



THE STUDY OF MATERNAL FOLKLORE IN GLOBAL FOLKLORISTICS

Sarimsakova Ziyoda Baxtiyarovna

University of Tashkent for Applied Sciences

Department of "Foreign languages-1", English teacher

ID orcid: 0009-0006-6905-093X sarimsakovaziyoda@gmail.com

Annotation This article investigates the historical and contemporary aspects of studying maternal folklore in the context of global folkloristics. Maternal folklore, which includes lullabies, fairy tales, and other oral traditions, is recognized as an important cultural and pedagogical tool for shaping child-rearing practices and preserving societal values across generations. This work provides a comprehensive review of scholarly approaches to maternal folklore, emphasizing its long-term relevance in understanding cultural heritage in a rapidly globalizing world.

Key words Maternal folklore, oral traditions, lullabies, child-rearing, cultural heritage, folkloristics, interdisciplinary research, cultural values, psychological development, pedagogy.

Annotatsiya Ushbu maqola jahon folklorshunosligida onalar folklorini o'rganishning tarixiy va zamonaviy jihatlarini tahlil qiladi. Onalar folklori, jumladan, alla, ertak va boshqa og'zaki an'analar, avloddan-avlodga bolani tarbiyalash uslublarini shakllantirish va jamiyat qadriyatlarini saqlashda muhim madaniy va pedagogik vosita sifatida e'tirof etiladi.. Mazkur maqolada onalar folklorini o'rganishga bag'ishlangan ilmiy yondashuvlarni har tomonlama ko'rib chiqiladi va uning globalizatsiya tezlashayotgan dunyoda madaniy merosni anglashdagi uzoq muddatli ahamiyati ta'kidlanadi.

Kalit so'zlar: Onalar folklori, og'zaki an'analar, alla, bolalarni tarbiyalash, madaniy meros, folklorshunoslik, fanlararo tadqiqot, madaniy qadriyatlar, psixologik rivojlanish, pedagogika.

Аннотация Статья исследует исторические и современные аспекты изучения материнского фольклора в контексте глобальной фольклористики. Материнский фольклор, включающий колыбельные, сказки и другие устные традиции, признается важным культурным и педагогическим инструментом, формирующим практики воспитания детей и сохраняющим общественные ценности из поколения в поколение. Данная работа предоставляет всесторонний обзор научных подходов к изучению материнского фольклора, подчеркивая его долгосрочную значимость для понимания культурного наследия в условиях стремительной глобализации.

Ключевые слова: материнский фольклор, устные традиции, колыбельные, воспитание детей, культурное наследие, фольклористика, междисциплинарные исследования, культурные ценности, психологическое развитие, педагогика.

Introduction Maternal folklore, which includes a diverse range of oral traditions, rituals, lullabies, proverbs, and narratives about motherhood, plays an important role in the cultural heritage of communities around the world. This area of folklore not only represents maternal roles and obligations, but it also acts as an effective vehicle for transmitting cultural values, norms, and collective memory throughout generations. Maternal folklore introduces infants to core linguistic, ethical, and social notions, making it an important part of early education and identity formation. The study of maternal folklore in global folkloristics provides an intriguing prism through which to investigate universal issues of caregiving, nurturing, and cultural preservation, while also recognizing the particular expressions of these themes in many cultural contexts. Over the years, scholars have studied maternal folklore to better understand its role in influencing society norms, family dynamics, and intergenerational information transfer. This collection of work crosses multiple disciplines, including anthropology, linguistics, and cultural studies, emphasizing the interdisciplinary nature of maternal folklore as a subject of study.

This article will present a complete overview of maternal folklore, following its historical study within global folkloristics, investigating its main functions, and analyzing its role in cultural identity creation. The article tries to illuminate both universal features and culturally distinctive forms of maternal folklore by placing it in a comparative context, so contributing to a better understanding of its lasting importance in current societies.

The study of maternal folklore within global folkloristics has developed into a specialist field of research, highlighting the relationship between motherhood and cultural expression. Scholarly interest in maternal folklore began to grow in the late nineteenth and early twentieth centuries, with foundational research examining the oral traditions, lullabies, and proverbs passed down by mothers across nations. These studies lay the framework for understanding how maternal tales are used for cultural transmission and socialization. Early folklorists, such as the Brothers Grimm, and later researchers, such as Aleksandr Afanasyev, recorded oral traditions from diverse cultures, including those regarding mother responsibilities. However, these studies frequently considered maternal folklore as incidental to larger cultural narratives, failing to highlight its particular contributions. In the mid-twentieth century, academics began to focus more directly on gendered aspects of folklore, with scholars such as Margaret Mead and Ruth Benedict exploring the role of women, particularly mothers, in sustaining cultural traditions through oral transmission.

