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<https://doi.org/10.61796/ejlhss.v1i7.790>**THE SIGNIFICANCE OF ORAL CREATION OF THE PEOPLE IN THE FORMATION OF NATIONAL VALUES****Akhmedova Gulchekhra Uskinovna**

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Abstract: In this article, the role and importance of the art of bakshiki in the further strengthening and development of the national spiritual values of the Uzbek people, which have been formed over the centuries, are discussed. Also, for almost a century, various opinions have been expressed about the Alpomish saga. In them, various aspects of the epic are thoroughly researched. The issues of the importance of the large-scale reforms implemented in the further development of the wide promotion of folk art have been scientifically analyzed.

Keywords: bakhshi, epic, terma, repertoire, teacher, creativity, art, oasis, people, student.

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Intoduction**

The formation, types, goals and tasks of human society, community members' At a time when the processes of integration of peoples and globalization are accelerating in the world, the realization of ethnic and cultural identity, preservation of local cultures and national values, and their research on a scientific basis are of priority. In the new era, the interest of historians, ethnologists, art historians and cultural scientists to study the cultural traditions of different peoples is increasing more and more. The unique historical, religious, cultural and spiritual values of the Uzbek people, recognized as a unique heritage of human culture, are important in the development of world civilization. Values are the priceless wealth of our people, one of the main factors of the development of our society, nation, and state.

Therefore, unique qualities such as courage, generosity, hospitality, generosity, mutual respect, brotherhood, generosity, and kindness, which form the national image of our people from time immemorial, should be respected and preserved by every countryman. - its preservation, enrichment and development by adding positive aspects is the most important condition for our happy future. The spiritual and cultural heritage of the Uzbek people is extremely rich and full of valuable traditions. In this, the nation's faith, honor, and the priceless cultural and national treasure created by the great ancestors are embodied. His life is collected in historical, literary, artistic treasures, inexhaustible resources, which should be identified, analyzed and brought to the fore [1.456]. National values are a philosophical concept that expresses the unique characteristics of each nation, and represents its contribution and share to the treasure of national cultural heritage formed in the process of social development of that nation. The same national identity, self-conformity is expressed in the nation's culture, literature, art, language, religion, historical memory, way of living, working and thinking, customs, paintings, and celebrations. finds In a word, national values are an expression of national spiritual culture and a derivative of each nation's worthy contribution to the treasure of humanity [2.33].

In the years of independence, attention to national values has gained importance in preserving and passing on to the next generations the masterpieces of intangible cultural heritage, such as folk art, folk oral creativity, which our ancestors have kept and developed in their hearts for thousands of years. The festivals held in our country serve to restore the national values inherited from ancestors, in particular, to preserve the traditions of folk art and to promote it internationally.

The roots of the national heritage, values, customs and traditions of the Uzbek people are very ancient. The contribution of the Uzbek people is of particular importance in the formation of the national values.

Methods

Since ancient times, spirituality has been the controlling factor of a person's worldview, behavior, place in society, attitude towards the nation, homeland, and surrounding people. Someone who is spiritually poor is indifferent to what is happening in life. Indifference leads to irreparable consequences. For a spiritually poor person, such sacred concepts as Motherland, people, and family lie. That is why the older generation, first of all, planned measures to shape the child's spiritual world. As a matter of fact, folk epics, fairy tales, songs, proverbs and works of dozens of other genres were created with the goal of enriching the spirituality of the young generation and ensuring that it reaches the level of a real person.

Until the last century, there was no education and enlightenment system such as today's press, educational institutions, cultural centers, radio, television, and the Internet. Performance of this task is mainly entrusted to folk oral creativity. As a result, folk oral creativity formed the basis of folk pedagogy. Usually, the independence of the nation, its development is inextricably linked with fiction. Oral creativity is an integral part of fiction. Therefore, the government that tried to rule over the people, first of all tried to control its literature. In the conditions of the former Shura regime, the national holidays - Navruz, "Alpomish", and "Ravshan" epics were banned. On September 1, 1991, Uzbekistan was declared an independent republic. The Uzbek people have been waiting for this change in the social life of our country for decades. From the first days of our independence, our state has implemented a policy of restoring past values, opening a wide path to our cultural heritage, which lies captive in people's hearts [3.232].

