

RESEARCH ARTICLE

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METHODOLOGY FOR TEACHING THE GENRES OF UZBEK AND WORLD FOLK ORAL CREATIVITY IN PRIMARY CLASSES BASED ON MEDIATECHNOLOGIES

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Annotation: the article analyzes the issue of introducing students in reading and extracurricular classes of primary classes to the specific culture of different peoples on the basis of samples of Uzbek and world folk oral creativity, understanding the plot, ideological harmony and different aspects of genres. When teaching samples of folk oral creativity in primary classes, it is said about organizing classes in different ways every time, determining the pedagogical foundations for the formation of independent thinking skills in students, methodological recommendations that enrich its content.

Keywords: folklore, genre, folk culture, lifestyle, value, national heritage, pedagogical approach, multimedia technologies, interactive games, digital resources, methodology.

Folklore is a specific area of folk oral creativity, which encompasses all types and genres of artistic creation: proverb, riddle, fast saying, fairy tale, myth, epic, poem, song, instrumental music, dance, theater and its specific festive rituals.

Folk oral creativity is the main source of knowledge not only about the educational principles formed on the basis of folk culture, but also about its educational foundations. The figurative and symbolic nature of artistic creation directly affects the emotional-emotional sphere of the individual, making it an effective tool for the formation of national self-awareness, fostering a respectful attitude to the past of his people, helping to master moral qualities. Folk oral creativity has long played an important role in the way of life and social life of people in all states. It fulfills key functions such as strengthening national unity, conveying historical knowledge and values from generation to generation, and preserving our national heritage. Folk oral creativity covers

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genres such as Proverbs, riddles, myths, legends,

fairy tales, songs. This will help not to forget the specific

national history of the people. For example, in Africa, people of the profession called Great serve to preserve their historical traditions and values just like Uzbek Bakhshis.

And folk tales and proverbs morally educate the younger generation. It is through fairy tales and legends that children are considered an important factor in separating goodness and evil, appreciating honesty, courage and mastering other good qualities like this. Folk oral creativity also determines that a person's self-awareness belongs to his own people and social environment. Epics such as "Minas" of the Kyrgyz people and "Alpomish" of the Uzbek people are instrumental in the formation of national pride.

In addition, folklore works are also a major source for entertainment. Fairy tales, anecdotes, songs and dances serve to make our daily life bright and cheerful. In the past, storytellers and singers in any state were often important figures at festivals and events. The introduction of a new approach to the educational process and technologies in the elementary grades makes the study of folk oral creativity more interesting, interactive and impressive. The use of Multimedia technologies, interactive games and digital resources makes the learning process more interesting and interesting for children. They participate in classes more actively and better master the material. Interactive and collective project-based teaching methods, such as creating their own stories by students, presenting theatrical performances and creating cartoons, stimulate children's imagination and creative thinking. Interactive methods such as Virtual tours allow children to better understand and respect the cultural diversity of the world. It serves to form tolerance and intercultural dialogue.

These methods help students to mature in every possible way by developing a deeper understanding of the cultural heritage of their people and other countries, creativity and understanding of different cultures. Therefore, innovative approaches to the teaching of folk oral creativity are

important in the education of an educated, tolerant and cultural personality.

The proverb is a common and multifaceted genre of folk oral creativity. A.S. Pushkin describes: "what is beautiful, what is meaning, what is the meaning of conversation"[25. 48]. Interestingly, the proverb is not a simple saying. In order for the main feature of communicating the meaning of proverbs to the student to be open to children of primary school age, it is necessary to create such pedagogical conditions, the content of which allows elementary students to reasonably form the directions of value, since proverbs are able to convey the life experience of a particular people. The importance of these masterpieces is that Proverbs do not argue or prove - they simply confirm or refuse. For example:" what are you missing, what are you wrapping"," patience tag – yellow gold, come out with patience – shoot","mother with child-tulip with flowers". [31. 347, 218, 274]

