

TECHNOLOGY OF TEACHING STUDENTS TO WORK HARD THROUGH FOLKLORE

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ABSTRACT

Folklore is not for nothing considered the most precious wealth of the people. It hides history, tradition, religion, and the impeccable beauty of the nation. Folklore of Uzbekistan is also rich and has an extraordinary power of education. On the basis of socio-philosophical analysis, the spiritual and moral understanding of labor traditions in the oral folk art of peoples is investigated.

Keywords: Labor, folk traditions, folklore, proverbs, folk pedagogy, education.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Labor skills and abilities characterize the level of work experience achieved by a person, the degree of mastery in the labor field: breadth, thoroughness, mastery of skills. The main channel for the acquisition of labor skills and skills is labor training, built on the basis of a certain theory of assimilation. These skills are based on natural science, polytechnic and special technical, economic, psychological knowledge.

Diligence is a personality trait that determines the degree of her moral and psychological preparedness for work. This is one of the complex properties, extremely individual, which, apparently, has, at its core, certain innate inclinations of the type of social instinct, which manifests itself in childhood in a tendency to play activity, in a schoolchild - to socially useful educational activity, and in an adult to labor activity. , diligence, need for work and willingness to work. Willingness to work is one of the central qualities of the efficient and practical sphere. Depending on the degree of his formation, a person with a greater or lesser effect is included in labor activity, shows psychological readiness for work. Labor morality characterizes the attitude of an individual to labor activity, people of labor and its results.

Socio-philosophical research of folklore materials indicates that many works of oral folk art contain ideas about the goals and objectives of labor education of the younger generation. The concept of work is traditional and has been passed down from generation to generation for many centuries. Representatives of the older generation, wise with life experience, gave young people advice, wishes, which later grew into proverbs and sayings. Wise folk sayings, parables were a kind of school of education. Children were taught that labor is the source of human existence. Diligence was considered such an important feature of morality that the people evaluated the moral character of a person by the quality and results of his labor. Public opinion convinced everyone that a healthy person should not sit idle. "Rather than sitting around, put an object across, along." It should be noted that in proverbs and sayings, as in fairy tales and stories about hard work, the central place is given to farmers or shepherds - people of labor; these examples are called upon to solve the problems of education and upbringing of the younger generation, to contribute to the formation of industriousness as the basis of life, human well-being - labor makes a person a person, etc. Labor, according to popular belief, is the first

moral commandment. The moral side of labor is widely and comprehensively reflected in many works of oral folk art. Without labor, there is no good - says a popular proverb. An objective assessment of a person's labor merits is, first of all, public recognition of the duty performed. According to the moral ideas of peoples, good is only that which is based on labor, while evil is obtained without labor efforts. Changing and shaping things, objects of nature, a person changes himself at the same time: he develops his outlook, the spiritual world, the attitude to work determines the morality and humanism of a person in society. Works of oral folk art show that hard work and creative work form the basic moral qualities of a person: collectivism, friendship and mutual assistance, honesty and truthfulness, willpower, patience and endurance, nobility. The norms of morality express the natural desire of people to establish truly human relationships based on mutual respect, equality, justice, modesty, simplicity and humanism. In the works of oral folk art, labor is considered as the basis of life, the source of all the benefits of life created by man. Reflection of labor traditions is enshrined in aphorisms: Life lived in labor is a golden life; The happiness of a man in work; No labor - no honor; The tree is famous for its fruits, the man for its deeds; You love honey - love the bees; If you work well, you will eat better; Do you like to sit at the table, love to walk at the plow; How much labor you put in, so much bread you take; You will work well, you will sleep well; You cannot eat without labor, you cannot live without food; What goes around comes around.

They contain the leading ideas of folk labor traditions that permeate all oral poetry. A worker who creates all the material values necessary in life cannot but respect work. The people have long respected the craftsmen. This is reflected in proverbs, for example: Not the carpenter who makes chips, but the one who will cut down the house.

Throughout the centuries-old history, the socio-philosophical understanding of the importance of labor and labor traditions in the moral formation of the personality has received artistic embodiment in the images of folk heroes Alpamysh, Gurugli, etc. It should be noted that in epic works the labor activity of heroes usually appears in the form of collective hunting and cattle breeding, and it is emphasized that hunting is a matter of the brave and brave.

