

THE ROLE OF WORKS OF ORAL FOLK ART IN ENHANCING THE SPIRITUALITY OF YOUTH

Tojixon Sabitova

Chirchik State Pedagogical Institute

Associate Professor (Docent) of the Department Uzbek Language and Literature

stabilovatadjikhon0805@gmail.com

ANNOTATION

This article expresses the influence of folklore on the ordering of spiritual values, which reveals the identity of people, the disclosure of national character traits and the means of education. Although folklore does not have a deep scientific basis, it reflects humanity, knowledge, hard work, justice, respect for adults, honesty, hospitality and other moral qualities that are the basis of spiritual values. A nation that respects its own values and oral art will never be humiliated.

Keywords: youth, oral folk, spirituality, independence, nation, humanity, education, science, folklore.

INTRODUCTION

Our harmoniously growing and comprehensively improving youth is the future of our dear Motherland. Since, the spirituality of young people who are the successors of our generation should be high.

“People with a mature spiritual outlook have a great future,” said First President I. Karimov. Thanks to the independence of our republic, we have the opportunity to widely and deeply study our spiritual values, traditions and valuable works. The work carried out in this direction in the context of increasing attention to national values is commendable. In particular, the most striking work created in recent years in our area of science and education, the work of first President in Uzbekistan Islam Karimov "High spirituality is an invincible force" should become a guide for our youth. Because a person who deeply and consciously understands the essence of this book realizes and with all his heart will feel that if it is important to develop the mental abilities and intellectual potential of the younger generation, then it is no less important to improve spirituality, spiritual purity and the upbringing of conscience. In this great work, special attention is paid to the fact that the main goal of national spiritual education is to educate the younger generation in the spirit of patriotism, humanism, nationalism, strengthening national pride, faith, conscience, honesty, purity, hard work, business acumen, and a conscious sacrifice of independence.

The second chapter of the first section is titled "The main criteria for the formation of spirituality", which examines the inalienable virtue of the national psyche of the Uzbek people - humanity, and the author refers to many of our historical, oral and written sources. After all, the image of great ancestors in dozens of our epics, such as the book "Avesto", "Alpomish", "Gorogly", "Yunus pari", "Avazkhan", "Hasankhan", "Ravshan", "Kuntugmish", "Rustamkhan", " Murodkhan ", The heroism of the brave heroes is expressed.

Rare examples of folk art, rooted in the depths of centuries, embody the high ideals and worldview of workers. The Uzbek people have many oral masterpieces of various genres. Especially in the examples of oral writing in epics, fairy tales, proverbs and other genres, there are exemplary aspects that can be spiritual food for young people. Therefore, only spiritually mature youth who love examples of oral creativity can be a strong support for our Motherland. Spirituality is a criterion for development, and one of the factors that improve a person's personality and make him civilized are works of folklore. Oral works, considered the most priceless pearl of folk art, instill in the minds of our youth such noble qualities as love and devotion to the Motherland, honesty, clear conscience, honesty, sincerity, humility, courage. That is why much attention is paid to the study of folklore in state and higher educational institutions, in universities, colleges, academic lyceums and schools, and even in kindergartens. Since, oral works are an important tool in educating the younger generation as a real, perfect person. Smooth, clear, juicy, lively folklore works expand the knowledge of children; enhance their aesthetic tastes, hard work, patriotism, friendship, courage, purity, humility, and respect for parents, honesty, and kindness to people, especially young and old. Qualities such as spiritual beauty encourage people to do well only for the good of people, to work for the good of people.

An example of a people is a great mountain, and folklore is a river that originates from this mountain. This river absorbs greatness in the depths of life down to the mountains. In life, all the colors of the human world are mixed: white, red, green and black attract attention and attract attention. This mirror, reflecting example and advice, dreams and consolation, has lived with a person throughout history.

