



Modern methods of using folk proverbs in the process of educating elementary school students

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ABSTRACT

This article contains information about the use of folklore in the education of primary school students, moral education of students

Keywords:

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Education of young people has always been considered the most urgent problem. The development of society depends on people's consciousness, intelligence, morals in many ways. A well-educated person thinks first of all about the interests of the country and the people. Because the happiness of each person is different and cannot be realized in its own way. When the people around are happy and prosperous, everyone feels happy. This rule has existed since ancient times, and it has been followed in different ways in different periods. The use of the treasure of folk pedagogy has risen to the level of a vital need in all places responsible for the education of young people. It is easy to reach this level when the examples of folk art are effectively used in the spiritual and moral education of young people in the lower classes. In elementary classes, which is the first stage of secondary general education, students' mental abilities are formed based on their interest and desire to acquire knowledge. The spiritual world of students is enriched in

accordance with mental maturity. Moral qualities are improved. Pupils develop hard work, high taste, understanding, and elegant feelings. Economic and ecological understanding, skills and competences begin to form already in primary grades.

In educational institutions, attention is paid to the all-round development of students. Folk art is the main tool of folk pedagogy. Folk pedagogy is the educational subject and type of adult activity for educating the young generation, ideas and ideas, views and views and beliefs, as well as skills and methods for the development of folk education. commonality and interdependence. and education of the young generation found its expression in folk art. This is the mentality of the nation towards the young generation and the educational traditions in the family and society, the connection and continuity of the generations. The educational possibilities of folklore are endless. Today, our society is restoring the forgotten ancient traditions, using the experience of the people,

creating new models of the theory and practice of education. Attention to folklore, ancient layers of culture, tradition as a whole, as an inexhaustible source of human education and development, has become especially active in the socio-pedagogical environment in recent years. This is related to the functional characteristics of the genres of folk art, the deep spirituality and wisdom of folk art, and the continuity of the process of passing national culture from generation to generation. At the beginning of the new century, interest in national culture, ethnic processes, traditional artistic creativity, folk oral creativity increased. Scientists note a special growth in the historical and national self-awareness of each nation and explain it with socio-psychological and political reasons. Preservation and development of national culture, its roots, is the most important task that requires a careful attitude to historical and cultural monuments, traditional folk art. Restoration of folklore, folk customs, ceremonies and holidays, traditional applied art and fine art is an urgent problem of today.

Folklore, its genres, tools, and methods completely fill the whole landscape of people's life, give a bright idea about people's life, its morals and spirituality. Folk art reveals the spirit, values, and characteristics of the people. From the point of view of science, folklore is a phenomenon worthy of special study and careful evaluation. Any folklore originates from small genres, including riddles, proverbs, and matal. A proverb is a purposeful figurative word that expresses the most diverse phenomena of life and has the form of a full sentence, has a corrective character. Proverbs satisfied many spiritual needs of workers: cognitive and intellectual (educational) , production, aesthetic, moral, etc. Proverbs are not antiquity, nor the past, the living voice of the people, the people keep in their memory only what is needed today and what will be needed tomorrow. When the proverb talks about the past, it is evaluated from the point of view of today and the future - the past reflected in the aphorism is condemned or approved depending on the extent to which it corresponds to the ideals, hopes and aspirations of the people. A proverb is created by all the people, so it

expresses the general opinion of the people. It contains the people's assessment of life, observations of the people's thinking. A successful aphorism created by an individual mind does not become a popular proverb if it does not express the opinion of many. Folk proverbs have a convenient form for memorization, which increases their importance as an ethnopedagogical tool. Proverbs are firmly remembered. Words, various consonants, rhymes, rhythms, sometimes very skillful playing help them to memorize. The ultimate goal of proverbs has always been education, they have served as a pedagogical tool since ancient times.

On the one hand, they contain a pedagogical idea, on the other hand, they have an educational effect, perform educational functions. Proverbs and proverbs are comparative or allegorical statements that contain the everyday wisdom of the people. Folk poetry grows from these two seeds of allusions (in riddles) and metaphors (in matal). Songs are a more complex form of folk poetry than riddles and proverbs. The main goal of the songs is to instill love for beauty, to develop aesthetic vision and taste. The song is distinguished by its highly poeticization of all aspects of the people's life, including the education of the young generation. The educational significance of the song is that, if he taught to sing beautifully, he, in turn, taught beauty and goodness. As mentioned above, the songs accompanied and encouraged the labor process, they contributed to the coordination and unification of the labor efforts of the workers. In conclusion, it should be said that folklore contributes to the creative development of children and young people in the world of fairy tales, epics, and legends. In building a modern model of education, it is necessary to use the findings of centuries-old history of spiritual traditions systematized in folklore.