Teaching not only Uzbek, but also world folk proverbs to elementary school students has a huge impact on understanding the value of the word, man, feelings in children. For example, a sense of justice: "the hand cut by the sword of Justice does not hurt"," everyone falls into the pit he digs"; respect for the elderly: "be in honor of The Elder, in honor of the little one", "there is a fairy in the Old House"; truth and correctness:" the word itself is right", " the truth is expensive; attitude to work in the image of an inspiring value: it helps to enrich such feelings as: "spring floods the river water, labor increases the value of a person", "Labor, the taste of Labor – pleasure", "respect, respect, work, work" and their view of the environment. [31. 89, 93, 224, 288, 49, 52, 210, 25, 32, 40]

One of the main tasks when working with proverbs for students in reading lessons is to group Proverbs by topic. As readers become familiar with proverbs, they should not only understand the meaning in each of them, but also know what keeps them together. For example, the lesson may contain proverbs about natural phenomena and the seasons of the year:

1. "Snow fell-grain fell,
It was raining-it was raining "
(Uzbek folk proverb).

2. "A snow year, a rich year": a
snowy year, a rich year (English folk
proverb).[9.17]

3. "Zima bez snegu – Leto bez xleba":
snowless winter-breadless summer (Russian
folk proverb).[14.67]

4. "Les douze premiers jours de
janvier, indiquent le temps qu'il fera les
douze mois de l'année" (the first twelve days
of January indicate the weather of the twelve
months of the year) (French folk Matal).

5. "AQ qardiń astında – Altın" (under
white snow-gold) (Kazakh folk proverb).

All of the above Proverbs emphasize
the cold, snowy day of winter and the return
of abundance in summer. But they were all
created out of the culture, spirituality and
life experiences of their people. As we teach
the proverbs of different peoples to readers,
it is also necessary to give information about
their special way of life and spiritual history.

The use of innovative methods to
teach the proverbial genre in reading and
extracurricular reading classes serves to
improve the effectiveness of the lesson.

The purpose of this work is to
summarize information about the
possibilities of using proverbs to activate
cognitive motivation in students in
elementary grades and extracurricular
classes.

In accordance with the above purpose,
the following main tasks are set:

- determination of the most effective
methods and styles when working on this
material;

- to show the didactic side of working
on proverbs in reading lessons in elementary
grades.

On the basis of mediatechnologies, in
the primary class, the teacher is assigned the
following tasks: opening the way to the
heart and mind of a young child, raising a
full-fledged personality, forming a system of
values in schoolchildren of a younger
age. Spiritual and material values created by
human society describe a certain level of
development of society. Real human
communication is built on respect for the

dignity of another person and adherence to
moral standards developed by mankind.
Moral values, the behavior of others, the
relationship between people-all this is
accepted by the child, observes, listens,
reads. Proverbs cover the entire cognitive
experience of the people, its moral, social,
aesthetic, artistic and educational ideals.
They preserve the history of the movement
of the people on the path of civilization,
reflect the character of the people, his likes
and dislikes, his contacts with neighboring
peoples.

Proverbs have absorbed all the
subtleties of munosa-bat, which assess
reality, its perception and reflection. This
aspect of linguistic consciousness is
K.D. Noted in the famous work of ushinsky.
Ushinsky notes: "the nature of the country,
its history, is expressed in a word reflected
in the human soul. People disappeared, but
the words they created, entered the Treasury
– the native language became immortal"[27;
296].

When working with proverbs, the
teacher must solve three main tasks:
distinguish between direct and portable
meaning in the proverb, develop the ability
to express the hidden thought in the proverb
in your own words, learn to transfer the
resulting concept to a life situation.

In grades 1-4 [3.58], the process
consists in actively introducing students to
Proverbs, memorizing them, revealing the
meaning of Proverbs, and being able to
apply them in speech.

Elementary students keep special
notebooks in which they write Proverbs. The
main resources that students receive
Proverbs should be works, textbooks on
reading and writing, and children's literature.
For each proverb written in a notebook, they
can choose a sheet that reveals the content of
the proverb, or draw the picture they want.
Finally, Proverbs written in a notebook can
be glued to colored frames, which are
different in design and shape. The more
colorful the artistic design of the notebook
in which the proverbs are written, the more
interesting this work will be for readers.

It seems to us that work with proverbs
should begin in the 1st grade. The best

period for this is the period of harvest, that is, the period when students are now shaping their writing skills.

