



CHILDREN'S FOLKLORE IS THE BASIS OF FOLK SPIRITUALITY

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ANNOTATION

This article discusses issues related to the development of children's folklore in Uzbekistan and analyzes examples of the children's folklore genre.

KEY WORDS: *Folklore, literature, fairy tale, Alla, riddle, children.*

ДЕТСКИЙ ФОЛЬКЛОР - ОСНОВА НАРОДНОЙ ДУХОВНОСТИ.

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Аннотация

В данной статье рассматриваются вопросы, связанные с развитием детского фольклора в Узбекистане, анализируются образцы детского фольклорного жанра.

Ключевые слова: *Фольклор, литература, сказка, алла, загадка, дети.*

Children's folklore is the works of the children themselves, learned by tradition; works of traditional folklore of adults that have passed into the children's repertoire; works created by adults especially for children and adopted by tradition. G.S. Vinogradov emphasized that "Children's folklore is not a random collection of incoherent phenomena and facts, representing a "small province" of folklore, of interest for psychologists and others. a purveyor of scientific pedagogical thought or a practical teacher and educator; children's folklore is a full member among others that have long been called upon departments of folklore"

In the 21st century, our society is faced with an acute problem of the spiritual and moral education of the younger generation. In our opinion, this is due to the weakening role of the family as a social institution. Our fathers and grandfathers, as you know, for various reasons, did not receive a secular education, like, say, the current generation, but thanks to folklore thinking they were distinguished by a highly moral consciousness, a sharp mind, the ability to speak beautifully, get along in society, etc.

All this is sorely lacking at the present stage of our youth, who from year to year are losing the culture of communication in their native language, and this can ultimately lead to the erosion of ties with the customs and traditions of the people that have been established over the centuries.

Oral folk art, in particular children's oral poetry, can provide serious assistance here. Through the potential of folklore works, the artistic and imaginative thinking of children was and should be formed in the past, because folklore has a cleansing effect on the child.

Chechen children's folk poetry is one of the areas of folk art, without which the spiritual and moral development of the individual is impossible. With age, children's view of the world changes, therefore, this is reflected in children's worldview. In recent decades, social, moral, historical changes in the life of the Chechen people have affected both adult and children's folklore equally. Despite the fact that in the course of historical development, patterns have developed in children's folklore that are unique to it, children's and adult folklore are connected by strong ties.



Without a doubt, children's oral poetry of any nation, first of all, must correspond to the culture of the people in whose environment it exists.

Folk oral creativity as a phenomenon manifested in various literary types and genres is a multifunctional verbal art that has social and aesthetic significance in the history of human society. It has always expressed the dreams and aspirations of the people who are its creator, and also serves as an important educational tool not only for the nation itself, but also for the spiritual and moral development of children. Children learn the life experience of their ancestors, the science of labor and struggle from folk art. Their great ancestors Tomaris, who fought for the freedom and freedom of the country in the form of love, sincerity, humanity, patience, dedication, and most importantly, the perception of the Motherland, where their fathers lived and flourished, from folk songs, epics, legends and stories., Chirac, Spitamen, Mukanna, Temur Malik, Jaloliddin Manguberdi, Mahmud Torobi and Amir Temur learn from their courage, feeling the romance of life and creation. Therefore, from ancient times to the present day, folk art has been a lesson for children to value goodness and hate evil; over the centuries, reflecting the national spirit, it has provided the spiritual and moral heritage of generations, demonstrated the wisdom, talent and language of the people as an example of collective creativity, and has become a means for people to understand themselves and love their history, they remained, and most importantly, they served as the genetic basis for the creation of written literature. Children's folklore also played its own role in this process.

Children's folklore is a unique branch of folklore, which has become an integral system of games, songs and musical and poetic genres, formed as a result of the interaction of the world of children with the world of adults.

