

**THE SYSTEM OF TEACHING STORIES CONTAINING FOLKLORE IN READING
LITERACY CLASSES IN ELEMENTARY GRADES**

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Abstract: Today, primary education is the main element of education. In primary education, teaching students works containing folklore develops their horizons and worldview. This article will focus on the system of teaching works in which folklore is imbued in reading literacy lessons in elementary grades.

Key words: folklore, image, motif, rhythm, children's folklore, everyday folklore, applause, curses, fairy tale, literary tale, fairy tale Epic.

I.Introduction. Primary education is a necessary link in education and serves as a bridge between pre-school education and further education. The basis of education is preschool and primary education. It is in this process that teaching children to read, to perceive a work of art, to educate children in all respects and to form a healthy spirit in them is an urgent task of the whole society, first of all primary school teachers. Reading lessons also occupy an important place in the process of completing this task. The use of folklore in poetic works studied in reading lessons to express our national values has a special effect.

Today, children's literature, textbooks that are being prepared for the younger generation, including for younger schoolchildren, face increased demands on the works of art created in them. It is important that requirements and needs are measured by secular criteria. Already, "...Children's literature directly serves to create a new generation of artistic, educational literature, which serves to increase the artistic, intellectual level, and broaden the horizons of young people"¹

II.Main part. The role of folklore in children's poetry is invaluable. The study of the use of folklore genres, the influence of images, motifs, and rhythms existing in oral folk art on children's poetry tells primary school teachers about the need to study:

¹ O'zbekiston Respublikasi Prezidentining "Kitob mahsulotlarini chop etish va tarqatish tizimini rivojlantirish, kitob mutolaasi va kitobxonlik madaniyatini oshirish hamda targ'ibot qilish bo'yicha komissiya tuzish to'g'risida"gi Farmoyishi // Xalq so'zi, 2017-yil 13-yanvar.



There are many works containing folklore in the textbooks "The book of Virgo". The authors who created the textbook may not have paid attention to folklore when choosing these works. We took these works as objects on the topic. Having selected poems among them, we have developed ways of using folklore, methodological recommendations for primary education teachers.

In the "Reading book" for the 1st grade there is a poem by the children's poet Anwar Abidjan "Bekinmachoq".

Original version:

Birgalashib uch o'rtoq –
Men, Aziza va Qo'shoq
Keng lolazor qo'ynida
O'ynardik bekinmachoq.
Bekinmoqchi bo'lsam men,
Har lola imlab sekin,
Deydi: 'Kelaqol, o'g'lon,
Bizning makonga bekin'².

Translation:

Three comrades together –
Me, Aziza, and Qoshoq
In Wide Tulip valley
We played bekinmachoq.

² G'afforova T., Shodmonov E., Eshturdiyeva G. O'qish kitobi. Umumiy ta'lim maktablarining 1-sinfi uchun darslik.
– Toshkent: Sharq NMAK, 2017. – B.42.

When I want to hide,
Every Tulip is slow to spell,
Says: 'Kelaqol, o'g'lan,
Hide in our Space".

At the end of the poem, readers are asked the following questions:

1. In what season of the year do tulips open?

2. What flowers bloom in spring?

It seems that the poem is quoted in connection with spring, the tulip. But the children's game was not meant to be hide-and-seek. The teacher tells about this game to the folklore scientist, you can read from professor O. Safarov's book "Uzbek folk children's games". The scientist claims that "the game is played in spring, summer, and autumn. At the same time, girls and boys play mixed" ³. The game educates children to be vigilant, enterprising, and aware of danger. The teacher may ask students to fill out the following table, equivalent to analyzing a poem, we have filled out the table as an example:

T/r	The games I love to play	The game consists of moving	There will be words in game.	The game consisting both moving and words
1.	"Bekinmachoq"	-	-	+
2.	"Oq terakmi, ko'k terak"	-	-	+

Children can come home by writing a creative text about the order of the games they play. Through this, we teach children to understand our values and to be interested in children's folklore. If the table represents the complexity of the level of knowledge of students, simplification, correspondence, then the division of children's games into three can be expressed using the following scheme. Children's folk games come in three types:

³ Safarov O. O'zbek xalq bolalar o'yinlari. – Toshkent: Sharq NMAK, 2011. – B.46.