Students who meet a proverb in a reading book or a textbook of the Russian language say how they understand its meaning, analyze and explain its meaning, analyze and explain the spelling of individual words. At home, they write in a notebook, drawing a picture of the proverb.

There are few proverbs in 1st grade[1.36] textbooks, so the teacher himself introduces proverbs in his native language and reading lessons, giving an idea of which topic this or that proverb can be used. When drawing up a lesson summary, it is necessary to think about how to associate the proverb with the lesson material. The composition of Proverbs should be comprehensible by a 1st grader.

Work with proverbs also continues in Grade 2[2.48]. It is only important that the teacher himself is well versed in the proverbs found in textbooks, remembers which exercise they are in, skillfully uses them in speech.

Continuing to work with proverbs in grades 3-4, students can be offered to keep a thematic album. In them, proverbs are divided by topics predetermined by the teacher. The number of subjects should not exceed 5-6 in Grade 3 and 10 in Grade 4.

Work with a thematic album should begin with a conversation on a topic that readers should find and write down Proverbs. During the conversation, proverbs that are already known to readers are remembered. The first page of the album is then followed by a theme spoken by the teacher. Students are given a task: to choose 1-2 proverbs on this topic. Proverbs found by students are read in one of the lessons. The best proverbs are written on albums. Then a new topic is given, proverbs on this topic are also selected. Taking into account the content of the stories from time to time, as well as the character of the material being studied in the Uzbek language, the teacher returns to the already recorded topics and invites students to choose new Proverbs.

In 4th grade, students can immediately name all upcoming topics if they are doing

well to break Proverbs into topics. In this, readers must find proverbs and determine for themselves which topics they belong to. For an album with Proverbs as an example, the following topics can be recommended:

Class 3:

- 1) seasons;
- 2) natural phenomena (snow, rain, frost, wind, etc.);
- 3) domestic and wild animals;
- 4) Book, letter;
- 5) labor;
- 6) about the mother, about the father.

Class 4:

- 1) Homeland;
- 2) friendship;
- 3) speech, speech;
- 4) knowledge, ignorance;
- 5) courage, cowardice;
- 6) on agriculture;
- 7) about Proverbs, matals.

Readers will love working on an album with proverbs. It not only teaches you to collect folk proverbs, but also helps you memorize them. The choice of proverbial images makes readers think about the meaning of Proverbs.

In reading classes, elementary students acquire the skills of reading fluently and learn to understand the meaning of what they read. The skillful use of Proverbs, various types of work with them make classes rich in content and interesting in form. The proverb looks like a nut: it has a "shell" and a "core".

"Shell" is what is said directly. For example, the proverb "If you don't dig the ground, if you don't go gold, if you don't put a hook – fish" can be understood as follows: We only find the gold if we dig the ground, and we catch the fish if we prepare the hook and put it in the water. The "core" of the proverb is the thought hidden in it, which you need to think about. And the "kernel" of the proverb is the sum of the thoughts hidden in it, which you need to think about. In our essay there is a hidden opinion: any work requires effort and work. It can also be expressed differently: you need to work hard to get a good result.

Some proverbs can only have a direct meaning ("not five hands"), others have a

direct and portable meaning ("tea is spilled, there is no water, A Star is gathered and there is no moon"), and some can only have a figurative meaning ("eye-coward, hands – off").

The elementary class is the period of the child's active acceptance of many wonderful knowledge: time and space, gaining the first impressions of the connection of man with nature, with the world. The main part of knowledge comes from fairy tales. Fairy tales allow the child to feel courage and perseverance for the first time, to see good and evil. The full use of fairy tales in childhood of a child of this age is an effective way to solve the mental and educational problems of children.

An innovative way is to teach children not only to perceive the content of a fairy tale in a special and original way, but also to change the plot of the story with a creative approach, come up with different endings and combine several plots. With the help of fairy-tale images, children learn to express one or another intonation, tenderness, affection, surprise.

An innovative approach to teaching fairy tales in elementary grades can include various techniques and strategies that make the learning process interesting and more effective. Here are some ideas on an innovative approach to teaching folk tales:

1. Multimedia resources: the active use of multimedia resources such as audio and video stories, interactive presentations will help create a more interesting and interactive educational environment for children during the lesson.