People are a great force unraveling history and culture, material and spiritual wealth. Each nation has accumulated vast life experience over the centuries, which will be passed on to future generations in various ways. For centuries, the Uzbek people have kept and polished these miracles, which are the embodiment of contemplation, and have preserved them to this day. Like many peoples of the world, the Uzbek people are a wise people with zealous, sharp, lively, pure and noble qualities.

A talented person who owns the treasures of oral creativity and invests them in the country, the Motherland, multiplies the creative forces of the people. Love for the Motherland is a great love for people and people. We, the Uzbek people, should be proud of the exemplary life and great legacy of our glorious ancestors of the past. Such a great heritage can only be honored by patriotic young people with high spirituality. The youth of this great independent state must be faithful, conscientious, knowledgeable, intelligent and selfless. After all, in this country all believers have the right to live, and in this country those who love it have the right to live. A person lives peacefully only in his homeland. Only in his own country is he proud. Any noble person deeply understands his blood connection with his homeland and the sacred connection between him and himself. Only great scientists can feel it.

Creative people created their unique works by the miracle of the word. The artistic word perpetuated all the artistic treasures of the people. For centuries, the creative intellect of people has striven for goodness and beauty, worked wonderful miracles and passed them on to future generations. The oral literature created by the people appeared long before the appearance of

written and written literature and laid the foundation for the creation of written literature. The younger generation left their ancestors, honored him and passed on to the next generation. People have always polished and improved their work.

Folklore is a means of educating schoolchildren, in which characters are depicted in a vivid and realistic manner. The works, the language of which is rich in visual aids and freely interesting, raise the aesthetic level of young people and educate the culture of speech. This means that schoolchildren and students get used to collect, preserve and carefully study the spiritual riches created and created by our people over the centuries, studying samples of folklore.

Uzbekistan is a country where high spirituality is valued. A firm definition of the spiritual and moral foundations of the development of our country is reflected in the socio-political, spiritual and cultural reforms.

The glorious work done during the years of independence to restore our spiritual heritage, objective study of our history, translation and publication of literary and scientific works of great scientists, improvement of monuments, revival of religious values, folk traditions, literature, art - all this contributes to spiritual growth. and gave an additional impetus to reforms.

Reforms in the field of education also played a role in the spiritual uplift of society.

I think that everyone has their own spiritual world. Therefore, in order to understand spirituality, one must first understand and comprehend a person. We need to start with young people who grow up harmoniously and grow up comprehensively, because they are the future of our Motherland. After all, the spirituality of young people who are the successors of our generation should be high.

Folklore is the source of the development of the spiritual culture of the younger generation. Oral art, which is an important part of folk pedagogy (myth, that is, myth, legend, fairy tale, fairy tale, epic, proverb, proverb, song, anecdote, loaf, folk drama, askia); folk fine and applied arts (samples of artistic and aesthetic art created by the people, folk theater, folk music); Traditions, customs, rituals, etc. are an important tool in the transmission of spiritual values from generation to generation - moral, artistic, aesthetic, spiritual needs and aspirations, aspirations and educational tools. Therefore, folklore materials are the object of research in the formation of the spiritual culture of students, youth in general.

Examples of Uzbek folklore embody the way of life, customs, customs, traditions, religious beliefs of the people and express the aspirations of children, a positive attitude to work, patriotism, material and spiritual needs, confidence in a prosperous future. He calls on the next generation to be worthy of their time, to spiritual health, to purity of conscience, faith, humanity and justice, to truth. Although folklore does not have a deep scientific basis, it reflects humanity, knowledge, hard work, justice, respect for adults, honesty, hospitality and others, which are the basis of spiritual values. A nation that respects its own values and oral creativity will never be humiliated.

Now let's see how each genre affects the spirituality of students. Let's start with the earliest times.

The divine genre of folk wisdom is a myth, that is, myths promote the first struggle between good and evil, justice and depravity, light and darkness, wealth and poverty, beauty and evil.

The power of the pedagogical influence of myths increases the reader's need to study the laws of nature and society in combination with other forms of folklore, expands his worldview, enriches his ideas about the emergence and formation of spiritual values.

