BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

THE ROLE OF FOLK PEDAGOGY IN THE MODERN HEALTHY LIFESTYLE CONCEPT

Ismoilova Gulbaxor Azamovna
Associate Professor, Kokand State University
Doctor of Philosophy (PhD) in Pedagogical Sciences
Email: ismoilovag352@gmail.com
Muhammadjonov Dilshodbek Islomjon o‘g‘li
2nd-Year Master's Student,
Specialty: Theory and History of Pedagogy
Kokand State University
Email: muhammadjonovdilshod257@gmail.com

Abstract. This article examines the role of folk pedagogy within the modern healthy lifestyle concept, its significance in educating the younger generation, and the issues related to developing healthy lifestyle skills based on national values. Furthermore, the article analyzes the importance of pedagogical ideas concerning a healthy lifestyle embedded in folklore, customs, national traditions, and ancestral heritage within today’s educational process. The article also presents effective ways of developing physical, spiritual, and moral maturity through the means of folk pedagogy.

Keywords: healthy lifestyle, folk pedagogy, national values, education, healthy generation, spiritual maturity, traditions, customs, folklore, pedagogical heritage.

Introduction. Human social development is a long historical process reflected in the material and spiritual heritage achieved by humanity. According to the analysis of scientific literature, the development of healthy lifestyle skills among students contains both common and proportional features as well as specific characteristics in the development of each state and society. In particular, in traditionally established educational processes, students participate in lessons while remaining in a seated position [1, p.56]. This process often lasts for several hours. Although primary school students have active break periods, these are not sufficient because maintaining a growing organism in one position for a long time requires considerable physical effort. The great thinker Abu Ali Ibn Sina repeatedly emphasized in his works that physical health significantly influences healthy thinking and the well-being of society as a whole, and he expressed these ideas in his writings [2, p.34].

Analysis and Results. In the ancient book of Zoroastrianism, “Avesta”, ideas regarding child upbringing are presented. Great attention was paid to educating children as pure, moral, virtuous individuals possessing the skills of their era, strong beliefs, and both moral and physical perfection. Thus, the ideas advanced in folklore and in “Avesta” [3, p.23] concerning the formation of moral and ethical qualities in the younger generation can be explained as follows: giving birth to a healthy child and assigning them a meaningful name serves as the beginning of the socialization process; considering the individual characteristics of boys and girls in child upbringing; recognizing the significant role of fathers in child development; and ensuring the priority of national and universal moral values in the education of children.

According to pedagogy scholar N.M. Egamberdiyeva, the spirituality of any nation or people cannot be imagined separately from its history, unique customs, traditions, and life values. In this regard, spiritual heritage, cultural wealth, and ancient historical monuments naturally serve as some of the most important factors [4, p.23].

Contemporary pedagogical literature highlights the contribution of folk pedagogy to a healthy lifestyle through four main directions:

Healthy nutrition culture: Scientific studies have demonstrated that the national dietary traditions of the Uzbek people (the predominance of bread, dairy products, and plant-based foods) are consistent with modern hygienic requirements.

Modern pedagogical and historical studies broadly substantiate the role of folk pedagogy in the formation of a healthy lifestyle from a scientific perspective. Reliance on folk experience enriches healthy lifestyle education with deep national roots, sustainability, and practical significance. This serves as an effective methodological approach for developing positive competencies related to healthy living among young people.

Since ancient times, folk pedagogy has considered not only the physical development of individuals but also their moral, spiritual, and social maturity as important educational objectives. Therefore, harmful habits that hinder a healthy lifestyle—such as alcoholism, gossiping, laziness, carelessness, impoliteness, excessive wastefulness, and aggressiveness—have been strongly condemned in folk education. Such views evolved over thousands of years under the influence of Eastern thinkers, religious sources, folklore, and customs.

Thinkers such as Alisher Navoi, Ahmad Yassavi, Abu Ali Ibn Sina, Kaykovus, and Yusuf Khos Hojib regarded the prevention of harmful habits as one of the central issues in healthy lifestyle concepts.

Yusuf Khos Hojib, in Qutadg‘u Bilig, compares good and bad human behavior and emphasizes that laziness, ignorance, and excessive indulgence in desires can lead society toward decline [5, p.65].

Kaykovus, in Qabusnoma, strongly warns young people against harmful behaviors such as extravagance, alcohol consumption, laziness, and meaningless activities, while identifying diligence and honesty as the fundamental conditions of education [6, p.102].

Ibn Sina, in addition to explaining the physiological principles of a healthy life, scientifically substantiated that uncontrolled desires, excessive excitement, irritability, insomnia, and poor eating habits negatively affect both mental and physical well-being.

These ideas, integrated with folk educational traditions, strengthened the historical foundations of a healthy lifestyle culture.

In folk pedagogy, the process of eliminating harmful habits has traditionally been carried out through several conventional methods:

1. Labor education – this has been considered one of the most important methods for preventing laziness, where children were taught the value and significance of labor through family and community life.