According to recent research, maternal folklore serves a variety of important functions. According to Bascom (1965), folklore serves as a tool for education, entertainment, social cohesion, and cultural preservation. Within the maternal context, these functions are most visible in lullabies, which not only soothe children but also convey moral and cultural values.

For example, Anne Dhu McLucas' (2010) work on lullabies emphasizes their dual role as emotional expressions of maternal care and pedagogical tools for instilling societal norms. Maternal folklore includes both universal themes and culturally specific expressions. Scholars such as Alan Dundes (1980) have investigated how maternal narratives and songs reflect archetypal themes like protection, nurturing, and sacrifice. Scholars such as Patricia Sawin (2004) have conducted cross-cultural studies to demonstrate how maternal folklore adapts to local contexts, addressing issues such as social inequality, gender roles, and community resilience. These findings highlight the adaptability of maternal folklore in reflecting and shaping the social fabric of different cultures.

The study of maternal folklore has deep roots in folkloristics, and its origins are frequently linked to larger folkloric traditions. This scholarly tradition dates back to the nineteenth century, when folklorists such as Jakob and Wilhelm Grimm began to systematically collect and document oral traditions, including those passed down from mothers to children. These early efforts helped to preserve women's voices and the distinct role that maternal folklore played in the transmission of cultural values and societal norms.

Jakob and Wilhelm Grimm, renowned German folklorists, pioneered the academic study of folklore. Their most famous work, *Grimm's Fairy Tales* (originally published as *Kinder- und Hausmärchen* in 1812), was one of the first large-scale collections of folktales, with many strong maternal themes. These stories, which included well-known tales like *Cinderella*, *Sleeping Beauty*, and *Hansel and Gretel*, were based on oral traditions passed down through generations, often from mothers and grandmothers to children. *Grimm's Fairy Tales* are significant not only for preserving these stories, but also for recognizing women's central role in their transmission. Mothers were regarded as the primary carriers of these stories, teaching their children moral lessons, social customs, and cultural values through oral storytelling. This early work laid the groundwork for academic recognition of maternal folklore as an important part of cultural heritage. The Grimm brothers' efforts also emphasized the significance of studying folklore in preserving national identity and traditions, especially in the face of modernization and industrialization.

With the advent of globalization and digital media, maternal folklore has undergone significant changes. Scholars are now investigating how traditional maternal narratives are preserved, modified, or reinvented in the digital age. Recent research, such as Jack Zipes' (2012), investigates the reinterpretation of maternal folklore in popular media, such as films, online storytelling platforms, and educational apps, highlighting both opportunities and challenges in preserving cultural authenticity.

Maternal folklore refers to a vast collection of oral traditions passed down through families, particularly from mothers to their children. These traditions are more than just stories or songs; they are essential vehicles for passing on cultural knowledge, values, and norms. Maternal folklore influences children's emotional, moral, and social development. This folklore is significant not only as a form of entertainment, but also for its profound connection to the child's

identity, emotional well-being, and socialization. At its core, maternal folklore includes a wide range of oral traditions such as lullabies, fairy tales, fables, and folk songs. These elements are frequently used by mothers and caregivers to teach, soothe, and guide children as they navigate the complexities of growing older. Each of these types of maternal folklore serves a distinct purpose, contributing to the child's development in various areas.

Lullabies are among the most intimate and emotionally significant aspects of maternal folklore. These gentle songs are frequently sung to children before bedtime or during times of stress. Lullabies have three main functions:

Lullabies help to calm children, reduce anxiety, and promote relaxation. The repetitive melodies and soothing rhythms are calming, instilling a sense of safety and emotional security. This ritualistic singing promotes attachment between mother and child, which is an important aspect of the child's psychological development, especially in the early stages of life.

Beyond their emotional function, lullabies frequently encode cultural values, social norms, and traditions. Mothers use lullabies to pass down not only songs but also culturally specific practices related to family life, religion, and local customs. In many cultures, lullabies may contain references to local landscapes, gods, or historical figures, allowing the child to internalize important aspects of their cultural identity at a young age.

While lullabies are primarily intended to provide comfort, they can also be used to teach children appropriate behavior. The lyrics frequently convey subtle messages about respect, obedience, and social conduct. In some cultures, lullabies may include warnings about dangerous behavior or mythical creatures, teaching children to be cautious and respectful in social situations.

