

**EDUCATIONAL SIGNIFICANCE OF USING FOLK ORAL CREATIVITY IN
PRIMARY MOTHER LANGUAGE LESSONS**

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Abstract: This article discusses the importance of developing students' thinking and forming their worldview through folk oral art in primary school native language and reading literacy classes.

Also, the educational aspects of folk oral art in the development of a child's speech and its spiritual and moral formation are described.

Key words: educational system, youth education, folk oral art, folklore, genre, epic, universal, national values, proverbs, wise sayings.

The spiritual and moral formation of the younger generation, their preparation for independent life is the main factor of state policy in our country. One of the main goals and tasks of teachers and educators in the school and preschool education system is to educate the younger generation as a fully mature, physically healthy, spiritually perfect generation. It is in carrying out educational work that each teacher makes effective use of national educational traditions and examples of folk oral art, educational methods. National values and examples of our national spiritual heritage, which appeared in ancient times and have not lost their significance, in all parts of the education system of society, in the minds of young people and in the system of their upbringing, positive relations in our educational relations in the family will be stabilized. Knowledge of folk oral art significantly enriches and enhances universal culture, allows you to penetrate the complex, sometimes contradictory soul of people, to see the creative nature of their self-awareness and dreams, to know their inner thoughts. It is impossible to educate a citizen worthy of the Motherland without knowing the history and traditions of one's own people, without closely acquainting the student with the folk culture of the country where he was born, raised and lives. The process of educating the younger generation, its formation should begin with the upbringing of love for the Motherland. It is necessary to ensure that children from a young age master such concepts as home, father and mother, brother and sister, grandparents, relatives, generations and mutual family relations, respect for nature, all living beings. The worldview and values reflected in the works of folk oral art play an important role in raising the younger generation to be well-educated and spiritually mature in all respects. In the current era of national values being restored in independent Uzbekistan, it is imperative to create an image of the heritage created by the people in the minds of the younger generation, and to comprehensively instill and teach national and universal values in the minds of young people.

Legends, stories, proverbs, anecdotes, proverbs, riddles, fairy tales, epics, songs, askiya, oral dramas, etc. are the main genres of folk oral art, which, in addition to being examples of word art, also perform certain socio-domestic functions. For example, song types such as hop mayda, hosh-hosh, turey-turey, churey-churey are related to labor processes, while songs such as yor-yor, olan, lapar, kelin salom, yigi, yoqlov, badik, suet khotiny are associated with various rituals.

Folklore genres differ from each other not only in their ideological and artistic characteristics, but also in their methods of performance (solo performance, collective performance, with words, without words). One of them is intended for singing, the other for telling, narrating, the other for showing, demonstrating, or both for singing, playing, and telling. Despite how diverse, sometimes highly functionalized and strictly functional the genres of folklore are, they constitute a single artistic system.

In later periods, archaic forms of fairy tales and epics emerged. During the collapse of patriarchal clan relations and the formation of early states, heroic epics were created [1]. Later, romantic epics, lyrical and historical songs, oral drama, anecdotes, and praises appeared.

The epic direction of Uzbek folk oral art is one of the examples of the reflection of the aspirations of our ancestors in the upbringing of their children, providing information about the living conditions, lifestyle, customs, and rituals of past peoples.

Poems are the largest, most significant, artistically harmonious genre of Uzbek folk art. They are the historical foundations and foundation of our spirituality and artistic word art, as well as a source of unlimited opportunities that further enrich and develop its current state. One of the main components of this immense wealth is folk doston, including the doston "Alpomish". The doston "Alpomish" is a priceless artistic monument of the creative genius of our ancestors. It is a doston that has become a symbol of the national unity and spiritual awakening, self-awareness of the Uzbek people today. The doston "Alpomish" is very widespread among our people. It is still sung by some Bakhshis.

Narratives. This word is borrowed from the Arabic language and conveys the meaning of a story, a short story. Narratives differ from legends in their closeness to life. If impossible events are narrated in legends, the events in legends often tell about specific episodes in the lives of historical figures, famous scientists, and statesmen. Sometimes when we hear an event, we completely believe that it will happen, sometimes we may not believe the story even if it is devoid of a special fantastic image. Therefore, it is difficult to determine the sharp difference between a legend and a narrative. In any case, based on many years of experience, it can be said that it is appropriate to accept a believed event as a narrative, and an unbelievable one as a legend. Because in terms of content and plot system, there is no difference between legends and narratives. Only narratives are considered to have historical evidence, proof. Because the events in narratives are often written down by their participants, witnesses, or passed down from mouth to mouth as a wonderful record of what happened in the past, preserved from ancestors to generations as a cultural heritage.

The word "afsona" is derived from the Persian word "myth" (myth), and its meaning is dominated by two concepts:

- to tell a story, a story;
- that the story is fictional, composed of textures.

The explanatory dictionary of the Uzbek language lists several meanings of the word: "to be a legend" (afsona bo'lmoq), "to weave a legend" (afsona to'qimoq), "mythical" (afsonaviy), etc. However, the main meaning is associated with the fantasy of thought, and the concept of telling incredible fictional stories and thereby gaining fame dominates. The legend is considered the first independent epic genre in folk oral literature, which emerged in the process of diffusion as part of the myth, and later separated as a separate genre [2].

A proverb is a wise saying consisting of artistic, figurative reflections that summarize the socio-historical, life-and-household experience of the people. A proverb is called a proverb in Uzbek, zarbulmasal in Tajik, proslivitsa in Russian, naql in Arabs (in everyday speech), and ata sözi in Turks.

The term proverb is derived from the Arabic word (qawlun) - to speak, to say. The value of words is expressed especially vividly in proverbs. In addition, the role of jokes in the upbringing of children and the development of their thinking abilities is significant. Jokes serve as another proof of this idea. Uzbeks, like other peoples of the world, love humor, imitation, and laughter. Laughter gives a person health, good mood, and a sense of self-satisfaction. The wise sons of our people, such as Yusufjon Zhazhan, Aka Bukhor, and Ganijon Toshmatov, brought joy, hope, and confidence to the people of our country even in difficult times. Achieving such a result was very difficult for their time. The effective use of anecdotes, jokes, folk drama, and parables allowed intelligent and talented people to truly win the love of the people [3].

Riddles resemble proverbs in size and form. Sometimes they are similar in content. However, the purpose of creation is different. Pay attention to the naming of the genre. From the very pronunciation of the word "top", the meanings of think, search, compare, and seek dominate. When the suffix "ish" is added to it, the task is determined. After the suffix of the noun of action "-moq", the concepts of "if you can", "if you can", "if you can do it" are expressed. It is appropriate to teach children to solve riddles in lessons based on such riddles, and to develop their logical thinking, as well as to form students' teamwork skills. In our opinion, creating a healthy competitive environment among students in preparation for organizing collective creative activities, providing them with the opportunity to compete and compete, will motivate them to support creative ideas [4].

In the development of children's speech in native language lessons, teaching them to think socially and independently, fairy tales, proverbs and sayings are of great educational importance and are an important factor in the growth of their consciousness. In particular, proverbs allow students to eliminate speech defects, develop oral speech, and construct logically correct sentences. With the help of small forms of folk oral art, almost all problems of speech development methodology can be solved, and this requires the use of the richest material of folk oral art. Therefore, it is necessary to start introducing students to folk oral art and its culture from childhood, because the main concepts and patterns of behavior are laid at that time. Cultural heritage is passed down from generation to generation, developing the child's world, enriching it, and forming its creative abilities.

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