

IMPORTANCE OF USING FREE EDUCATIONAL
TECHNOLOGY IN TEACHING LITERATURE

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Abstract

This article briefly analyzes the opinions of Western educators regarding the use of free education technology in teaching literature.

Key words: Pedagogy, literature, educational technologies, students.

Аннотация

В данной статье кратко анализируются мнения западных педагогов по поводу использования технологии бесплатного образования в преподавании литературы.

Ключевые слова: Педагогика, литература, образовательные технологии, студенты.

Annotatsiya

Ushbu maqolada adabiyot fanini o'qitishda g'arb pedagoglarining erkin tarbiya texnologiyasini qo'llashda ularning fikr xulosalari qisqa tahlil qilinadi.

Kalit so'zlar: Pedagogika, adabiyot, texnologiya, erkin tarbiya texnologiyasi,

In the science and practice of national pedagogy, there is a tendency to consciously direct the creative potential of the individual to his own development. Educators and philosophers have always paid great attention to the idea of raising a free, creative personality. In pedagogical science, the concept of free upbringing opposes imposing various restrictions on the life, morality and activities of the child and domineering over him. The ideal of supporters of free upbringing was not to impose restrictions or prohibitions on the development and abilities of the child. In the West, this phenomenon was studied by such educators as M. Montaigne, M. Montessori, J. J. Rousseau, and in Russia by such pedagogues as L. N. Tolstoy, V. A. Sukhomlinsky, Sh. A. Amonashvili, K. N. Ventsel.

The concept of free upbringing, as a person's awareness of his own identity and self-development, was also one of the central ideas in the philosophy of Socrates. He viewed the issue of student freedom in education as a way to awaken and enhance the child's sense of identity, to awaken and enhance activity in him. This idea was also reflected in Montaigne's pedagogy. Both considered their students to be their partners. Socrates said: "I have never been anyone's teacher.

But if someone is inclined to my conversation, I have never prevented it". The goal of education, according to Socrates, is to form a perfect person, both physically and spiritually. This goal can be achieved only if the student strives for his own perfection. The French philosopher Jean-Jacques Rousseau said: "A person is born perfect, but society deforms him with its upbringing". Rousseau, proposing not to interfere with the child's will, not to force him to do anything, emphasizes not forgetting to be firm and demanding towards the pupil, and at the same time, not to indulge any of his whims. He believes that it is better to direct a person to good things of his own free will than to force him to do this by force.

L.N. Tolstoy emphasizes that the implementation of the content of education and the internal structure of the school based on the wishes of students, the voluntary acquisition of knowledge will give the expected effect.

Russian pedagogue K. N. Ventsel also advocated free education in education. In his opinion, moral qualities should be instilled not by "imposing them in the brains" of students, but by instilling in the child a voluntary inclination to spiritual qualities.

The famous French pedagogue and humanist S. Frenet said: "The democratization of society begins with the democratization of the school. An authoritarian school cannot form future citizens of a democratic society".

In order to form citizens of an independent country who have their own opinion, it is a requirement of the times to focus the entire education system on educating the generation that society demands today, to organize each lesson, in particular, school literary education, based on the technology of free education.

Of course, it is difficult to implement any education system without one degree or another of pressure on the individual. However, since today's national pedagogy is looking for ways to minimize this to the minimum possible, this process requires relying on the technology of free education, and teachers are required to use methods and techniques that give maximum results.

Students, by agreement, choose any symbol - someone is the homeland, someone is a girl, someone is happiness, and someone is freedom, and they unite in groups based on the topic they have chosen. They strive to justify their views by citing examples from the text. Conclusions are drawn by mutual agreement. In this process, the teacher's task is to listen to opinions, pay attention to their basis, and demand proof of the opinions and conclusions of group members. During the analysis process, the opinions of students are not violated or objected to. The conclusions of the members are not opposed to each other. There is only one subtle point: during the analysis process,

it should be given priority that the opinions and views of students are the product of healthy, pure spirituality. If there are even a few exceptions, the teacher will have to control this. Because there are certain criteria in any freedom. The main goal is to instill in the psyche of the person being formed, regardless of the basis of education, the national spirituality, Uzbek moral criteria, on which Uzbek educational science is based. The group members summarize the various conclusions they have drawn, or each member remains with his own conclusion. Each of the group members has the right to remain in his own opinion. This is also one of the characteristics of freedom in education and upbringing. If we rely on the period in which the poem was written, there is reason to call the image of Beauty in it a homeland, freedom, and happiness. Because at the beginning of the 20th century, the poet Cholpon, who saw the freedom of the homeland above all else, naturally hid his heartfelt desires in his work under the image of Beauty. It can also be considered that the fact that the homeland is dressed in white, a symbol of freedom, and that its “cheeks” are flushed with happiness and freedom, the joy of independence, is a product of the poet's imagination.

If everyone in the class is familiar with the text of the work (Go‘zal (beautiful) is considered a symbol of a girl), then the analysis can be made more difficult in general. When conducting a general analysis of a literary text, the lesson process is carried out with the help of questions and tasks on the text of the work.

It seems that in the process of education and upbringing, the issue of the freedom of students is not a “fallen from the moon” or an unattainable truth. It's all about getting to the essence of it. If the essence of any idea or view is correctly and fully understood, the process of its implementation will also be facilitated.

In conclusion, in any education, especially in teaching literature, trying to ensure the freedom of students as much as possible is a guarantee of effectiveness in this process. Then talented students will continue to advance to the best of their abilities, and the rest will follow them, trying their best.

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