

Methodology Of Comparative Teaching Of The Author To The Sources Of Folklore In Primary School Lessons

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Abstract— *In the tradition of the text there are fragments, visual aids, which are constantly used in the form of templates. The narrator, the narrator, the singer use them during the performance. Although the work is new, it retains these traditional places. As a result, a bakhshi who invents a new epic on his own cannot say that the epic he recited for the first time is completely his own. Because the work he created will be seriously nourished by the signs of tradition from previous samples. This means that the collective is a feature of the folklore, which is based on its antiquity. Most importantly, when we talk about teamwork, we must not forget the service of our ancestors - an individual who has the ability to create in the past.*

Keywords— folklore, spiritual education, epics, fairy tales, legends, wise sayings, proverbs and sayings, culture, art, literature, folk art

1. INTRODUCTION

The place of Uzbekistan as an independent state in the world community, the radical reform of all spheres in our country, especially the education system, the birth of the "National Program of Personnel Training" and the Law "On Education" The introduction of educational standards has placed high responsibilities on teachers and educators. The content and essence of the above-mentioned state documents are aimed at educating the younger generation as spiritually mature people. In our country, spiritual education, upbringing of harmoniously developed people has risen to the level of state policy. Because man is the backbone of society. It is no coincidence that the head of our state IA Karimov said: "A harmoniously developed generation is the foundation of the future." Because a person can have a significant impact on future development.

2. MAIN PART

New views, scientific analysis are always important. After all, "we see our future in the wider introduction of diversity of ideas into our lives" 1.

After gaining independence, Uzbekistan has clearly defined its path of development. It is a path of large-scale reforms aimed at building a democratic state governed by the rule of law, a socially oriented market economy and a strong civil society. As the head of our state noted, our noble goals - the great future of our country, our future, our free and prosperous life, the role of Uzbekistan in the world community in the XXI century - all this, first of all, the new generation, It depends on what kind of people our children grow up to be.

These far-sighted words vividly reflect the essence of the state policy pursued in our country during the years of independence. The priority of this policy is to bring up a harmoniously developed generation that is physically healthy, spiritually mature, has high intellectual potential, modern knowledge, independent thinking and confidence in the future.

This was reaffirmed at the international conference "Education of a highly educated and intellectually advanced generation - the most important condition for sustainable development and modernization of the country," which was held on February 16-17, 2012 in Tashkent at the initiative of President Islam Karimov. He found her.

In his speech at the conference, Haruhiko Kuroda, President of the Asian Development Bank, said that he had arrived in Uzbekistan two years ago on the occasion of the ADB's annual meeting in Tashkent and returned with great impressions to attend this major international conference on education. He said he was very pleased to visit the unique land again. The high-ranking guest acknowledged that due to the long-term prudent policy of the President, the country's economy is developing steadily, including in the context of the global financial and economic crisis. He noted that Uzbekistan's achievements in social and humanitarian development are commendable. He also noted that the Uzbek model of education, which takes into account the needs of the globalization process, will serve to ensure a worthy place of our country in Asia and the world community in general.

It is known that the understanding of identity, the expression of national consciousness and thinking, the spiritual connection between generations is expressed through language. All the virtues are absorbed into the human heart, first of all, by the unique charm of the mother goddess, the mother tongue. The mother tongue is the soul of the nation.

In the words of our great enlightened ancestor Abdullah Avloni, "The mirror life of every nation, which shows its existence in the world, is language and literature. To lose the national language is to lose the spirit of the nation."

On the eve of independence, we inevitably remember the heated and uncompromising debates and disputes that took place in order to give the Uzbek language the status of the state language.

First of all, a special commission on the state language was established under the Supreme Council of the Republic, consisting of well-known scientists, creative intellectuals, journalists and members of the public. The members of the commission regularly studied the views expressed by various social strata of the population, political groups, representatives of all nationalities and ethnic groups, and regularly informed the leadership of the republic and the general public. In the spirit of such activity, there was a comprehensive exchange of views, discussions and debates on each item of the draft submitted to the session of the Supreme Council. This was a truly great event in the history of our Motherland.

The Constitution of the Republic of Uzbekistan, adopted on December 8, 1992, clearly defines and strengthens the status of the state language. During the years of independence, the use of the Uzbek language has greatly expanded in practice, research aimed at its scientific development, scientific and popular books, textbooks, new dictionaries on the specifics of our language. The publication of the plab contributes to the development of public opinion.

As heirs of the priceless wealth passed down from ancestors to generations, we must constantly work to preserve, enrich and further enhance the prestige of our native language. In particular, the fundamental sciences in such important areas as modern communication and information technologies, the banking and financial system, the expansion of the use of our native language, the publication of etymological and comparative dictionaries, the development of necessary terms and phrases, concepts and categories. In short, the comprehensive development of the Uzbek language on a scientific basis will undoubtedly serve such noble purposes as the understanding of national identity, the sense of homeland.

We have a lot of cultural and enlightenment riches that have been passed down from ancestors to generations over the centuries. These include epics, fairy tales, legends, wise sayings, proverbs and sayings, and many other examples of folklore. After gaining independence, great importance was attached to the inculcation of this wisdom of the people in the younger generation. The unexplored epics "Alpomish", "Gorogly", "Kuntugmish", "Ravshan", wise sayings, proverbs and sayings based on the ancient experience of our ancestors are included in the textbooks. started. Naturally, this was reflected in primary school textbooks.

