

EDUCATIONAL POTENTIALS OF FOLK ORAL CREATIVITY (TALES, PROVERBS, RIDDLES)

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Annotation: This article reveals the important role of folk oral creativity (tales, proverbs, riddles) in the moral, spiritual, and intellectual development of children. It discusses how tales teach noble concepts such as goodness, friendship, and honesty; how proverbs instill life experience and wisdom; and how riddles help strengthen children's perception, logical thinking, and memory.

Keywords: education, upbringing, folk oral creativity, proverb, riddle, tale, folk literature, folklore, early childhood, toddlerhood, middle childhood, adolescence.

The worldview and values reflected in works of folk oral creativity play an essential role in raising younger generations to be broadly educated and spiritually mature. The oral art of each nation is a unique mirror reflecting that people's character, aesthetic taste, spirituality, customs and traditions, aspirations, geographical conditions, and nature. Through this mirror we observe lofty benevolent intentions, human virtues, and feelings of aversion toward evil, oppression, and injustice. Therefore, studying the examples of folklore — created over centuries by the people's sincere hearts and high intellect, and transmitted from generation to generation — is of great importance. Its rich and diverse components and forms provide inexhaustible creative inspiration for the modern environment.

The study of folk literature additionally shapes the sensitivity to text by applying the principal components of folk literary heritage. The primary school period is the most important stage in the formation of a child's personality. Primary school pupils are trusting and susceptible to external influences. The main responsibility for cultivating positive feelings, virtues, and high moral standards lies with the primary school teacher. However, many wisdoms hidden within folklore genres — myths, tales, and epics — have not yet been fully studied. What has been studied still requires re-analysis and scientific research in the context of different historical periods of human society.

Tongue-twisters, quick rhythmic phrases, and frequent oral exercises help students form and develop clear pure speech, improve fluency, and support correct reading. Working with tongue-twisters and phrase exercises aids in internalizing material and correctly pronouncing particular sounds or their combinations. They can be used when learning sounds during reading and writing acquisition. Proverbs and sayings have long performed important didactic functions. They teach people how to live and work in a reliable and simple manner, introduce them to the long-term results of observing natural phenomena, and give prudent advice on how to act in particular situations. Works of this genre, in which the main rules of labor activity and ethical-aesthetic norms are clearly formed, have become practical life manuals.

Legends and anecdotes are illuminated with analyses and examples related to their themes. Studying legends has always been an engaging and important source for younger generations. Jokes and riddles, meanwhile, develop quick wit, the habit of accurate pronunciation, and make proverbs more expressive in speech. Songs express our people's joy, happiness, or sorrow.

Tales make a great contribution to fostering children's imagination. Every tale told leaves a distinct impression on children. They often wish to resemble magicians, to possess magical items, to gain boundless strength, and they first of all see the tale's hero in themselves. Through tales they travel to the cosmos, descend into the earth, wander through mountains and deserts. During these periods they begin to distinguish what is good and what is evil. As children grow, they become storytellers themselves: they tell tales to younger ones, and sometimes invent stories about goodness. In general, folk oral creativity is a "compendium of wisdom" for both the young and the old. Over the centuries, folk oral art has remained a universally beloved and necessary form of artistic expression.

Spirituality (ma'naviyat) has long been the factor that governs a person's positive qualities, views, behavior, love for the homeland, and attitude toward those close to them. A person without spirituality becomes indifferent and immoral. Such people are spiritually poor and distant from sacred notions. That is why elders primarily strive to raise their children with spirituality. In upbringing, the role of folk genres — epics, tales, proverbs and riddles, parables and legends, folk songs and other genres — is incomparable. Until the last century, there were no modern systems for disseminating education and enlightenment like radio, television, and the Internet; folk oral creativity fulfilled this role. As a result, folk pedagogy was formed alongside oral creativity. It is not for nothing that people say "Tales lead to goodness." Tales have great educational significance. In tales, wrongdoing is punished, the consequences of lying always end in misfortune, and negative traits ultimately lead to decline. A tale is an oral story built on both fantasy and life-based fabrication, carrying a didactic idea connected to life realities.

Taking into account children's interest in tales, they can be classified as follows:

- Tales for early infancy (0 to 2 years)
- Tales for younger children (2 to 6 years)
- Tales for middle childhood (7 to 11 years)
- Tales for adolescents (12 to 16 years)

Tales for early infancy (0–2 years) are usually very simple and compact, aimed at calming the child. At this age, children may not fully understand the tale, but they feel a mother's affection through it. Its main purpose is to soothe and comfort the child.

Tales for younger children (2–6 years) are more comprehensible. Children can distinguish humorous from sad moments, immerse themselves in feelings, and live within the tale. A real tale should have few characters, be brief, and very engaging so that children do not become bored. These tales are often about animals and birds. Because the characters resemble their close relatives (grandfather, grandmother, parents, uncle, etc.), children listen with interest. Examples include "Ur To'qmoq", "Golden Watermelon", "Qarg'avoy". Tales traditionally begin and end with conventional phrases — "Once there was, once there wasn't..." — and often conclude with celebrations, marriages, and the achievement of the heroes' aims.

Tales for middle childhood (7–11 years). At this age, children's thinking broadens considerably; therefore, tales grow in length and philosophical depth, prompting reflection and attempts to draw conclusions. They begin to grasp symbolic meanings of events. Animal tales start to reflect sympathetic attitudes toward animals while simultaneously showing a human image within the animal world. Children observe their own negative traits and learn from them. Those

who read many tales develop compassion and thoughtfulness. For example, the tale "The Monkey and Durroj" is short but rich in meaning; it not only shows the monkey suffering with a bent tail but also conveys the idea of not meddling in others' affairs. Tales like "The Honest Child" and "The Tale of Three Sons" call children to unity, honesty, and resilience.

Tales for adolescents (12–16 years). At this stage, youths desire to be intelligent and powerful, to join adult conversations and express their own opinions, and they aspire to accomplish great deeds. They require more attention and wish to reach goals without much effort. Therefore, tales appropriate for this age are important. For example, "Susambil" and "The Three Brave Brothers" teach patience in listening, deliberate decision-making, the fact that heroism is not easy, the need to solve puzzles, to act wisely, and to weigh decisions carefully before drawing conclusions.

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