

## Methods of Teaching Proverbs in Primary School

**Jalilova Nafisa Razzoqovna**

Associate Professor, Ph.D. of the department of Primary and technological education at Samarkand State University

### Abstract:

This article discusses the educational and pedagogical significance of teaching proverbs on the basis of new pedagogical technologies, methods of teaching proverbs, modern methods of teaching them and the organization of lessons on working with proverbs in the lessons of primary education and reading science. It is noted that the articles differ from other paremiological units by the features "stability", "readiness", "semantic transpositivity", "informative completeness".

### Keywords:

Short and concise in size, poetic and prose, paremiological unity, aphorisms, idioms, phraseological process, idiomization, signs of "semantic transpositivity", "informational completeness", the educational value of teaching proverbs, reading proverbs 'unit methods, ways of organizing lessons on working on proverbs.

### Introduction

The primary education system's principal purpose is to give a high-quality education to the younger generation, to educate them according to international standards, and to produce self-reliant, inquisitive, and creative youth with modern knowledge and skills.

The objective is to develop the creativity of young pupils in the teaching of the local language and reading topics in primary school, independent inquiry, speech development, the formation of the field of thinking. Teaching essays to students is especially important in this task.

Lessons on teaching proverbs in primary school are mainly carried out in the process of working on the text (artistic, scientific and popular works) in the lessons of "reading", as the proverbs are used in the "Reading Book" for grades 1-4. given in accordance with the idea, there is no way to ignore them.

Teaching proverbs in schools, working on them is not at the required level. However, the articles are given not only in the textbooks, but also in the textbooks "Native Language", and their statistics can be seen in the table below :

	School textbooks (Grades 1-4)	Textbook	Native Language
Frequency of articles given in textbooks	1st grade	45	10
	2nd grade	60	15
	3rd grade	31	36
	4th grade	35	42

It is measured that the study of proverbs should be based on a two-pronged approach:

- 1) small art genre of folklore;
- 2) paremiological unit from a linguistic point of view.

The peculiarities of folklore as a small artistic genre, its differences from other genres (riddles, rhetoric, parables, wise sayings), ideological themes, the relevance of the content to the texts, if studied in the lessons of science, linguistically as a paremiological (stable) unit that has been widely used in our language for centuries, its similarities and differences with other paremiological units (phrases, idioms, aphorisms, wise sayings), their use in speech. rni and importance) are taught in native language classes. The educational and pedagogical goals of teaching young students cannot be achieved without the organization of such two-way teaching of proverbs.

The pedagogical aspect of teaching proverbs is the task of educating students in the didactic spirit, developing their consciousness and thinking, correct and fluent speech, and, in general, the formation of personality in young children. Carrying out this task requires a great deal of preparation and advanced pedagogical experience from each teacher.

Proverbs, as one of the popular genres of folklore literature, reflect the past, national values, worldview, psychology of each nation.

Although the form is short, concise, and simple, the ideological theme is the same as the content of an entire book.

According to G. Salomov, "A proverb is a product of the people's intellect, its judgment, a set of centuries-old experiences, an expression of their attitude to various events in life. The proverb of the people is the property of the people. The sorrow of the proverb is the sorrow of the people, the anger of the proverb is the anger of the people, the laughter of the proverb is the laughter of the people, and the irony of the proverb is the irony of the people. There is no nation that does not use proverbs, there is no language that does not create proverbs." "There is no language in the world without proverbs," says Tatar writer Naqiy Esanbat.<sup>1</sup>

Sh. Ganiyeva, in one of her articles said, "Some proverbs have a figurative meaning and approach phrases. The transition from proverbs to phrases reflects the intermediate point in the process of phraseology. A similar intermediate situation is observed between aphorisms (proverbs) and proverbs. "The over-popularization of some aphorisms obscures the sign of 'authorship' and leads to their popularization," he said, explaining the difference between aphorisms and phrases. distinguishes on the basis of the table<sup>2</sup>.

B. Jurayeva in her dissertation on the topic "Linguistic position and spiritual-methodological application of proverbs" pays attention to etymological, semantic and syntactic differentiation of proverbs from similar units (phrase, aphorism, idiom). does. According to the scientist, in particular, phrases become more active as a result of the narrowing of the figurative meaning, and proverbs become more active as a result of the expansion of the figurative meaning.

In our classical literature, as well as in the unique works of modern Uzbek literature, special

<sup>1</sup>Calomov G'. Language and translation (general philological and some linguistic issues of literary translation). - Tashkent, "Fan", 1966, 258 pages.

<sup>2</sup>G'anieva Sh. The role of phraseology in the system of stable compounds // Uzbek language and literature, 2013, №1. Page 94.

attention is paid to proverbs, which express a certain idea as a genre and clearly show their place and value in speech as a stable unit. M. Kashgari was the first to collect folk proverbs and in his "Devon" he quoted proverbs that were widely used among the ancient Turkic tribes and peoples, many of which have not lost their value to this day. For example:

- *Kishi olasi ichtin, yilqi olasi toshtin (Odam olasi ichida, mol olasi tashida);*
- *Osh totug'i tuz (Oshning ta'mi tuz bilan);*
- *Uma kelsa, qut kelur (Mehmon kelsa, baraka keladi);*
- *Er so'zi bir (Yigit so'zi bir bo'lar) and etc<sup>3</sup>*

According to researchers, proverbs are also found in the Orkhon-Enasay written monuments, which means that their origin and use date back to antiquity.

