

USE EXAMPLES OF FOLKLORE TO DEVELOP PUPILS' CREATIVE THINKING

Lobar Farxodovna Umedjonova

Bukhara State University

Research advisor: M. Y. Ro'ziyeva

ABSTRACT

This article clarifies the purpose of use of proverbs, riddles and fairy tales in the development of creative thinking and its approaches among primary school students (6-11 years old)

Keywords: fairytale, riddle, quick saying, proverb, reader, creative, folklore, creativity, thinking

Works of art created by folk poets or the community and words of mouth that passed down from generation to generation are regarded as folklore. Folklore originated long before written literature and triggered the creation of written literature. The works created by the people are distinguished by their ideology, populism, richness of language and art [1-4]. They clearly reflect nation's beliefs, truth, justice, peace and its happiness. On this basis, the use of examples of folklore is important in the development of creative thinking of primary school students. In current, especially in primary, school textbooks, folk tales, riddles, rhetoric, proverbs, and genres are easily absorbed, understood and broaden children's horizon because of the simplicity and popularity of the genres.

Chapter I of the 1st grade textbook is entitled "Uzbekistan is my homeland." It is not in vain that the chapter is so named. As soon as a first-grader learns to read and write, his heart is filled with love for the Motherland and a sense of patriotism. Articles in the textbook, such as "Happy is the one who has a homeland", "Your homeland is your golden cradle", "If your homeland is alive, your color will not be straw", "He who does not know the value of the homeland, does not know his value", etc. abovementioned proverbs show it as a confirmation of our idea.

Each nation has its own set of folklores [5-8]. Each of them helps the child to develop creative thinking. For example, the proverb "Happy is the one who has a homeland" allows a child to think about the homeland and expand his outlook. The meaning of this proverb explains to the child, first of all, the connection between the homeland and happiness, the existence of parents, family, home, place, homeland is his main happiness. It is said that a child deserves this happiness and should take care of his motherland.

Chapter IV of the textbook is called The Light of Knowledge. There are proverbs such as "The book is the source of knowledge", "There is no wealth more than knowledge", "The light of the mind is knowledge". These proverbs really mean the same thing. The main object is the word knowledge. As we all know, when a person reads a book, not only does he read them, but when he reads them, they acquire a certain amount of knowledge [9-13].

Chapter V, entitled "People's teachings are the key to happiness,"

- A healthy body is a healthy mind.
- Freedom is prosperity.
- I entered the face as my country.
- There is no power without unity.
- There is no greater wealth than knowledge.
- The world is bright for the educated and dark for the ignorant.
- Your health is your wealth.
- Hurry up with talk, hurry up with work.
- The work of a pure heart is pure.
- Language is the decoration of the mind.
- A good word is sweeter than honey.
- Aql - Hasan, odob - Husan.

proverbs such as

The proverbs reflect the moral views of our ancestors, their attitude to things, their spirit and thinking. In the Uzbek folk proverbs the wise image of the Uzbek people, historical destiny, mentality, tolerance, generosity, justice, thirst for knowledge, labor, creativity, hospitality, family, childhood, childishness, hospitality, accuracy, love, devotion, perseverance, zeal, joy, suffering, anger at his enemies, unique customs and traditions are clearly reflected. The primary school teacher uses these proverbs to teach students about their own life experiences [14-19].

When students analyze one of the proverbs, they begin to understand others through the concepts they already have, and they become more creative. We need to instill such proverbs in children and help them understand their true meaning. Whichever way we direct the children who are just learning, the more we teach them, the more they will follow that path in the future. The person who plays a key role in their lives to make them perfect is the first primary school teacher.

Proverbs are a common independent genre of oral art as a rare example of folk wisdom. Conditionally, they can be called international rules of ethics. Proverbs are the result of a very concise and figurative expression of the socio-political, spiritual, cultural, moral and philosophical views of the people, which have been tested in the life experiences of centuries [20-23]. Proverbs are not created specifically, but the teacher should teach the child to create a new version of creative proverbs, to approach them

creatively. For example, a child may be asked to create a proverb about a book in the same context by placing the article "The Book of Knowledge" as a child's choice. The child begins to say other versions, variants, synonyms of this proverb, depending on their thinking. On this basis, they are given the task of listening to the existing ideas and finding new articles based on another. Only then will the child be creative. Their thinking begins to develop. It emerges as a judgment as a moral value of the conclusion to be drawn from life experience tested by the necessity of certain conditions. In short, proverbs develop a child's thinking and reasoning.

Although real life-related realities related to the way of life of our ancestors were the primary basis for the emergence of the puzzle, as in most genres of folklore, ancient mythological notions, word magic and beliefs related to word taboo in the development of the genre [24-26], and ceremonies played an important role. The genetic roots of the riddles have been recognized by many folklorists as related to ancient rituals and magical views.

