



 Research Article

THE USE OF FOLKLORE MATERIALS WHEN TEACHING UZBEK LITERATURE AT UNIVERSITY

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Kallebekov Nurnazar Pirnazarovich

Senior Teacher Of The Department Of "Folk Art", Composer, Nukus Branch Of The State Institute Of Arts And Culture Of Uzbekistan

ABSTRACT

This paper examines theoretical and practical issues of using folklore material in the educational process at a university, describes the meaning of the concepts of "folklore", the features of this folklore material, as well as the methodology for using folklore material in Uzbek literature classes in interfaculty areas of a higher educational institution. In the work, folklore material is presented as a means of studying Uzbek literature in a university audience in order to develop the cognitive abilities of students. This paper presents a system of work on the use of folklore materials in the educational process in order to improve the Russian speech of students, cognitive and educational potential in teaching students the Russian language. At the same time, assignments have been developed specifically for interfaculty students that contribute to the intensification of the educational process at the university.

KEYWORDS

Folklore studies, ethnography, historicism, literary criticism, folk art, philological folklore studies, cult, ritual, custom, pretentiousness, hyperbolicity.

INTRODUCTION

Of course, the field of multifaceted embodiment of ideas is oral folk art. Emerging, transforming or disappearing, folklore genres and their numerous

private implementations actively broadcast performances.

Folklore is a type of verbal art. However, folklore is not only the art of speech, but also an integral part of folk life, closely intertwined with its other elements, and this is the significant difference between folklore and literature. But also as an art of words, folklore differs from literature. These differences do not remain unshakable at various stages of historical development, and yet the main, stable features of each of the types of verbal art can be noted.

Folklore is a collective art. In folklore, tradition comes to the fore. A work of folklore is reproduced orally and stored in the memory of the people. A work of folklore lives in many variants; with each performance, it is reproduced as if anew, with direct contact between the performer-improviser and the audience, which not only directly influences the performer (feedback), but sometimes itself is involved in the performance. [12, p. 67].

The inclusion of folklore material in the practice of teaching Uzbek literature to university audiences requires the creation of a certain minimum of information, as well as the identification of those gaps that are characteristic of a person living in this country, the assimilation of stereotypes of speech behavior.

Folklore has long been firmly established in the work of educational institutions, especially higher educational institutions, and was determined by the desire to teach languages not only as a way of expressing thoughts, but also as a source of knowledge of one's region and country. After all, a person comprehends the culture of a people in

the conditions in which he lives. Socialization of the individual is also formed in the native environment. In this regard, it is important to preserve the national culture and identity of the people.

An important link in the educational process is familiarization with the realities of the country, presentation of Uzbek cultural-connotative, background vocabulary, explanation of its symbolic-emotional area. This requires a well-thought-out system of assimilating words and expressions that designate the names of objects and phenomena of the traditional way of life of the people, their life; images of national folklore, as well as revealing the semantics of the word.

Folklore lines of myths and legends with socio-economic plots, most closely related to specific life, change faster, situations are outlined more clearly, and positions are polarized. Folklore is indeed a very important ethnographic source, preserving valuable information about the material and spiritual culture of peoples, their social organization, which, in our opinion, should be actively used in Uzbek literature classes at universities.

Students in Uzbek literature classes at the university can be introduced to magical fairy tales created by the Uzbek people. "Who acts in these fairy tales? This is the peasant son Ivan, an orphan girl, an old man and an old woman, the youngest third son in the family. These people are kind and hardworking.

-Where do they live? In some kingdom, in some state (or "Bir borakan, bir yuk ekan...") - this

means that no one knows in what place, it was or was not. . But we understand that they live on Russian or Uzbek lands, among its wide fields, steppes, green meadows.

- What do they do, what do they do? They grow grain, mow grass in the meadows, cut down forests, go hunting with bows and arrows; women do housework, spin yarn, and weave canvas.

Observations and thoughts of the people about the younger generation and their upbringing are embodied in proverbs and sayings. Among the Uzbeks, as among other peoples, proverbs and sayings served as a universal means of both teaching and education. They clearly emphasize the idea: very sparse in words, proverbs and sayings are deep and varied in content, rich in vivid artistic images.

Another aphoristic genre of folklore - riddles - reflect the poetic image of the surrounding reality created by the people: various objects and phenomena, people, animals, etc. Riddles develop students' imaginative thinking and memory and at the same time enrich their consciousness with aesthetic ideas about these objects and phenomena and cultivate aesthetic taste. In epics and fairy tales there are many examples of the educational value of riddles. With the help of riddles, the hero of folk works is tested; if he answers the riddle correctly and wittily, he can defeat the evil enemy and achieve happiness for his people.

For centuries, the moral and aesthetic ideas of the people, their everyday and cultural traditions, which have developed most clearly, appear in the

decorative and applied arts, which, due to their visibility, are important in the people's system of cognitive and aesthetic education. It cultivates the artistic taste of young people, gives them the opportunity to understand, appreciate, and depict the richness of shapes and color combinations of the visual world.

Incorporating folklore materials into the teaching of Uzbek literature at the university level can be a valuable and enriching experience for both students and educators. Uzbek literature has a rich tradition of oral storytelling, poetry, and folk narratives, and integrating these materials into the curriculum can provide students with a deeper understanding of the cultural and historical context of the literature. Here are some ways in which folklore materials can be effectively used in teaching Uzbek literature at the university:

Contextualization: Folklore materials can help students contextualize the works of Uzbek literature they are studying. By introducing folktales, proverbs, and folk songs from Uzbek culture, educators can provide students with a foundation for understanding the cultural and social elements that influenced literary works.

Comparative Analysis: Encourage students to compare and contrast folk narratives with literary texts. This can help them identify common themes, motifs, and storytelling techniques that have been passed down through generations. It can also lead to discussions about the evolution of folklore into written literature.

Folk Poetry and Oral Traditions: Explore the rich tradition of oral poetry in Uzbek culture, including epic poems like "Alpamysh" and "Korkut Ata." These can be used to illustrate the power of oral storytelling and the influence of oral traditions on written literature.

Folk Characters and Archetypes: Folklore often features recurring character archetypes and motifs that can be found in Uzbek literature. Analyze how these archetypes are used in literary works and how they may have evolved over time.

Language and Dialects: Folklore materials can also be used to introduce students to regional dialects and variations of the Uzbek language. This can be particularly valuable for language students or those interested in linguistics.

Guest Lecturers and Cultural Experts: Consider inviting guest lecturers or experts in Uzbek folklore and literature to provide in-depth insights and perspectives on the subject. Their firsthand knowledge and expertise can enhance the learning experience.

Fieldwork and Research: Encourage students to conduct fieldwork by interviewing elders or community members who are knowledgeable about Uzbek folklore. This hands-on approach can help students appreciate the living traditions of folklore and how they relate to literature.

Creative Projects: Assign creative projects that require students to engage with folklore materials, such as retelling a folk story in a contemporary context or composing their own folk-inspired poetry or songs.

Multimedia Resources: Incorporate multimedia resources, such as audio recordings of folk songs or videos of traditional performances, to make the learning experience more immersive.

Critical Analysis: Encourage students to critically analyze the role of folklore in shaping national identity, preserving cultural heritage, and influencing contemporary literature and arts.

By integrating folklore materials into the curriculum, students can gain a deeper appreciation of Uzbek literature's roots, cultural significance, and the ways in which it has been shaped by the oral traditions and folklore of the region. This approach can make the study of Uzbek literature more engaging and meaningful for students at the university level.

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