In the epic legends, we also find some information about the manufacture of tools, teaching children how to handle them. Tools of labor, as a rule, are presented to the batyr by the elder of the clan, the aksakal on behalf of the entire clan, community. At the same time, a parting word is pronounced, which sounds like a commandment of the whole family. In the works, the father gives his son all his hunting equipment - a bow, arrows, an ax. At the same time, he reminds his son that he got these tools from his grandfather. In our opinion, the transfer from generation to generation of tools of labor is based on a deep moral meaning: the life that you create by your own efforts is happier, stronger and dearer than anything that comes ready-made.

Large and labor-intensive work, requiring a pooling of collective efforts, for example, logging, building housing, clearing a new piece of land, was carried out by everyone. Other types of work are also carried out collectively - harvesting, etc.

The tradition of mutual assistance, the introduction of young people to collective forms of labor based on the principle of community labor efforts, were an extremely important task of labor traditions, therefore the peoples encouraged collective hunting, which formed a feeling of support and mutual assistance. Labor traditions contributed to the upbringing of disinterestedness, spiritual generosity, responsiveness, that is, those qualities without which there can be no genuine collective work. This moral principle is reflected in the proverbs: Property is not wealth, unity is wealth;

When together, the soup is thicker;
In unity is life;

Where there is spiritual unity, the variety of clothing is not noticed; One bee will not store honey;

Thanks to work, a person is spiritually enriched. If in the works reflecting the earlier period of life, the batyrs triumphed over supernatural forces, then in the works of the later period the honest worker triumphs over the representatives of the idle stratum of society.

The people, associating life with work, see in him the basis of all blessings and happiness - There is no respect for a slacker.

Proverbs bless labor and condemn laziness:

He who has a job also has strength;

Whoever lies idle, his ribs tighten;

The diligent dies once, the lazy one a thousand times.

Proverbs condemn the lazy, careless, talkers.

The proverbs say that work contributes to health, encourages joint work, the ability to support each other: Be nimble on the hunt, be a support comrade; The disease will not let go of the lazy; The master's work is afraid; A man without a craft is a bird without a wing; Dzहित and seventy crafts are not enough; A lazy person is always a holiday. Summarizing the above, it can be argued that what is the life of the people, so are the heroes of their oral folk art. These thoughts are embodied in many works of the fairy tale epic, in particular, in fairy tales.

In them, wealth is not material wealth, but the golden hands of a person, his mind, knowledge, skill.

Folklore works assert: one must work and then, although the worker will not immediately see the concrete results of his labor, in general, sometimes much later, they will be useful.

This idea is contained in the fairy tale "The Gardener and His Sons", which tells how one old gardener, before his death, bequeathed a treasure to his seven sons, which he buried in the garden, and they must all search for it together. The children thought that their father had hidden a treasure with money in the garden, and after his death they ransacked the entire garden. From this, the land became soft, fertile and gave a great harvest. The sons healed in prosperity and wealth. They found the father's bequest treasure after all - this is a joint friendly work.

For the oral folk art of peoples, it is labor, ability and intelligence that determine the moral image of a person. Mind and knowledge among the people were understood to be inseparable from labor activity: a hardworking person is smart, an intelligent person is hardworking.

Labor created man and was one of the decisive factors in uniting people. First of all, in the process of labor activity, the rules and norms governing the relationship between people, a person and society were formed, developed and consolidated.

These norms, rules of behavior, principles of morality, which came from the depths of previous eras, carry a spiritual and moral potential. For the people, labor has always been the basis of existence. The leading place of labor traditions in the life of society is explained by the fact that work reveals the mind of a person, develops his physical strength and strengthens his health. It should be noted that beauty is created by labor, aesthetic tastes and moral norms are formed in labor, the value of a person is determined by the attitude to work.