One of the oldest forms of folk art is fiction, in which legends tell the truth about real life. As Aristotle put it, "Myths are false stories that tell the truth."

The pedagogical meaning of myths is to convey universal values to the reader glorify courage, bravery, honesty and help in life scientific study of social and cultural ways of life in the historical development of human society. In such legends as "Lukmani Hakim", Ibn Sino, Alisher Navoi, "Sweet girl", "Alexander has a king," that is, Alexander the Great, political values are conveyed to the reader in the form of fiction.

On the other hand, legends transmit universal values from generation to generation against the background of fictions based on reliable information about the realities of life.

Legends tell about the development of human material and spiritual values, reflect the problems, dreams, joys, experiences., Sorrows, passions. Human values are manifested on the basis of legends in connection with the study of historical figures, their lives, activities, spiritual characteristics, as well as the assignment of names to settlements. The pedagogical model is the main tool in legends. The legends about Ibn Sino, Amir Temur, Mrs. Saraimulk, Babur, Jami, Hussein Boykaro, Alisher Navoi, Nodir and other historical figures serve as a pedagogical tool in the study of their creativity and activities, as well as their important values: patriotism, humanity, hard work, kindness - convinces of truthfulness through exaggeration etc.

Dalvarzintepa, Toprakkala, Samarkand, Tashkent and other toponymic legends are an important source for students' understanding of identity as a form of persuasion. Everyone has faith, that is, he lives by believing in something. Overcoming greed, he is purified spiritually, spiritually elevated.

The main method of education in folk pedagogy is teaching. The expression of this method is clearly visible in the transcripts. "Narratives are figurative stories with educational value that appear in the middle of a statement in a particular work and figuratively explain ideas that have arisen in relation to a particular moral criterion and concept." Hence, metaphor is an important sign of transmission. Proverbs are an important form of folk wisdom that promotes spiritual values that have been tested in life experience over the centuries. Proverbs such as "Man with man is alive", "Put your foot on the bed", "Everyone reaps what they sow", "Deer with a fox" warn the reader about the horrors of loneliness in material and spiritual life and the need to think critically. As a way of instilling hidden values, irony and universal values in the mind of the reader, he does not allow his moral behavior to go beyond the criteria of spiritual need and his creativity is manifested in the ceremonial songs.

Ceremonial songs are the result of people's imaginations, beliefs, dreams and moral views, which express their cultural relationship to nature and reality. Human spiritual values promoted in ceremonies are promoted through exhibition activities. The importance of spiritual values in the integral unity of the rules of psychology, art, pedagogy is instilled in the minds of students. For example, a person mentally prepares for a ritual in which he uses the sounds of music, the art of speech, dramatic rules that are important for reflecting the spiritual and material way of life, moral norms, aspirations of the past, present and future spiritual life.

In the educational process, one should evaluate the specific structure, goals and objectives of each ceremony, the power of its impact on the spiritual world of the student in accordance with its poetic nature promoting values. According to the classification of folklorist B. Sarimsakov, Uzbek ritual folklore is divided into a series of seasonal and family rituals. The first series of ceremonies is also divided into two: only seasonal ceremonies ("Slow Wife", "Chai Momo", "Yas-yusup"), seasonal work, ceremonies related to management ("Clay Holding", "Horny Oils" - barack ").

The folklore of family rituals is divided into four groups in accordance with their thematic and functional characteristics: rituals based on the magical power of the word (kinna, gulafsho, applause, curse, spell), rituals of a baby cradle (chilla, mule, cradle), wedding, ceremonies (jar, yor). It consists of funeral ceremonies (mourning, mourning).

Seasonal ceremonies include Sada, Navruz and Mehrjon. Their influence on the formation of the spiritual culture of high school students is explained as follows.

