



## **SPECIFIC CHARACTERISTICS OF USING PEOPLE'S VERBAL CREATION EXAMPLES IN STUDENTS**

Abrorjon Yarashev

Master of Termiz State Pedagogical Institute

e-mail: yarasevabror2@gmail.com

### **Abstract**

In this article, it is important to form feelings such as education, manners, kindness, loyalty to the motherland, initiative, and patriotism in students through the use of examples of folk art, and to make them grow up as mature and perfect people in the future. detailed information is provided.

**Keywords:** manners, education, generosity, kindness, patriotism, loyalty to the country, justice, loyalty, family, people, thinking, value, a perfect person.

### **INTRODUCTION**

Education and upbringing of young people has always been considered an urgent problem. The development of the society depends in many ways on the mind, intelligence, morals and manners of the people. A well-educated person thinks first of all about the benefit of the country and the people. Because the happiness of each person is different and cannot be realized independently[29]. When those around you live happily and prosperously, everyone feels happiness . This rule has existed since ancient times, and it has been followed in different ways in different periods[9]. Ideology, ideas and social laws and rules differed from each other in different societies that humanity has experienced. Education works as a social order served to meet the needs of the existing society. At the same time, various education and training systems were formed[18]. New views, provisions, theory and examples of practical experience have appeared. In the times when mankind did not know how to read and write, the views on education and upbringing of young people were invisible in the examples of folk oral creativity[10]. It has been tested and refined by experience for a long time. It has reached the level of strong educational influence[19]. After the emergence of reading and writing, folk oral creativity did not lose its position, on the contrary, its effectiveness increased even more, being absorbed into the content of written literature[30].





## DISCUSSION AND RESULTS

At the present time, when national values are being restored in independent Uzbekistan, it is the demand of the time to create an image of the heritage created by the nation in the consciousness of the young generation, to teach and implement universal values in every way. Moreover, it is the responsibility of every person and teachers[8]. Feeling this responsibility, a person contributes to the cultivation and upbringing of new thinking, inquisitive, loving, patriotic, loyal to the country, responsible owners of our future generation[20]. About the exemplary lives of our great scholars, about their services for the Motherland and the people, about the science and tradition of the saints, about the generals who fought for the country's tranquility, peace, and the honor of the people, besides, the legends created by our ancestors about every corner of the Motherland. It is valuable for its scientific and artistic value[13]. Narratives are based on the scope of the topic, covered with analysis and examples. Consistent learning and application of narratives is a very important resource for the development of the young generation. Anecdotes and riddles are important in the present tense, quick sayings in correct pronunciation of words, proverbs in giving meaning to words, making thoughts bright and impressive[31]. Our people vividly reflected their joy, happiness or sadness in their songs. Fairy tales play a special role in developing children's imagination and fantasy. Each story that is told leaves a new impression on children[7]. Children try to be like the heroes of fairy tales, they want to have magical things, or they dream of becoming a magician and having unlimited power like a hero[21]. With the help of fairy tales, they travel in the deserts of good and evil, in the hills and mountains. From this period, they begin to understand what is good and what is bad. As children grow up, they tell stories to their younger ones, encourage them to be smart, restrained, to stop being stubborn and capricious[12]. They also behave as small educators. In general, folk oral artistic creation is a complex of wisdom for both young and old. Even though the centuries pass, and the educational issues are expressed artistically in the works of our great scientists, the folklore works, which are the product of the people's thinking, continue to gain universal importance from a spiritual point of view[32]. Since ancient times, spirituality has been the controlling factor of a person's outlook, behavior, place in society, attitude towards the nation, homeland, and surrounding people. Someone who is spiritually poor is indifferent to what is happening in life[6]. And indifference leads to irreparable consequences[33]. For a spiritually poor person, such sacred concepts as Motherland, people, and family are alien. That is why the older generation, first of all, planned measures to shape the child's spiritual world[22]. As a matter of fact, folk epics, fairy tales, songs, proverbs and works of dozens of other





genres were created with the goal of enriching the spirituality of the young generation and ensuring that it reaches the level of a real human being[15]. Until the last century, there was no education and enlightenment system such as today's press, educational institutions, cultural centers, radio, television, and the Internet . Fulfillment of these tasks is mainly entrusted to the folklore . As a result, folk oral creativity formed folk pedagogy. It is not for nothing that our people say that fairy tales lead to goodness. Fairy tales have great educational value. In fairy tales, the events are mainly expressed in a miraculous way[23]. Therefore, a miracle or fantasy connects events and phenomena with life, promotes didactic ideas such as truth, freedom, correctness, humanity, gives strength to the development of the plot, attracts the attention of the audience. takes him to the world of wonders, drowns in the world of sweet feelings[14].