To the question whether this poem has anything to do with folklore, it should be answered that it is. The poem uses game content related to children's folklore, the motif is stylized. Even then, the poet was able to synthesize both spring and children's landscapes proportionally and find a wonderful way to influence the psyche of the little poet. Even now, folk games can save children from the misfortune of improper use of a mobile phone, the Internet.

The 2019 edition of the textbook for the 1st grade “book for reading” presents a poem. Whether the poem has an author, a folk one, is not clear. Because this poem belongs to children's play folklore, two lines of which are continuously running lines, And the answer is gossiped through atrocities, that is, at that time, depending on the situation, according to whom it was destined to evoke. The poem from the textbook gave us the impression that it was woven by children's poets. The authors of the textbook had to give under the title “Folk Song” or under the name of the poet, if he was the author. Analytical folklorism would have arisen in the poem if it had been the author. There are such inaccuracies in textbooks. For example, both folk riddles and riddles with the author are given under the name “Riddle”. Or is there a mystery poem “candles” in the 2nd grade textbook:

Original version:

Yonar edi o'nta sham.

Uchtasini o'chirsam,

Qani kim ayta olar?

Menda nechta sham qolar?

Qaysi biri ma'qul?

– “Sh” harfining oldidan

Qaysi harf mos keladi?

Javob berar G'ayratjon:

– “I” harfi mos keladi.

– Menga qolsa, – der To‘ra, –

“O” ma’qul “I” dan ko‘ra.

Topishmoqning javobin

Bir o‘ylab ko‘ring, jo‘ra,

Bu bilan ne demoqchi

Bizga G‘ayrat va To‘ra?

Translation:

Ten candles will be lit.

If I delete three,

Who could tell?

How many candles do I have left?

Which is better?

- Before the letter "Sh"

Which letter is appropriate?

Gayratjon responses to them :

- The letter "I" fits.

"If he stays with me," Thora says, –

"Oh" is better than "I".

The answer to the riddle

Think about it, my friend,

What do I mean by this

Do we need Gayrat and Torah?

It can be seen that this riddle, made in verse form, does not belong to oral folk art, but was created by a certain author. We think it needs some processing. There is a slight ambiguity not in rhyme, weight, artistry, but in the nature of the riddle, in our eyes. But when processed, it is a very beautiful riddle that prompts the reader to think. We wondered why the author was not given, we did not meet in collections where folk riddles are collected. Such situations distract both students and teachers, and are not a positive phenomenon.

In the “reading book” of the 2nd grade there is a poem by Normurod Narzullaev “A free Homeland is a prosperous Homeland”. There are such lines in the poem:

Original version:

Sahrolar gul ochar senda,

Samolar nur sochar senda.

Yuldzilaring so‘nmasin hech,

Bag‘ringga g‘am qo‘nmasin hech⁴.

Translation:

Deserts bloom in you,

The heavens are shining on you.

May your stars never fade away,

May the sadness not land on your lap.

⁴ G‘afforova T., Nurullayeva Sh., Mirzahakimova Z. O‘qish kitobi. Umumiy o‘rta ta‘lim maktablarining 2-sinfi uchun darslik. – Toshkent: Sharq NMAK, 2018. – B.13.

The next two verses in the stanza of the poem are examples of the genre of applause, that is, the poet created a simple folklore. When the teacher says that prayer is hidden in these two verses, that folk prayers are called applause, he can convey the applause to the students when studying subsequent works. We said that folklore serves the spiritual improvement of children. The teacher focuses on these verses, explaining that it is important to have good intentions, that our people said: “good intentions are a semi-state”, that thinking about good things leads to good. After explaining the content present in the applause, remembering the national applause, you can continue the following table as a homework assignment, completing it in the lesson, if you have enough time:

T/r	People applause	Meaning
1.	Omon bo‘lgur.	Health begged.
2.	Beg‘am bo‘lgur.	Begged not to see grief.
3.	Umring uzun bo‘lgur.	Long life begged.

The applause quickly enlightens prayer and desire in it. The educator, citing such combinations as “Ko‘zing chiqqur”, “O‘lib ketgur”, “Go‘rnig kuygir”, should be rude to the tone of voice, give it a hateful tone. Then it should be explained to the children that the curse opposite to applause is a bad prayer that a person cannot use either for himself or for others, that an unfair curse harms the person himself, the person he loves the most. Such comments enhance the culture of treatment in children, beautify their speech, and purify the heart.

