

EDUCATIONAL ISSUES IN SAMPLES OF ORAL CREATION OF THE UZBEK PEOPLE

Yakubova Zebuniso Yorkinjanovna

Tashkent State Pedagogical University Named after Nizami

2nd Year Student of the Faculty of Uzbek Language and Literature

ABSTRACT

This article talks about the importance of examples of Uzbek folklore in the education of children, especially the features of the epic genre, which is considered the largest genre of the lyric-epic genre, and the importance of the national traditions of the Uzbek people in the education of young people today.

Keywords: epic, dastan, bakshi, Alpomish, folklore, ritual folklore, plot.

INTRODUCTION

Every sentence of the heroic epics of the Uzbek people expresses our national ideology, national ideals and national values, and the ideal dreams of the people for a happy life. It was carefully delivered to the next ones. Without cultivating love and respect for one's people, their traditions, language and culture, it is impossible to raise a real person who perceives one's people as one of the equals in the whole world community of nations, a lover of one's homeland. So, in order to develop a real person who is the soul of the people, we need to study centuries-old national traditions, inculcate national and universal ideas and values in the minds of today's generation. This, in itself, necessitates turning to folklore, especially epics, which are the largest epic genre.

LITERATURE REVIEW

The word "epic" is used in the meaning of short story, story, adventure, description and praise. As a literary term, it refers to large-scale epic works in folklore and written literature. However, epics in written and oral literature differ significantly from each other in terms of means and methods of depicting life. In folklore, epics are stories and narratives about past times in the scope of heroic idealization. According to V. M. Zhirmunsky, "The epic is the living past of the nation in the scope of heroic idealization. Its scientific-historical value, at the same time, is of great social, cultural and educational importance". Folk epics are works of art that have been handed down from generation to generation for centuries. In its layers and roots, along with the primitive periods, we can see that animistic, shamanistic, Islamic culture and, therefore, the imaginations of the period in which the epic is being performed are also mixed. Our epics are so rich that we can come across and get information about any period of history in them. We can even see that at the heart of folk epics, the changes of time, changes in the way of thinking of our people have gradually found their artistic expression in unique metaphors and symbols. Epics are the largest, most important, artistically

perfect genre of folklore. They are the historical foundations and ground of our spirituality and artistic speech, and are also a source of unlimited opportunities that enrich and develop its current state. Epics embody the living connection and succession of ancestors and descendants. Due to their direct connection with the social and household life of the people, they help everyone to feel a connection with their nation, its history and future, future dreams and hopes, and to take high moral ideas as a basis for practical activities. Therefore, collecting, studying and publishing epics has always been an urgent task.

In epics, ideas such as unique traditions, parent-child relationship, child upbringing, young people's view of love, destiny event, friendship and various attitudes to it are sung in artistic pictures. The didactic value of the epic is manifested in the reaction of the heroes to these events, the appreciation of love and friendship, the ability to raise children and understand them, bowing to fate and at the same time fighting for life, such as universal and at the same time purely national characteristics. During the passage of this epic, the teacher should pay special attention to these features, explain it in a comparative way with life events, and in this way, he should be able to awaken feelings of love for our national traditions and values in the minds and hearts of the young generation. Only then will we achieve our goal.

RESEARCH METHODOLOGY

As the first President rightly noted, "From the oldest stone carvings and inscriptions created by the thinking and genius of our ancestors, from examples of folk oral creativity, to thousands and thousands of manuscripts kept in the treasury of our libraries today, history, literature, and art are embodied in them. , politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other valuable works are our great spiritual wealth. A nation with such a great heritage is rarely found in the world" [1. p. 30-31.].

The epic "Alpamish", a unique masterpiece of folk art, teaches us the virtues of patriotism in educating young people in the spirit of bravery, honesty, and courage, bringing them to adulthood in a pure and perfect manner. To be fair and righteous, to protect one's country, family, fortress, to protect one's friend, honor, and the sacred graves of our ancestors from any aggression, to be spiritually and morally pure teaches to The epic "Alpamish" is a vivid example of our creative thinking, spiritual wealth, and vividly describes the depth of our historical roots, the environment in which our nation was formed and developed, and how it overcame difficulties. In Alpamish, we see the image of spiritually perfect, morally pure, conscientious Uzbek boys. Each character in the epic can be an example for today's youth with their beautiful qualities. As a proof of our words, Alpomish's father Boybori, after hearing his son's talk about zakat, saved his liver, i.e. Boisari, so that he would not become stingy, even though he had so many countries, as zakat, as it is said in the saga, only one "pillar" Uloq" asked, the Uzbek woman Kaldigach's tongue can make an alpine boy Alpamish move. In his work "Alpamish interpretations", the literary scholar Kazakhboy Yoldoshev says about this:

“Despite his youth, the words of the swallow are not unnatural or accidental, their deep mind, thoroughness, and “boiling” are not. In general, the mind of a woman is decisive in the life of a species. The strength of an Uzbek woman is not in her wrists and waist, but in her head, eyes and tongue. Uzbek woman is powerful with her weakness. She is satisfied with the fact that she did not argue with the man, that she did not take it for her money, and that she does not go against him almost always” [2. p.167].

