



EFFECTIVE METHODS OF USING FOLKLORE MATERIALS IN EDUCATION LESSONS

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ABSTRACT	KEYWORDS
This article analyzes effective methods of using Uzbek children's folklore in primary school reading lessons. During the study, the impact of interactive methods, game technologies, staging and multimedia tools on the effectiveness of education was studied. The results of the experiment showed that lessons based on folklore increase the level of students' mastery.	Folklore, primary education, reading lesson, methodology, interactive methods, fairy tale, riddle, pedagogical technology.

Introduction

The primary education system is an important stage in the formation of students as individuals. In particular, through reading lessons, children develop speech, thinking, imagination and spiritual values. In this regard, the use of samples of Uzbek folk oral art is of particular importance.

Folklore is the spiritual heritage of the people, formed over the centuries, which is characterized by simplicity and expressiveness, appropriate to the age characteristics of children. Through fairy tales, proverbs, riddles and sayings, students not only acquire reading skills, but also receive moral and aesthetic education.

According to the requirements of modern education, the teacher must use innovative methods in the teaching process. Therefore, the development of effective methods for teaching folklore materials is of scientific and practical importance. [1]

The term folklore is derived from the English words "folk" - "people" and "lore" - "wisdom", and means folk wisdom, wisdom, craftsmanship, artistry. This term was first put forward by William Thomas in 1846 and has since been adopted internationally. The study of folklore as a science was established in English universities in the 17th century. By the 1860s and 1870s, folklore began to be studied as a science in Russian universities. As an ancient art of speech, folklore is distinguished by its high artistic quality. It has formed various genres of expressing reality, such as fairy tales, epics, proverbs, songs, riddles. The reality depicted in folklore belongs to the past, according to the time period, therefore, traces of that antiquity have been preserved in the nature of this or that genre, as well as in the features of the language. [2]

The purpose of the research is to identify effective methods of using folklore materials in reading lessons and to substantiate their impact on educational effectiveness.

Research objectives. The objectives of the research were to study the pedagogical significance of folklore, identify effective methods, and verify their effectiveness through experimental testing.

Research methodology. The research was conducted based on the following methods:

1. Theoretical methods. Pedagogical, psychological and methodological literature was analyzed. The role of folklore in the educational process was scientifically substantiated.

2. Empirical methods. 1) observation (analysis of the lesson process) 2) interview (with the teacher and students) 3) questionnaire (to determine the interest of students) [3].

3. Experimental work. The experiment was carried out in 2 stages:

- Control group - lessons were taught using traditional methods
- Experimental group - interactive methods based on folklore were used

4. Statistical analysis. The results of the students were compared based on percentages.

Results. The results of the study revealed the following effective methods of using folklore materials:

1. Interactive methods. Students actively participated through methods such as “Brainstorming”, “Insert”, “Cluster”. As a result, passivity in the lesson process decreased. Almost all students were involved in the lesson.

2. Game technologies. Games based on riddles and quick sayings increased the speed of speech, improved pronunciation, and increased interest in the lesson. This demonstrated the children's abilities. [4]

3. Staging. Role-playing fairy tales:

- developed students' creativity
- formed teamwork skills

4. Integrated lessons. Connecting folklore materials with other subjects:

- ensured the integrity of knowledge
- helped to master the topic more deeply

5. Multimedia tools. Using children's folklore in the classroom through audio and video materials has a greater effect:

- learning through hearing and seeing has been strengthened
- lesson efficiency has increased. [5]

Teaching folklore songs to young children is, first of all, the child's first acquaintance with his native language, national melodies and values. Through songs such as "Boychechak", "Laylak keldi", "Aftob khodily", the student feels love for nature and attachment to the motherland. The simple and sincere melodies in these songs enrich the child's national musical thinking, cultivate national identity, and a sense of patriotism begins to awaken in him. [6]

Experimental results (in percentages):

Indicator	Control group	Experimental group
Mastery level	65%	85%
Activity in the lesson	60%	85%
Level of interest	62%	90%

Folklore is a kind of primitive example of the art of speech, which reflects the way of life, beliefs, and worldview, “the struggle and defeats of ancestors in the distant past.” It promotes the study of folk culture in the past and present. It is aimed at educating the spiritual potential of the child’s personality, studying the customs and traditions of past generations. The revival of customs and traditions of moral education of the younger generation is an integral part of the educational process of the school, since the oral folk art, its traditions and customs contain a huge amount of information on education. [7]

Discussion

The results show that the use of folklore materials is an important factor in the effective organization of reading lessons. Especially when combined with interactive and innovative methods, high results are achieved. The results of the study are consistent with L.S. Vygotsky's theory of socio-cultural development, that is, students acquire knowledge through the social environment. And folklore creates just such an environment. [8] Also, as J. Bruner noted, active participation in the learning process is important, and folklore-based lessons provide just this opportunity.

However, some problems were also observed:

- insufficient methodological training of teachers
- limited folklore materials in textbooks [9].

As a result of the consistent development of the artistic potential of our people over the centuries, masterpieces of oral artistic creativity of various genres have been created. Therefore, Uzbek folk art is one of our invaluable national values, embodying the centuries-old masterpieces of the thinking of our ancestors. Folklorism is engaged in archiving works of oral artistic creativity of folk art that have been created and developed over the centuries, publishing its best examples, scientific study and popularization. Collection and recording of Uzbek folklore works Sheikh Sulaymon Bukhari was one of the first collectors of Uzbek folklore works. In the 20-30s of the 20th century, V.A. Uspensky, N.N. Mironov, E.E. Pomanovsky, Yunus Rajabiy recorded works of Uzbek musical folklore. In the 1990s, scientific research into Uzbek folklore reached a new level. Work was intensified on the systematic collection and systematization of Uzbek folklore works across all regions. [10]

One of the scholars who became known as a folklorist at the beginning of the 20th century, but who was later repressed, was Ghulom Zafari. In 1921–22, he paid special attention to collecting information about the folklore of the Fergana Valley, examples of oral drama typical of the region, puppeteers and jugglers. Based on these collected materials, he published the article “Chigatoy-Uzbek folk theater” (“Bilim ochogi”, 1923, issues 2-3), bringing its initial description to the attention of readers. It seems that research on folklore at the beginning of the last century was carried out more in the form of articles, folklore collections, or methodological recommendations and manuals. Examples of this include Bekjon Rakhmonov's collection of 564 proverbs and sayings from the Khorezm oasis and the publication of the collection "Uzbek Fathers' Words" (1933), literary critic Otajon Hashim's "On Uzbek Folklore", Hasan Polat's "You Can't Find Folklore in the Cabinet", Hodi Zarifov's "Some Thoughts on

Oral Literature", Miyonbuzruk Salihov's "Materials for the History of Uzbek Theatre" about the essence, character, and types of Uzbek folk theater, and two books entitled "Uzbek Oral Literature (Folklore) Until October" containing traditional folklore samples, including a version of "Alpomish" recorded by Berdi Bakhshi. Nevertheless, all of these have a special place and value in the history of Uzbek folklore. [11]

Conclusion

In conclusion, it should be said that the use of folklore materials in reading lessons increases students' reading literacy, develops speech and thinking, forms national values, and increases the effectiveness of the lesson. Based on the above information, some recommendations were made. It is necessary to include more folklore materials in textbooks, develop methodological guides for teachers, and create digital folklore resources. This will serve as effective tools for modern children to use folklore materials.

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