Folklore is the art of words. Before understanding this sentence, it is necessary to understand what art is. In the 5-volume "Explanatory dictionary of the Uzbek language" (vol. 3, p. 442) "Art" is defined as work, labor, skill, profession. If we pay attention to the words in the commentary, art means understanding the work done skillfully.

Every example of word art, including folk songs, fairy tales, epics and other works, must have an intellectual novelty. This novelty is determined by the assessment of complex social situations, ranging from small life events. Man is faced with countless innovations throughout his life. The simple truths of the experience of the older generation are still new to the young. That is why when we hear the works of folklore, we come across many new ideas.

For example, the main idea of the article "If you approach the cauldron, the black is high, if you approach the evil - the disaster" is to warn of the increase of unpleasant events in the case of a person approaching the evil. But in fact, even in the first part of the proverb, there is a sign of caution. That is, it is recommended that a young and inexperienced child be careful not to touch the black body when approaching the pot. In addition, it is said that everyone should take into account the precautions when working in a particular situation and making a decision. In the following research, we consider the issues of teaching primary school students the proverbs "The eldest son of a married mother - the wisdom of the people" in the words of our ancestor Abdullah Qadiri. `clean.

In this regard, one of the urgent tasks is to acquaint students with the examples of folklore, which are an integral part of our national values, to contribute to the development of children through our rich history, life experiences of our ancestors, immortal works. The study of proverbs in primary school textbooks and finding their variants, the study of ways to teach them to students determine the relevance of this work.

Folklore and its peculiarities

It has been 25 years since our country was formed and developed as an independent republic. Over time, there have been dramatic qualitative changes in all sectors of the economy. Attitudes towards culture, art, literature and folk art have risen to the level of state status. Uzbek radio and television, newspapers and magazines regularly cover examples of oral art of our nation and information about them.

From the earliest days of its creation, the folklore has become an unwritten history of the people. The first examples of fiction, such as "Oral Creativity", "Folk Oral Creativity", "Oral Literature", on the other hand, played an important role in educating the younger generation as a textbook of life. Later, when the culture of writing appeared, he felt the ability to create works of word art, and he came from among the people. At the same time, relying directly on the folklore of the people, they created the work of the individual. After the formation and development of this direction of fiction, the concept of written literature emerged. Oral and written literature, which differed in the method of creation, did not deny each other, but continued creative collaboration. But at the same time, each literature has not lost its originality. In this regard, folklore has five features that are recognized by the science of world folklore.

At the same time, over the years, close contact with the works of folklore confirms another feature. This feature can be called conditional.

It is expedient to show traditionalism, not collective, as before, without denying the appropriate value that can be given to each of them as the main feature of traditional folklore. Because, as in the works of the peoples of the world, the creation and performance of oral works in Uzbek is based on the traditions that have been formed over the centuries and continue to this day.

It is necessary to analyze the tradition of folklore in three directions. First of all, for thousands of years, from proverbs and riddles, to songs and epics, works have been created in the oral tradition, living in the oral way. Secondly, it has a tradition in terms of the performance and performance of folklore works and the method of performance. Third, tradition is reflected in the text of oral works.

Oral. The second important aspect of folk oral art is its oral creation. One of the most important ideas, repeated as a simple fact in the science of world folklore, is the oral creation and oral existence of folklore. Because the oral art of all peoples is created and lives on the basis of this law, which is subject to this way. Indeed, the influence of all genres of Uzbek folklore on the human spirit, consciousness and nature is often determined by its oral performance. There are even works that, if read, both written and published, do not give a real idea of the work. In particular, the influence of genres such as askiya, latifa, fast telling, riddles on the performance of the work in a certain environment, listening to them live, feeling like a participant in this situation and reading the text alone? There is a heavenly difference between the earth and the sky. Oral performance requires two consequences in the creation of a work of folklore.

It is better to listen to works of folklore than to read the text of this work. Oral performance requires two consequences for the creation and survival of a work of folklore. First, the oral performance, as observed in the written literature, is free from serious responsibility: the representative of the written literature is fully responsible for the work he creates. In oral performance, however, such an attitude is relatively weak because the oral work is performed orally. In folk anecdotes, events that take place and take place in a particular social life can be sharply criticized in a satirical way. But the anonymity of the creator's personality ensures the survival of the work under the motto "sucking" even in the most critical anecdotes. Oral performance also plays a positive role in the popularity of the work. Because every fairy tale, epic, proverb, riddle, anecdote can be retold immediately by a person with a certain talent among the audience. The narrator, on the other hand, considers himself free from the need to repeat every word or sentence without change, because he has heard the work orally and performed it orally. As a result, the content, the idea, the description of the protagonists of the work are preserved, but the new performer will be able to express in his work his personal life observations, the conclusions of experiments. Popular comments, such as the heroic recitation of the epic "Alpomish" by Fozil Yuldash and the love story of the poet Ergash, can be considered as direct oral qualities.

3. CONCLUSION

But, secondly, if the oral work is not recorded, there is a possibility of eventual death. The fate of dozens of works written for the happiness of our nation in the distant past confirms our opinion. Let's think rationally, if famous historians such as Herodotus and Polyene did not give information about Tomaris and Shirak, would this legend have reached us?! In the work "Devonu lug'otit-turk" inherited by Mahmud Kashgari, about 300 beautiful proverbs are written. Among them are "Osh totugi tuz", "Kishi alasi ichtin, yilki alasi tashtin", which are still used today, and "If a fox barks at its nest, it becomes scaly", "Wild horse - a shoe, strength - There are also forgotten proverbs such as "food" 2. The meaning of many of the proverbs in the Devon has been preserved, but the words in them have changed

4. REFERENCES

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