With the emergence of human society, the emergence of the struggle for a good life, a prosperous life; animistic and totemistic way of thinking, which arose as a result of the belief of ancient peoples in polytheism; a specific group; the action of the collective for a specific purpose is the basis of the first signs of the implementation of education by the community; leadership in the idea of calling for goodness, kindness; belief in the properties of mythological ideas that primitive people did not have, but only in their imagination (fairies, demons, giants, ghosts; "satanic" and "compassionate" spirits); mixed promotion of universal values, such as hard work, humanity, cooperation, solidarity based on the motives of conquering natural phenomena beyond human consciousness and thinking based on divine power ("Slow Wife" - rain in a drought ", " Moma Tea "- rituals that subside with the wind); firm appeals, prayers, orders in songs associated with ceremonies are aimed at improving the physical, spiritual and material world of a person;

The essence of universal human values influences the level of the student's spiritual culture through fairy tales in the unity of elements of philosophy, ethics, religion, artistic fabric.

Aesthetics is created from fairy tales, the artist enjoys, in which the people strive for the truth of life through fantasies that inspire a future happy marriage. Fairy tales are not only simple fantasies, but also predict the future spiritual and material life of a person with their optimistic character, charm, emotionality, richness of fantasies, imbued with the spirit of anger against oppression and injustice.

In the context of fairy tales based on existing life events, social relations find their solution. The content of such fairy tales, the course of events, the essence of universal human values, the idea put forward in a fairy tale, cannot receive a fair assessment in the minds of school youth. Therefore, judging by the mental and age characteristics of high school students, such tales has a positive effect on their spiritual consciousness, activity, emotions, and character traits.

A student who knows the specifics of a fairy tale understands its essence the idea embedded in it.

The main ideological direction of fairy tales is such spiritual values as justice, courage, heroism, kindness, humanity, prosperity, loyalty, patriotism. These values are introduced into the mind of the reader on the basis of metaphors in fairy tales about animals, fantasy in fairy tales, and

life fantasy in everyday fairy tales. In figurative tales, cowardice (rabbit), cunning (fox), savagery, savagery (wolf, lion), cunning (cat) are sharply condemned, which contradicts the content of universal human values as exemplified by various animals. This denial is aimed at a sharp condemnation of such human qualities. The plot of the work, of course, ends with the victory of good deeds. Through the symbols of such tales, socio-political values (peace, equality, harmony, freedom, freedom), positive actions in everyday life are affirmed and promoted.

The plot of fairy tales is based directly on divine power, fiction. The main participants in such tales are the king, prince, princess, minister, farmer; the idea of humanity, heroism, justice, sincere love, the victory of love, loyalty, promoted by a blacksmith, giant, witch, fairy, etc., educates the reader in logical thinking, encourages creativity, broadens his horizons; affects the emergence of a sense of confidence in the constant triumph of goodness and humanity over supernatural phenomena.

Home tales express the events and events of the socio-political, spiritual life throughout the adventure through explicit fiction in the form of values. In love, loyalty, patriotism, diligence, justice, humanity always triumphs over ignorance, injustice, betrayal, and debauchery. In this regard, the heroes of the fairy tales "Three Brothers - Heroes", "Aigul and Bakhtiyor", "Takhir and Zukhra", "Farhod and Shirin", "Leto and Zebo", "Bakhrom and Guland", "Leili and Majnun" and others are real. In the course of events, they demonstrate the courage of courage in the cause of their country, their people, their love, their faith.

Idealization of high spiritual values, inherent in positive images, exaggeration, simulation in describing life events; effective use of poetic means, such as adjectives, further enhances the educational effect of everyday fairy tales. An example of a positive hero in fairy tales can be the basis, for example, of condemnation, methods of encouragement in the upbringing of spiritual culture.

Epic is one of the forms of folklore that combines spiritual values, including folklore, music, and theater artistic and aesthetic values such as poetry are combined. In the epics, high human qualities are conveyed to the listener of the bakhshi through the badihaga, the power of his emotional impact; the intricate philosophical, religious, moral views, customs, and everyday life of the peoples of the East are artistically contemplated. ... The ideological orientation of the epic is mainly aimed at effectively organizing the living conditions of people, to strengthen their spirit.