The names of our great scholars who made a worthy contribution to the development of world science, as well as information about the discoveries of our scholars, began to be mentioned with various relations, traditions, and customs. These events were intended to awaken a sense of national thought in the hearts of every Uzbek. In fact, opinions confirming that the Uzbeks are a nation with an advanced and unique culture in the world were also expressed during the authoritarian regime. But the authors of such outrageous statements were repressed. Many of my brothers died in mysterious circumstances. "Alpomish" saga, Ergash Jumanbulbul, Fazil poet, Polkan, Islam poet, Bola Bakhshi performed epics, folk songs, fairy tales, askiya, anecdotes, riddles in the series "People's oral creativity" by the real children of our people. publication was light upon light [4]. The "Alpomish" epic, interpreted in a broad sense in Uzbek folklore and of special importance in world literature, contains high national spiritual feelings, humanitarianism, patriotism, courage, it was created on the basis of symbols of courage, hard work, family, love, loyalty, honor, loyalty. Dostan is the idea of loyalty of the Uzbek people to the motherland, keeping the homeland sacred, longing for the homeland, protecting it like the apple of one's eyes, hatred for enemies, physical strength, peace, and solving everything based on consultation. embedded. It should be noted that in this epic, the Motherland and patriotism, bravery, heroism, love and loyalty, family and children, relatives - clan and love - consequence, honor - honor, national conscience, the beauty common to all nations. universal virtues, the expression of human characteristics and values, the glorification of human ideals for all time and for all time is valuable to us [5.35].

Independence, in general, made a sharp positive change in the attitude to the values of the people, in particular, to the oral creativity of the people. Today, a number of innovations are taking place in the cultural life of the independent Uzbek people. In particular, the establishment of the title of "Uzbekistan People's Gift" and "Boysun Spring" holidays serve as a unique bridge connecting the past and the present of the Uzbek people. So, the honoring of the oral creativity of our people in the state status can be evaluated as a positive result of the independence of Uzbekistan [6].

Result and Discussion

It is impossible to imagine the perfect generation of our country without a perfect knowledge of folklore. Because in the epics of oral creation Ravshan, who preferred death to treason, Alpomish, who devoted all his efforts to reuniting his broken country, Gorogli, who protected his homeland from internal and external enemies, considered his family sacred. Kuntugmish is praised. All virtues, philosophy, wisdom, worldview, high diligence, attitude to various life situations of the Uzbek are reflected in proverbs [7.4].

Love for work, feelings of love in a person are expressed in songs as the highest inner experiences. The highest dreams of our people are expressed in fairy tales. The young generation who got acquainted with them will realize how sacred concepts are homeland, people, family, work, science, and pride for Uzbeks. For many years, our people have centuries-old traditions, customs and values that have been passed down from generation to generation. These values reflect the long history, social life and way of life of our people. Among the lapars, epics and thermas that tell these generations about the past of their ancestors, our nationality is of special importance [8. 6-9].

The art of bakhshi, which expresses the national identity of different peoples, their language and way of life, traditions and customs, is valuable for all of us as an integral part of universal culture. These immortal works of world cultural heritage show us that humanity has the same genealogy, historical roots, and noble ideals, and therefore, the aspirations of the representatives of different nations and peoples towards the future are also common [9. 505-509]. In our country, bakshelik has become an art with its own tradition, school and perspective.

It is especially commendable that in recent years, the idea of deepening the nationalism and strengthening the youth's sense of pride in national values, conveying to the world community the evidence that the territory of our country was one of the first cradles of human culture, is directly promoted by the head of state [10.270]. Folk proverbs, which are one of the examples of folk oral creativity in the formation of national values, embody important aspects in the formation of our national values for our youth. The issues of spiritual and moral education of the young generation in folklore are comprehensive, and at their core are education methods, human values and patriotism education; brotherhood, harmony, hard work, love of profession, the definition of good and bad, the consequences of good and bad words, honesty, correctness, education of nobility, justice, honesty and dishonesty, aga- categories such as the importance of brotherhood and blood-brotherhood, bravery and cowardice, indecency, guest and hospitality are interpreted [11.56].

The national values widely interpreted in folklore - humanity, tolerance, patriotism, hospitality, harmony, correctness, etc. Our people have been preserving them for centuries. The source of our country's strength is its loyalty to national values. Humanitarianism is an integral quality of the national psyche of the Uzbek people [12.304]. Folk proverbs allow students to form the following moral qualities that are valued by all mankind: national values, universal values, religious values, patriotism, friendship, manners, harmony, hard work, love of profession, consequences of good and evil, honesty, correctness, nobility, justice, honesty, bravery, generosity, stinginess, humility, patience, love, honor, sincerity, thoughtfulness, prudence, extravagance, moderation and immoderation, responsibility, forms many characteristics such as respect for elders, tradition, loyalty to traditions [13.342-346]. Folk proverbs play an important

educational and educational role in the formation of our national values. Therefore, it is appropriate to use folk proverbs appropriately and purposefully in the educational process.

Conclusion

After all, folk proverbs have a unique feature in the formation of national values in the young generation. It is very important to preserve our ancient traditions and values and live by them in order to avoid various harmful influences today, to remain the owner of the national image and unique qualities characteristic of our people from time immemorial under any circumstances.

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