

# THE ROLE OF THE ORAL CREATIVE RESOURCES OF THE PEOPLE IN THE NATIONAL EDUCATION SYSTEM AND ITS PEDAGOGICAL SIGNIFICANCE

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**Abstract.** *In this article, in the minds of young people, humanity, patriotism, friendship, harmony, hard work, love of profession, good and bad, honesty, correctness, nobility, justice, honesty, bravery, decency, hospitality, generosity, in accordance with our national values, are instilled in the minds of young people. It is revealed that it is necessary to educate the qualities of humility, patience, appreciation, love, loyalty, trust, honor, sincerity, thoughtfulness, insight, thrift. In this place, songs, proverbs, riddles, legends, narratives, fairy tales, tales, anecdotes, praises, lapar, terms, epics, stories, quick sayings, and all other examples of folk oral creativity are covered.*

**Keywords:** *humanity, patriotism, friendship, harmony, hard work, love of profession, good and bad, honesty, correctness, nobility, justice, integrity, bravery, decency, hospitality, generosity, humility, patience, appreciation, love, Loyalty, trust, honor, sincerity, andisha, wisdom, thrift, song, proverb, riddle, legend, narrative, mystery, tale, anecdote, praise, lapar, terms, epic, askiya, quick saying and all folk oral creativity.*

**The introduction** of this article focuses on the role of folk creative sources in the national education system based on thousands of years of historical sources and its pedagogical importance. Humanity always assimilates the national values of its ancestors in the process of its spiritual-educational, social-cultural development and enriches it in a way that is compatible with the times. today is the need of the hour. The perfect performance of these human duties by each individual creates and maintains rich, colorful cultural streams of social development. Therefore, every person should know and incorporate examples of folk art, national values, historical, social, cultural and national indicators.

Focusing on the theoretical aspects of the article, the formation of axiological consciousness in students by means of folklore embodies the important aspects of education. Humanity, patriotism, friendship, harmony, hard work, love of profession, good and bad, honesty, correctness, nobility, justice, honesty, bravery, decency, hospitality, generosity, humility are inculcated in young people in the process of education. , serving to form the qualities of patience, appreciation, love, loyalty, trust, honor, sincerity, thoughtfulness, insight, frugality, standards, duty and responsibility, value of time, respect for nature, mutual respect, kindness, joy, wedding , mourning, dressing, speech, lifestyle, greetings, street manners, food culture, paintings, customs, rituals, national traditions further develop a personal outlook.

Nowadays, the expansion of the flow of information has brought out negative aspects in the minds of some of our youth. It is in this process that the formation of axiological consciousness in young students using folklore will give positive results. At this point, we will focus on the examples of folk oral creativity that serve to form a valuable worldview in students. Samples of folk art have long been manifested in people's attitude to various events occurring in nature and

environment. Such a relationship, first of all, was realized through various actions and passions. Later, emotions were expressed by words and dances, and in later periods, people invented various woven stories explaining the creation of natural phenomena, animals, plants, mountains, and water. In tribes and clans, love songs, legends and stories about heroic deeds appeared. This process was widespread among people who lived as a community before the writing culture.

As we focus on the **practical** aspects of the article, today we recognize them as folklore. In the process of socio-cultural development, a person learns the national values left by his ancestors and passes them on to the next generation. This aspect is the duty of every person to preserve the richness and diversity of social development. In further formation of these aspects, the appropriate use of examples of folk art serves as an important tool for students to deeply understand the content of values.

In the process of scientific study, folklore is referred to as "folklore". This word was first proposed by the English scientist William Thoms in 1846 and means "the wisdom of the people". In general, the concept of folklore reflects all the art examples created by the people. That is, music, dance, jewelry, architecture, painting, goldsmithing, examples of folk literature, etc. are considered and understood as folklore. At this point, it should be said that songs, proverbs, riddles, legends, narratives, myths, fairy tales, anecdotes, lofs, lapar, terms, epics, askiya, quick sayings, etc. are considered examples of folk oral creativity. Examples of folk oral creativity are essentially similar. However, it is distinguished by its own characteristics and has educational content. Based on these ideas, we will cover examples of folklore.

**Song.** In folklore, mostly labor and seasonal-ritual songs are performed. "Kosh-kosh", "Sogin", "Khop Mayda", "Orim", "Charkh", "Kashta" as well as various other songs related to animal husbandry, agriculture, handicrafts can be mentioned as labor songs. Seasonal songs are associated with the changing of the seasons. Our forefathers instilled their needs, good intentions and goals into the content of songs sung in seasonal rituals. After the cold days of winter, when spring came and the days began to warm, songs appeared as a result of seasonal holidays such as "The sun came out", "Laylak keldi", "Boychechak", "Sumalak". Also, if the songs "Kosh-Kosh" were sung as a result of double plowing in the field, "Sust Xotin" calling for rain in the dry season of summer, "Chay Momo" or "Chal Momo" to stop the wind (the word "Chal" means wind in ancient Turkic languages), "Oblo Baraka", "Orim", "Khop Mayda", "Kovun Sali" and of course "Yor-Yor", "Yigi's song (marcia)", "Kelinsalam" were sung in the autumn collection. In the winter, chats were organized, word games and songs of various genres were sung. Also, lapar and terms in folklore are recognized as a type of songs. Lapars are mainly spoken by two people or by two parties, while the terms are sung by Bakhshis who sing admonitions, epics about manners, and descriptions of various events, people and animals in social life.

