

CHARACTERISTICS OF FOLK'S ORAL CREATION IN CHILD EDUCATION

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Abstract. *This article describes the ways to positively influence the formation of their behavior through proverbs, riddles and quick sayings in the education of the young generation, thereby instilling virtues, qualities, traditions, values in the minds of our children. The specific aspects of absorption ways are highlighted.*

Keywords: *love, devotion, national pride, national pride, observation, ingenuity, punctuality, utilitarianism, esteem, eloquence.*

In order for our children to have good morals, we need to inculcate in their minds our traditions that have been passed down from generation to generation, while practicing them in our lives. This, of course, has its positive effect, and as a result of repeating these habits in our lives, they involuntarily get absorbed in the minds of children and have a positive effect on their education and behavior formation. In the eyes of the people, a person is not born from the mother's womb as good or bad. The change from good to bad comes from upbringing, first of all, from parents, family, neighborhood, village, village, and society-system. Family pedagogy, folk pedagogy, as well as the traditions of philology, philology, and philology play a decisive role in this. The sages say that if a child is brought up right from the start, he will become a good person in the future, and if he is brought up by crooked hands, he will become a bad person.

After all, following the proverb "From the head of the seedling, from the early age of the child" is the traditional main direction of our people. Therefore, in raising a child, there is no trifle, i.e. primary-secondary. Everything is taken into account, nothing is left out, and at the same time, "seven measures, one cut" is followed, taking into account the extremely delicate, capricious and complex aspects of education. The peculiarity is that the people think about yesterday, today and tomorrow in education, that is, education is carried out on the basis of not forgetting the past, appreciating the present, and hoping for the future.

The people have always cared about the proper behavior of children and invented the methods of education themselves. Usually it was the old people who kept the wise thoughts of the people in mind and passed them on from generation to generation. Elderly people are "pedagogues" from among the people who have gained the level of wisdom by enjoying the life experiences of people. They influenced the young generation and young parents with their advice and advice. They reflected the lofty dreams, goals, beliefs and thoughts of the people. Thus, educators-nannies are the best pedagogues among the people.

For example, the writer Sadridin Ainiy considers Totiposhsha, his childhood tutor-nanny, to be his first teacher in storytelling. They remember Abay Kononboev's nanny Zero, Hamza's mother Aisha, Polkan Bakhshi's foster father Jassoq Bakhshi, L.N.Tolstoy's nanny Tatiana Filippovna, Hamid Olimjon's grandmother with great respect, and they are seen in their fame and recognition. they fully recognize the influence and service they have given. The appeal of folklore attracts children's attention so much that they even forget their games.

Another source of folk wisdom is folk proverbs. Proverbs are short and clear conclusions drawn from our people's way of life and experience accumulated over the centuries, reflections of the mind, the reflection of the heart, the cream of the opinion. For example, "If a man makes a mother, his child will spoil him", "Work makes you hungry, lazy people run away from work", "Be a smart girl until you have a dowry", "A skilled person will not be despised", "Forty skills are not enough for a young man", "Your motherland is your golden cradle", "If your motherland is safe, your color will not be straw", "Kill one with a good wrist, kill a thousand with a good knowledge", "If you don't, your burden will not stay on the ground". In proverbs, people's way of life, customs, attitude to surrounding people, events, outlook, inner world - spirituality, psyche - are all expressed. By telling and teaching proverbs, the qualities, virtues, attributes, traditions, and values of our people are instilled in the minds of our children. Proverbs are a hot spring of folk wisdom. The goal is to make children enjoy this fountain. Let them learn proverbs by heart, understand their meaning, and follow them in life.

Another source of folk wisdom is riddles. Riddles teach children to be observant, resourceful, attentive, to observe, pay attention to, and compare the most important features, aspects, aspects of the surrounding things - things, events, and people. For example, "He has no legs, no hands - he opens the door", "He is in service at night, in honor during the day", "He is on the ground, his head is blue", "If you crawl, he will walk, if you do not crawl, he will stand".

In the system of public education, tongue twister challenges also occupy the main place. It is truly a hands-on training ground for children. Quick sayings eliminate the child's language defects, make his speech fluent and expressive, and at the same time help to exercise the brain and memory, both speaking and thinking. For example, "Qobil qahraton qishda qishloqda qishladi", "Ko'k karam ko'pmi, po'k karam ko'pmi", "Sobir sakkizta sabzi sanadi".

Folk epics are another main branch of folklore, which is the basis of folk pedagogy. One of the most relevant topics of education in folk epics in all times, especially nowadays, is the glorification of the feelings of patriotism and national pride, national pride, freedom, struggle for freedom. It is necessary to cultivate feelings of love for the motherland, self-sacrifice, national pride and national pride. It is impossible to love the Motherland without loving one's mother, relatives, and one's family. It is impossible to be loyal and devoted to the country without loving it. It is impossible to educate national pride and national pride without educating ordinary human pride. It is necessary to educate young people who can sacrifice themselves for the Motherland without raising the qualities of bravery, courage, bravery, and heroism in children.

After all, what made Shiroq die for his tribe? Isn't it an endless love for the country? What made Tomaris agree to the death of his dear only son? Isn't it his great love for his country, his people, his duty, responsibility, and faith towards his country and people! So, nowadays, first of all, we need to educate these qualities and feelings in young people.

In order to solve such a responsible and extremely sensitive task, even now we should use the most effective and effective tool - folk epics.

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