folk oral creativity means researching the history, customs, traditions, thoughts and experiences of the people, the present and the future. It reflects the nation's self-awareness, feelings of self-expression, aspirations , interests , way of life, worldview. As our first president, Islam Karimov, said: "Certainly, the spirituality of any people or nation is its history, its own customs and traditions, levels of social consciousness[11]. Folk art is hard-working folk art, a spoken word that differs from other types of folk art, i.e. music, theater, dance, games, fine and applied art, with its own characteristics. is the art of z[24].

National independence fundamentally renewed the attitude of our people to the great cultural heritage created thanks to the ingenuity of their ancestors, the history of our ancestors, revealed unprecedented possibilities of promoting the system of culture and spiritual values on a wide scale[16]. The process of renewal, spiritual purification and spiritual revival that took place in our worldview and consciousness with the honor of independence is clearly reflected in the development of folklore art. After all, the traditions of folklore art serve the noble purpose of "educating a perfect person - a perfect person who has an independent worldview, lives based on the priceless heritage of our ancestors and modern thinking"[5].

in the development and promotion of various directions of folk creativity in Uzbekistan, as well as the organization of various contests, festivals and public holidays in the field of folk creativity[25]. Among them, Uzbekistan regularly hosts folklorenographic groups, folkloric and hobbyist folkloric competitions, wedding song performers, national gatekeepers, traditional circus art and amateur puppet theatres, the international open folklore festival "Boysun Bohori" is held every year. Bakhshis from the samples of Uzbek folklore sing with various epics and other festivals[1].





The president said, "We should pay special attention to inculcate the priceless heritage of our great scholars and writers, the bravery of our invincible commanders and figures into the minds of young people, and strengthen their feelings of national pride and pride." For this purpose, the initiative of establishing the "History of Uzbekistan " channel within the National Television and Radio Company of Uzbekistan and carefully shaping its programs together with the scientific community and our creative intellectuals was another important step in the thorough study of our history and culture[3].

The decrees and decisions taken by the head of our state for the perspective of our national culture and art are opening new pages in the history of our culture and its development[2]. It was one of the regrettable cases that during the past period, the status of our ancient and unique masterpieces, bakhshis and the art of epics was somewhat neglected[26]. Classical singing, which is the root and lifeblood of our national culture, and practical concern for preserving masterpieces of folk art , further development of these types of art has risen to the level of state policy today.

In accordance with the decree of the head of our state dated November 17, 2017 "On measures for the further development of the art of Uzbek national status" and dated November 1, 2018 "On holding the international festival of philanthropic art" " decisions pleased not only maqam performers and singers, but also music lovers[4]. These documents help to deeply study the history of our national art, to promote it, to be able to distinguish the original art from the fake, as well as to preserve and develop the ancient examples of the art of giving and epic, to strengthen the respect for our priceless heritage in the hearts of young people, and to strengthen the relationship between peoples[27]. is creating wide opportunities for strengthening friendship and fraternal ties, creative cooperation, expanding the range of cultural and spiritual relations on an international scale[34].

## CONCLUSION

It is known that the pedagogical views of the people were formed over many centuries and they did not come to us in the form of separate manuals - programs or textbooks, but were mainly preserved in the form of works of various genres that are included in the oral creativity of the people. It is expressed in the Holy Qur'an and the hadiths of our Prophet. So, folk pedagogy has reached us with its viability, views, and qualities[28]. Today, there is a task to collect, study and publish the pedagogical views of the people, which have been a guide and tool of education for these long centuries, it is extremely necessary to preserve and restore our folk oral creativity, morals, traditions, customs, customs, and traditions, which are developing orally, as our





grandfathers showed our youth If we tell stories about courage, it is necessary to educate the thinking ability of students and in the spirit of love for the motherland.