**Proverbs** are wise and wise words of the people, instructive sayings of state and culture figures and scientists, as well as patriotism, hard work, humanitarianism, courage, friendship, generosity, justice, loyalty, honesty, nobility, knowledge and events in all aspects of life, polished on the basis of people's life experiences. Examples: "Don't worry is the rule, no work is the rule", "If you are a scientist, the world is yours", "The bread of the craftsman is full", "The rabbit cannot escape from many", "Be satisfied with everything, be patient with everything", "He who does not know how to count", they will lose their wallet", "A good son mounts a horse, an incompetent son dismounts", "Be a companion to good until evil becomes a head.

**Matal** is one of the samples of folk oral creativity that is often used in the process of conversation among our people, like a proverb. At this point, it should be said that matal is often understood as a proverb among people. However, it is possible to understand and separate the difference between a proverb and a proverb. That is, matal is an expression used in a metaphorical sense, and matal expresses a unique simile of irony, a logical connection of an event. Examples of proverbs include "Put the iron in the iron", "Run with your feet in your hands" or "The ankle has dropped", "Even if the sparrow kills, let the butcher kill" [68, p. 58].

A **riddle** is a question made on the basis of comparing the sign, shape, behavior, state and function of an object and event to other objects or events. Riddles stimulate one's thinking, reasoning and understanding of the meaning and essence of the riddle. Riddles help anyone, especially young people, to improve their intelligence, deep thinking, and memory.

A **legend** draws people to itself, makes them interested in the event, immerses them in the world of fantasy, and creates strange feelings. The reason for this can be seen from its meaning. That is, the word "legend" comes from the Persian language and means "fasun" - "magic" or "enchantment". In legends, it is said that certain historical events lose their accuracy over many years. That's why Aristotle called legends "False stories that inform the truth" [20, p. 11]. People are the executors of legends. Example: "**Shirok**" **legend**. This legend is also based on historical reality. Iranian king Darius I (522-486 ) invades Central Asia and plunders the people. The rebellion of Sak (Shak) tribes for independence is the basis of the legend of "Shirok".

**Narration** - its origin depends on the Arabic language and means a story, a short story. Narratives tell about events, historical figures, various events in the lives of scholars and poets. Although these reports are not completely accurate, they are essentially closer to the truth. As we mentioned above, narrations are often associated with historical figures. That is, "A snake with Ibn Sina", "Boghi Baburi", "Friendship of Alisher" are among them.

A **fairy tale** attracts every person with its unique genres. The recording and publication of fairy tales began mainly in the late 19th and early 20th centuries, and it was from this period that it was widely studied in various aspects. The fairy tales of each nation show the national characteristics of this nation in different ways. There are Uzbek folk tales "Fox and Crane", "Wild Goats", "Ur Tokmok", "Three Brothers and Sisters", "Emerald and Expensive", "Susambil", "Malikai Husnabad", "Egrivoy and Toghrivoy" which are Uzbek folk tales. such tales can be cited.

**Anecdote** is one of the genres in Uzbek folk oral art that is distinguished by its frequent use in the public sphere. Anecdotes mainly reflect the state of laughter, but the educational aspect is also evident in them.

**Epic** is one of the largest, most complex and widespread genres of folklore. The meaning of the word epic is used in the meanings of story, short story, adventure. Epics are divided into lyrical, epic and dramatic types. Lyrical epics are noted as major works written by writers, such as "Yuzma-yuz" by A. Oripov, "Surat" epic by Mirtemir, and epic epic "Tashkentnoma" by M. Shaykhzoda, "The wound of an era" by Oybek, "Tragedy of Istanbul" by E. Vahidov, A. Oripov's "Road to Paradise" and Fitrat's "Satan's rebellion against God" are included.

**Tongue twisters** are like other examples of folk speech, has its own characteristics. One of the most important aspects of speaking quickly is ensuring that a person pronounces clearly. Also, requiring breath holding improves lung function. Based on its characteristics, it is appropriate to use fast sayings suitable for older and younger people. Example: For adults,

"Kishmish is not ripe in winter, but when it is ripe, it is not winter." "Gani made the wheel spin" for younger children.

Uzbek folklore is very rich in terms of education. All folklore works serve as spiritual food for the formation of national values in young people. At this point, it should be said that the content of national education in the system of values in the system of values for the students, using the samples of folk art as a tool: the supreme value of man; eternal value; natural and material value; spiritual and cultural value; universal value; national value; socio-political value; religious value; personal value; labor values; value of life; we would like to note that our main goal is to form artistic values, economic values, scientific values, legal values, family values, and professional values. Taking into account these aspects, we will briefly explain the essence of the above-mentioned values.

All of the above-mentioned sources of folk art, general directions of values, as a means of education, have been going through a huge historical period from ancient times to the present. Their educational potential and influence are very productive, and we would like to emphasize that these values and the effective, systematic use of the sources of folk art as their basis are of great importance in ensuring the stability of the future of young people in a period when the foundations of the third renaissance period are being laid. Including:

Perfect knowledge of the nation and its history, full delivery of spiritual resources specific to this nation to the next generation;

Fulfilling the obligation of succession to ensure the viability of national customs and traditions;

To master the deep roots of national education traditions, customs, rituals, traditions and customs for the future generation while preserving the original content and passing it on to the next generation;

In the conditions of globalization, while mastering technical and technological achievements, to have a perfect knowledge of the rules of preserving the identity of the nation without forgetting the characteristics and pride, language and culture, education;

**In conclusion**, it can be said that the renaissance periods did not appear on their own, did not develop on their own, and did not deserve international recognition. Because the wise people of this era, in exchange for the effective cocktails of their mature children, are evaluated by the fact that they perfectly created the means of conveying the lessons learned from their life experiences to the future generation in various forms. Each of us should know and act on this honorable and difficult responsibility for today's generation.

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