After this poem, the 2nd grade teacher in the reading lesson transmits a poem by the children's poet Aziz Abdurazak “Spring has come”:

Original version:

Borib tabrik etaylik

Do‘st qadrdon – hammani.

Bog‘-rog‘larga ekaylik

O‘rik, gilos, olmani.

Har bahorda gullasin,

Gullari to‘p-to‘p bo‘lsin.

Qurimasin, so‘lmasin,

Hosili ko‘p-ko‘p bo‘lsin.

Translation:

Let's go and congratulate

Dear friends, everyone.

Garden-we will plant everywhere

Apricots, cherries, apples.

Let it bloom every spring,

Let the flowers be balloons.

Let it not dry out, let it not wither,

Let the harvest be many, many.

The teacher finds applause for the children. Then the person explains that he must bless and applaud not only man, but also animals, plants, birds, nature in general, and all good things. This poem is best suited for raising children in the spirit of patriotism and naturalism.

In the book “Reading” for the 2nd grade, a poem by the poet Obid Rasul “Non aziz” is given:

Original version:

Oyim xamir qoralar,
Non yopmoqchi bo‘larlar.
Yonlarida men borman,
Yumush bo‘lsa, tayyorman.

Translation:

Mom is making dough,
They want to bake bread.
I am next to them,
If there is a job, I am ready.

The poem can be read or taught expressively. The poem uses two different views on folklore. First of all, there is a rhythmic stylization in this poem. Folklorist scientist L.Sharipova notes that “the transfer of the rhythm characteristic of folklore into written literature can be called the stylization of rhythm.”⁵ Depending on the tone of the poem, the content, the reader may recall a seasonal song related to children's folklore, beginning with “The Sun has gone out into the Universe.” It would be unfair if the teacher said that this poem was created under the influence of this seasonal spoon.

– Bolam,– derlar, – omon bo‘l,
Barchaga mehribon bo‘l.
Ushoq ham – non, azizim,
Nonga qilamiz ta‘zim,
Bebahodir non, qizim.

– Xo‘p bo‘ladi, jon oyi,
Bildim: aziz non, oyi.

Translation:

– Baby, – they say, - survive,
Be kind to everyone.
The crumb is also bread, dear,
We bow to the bread,
Priceless bread, my daughter.
- All right, dear Mom,
I found out: priceless bread, Mom.

In two places of the poem, simple folklore was used. A teacher who has taught children to find existing applause and proverbs in the bosom of a poem can give children a task to find proverbs and applause. Children can quickly find the applause of “survive”, “be kind” this time, can

⁵ Sharipova L. XX asrning 70-80-yillari o‘zbek she’riyatida folklorizm. – Toshkent: Fan, 2011. – B.134.

interpret the content in it. But if they have trouble finding a proverb, the teacher can ask which proverb is being quoted by saying the proverb. In the line “The crumb is bread, honey” the proverb “The bread is bread, and the crumb is bread” is used. The researchers note that if a poet uses folklore material, he can quote it or in a modified form. A teacher may say that a poet can quote one or another part of a folk proverb. This is also explained by the class's level of thinking. This textbook also has a poem, which, unlike other textbooks, has a simple folklore based on the genre of the curse. Pay attention to the following lines from Tursunbay Adashbayev’s poem “My native language” :

Original version:

Mirtemirni shoir qilib,
Yayratgan ham ona tilim.
Shunday tildan tonar bo‘lsam,
Qiyima-qiyima bo‘lsin tilim⁶.

Translation:

Mirtemir as a poet,
He also made his native language known.
If I don't recognize such language,
Let my tongue be slices .

III. Conclusion. In conclusion, it is important to find folklorisms in poetry, use them to convey the meaning of the work to the reader, and increase children's spirituality. This method of analysis contributes to the perception and reading of the work, the understanding of its art. Folklorisms will be useful for primary school teachers in improving the effectiveness of the lesson, ensuring its interest, and a variety of ways to transition.

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⁶ Umarova M., Xamroqulova X., Tojiboyeva R. O‘qish kitobi. Umumiy o‘rta ta’lim maktablarining 3-sinfi uchun darslik. – Toshkent: O‘qituvchi NMIU, 2019 . – B.43.

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