2. Role-playing and dramatization: allowing children to role and dramatize stories. This will help them better understand the plot and experience the emotions of the characters, while developing social communication and expressive reading skills.

3. Creative activity: encourage children to create their own versions of fairy tales, change the plot, add new characters or change the ending. This develops their creative thinking skills and helps them develop their writing skills.

4. Interactive discussions: conducting conversations about moral lessons and values that can be learned from fairy tales. To allow children to express their thoughts, share their impressions and analyze the actions of the characters.

5. Using augmented reality technologies: involve children in interactive scenarios using augmented reality technologies that allow them to see and interact with characters and events in stories in real time.

6. Collective project activities: organizing projects related to the study of fairy tales, for example, creating a fairy-tale book, holding an exhibition or holding a thematic event. It helps children to apply the knowledge gained from fairy tales in practice, develop skills of cooperation and creativity.

An important aspect in this is the process of developing thinking and imagination. Imagination is a very important and useful process for a child of primary school age: it makes his life creative, original, non-standard, where for the first time children are offered to move away from the usual stereotypes and come up with new fairy tales. But the teacher can and should help to come up with in different ways:

* Expressing old things in new options;

- Transform yourself and family members, friends into other lively and inanimate objects (mother flower, I Ivan Tsarevich, etc.).

- Correct fantastic fairy tales about yourself

As we explain folk tales in reading and extracurricular reading lessons, the use of didactic games in this will help to improve the effectiveness of the lesson. When teaching fairy tales, mainly role-playing games are faced with interest by children of primary school age. However, the variety of classes serves to gain the reader's interest in reading. It is of great importance, especially in the process of teaching fairy tales belonging to the oral creativity of different peoples.

When teaching folk tales to elementary school teachers, the following didactic games can be used:

1. The game "fairy tale connoisseurs". This game has a somewhat complex character. In this case, a fairy tale is written on paper. 10 more folk tales will be hidden inside this fairy tale. Readers must find and write the titles of a total of 10 fairy tales. For example: "as long as there is no one, as long as there has been a wolf in ancient times. It turns out that the Wolf was cooked for an emerald boastful King, but together with three daughters of an expensive neighbor merchant, he tried to eat it. This is found out by camels, elephants and almahons who come to the Emerald House. Almahan told this to the youngest son of the wise old man. The youngest son hides the wolf in a hump ("Wolf", "Emerald and expensive", "smart child", "best gift", "camel, elephant and diamond", "youngest son", "hit, weave").

2. The fairy tale Riot Game. In this game, readers are given sentences from known and popular fairy tales. But the problem is that the heroes, places, creatures in these statements were blown away by the wind, and as a result, they were confused. The task of the students is to return them to their own condition again. For example: The Sleeping Emerald, the perfect and the youngest son, the truthful child and the creature, the Snow Queen and the ignorant.

3. Notable reader. Readers are told the names of decorations and precious stones mentioned in fairy tales. Readers should find out which fairy tales these participated in. For example, the following fairy tales about the word gold can be said: "Goldfish", "Golden ax", "golden egg", etc.

4. "Do you know fairy tales?" game. In this game, fairy-tale heroes of different peoples are mentioned for readers. Readers will have to determine which hero belongs to which people and fairy tales. For example:

Expensive
Mouse
Marquis
Yalmogiz
Immortal Koshey
Ivanushka

Taurivoy

Red Hat and so on.

5. Find the mistake game. In this game, children are given pictures from fairy tales to Olin. Children tell what is wrongly depicted in the picture and from what fairy tale it is.

6. The game "find a fairy tale by looking at the main character". Readers are presented with images of fairy-tale characters, children tell what fairy tales they appeared in.

The use of didactic games in reading and extracurricular reading lessons will help students keep in mind the fairy tales that have been passed on and are taking place at the same time. In addition, the use of these games controls students' interest in the classroom.

