

## PEDAGOGICAL FEATURES OF THE FORMATION OF SOCIO-CULTURAL EDUCATION FOR STUDENTS ON THE BASIS OF FOLK ART

Ataev Ulmas Ergashevich

teacher, Pedagogical Institute of Karshi State University

### ABSTRACT

This article is about the pedagogical features of the formation of socio-cultural education of students, based on folk art, you can practice in literature lessons.

**Keywords:** *fairy tale, role, plot, colorfulness, potential, creativity, personality, folk, formations.*

Oral folk art is a bright element of self-expression of the people. After all, only oral folk art is considered, no matter what nationality you were not easily sown and interesting, as they reflect the way of life of the people, are a bright and expressive source in the study of the language, culture and identity of a particular people. In teaching the Russian language to schoolchildren, the use of proverbs and sayings is appropriate in the course of formation, knowledge is covered and thereby enriched in such areas as lexical, grammatical and phonetic skills of this language.

Proverbs and sayings, accumulated over many centuries, are considered to be one of the most ancient genres of folklore; they express the mind and experience of the people. By these apt expressions one can judge the values of the people. Proverbs were not written down anywhere, but passed from mouth to mouth, their main feature is brevity and accuracy. In ancient times, in schools, children learned to write short formulas of folk wisdom – proverbs with a stick-on damp clay tablet. Almost every nation has them. In this way, useful life experience was passed down from generation to generation. For example, the proverb “*Любишь кататься - люби и саночки возить*” explains that a person’s life cannot consist only of pleasures and fun - every easy moment of play, joy, pleasure is preceded by great and painstaking work. The proverb “*Слово не воробей, вылетит - не поймашь*” says that we need to be attentive to what we say to other people, first think about what needs to be said, and only then say it out loud so as not to ever regret inappropriately a phrase that could offend another person. As you can see, most proverbs have a direct and figurative meaning. The topics of proverbs are very diverse.

Each nation created proverbs in their native language. Very often, proverbs that have arisen in different languages express the same ideological meaning, although they sound differently.

If you translate proverbs and sayings from one language into another language, the proverbs are not translated verbatim. This is because each language has formed whole set expressions that are absent in another language.

The so-called winged words and expressions are close to proverbs - short phrases from the works of writers, philosophers, as well as from myths, films, and other works of art.

It is necessary to distinguish a proverb from a proverb, which once, perhaps, was part of a proverb, and then began to exist independently. For example, the saying “*Слово не воробей*” was once part of the proverb “*Слово не воробей, вылетит - не поймашь*”;

As you can see, the proverb contains a complete judgment, it has an instructive conclusion, a generalization of what has been said.

The proverb is part of the judgment, it gives a vivid, well-aimed assessment of an event or a person, but does not contain edification, teaching.

A great connoisseur of proverbs and sayings, V. Dahl wrote: "A proverb, by popular definition, is a flower, and a proverb is a berry; and this is true." As one of the genres of folklore, the proverb has all its main features, which are manifested in it in a special way. In proverbs, the collectivity of creativity is more clearly expressed, they are more widely used in speech. Sayings are closely related to proverbs. Like proverbs, sayings belong to small genres of folklore. In most cases, they are even more concise than proverbs. Like proverbs, sayings are not specially performed, but are used in live colloquial speech in accordance with the situation. sayings differ significantly from proverbs both in the nature of the content, and in the form, and in the functions performed in speech.

Generalizations and conclusions on the most diverse life phenomena are expressed in proverbs: "Learning is light, and not learning is darkness", "The truth hurts the eyes", "How it gasps and comes around." V. I. Dal considers the proverb as a product of an exclusively popular environment of communication: "What proverbs and sayings should go to the people, no one will argue about this, there is no proverb in an educated and enlightened society. High society does not accept ready-made proverbs, because these are pictures of a way of life alien to it, and not its language; but not to add your own, perhaps out of politeness and secular decency: the proverb does not prick in the eyebrow, but right in the eye. The difference between sayings and proverbs is clearly seen from the following examples. "Miracles in a sieve" is a saying, and "Miracles: there are many holes in the sieve, but there is nowhere to get out" is a proverb. "A wolf in sheep's clothing" is a saying, and "To know a wolf in sheep's clothing" is a proverb. Generalizing the universal nature of the content of proverbs and the specific content of sayings, they are used only in connection with certain persons and their actions, they are signs that distinguish between proverbs and sayings. Expressive means play a huge role in teaching both Russian and foreign languages. K.D. Ushinsky spoke about the need to develop a child's linguistic instinct, which helps him select language means for figurative expression. As a writer, he highly appreciated the importance of fiction and oral folk art. Already in its very name, the proverb contains a direct indication of the attitude to oral speech.

Years are not a hindrance and that times are constantly changing, the need of the people to perpetuate their wisdom does not decrease. "Proverbs and sayings make it possible to penetrate into another system of thinking, to get acquainted with another system of values. The deep content of proverbs and sayings not only develops the thinking of students, but also has an educational impact. The methodological and practical value of using proverbs and sayings in the process of teaching the Russian language is very high" O.I Paley wrote about the influence of proverbs and sayings in teaching the Russian language.

## REFERENCES

- [1] Афанасьев А.Н. Происхождение мифа / А.Н. Афанасьев. - М.: Высшая школа, 1996. -150 с.
- [2] Даль В.И. Толковый словарь живого великорусского языка / В.И. Даль. - Т.1-4. – М., 1863-66. – С. 110.
- [3] Даль В.И. Пословицы русского народа / В.И. Даль. - М.: Изд-во Эксмо, Изд-во ННН. – 2003. - 616 с.
- [4] Кравцов Н.И. Русское устное народное творчество / Н.И.Кравцов, С.Г. Лазутин.– М., 1983. – 200 с.
- [5] Лазутин С.Г. Русские народные лирические песни, частушки и пословицы / С.Г. Лазутин. – М.: Высшая школа, 1990. – 250 с.

- [6] Ожегов С. И. Толковый словарь русского языка: 80 000 слов и фразеологических выражений / С. И. Ожегов, Н.Ю. Шведова. – М.: Азбуковник, 1999. – 944 с.
- [7] Рыбникова М.А. Русская поговорка / М.А. Рыбникова // Русское устное народное творчество. Хрестоматия по фольклористике : Под. ред. Ю.Г. Круглова – М.: Высшая школа, 2003. – С. 159-166.
- [8] Yusupov, O. (2019). FUNCTIONAL-SEMANTIC FEATURES OF LEXICAL DOUBLETS IN ENGLISH. *Philology Matters*, 2019(3), 98-104.
- [9] Yusupov, O. (2020). Lexical doublets in English and Uzbek linguistics. *Journal of Critical Reviews*, 7(5), 466-468.
- [10] Tukhtasinov, I., & Otabek, Y. (2022). Teaching a Foreign Language According to Age Groups. *Journal of Higher Education Theory and Practice*, 22(2), 238-246.