Kaldigach’s words to his brother once again prove that Uzbek honor, bravery, and dignity are characteristic of Uzbek men, but also of Uzbek girls. reminds them that they carry their honor and the honor of others together with them, and calls for vigilance and awareness.

Epics occupying a significant part of Uzbek folklore, and every hero of the “Alpamish” epic, which is considered the culmination of these epics, be they positive or negative heroes, they influence the education of the original Uzbek youth, and in themselves are the essence of our nation. Preserving the age-old traditions and passing them on to the next generation, the program has not lost its leadership in performing its task and will continue to perform this task. After all, about Alpamish, the main character of the saga, the First President Islam Karimov said, “The invincible hero of our people - in the person of Alpamish, we can protect our homeland from evil eyes, calamities and disasters, and if necessary, he is ready to sacrifice his life on this path. We see our glons - the spiritual image of today’s Alpamish. I believe that each generation will preserve this epic of heroism and pass it on to future generations. “No force can defeat the nation that sang this epic of heroism and took it into its heart and consciousness” - he was absolutely right [3.].

ANALYSIS AND RESULTS

The most important methodical goals of teaching and analyzing samples of folk art are to teach the student to think independently, logical reasoning, to speak fluently, to understand the meanings of life events based on the forms of thinking, laughter or understanding the essence of the truths hidden behind the advices and leading to conclusions. A child’s thinking and desire to learn is a process of mutual connection. In the process of teaching and analyzing examples of folk art, the actions, character, and attitude of the heroes created by the people guide the student to think.

Today, the epics, tales, songs, proverbs, riddles, legends, narratives, anecdotes, praises, which are read with pleasure and told with interest, are the genres of Uzbek folklore. The analysis of works of folklore is an important step towards restoring the ancient and advanced traditions of our ancestors to bring up the young generation as mature people. The folk art is a mixture of spirituality that embodies the most advanced and life-giving traditions created at all stages of the development of artistic thinking. Customs and traditions related to human spiritual maturity occupy a special place in the system of national values typical of the oldest layer of this spiritual heritage. It is noteworthy that through the analysis of examples of folk art, it is intended to influence the unique spiritual world of the student, to create an opportunity for them to think based on their

feelings. The aim is to raise the morale of students by teaching examples of folk art, bring national values closer to their psyche, and educate them to be mature in all respects and possess human qualities. Epics, along with all other genres, occupy an important place in folklore and are widely used in the education of children.

The advantages of using folklore in the educational process are as follows:

Deep meaning. The meaningfulness and logical perfection of the work has a strong impact on the reader, makes him think deeply, and serves as an incentive for the formation of positive qualities. Among them are fairy tales, epics and stories.

Compactness. It is considered one of the main reasons why folklore is passed down from generation to generation, and it is easily learned and memorized by the people. This is expressed in proverbs, proverbs, riddles, quick sayings and similar genres.

Simplicity. The absence of highly artistic, colorful and borrowed words in the composition of the work is the reason for the use of folk art in many directions.

Melody. The melodious meaning of the words in the work and the proportionality of the words in terms of content serve to be easily remembered by the people and passed on from generation to generation. Devotions, hymns, proverbs and proverbs are among them.

Multiple options. As a result of times, seasons and conditions in regions, diversity occurs in folklore without changing the main content. These are reflected in fairy tales and epics. There are more than ten variants of the epic "Alpamish", which is a bright example of the creativity of the Turkic peoples.

CONCLUSION/RECOMMENDATIONS

We know that in folk pedagogy, the important aspect of folk art teaches children to be sensitive, to think, to speak correctly and fluently. Since ancient times, man has expressed his reaction to the events taking place in the environment. This relationship is first realized through various actions, voices, passions. Later, he expressed words, phrases, dances, and feelings. And later, people come up with woven stories that explain the appearance of the world, nature, animals, mountains, plants, and water. There are legends and stories about the heroes of the clan and the young men and women of the clan. All these are popular among the people who lived as clans before the writing culture. Today we call them folklore. In folklore, the advice of our forefathers, the requirements of being a person respected by the people, the bravery of the children of the country, such as Alp Ertonga, Tomaris, Shirok, Jalaluddin Manguberdi, Temur Malik, and traditions. - customs, national qualities are reflected in proverbs, songs, fairy tales, epics, parables and children's works, consisting of word systems raised to the level of art. Folk art is the art of words.