The educational significance of the epic is that the only way to achieve high beauty and happiness is to strive for perseverance, patience, perseverance, the idea is put forward that courage is a manifestation of heroism. Love is also praised as an important universal value that determines the spiritual image of a person, ensuring victory over any evil, strength, courage and the realization of all virtues in the heart and inspiring the reader in the image of faithful heroes. The feeling of national pride in the epic is formed in the mind of the reader under the influence of the spiritual environment through the artistic and aesthetic dialogue between the singer and the listener.

Interaction and interaction are clearly traced in the epics. Interaction of sources and means of teaching in pedagogy. This provides a holistic approach to aspects of learning in the comprehensive formation of the student's personality.

One of the most influential forms of Uzbek folklore in the formation of student national pride is anecdotes about historical events, everyday events. Through the image of Nasriddin, the protagonist of anecdotes, ignorance, ignorance, hypocrisy, fraud, hypocrisy, greed, deception, greed, etc. are condemned, influencing the development of universal values., Generosity; scientific; such high values as humanity are glorified. Anecdotes put forward a number of pedagogical requirements that are used for the comprehensive formation of the student's personality.

Jokes contribute to social development; a family; irony, pitching, harshness, soft poisons, kugi, humorous criticism used to express a spiritual idea are ancient manifestations of educational methods in pedagogy. Latifa's mastery of the word, the listener's psyche, mood, people's life, deep knowledge of social history, logic, psychology, pedagogy are characterized by the harmony of the requirements for a modern teacher. Components "artistic reflection of reality through" - the requirement of pedagogical skill in the formation of spiritual culture.

Uzbek folk riddles that broaden the student's horizons, shape his worldview, are able to convey events and events in society, in human life in a veiled, ironic, humorous, dubious way. Riddles encourage the reader to think deeply about the essence of universal human values, expand their worldview, knowledge, and learn the content of many events and incidents in social reality. They not only express existing events and things, things, situations, but also help the student to determine his place in the development of society, the spiritual maturity of the individual.

There are a number of signs that determine the cognitive value of folk riddles. It has a direct impact on the formation of spiritual culture, that is, as long as each nation has its own set of moral norms, lifestyle, customs, traditions, natural environment, which is reflected in riddles. "In poetic riddles, the form, weight, rhyme, radiif, characteristic of the form of the poem," metaphor, metonymy, rhetoric, giving them art; "Rhythmic sequence, artistic melody, abundance and variety of rhymes" increase the power of influence on the formation of students' thinking.

Always used as an important method of education in public education, applause and curses are studied, first of all, as a spiritual heritage, and, secondly, as a means of expressing the social, domestic, spiritual way of life of people ("Fill your house with wheat," "Let the bridegroom arrange your wedding ", " Amen, let him step. "Into trouble" the hospitality of the Uzbeks, the originality of wedding ceremonies, peacefulness), and, thirdly, the value of methods of encouraging and condemning education. Applause is also considered an indicator of a person's spiritual level. It influences the consciousness and activity of the reader, confirming or denying spiritual values acceptable to humanity.

Askiya, an important form of folk wisdom, conveys social and spiritual values to the listener in an understandable manner, a veil of laughter.

This is an honest discussion between the masses in the field of artistic weaving, word games, literary debates, intellectual competitions," said M. Kadyrov. In Askia, humane ideas, national ideals are promoted with laughter, and immoral qualities are ridiculed. {1} Askiya is an ancient art, unique for the Uzbek people (roughly dating back to the tribal period. The book of Zayniddin Vasifi (1485-1566) "Badoeul Vako" Aski in the form of a small compact question. And answer: "And you?" Like "I was like" and the third "Tutal", the "Robia" form and its features, a variety

of vapors ("Handalak", "Imorat", "Melon", " Trade ", etc.), interaction between askia carriers respect, sophistication, attitude to the life and culture of the people, the level of knowledge of the environment and nature, artistic skills, means of artistic image (allegory, comparison, description, adjective), means of expression (expression, tajnis, thanosib) various verbal games, jokes, anecdotes, the use of folk proverbs, wise sayings serve as an important tool in conveying to the listener the essence of social, every day, spiritual problems raised in Askia, and in increasing the strength of his educational impact.

