



ACTUAL PROBLEMS OF FOLKLORE AT THE PRESENT STAGE

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Abstract: *This article clearly shows the current problems of Uzbek folklore. Also, the essence of Uzbek folk art is discussed from the point of view of history and theory, and their description is given. These include, on the one hand, the synchronic and diachronic genre-poetic system, and on the other hand, their place in integral genre poetics, that is, the structure and laws of genres. In particular, the author clarifies the problems of studying folk art based on the vital position of modernity, which has a negative impact on the development and, most importantly, stability of folklore as a science.*

Keywords: *folklore, specifics, genres, philology, folk character, ethnography*

Introduction

As a science of folklore, folklore studies has its own characteristics determined by the national character of the people. The origin of folk folklore in many cases depends on the cultural heritage, history, customs and traditions of the people. Modern folklore theory and current problems have a comparative aspect in the world space and at the same time there are many similarities.

The folkloristics of different peoples have their own characteristics, but the characteristics of the genres are closely related to the eastern peoples and the western peoples, and the northern and southern peoples. The geographical location of the people is one of the important factors affecting the folklore pictures of the people's life. Folklore is the main foundation of literature and embodies folk wisdom. Modern folklore of Uzbekistan is famous for its diversity and richness. It has its own history and is closely connected with the folklore of other peoples of the East. Ethnic and cultural characteristics are different depending on the regions of Uzbekistan. Each region has its own traditions.

The genres of oral folk art are peculiar in terms of content, natural color, national outlook and way of life. The famous lullaby "ALLA", which immediately gives a national tone to the image of the life of the Uzbek people.

Genres of folklore begin to appear from the time of the ancient eastern tribes, we learn this from historical dastans. Folk tales give us information about the way of life, about life, about the social status in these tribes.[1] Dastan "Aisulu" characterizes the struggle between Tomaris and the king of Persia Cyrus, thus the image of the brave Tomaris becomes a national hero for all women of Uzbekistan, a topic studied in the educational program at school and university.

Thus, the Saka epic shows the folklore of the Uzbek people in a historical aspect. Rustam, one of the heroes of the Saka epic, is the personification of high nobility. In the 11th century, the image of Afrasiab is mentioned in written sources, the name of the hero is immortalized in Samarkand. The image of Nasriddin Afandi in the form of jokes, using sarcasm and humor, exposes the clergy, interprets the social status of the Uzbek people. The history and theory of folklore as a scientific process recreates folk poetic works, characterizing, on the one hand, the



genre-poetic system synchronously and diachronically, and, on the other hand, the place in the integral genre poetics, that is, the structure and laws of genres. Among the humanities, folklore, being a historical science, characterizes the emergence, origin, development, decline of the people. Taking into account historical factors, depending on territorial features, he creates new genres of folklore. This means that folklore is a historical source, closely related to ethnography, sociology, philology, and literature.

In the knowledge of the role of folklore in national literature determines the essence of folk character. The modern study of folklore deals with the ethno-cultural situation. Relevant topics include the reliability of the transmission, the ideas of the work, the contextuality and authenticity of the sample. The folklore of the Uzbek people has its own specific language unit, speech communication, and artistic means of depiction. All genres of Uzbek folklore (written or oral), contextuality, artistic image do not lose their color, thanks to modern folklore enriched.

However, the problem is that modern folklore is losing its "audience". Knowledge of folklore is limited to the scientific interests of the audience. The modern life of the Uzbek people under intellectual development is understood as the study of foreign languages, information technology, culture, life and socialization.

All this leads to the loss of folklore structure, stable structure, genre originality. Currently, there is a serious problem of establishing the authenticity of a single sample in the regions. The question loses its answer in origin. Researchers point to the impact on folklore, in particular, in terms of folklore pattern, changes in the life of the people. [2] The view of the world is changing, which is necessarily reflected in the needs. Folklore is preserved as a science only in the field of research of a narrow circle of specialists in science and culture. Unfortunately, young people are not interested in continuing to study the folkloristics of the Uzbek people. Folkloristics remains the beginning stage in the formation of the humanities, thereby losing its spiritual heritage. [4]. Modern regional folklore adapts texts regardless of the place of origin in some form.

The Uzbek folklore in the national content was preserved by the people in traditions and customs. Folklore exists in Uzbekistan in general terms in mostly remote regions, and in the circle of only interested specialists in culture and art, although folklore manifests itself in a dialectological aspect. The vital information of the Uzbek people at the present stage is depicted in proverbs, sayings, fairy tales remains among the older generation. In the process of cognition of folklore among the people, the issue of age restrictions remains relevant in many areas: education, science, culture, and art.

Modern fairy tales, fables, proverbs, sayings appear, which nevertheless remains an interpretation of figurative thinking. Folkloristics is characterized by a clear judgment, a stable base of history and ethnography. The past and present century, thanks to folklore, connects the history and spiritual values of the people. The Uzbek people must preserve folklore for the future generation in terms of science, education, art and culture.

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