In conclusion, it can be said that it is our duty to list the characteristics of the Uzbek people in Uzbek folk epics one by one and teach them to young people. For example, in the epics, love for the Motherland, boundless loyalty to the country, hospitality and hospitality, generosity and honesty, to elderly people, even if they are slaves, (for example, Alpamish and Kultoy - Z.Y.) respect and their constant appreciation, respect

for women, feelings of loyalty to friends, love and friendship are expressed. Every young reader should pay special attention to these aspects of the work in the process of studying the epic, and pay special attention to revealing the educational aspect of the work. After all, the survival of unique national spirit and traditions, high culture, beautiful traditions, immortal values, and unique rituals in heroic epics is a proof that they will continue to live for centuries.

REFERENCES:

1. Karimov I. High spirituality is an invincible power. - Tashkent: Spirituality. 2008.
2. Kazakhboy Yoldoshev. "AlpAmish interpretations" T.: Manaviyat, 2002.
3. Islam Karimov's speech at the ceremony dedicated to the 1000th anniversary of the "Alpamish". "Khalk Sozi" newspaper, November 9, 1999.
4. Alpamish epic. Publishing House of Uzbekistan. 1992.
5. Sharipova M. "Alpamish" epic - an artistic expression of the history of the Uzbek people // TSENTR NAUCHNYX PUBLIKATSIY (Bukhdu. en). - 2020. - T. 1. – no. 1.
6. Kholboyeva G. Expression of national values in folk epics // J. People's education. - 2004.
7. Omonulla Madaev "Uzbek folk art". Tashkent "Classic word" 2010.
8. Jumaboyev.M "Children's literature and folklore" - Tashkent. Teacher 1990.
9. Abdujamilovna, Kalandarova Dilafruz. "Attitude to uzbek folklore in the research of karl reichl." ACADEMICIA: An International Multidisciplinary Research Journal 11.5 (2021): 500-503.
10. Dilafruz, Kalandarova. "Issues Of Uzbek Folklore And Its Research In Germany." Journal of Positive School Psychology 6.9 (2022): 4395-4398.
11. Reichl, Karl. Routledge Revivals: Turkic Oral Epic Poetry (1992): Traditions, Forms, Poetic Structure. Routledge, 2018.
12. Каландарова, Д. А., and З. Ф. Каршибоева. "ХАРАКТЕР ТВОРЦА В ПОЭЗИИ БАБУРА." Интеллектуальное наследие Захириддина Мухаммада Бабура и современность. Сборник статей и тезисов докладов Международной научно-практической конференции 28 февраля 2020 г.. Litres, 2022.
13. Kalandarova Dilafruz, Dilafruz. "Research of the Sherabad Epic School Abroad." International Journal on Integrated Education 5.10 (2022): 149-151.
14. Alimova, Z. K. "Organization of Non-State Preschool Educational Organizations and Licensing of their Activities." Galaxy International Interdisciplinary Research Journal 10.1 (2022): 268-273.
15. Mansurovna, Rasulova Iroda, and Alimova Zulfiya Karimovna. "The formation of the psyche of preschool children through physical education and sports." European Journal of Research and Reflection in Educational Sciences Vol 7.12 (2019).
16. Karimovna, Alimova Zulfiya. "Reforms in the Field of Preschool Education and Modern Pedagogical Methods of Teaching." INTERNATIONAL JOURNAL OF INCLUSIVE AND SUSTAINABLE EDUCATION 1.5 (2022): 105-110.

17. Karimovna, Alimova Zulfiya. "Education of children through national mobile games in preschool educational institutions." ACADEMICIA: An International Multidisciplinary Research Journal 11.5 (2021): 486-490.

18. Алимова, Зулфия Каримовна, and Диляфруд Абдужамиловна Каландарова. "Воспитание детей в духе национальных традиций и ценностей в дошкольных образовательных учреждениях." ИННОВАЦИОННЫЕ ПОДХОДЫ В СОВРЕМЕННОЙ НАУКЕ. 2020.

19. Алимова, З. К., and И. М. Расулова. "ФОРМИРОВАНИЕ ДУХОВНОСТИ ЛИЧНОСТИ В ТВОРЧЕСТВЕ ЗАХИРИДДИНА МУХАММАДА БАБУРА." Интеллектуальное наследие Захириддина Мухаммада Бабура и современность. Сборник статей и тезисов докладов Международной научно-практической конференции 28 февраля 2020 г.. Litres, 2022.