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THE ROLE OF PEOPLE'S ORAL CREATIVITY IN DEVELOPING CHILDREN'S INTEREST IN LEARNING

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Abstract: In this article, preschoolers listen lot information about folk tales, poems, proverbs, aphorisms, sayings which is connected to people's oral creativity. The article also provides and analyzes examples from fairy tales, poems, and proverbs told to children.

Keywords: A fairy tale, folklore, quick speaking, memorizing poems, riddles, conversation, aphorisms, proverbs and sayings, labor education.

Introduction

Most of the works that preschool children listen to are folklore, such as fairy tales, songs, riddles, proverbs, and quick speaking. During this period, children's reading is mainly done by parents and educators. Works that are fully responsive to children, who do not yet know how to read, write, or draws are also a slave for preschoolers. But it should also be noted that the owner of a pen that creates for children should describe important, characteristic events and happenings through artistic images in the language specific to children's speech, in accordance with their age, psyche and level.

A fairy tale. Folklore, a popular genre of folklore, is one of the favorite pastimes of young children - fairy tales. Kids love fairy tales so much. Fairy tales give them a great deal of information and knowledge about the universe. It reinforces to them the process of abstract understanding of events and happenings. Develops and maintains their interest in knowledge. Children's tales are a narrative of children's lives. The fairy tale is always in the process of the struggle between the life, history, world, values, good and evil of the people. The child directs himself to the good side, fights for the good and sees that he is heroic, strong and enduring. Fairy tales are the hearth of spirituality. Fairy tales are works that glorify moral norms. Who is moral and who is immoral is clearly stated in fairy tales. The

child easily absorbs these norms of morality. Based on the analysis of the heroes of fairy tales, nature, the animal world, the relationship between people, the child correctly understands the role of human qualities in human life, such as friendship, struggle, spirituality, goodness, kindness, support, loyalty. For example, from Uzbek and world fairy tales, "Dog with a lion", "Goat, sheep and wolves", "Fly", "Jealous dog", "Tiger with an ostrich", "Proud rabbit", "Honest child", "Wrath of bees", "Crow with a fox", "Turnip", "Ant", "Pigeon gift", "Three brothers-in-arms", "Dragon", "Tahir and Zuhra" serve to form personal qualities in the child based on his interest in knowledge.

Take, for example, the tale of the "Tiger with an ostrich". Tragedy struck the tiger. A large bone was stuck in his throat. He shouted. The ostrich came to the rescue and said, "Open your mouth to the sky and I will remove the bone". The tiger opens its mouth to look at the sky. The ostrich put its long beak into the tiger's mouth and pulled out the clogged bone. The tiger's eyes were bright and he escaped death. After resting for a while, the tiger looked at the ostrich and said: You are brave, you have done me a favor, now we will be friends, we will help each other in time of need, - he said. The ostrich liked it. The ostrich and the tiger became friends. There is a saying among the people, "Have you become friends with someone else? Live for a lifetime, try him in your good and bad days, and be self-sacrificing to him". The

ostrich did not go that way. A long time later, one day he wanted to test the tiger, and he said: "Wow, I'm dying, tiger, save me!" he called the tiger for help. The tiger was sincere, loyal to his friend, caring and kind, and immediately came to the ostrich "with its feathers torn from the branches". But he was surprised to see a smile on the ostrich's face. The ostrich stubbornly resented the fact that he wanted to test whether he had forgotten his covenant, was heartbroken, and was disappointed in his friend. He who deceives his friend will deceive himself. Have you cheated on someone once, but he won't believe you a second time. The same thing happened with the ostrich. The next day, when the wolf was about to catch him and eat him, no matter how much he screamed, even though the tiger heard his voice, he thought that my friend was screaming in the yard and did not come to him. The ostrich was fed to the wolf.

Quick speaking. Quick speaking is a unique genre of folk oral art that cultivates in children both verbal and mental abilities and characteristics. Speaking fast cultivates mental acuity. For example: "O'ktam ko'm-ko'k, ko'rkam ko'klam rasmini ko'p ko'kqalamda chizmoqchi", "Zanjir, sarjin, anjir", "Oq o'tloq – oppoq o'tloq", "Jo'ja cho'chib go'ja cho'qir" such as. The following poem by the poet Anvar Abidjan "Conversation" can also be used as a quick recitation:

G'ozlar, bir so'z deysizmi?
 G'a, g'a-g'a!
 Totli so'li yeysizmi?
 Ha, ha-ha,
 Nega patni silaysiz?
 G'ok, G'ok-G'ok.
 Mendan nima tilaysiz?
 Boq, boq-boq!
 (Geese, you say a word?
 Gha, gha-gha!
 Do you eat sweet oats?)

Ha, ha-ha,
 Why are you patting?
 G'ok, G'ok-G'ok.
 What do you want from me?
 Look, look!)

The following verse from the folklore is an example of a quick recitation:

Sora allalaydi,
 Lola arralaydi.
 Non yasashanmi,
 Sholi sanashanmi?
 (Sarah prays,
 Lola is sawing.
 Do you make bread,
 Do you count rice?)