So, it can be said that the emergence of ideological, meaningful similarities in the oral creativity of the Uzbek and World peoples was caused by the fact that the fairy tale is very ancient, and the basis of the plot is that people lived as one tribe. Later, with the development of society, the plot of a fairy tale grew and acquired the peculiarities of a particular folk culture. The reason for the similarity of events may be the presence of generally accepted moral values such as honesty, nobility, courage and affection, despite differences between nations.

Preschool and primary school age is most convenient for introducing a child to folklore. Folk applied art, thanks to its amazing properties, provides incomparable opportunities for collecting musical and sound impressions and correcting emotions. In addition, when education using folklore is carried out as an individually oriented and creative process, it becomes the beginning of the construction of the foundation of truly national spirituality.

The parable is reminiscent of a small play with a small volume, a climax, and a certain solution. He is an excellent example of a brief and meaningful description of an event or event. Children are attracted not by the ironic content in the parable, but, first of all, by the beauty of the images. Therefore, work on the parable is arranged as if working on a story written from the life of

animals. Typically, parable characters describe themselves by their actions, temperament, oratory styles, habits, sometimes filling this character with another character in the parable.

When teaching the parable in elementary grades, it is important to teach children to read expressively and tell its content in short, sometimes in a few words, to compare among themselves, telling the characteristic features of some participants. Without stopping at the allegorical content of the parable, an analysis of the image of the main character is initiated. When in the first grade students perceive the parable as a funny story similar to an animal tale, from the second grade they begin to learn that the behavior of animals in the parable, their relationship sometimes also occurs in the lives of people, the parable is a story that gives moral knowledge, it is more poetic, in which some shortcomings in people are described.

When analyzing the parable, it is necessary to vividly visualize the development of the event, to help students in a clear perception of images. Chunonchi, they are advised to describe certain episodes in words, some to draw up a characteristic with the help of a teacher, to read them in roles at the last stage of work. Along with his characterisation, character language features are also used when describing the character. In preparation for an expressive reading of the parable, along with knowledge of its plot, it is necessary to understand the author's language well, take into account the individual character of each character. It is advisable to read dialogic parables into roles, to stage and say them at an early age.

Masalnavis Gulkhani's parables "Scorpio with a turtle", "Najjor with a monkey" are suitable not only for the age of elementary students, but also for the level of knowledge, and help to raise them in the spirit of friendship, to justify the bad consequences of a vain chirping for Impossible work, to eliminate illusions in a child, such as rudeness, sloth,

Few places are given to the parable genre in elementary school textbooks.

Whereas, the contribution from the narrative in the parable fills the space, the place where the reader has missed the attention in the text, passed the superficial reading, did not try to understand well.

In the parable "Fox with Hakka" [18.76-78], given in the 2nd grade "reading book" published in 2018, hakka and Fox are made heroes of the work. Through their discussion, we know that Hakka got rid of the cunning fox dust with ingenuity. The Fox hakka, who considered himself unequal in cunning, did not expect to exercise his abilities either. This will teach the child to be sympathetic in any situation. The compactness of the parable, simplicity of language and ease, sharpness and folkiness strongly affect the feeling of the child. The behavior, character, oratory identities of the allegorical characters attract the attention of readers.

It will be necessary to study the goal set before organizing classes of folk oral creativity, in which the tasks, prints and components set by the state educational standard; basic educational plans for each stage of education, the size of the educational load are allocated for the teaching, distribution of folk oral creativity in them classes, by courses, conducting classes in content.

It can be interesting and educational if the following innovative methods are used to teach folk oral creativity in elementary grades:

Introducing children to the world of such famous fairy tales as "Kolobok", "Hensel and Gretel", "Cinderella". Discuss with children what fairy tales teach, that is, what is the contribution from the story;

Providing information about folklore collectors. For example, The Brothers Grimm: German collectors who recorded many fairy tales; Alexander Afanasyev: Russian fairy tale collector. Describe how these people collected and recorded stories to preserve them for future generations.

The use of the following interactive lesson methods to introduce folklore samples to primary classes will work:

Interactive reading of fairy tales. Read fairy tales with your children, use dolls or

dramatic stage performances to make it more interesting;

Drawing and creativity. Ask children to draw pictures of their favorite fairy tales or create their own fairy tales and drawings;

Fairy tale projects. Let the children collect the stories of their grandparents by recording or drawing pictures to create a family story book;

Music and songs. Learn traditional folk songs, teach them to children as well and perform them together;

Games and role-playing games. Arrange games in which children can pretend to be fairy-tale heroes, which will help them better understand the meaning and content of fairy tales;

Trips to museums and libraries. Organize excursions to libraries with local museums or folklore collections, or organize thematic exhibitions.