2. Community supervision – neighborhoods, relatives, community members, and respected elders monitored and guided the behavior and conduct of young people.

3. Traditions and ceremonies – during celebrations and events such as weddings, Navruz, and Mehrjon, ideas related to cleanliness, discipline, order, and the importance of moderation were promoted and instilled.

4. Oral advice and moral instruction – life experiences and guidance provided by parents, teachers, and elders served as educational tools to keep individuals away from harmful habits and undesirable behaviors.

Since the roots of combating harmful habits in folk pedagogy are deeply embedded and historically grounded, these ideas continue to remain relevant for the modern educational system as

well. In particular, the following concepts are consistent with the principles of contemporary pedagogy:

– the role of family education in protecting young people from harmful habits;
– the development and cultivation of diligence and a strong work ethic;
– protecting young people from negative social environments and influences;
– strengthening spiritual and preventive educational activities;
– creating and maintaining a healthy environment and social atmosphere [7, p.41].

From this perspective, historical roots continue to preserve their educational significance and influence even in the present day.

The great thinker Abu Ali Ibn Sina repeatedly emphasized in his works the impact of physical health on an individual's healthy thinking and on the well-being of society as a whole. Human social development is a long historical process in which the material and spiritual heritage created by people plays a fundamental role. Research findings indicate that developing healthy lifestyle skills among primary school students is highly important for the development and progress of every state and society.

The ancient book of Zoroastrianism, "Avesta", extensively addresses the issue of educating children to become pure, moral, virtuous, and intellectually noble individuals who are developed both ethically and physically. These sources particularly emphasize such issues as giving birth to a healthy child, assigning the child a meaningful and beautiful name, considering individual characteristics in the educational process, recognizing the role of fathers in upbringing, and fostering both national and universal moral values.

The teachings of Islam also place healthy lifestyle practices and moral education among the highest priorities. The Holy Qur'an and Hadith recommend instilling in the younger generation qualities such as caring for parents, respecting elders, and refraining from dishonesty and falsehood. Thus, religious sources and folk wisdom complement one another in ensuring the spiritual and physical development of an individual.

According to the views of the great thinker Abu Nasr Farabi, qualities such as justice, intelligence, wisdom, maintaining health, love for truth, and striving for knowledge are essential in child upbringing. Abu Rayhan Beruni explained the attainment of spiritual maturity in relation to the laws of nature and the universe. He recommended integrating moral and behavioral categories with an individual's everyday activities and lifestyle.

Conclusion and Recommendations. Historical and modern studies indicate that folk pedagogy is effective in forming a healthy lifestyle in the following main directions:

1. Healthy nutrition culture – harmonizing national traditions with modern hygienic requirements.

2. Prevention of harmful habits – raising awareness against negative behaviors such as alcohol consumption, laziness, and gossip.

3. Physical activity and labor education – ensuring physical development through active games, labor activities, and active recreation.

4. Spiritual and moral education – developing psychological well-being through advice, traditions, customs, and ceremonies.

Eastern thinkers such as Alisher Navoi, Ahmad Yassavi, Kaykovus, Yusuf Khos Hojib, and Ibn Sina regarded healthy lifestyles and the prevention of harmful habits as central principles of education. For example, Yusuf Khos Hojib criticized laziness and ignorance; Kaykovus warned against extravagance and alcohol consumption; while Ibn Sina scientifically explained the harmful effects of insomnia, overeating, and irritability on both physical and mental health.

Folk pedagogy and religious sources, relying on historical roots, continue to maintain their significance within contemporary pedagogical processes. Today, this heritage serves as an important methodological resource in educating young people about healthy lifestyles and strengthening family and social education.

REFERENCES

1. Normurov, M.A. National Values and the Educational System. — Samarkand, 2016.
2. Ibn Sina. The Canon of Medicine (Al-Qanun fi al-Tibb). — Tashkent: Sharq Publishing House, 2007.
3. Karimov, T. Eastern Philosophy and Youth Education. — Tashkent: Fan Publishing House, 2018.
4. Egamberdiyeva, N.M. Pedagogy of National and Universal Values. — Tashkent: Fan Publishing House, 2017.
5. Normurov, M.A. National Values and the Educational System. — Samarkand, 2016.
6. Karimova, N. Eastern Thinkers and Lifestyle Culture. — Samarkand, 2016.
7. Sharipova, Z.M. “Methods of Forming a Healthy Lifestyle in the Educational Process.” Pedagogika, 2021, No. 3.
8. Azamovna, Ismailova Gulbakhor. "Globalization in the process the student is the national values of the youth in the spirit bring up necessity." JournalNX 8.12 (2022): 512-516.
9. Azamovna, Ismoilova Gulbaxor. "Development of ecological culture on the basis of modern pedagogical technologies" International Journal of social science & Interdisciplinary research ISSN: 2277-3630 Impact factor: 8.036 11.04 (2022): 165-170.
10. Исмоилова, Гулбахор Азамовна. "Развитие экологической культуры у студентов как общественно-педагогическая необходимость." Інновационные подходы в современной науке. 2020.