

It is Characteristic of Interpretation of the Religions as a Work of Folklore

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Abstract: *In this article, by elucidating the mythological nature of Uzbek myths, comments on their use in the pedagogical process are presented. The didactic features of Irim, their role in the moral education of elementary school students are discussed. Pedagogical results that can be achieved as a result of the use of Irim in the educational process of elementary school students are also presented.*

Key words: *myth, mythology, didactic, value, folklore, prohibition, teacher, student.*



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Introduction

The problem of finding effective ways to educate children is always one of the topical issues in world pedagogy. In particular, the organization of the educational process of primary school students, the implementation of moral education with them, and the guidance of the personality of the child to perfection pose important and serious issues for teachers of all nations of the world in the process of globalization. The interest of our children in the process of understanding nature and the environment leads them to a certain group of moral norms. In this process, it is more effective to rely on folk pedagogy, to educate them through the traditions and rituals inherited from our ancestors, and through religious views. In our formation of the morality of children on the basis of national values, the natural need to assimilate their national characteristics (specific to the nation) takes the lead. He has no difficulty in adopting the customs and traditions of the people or tribe to which he belongs. Because his parents were brought up in the spirit of these values, the blood of this people flows in the child's blood. This very aspect of the matter ensures that the child becomes the educator in the process of upbringing.

In order to enrich the ideas of primary school students about the world and man, and to achieve their upbringing based on moral norms, it is appropriate to acquaint our children with folk tales. Tales are also a unique value.

The experience of interpreting Iryms as folklore works is also available in world folklore studies. In 1984, the Russian scientist E.G. Pavlova announced his observations¹ on the classification of folk myths, while S.A. Tokarev focused on the historical basis and magical essence of myths².

In 2013, one of the Russian researchers, Viktor Panko, published a scientific study devoted to the study of Irim as a genre of folk art³. 2015 йилда Хитойлик тадқиқотчи Ван Вэйюан иримларни фольклор жанри сифатидаги ўзига хосликларига бағишланган магистрлик диссертациясини ҳимоя қилди⁴.

According to Liang Mentze, the structure of the omens consists of two parts: the first part represents the predicted (explains the circumstances or cause), and the second part represents the predicted (what will happen in the end). Usually, the listener and performer of the omen are warned about what will happen in the end of a certain action. To do this, it is necessary to limit certain actions [Mentze L. 1; 283-288]. Urana A. Darzha, Nadezhda D. Suvandi, Maria A. Kuzhuget, who studied the Tuvan folk omens, also emphasize that the motive of prediction lies at the heart of Tuvan omens. In their opinion, it is also noted that omens require limiting certain actions of people that are considered unacceptable [Darzha U.A. et al. 2; 213-224].

The fact that omens are aimed at predicting the occurrence of a certain event is stated in the scientific studies of many scientists [Zavvalova, E. E. 3; 187-193]. The prohibition of certain actions by the Iryms, the belief that otherwise it will be bad or that "if you do it this way" will be good, leads to a specific change in the listeners' attitude towards the world and man [Zavvalova, E. E. 3; 187-193].

In all the above-mentioned studies, Iryms are mentioned as a paremic genre that expresses the various religious views of the people.

When considering the specifics of Iryms, we believe that they should be approached from two different directions. These are: 1. Irym as an integral part, an important component of the ritual; 2. Irym as a folklore genre that embodies the various religious views of the people

3. It is also advisable to study Iryms as a didactic tool in the educational process.

By introducing primary school children to Iryms, it is also possible to form environmental education in them. For example, the proverbs related to water are: "You should not throw garbage into running water. If you throw garbage, it will be bad", "You should not touch a person who is drinking water. A snake will not touch you when you drink water", "You should not spit in the water, if you spit, it will be bad", etc. The essence of these proverbs is dominated by mythological beliefs. According to folklorist O. Kayumov, according to ancient mythological ideas, water spirits and mermaids live in the water. If someone spits in the water or throws garbage, they will be punished by the mermaids [Kayumov O.S. 4;75]. Teaching a child to keep water clean through folk proverbs enriches his ideas about water, a unique element of nature, and also changes his attitude towards water in a positive way.

Myths also help shape children's worldview. For example, through myths related to fire and its remaining ashes, we need to teach our children to understand the mythological views of our ancestors related to fire cults. We need to explain that fire was considered sacred in ancient Turkic peoples and that invisible magical beings such as angels, demons, and fairies lived in it. It is noted in folklore that mythological images related to fire are always found and that it has not lost its divine value in different

¹ Павлова, Е. Г. Опыт классификации народных примет // Паремииологические исследования / сост. Г. Л. Пермяков. – Москва, Наука. 1984. – С. 294-299.

² Токарев, С. А. Ранние формы религии. – Москва, Политиздат. 1990.

³ Панько В. Примета как жанр народного творчества//<https://proza.ru>

⁴ Ван Вэйюан. Премета как фольклорный жанр в современном русском дискурсе: семантический и функционально-прагматический аспекты. Магистр. дисс.– Тайбэй, 2015.

eras. [Kayumov O.S. 5;89]. Therefore, by explaining the essence of myths related to fire to our children, we will familiarize them with ancient images, expand their understanding of the fact that fire was considered sacred by our ancestors, and the danger that lies in the essence of our being careful with fire.

Explaining the mythological essence of myths in the process of educating our children through myths will cause children to think fantastically. Their thoughts about the world expand. The horizons of their imagination expand, and their artistic thinking is formed. The meaning of life is reflected in fairy tales. Our children, who are only now forming an idea of life, begin to think independently about goodness and evil through the content of fairy tales. They understand what is good and what is bad. Of course, they strive for good and understanding.

In short, the following are achieved by using fairy tales in the moral education of primary school students:

1. Students are brought up on the basis of moral standards. In this, their aesthetic, ecological, religious, and spiritual education is carried out.
2. Students' thinking is expanded.
3. Students' thinking skills are formed, and independent and creative thinking is achieved.
4. Students' logical reasoning skills are formed.
5. Students acquire information about good and evil.
6. Pupils develop a sense of respect for national values, and a national identity is formed in their hearts.

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