Askiya is based on such values as hard work, humanity, kindness, spiritual purity, skill, artistic and aesthetic values, wedding ceremonies, good neighborly customs, in contrast to such qualities as deception, dislike for work, hypocrisy, immorality, on the contrary to national moral standards.

The educational idea, embodied in the essence of Askia, is perceived and comprehended through live and emotional communication between the object and the subject of the national custom, as a result of which the process of formation of spiritual consciousness occurs, behavior occurs. Proverbs and sayings are a sign of the spiritual unity of students of different nationalities, an indication of the commonality of their fundamental interests, dreams and aspirations, always brief, but capable of revealing in them the essence of the phenomena of wisdom and intellect. Folk proverbs express human intelligence, compassion and its great creative power in very impressive artistic means (metaphor, allegory, epithet, hyperbole, humor, allegory, etc.). Proverbs are used as a means of proving, proving or refuting certain spiritual values. Some of the conditions imposed on proverbs directly affect the formation of spiritual values.

First, the idea that becomes a proverb has been tested over the years: social, economic, political and life experience. Then he will be exemplary, able to convince people. Secondly, the idea expressed in the article must have a universal character, and thirdly, an exemplary idea that meets both conditions must have a short, perfect, artistically accurate text.

The educational process is continuous, constant, and historical in nature, development, with the development of the human mind. People realized this process through important folk theaters of education. Folklore theaters emerged with the advent of mankind as an important means of realizing people's dreams of a spiritually formed, physically healthy child, a developed society. This process began dramatically with the mother goddess as a symbol of love for the child, the first stage in the formation of a child's national character. The mother goddess has a universal meaning.

Lullaby (from Uzbek - Alla) arose as a means of folk oral creativity in the person of a child, laying the first sprouts of love for parents, Motherland, people. Through Allah, the child is taught the sounds of the national language (there can be neither a nation without a language, nor a culture without a language), artistic perception.

In his young ages, the student is under the influence of various dramatic entertaining games (doll, guest-guest, bride-bride) - events of public life, customs and traditions of the spiritual life of the Turkic peoples.

The first dramatic forms of folk theater in childhood and adolescence (alla, play), can satisfy his spiritual interests, needs and wants. In folk pedagogy, national pride and thinking are formed in high school students with the help of various rituals, customs and traditions with elements

of drama and theater. For this, a special spiritual environment is created and the content of the activity is carried out.

Although it is recognized that festivals, rituals and traditions, which are important forms of folk theater, arose along with the development of human consciousness, the system of its emergence, the stages of formation at the level of universal, national values and its role in the formation of human spiritual thinking have not been fully studied. {1} It is known from history that in the primitive society (Paleolithic period) hunting, cattle breeding, and then agriculture appeared first. "Early religious beliefs and rituals originated in tribal society, including animism (spirit worship), totemism (ancestral spirit worship), and magic (magic)." Based on historical finds, M. Rakhmonov notes that our ancient ancestors celebrated the first hunting games, and a hunter who returned from hunting with bait expressed his satisfaction by expressing his mood, impressions, and feeling of satiety.

According to historical sources, during the late Paleolithic period (about 40-41 thousand years BC) in the northern part of the earth there were "bear holidays" associated with the totem. Later, such rituals as "Labor Games", "Holidays of Organists", and "Transition to Masculinity", "Slow Wife", "Tea Mom", Eid al-Adha appeared, as a symbol of joy, kindness and prosperity. With the change in the social, everyday and cultural way of life of the people, the form and content of the national theater were enriched and became a means of education, reflecting the cultural way of life, dreams and aspirations of the people.

