



The Use of Folklore Materials in Teaching Russian Language at the University

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Abstract

This article describes the theoretical and practical issues of using folklore material in the educational process at universities, the meaning of the concept of “folklore”, the characteristics of this folklore material, as well as the methodology of using folklore material in Russian language classes in interfaculty areas of a higher educational institution. In the work, folklore material is presented as a means of studying the Russian language in a university audience in order to develop the cognitive abilities of student youth. This paper presents a system of work on the use of folklore materials in the educational process in order to improve the Russian speech of student youth, cognitive and educational potential in teaching students the Russian language. At the same time, tasks have been developed specifically for students of the interfaculty direction, contributing to the intensification of the educational process at the university. The subject of the research is the organization of educational material on the Russian language based on the use of folklore materials in the study of program materials in the university audience. The object of the work is the process of teaching the Russian language in higher educational institutions of the country on the basis of materials on folklore. The purpose of the work is to build a scientifically based system of work based on folklore materials aimed at developing oral speech skills of students, as well as increasing positive motivation for students to study the Russian language.

Keywords: *Folklore; Ethnography; Historicism; Literary Criticism; Folk Art; Philological Folklore; Cult; Rite; Custom; Ethnogenesis; Pretentiousness; Hyperbolicity*

Introduction

In the independent Republic of Uzbekistan, the third stage of the implementation of the National Program for Personnel Training continues, which sees the further deepening of democratic formations in the country, including in the education system.

The Law on Education of the Republic of Uzbekistan states that “The restructuring of the education system in Uzbekistan aims young people to acquire solid knowledge in the name of the

prosperity of the country. The youth issue has always been at the center of state policy. The achievement of such great goals as the prosperity of our Motherland, the construction of civil society, economic, spiritual and cultural development, the rise of the country to the level of developed states depends on how reasonably we fulfill this task.

Of course, oral folk art is a field of multifaceted embodiment of ideas. Arising, transforming or disappearing, folklore genres and their private numerous realizations actively broadcast performances.

A personality under the influence of internal motives and needs builds a system of its educational goals as part of its inner world.

In this regard, the formation and development of a way of thinking among students that contributes to the acquisition and production of new knowledge, equipping it with the skills of self-development and self-expression, becomes relevant, since the processes of socialization of the individual become continuous, continuing throughout life. In connection with the foregoing, the development of students' general educational skills, mechanisms for acquiring, organizing and applying knowledge is of particular importance. Of course, oral folk art is a field of multifaceted embodiment of ideas. Arising, transforming or disappearing, folklore genres and their private numerous realizations actively broadcast performances.

Folklore is a kind of verbal art. However, folklore is not only the art of the word, but also an integral part of folk life, closely intertwined with its other elements, and this is the essential difference between folklore and literature. But how the art of the word folklore differs from literature. These differences do not remain unshakable at various stages of historical development, and yet the main, stable features of each of the types of verbal art can be noted.

Main Part

Folklore is a collective art. In folklore, tradition comes to the fore. The work of folklore is reproduced orally and stored in the memory of the people. A work of folklore lives in a multitude of variants; at each performance it is reproduced, as it were, anew, with direct contact between the performer-improviser and the audience, which not only directly influences the performer (feedback), but sometimes also joins the performance itself. [12, p. 67].

The well-known statement of L.Ya. Sternberg: "To know one people means not to know a single one", has not lost its significance even today. Meanwhile, due to a number of reasons that have been at work in recent years, folklorists often close themselves within the framework of the study of one people or a group of very closely related peoples, or turn to comparative material only for the sake of discovering similarities.

In the last decade, folklorists have created a number of works of a historical and comparative nature, which have an important general theoretical meaning and now allow much better understanding of the complex mechanism of the emergence of similar folklore phenomena of different levels, in the typology of phenomena arising from the action of the laws of convergence, diffusion, adaptation.

The inclusion of folklore material in the practice of teaching the Russian language to a university audience requires the creation of a certain information minimum, as well as the identification of those gaps that are characteristic of a person living in this country, the assimilation of stereotypes of speech behavior. Folklore has long and firmly entered the practice of the work of educational institutions, especially higher educational institutions, and was due to the desire to teach languages not only as a way of expressing thoughts, but also as a source of knowledge of one's region, country. After all, a person

comprehends the culture of the people in the conditions in which he lives. The socialization of the individual is also formed in the native environment. In this regard, it is important to preserve the national culture and identity of the people.

In this regard, we believe that it is important that folklore lives to meet the spiritual needs of modern peoples. For in the conditions of modern reality, there is a need for a deep and comprehensive study of the language, culture, history of all, including small nationalities, ethnic groups. Each people and ethnic group has its own history, its own culture and its own unique oral folk art.

In folklore, facts are also revealed that are not known to ethnography, and in this regard, folklore becomes a unique source. Here, first of all, it should be said about the role of folklore for improving the cognitive and educational potential of Russian language classes.

It would be very important to launch work on the compilation of national and regional plot catalogs of fairy tales, legends, epic and ballad songs. Such work has been carried out by folklorists of European countries for many years. It would help to identify not only the areas of distribution of certain plots, but also historically developed plot areas in order to subsequently correlate them with the areas of distribution of certain complexes of material culture, rituals, linguo-ethnic and ethno-anthropological areas.

