

## PEDAGOGICAL POTENTIAL OF THE PEOPLE

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**Abstract:** this article examines the creativity and potential of the people

**Keywords:** the potential of the people, the creativity of the people, folklore, oral folk art, the basis of folklore

Under the definition of oral folk art, A.A. Pirogova understands the verbal creativity of the people, these works are not recorded in the sources, but are transmitted from the older generation to the younger. Often oral folk art is combined into one general concept of folklore.

Folklore is the richest cultural heritage, it is the national treasure of the country, folklore includes the efforts of many generations. The basis of pedagogical ideas of ethical orientation is also the folklore of the people.

The following characteristics are reflected here: -tolerance; -respect with the elder; -benevolence; -love of work; -respect for others, etc.

In oral folk art, the personal and the general are combined, while the group form does not prevent the expression of the individual capabilities of the authors.

Through oral folk art, the child gets acquainted with the life of his people, deepens knowledge about culture, its present and past. Norms of behavior are reflected in specific images.

The accumulated folk wisdom is reflected in proverbs and sayings. Studying oral folk art, the child learns to understand that the people are the creator and creator of

cultural heritage. The cultural genetics of humanity is reflected precisely in oral folk art and folklore.

The functions of folklore A.E. Egorenko include: -cognitive function;  
-educational function; -aesthetic function.

Consider below three types of folklore genre: -song;-prose;  
- dramatic.

The basis of folklore in small genres, here can be attributed sayings, riddles and proverbs of the Russian people. Proverbs are edifying sayings, they reflect the most diverse phenomena of life and have a complete form.

Proverbs raise the spirits of those who work, they are educational, moral, industrial, etc. Folk proverbs are easily remembered by children. Here there are different consonances, rhythms, rhymes. The final goal of proverbs is education.

Instructions as the basis of proverbs include three varieties:

-instructions in the form of pedagogical advice, they represent the pedagogical experience gained over the years; -teachings that call for the correct behavior of adults;  
-precepts - precepts for youth and children.

Riddles are another type of folk folklore. Any riddle requires an answer, that is, it should be deciphered.

Often a riddle contains a question, it has a certain rhythm. Riddles teach younger schoolchildren to analyze, develop memory, attention, ingenuity, thinking, schoolchildren learn to understand the phenomena of the surrounding reality through riddles. The people believed that only those knowledge that had been acquired through certain difficulties and intellectual activity were really firmly assimilated.

Younger schoolchildren can also actively learn ballads, lyrical songs, the content of various ditties, improvisation songs, lamentations, etc. The songs reflect the dreams of the people, the expectations of the people, the national values in which human happiness lies.

Compared to riddles and proverbs, songs are a complex creation of the poetic genre. All important events in the life of the people were reflected and accompanied by a song.

An important place in oral folk art is also given to nursery rhymes and pestles. Pestushki are small choruses that are accompanied by certain movements of the child. It is difficult to overestimate the importance and role of fairy tales in oral folk art.

A fairy tale and a child are inseparable, so familiarity with a fairy tale must necessarily be included in the education and upbringing of every child. Folk tales have a fascinating plot, optimism, funniness, imagery, didacticism.

Thus, it should be noted that often oral folk art is combined into one general concept of folklore.

The accumulated folk wisdom is reflected in proverbs and sayings. Studying oral folk art, the child learns to understand that the people are the creator and creator of cultural heritage. The cultural genetics of humanity is reflected precisely in oral folk art and folklore.

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