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FORMATION OF NATIONAL-SPEECH ETIQUETTE THROUGH FOLK ORAL CREATIVITY IN PRESCHOOL CHILDREN

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Abstract: The use of the genres of folklore in the process of upbringing children of pre-school educational institutions is very effective. Even, people of all ages use fairy tales, stories, proverbs, riddles, puzzles, songs, anecdotes, stories in the family to raise children. Parents still tell fairy tales or songs before bedtime and their children receive spiritual nourishment, learn about the good and bad qualities in life and have the idea of such concepts as respect, kindness and justice. In this article, I will discuss the importance of learning the genres of Folklore in education and to indentify the effective ways of using Folklore in the absorption of the sense of love for motherland by the children under the age of seven of the pre-school educational institutions.

Keywords and phrases: Uzbek folklore, national-speech etiquette, fairy tales, proverbs, riddles, legends, puzzles, pre-school, children, upbringing

Introduction

In the development of human beings, universal and cultural-spiritual values, national traditions, moral factors and customs, which have been passed from generation to generation as and they are the product of the collective creativity of the people, created with intelligence on the basis of the needs, reflecting their imagination, worldview, thinking, dreams, beliefs, morals- material and spiritual wealth that contributes greatly to the cultural development of the society. This wealth of the people is reflected primarily in the works of oral creativity of the Uzbek people such as songs, proverbs, riddles, legends, anecdotes, fairy tales which describe life experience, national traditions, customs and philosophy of the people. Indeed, if proverbs are a means of expressing the thoughts that arise on the basis of social, economic, political and cultural experiences of the people, their vital observations in a concise, clear and figurative way, proverbs are stories that express life experiences, admonishing thoughts, wisdom, rules of morality, and philosophy in a simple way, in the purest sense. And fairy tales are the product of folk wisdom, based on philosophy, morality, religion, artistic texture and fantasy. Therefore, in the series of the events in the fairy tale, the people's spiritual values, customs, morality are manifested in the specific national features. Legends are also stories which mainly describe social and household events, historical figures and events through fiction, in which grace and kindness, intelligence, love and loyalty, justice and companions, patriotism and labor are clearly expressed.

Great thinkers, poets and scholars had known the great power and good impact to bring up children through Uzbek folklore and other nations' folklore as well. They studied the customs and traditions of the people. In the past, people of all ages used fairy tales, stories, anecdotes, stories in the family to raise children. Parents told fairy tales before bedtime and their children received spiritual nourishment, learned about

the good and bad qualities in life and in people, and had the idea of such concepts as respect, kindness and justice. As a result, fairy tales have been a constant companion for them throughout their lives, and they have been and continue to be a life activity.

Materials and methods

Our people pay attention to children's acquisition of these beautiful qualities from a young age and in their poems the people expressed their boundless love for the motherland, the place where they were born, and the qualities that the younger generation should possess. Other nations, like the Uzbek people, considered living in their homeland as a real happiness and imagined the motherland as a native person.

Ona yurting omon bo`lsa,

Rangi – ro`ying somon bo`lmas .

Ona yurting - oltin beshiging.

Ona erning tuprog`i – ona sutidek aziz.

Meaning: If your motherland is the place where there is no war,

You never face and feel starvation,

Your native land is the Golden Cradle.

The Earth's soil is as dear as mother's milk.

When we look at the pedagogies of different peoples, we witness that in each of them the younger generation is encouraged to become good people in the future. In the past, our ancestors used such methods: instruction, explanation, encouragement, praise, example instruction, reproach, prohibition, coercion, threatening, and intimidation in upbringing children. Team members tried to convince the child about the behavior whether the correctness or inaccuracy of the work he did, relying on the rules of conduct in the application of these methods. They explained him the meaning of morality and immorality, of justice and injustice, of goodness and evil. This is the basic principle of upbringing.