Navruz, Mehrjon, Garden holidays, flower festival (Bukhara and In Samarkand ("Guli surkh"), "Chikon game", "Dangerous game", "Darvishona", "Ashadarozi" game, "Eid al-Adha" Bayram or Eid al-Adha), Eid al-Adha (great Eid al-Adha or national values such as Eid al-Adha) are celebrated in the form of folk theater.

EDUCATIONAL ACTION

Each holiday is supported by customs and rituals that reveal the content of this tradition. For example, table decoration, sumalak, preparation of halim, arik associated with the holidays of Navruz and Mehrjon; cleaning of foundation pits; planting the first seedlings; commemoration of the dead; It has become common to show kindness to parents and the elderly, the disabled, visit shrines, share sweets, sprinkle water on each other, give gifts, light torches, go to rivers, swim, and have parties. ... Also on the occasion of Navruz, chickens were prepared from seven different grains (wheat, barley, peas, oats, rice, mosh, beans) and exported to neighbors. All of these habits are symbolic. Through these ceremonies, people symbolize the abundance of rain in the New Year (when there is a lot of rain, a lot of fodder for livestock), peace, prosperity, kindness between people, and the stability of humanity.

On the occasion of national holidays, they held parties of an artistic and aesthetic nature. At festivals, people's inner experiences, self-expressing character traits are expressed through lively conversations based on verbal scripts. The celebrations held on the occasion of each holiday or ceremony was colorful, in accordance with the form of the ceremony. Formerly in Registan, Chorsu and Rasta squares in tourist cities; this took place in large squares and hills outside the city, as well as in shrines, and lasted from a week to one, and sometimes two months. Those who could not afford a new one washed and patched up the old one, the courtyards and

streets were swept, prepared delicacies and sweets. Craftsmen are making more and more arts and crafts, clothing and tableware for sale in parks. Farmers provided the parks with fruit and delicacies. Merchants, grocers, service personnel carried rare goods. In the parks, tents are set up according to occupation, pedigree and occupation. People traded, entertained, watched. Because the parks host horse races, goats, wrestling, chawgon competitions, art festivals called chakvi, musicians, hafiz, dancers, clowns, artists, magicians, magicians, drummers, bears, goats, monkeys, snakes, roosters., Sheep, camels, catapults. Celebrations, parties and puppet shows from various subjects were also presented.

The birth of a child in a family full of dramatic and theatrical characters, weddings and various family rituals (lulling a child, shaving hair, first step, haircut, circumcision, bridesmaids, bridesmaids, marriages; wearing a bride, a circle of fire, an argument, tossing a coin, sleeping, face disclosure, greetings, greetings to the groom, the bride seen in the chorus); hospitality, birthday celebrations, religious ceremonies (bibi muskulkushod, bibi Tuesday, sacrifice, iftar), mourning ceremonies (funeral rites, washing, seven, twenty, forty years; years, white sun) moral norms are manifested as the emergence of spiritual values, a form of consolidation ...

In folklore, immoral traits that are contrary to the level of human spirituality are denied through actions, facial expressions and positive qualities that are promoted in a practical exhibition.

With a change in the socio-economic, cultural way of life, the development of human consciousness, the form and content of folk theaters will improve and, as a cultural center, will rise to the level of folk theaters, special theaters. Today folklore and ethnographic ensembles are being formed ("Shalola", "Beshkarsak", "Chankovuz", "Chorkarsak", etc.) to acquaint young people with the history and rich content of our national spirituality. Such ensembles revive the aesthetic and artistic traditions of the Uzbek people, samples of national art, revive the unique traditions and customs of each oasis, which have long taken the form of national and spiritual values. Singing, alla, yalla, worthy of the Uzbek people; thirst; arrival of the bride; chimpanzee repair; embroidery; raw weaving, doppy sewing; supra write kneading dough, mother-in-law, father-in-law, attitude to the land; parenting; National cuisine; customs and traditions, such as the demonstration of national costumes, play an important role in the formation of students' self-awareness.

