

Didactic analysis of children's folklore and its images

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Annotation

This article discusses the didactic analysis of the works of Uzbek children's folklore, their content, artistic image. In the study, it was analyzed that children's folklore was created in a way suitable for all times, and that a child who is in contact with children's folklore serves to familiarize an Uzbek with the Uzbek education while listening or reading them. Several previously unmentioned cases are noted and explained with examples.

Key words: children's folklore, image concept, analysis, realization, music, song, dance, kindergarten, education

Every person from childhood unknowingly turns into a miraculous creature that attracts the attention of adults. Adults give him a name, hold him in a cradle, sing allah, and hold toys that make sounds in his arms. As soon as they hear something, they say something. Later, the child enters the world of riddles, fairy tales, songs and grows up surrounded by folk paintings and oral art. Our childhood also passed in the same way. The feelings of love for motherland, parents, and family have been instilled in our ears since we were babies. Later, we grew up in the style of singing fairy tales and various national songs.¹ Until now, we remember very well the fairy tales told by our father and mother, our favorite characters in them. While they were telling stories, we used to imagine the characters of fairy tales, we divided them into good and bad, and we always tried to follow the good one. We have received many positive and educational meanings when reading not only national, but also foreign fairy tales and parables. It can be seen from this that all the images and characters in the folklore work only serve to have a positive influence on the education of children and to lead them towards good.

¹ Imomov K, Mirzayev T, Sarimsoqov B, Safarov O. Askiyalar//O'zbek folklori ocherklari (2). T.: "FAN" 1989. P-163

Since ancient times, people have paid special attention to the spiritual and physical education of children. If gods, fairy tales are his spiritual world enriches, various games: hide-and-see, chillak, leaf-throwing, etc. From quick sings to allas, from riddles constitutes the genres and examples of children's folklore directly dedicated to the education of the younger generation.

The language of works created for children should be simple, and the content should be memorable. All works created for children are created according to this rule. If this rule is not obeyed, it will be considered as an incomprehensible and boring work for children. Examples of folklore are educational food for our children. These works form children's feelings of familiarity with beauty and dreams. Uzbek children's folklore deserves a worthy place among the oral works of other nations in terms of the variety of genres, the artistry of the works, and the number of them. Examples of children's folklore show how much attention was paid to the feeling of responsibility for the future of the people and the country. This attention, in turn, led to a strong sense of respect for the memory of our ancestors in the minds of our people.

Alla is the oldest type of children's folklore and heard from the first birthdays. For a child, not God's words, but the melody is pleasant and important. Because he doesn't understand the word yet. The melody of the same melody begins to serve as the initial satisfaction of the child's spiritual needs. As early as the first month, the child shows his ability to perceive music - rhythm and melody; but only the rhythm of uncomplicated sounds is understandable to him. However, this monotonous tone ensures the compositional integrity of alla only when accompanied by various movements. Because in any case, the gods are inextricably linked with both physical and mental activity. Physical movement is an important tool that stimulates the child's continuous growth and physiological training of the body, and the monotonous melody of the songs is a channel that connects this physical development to spiritual growth and serves to stimulate and activate the child's mental activity.² As the child grows up after infancy, he tries to

² Safarov O. O'zbek bolalar folklori. T.: 2007. P-17.

imitate his mother's melody and sings in imitation of her. The more soft and pleasant words are used, the more attractive and juicy it will be. Most of the time, when mothers sing Alla, the words come out by themselves, and they can learn how much kindness they have towards their child from the words they use. As the child grows up, we teach him fairy tales, folk songs, quick sayings, sayings, in short, all directions of national folklore, and we bring him up under the influence of these. If you pay attention, animals are often the heroes of fairy tales and fables. In fact, people are hidden behind these images. In this way, people's shortcomings, achievements, good and bad sides are revealed through instructive stories. Tales and parables dedicated to animals help children to develop feelings of compassion for animals, mother nature, and to preserve and protect it. We can also see such educational tools in national songs. Folkloric songs created for children are characterized by the rhyming and cheerfulness of the words, and the dances are characterized by the colorfulness and brilliance of their costumes remembers and attracts. By listening and studying them, there will be an opportunity to introduce the young generation to our national culture and understand their essence. "Doira", "Qayroq lazgisi", "Dilhiroj", "Sumalak sayli", "Alla qo'g'irchog'im", "Chamanda gul", "Mayda-yo, mayda" as well as performance, folklore samples performed through dance are performed by all young and teenage boys and girls full of joy and happiness. All these are taught in educational institutions from the kindergarten age. Today, music clubs are organized in all kindergartens in our republic. They are extremely rich artistically and ideologically. Pupils, divided into groups according to age, are given musical knowledge, taking into account their ability. During continuous training, the child learns the properties of sounds, learns to sing them long and short, low and high, long and short. Also, the child learns to walk slowly, lightly and quickly depending on the melody of the music. This type of training forms a child's speech culture, worldview, mental thinking, and ability to feel. The teacher of the lesson determines and teaches the child the Uzbek musical heritage, folklore, folk tunes and songs, dancing, appearance and performance of musical instruments depending on the age. Lyrical, melodious and

joyful dance movements form the child's passion and rhythmic behavior. A child's knowledge of dutor, shakildok, karagyok, drum, circle and other musical instruments increases his musical knowledge and performance skills. The subtle secrets of music, attractive sound, lively and quiet sound, beautiful movement unity through rhythm structures enrich the child's inner feelings. "Qarsak" In the children's dance, children perform the dance by clapping their hands many times. In this and other children's dances, they often use this and jumping movements a lot. It is scientifically proven that clapping loudly and bouncily raises the mood. We often see this movement used in all types of children's dances, probably in order to share pleasure with children. All of us have performed these songs and dances at various festivals, school events and even at home with our family members. Through this, we learned how to move as a team, establish friendly relations, spend our free time meaningfully, memorize, and stage culture. It seems as if these creations were created just for them. Bringing people closer to each other is like encouraging them to be kind. Because these do not belong to the same author. These were created by simple, hardworking, young people. But, for some reason, today, some parents and children do not use such beautiful examples of oral creativity, it makes our hearts sad. Instead of listening to songs and music from a smartphone or audio player, playing cartoons or computer games instead of fairy tales, instead of playing various games on the street, you are looking at your phone. We look at the children. You feel sorry for them. Because these unpleasant things have a negative impact on their thinking and health. A child who is left out of the family's attention will certainly be ignored by them, and as a result, parents will be upset when they see that their children are indifferent to them when their young people go somewhere, and then they will ask themselves, where did we make a mistake in educating them? , they start asking questions. In order to prevent this, it is necessary to pay attention to child education from the beginning. Of course, we cannot say that only folklore samples will correct this mistake, but national folklore samples have a place in this is incomparable. In order to be able to use them correctly and on time, parents, feeling responsible, should learn from

examples of oral creativity it would be appropriate if they put it. There should be no excuses like I don't know, I'm ashamed to sing. It's not too late, now is the time to learn. After all, knowing and learning is better than not knowing!

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