

THE ROLE OF FOLK FOLK LITERATURE IN FORMING MORAL CULTURE IN STUDENTS

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Annotation: This article discusses the role of folk oral creativity in shaping students' spiritual culture, as well as its educational, moral, and enlightening significance. Proverbs, aphorisms, fairy tales, and legends serve as effective means of forming students' moral worldview. The article also analyzes the methodological forms of using folk oral creativity in the educational process and presents the opinions of various scholars.

Keywords: folk oral creativity, spiritual culture, student, education, folk pedagogy, moral values, enlightenment, national identity, aphorism, proverb.

Introduction. In the current era of globalization, educating the younger generation, especially students, in the national spirit and as spiritually mature individuals is one of the priority tasks of social development. In this process, oral folklore is an invaluable source of folk wisdom, moral standards, and values. Through proverbs, sayings, epics, legends, tales, legends, and aphorisms, the people have passed on their centuries-old spiritual experience from generation to generation.

Folklore is a necessary tool for enriching the spiritual world of a student, instilling in him a national spirit, moral immunity, and strong-willed views.

Folklore is a set of artistic and educational expressions created by the people over the centuries and passed down from generation to generation in oral form. It represents the cultural and spiritual wealth of society as a product of human thought, emotion, worldview, and life experience. Folk oral literature includes various genres: fairy tales, proverbs, sayings, riddles, epics, legends and stories, each of which has a special spiritual charge and educational value. Fairy tales are one of the most understandable and effective educational genres for children. Through them, concepts such as the difference between good and evil, justice, courage, honesty are instilled in the minds of children. Through fairy tale heroes, noble qualities are promoted, and at the same time, children's imagination, fantasy and oral speech are developed. Proverbs express deep life meaning in a short and concise form. Proverbs such as "Do good - the world will return to you", "He who works will be satisfied" educate young people with positive qualities such as honesty, hard work, and patience.

Uzbek folk oral literature embodies the historical memory, culture of thought, and moral and spiritual values of the people. Through it, the younger generation has the opportunity to find its place in society, to understand national pride and human qualities.

Literature analysis. Spiritual culture is a complex system that expresses a person's moral, aesthetic, educational, worldview, beliefs, speech culture and social activity. This concept means a person's self-awareness, the ability to correctly assess his place and duty in society, and respect for values.

Pedagogical scientist N. Sharipova defines spiritual culture as follows: “Spiritual culture is the inner world of a person, his system of thinking and behavior based on moral values. This process is formed under the constant influence of folk oral creativity.”

Through folk art, moral, spiritual and intellectual education is consistently formed in the younger generation. Moral education means concepts such as honesty, decency, respect for elders, friendship. Spiritual education is aimed at understanding national values, respect for the native language, and national identity, while intellectual education develops thinking and analytical skills. In this sense, folk art is a unique educational tool for the comprehensive development of young people. The use of folk art in the modern education system creates broad opportunities. By organizing role-playing games based on fairy tales during the lesson, reinforcing the topic through proverbs, encouraging logical thinking through riddles, and preparing stage performances from epics, it is possible to increase children's interest in knowledge, literature, and spirituality. Also, by organizing final projects, class events, poetry evenings, and artistic performances based on folk art, the educational process can be made more meaningful and interesting. Folklore is not only an artistic heritage, but also a powerful educational tool, an expression of the people's attitude to their culture, morality, and spirituality. It retains its relevant importance in modern education in educating the younger generation as well-rounded individuals.

A. Avloni emphasizes in his work "Turkish Rose or Morality": "Morals adorn a person, but ignorance ruins a person." This thought shows the direct educational power of folk wisdom in developing spiritual culture in students.

Discussion and conclusion. In the process of forming spiritual culture in students, it is advisable to use folk oral art in the following methodological forms:

Teaching folk oral art in the process of higher education is not only a process of studying cultural heritage, but also a process of developing the student's spiritual, aesthetic and communicative abilities. The student directs his life based on spiritual criteria through positive images and exemplary ideas in folk oral art.

Another genre of folk oral art is parables - a narrative genre, usually presented in the form of animals, in which a moral lesson is at the center. Through parables, children understand the consequences of negative qualities such as cunning, greed, laziness. Riddles, on the other hand, increase children's thinking, attention, and observation. As a genre that develops logical thinking and is based on teaching through play, they serve the intellectual development of children's minds. Elegies and folk epics embody the ideas of patriotism, selflessness, loyalty, and freedom. Elegies such as "Alpomish", "Gorugli", and "Rustam" promote high moral qualities in the form of heroes who love their homeland, protect their family, and put the interests of the community above personal interests. Through these works, young people are spiritually elevated, and a sense of social responsibility is formed in them.

For example, in Uzbek fairy tales, plots such as “Halol bola”, “Yaxshilik qilgan el topadi”, “Qarining duosi” encourage students to appreciate such qualities as kindness, patience, kindness, and selflessness. According to the pedagogical scientist A. Murodov, “The process of education through folk oral art is carried out through emotional impact. Because artistic images, wise words, and folk language capture the soul of a person faster.” Folk oral art forms not only moral concepts, but also feelings and aesthetic taste.

These methods not only provide knowledge, but also develop a culture of national identity, social responsibility, and independent thinking in students.

Folklore is the basis of national identity, the foundation of cultural heritage. It embodies the spirit, values, and philosophy of life of the people. Therefore, the study of folklore in the higher education system strengthens students' respect for their nation, devotion to historical memory, and love for culture.

As President Sh.M. Mirziyoyev noted in this regard, “Strengthening the spiritual immunity of young people, educating them in the spirit of national values is our most important task for the future generation.” Folk art is a source that sows the seeds of national pride and spiritual elevation in the hearts of young people.

Conclusion. The role of folk oral art in the formation of spiritual culture in students is incomparable. Proverbs, aphorisms, epics, legends and fairy tales teach young people such qualities as honesty, humanity, patience, kindness, patriotism. Through folk oral art, Uzbek students understand the national spirit, form themselves as active, spiritually mature members of society. Therefore, the active use of folk oral art in the education system is the most effective way to raise a spiritually mature generation.

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