Proverbs make our speech fluent, natural and colourful, can allow us to perform certain communicative functions, and can increase our understanding and awareness of the target language and culture. Ignorance of those expressions can create communication problems. Most researchers nowadays believe

that the study of modern phraseology is impossible without taking into account cultural aspects of language (Pirainen, 2007: 208). In the research done by Can (2011), when the subjects were asked in what situations and for what purposes they were using or would use English proverbs, they could mention a wide range of situations and purposes as given below:

- For communicating with native speakers better
- For creating humour
- For expressing oneself better and for being understood better
- For supporting the arguments
- For showing that you have a good command of the language and that you have learnt it well
- For beautifying and embellishing the language
- For exemplifying
- Downloaded from mjltm.org at 10:51 +0430
- on For describing an event better
- In oral presentations
- For comprehending native speakers
- For writing effective compositions
- For expressing many things with few words
- For warning someone politely
- For summarizing
- In daily and informal communication with close friends
- For giving advice
- The comments above illustrate how proverbs can be incorporated in language classrooms in secondary schools to help the development of students' language knowledge.

Most importantly, their knowledge of proverbs can enable them to have access to native speakers' culture so that the learners can enjoy language learning and teaching in a more meaningful way. Native speakers mostly tend to use simple, concrete, everyday vocabulary when they address the second language learner. That seemingly positive attitude of the native speaker unfortunately cannot help the second language learner understand and learn more about the culture and the proverbs of that nation. However, if a language teacher doesn't design a systematic plan, or give special attention to teaching proverbs to foreign language learners, and if foreign language teachers also avoid using or handling these cultural expressions, students cannot learn and use them appropriately. English teachers may

have problems with the textbooks they are using in classes due to the lack of exercises dealing with proverbs, so there is a need for teachers to create activities to teach various language skills. If proverbs chosen by teachers to be used in classes are frequently used ones with less difficult vocabulary, then proverbs gets more attention than the other units in them (Gozpinar, 2014). Teachers should be careful not to overload students with too many proverbs. Seven is probably a good number for one class. If teachers teach proverbs in context by using texts rather than teaching them in isolation, it may be more effective and enjoyable. Teachers can prepare a list of proverbs in advance to encourage students to use the proverbs in meaningful contexts or motivate learners to use proverbs as topics for writing exercises. The teacher should have the idea of teaching the identical and similar proverbs before proverbs which are difficult to comprehend. When students learn one proverb from the other culture, they will be willing to find out the counterparts of the proverbs in their own languages. One of the issues related to teaching proverbs is age factor. If the teacher follows just the traditional teaching methodologies, then any age seems suitable for teaching proverbs which can be an enjoyable process for learners. As a Turkish language lecturer in Georgia for 5 years, I have different activity series while teaching Turkish to Turkish minor program students whose major is English in Samtskhe-Javakheti State University. I adopted one activity and designed a similar lesson plan for intermediate level students in order to promote proverb knowledge in English language teaching classes. If the proverbs are used in the right place, they will be more helpful. Proverbs teach lessons or provide certain instructions on what should be done and what should not be done and they also gain the status of arguments. A good language teacher should teach proverbs in a communicative and meaningful way together with the culture of that target language in order to foster the pragmatic competence in it. By doing so, the teacher not only helps the student understand the culture, but also helps the existence of the proverb in the following years because the more frequently a

proverb is heard, the more easily it will be retained and recalled in the future (Gozpınar, 2014). We have some ideas for using proverbs in the classroom. I believe that there are many ways to inspire children to learn about the foreign language. I wanted to guarantee fun when I was able to incorporate English proverbs into my lesson plan. Proverbs whose content relates to cultural, educational development and awareness have potential to become a useful and a motivational device in foreign language classes. Below, I have teacher-written class activities that create a climate for proverb learning and could be useful for the teachers who are looking for further ways to inspire students to learn proverbs. In the exercises, we aimed at bringing and strengthening motivation through a context. I believe that if the teachers are interested in using authentic materials in foreign language classes, carefully chosen proverbs can be used with learners from elementary level up. If the learner wants to be an efficient user of a foreign language, he/she should be culturally aware of the foreign language as well.

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