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**RAISING A SENSE OF NATIONAL PRIDE IN PUPILS WITH THE HELP
 OF FOLKLORE**

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ABSTRACT

The increased interest in national culture is a bright sign of our time. The problem of preserving the cultural and historical identity, national traditions, unshakable moral values of the people has become urgent. Decorative and applied arts, folklore, oral folk art have organically entered modern life and continue to develop, keeping national traditions intact. They contain a huge potential for the development of cultural heritage, as they have brought to this day, in an almost undistorted form, the nature of the spiritual and artistic comprehension of the world.

KEYWORDS: *Interest In National Culture, History, National Tradition, Moral Values Of The People, Folklore, Oral Folk Art.*

INTRODUCTION

The patriotic education of the younger generation has always been one of the most important tasks of the modern school, because childhood is the most fertile time for instilling a sacred feeling of love for the Motherland. Compliance, the well-known suggestibility of children, their gullibility, inclination to imitate and the enormous authority enjoyed by the teacher, create favorable prerequisites for the successful solution of this problem.

Patriotism is one of the most important features of a comprehensively developed personality. Schoolchildren should develop a sense of pride for their homeland and their people, respect for their great achievements and worthy pages of the past. The role of the school in this regard cannot be overestimated. A thoughtful and well-planned work on patriotic education will help us to educate a real citizen.

Today, patriotic education is a systematic activity of teachers to form patriotic consciousness, values, a sense of loyalty to their Fatherland, readiness to fulfill civic duty in younger schoolchildren, and its main goal is to form a spiritually and physically healthy person who

inextricably connects his fate with the future of his native land and a country capable of standing up to defend state interests.

The issue of spiritual and moral education of primary school students is one of the key problems of modern society. Typical reasons for the difficult situation were: the lack of clear positive life guidelines for the younger generation, the decline in cultural and leisure activities with children and young people; lack of patriotic education and some others.

Against the background of mass media propaganda of cruelty and violence, advertising of alcoholic beverages and tobacco products, the situation is even more complicated: children's ideas about the main human spiritual values are replaced by material ones, and, accordingly, narrow-minded, "food and clothing" in nature prevail among the desires of children, bad habits are formed in children of primary school age.

A family, a general education school is faced with the task of educating a responsible citizen who is able to independently assess what is happening and build his activities in accordance with the interests of the people around him. The solution to this problem is associated with the formation of stable spiritual and moral properties and qualities of the student's personality.

The spiritual and moral development of children is carried out in the process of socialization, the gradual expansion and strengthening of the value-semantic sphere of the individual, the formation of a person's ability to evaluate and consciously build on the basis of traditional moral norms and moral ideals attitudes towards oneself, other people, society, the state, the Fatherland, the world in the whole.

The value attitudes of the spiritual and moral development and upbringing of primary school students are consistent with the traditional sources of morality.

The main values of the content of education, formed at the level of primary general education, are:

The value of the world - 1) as a common home for all inhabitants of the Earth; 2) as a world community, represented by different nationalities; 3) as a principle of life on Earth.

The value of human life is as an opportunity to manifest, realize humanity, positive qualities and virtues, all values.

The value of love for the Motherland, the people - as a manifestation of a person's spiritual maturity, expressed in a conscious desire to serve the Motherland.

The gift of speech - as an opportunity to gain knowledge, communicate

The value of nature is the awareness of oneself as a part of the natural world. Respect for nature as for human habitat and survival, as a source for experiencing a sense of beauty, harmony, and its perfection.

The value of the family as a community of relatives and close people, in which the language, cultural traditions of its people are transmitted, mutual assistance and mutual support are carried out.

The value of good is as a manifestation of the highest human ability - love, compassion and mercy.

The value of knowing the world is the value of scientific knowledge, reason, the realization of a person's aspiration to comprehend the truth.

The value of beauty as perfection, harmony, alignment with the ideal, striving for it - "beauty will save the world."

The value of labor and creativity is as a desire for creative activity aimed at creating conditions for the realization of other values.

The value of freedom of choice is the ability to make judgments and actions within the framework of the norms, rules, laws of society.

This means that patriotism includes:

- A feeling of affection for one's family and those places where a person was born and raised;
- Respectful attitude towards the inhabitants of their village, city, their people, their language and culture;
- The desire to take care of other people and the interests of the Motherland;
- Awareness of the duty to the people of the immediate environment, place of residence, homeland, upholding its honor and dignity, freedom and independence, readiness to defend the peace of the homeland;
- A manifestation of civic feelings and loyalty to the Motherland;
- Pride in the social and cultural achievements of their country;
- Pride in their peace of the Motherland, symbols of the state, for their people;
- Respectful attitude to the historical past of their big and small homeland, their people, their customs and traditions;
- Responsibility for the fate of the Motherland and their people, their future, expressed in the desire to devote their work, the ability to strengthen the power and prosperity of the Motherland;
- Humanism, mercy, universal values.

Patriotic feelings are manifested in the actions and activities of a person. Arising out of love for their "small homeland", patriotic feelings, having gone through a number of stages on the way to maturity, rise to national patriotic self-awareness, to a conscious love for their homeland.

Folklore is an effective method of humanization from the first years of a child's life, since it contains many stages of pedagogical influence on children, taking into account their age capabilities. It is folklore that is given an increasingly prominent place in the fulfillment of the tasks of moral, aesthetic, patriotic education. At this stage, modern society realizes folklore as a significant factor in spirituality, the continuity of generations, and familiarization with national life origins. The main value in patriotic education is the idea of nationality, because folk pedagogy is viable and humanistic. Folk culture is the basis of all culture. No national revival, no re-creation of progressive folk traditions is possible without bringing into action the true traditions of upbringing.