## REFERENCES

1. Afzalov M. "O'zbek xalq ertaklari haqida" Toshkent.Fan.1964
2. Jalolov G'."O'zbek ertaklar poetikasi" Toshkent.Fan.1976
3. Sayfidinovich, A. S., & Oripovna, S. S. (2022). USE OF THE SCIENTIFIC AND PEDAGOGICAL HERITAGE OF ABU BAKR VARROQ TERMEZI IN THE SPIRITUAL AND MORAL EDUCATION OF STUDENTS. *World Bulletin of Social Sciences*, 8, 110-114.
4. Sayfidinovich, S. A. (2022). Examples of Spiritual Enlightenment and Moral Education in the Hadiths. *Academic Journal of Digital Economics and Stability*, 16, 111-115.
5. Samiyev, A. S. (2020). THE LIFE AND BENIGNITY ACTIVITY OF ABU ABDULLAH MUHAMMAD IBN ISMAIL AL-BUKHARI. *Theoretical & Applied Science*, (5), 556-560.
6. Asror, S. (2022). The Pedagogical Significance of the Use of the Works of Sufi Alloyar in the Teaching of Education in Primary School. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 2(4), 11-13.
7. Samiev, A. DIRECTIONS OF SPIRITUAL AND MORAL EDUCATION OF YOUTH THROUGH HADITHS.
8. Saydulloyevich, O. Y., & Shavkatovna, X. M. (2022). Scientific activity and spiritual heritage of Imam ghazali.
9. Saydulloyevich, Y. O., & Abdullaevna, M. M. (2022). IMPROVEMENT OF METHODOLOGY OF USE OF NATIONAL ANANAS IN TEACHING PEDAGOGICAL SCIENCES IN THE SYSTEM OF PROFESSIONAL EDUCATION. *Web of Scientist: International Scientific Research Journal*, 3(3), 202-206.
10. Saydulloyevich, Y. O., & Kizi, N. R. N. (2022). ANALYSIS OF PEDAGOGICAL PROBLEMS OF GENDER DIFFERENCES IN RESOLVING CONFLICT SITUATIONS. *Web of Scientist: International Scientific Research Journal*, 3(3), 154-157.
11. Saydulloyevich, O. Y., & Kizi, J. N. Z. (2022). Methods Of Developing Labor Education At School And In The Family. *Web of Scientist: International Scientific Research Journal*, 3(3), 57-60.
12. Saydulloyevich, O. Y., & Raxmonovich, I. R. Factors Of Orientation Of Students To The Teaching Profession. *JournalNX*, 317-319.





13. Xolova, M. S., & Ochilov, Y. S. (2021). Pedagogical Conditions For The Development Of Healthy Thinking In Students. Academic research in educational sciences, 2(6), 54-57.
14. Saydulloyevich, O. Y., & Shavkatovna, K. M. (2021). Developing Healthy Thinking in Students as a Pedagogical Problem. European Journal of Life Safety and Stability (2660-9630), 12, 424-429.
15. Saydulloyevich, OY, & Rakhmonovich, IR Factors Of Orientation Of Students To The Teaching Profession. JournalNX , 317-319.
16. Kholova, MS, & Ochilov, YS (2021). Pedagogical Conditions For The Development Of Healthy Thinking In Students. Academic research in educational sciences , 2 (6), 54-57.
17. Saidulloyevich, OY, & Shavkatovna, KM (2021). Developing Healthy Thinking in Students as a Pedagogical Problem. European Journal of Life Safety and Stability (2660-9630) , 12 , 424-429.
18. Холбоева, Г. У. (2016). Физическое воспитание детей дошкольного возраста. Евразийский научный журнал, (6), 462-464.
19. Холбоева, Г. У. (2016). Содержание и методика проведения физкультурных досугов в дошкольных учреждениях. Вестник современной науки, (6-2), 131-133.
20. Xolboyeva, G. U. (2022). МАКТАБГА ТАЙЙОРЛОВ ГУРУHI BOLALARIINI МАКТАБ ТА'LIMIGA ТАЙЙОРГАРЛИГИНИ ШАКЛЛАНТИРИШНИНГ MAZMUNI, PEDAGOGIK-PSIXOLOGIK TALABLARI. Academic research in educational sciences, 3(3), 792-794.
21. Холбоева, Г. У. (2020). МАКТАБГАЧА YOSHDAGI BOLALARGA ЕКОЛОГИК ТАЛИМ ТАРБИYA BERISHDA ZAMONAVIY YONDASHUV. ИННОВАЦИИ В ПЕДАГОГИКЕ И ПСИХОЛОГИИ, (SI-2№ 4).
22. Kholboyeva, G. U. (2020). IMPROVEMENT OF METHODOLOGICAL PREPARATION OF FUTURE EDUCATORS FOR THE FORMATION OF ECOLOGICAL LITERACY OF CHILDREN. Theoretical & Applied Science, (7), 355-359.
23. Алтибаева, Г. М. (2018). АНАЛИЗ ПРОГРАММ ПО ОРГАНИЗАЦИИ НРАВСТВЕННОГО ВОСПИТАНИЯ И ФОРМИРОВАНИЮ КУЛЬТУРЫ ПОВЕДЕНИЯ. Вопросы педагогики, (2), 7-9.
24. Алтибаева, Г. М. (2020). МАКТАБГАЧА ТА'LIM TASHKILOTIDA INNOVATION FAOLIYATNI YO'LGA QO'YISHNING