Memorizing poems. Shukur Sadulla's poem "Lola and the Cat":

Men Lolaman, Lolaman,
 Ozoda qiz bo'laman.
 Erta bilan turaman,
 Yuz-qo'limni yuvaman.
 Mushugim bor qora mosh,
 O'zi judayam yuvvosh.
 Mendan oldin turadi,
 Yuz-qo'lini yuvadi.
 (I Lola, I Lola,
 I will be a clean girl.
 I get up early,
 I wash my face and hands.
 I have a cat, black mosh,
 He is very gentle.

Stands before me,

He washes his face and hands)

Riddles. The subject of riddles consists of events and things that occur in nature and in everyday life. Usually a sign of an object or event that needs to be found is represented figuratively by comparison. For example, “**A pile of gold in the ground, it will be food for everyone**” (carrot). This discovery reminds us that carrots are close to gold in color, that their shape resembles a sweater, that they grow underground, and that they can be eaten. In the riddle “**Pak-pakana bo’yi bor, yeti qavat to’ni bor**”, symbols such as pak-pakana indicate that it is an onion. Characters such as dum-dumaloq, gij-gij moy in the riddle “**Dum-dumaloq, jajji oy, chaqib yesang gij-gij moy**” indicate that it is a nut. Some puzzles can be created on the basis of the following features, depending on the function of the object, its movement, what or how it is made: “**Qo’l oyoqsiz, uy poylar**”, answer of this riddle is lock.

Conversation. Children naturally love verbal communication. Because verbal communication is one of the main ways to communicate with a child and a parent. Verbal communication is an important factor for a child to know the world and explain his personality with different qualities. Because when a child talks to his mother and father, there will be a lot of confidence in what the parents are saying, what they are saying. The parent plays a role model for the child. Accordingly, the method of interaction is one of the most effective methods not only in childhood, but also after the child grows up. What matters is what topics to talk about and when. In fact, it is better to choose a topic based on the child’s natural needs to build a conversation. Because the child will have thousands of new questions in his mind. The child is looking for answers to these questions. If the conversation replaces the answers to such questions that the child needs, it will be worthwhile.

Aphorisms, proverbs and sayings.

Aphorisms, proverbs and sayings are also unique genres of folklore. They will briefly and succinctly describe the realities of life that the people have accumulated over thousands of years. In fact, aphorisms, proverbs, and parables can be called small-volume, succinct spiritual formulas. If the child is told through an aphorism instead of reading a notation, prohibiting this or that thing and action, the child's attention is immediately drawn to the logic, meaning, and theme embedded in that aphorism, proverb, and parable. Their clear rhythmic and melodic presentation encourages the child to know it, to repeat it. In this way, the child's interests are focused on moral and spiritual norms. For example, it belongs to the pen of Alisher Navoi: “**Haq yo'lida kim sanga bir harf o'qitmish ranj ila, aylamak bo'lmas ado oning haqin yuz ganj ila**”. The aphorism means of being knowledgeable, of respecting the teacher, of feelings of gratitude to him. The child learns these truths and quickly memorizes the aphorism.

Another example: Hamza Hakimzoda Niyazi's aphorism: “**Olim bo'lsak qancha biz, har bid'atni yanchamiz**”. Here, too, we are talking about the virtue of being a scholar, that is, a scientist. It simply expresses the fact of life that a man of knowledge fights against ignorance and ignorance and eventually wins.

Proverbs also serve to form various human qualities, in particular, feelings such as kindness, love for the motherland, courage, intelligence, appreciation of friendship, love for mother and respect for father. For example:

➤ Proverbs about motherland: *Ayrimagin elingdan, quvvat ketar belingdan; Odam – el bilan; Begona tuproq – devona tuproq; Birovning yurtida podsho bo'lguncha, o'zingning yurtida gado bo'l; Bulbul chamanni sevar, odam – Vatanni; Vataning tinch – sen tinch; Dushmanga nafrati bo'lmaganning Vatanga muhabbati bo'lmas; Yordan ayrilsang ham, eldan ayrilma.*

➤ Proverbs about bravery: *Alp – otadan, zot – onadan; Botir boshga balo*

tegmas; Botir o'lsa, nomi qolar, nomard o'lsa, nimasi qolar; Botirning kulgani – elning kulgani; Botirning mushti – ishongan do'sti; It qo'rqqni talar; Itni ovga borganda sina, yigitni – yovga borganda.

➤ Proverbs about upbringing and habit: *Bir kattaning gapiga kir, bir kichikning; Bir qilgan – madad, ikki qilgan – odat; Bola ko'rganini qilar, ota – bilganini; Bola – loy, ona – kulol; Bola tuqqanniki emas tarbiyalaganniki; Bolani so'ksang, beti qotar, ursang, eti qotar; Bog'ing bo'lsa, qo'ra qil, O'g'ling bo'lsa mulla qil; Boqsang Botir qilasan, Tergasang – tentak; Buzishga o'rganma, tuzishga o'rgan; Daraxtdan meva olaman desang, niholligidan parvarish qil.*

Labor education. Labor has long been one of the main educational methods of pedagogy of the Uzbek people. Labor upbringing increases the child's observation, forms his responsibility and gives him a sense of enjoyment of his work, a sense of satisfaction that it is useful to family and loved ones. Work is organized depending on the age characteristics of the child. For child psychology, tidying up a place, dusting, bringing things to the table, arranging toys, setting up a sleeping area is also a big job. It is only necessary to encourage him according to his work, to strengthen the child's motivation to work.

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