Example of throwing an hour class:

1. Introduction to folk oral creativity. Explain what folk oral creativity is, give examples from famous fairy tales.

2. Reading fairy tales. Read the fairy tales “Kolobok” or “ginger bread man” with your readers.

3. Conversation about the content of the fairy tale. Discuss this fairy tale plot. Ask the children to tell them how they understood the fairy tale.

4. Creative work. Ask children to draw their favorite fairy-tale characters or imagine a continuation of the story.

5. Songs and games. Learn folk songs related to the topic of the lesson or play a traditional game.

Teaching folklore works in elementary grades in general should be interactive and interesting. The use of various methods and materials will help children better understand and appreciate the wealth of folk oral art, as well as develop an interest in cultural heritage.

In reading and extracurricular classes, texts from small genres belonging to the folklore of different peoples are often used, which attract attention due to their small size, as well as their special content, which has educational and developmental significance.

The structural structure of research in the field of pedagogy, conditionally, consists of two parts: theoretical research and experimental work. In the theoretical research part, issues such as relevance of a particular problem in the field, consequences, general pedagogical foundations, analysis of the basic concepts of this issue, scientific approach to the solution of this problem with reference to the basic theoretical principles of pedagogy, justification of the author's scientific hypothesis on the solution of the problem are covered. In pedagogical experimental and test work, however, the correctness of this scientific hypothesis is experimented in practice, and the results are analyzed mathematically-statistically.

Russian researcher E.V.Litvinenko offers the following approach principles in researching the effectiveness of PTSI management:[17.121]

№	Principles	Content of principles
1	Systematicity	Review of the quality of management on the basis of a systematic approach
2	Integrativity	Application of knowledge in various disciplines and consideration of interdisciplinary interdependence in the expression of the concept of quality.
3	Decomposition	The effectiveness and quality of management can be considered only by dividing it into its constituent parts, which implies the formation of a hierarchical structure of the quality of management according to various grounds

METHODOLOGY FOR TEACHING THE GENRES OF UZBEK AND WORLD FOLK ORAL CREATIVITY IN
PRIMARY CLASSES BASED ON MEDIATECHNOLOGIES

4	Interactivity	The use of heuristic methods of assessment in the assessment and analysis of quality implies the use of methods of analytical assessment
5	Multidimensionality	The different characteristics and complex structure of the organizers of quality and efficiency implies the use of different indicators and criteria for assessment

In the first grade, students got acquainted with the oral creativity of different peoples: fairy tales, songs, songs for children, languages, Proverbs.

In the second grade, work will continue with works on folk oral creativity, which are in the first grade program, but at this stage, children will also get acquainted with the saga, fairy tales and legends.

The 3rd grade reading circle includes customs, myths, myths, as well as excerpts from the "Hadith".

The 4th grade includes working with the works of folk oral creativity of different peoples of the world, comparing the works of folk oral creativity, applying in speech, as well as performing creative work.

Initially, children are informed about a fairy tale, its sources, genre features, basic ideas (the triumph of goodness over evil, the decision of the moral standards of life, people's ideas about happiness, human dignity, etc.). Without breaking down fairy-tale poetics, it is important to tell schoolchildren that fairy tales harmonize the real and non-realistic universe, all heroes are divided into positive and negative. The various tasks in the textbook-the assessment of the actions of the characters, the specific style of their description, the vernacular, suggest paying attention to repeated sentences, connections, etc.

The next stage of work is the formation of the idea that, although the way fairy tales are presented, the history of creation, the place, the way they are spoken by storytellers, the plots of many fairy tales will be similar to each other.

Lesson development was developed for the class of 1st grade extracurricular reading.

Theme: "The Wolf" (Fairy Tale)

Purpose of the lesson:

Educational: to acquaint students with the content of the fairy tale "The Wolf", to

cultivate correct and expressive reading skills.