A. Navoi used proverbs in a number of his works, such as "Khamasa", "Lison-ut tayr", "Mahbub-ul qulub", and reworked them to a high ideological and artistic level. In "Zarbulmasal" M.Sh proverbs are instructive and didactic and consist of two parts:

- 1) Figurative expression of the event;
- 2) A wise conclusion is given in the form of judgment.

For instance: *Kimki birovga choh qazisa* - first part,

*Shu chohga o'zi tushadi* - the second part.

The educational aspect of teaching proverbs is also seen in the fact that they are written in simple language in poetic and prose form, and the content reaches the reader quickly, regardless of whether they express their own or figurative meaning. unmistakably reveals, for it has art, and the power of artistic expression is expressed in proverbs. The best way to educate people, especially children, is to use the power of artistic expression. In childhood, fairy tales, legends, short poems, riddles, parables are taught a lot, it is their sphere of influence that is stronger than ordinary words, and under the figurative image, simile, beautiful quotes the hidden truths are in the quick and easy comprehension of the human mind.

At the end of the 19th and the beginning of the 20th centuries, the goal of our enlightened writers was to turn their homeland into a free and open country. It starts with setting up the unit and creating new textbooks.

In his textbooks, he makes extensive use of masterpieces created mainly in the spirit of pandnoma, in particular, the works of S. Sherozi "Gulistan" and "Boston". The selection of stories, proverbs and sayings, wise sayings and stories related to the education of children in the work. They also create special small works of art and form these textbooks. The teachings of I.Ibrat, A.Avloni, M.Behbudi, A.Qodiriy and in doing so it was not in vain that he advocated the need for the proper use of works of art.

Accordingly, the role and importance of works of art, especially proverbs, in the education of young children is very high.

<sup>3</sup>Kashgari M. Devonian dictionary Turkish. I, II, III - Tashkent: UzFA Publishing House, 1963. - B. 256.

The educational aspect of teaching proverbs refers to the specific aspects of proverbs as a genre and unit, ie the period of their creation as a genre, the reasons and purposes of their use in works of art, the scope and value of consumption as a linguistic unit in our language , to distinguish them from other units, to form the skills of correct and appropriate application in speech. Granted, teaching the genre features of works of art in the elementary grades theoretically or linguistically as a unit of language can be a bit daunting. However, this can be done based on the principles of didactic analysis, demonstration, problem situation, the interaction of theory with practice, the science of reading with the science of the mother tongue, the unity of education.

Such teachers can sometimes be found in schools, unable to distinguish proverbs from phrases or wise sayings, although wise sayings are very close to proverbs in terms of content, purpose, and form of creation. is distinguished by its creation by the author and other peculiarities:

- *It is foolish to give up a profession (Kaikovus)*
- *If you have a profession, you will find bread (Proverbs)*
- *Knowledge is the fruit of repetition and repetition (A.R. Beruni)*
- *There is no greater wealth than knowledge (Proverb)*

At the same time, he misinterprets the proverbs, swaps the options, or simply memorizes the proverbs without analyzing them. And for some as a baby gets older, he or she will outgrow this.

In the elementary grades, proverbs should be taught step by step in a certain sequence:

**1. Preparation stage.** Literacy is the preparatory phase of reading and studying articles. Students read the proverbs as soon as they are literate. The proverbs in the Alphabet textbook are specific to the topic of the texts and serve as a means of conveying the idea of the text in a simple and concise way. In doing so, the teacher reads the proverbs, explains their meaning, and gives the children their first understanding of the proverbs.

**2. Second stage .** In grades 1-2, the first step in teaching proverbs is to teach students how to work on proverbs.

Students will be required to expressively read, memorize, analyze the content of the textbook, and conduct vocabulary work on the text. Reading and studying the articles given under the text, the analysis should be done after the work is read and analyzed. Because it is difficult to interpret the meaning of a proverb without understanding the content of the work and the idea that the writer is trying to convey in it. The authors also intend to interpret the meaning of the proverb with the events of the work.

In grades 1-2, in addition to studying and memorizing the content of a proverb, explanatory words in the text, lexical work on compounds, means of literary language, figurative meaning, contradictory meaning , work on the semantic meanings of the words repeated in the article. In this way, students develop the ability to relate articles to the subject of the text, to distinguish them from other units and genres of speech as a small artistic genre and unit of speech.

**3. The final stage.** This stage is the most important peak of the study of proverbs for the

primary grades, and it is at this stage that the educational and pedagogical goal of teaching proverbs is expressed.

In 3-4 grades, special lessons are taught with the process of analyzing the art works and learning how to make correct judgments based on the readings. Also, the articles in the Reading Book instill in students such human feelings as diligence, patriotism, wisdom, and kindness.

In grades 3-4, the section "Folklore" provides a separate study of the topic "Proverbs", which provides basic information about the origin and creation of the proverb, ie proverbs. Students will be introduced to the fact that they are based on many years of life experience and serve as an important educational tool in the formation of the national spirituality of each nation. It is also possible to reinforce on the basis of tasks such as composing a text appropriate to the verse.

In the elementary grades, students gain the following knowledge, skills, and competencies:

*From the side of education:*

- reads and writes sentences correctly and consciously;
- recites from memory, independently finds the hidden part;
- group thematically;
- find sentences that correspond to the idea of a particular text;
- compose a text (story) on the topic of the proverb;
- distinguish proverbs and wise sayings from the text;
- distinguish from similar works as a genre;
- differs from wise words and phrases as a combination.

*From the side of upbringing:*

- Student's vocabulary is increased on the basis of articles;
- develops the ability to draw the right conclusions about the event;
- the scope of thinking expands and thinking grows;
- develops oral and written speech;
- brought up on the basis of human qualities.

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