- Field when it rains
Laugh out loud (rain)
- We have a number of guards,
Look us in the eye! (eyelashes)
- I have a hot boat,
Comes and goes non-stop.
As you go
Flatten the waves. (iron)
- In the coming year,
The four brothers are different. (season)
- I saw a bridge in the sky,
There are seven types of color. (rainbow)
- Leaves of trees
Colors are a golden example.
In which season, tell me, Muslim,
Will this happen ?! (autumn)
- Row by row,
Chainsaw (ant)
As folk riddles occur.

The main task of the puzzle is to develop the child's mind [27-30]. They pay attention to every word to find the answer to the riddle. We analyze the riddle "White field, black seed, Sown by hand, reaped by eye", the color of the field is white, the seed in it is black, each seed is sown by hand, so it is said that it is reaped with z. To find the answer to each riddle, we must first find the key words in it. We take the word field as white paper, and as we all know, we write it on white paper, for example, with black

letters, of course, we write them, we "wrap" them with our eyes, that is we read Now let's start thinking, what can be written and read? This is a book. If the student is given an average of 3 puzzles to analyze in this way, as mentioned above, they will begin to think creatively and take a creative approach to the puzzles that remain in their natural state. The puzzle improves the functioning of the child's brain. Every elementary school teacher should tell students to memorize more riddles, listen to their answers, and hear exactly why they chose that answer. Thus they began to develop the ability to think.

Artistic tools and techniques such as metaphor, metonymy, rhyme, adjective, analogy, alliteration, repetition, and the use of double words are very common in the puzzle. They serve to enhance the artistry and imagery of the puzzle. One of the main artistic tools in the puzzle is metaphor. The riddles had a rich influence on the development of literature and art. They played an important role in the history of our literature in the emergence and development of lyrical genres such as chiston, problem, muvashshah history. Today, riddles have a great educational value. They are an important aesthetic tool for broadening the horizons, ingenuity and discussion skills of our children and youth.

One of the best examples of folklore is fast speaking. First of all, the question is, what does it mean to be quick? Because a first grader uses it all day long, but doesn't know the exact meaning of the term. Speech is a form of Uzbek folklore. Sentences are made up of rhyming words that can be mispronounced. It repeats certain sounds, especially vowels, and the words are said quickly with rhythm and accents. For example, five copper bars, five thousand copper bars out of five copper bars. In short, each sound must be pronounced correctly and fluently in its place. The wrong person (person) in the pronunciation of sounds is considered defeated. In the past, older people also competed in parties, weddings, and cultural events. Later, it became mainly a children's repertoire. Rapid pronunciation helps children develop thinking skills, vocabulary and fluency.

The terms "quick say," "quick say," and "quick talk" were originally a cliché translation of the Russian term "skorogovorka," but were embedded in scientific principles. Nevertheless, "quick speaking" as a term refers to the only leading feature of the genre - fast speaking without breathing.

In an elementary school textbook,

- Chain, tandir, fig.
- Tahir kicked the ball until midnight.
- Is Rana upset with Ravshan,
Is Ravshan upset with Rano?
- He planted a crop in a free field.
- Gani spun the wheel.
- Saw the moon through the window

There are such quick sayings. They make the student's speech fluent. The faster a student learns to speak, the better his speech will be.

REFERENCES

- [1] Bolalar folklori: o'quv qo'llanma/ M. Ro'ziyeva.-Buxoro:OOO "Sadridin Salim Buxoriy" Durdoni nashriyoti, 2020. -192 b.
- [2] 1–sinf uchun darslik/ T.G'afforova, E.Shodmonov, G.Eshturdiyeva; Mas'ul muharrir S.Matchonov – T.: "Sharq" 2018. – 128 b.
- [3] 2–sinf uchun darslik/ T.G'afforova, Sh.Nurullayeva, Z.Mirzahakimova; Mas'ul muharrir N. Mahmudov – T.: "Sharq" 2018. – 176 b.
- [4] O'zbek xalq og'zaki ijodi: o'quv qo'llanma / O.Madayev; mas'ul muharrir H. Boltaboyev; O'zR Oliy va o'rta maxsus ta'lim vazirligi, Mirzo Ulug'bek nomidagi O'zbekiston Milliy universiteti. - T.: MUMTOZ SO'Z, 2010. - 228 b.
- [5] YARASHOV, M. (2020). Boshlang'ich sinf matematika ta'limini ijodiy tashkil etishda ta'lim tamoyillarining o'rni. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz)*, 1(1).
- [6] Jobirovich, Y. M. (2021). The Role Of Digital Technologies In Reform Of The Education System. *The American Journal of Social Science and Education Innovations*, 3(04), 461-465.
- [7] Косимов, Ф. М., & Ярашов, М. Ж. (2020). Творческие самостоятельные работы на уроках математики в начальных классах. In *Инновационный Потенциал Развития Науки В Современном Мире: Достижения И Инновации* (pp. 178-181).
- [8] Olloqova, M. O. (2021). Intensive education and linguistic competence in mother tongue. *ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL*, 11(1), 580-587.
- [9] Yunus, Y. S. DEVELOPMENT OF LOGICAL THINKING IN MATHEMATICS LESSONS AS THE BASIS FOR IMPROVING THE QUALITY OF THE EDUCATIONAL PROCESS. *Chief Editor*.
- [10] Yunus, Y. S. (2021). Use of innovative technologies in improving the efficiency of primary school students. *Middle European Scientific Bulletin*, 11.
- [11] Ahmedova, M. M. (2019). THE ROLE OF ARTISTIC DETAILS IN MODERN UZBEK LITERATURE (ON THE EXAMPLE OF A. YULDASHEV'S WORK). In *EUROPEAN RESEARCH: INNOVATION IN SCIENCE, EDUCATION AND TECHNOLOGY* (pp. 39-43).
- [12] Ахмедова, М. М. (2020). РАССКАЗЧИК-ГЕРОЙ В ПРОИЗВЕДЕНИЯХ А. ЮЛДАШЕВА (ЙУЛДАШЕВА)(РАССКАЗЫ «ПУАНКАРЕ» И «БЛИЗНИЦЫ»). *Oriental Art and Culture*, (IV).
- [13] Akhmedova, M. M. (2021). The transformation of Russian prose of the XXI century. *Science and Education*, 2(4), 527-532.