SAMARADORLIGI. ИННОВАЦИИ В ПЕДАГОГИКЕ И ПСИХОЛОГИИ, (SI-2№ 3).

25. Алтибаева, Г. М. (2018). ОСНОВНЫЕ УСЛОВИЯ И СРЕДСТВА РАЗВИТИЯ ХУДОЖЕСТВЕННОГО ТВОРЧЕСТВА ДЕТЕЙ ДОШКОЛЬНОГО ВОЗРАСТА. Актуальные проблемы гуманитарных и естественных наук, (6), 74-76.
26. Алтибаева, Г. М. (2017). ТЕОРЕТИЧЕСКИЕ ОСНОВЫ СОТРУДНИЧЕСТВА СЕМЬИ И ДОШКОЛЬНОГО УЧРЕЖДЕНИЯ В ВОСПИТАНИИ ДЕТЕЙ. Вестник современной науки, (2-2), 20-22.
27. Норбўтаев, Х. Б. (2015). Бошланғич синфларда дидактик ўйинли таълим технологияларидан фойдаланиш самарадорлиги. Современное образование (Узбекистан), (6), 64-70.
28. Норбутаев, Х. Б. (2018). МЕТОДИКА ОРГАНИЗАЦИИ ИНТЕРАКТИВНЫХ ИГР НА КЛАССНЫХ И ВНЕКЛАССНЫХ ЗАНЯТИЯХ. Редакционная коллегия: Главный редактор (учредитель) ИП Всяких Максим Владимирович, кандидат экономических наук, 53.
29. Норбутаев, Х. (2012). Мактаб укувчиларида экологик тафаккурни фанлараро шакллантириш (биология ва физика фанлари мисолида). Педагогика фанлари номзоди илмий даражасини олиш учун диссертация автореферати.
30. Норбўтаев, Х. Б. (2016). Бошланғич синф табиатшунослик дарсларида инновацион педагогик технологиялардан фойдаланиш методикаси. Современное образование (Узбекистан), (6), 34-39.
31. Норбутаев, Х. Б. (2017). Формирования Экологического Знания У Школьников Изучение Учебных Материалов По Физики. Апробация, (2), 95-96.
32. Норбутаев, Х. Б. (2018). Технологии Развивающего Обучения В Системе Образования. Гуманитарный трактат, (29), 33-35.
33. Salokhitdinova, N. M. (2020). PROVIDING MEMBERSHIP BETWEEN TESTING AND INTERNATIONAL ASSESSMENT PROGRAMS FROM PRIMARY SCHOOL MATHEMATICS (An example of elementary school math). Scientific Bulletin of Namangan State University, 2(12), 14-19.
34. Салохитдинова, Н. М., & Эрданаев, Р. Х. (2021). РАҚАМЛИ ДУНЁ ШАРОИТИДА ТАЪЛИМГА ИННОВАЦИОН ЁНДАШУВНИНГ ПЕДАГОГИК АСОСЛАРИ. Academic research in educational sciences, 2(NUU Conference 1), 271-274.