Diligence was highly valued among the people. Skill, dexterity, diligence were considered among the Uzbeks, as among other peoples, the best qualities of a person. Songs were composed about the skill of craftsmen, about labor dexterity and ingenuity, in fairy tales, along with military exploits, hard work, perseverance and endurance were praised. People who are diligent and hardworking, moreover, kind, modest and patient, according to the conviction of the people, are accompanied by good luck in life, and, on the contrary, the lazy fail. Labor traditions included peculiar forms of labor training. Individual education took a special place among the peoples. While the child was small and brought up in a family, he received the first lessons in labor from family members. The boy was instructed by his father, older brothers, the girl - grandmother, mother, sister, daughters-in-law. A very interesting form of organizing the work of girls and women - "gatherings". At the gatherings, the idea of the important role of labor in human life, of its natural necessity for everyone was constantly instilled, the need to instill in the young generation of moral qualities, to educate them in the spirit of love for work, respect for elders, friendship and comradeship was constantly instilled. All peoples had a well-thought-out system of labor traditions accumulated in the process of their historical development. Idleness was excluded by the environment itself, by reality.

In the process of familiarizing with labor traditions, a person discovered new properties of the world around him, found confirmation or refutation of his guesses and ideas. Man strove to bring the harmony of nature into human relations and educate people who overcome unexpected obstacles. This dream of a person is widely reflected in oral folk art.

Labor formed such moral qualities of peoples as collectivism, willpower, hospitality, straightforwardness, simplicity, kindness, etc. As already noted, geographical, historical and socio-economic factors determined the main types of farming: agriculture, cattle breeding, horse breeding, weaving, beekeeping, developed collectivist feelings. Teamwork is the most important factor in the formation of moral relationships.

This form of public assistance is known to many peoples and was developed in the course of thousands of years of human communication. Take, for example, the custom of "mutual assistance" among peoples. When performing particularly laborious work, they have resorted to the ancient tradition of collective, gratuitous help up to the present day. The roots of this phenomenon historically go back to the area of the former generic collectivism.

The construction of housing, from procurement of materials to finishing work, as well as labor-intensive work is often carried out on individual farms, mainly collectively by the forces of relatives and fellow villagers.

Weeding of fields for agricultural crops was carried out 2-3 times during the season and was considered one of the most labor-consuming work in field cultivation, so they always tried to carry it out collectively; in the same way, various jobs related to harvesting and primary processing of the crop, processing of wool were arranged, where the spirit of competition prevailed and everyone tried to show labor dexterity, endurance, knowledge, ability to work.

In modern conditions, labor traditions are developing, improving and enriching - this is the manifestation of moral tradition in action, in life. Comprehending the invaluable heritage of the great philosophers, teachers, deeply delving into the essence of the philosophical views of the people, we can say with good reason that, in the popular perception, the labor education of the young generation is inextricably linked with moral traditions. For centuries, people have dreamed of seeing the younger generation as hardworking, morally clean, physically healthy,

intellectually developed, which is why the works of oral folk art contain centuries-old traditional ideas and generalize the bright ideals of peoples.

The study of oral folk art gives reason to talk about its deep spiritual and moral content. It promotes the progressive movement of the human spirit towards Good, Truth and Beauty, as integral educational systems of oral folk art instill in the younger generation such qualities as love, kindness, hard work and decency.

It is moral traditions, in our opinion, that educate respect for their roots, which go back not only to the family past, but also to the fate and memory of the people. The foundations of a moral personality are laid in childhood, and moral traditions play an important role in this.

Labor traditions form a moral attitude towards work, respect for a person. Outside of work, there is and cannot be moral education, one of the effective and tested means of which is the best examples of labor traditions. Respect for human labor is at the same time respect for the labor achievements of the entire people in the past, on the basis of which a new society is being built and whose traditions are gradually living. In the ideas of labor education, labor activity, conscientiousness, diligence, purposefulness are highlighted, the need and habit of working, enthusiasm and enjoyment of the labor process, interest in achieving a useful result of labor are proposed. Labor education is the deep, innermost content of the people's morality.

Thus, a properly constructed educational process at school, the methods and forms used confirm that the study of children's folklore will contribute to the formation of ethnocultural values, respect for the cultural traditions of their nation and the traditions of other peoples. Therefore, we conclude that folklore is the most productive way to form interest in the culture of the region, the formation of ethnocultural values.

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