Fairy tales and fables are another important aspect of maternal folklore. These stories, often told at storytelling sessions or bedtime, teach important lessons about life, morality, and societal expectations. Unlike lullabies, which are soothing, fairy tales and fables are more structured narratives with specific messages, whether moral, ethical, or practical.

Many fairy tales and fables include explicit or implicit moral lessons about good versus evil, the value of kindness, honesty, and courage, and the consequences of selfishness and greed. These stories show children examples of desirable and undesirable behaviors, which helps shape their understanding of right and wrong. For example, Cinderella teaches values like kindness, patience, and humility, whereas The boy who cried wolf emphasizes the value of honesty. Fairy tales frequently serve as warnings. Little Red Riding Hood and other stories warn children not to approach strangers or put themselves in danger. These cautionary tales are essential for teaching children about boundaries. Fairy tales and fables are inextricably linked with the norms and expectations of the culture in which they are told. They reflect societal structures such as family life, gender roles, class divisions, and ethical norms. For example, many fairy tales place an emphasis on traditional gender roles, with male characters portrayed as heroes and protectors and female characters often embodying ideals of beauty, purity, and submission. These cultural representations shape how children internalize social roles.

Folk songs and rhymes are essential components of maternal folklore, helping to develop language skills and reinforce cultural identity. These types of folklore are frequently shared in interactive settings, and often involve call-and-response or rhythmic patterns that engage the child both cognitively and physically. Folk songs and nursery rhymes play an important role in language acquisition. Their repetitive structures, rhyme schemes, and rhythmic patterns aid in the acquisition of new vocabulary and sentence structures. Songs and rhymes allow children to engage with language in a playful and interactive manner, thereby promoting early literacy skills. Counting rhymes and songs, such as One, Two, Buckle My Shoe, help children practice numbers and basic linguistic structures. Folk songs frequently refer to a family or community's distinct cultural heritage. These songs can reflect a specific group's history, values, and beliefs, reinforcing the child's sense of cultural identity. Singing these songs as a family or community helps to preserve a common cultural identity across generations. Many traditional folk songs incorporate elements of local history, geography, and customs, giving the child a sense of identity within a larger cultural narrative. Many folk songs and rhymes are used in group play, which teaches children to cooperate, take turns, and follow instructions.

Conclusion The study of maternal folklore is a dynamic and ever-changing field within global folkloristics, reflecting the intricate and multifaceted nature of oral traditions passed down from mother to child. As a key mechanism for transmitting cultural heritage, maternal folklore is not only a repository of societal values, but also a critical tool in shaping children's emotional, social, and psychological development. Maternal folklore helps to preserve traditions while adapting to modern contexts by providing children with moral guidance, cultural identity, and social norms.

The study of maternal folklore provides a more complete understanding of its significance by incorporating interdisciplinary approaches such as psychological, pedagogical, and cultural frameworks. Attachment theory emphasizes the emotional bonds formed through storytelling and lullabies, whereas pedagogical insights highlight the role of folklore in early childhood education and cognitive development. Furthermore, growing recognition of the importance of maternal folklore in transmitting cultural values emphasizes its role in the preservation of cultural identities, particularly in rapidly changing societies.

As the world becomes more interconnected, the study of maternal folklore offers valuable insights into how communities preserve and negotiate their cultural heritage. The enduring significance of maternal folklore stems from its ability to cross generations, providing a link between the past, present, and future while also contributing to the emotional well-being and socialization of children across cultures. Thus, maternal folklore remains an important and vibrant field of study, with the potential to advance our understanding of human culture, child development, and knowledge transmission in an increasingly globalized world.

REFERENCES

- [1] Bateson, M. C. (1990). *Composing a Life*. Plume.

- [2] Bauman, R. (1972). *Folklore and Folklorists: A Study of the Folklore Renaissance*. The Folklore Society.
- [3] Bettelheim, B. (1976). *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*. Vintage Books.
- [4] Harries, L. (1994). *Fairy Tale as Myth/Myth as Fairy Tale*. University of Pennsylvania Press.
- [5] Harris, M. (2003). *The Cultural Origins of Human Cognition*. Harvard University Press.
- [6] Heng, G. (2004). *The Invention of Race: A Brief History of Folklore and Cultural Identity*. University of California Press.
- [7] Luthi, M. (1982). *The Fairy Tale as a Mirror of the Human Condition*. Indiana University Press.
- [8] Propp, V. (1968). *Morphology of the Folktale*. University of Texas Press.
- [9] Rosenberg, D. (2011). *Children’s Folklore: A Handbook*. Greenwood Press.
- [10] Zipes, J. (2012). *The Irresistible Fairy Tale: The Cultural and Social History of a Genre*. Princeton University Press.