The importance of myths, fairy tales, historical legends and other forms of folklore in the study of the history and ethnography of peoples can hardly be overestimated. It is appropriate to recall in this connection that in the past, none of the peoples of the North had their own written language. None of them was until the XVII century directly related to civilized peoples. Therefore, science has almost no written information about the peoples of the North before the 17th century. Hence, naturally, the exceptional importance attached to all types of oral creativity of the peoples of the North as a historical and ethnographic source, often the only one.

In historical legends and other works of oral art, many valuable details are preserved, reflecting to one degree or another certain aspect of material culture, the production of livelihoods, social relations, ties and relations with neighbors, events caused by the inclusion of the peoples of the North into the Russian state. The most reliable evidence about the peoples of the Northeast appeared in Russian written monuments only in the second half of the 17th century. Despite the exceptional importance and value of these sources, we must not forget that the majority of their compilers were illiterate people, they did not see or notice much, understood much in their own way, often covered the events of that time one-sidedly, from the standpoint of their own interests.

Significant additions, clarifications and new details that illuminate life, way of life, history can be gleaned from oral art, especially from the traditions of the indigenous population. However, the use of legends for specific historical research is often difficult, since they do not have exactly fixed indications of time. Quite often there is no indirect data by which the described phenomena and events could be dated. As a rule, historical legends begin with the stereotypical phrase: "It was a long time ago", which is the only definition of time, or there is no indication of time at all. In addition, the real basis of legends is often enveloped in fantastic additions, all sorts of exaggerations. Therefore, a thorough analysis of the composition of the legends, the involvement of additional criteria for determining the reliability of the facts reported in them is also necessary. When using legends in historical and ethnographic research, the question always arises: where are the boundaries between fiction and an objective reflection of reality?

As you know, any study requires a mandatory comprehensive critical analysis of the sources involved, in particular, the establishment of the reliability of their content, chronological correspondence to the studied phenomena. This is one of the most important requirements of the methodology of historical and ethnographic research, which always restrains us from the straightforward use of folklore.

Historical traditions, the heroic tales of some peoples, contain a very extensive historical and ethnographic material, for the most part quite reliable and accurate. However, the involvement of such material for scientific conclusions requires a preliminary critical assessment of it, a special analysis, as well as in general any material used for historical and ethnographic conclusions and generalizations.

Historical traditions are in themselves a valuable source. In combination with written monuments, the value of historical traditions is greatly increased, as well as documentary materials, if known. From what has been said, it follows that for a comprehensive study of history, ethnography and language it is necessary to organize a planned study and scientific publication of all types of oral creativity of peoples.

An important link in the educational process is familiarization with the realities of the country, presentation of Uzbek and Russian cultural-connotative, background vocabulary, explanation of its symbolic-emotional range. This requires a well-thought-out system of assimilation of words and expressions, denoting the names of objects and phenomena of the traditional life of the people, their life, images of national folklore, as well as the disclosure of the semantics of the word.

Folklore lines of myths and legends with socio-economic plots, most closely related to a particular life, change faster, situations are outlined more clearly, and positions are polarized. Folklore is indeed a very important ethnographic source that preserves valuable information about the material and spiritual culture of peoples, their social organization, which, in our opinion, should be actively used in Russian language classes at a university.

Students in the Russian language classes at the university can be introduced to fairy tales created by the Russian and Uzbek peoples. "Who acts in these tales? Where do they live? What are they doing, what are they doing?"

The observations and thoughts of the people about the younger generation and its upbringing were embodied in proverbs and sayings. For Uzbeks and Russians, as well as for other peoples, proverbs and sayings served as a universal means of both teaching and education.

They boldly emphasize the idea: proverbs and sayings, very sparse in words, are deep and varied in content, rich in vivid artistic images.

Another aphoristic genre of folklore - riddles - reflect the poetic image of the surrounding reality created by the people: various objects and phenomena, people, animals. Riddles develop imaginative thinking and memory of students and at the same time enrich their consciousness with aesthetic ideas about these objects and phenomena, educate aesthetic taste. In the epic, fairy tales, many examples of the educational value of riddles are given. With the help of riddles, the hero of folk works is tested, if he answers the riddle correctly and witty, he can defeat the evil enemy, get happiness for his people.

Conclusion

Based on the historical experience of civilizations, moral criteria that have become universal, the university is designed to form in students specific moral qualities - diligence, respect for elders, humanism, a sense of collectivism, honesty, devotion, duty, conscience, truthfulness, tolerant attitude towards people that have deep roots in the life of the common people in the national traditions, history and culture of the people.

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One of the sources that have preserved the traditions of the people, their national culture is folklore, oral folk art.

The study showed that ignorance of the national characteristics of the people, their psychology, their traditions and customs, neglect of the past means the destruction of the connection between generations, the use of folk traditions transmitted unobtrusively, without direct edification, allegorically, but with a subtext that solves serious issues of the national plan, is an urgent need.

For centuries, the moral and aesthetic ideas of the people, their everyday and cultural traditions, are most clearly seen in the arts and crafts, which, due to its visibility, is of great importance in the folk system of cognitive and aesthetic education. It brings up the artistic taste of young people, makes it possible to understand, appreciate, and also depict the richness of forms and color combinations of the visual world.

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