

WAYS OF TEACHING FOLKLORE SAMPLES IN MOTHER TONGUE AND
READING LITERACY LESSONS IN PRIMARY GRADES

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Annotation: This article highlights the use of samples of folk oral creativity—such as proverbs, fables, idioms, fairy tales, and wise sayings—in the teaching of primary school lessons. It discusses how these forms of folklore contribute to developing students' linguistic competence, enriching their vocabulary, and enhancing their ability to form new words and express themselves effectively.

Keywords: Folk oral creativity, proverb, idiom, speech competence, speech exercise, oral speech, written speech, expressive speech, reading and comprehension.

It is well known that in today's world, adopting innovative approaches and viewing each subject from a new perspective has become a key requirement for every modern teacher. In the system of continuous education, our great responsibility as educators is not only to provide knowledge to children but also to nurture them, guiding their learning in harmony with the demands of the time. In the process of educating children, wise sayings, proverbs, and idioms—representing the rich heritage of our people—play an important role. In the current era of globalization, the younger generation, which is developing intellectually in all aspects, has an increasing need for rapid access to new knowledge and information. The subject *Mother Tongue and Reading Literacy* is designed precisely for this purpose. One of its core objectives is to expand students' vocabulary and to develop their linguistic and communicative skills.

According to the Resolution of the President of the Republic of Uzbekistan No. PQ-4884 dated November 6, 2020, "*On additional measures to further improve the education and upbringing system*," one of the key tasks outlined is to ensure the *continuity and coherence of preschool, general secondary, vocational, and higher education curricula and subjects*. In the expert conclusion provided for the *National Curriculum for the Mother Tongue subject (Grades 1–11)* within the framework of general secondary education, it is emphasized that "*The positive aspect of the National Curriculum is that each topic is aimed at developing students' oral and written speech skills*."

The legends created by our ancestors about the services rendered to the homeland and the people, about the sacred saints and their wisdom, about the commanders who fought for the peace, stability, and honor of the nation, as well as about every corner of our homeland, are valuable for their scientific and artistic significance. The systematic study and application of these legends serve as an important source for the moral and intellectual development of the younger generation. One of the gratifying developments of today is that our new textbooks—comprehensively covering life, science, and knowledge—also aim to promote folk oral creativity. In the "*Mother Tongue and Reading Literacy*" textbook designed for first graders,

the poetic fairy tale *"The Living Basket"* written in meaningful and beautiful sentences has become one of children's favorite stories. The fairy tale, rich in meaning, essentially conveys the ideas of unity and solidarity. It begins with the description of a beautiful, elegant basket lying by the roadside, within which a chick struggles to break free from its egg. As the story unfolds, a butterfly first tries to help the little bird escape from the shell.

Here comes trouble, here comes sorrow, here comes confusion —

The little chick cannot break the shell apart.

Just then, a butterfly flies over,

Trying to help, fluttering its tired wings.

Later, a worm standing a bit farther away advises:

"If you just sit quietly, you'll never get out of the shell — move, don't just stare at me!" At that moment, a sparrow arrives and begins pecking at the top of the egg. Unfortunately, the only "help" it provides is that it accidentally hurts the chick inside — *"Pecked too hard, not knowing the chick was there."* When no one knew what else to do, an ant carried out its own plan and, together with its friends, managed to rescue the chick safely:

It made a small plan, then returned to the forest,

Soon came back, leading its companions.

Together they pulled the chick out —

In unity, in friendship, in honesty — lies strength.

The main ideas promoted in this poetic fairy tale are friendship, unity, and solidarity. In addition, the worm's words carry hidden meanings, such as the importance of avoiding laziness and always remaining active and diligent. Such fairy tales not only help children understand the concepts of good and evil, kindness and cruelty, truth and falsehood, oppression and justice, but also vividly depict the images of good and bad characters. As a result, children's worldly outlook expands, and their ability to comprehend simple descriptions and everyday events becomes more refined and mature. Fairy tales, first of all, foster children's affection and interest toward animals, birds, and living creatures. Secondly, they convey the idea that through unity and cooperation, any task can be accomplished easily, and a peaceful, prosperous, and harmonious life can be achieved. Based on the content of the fairy tale, we can also cite the following proverb: *"If you work together in harmony, your work will succeed, and every task will become easier."*

Conclusion. In conclusion, the use of folk oral creativity in *Mother Tongue and Reading Literacy* lessons plays a vital role in the holistic development of primary school students. Through the inclusion of proverbs, idioms, fables, and poetic fairy tales, such as *"The Living Basket,"* children not only expand their vocabulary and enhance linguistic competence but also acquire moral and cultural values deeply rooted in national heritage. Folklore-based materials nurture creativity, imagination, and emotional intelligence while teaching the importance of unity, cooperation, and diligence. Integrating folklore into the educational process ensures that language learning goes beyond linguistic proficiency—it becomes a means of moral education and personality formation. Therefore, the effective application of folk oral traditions in primary education serves as a bridge between cultural continuity and modern pedagogical innovation, fostering both intellectual and ethical growth in the younger generation.

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