Parents explain to their children the rules of morality through the proverbs such as “Modesty is also a trait”(Kamtarlik ham bir xislat), “Good manner is a person's mirror” (Odob kishining zebu- ziynati), “Ask permission even the door is open” (Eshik ochiq bo`lsa ham so`rab kir); and widely used a number of fairy tales, “Braggart rabbit” (Maqtanchoq quyon), “Braggart Fox” (Maqtanchoq tulki), “three brave heart siblings” (Uch og`a ini botirlar), “Zumrad and Kimmat” (Zumrad bilan Qimmat), “Beating baton” (Ur to`qmoq), “Goat children and the wolf”, (Echki bolalari va bo`ri), “A liar and the truthful” (Egri bilan To`g`ri), “The king Alexander has the horn” (Iskandar podshoning shohi bor), “Hunter grandfather” (Ovchi bobo), “Boastful minister” (Maqtanchoq vazir), “Good mouse” (Odobli sichqoncha). (www.ertak.uz)

The best fairy tales and epics that are kept in the memory of the people, passed from generation to generation, proverbs and sayings, songs and riddles bring up children, motivate them to good, to work and to be truthful. Therefore, at the present time, the use the folklore which affects the upbringing children in preschools is crucial as well. In the folklore, children are encouraged not only to be honest, but also to condemn gossiping and negative qualities. For example:

“Manmanlik qilma netarsan, obro`ingdan ketarsan” (“Do not be arrogant, otherwise you will leave your reputation”), “Sen o`zingni maqtama, sani birovlar maqtasin” (Avoid praising yourself, others will praise you), “Egilgan boshni qilich kesmas” (Always tell the truth), “Baxlning bog`i ko`karmas” (the greedy man’s garden will never bruise). (Mirzayev, 2008)

In many proverbs and sayings of the Folklore, knowledge is glorified, ignorance is condemned. “Ko`p o`qigan, ko`p bilar” (the more you read, the more you know), “Ilmi yo`qning ko`zi yumiq” (The ignorant is like a blind), “Olim bo`lsang, olam seniki” (if you are a scientist, the universe is yours), “Ilmsiz bir yashar, ilmi ming yashar” (the ignorant lives years, the educated lives many thousand years). (Mirzayev, 2008)

Results and Discussions

The theme of patriotism and love of the motherland was also reflected in the proverbs and sayings. The formation of patriotic qualities played an important role. Folk pedagogy in Family Education has its own expression in the form of traditions, fairy tales, proverbs, riddles and wonderful sayings, and it is considered a means of educational influence and covers all aspects of upbringing. Great examples and proverbs have been created about the youth and their upbringing, their laziness and whims, games, and girls' upbringing.

In addition to fairy tales in the educational process, there are a wide range of quick sayings, proverbs and riddles can be used by pre-school teachers in order to develop the logical thinking of children.

In developing logical thinking, solving puzzles has the same effect as solving mathematical problems, for example. Some children find difficult to answer puzzles. When children feel boredom and exhaustion, the game “find a riddle” can be played, to refresh and to increase their interests in the lesson. For example:

Rangi oppoq, qora emas,
yumshoqqina par emas. (www.ertak.uz)

Meaning: The color is white, not black; It is soft, not fluffy.

Based on the context of the riddle, children try to the answer “cotton” is performed.

When the answer to the riddle is found, the answer will be checked according to the given signs in the riddle.

Oyog`i yo`q qochadi,
Qanoti yo`q uchadi. (www.ertak.uz)

Meaning: There are no legs, but can escape; There are no wings, but can fly.

The answer to this riddle is cloud.

It is much more important to identify words that express the main meaning by re-reading the riddles. Finding the answer to the riddles requires children to concentrate their attention. Sometimes it is difficult to find the answer to the riddles. For example:

To`rtta uning tuyog`i,
Temir mixli tuyog`i.
Manzilga yetishtirar,

Toshday qattiq tuyog`i. (www.ertak.uz)

Meaning: it has four his hooves; Iron nailed hooves;

Helps to reach our destination; its hard hooves as a stone;

The answer to this riddle can be found by showing a picture of domestic animals. Once the answer is found, the horse and its appearance, its importance in the national economy are mentioned.

In the process of learning riddles in preschool education, it is better to have the notebook "Riddle" to the children in the process of learning riddles. Children gather the riddles they have learned, heard from their grandparents, and at the end of the year they will have a whole collection of riddles. This leads to the fact that the riddles are studied by children with interest, which greatly helps to broaden their outlook.

Conclusion

In conclusion, the genres of Uzbek folklore such as songs, proverbs, riddles, puzzles, sayings, legends, anecdotes, fairy tales, stories which describe life experiences, national traditions, customs and philosophical views of the people throughout the centuries. Great thinkers, educators and scholars had proven the great power and good impact of upbringing the youth through the genres of folklore and other nations' folklore as well. Therefore the programs of pre-school education should include topics related to the genres of folklore that have a strong influence on the spiritual and moral education of children and their use in the educational process.

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