

# The Role of People's Oral Creativity in The Development of Youth

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**Abstract**— *Annotation: This article discusses the role of such genres as alla, fairy tales, and riddles, which are considered to be unique masterpieces of folklore.*

**Keywords**— Folklore, education, pedagogy, alla, fairy tale, saying, lapar.

## 1. INTRODUCTION

During the years of independence of our country, there has been a resurrection of our noble traditions, which express the individuality of our people, have been burnished for centuries and are hard-wired in the blood of our ancestors. In the view of all circumstances, our national traditions, which represent the rudiments of our spirituality, are formed and evolved in the heart of the family, on the threshold of the neighborhood, which has become a symbol of the world of wisdom, through fairy tales of our great-grandfathers and olan and prayers of our grandmothers.

It is no equivocation that the genres of alla, fairy tales, epics, riddles, lapar, olan and many other folklore, which contain a multitude of the people's oral creativity, play a rudimentary role in the upbringing of a maturely impeccable generation. If we pay attention to the names of folklore genres presented above, we will realize that each of them has been ingrained in our consciousness since childhood. Today, in daily life, sometimes preordainedly, sometimes fortuitously, every one of us uses many wise sayings, parables, aphorisms which can make humans dumbfounded, proverbs, and phrases that have been polished for ages. Even nowadays, on the principal of such wise and valuable heritages the noble ideas retain their original quintessence as they have served the flawlessness of each descendants for many years. This is the reason why from the first day of the baby's birth, our enlightened grandmothers convey their passion to the hearts of their beloved ones through noble words, alla, sympathetic sayings, enthusiastic applauses, and rapturous blessings. Since from infancy to adulthood, feelings related to courage, bravery, and patriotism are inculcated in the offspring's mind through alla. If we scrutunize the significance of folk art, which expresses the literacy thoughts of people's spirituality, in the formation and development of the peoples of the East, it should be mentioned that the basic pedagogical education in the family through these genres is a rudimentary basics for progressing the artistic and aesthetic level from childhood.

The examples of oral creations created by our people are so colorful and fruitful that no matter which part of our country you visit, of course, you will not return without hearing many olans which are still up-to-date, various lapars that are incarnated the elegant feelings of girls and boys, mothers' allas which embody their endless love are sung for their children, that is the ring of the soul. The following allas, written by the daughter of Sharofat Murad Olim, born in 1932, living in the village of Tangachar, Karakul district of Bukhara region, are among the masterpieces of art, which moved from language to language, from heart to heart and form the foundation for the family:

The nightingale is a type of bird, alla-yo, alla,  
How attractive his words, alla-yo, alla,  
The fans of a nightingale in the buds, alla-yo, alla,  
Their eyes are always on the roads, alla-yo, alla.

Bulbul deganam bir qushdir-ey, alla-yo, alla,  
Qandayam ovozi xushdir-ey, alla-yo, alla,  
Bulbul deganlar guldadir-ey, alla-yo, alla,  
Doimo ko'zlari yo'ldadir-ey, alla-yo, alla.

It is clear that the consolidation as well as the foundation of a family are based on the mother who is responsible for the unity of the mother and the child. Therefore, our caregiver people have always taken care of their children, raised them in a healthy way and used all their opportunities to grow up their offsprings mature, educated and irreproachable. Consequently, in the applause, caresses and consolatory songs of our silver-tongued grandmothers, as well as during the utterances which are performed so as not to be put an evil eye on a baby, when the eldest ones dress a child with a new cloth, take the baby's first nail or cuts the baby's hair for the first time, the best aspirations for the future of our children, who are the brilliant of the soul, are also expressed. The following caress which was written from Mevagul Jumaeva by a teacher of folklore, Mamatkul Juraev, who was on a folklore expedition in the village of Jigachi in the Karakul district of Bukhara region in 1981, is a proof of our opinion:

He is from the hoy-hoys, One of the prince of the big boys, The domes of his cradle, Made from the garden sprays. Comes by saying 'hey' cheerily, By making the mud miriely, If he puts his first steps, As well as his fish come merrily.	Hoy-hoylardan ekan, O'zi beklardan ekan, Beshigining qubbalari, Bog'dagi gullardan ekan. Hoy-hoylab keladi, Suvlari loylab keladi, Shuginam oyoq chiqarsa, Baliqlari o'ynab keladi.
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He is like father like son, On a ditch there's an apple fell down, Lovely girls with gilded switch, May become alms to my son.	Maning o'g'lim adog'a, Olma tushdi badog'a (ariqchaga), Zar kokilli xushro'y qizlar, Shu o'g'limga sadag'a.
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And while children were taking out of the cradle, listed below songs are sung in a so fondling and so caressing way that in each of its verses boundless love for the child is proclaimed:

A baby deer in the mountains, Can you bring it, dear aunts? My great bride's infants, Kishtala my dear, kishtala.	Tog'da kiyikning bolasi, Suyib bering jon xolasi, Katta kelinimning bolasi, Kishtala jonim, kishtala.
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Have a jiida wooden cradle, Wish to be looked after by grandma, Have a excellent willow cradle, Lull him to sleep by grandma.	Jiyda yog'ochdan beshigi, Jilmayib olsin momosi, Tol yog'ochidan beshigi, Toyrilib bersin momosi.
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If you listen to songs like the above-presented, it can be observed that the tendency to professionalism in the performance of folklore has been developed naturally in a person's life since childhood. It is not conundrum to understand that today's folk singer, who at first glance resembles the image of an ordinary singer, has in common not only literary, but also a multitude of social sciences that study the human psyche. In particular, the conceptions of love, faithfulness, and devotion that are sung in lapar songs, or the artistic work inherent in olan songs, predominance of the bashfulness boost anyone to make a philosophical cognizance. Or if you look at the performances of bakhshis who sang such great epics as "Alpomish", "Gorogly", "Kuntugmish", which became a symbol of the national identity of our people, you will witness that they not only memorized the words of the epic, but also greatly perceive the mood of the audience. First of all, the master scrutinize the circle, the age of the listeners, their psyche prior to starting the epic. By paying attention these, according to the audience, he chooses the epic theme that is suitable for the condition. Therefore, the above-mentioned epics have heavily contributed the development of our spirituality and traditions in all regions of the country for thousands of years.

After all, wonderful genres of national folklore - alla, fairy tales and proverbs, which have long been performed by our aristocratic ancestors and eloquent grandmothers, passed from mouth to mouth, artistically polished, enriched the impalpable cultural heritage of our nation, will be a guest of the little boy in every household. For example, children aged 3-5 will be interested in the lives of animals - rabbits, wolves, bears, horses, roosters which are the usual characters of fairy tails. Infants of this age are told tales and parables with a plot full of the adventures of animals as listed-above, 6-7 year old listeners are told stories about good and evil, courage and meanness, children aged 8-10 can be advised to be told stories about the universe and the legends connected

to celestial bodies, short narratives about light and dark, fairy tales, narratives, and short stories which can be sung in the form of epic.

**Conclusion.**

In recapitulate, the works of folklore, which are the masterpieces of the artistic thinking of our nation, are a path of eternal values that play an important role in the spiritual development of the younger generation. It is natural that the more dramatically civilization and high technology develop, the more strongly the need for folklore, which is the cradle of the nation's national identity and mentality, increases.

**2. REFERENCES**

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