In folk theaters, the principle of the unity of theory and practice is given priority in education. Demonstration of the spiritual heritage based on creative and logical thinking, figuratively, in accordance with life's realities.

So, in the process of studying works of folklore, let us take only one humanity, because this is the highest feeling in the essence of the spiritual values of the entire group. Humanity is a product of human honor, conscience and faith and arises as a result of nobility, benevolence, care, desire for material and spiritual support and satisfaction of the need to show kindness within the limits of faith and conscience. Humanity is rich in content and morality.

I think they are: compassion, mercy, generosity, generosity, piety, contentment, generosity, fairness, patience, kindness, honesty, honesty, reason, understanding based on human values. Moral and spiritual characteristics such as need.

Indeed, such spiritual qualities play an important role in the education of young people. Therefore, I would like to make the following suggestions:

1. In accordance with the age of children in all kindergartens, it is necessary to instill in children a wide range of folklore works, because some kindergarten teachers are extremely illiterate.
3. There are almost no oral works in school libraries; more should be published according to the age of the students.
4. The content of a folk oral work has a twofold national basis. Firstly, it embodies the content, form and means of education as a whole direction of folk pedagogy based on its evolutionary stages of development, formed at a certain period on the basis of the spiritual needs of people, and secondly, it personifies the high moral and spiritual qualities of people. The level of values among people by summarizing characteristics, educational criteria. It is necessary to generalize the criteria of education, to spread it more widely, since it performs the function of propaganda in raising the level of value among the people.
5. Folklore is an important scientific source, and the learning process cannot be imagined in isolation from the mental process. Artistic aesthetic sources are a means of educating the mind through the senses and the mind through the mind. An important feature of all genres of folklore is the achievement of intellectual perfection through the conscious mastery of all aspects of spiritual culture based on the depth of mind, logical thinking and, conversely, the application of advanced values.
6. In works of art, emotional impact takes a leading place. The artistic word serves as a means of forming artistic and aesthetic thinking of dexterous and mobile movements, gestures, melodic sounds and musical attractiveness (oud, flute, violin, drum, harmony, circle, rubble, dust, etc.). Since artistic and aesthetic thinking is an important feature of spiritual culture, it is necessary to integrate it into the reader.
7. Artistic and aesthetic traditions are historical events, and products of the artistic thought of our ancestors appeared in Central Asia millennia BC: myths, legends, proverbs, sayings, Alla, epics. It reflects the noble intentions, dreams, moral and spiritual qualities, traditions and customs of the people. This is what children need to be taught.
8. Masterpieces of folklore as an important means of forming spiritual culture are used in all student activities. Since the circle of folklore is not limited, it is very important that these works are introduced to people of all ages.

REFERENCES

- 1) A. Kattabekov. Historical truth and literary content mastery. - T. Fan. 1982. P.100.
- 2) M. Sattorov., A. Kattabekov. The glare of distant stars. - T. Teacher. 1984. P.154.
- 3) P. Qodirov. Starry nights. - T: CMI - ASIA. 2009. P.5.
- 4) Ziyayeva Y. Traditions of the world novel in "Lolazor" // European Journal of Research Development and Sustainability (EJRDS). ISSN Vol. 2 No. 3, March 2021: 54-58.
- 5) Mamiraliyev Quvonch. Some reviews on the mutation of genres in uzbek poetry. International journal for innovative engineering and management research. ISSN 2456 – 5083. Vol 10 Issue03, Feb2021.

- 6) Abdullayeva M. Features Of the Story Genre in "History of the Four Nations" // PSYCHOLOGY AND EDUCATION (2021) 58(1): 766-771. – P.775.
- 7) Rahmonova Sh. The place of aruz in the improvement of poetic form and content in poetry of the second half of the twentieth century. Dissertation (PhD) on Philology. – T.: 2020. – P. 154.
- 8) [8.https://www.researchgate.net/publication/349768161_Boburiylar_davrida_lug'atshunoslik](https://www.researchgate.net/publication/349768161_Boburiylar_davrida_lug'atshunoslik)