

COMPARATIVE CLASSIFICATION OF EDUCATION OF LABOR ABILITY BASED  
ON EXAMPLES OF FOLK ORAL CREATIVITY IN THE EDUCATION OF YOUTH  
(ON THE EXAMPLE OF EPISTLE)

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**Annotation:**

In this article, the importance of folklore, customs and traditions, as well as folk pedagogy in education of hard work among students is analyzed in depth. In the world education system, the need to adapt students to society, understand national values, and learn the meaning of hard work is growing. It is said that parents passed on their experiences to their children through rituals, instilling in them qualities such as conscientious diligence, patience and responsibility.

**Key words**

Science, method, spirituality, enlightenment, education, education, mysticism, faith, belief, allama, love, consequence, loyalty, purity, patriotism, hard work, folklore, traditions, rituals

As we study folk oral literature in depth, as we review the works of thinkers on education and morality, we see that the Uzbek people very wisely use the most effective method of oriental upbringing - the form of play - in raising children. There were such traditional forms of play that raised boys to be resourceful, agile, and resourceful, and girls to be kind and compassionate, and to be involved in household chores, that they should also be restored and applied in practice through the study of ethnography. Researchers, advocating the adoption of the best methods and techniques from the experience of Uzbek folk education, positively assessed the specific features of Uzbek children's games, and noted in their studies that they live in close contact with nature, have many interesting games, are physically fit, and are agile.

There are several types of connections between the folklore of different peoples, each of which is characterized by its own unique characteristics. Therefore, one of the most widespread and effective methods of scientific research of folklore works is the "comparative-typological method". "Comparison" means the identification of similar and different features based on the comparison and comparative study of a specific folklore genre, epic plot, motif or image with materials from the oral artistic creations of other peoples. Any literary influence and interaction has a historically based social basis. The mutual influence of the folklore of two peoples on each other depends on the aesthetic need arising from a certain social necessity. Based on these aesthetic laws, it is possible to analyze the process of popularization of epic plots of the folklore of the peoples of the world in the oral creativity of the Turkic peoples of Central Asia, to identify the functional-semantic changes that occurred in the epic nature of images and motifs. Research in the field of comparative literary studies opens up wide opportunities for examining the issue of mutual literary influence and creative appropriation on the basis of folklore materials. Consequently, the creative connections of Uzbek folklore with the oral traditions of the peoples of the world, in particular, the emergence of the phenomenon of plot migration in the system of Uzbek-Arab folklore relations, the specific aesthetic laws of this epic process and the issues of



its historical and progressive development are only now being studied by folklorists. However, in Uzbek folk tales, legends and legends, folk books and mythological imaginations there is a large epic layer that has passed through Arab folklore. The method is a specific theoretical criterion of scientific research work, which expresses the views of one or another scientific school. Therefore, "comparison" is one of the necessary methods not only for folkloristic, but also for historical research. The Russian scholar Zhirmunsky, based on the essence and purpose of the phenomena being compared, distinguishes the following aspects of historical-comparative research:

- 1) a simple comparison, comparative study of literary phenomena forms the basis of any scientific research in the historical-comparative direction. For example, in linguistics, the analysis of the grammatical means of expressing verb phrases in French and English or verb forms in Russian in Uzbek requires comparative research in itself;
- 2) comparison in the historical-typological direction studies commonalities that arose due to similar conditions and similarities in thinking at certain stages of social development, that is, those that are not genetically related;
- 3) comparative research in the historical-genetic direction studies the culture of ethnoses that have a common origin in ethnogenetic terms and later developed separately;
- 4) comparative research aimed at identifying commonalities that arose as a result of mutual cultural contacts, mutual influence and literary "assimilations" of the peoples of the world studies the genetic roots of such similarities and the laws of social development necessary for the formation of these phenomena.

A number of scientific studies have been created in Uzbek folk oral literature based on the comparative-typological method. In the research of the outstanding folklorist H.T. Zarifov on the historical foundations of Uzbek folk epics, in the scientific works of M. Afzalov, G. Jalolov, K. Imomov, Kh. Egamov on the genre characteristics, genesis and artistry of Uzbek folk tales, devoted to the study of epic traditions, epic plots and the composition of images, the experience of comparative analysis of Uzbek folklore works with examples of oral artistic creativity of the peoples of Central Asia and even the world was actively used. Uzbek folklorists recommend the following methods of studying folklore works: a) "comparative-typological study of the folklore of a particular people, its individual genres". This method of comparative-typological research allows us to determine the extent to which epic components such as plot, motif, and image, typical of epic genres in the folklore of a particular people, affect the upbringing of adolescents and identify their specific aspects; b) international comparative-typological study. This research method allows us to identify the reasons for the emergence of similarities in the folklore of several peoples (for example, Turkic and Slavic, Turkic and Persian-Tajik), whose genetic origin is traced back to common ties, and who do not have fraternal (for example, Turkic) or ethnic kinship ties, and based on the study of folklore ties between these peoples, the national specific aspects of a particular folk oral artistic creation and common features characteristic of the folklore of the peoples of the world are determined;

d) comparative-ethnographic study. Using this method, as a result of studying folklore materials in comparison with ethnographic and archaeological sources, important conclusions are drawn regarding the genesis and period of creation of folk art samples;

e) linguistic study of folklore works by comparing them with cultural monuments. In this case, the lexicon of folk oral artistic creation is studied by comparing the folklore works of each



people with literary and linguistic monuments created by the ancient ancestors of that people (for example, “Avesta”, “Devonu lug‘otit turk”);

f) inter-genre typological study. The essence of this method is to study works of a specific genre of folklore, for example, fairy tales, by comparing them with other genres (epic, legend, myth, narrative, song).

Kh. Egamov, who extensively investigated the similarities between Uzbek folk tales and fairy tales of the peoples of the world in terms of plot, motifs, and imagery, identified three types of typological commonality. They are:

a) typological similarities in the folklore of a particular people (a specific genre of it); b) typological similarities in the folklore of peoples of common ethnic origin or belonging to the same language family;

d) typological similarities in the folklore of a group of peoples (for example, Slavic, Mongolian, Indian, Turkic). If the scientist called the commonalities in the folklore of one people the term “monotypic similarity”, then it is more appropriate to call the similarities noted in the oral artistic creation of ethnically related peoples and peoples of the world “intertypic similarity”. On this basis, it was determined that the similarity between Uzbek folk tales and the tales of Turkic peoples is mainly manifested in the criteria of the epic tradition, the internal classification of tales, the plot sequence, the composition of motifs and the features of the compositional construction, the interpretation of the main character, the functions of auxiliary and patron characters, the reflection of folk views on ancient marriage rituals (endogamy, exogamy, matrilineal marriage, polygamy, etc.) in the fairy tale plot, and the preservation of archaic motifs, mythological and religious imagery.

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