- [14] AHMEDOVA, M. M. (2019). The role of Zakhar Prilepin in modern Russian literature. *Иностранные языки в Узбекистане*, (4), 230-240.
- [15] Madрахимова, M. S. (2020). WRITING AS AN AIM AND MEANS OF TEACHING IN LEARNING A FOREIGN LANGUAGE. *Scientific Bulletin of Namangan State University*, 2(11), 209-213.
- [16] Kamilova, S. E. (2016). Genre Transformation of a Short-Story in the Late XX-Early XXI Centuries in Russian and Uzbek Literature. *International Journal*, 4(1), 188-198.
- [17] Камилова, С. Э. (2014). Проблема жанровой типологии в современном литературоведении. In *Вопросы. Ответы. Гипотезы: наука XXI век* (pp. 24-29).
- [18] Kamilova, S. E., & Arustamyan, Y. Y. (2020). Original Projections of Author's "Self" in Modern Russian and Uzbek Short Story.
- [19] Камилова, С. Э. (2014). Проблема личности в современном рассказе (на материале русских и узбекских рассказов). *Austrian Journal of Humanities and Social Sciences*, (11-12).
- [20] Ergashevna, K. S., Khakimovna, S. R., Yuldashovna, S. G., Muminovna, X. M., & Babakulovna, K. M. (2020). THE DEVELOPMENT OF POETICS OF A SHORT STORY GENRE IN RUSSIAN LITERATURE OF THE LATE XX-EARLY XXI CENTURIES. *Journal of Critical Reviews*, 7(3), 406-410.
- [21] Эгамбердиева, Г. М. (2017). К вопросу изучения в узбекской фольклористике межжанровых взаимоотношений в устном народном творчестве. *Молодой ученый*, (3), 693-696.
- [22] Egamberdieva, G. M. (2021). О хорезмских сказках, записанных АН Самойловичем. *POLISH JOURNAL OF SCIENCE*. № 36-2 (36).
- [23] Эгамбердиева, Г. М. (2020). К вопросу о синкретизме в фольклорных жанрах. *Филология и лингвистика*, (2), 11-13.
- [24] Egamberdieva, G. M. (2019). The study of the epic "The Book of my grandfather Korkut" by Russian scientists-Orientalists. *Text: direct//Philology and Linguistics*, 1(10).
- [25] Egamberdieva, G. M. About the Khorezm fairy tales recorded by AN Samoylovich. *POLISH JOURNAL OF SCIENCE*, (36-2), 36.
- [26] Egamberdieva, G. M. Funkcii epitetov v «Lesnoj kapeli» MM Prishvina. XIV VINOGRADOVSKIE CHTENIYA (Tashkent, 16 maya 2018 goda). *Sbornik nauchnyh trudov Mezhdunarodnoj nauchno-prakticheskoy konferencii.–Ekaterinburg: Ural'skij gosudarstvennyj ekonomicheskij universitet*. 2018.–S. 101-104.
- [27] Ergashevna, K. S., Boltabaeva, A. M., Alimova, N. H., & Egamberdieva, H. M. (2020). Meaningful vectors of Uzbek story at the turn of XX-XXI centuries. *Opción: Revista de Ciencias Humanas y Sociales*, (27), 48.

[28] Эгамбердиева, Г. М. (2019). Исследование эпоса " Книга моего деда Коркута" русскими учеными-востоковедами. *Филология и лингвистика*, (1), 11-14.

[29] Эгамбердиева, Г. (2021). СВОЕОБРАЗИЕ МИФОЛОГИЧЕСКОГО ОБРАЗА ПЕРИ В УЗБЕКСКИХ СКАЗКАХ И ДАСТАНАХ. *АКТУАЛЬНОЕ В ФИЛОЛОГИИ*, 3(3).

[30] Эгамбердиева, Г. М. (2021). О ХОРЕЗМСКИХ СКАЗКАХ, ЗАПИСАННЫХ АН САМОЙЛОВИЧЕМ. *Polish Journal of Science*, (36-2), 52-54.