Educational: to educate students by asking for something they do not know, in the spirit of not interfering in an unrelated job.

Developer: teach students to work on vocabulary, develop conscious and expressive reading skills.

Lesson type: a lesson that shapes new understanding and knowledge.

Lesson methods: conversation, exhibitionism, explanation, "chain" method, "chain of Proverbs", "Where Is The Mind" Games, Bashkortostan, "teaching in collaboration in small groups" method.

Lesson equipment: textbook, thematic pictures, didactic and distributive materials, multimedia applications.

Course of the lesson:

I. Organizational part.

Salute

Determination of attendance.

Preparing students for class.

II. Uy ask for the task and strengthen the mentioned topic.

The text" lion and mouse "is asked mazmu using the" chain " method. A question and answer is conducted based on the topics covered.

1. What did the lion do?

2. What did the lion fall into?

3. Why did the mouse save the lion?

III. Explanation of the new topic.

The game "where is the mind". In this game, students need to find the given riddles correctly. The answers to the riddles are placed in the cells, and the puzzle is solved. A reader who finds a lot of words is encouraged:

Red girls in forty cells.

(Pomegranate)

Get something from the market,
Ham OE ye,

Ham thawing yesin
(Melon)

Sariqqina Toni boron,
There is grain inside.
Tail-round height,
There is an obroi in Palov.
(Quince)

Cocoon field,
Red-red grain
(Cherry)

Gold head at the bottom of the ground.
(Turnip)

Red, yellow girl underground,
The hair is on the ground.

1.	a	n	o	r	
2.	q	o	v	u	n
3.	l	i	m	o	n
4.	o	l	m	a	
5.	p	i	y	o	z

(Carrots)

Red, yellow breast-coccina,
Mazasi totligina.
(Apple)

There are forty jackets,
There is a button.
(Onion)

Bhokin-Bhokin bhokinachak,
Knot-knot knot knot,
Mother of seventy daughters.
(Tok)

Bottom yellow, top yellow,
Sweet, sweet inside millet.
(Nok)

1.			b	e	h	i
2.			o	l	ch	a
3.	sh	o	l	g'	o	m
4.	s	a	b	z	i	
	5.	t	o	k		
		6.	n	o	k	

In today's lesson, we will get acquainted with you with fairy tales about "the Wolf" and his friends abroad.

A summary of the fairy tales is provided by the teacher. Animated plaques specific to the content of the text are displayed and text is read by the teacher from behind the frame. The content of the text will explain the teacher. A question and answer is conducted on the basis of the text.

On the surface of unfamiliar words in a fairy tale, a dictionary is worked out. A rest minute is held. The song "Garden "by the band" Erkatoy " is sung with movements.

IV. Strengthening a new topic.

The "collaborative teaching in small groups" method can be used.

Students are divided into 4 subgroups, with an envelope distributed to each group. A piece of text from the fairy tales "The Wolf", "the Kolobok", "The Foundry", "The Ginger Bread Man " will be inserted. Students in the group receive and read text from one part. After reading the part they have fallen into, they discover a sequence of similar fairy tales. They re-read the resulting text together again.

In order to determine the effectiveness of the "collaborative teaching in small groups " method, students take turns narrating the content of the text.

The game "two lies one truth".

In this game, students must correctly put mixed-given words and find one of the three concepts. The content of the concepts of

proverbial, proverbial, quick say is explained.

Find the mistake game.

In this game, children are given pictures from fairy tales to Olin. Children tell what is wrongly depicted in the picture and from what fairy tale it is.

Wise word:

The beginning of all evil is laziness and cowardice.

Say fast:

Salima asks Salim a question,

Salim asked Salim a question?

Proverb:

Reason is the key to wealth.

A" chain of Proverbs " game is played.

Readers say proverbs about the garden and labor.

Garden jamoli-from the gardener.

Who is the garden-the gardener's.

Gardener-garden reconciliation,

Biobonga is a mountain.

The tree is from the air-from human labor.

Labor-the touch of Labor is pleasure.

Spring flooding of river water,

The value of a person increases labor.

