



FEATURES OF ORAL FOLK ART IN THE EDUCATION OF CREATIVE THINKING IN THE INVOLVED PRESCHOOL AGES

A. Khudoyberdieva

Lecturer, Shakhrisabz branch of TSPU named after Nizami

ABSTRACT

This article discusses the features of oral folk art in the education of creative thinking in preschool students. At this age, the period of imaginative thinking and comprehension begins. Folk folklore is the source of pedagogical experience for the preschool child, in this period, as well as the basic basis for the education of morality, aesthetic feelings, and patriotism. In the process of mastering it, there is a huge investment in the emotional and moral sphere of the child.

KEYWORDS: oral folk art folklore, nursery rhymes, folk songs, fairy tales, proverbs, cognition.

INTRODUCTION

Adults play a major role in the development of children's creative imagination. It is necessary to develop it further, systematically, to pay great attention to the personality, the individuality of each educator. What books the child's parents read, what types of creativity they are interested in together, even on what cheeks they answer the questions of their children, the development of the creative imagination and imagination of children depends.

THE MAIN FINDINGS AND RESULTS

For the education of preschool children, folklore does not lose its educational impact. It is in preschool age that the most intensive development of the individual takes place. During this period, the feelings and character traits that invisibly connect the child with his people begin to develop. The roots of this connection are in the language of the people, their songs, music, games, in the impressions that a little person receives from the nature of his native land, in the details of life, customs and customs of the people among whom he lives. Folk art is an inexhaustible source of pedagogical material, one of the foundations of speech, moral, aesthetic, and patriotic education. The use of the cultural heritage of the people in working with preschoolers and their development forms an interest in it, revives the pedagogical process, and has a special impact on the emotional and moral aspects of the individual.

Already at an early age, the child is faced with nursery rhymes, which represent one of the small forms of folklore works. For the child, the semantic

content, the rhythm of words, the ability to perform various actions when pronouncing the text becomes important. He experiences an emotional outburst, and this also helps to change his behavior, especially during the period of getting used to the conditions of being in kindergarten. With the help of a nursery rhyme, a folk song, you can switch the attention of children, cause positive emotions, develop a sense of the need to perform such routine moments as sleeping, washing, combing, eating, etc. The functions of educating oral folk art are that it promotes the understanding of such categories as good-evil, generosity-greed, honor, modesty, duty, etc. Russian folklore is comparable to a pure spring, after drinking from which a child learns the heart of his native people, becomes the spiritual heir of its traditions, and therefore grows up to be a real person [1, p. 7]. The functions of education of oral folk art are that it contributes to the understanding of such categories as good-evil, generosity-greed, honor, modesty, duty, etc. Russian folklore is comparable to a pure spring, after drinking from which a child learns the heart of his native people, becomes the spiritual heir of its traditions, and therefore grows up to be a real person [1, p. 7]. Folklore reveals all the charms of the language, enriches the speech of a preschooler. Folklore works allow the child to plunge into the beauty of the native language, affect the imagery of speech. Another great children's writer K. I. Chukovsky in the book "From two to Five" said that "all kinds of folk songs, fairy tales, proverbs, sayings, riddles, which make up the favorite mental food of preschoolers, best introduce the child to the basics of folk speech" [12]. In addition to the works



of Uzbek and Russian folklore, the reading circle of a preschooler should also organically fit the works of folklore of the peoples of the world, which introduce the child to national cultures, instilling him to universal values. Comparing the works of different peoples, the child gets the opportunity to initially analyze national characteristics, which contributes to the understanding of common moral positions, common goals of the folklore of each nation [7, p. 16].

CONCLUSION

In short, thus, the introduction of the child to folk culture begins with childhood, where the basic concepts and examples of behavior are laid. Cultural heritage is passed down from generation to generation, developing and enriching the child's world. Folklore is a unique means for transmitting folk wisdom and educating children at the initial stage of their development. Children's folklore gives the child excellent examples of the Russian folk language, is one of the powerful means of developing and enriching the speech of children. Children's folklore should become a valuable means of educating the younger generation, which harmoniously combines spiritual wealth, moral purity and physical perfection.

REFERENCES

1. *Alekseeva M. M., Yashina V. I. Methodology of word development and teaching the native language to preschool children: Textbook for stiletos. higher. and the middle. pad. studies. enticement. - M.: Publishing Center "Academy", 2000. - 400c.*
2. *Vikulina A.M. Elements of Russian folk culture in the pedagogical process of preschool education. - N. Novgorod: Nizhny Novgorod Humanitarian Center, 1995. - 138 p.*
3. *Gavrish N. The use of small folklore forms // Preschool education. – 1991. - №9. - 16-20.*
4. *Zimina I. Narodnaya skazka v sistemakh vospitaniya doshkolnikov [Folk tale in the systems of education of preschool children]. – 2005. - №1. - 18-28.*
5. *Krinitina N. Children love nursery rhymes // Preschool education. - 1991. - No. 11.*
6. *Novitskaya M., Solov'eva E. welcome to the folklore school // Preschool education. – 1993. - №9. - 11-18.*
7. *Pidruchnaya S. Skazki-for the safety of children // Preschool education. - 2008. - No. 2. - p. 124-127.*