

METHODS OF INNOVATIVE ORGANIZATION OF PRIMARY EDUCATION
THROUGH THE SAMPLES OF FOLK ORAL CREATIVITY

Shukurullayeva Nodira Qahramon qizi

Urganch State University

3rd grade student of primary education at the Faculty of Pedagogy

Annotation:

In this article, a number of methods on the effective use of folk oral samples, which is a factor that develops children's thinking in the organization of innovative and integrational primary education, are cited. The results of the school observations as well as the results of these observations are also included in this article. Research and literature analysis on this topic will also be cited in the article. The research on the development of children's thinking during the same primary school and the examples of folk oral creativity included in elementary school textbooks will help to expand the thinking of students is reflected in this article. At the end of the article, conclusions and suggestions on the topic will be drawn.

Keywords: research, ability, literature, integration, innovation, literary genres, mental activity, folklore, ethnography, poetics.

INTRODUCTION. The main and only means of keeping up with the rapidly growing period in today's globalisation process is to educate the younger generation, which has a broad worldview, can approach any issue from its point of view and pursue independent thought. Literally, in this process, samples of folk oral creativity come to our aid. While the teaching of samples of folk oral creativity in primary education can serve as the basis for the Integrative Organization of primary education, it was determined during the study that the formation of student thinking, worldview is the basis for the innovative organization of primary education. At this point, let's get acquainted with folk oral creativity. Folk oral creativity is considered a manifestation of literature. Folk oral creativity appeared much earlier than written literature and served as the basis for the emergence of written literature.

Works of art created orally and thus disseminated orally, created by folk poets, folk Bakhshi and passed orally from mouth to mouth, from generation to generation, are called folk oral creation or "folklore".[1] Analyzing the word folklore according to its components, from the meaning "folk" – folk , "lore" – wisdom comes the combination "folk wisdom". Uzbek folklore is a component of the artistic life of our people, an oral type of verbal art. It has a long and complex history, stages of development. With the formation of human speech, verbal creativity also arose.[2]

Examples of folk oral creativity embody the ethnography, history, culture, traditions and values of the same people. Our ancestors, who made a great contribution to world civilization with their rich and ancient national culture, were the creators of rich folklore aanas, which include a wide variety of genres. These masterpieces of thought, which have glorified goodness for several centuries, embody the most noble views of our people, directed at Glorious goals. Examples of folk art "educate a perfect person, a harmonious person who has an independent worldview, lives on the invaluable heritage of our ancestors and modern thinking", serve the majestic Proverbs.[3] Touching on the components of folk oral creativity, under this name we can combine Proverbs,

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

VOLUME-3, ISSUE-3

matals, riddles, fairy tales, epic, narration, myths, songs and myths. Elementary school textbooks give examples of folk oral creativity, such as Proverbs, matals, riddles, fairy tales, narratives, and they are aimed at growing the child's mind at the moment, expanding his worldview, realizing national and universal values, and such noble goals.

MAIN PART. It has been found that readers are limited to reading Proverbs, fairy tales and narratives. To understand the Nazmun of proverbs, to draw conclusions from fairy tales, to realize the true nature of narratives, the lack of development of logical thinking in most readers was reflected by observations. And now the problem of forming students ' thinking is facing us crosswise. We are looking for a solution to this problem using the observation method. O. Madayev and T. As given in the book "Folk oral poetic creativity", where the scientific research of the sotidovas is concentrated, "the formation of information on epics, fairy tales, songs and other genres created by our people, the formation of an independent opinion about them is the tasks of the science of Uzbek folk oral creativity". It is these proverbs, riddles, fairy tales and narratives that have a positive effect on the reader, what qualities are in the reader, as well as in the formation of knowledge.

Initially researching the pedagogical and psychological effects of Proverbs on the reader, the smallest example of folk oral creativity, it was found that the samples of this genre are distinguished from other genres both by their tonality and by their rich content. The results of observations made in elementary students see that the thinking of students who not only memorized the proverb, but were able to call their magics will be sharp compared to other students, and their worldview will be wider. The main focus here is on the bite of Proverbs, on logical thinking. A similar analysis of fairy tales and narratives was made. In fairy tales and narratives, what is actually going on, what are the benefits of these fairy tales in domestic life, and how a student who has read these fairy tales and narratives can draw conclusions for himself is currently a pressing issue, and as a solution to this issue, it is permissible to recognize the rich knowledge of the teacher about samples of folk According to a survey of students in the 3rd grade of the 23rd General Secondary Education School of the gurlan District of the Khorezm region, 35% of the students of the class were found to be able to understand the main purpose and main content of Proverbs, fairy tales and narratives. This indicator should be adapted to the Advanced period, when the current innovative technologies are pressed.

We can use almost all examples of folk oral creativity in the innovative and integrative and integrative Organization of the lesson in the elementary grades. In addition to Proverbs, riddles and quick sayings develop the child both mentally and psychologically. As a clear proof of this, we can cite experiments carried out in students. As all teachers know, in elementary grades, children's speech organs will not be well developed yet. In the course of the study, a group of students was selected, and in them the minutes of quick recitation were repeated every day. After a period of time, the witness was divided that these students were pronouncing sounds very fluently. From this, we can say that the samples of folk oral creativity are of great importance in the introduction of innovation in education.

CONCLUSION. Therefore, it is our main goal that we have set ourselves to cultivate the thinking ability, mind and logical thinking of students. A student who does not have the ability to think, Mind, independent thinking will remain a mental dependence even in the future, and as a result, the observation of certain violations of norms in society was determined during studies. First of all, it was determined that the teacher himself should be able to gnaw on the samples of folk oral creativity and deliver it to the students in a full-fledged, full-fledged way, putting all his skills to work. In place of the conclusion, it is worth saying that the samples of folk oral creativity are an integral, full of wisdom of our life. Students should be taught and not taught these proverbs alone. This is the main and effective way to grow logical and independent thinking, which has now become an urgent problem, was determined during our observations and studies.

LITERATURE USED:

1. B. Sayimov, G'. Mouminov. Epic genres of Uzbek folklore. - Tashkent: 1981.
2. Mamatqul Zhurayev. Fundamentals of folklore studies. - Tashkent: "Science", 2009.
3. I. A. Karimov. Free and prosperous homeland, free and prosperous Eid-our ultimate goal. - Tashkent: "Uzbekistan", 2000.
4. O. Madayev, R. Sabitova. Folk oral poetic creation. - Tashkent: 2010.
5. M. Zhurayev, J. Eshangulov. Introduction to folklore studies. - Tashkent: 2017.
6. A. Musurmanova, H. Ibragimov, O. Jamoliddinova, K. Riskulova, S. Yolandeveva, A. Zhumayev, F. Babashev, P. Isamova, S. Sharipova, G'. Salahiddinova, K. Todjibayeva. General pedagogy. - Tashkent:" youth publishing house", 2020.
7. R. A. Mavlonova, N. H. Rakhmankulova, K. O. Matnazarova, M. K. Shirinov, S. Hafizov. General pedagogy. - Tashkent: Science and Technology, 2018.
8. <https://lex.uz/docs/-4312785>
9. <https://fayllar.org/>
10. B. S. Abdullayeva. Umuniy pedagogy (pedagogical skill). Textbook. - Tashkent: "Innovats.