V. Completion and evaluation of the lesson.

In order to strengthen the new knowledge, skills and competencies that students receive on a new topic, questions are asked as follows:

1. Did you like our lesson today?

2. What did you know in today's lesson?

3. How did you draw conclusions from the tales you read and heard today?

Students' answers are completed and summarized, and the lesson is completed. Students who actively participate during the lesson are sorted and evaluated.

VI. Give home a task.

Reading and retelling the content of the fairy tale "The Wolf".

A set of statistical formulas and innovative methods recommended for use in elementary school students in the formation of their understanding of works belonging to folk oral creativity and in the

development of their educational aspects were applied and recommended for use in the team of educators. In the experimental work, a questionnaire, an interesting question-answer, "Do you know fairy tales?", "Find a mistake", "chain of Proverbs", "where is the mind", "work in small groups", as well as pedagogical didactic games and techniques are used, as well as innovative methods.

Teaching the genres of Proverbs, riddles, fairy tales, myths and myths of teachers and students of primary education involved in the study, a mathematical-statistical method can be used in the analysis of the method of organizing work, the content of professional skills, deep, comprehensive study of development.

The organization of practical experimental work organized with primary school students on the basis of a certain purpose and tasks set in accordance with it creates the following situations:

1) the fact that the experimental work has a clear direction;

2) make the most of the time spent on conducting pilot work;

3) predicting the expected result in advance;

4) getting a clear result;

5) ensure a high level of efficiency of experimental-test work-nishi.

As a conclusion, it should be said that the analysis of samples of folk oral creativity in the content of primary education in the cross section of genres and textbooks makes it possible to improve the methodology of their teaching. Folklore, in particular, its folk oral creativity, has great social value as an integral part of our national culture. Its social value is determined by its educational, ideological-educational and artistic-aesthetic significance. It contains the history, traditions, domestic life, worldview, way of thinking, ethnography, goals and aspirations of our people.

In teaching examples of folk oral creativity in primary education, it is important for the teacher to focus on the historical progress of folklore genres, their relationship with rituals, create an Associated imitation in the

process of training, and ensure the performance of roller and theatrical scenes by students. It serves to expand the imagination of readers about the historical study, national characteristics, originality of folklore genres, to preserve the works for a long time in memory. In the current period of active globalization, it will be appropriate to advance the science of folklorology from the time of primary education in order to preserve folk oral creativity in the hearts and lives of people, that is, our masterpieces of historical value, passed down from generation to generation. In this, a comparative analysis of the National creativity of not only the Uzbek people, but also other peoples, in addition to being interesting for a person of any age, will also stimulate the development of his worldview. Teaching Uzbek and world folklore to elementary school students has a good effect on enriching their thinking:

First of all, Uzbek folk tales, songs and traditions serve to understand their national identity in children, to be proud of their cultural heritage, to pay tribute to the traditions of their people.

Secondly, acquaintance with world folklore allows children to compare and analyze similarities and differences in traditions and values of different peoples, which helps to develop their critical thinking.

Thirdly, world folklore inspires children to show themselves from the creative side by creating paintings, stage appearances and their own stories.

Fourth, stories from folk oral creativity often evoke strong emotions to help children

better understand their experiences and learn empathy.

Fifth, the study of the folklore of different peoples teaches children to understand and respect the cultural diversity of the world, serves to form tolerance and open attitudes towards other nations.

A new approach to the educational process in the elementary grades and the introduction of technolo-Gaya make the study of folk oral creativity more interesting, interactive and impressive. The use of Multimedia technologies, interactive games and digital resources ensures that the educational process is more interesting for children. They participate in classes more actively and better master the material. Interactive and collective project-based teaching methods, such as creating their own stories by students, presenting theatrical performances and creating cartoons, stimulate children's imagination and creative thinking. Interactive methods such as Virtual tours allow children to better understand and respect the cultural diversity of the world. It serves to form tolerance and intercultural dialogue.

On the basis of a mediatechnological approach, a deeper understanding of the cultural heritage of students ' own people and other countries contributes to their comprehensive maturation by developing a feature of creativity and understanding of different cultures. Therefore, innovative approaches to the teaching of folk oral creativity are an important factor in the education of an educated, tolerant and cultural personality.

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