The "Concept of Continuous Spiritual Education, approved by Resolution No. 1059 of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019, "On Approval of the Concept of Continuous Spiritual Education and Measures for Its Implementation" sets out several requirements, such as "aspects that should be taken into account when educating students on the basis of spiritual and moral principles: the development of social activity, the desire for knowledge, and the motives of self-expression," and emphasizes the need to consider this process as a pedagogical system with research and analytical directions.

Social activity has a great potential for working on the content of the pedagogical process organized in general secondary educational institutions and for demonstrating the individuality of the subjects of the educational process. When working on the problems of increasing the social activity of primary school students and moral education, it is necessary to take into account their age and psychological characteristics. They are:

1. Propensity to play; with the help of games, students are able to acquire generally accepted knowledge. Games require children to follow the rules more than other types of games. Children, on the other hand, pay special attention and reprimand those who violate the rules of such games.
2. Inability to engage in one activity for a long time; psychologists have noted that children aged 6-7 cannot maintain attention on one subject for more than 7-10 minutes. Children begin to get distracted after this time, so it is necessary to change the types of activities frequently during classes.
3. Broad and unclear moral concepts due to lack of experience;
4. Inconsistent use of polite communication between adults and peers (at home, in society and in everyday life)

Today, the lower limit of the youth period has shifted due to the fact that children start school at the age of 7 and go to four years of primary education. In turn, since the junior school age period coincides with the stage of primary education, the boundaries accordingly include the period from 7 to 11 years.

B.T. Likhaev emphasizes that the psychological and physiological foundations of the younger school, formed from the preschool period, allow the student to turn to the accumulated experience of the surrounding world.

In developing the concepts of social activity in primary school students through our national values, the role of the long-standing customs, traditions, national holidays, and ancient heritage of our people is of particular importance.

Folk oral knowledge is understood by modern pedagogical scientists as a worthy factor of high spirituality, inherent in national culture and involvement in the history of the people. This is due to the fact that the traditional system of education and upbringing does not allow the integration of the younger generation into functional social relations

We must admit that the pedagogical potential of national traditions has been studied in depth with respect to adults. In our opinion, examples of folk oral art have the ability to develop the social skills of primary school students. However, taking into account syncretism as a characteristic feature of examples of folk oral art, researchers have been able to determine that the form of folk oral art is

usually used in conjunction with singing, dancing, acting, etc., which together constitute folklore traditions.

In the process of developing social activity skills in primary school students through folk art samples, work is carried out to identify the creative potential of the student. The impact of folk art samples as a means of forming the social activity of the individual increases only when the student becomes the subject of the creative sample. In our opinion, one of the main tasks of the modern pedagogical system is to use effective methods to turn young students into participants in the creative process and introduce them to the world of folk art. In our everyday life, the social activity and initiative of young students are reflected in holidays, traditions and customs, in the relationships between the neighborhood and the family.

The issue of increasing and developing social activity is one of the problems that has been around since ancient times, directly dating back to the Avesta and Urkhun-Yenisei written monuments. - Yenisei written monuments glorify the feelings of initiative, courage, and patriotism, which are considered components of social activity. Raising young people in the spirit of patriotism and encouraging them to save the people from oppression and captivity is a priority.

The heroic epic genre works that have survived to this day express the feelings of striving for homeland and freedom, sacrificing one's life for one's country and people, fighting for glory and honor. Heroes of works such as Shirak, Tumaris, Rustam, Alpomish love their homeland more than their own lives. Their sense of duty, sacrificing one's life for their people and homeland, and enduring any hardships are among their highest qualities.

Activity – in the explanatory dictionary of the Uzbek language, it is defined as showing intensity, zeal, diligence, efficiency in work or in any action or process

Active (derived from the Latin word “actives”) is interpreted as someone who enthusiastically engages in something, works diligently, is industrious, active¹.

Social activism is expressed in activities aimed at changing objective social conditions and forming the social qualities of a person, realizing social opportunities (knowledge, skills and competencies). It characterizes human activity in social life and creates broad conditions for the development of human creativity, initiative in the formation of new social norms and values

Uzbek folk art is an oral art consisting of various genres and reflects the past, rich worldview, artistry, creative potential and aspirations of the Uzbek people. Folk art consists of fairy tales, legends, epics, narratives, songs, proverbs, parables, riddles, poems and sayings. Such folk oral materials express social phenomena, the protection of the borders of the homeland from evil forces, the dreams and hopes of the people, customs, customs and traditions, and their way of life.

The admonitions of our ancestors, the unique characteristics of being a person respected by the people, the heroic deeds of brave sons of the land such as Shirak, Alpomish, Jaloliddin Manguberdi, Temur Malik, the traditions of our people, our national qualities are reflected in folk examples of proverbs, epics, songs, tales, legends and other genres dedicated to children, which consist of word systems that have reached the level of folk art. For this reason, examples of folk oral creativity are called national values.

¹ O'zbek tilining izohli lug'ati Shukrona – H / Beshinchi jild. A.Madvaliev tahriri ostida. – T.: O'zbekiston milliy ensiklopediyasi Davlat ilmiy nashriyoti, 2008. – 591 b.

All classes on the study of folk oral art in secondary schools should develop students' creativity, form independent thinking, initiative, and strive to increase their social activity. Scientists recognize that the younger school age has a special perception of educational materials and knowledge concepts. Children develop visual and figurative thinking and imagination. The use of folk oral art samples in lessons is a unique element of educational activity. In turn, the good mastery and consolidation of educational materials by students creates a basis for the formation of skills and competencies. One of the special types of folk oral art is children's folklore. All works of children's folklore can be divided into two groups according to their functional role:

- works related to play actions; (rhymes, sayings)
- works that are performed independently of the play actions of children, which have their own verbal content (allas, askiyas, legends and quick sayings, proverbs)².

In conclusion, summarizing the above, we emphasize that everyone who wants to correctly understand the past, present and future should know and become familiar with folk oral art, which is considered one of the unique means of mass education. By introducing primary school students to examples of folk oral art and instilling them in their minds, general secondary educational institutions have created the basis for the solid formation of national education in them.

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² Teshaboyev A.Y. Boshlang'ich sinf o'quvchilarini mehnatsevarlik ruhida tarbiyalashda folklor asarlaridan foydalanish. Fil.fan.nom. dis.-T.: TDPU,1995.- 177 b.