Due to the nature of the samples of Uzbek children's folklore, according to their genetic basis, it can be considered as a phenomenon consisting of three parts:

I. Adults always thought about their children - they were busy with work and creativity. This process took the form of a deepening desire to care for the child and his destiny, which led to the creation of many songs. In particular, the responsibility of caring for an infant was enormous. Mothers took on this difficult responsibility: for their sharp mind, enterprise and unparalleled human kindness, they brought up the future history of the country, and therefore the world, by raising children. On the way, the song helped them: with the song they put the children to sleep, cried and caressed them, caressed them and even performed rituals associated with the baby with the song. This is how "Alla", applause, caresses, oddities and repetitions arose. In them, pampering was the leitmotif. Therefore, it is appropriate to summarize and characterize these examples of folk oral poetry in the form of folk poetry.

Samples of caress poetry are divided into two groups according to purpose, place and age of the child. The songs of the first group are closely related to the period of a child's cradle, which is why they are called lullabies. "Alla" and ethnographic rhetoric have this character.

Lullabies are sung up to three years of age, and songs of the second group are sung from birth to 6-7 years, but in fact these are badihi of maternal love, not associated with the cradle. These are love songs consisting of endearments, nonsense, curiosities and repetitions.

II. Adults also take an active part in shaping children's attitudes towards nature. As a result, a children's calendar and ritual songs were created. Some of these songs, related to the spring, summer, autumn and winter seasons, due to the requirements of socio-political development, lost their place in the adult repertoire and either died out or turned into the children's repertoire. saved.

Among them are "Boychechak", "Chittigul", or Ramadan and Eid al-Adha. In addition, the genres of nudity and condemnation, formed on the basis of the animistic and totemistic beliefs of our primitive ancestors, have now lost their essence and are still active in children's repertoire.

III. Songs and games, which are the product of children's creativity and performance, form the basis of Uzbek children's folklore. Based on the relationship between words and actions, they can be divided into two main groups:

1. Children's home songs.
2. Children's game-folklore

"Alla." There are different opinions about the origin of the term "alla". Some say that it is a phonetically modified form of the Arabic word "Allah", while others try to explain that it comes from the Uzbek word "aldamok", which means to trick a child into falling asleep. Clearly these comments are false and do not reflect the truth. L.Z. Budagov noted that "allala" means the back of the head, i.e. "neck". Indeed, when he lies on his back, the back of his head presses against the pillow, so he sleeps. The baby sleeps on a cradle, a swing, only with the back of his head on his back. Its use to euthanize a child is related to this function.



"Alla" is usually used during breastfeeding of children - until they reach the age of 3 years. They are strongly associated with children of this age, which has led to their description as a lullaby. This is why "alla" is sanctified by associating it with mother's milk as "a song soaked in milk and full of love."

Proverbs are a common independent genre of oral creativity as a rare example of folk wisdom. Conventionally, they can be called the rules of international morality. Proverbs are the result of a very concise, concise, succinct and figurative expression of the socio-political, spiritual, cultural, moral and philosophical views of the people, proven over the centuries. Proverbs are not created on purpose, but are judged as a moral assessment of conclusions drawn from life experience, tested under certain circumstances. Although the proverbs of each people express the heart and views of that people, their idea belongs to the whole people. Thanks to these features, proverbs acquired both national and universal significance.

Riddles arose as an expression of folk life and ancient beliefs. They were at a period when the primitive animistic and totemistic views of our ancient ancestors began to take shape as a result of conventional speech.

It began to manifest itself in those times when human consciousness was just beginning to ignite (F. I. Buslaev). Because of their weakness in the face of natural disasters, our ancient ancestors did not call things, people, animals, birds by their proper names, but began to pronounce them in other words in order to protect them from harm from supernatural forces, people and disasters. There are riddles, traces of which can be traced in modern Uzbek riddles, for example, in the name of the father - nor, grandmother - camel, goat - Abdukarim, rabbit - eared, dog - turtle, eye - window, wheat - red are signs of that mystery.

Fairy tales are the most ancient, popular genre of folk art, large in volume, equally interesting to both adults and children. They appeared in the distant past on the basis of the mythological worldview, ancient traditions and rituals of our primitive ancestors. In fairy tales, people's dreams about everyday life and the noblest human qualities are usually expressed through imaginary and real fiction.

In conclusion, we note that the genres listed above are the source of children's folklore - Uzbek literature. If we introduce such tendencies into the minds of our children, they will inevitably become perfect people in the future.

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