Folklore wealth of a people is its spiritual wealth. It reflects not only the breadth and generosity of the Uzbek character, but also the secret of its invincibility. Folk art is inexhaustible in the versatility of its shades. In folk art, heartfire; work on it - it flares up like a torch. The national-national element in the education and upbringing of children can be considered as the need to study the folk basis of the culture of the Republic.

In literary reading lessons, junior schoolchildren get acquainted with various genres of folklore: fairy tales, riddles, legends, tongue twisters, songs, proverbs, sayings, fables, games, etc.

In oral folk art, as nowhere else, the special features of the Uzbek character, inherent moral values, ideas of goodness, beauty, truth, courage, hard work, and loyalty have been preserved. In order to introduce children of primary school age to the folk culture, it is necessary to use certain methods and techniques:

- Performance and learning by students of works of Uzbek folklore, listening to folk music;
- Conversation as a way of accumulating theoretical knowledge, free statements of children about folklore;
- Reading and listening to books and fairy tales as a way of accumulating historical knowledge about folk art;
- Musically - game moments and rhythmic movements as an emotionally fascinating technique, quizzes with game elements;
- Assessment of works by schoolchildren in three categories: "I like it very much", "I don't like it very much", "I don't like it at all".

Folklore genres studied in primary school are represented quite widely. Each of the genres fulfills its function: it gives a folk interpretation of historical events, carries the moral potential necessary for the formation of a personality, contains information that expands a person's horizons, creates the necessary emotional mood.

There is probably not a single person who grew up in Uzbekistan who would not have heard the word "epic". From the epics we learn about Alpomish, Barchina, the heroes who defended the land of the Motherland from enemies. The heroes of epics are heroes, exceptional people, endowed with unprecedented strength, boundless courage, and some special skill. Such heroes have no equal on earth, they cannot have any enemy other than their mother - the damp earth. Epics were passed from parents to children, from children to grandchildren. The epics were not sung, but told. The song sounded slowly and smoothly, sedately giving the epic a truly unique sound that was unique to it. The development of younger students' interest in collecting and reading epics - preserving the traditions of the Uzbek people, fostering a sense of duty to the Motherland.

All children love fairy tales. The literary reading program includes fairy tales, everyday tales and animal tales. The tale teaches courage, kindness and all other good human qualities, but it does it without boring instructions, it just shows what can happen if a person acts badly, not according to his conscience. The fairy tale is decorated with various jokes, sayings, and stable expressions. They help to remember and tell a fairy tale, and decorate it. The tale respects good, skillful workers, ridicules the inept, idlers. In everyday fairy tales, there is a kind of competition of the

mind: who will outwit whom, who will turn out to be smarter. Reading a fairy tale, a person worries, worries, and when, finally, everything ends well, he feels pleasure, like from any good book. The fairy tale today is not a dilapidated monument of the distant past, but a bright, living part of our national culture.

No wonder they say: a fairy tale is a fold, a song is a reality. Folk songs are endlessly varied. In love songs, the experiences of young people are heard, in family songs they talk about the relationship between parents and children, husbands and wives, in soldiers - about service, wars, campaigns. Together, the songs cover the life of the people as a whole, in its past and present. Lullabies are gentle, melodious, and there are no harsh sounds in them. In such songs, cooing pigeons, homely swallows most often act, it is said about peace and quiet, which is familiar to children from childhood.

Fables are unusual works. They develop absolutely incredible, unrealistic events, and often everything is turned upside down. Fables develop a child's sense of humor, as well as logical thinking, stimulate cognitive activity.

Proverbs and sayings are of the greatest value for enriching the literary language, for giving it expressiveness, accuracy, they are a source of upbringing moral qualities: love for nature, the Motherland, work, they teach to be kind and sympathetic. For example, such a proverb: "To knock down a tree - a second, to grow - years" - fosters love for nature, respect for it. Proverbs and sayings convincingly and simply teach people to live and work, acquaint with the results of long observations of natural phenomena, give reasonable advice on how to act in a given situation. By clearly formulating the basic rules of labor activity and moral and aesthetic norms, works of this genre become a textbook of life.

Tongue twisters help to correctly and cleanly pronounce difficult-to-pronounce poems and phrases, acquaint with the richness of the Uzbek language, with new poetic images.

Puzzles. They are rich in invention, wit, poetry, figurative structure of lively colloquial speech. The riddle stimulates the child's mental activity, instills a taste for mental work, contributes not only to the improvement of intelligence, but also significantly expands the idea of the world in general. Being a work of verbal art, the riddle, simultaneously with expanding the horizons of children, fosters an artistic perception of the environment and reveals the metaphorical wealth of the Uzbek language.

Studying the works of oral folk art, junior schoolchildren acquire a certain experience, get acquainted with the traditions of the Uzbek people, the way of life of the family. Children form and develop moral and volitional qualities, knowledge, abilities and skills. Oral folk art is only a section in the textbook "Literary reading", but what a significant and necessary one for the younger generation.

Only love, a complete understanding of one's history, respect for ancestors, sincere and sincere empathy for the achievements and some shortcomings of all the reforms carried out by the state can reveal in our children those spiritual qualities that will define him as a person, moreover, as an accomplished person. and as a citizen with a capital letter.

Oral folk art continues to develop today. Thus, the problems of folklorism deserve close attention, and the use of small folklore forms in the lessons in primary school is relevant and promising.

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