



Children's folklore as a basis of teaching to read and analysis text

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ABSTRACT

The following article examines the feasibility of using children's and fairy-tale folklore texts as educational material in the process of developing reading competencies. The experimental research analyzes the features of the practical use of folk art in reading lessons. The theory and methods of organizing educational activities in schools are proposed. As a teaching material, folklore has a long tradition in primary education in Uzbekistan. It is successfully used in modern teaching literary reading and plays an important role in the educational and reading activity of younger schoolchildren, as it is closely related to children's literature.

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Bolalar folklori matnini o'qish va tahlil qilishning asosi sifatida

ANNOTATSIYA

Kalit so'zlar:

bolalar folklori,
metodika,
folklor matnlar bilan ishlash,
o'qish kompetentsiyasi,
zamonaviy texnologiyalar.

Ushbu maqolada o'qish kompetentsiyasini shakllantirish jarayonida bolalar va ertaklardagi folklor matnlardan o'quv materialini sifatida foydalanish maqsadga muvofiqligi muhokama qilinadi. Tajriba tadqiqotlarida xalq amaliy san'ati asarlarini o'qish mashg'ulotlarida amaliy jihatdan foydalanish xususiyatlari tahlil qilingan. Maktablarda o'quv faoliyatini tashkil etish nazariyasi va usullari taklif qilingan. O'quv materialini sifatida O'zbekistondagi boshlang'ich ta'limda folklor azaliy an'analarga ega. U zamonaviy badiiy o'qish ko'nikmasini o'rgatishda muvaffaqiyatli qo'llanilmoqda va boshlang'ich sinf o'quvchilarining ta'lim-o'qish faoliyatida muhim rol o'ynaydi, chunki bu bolalar adabiyoti bilan chambarchas bog'liqdir.

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Детский фольклор как основа обучения чтению и анализу текста

АННОТАЦИЯ

Ключевые слова:

детский фольклор,
методика,
работа с фольклорными
текстами,
компетентность чтения,
современные технологии.

В данной статье рассматривается целесообразность использования детских и сказочных фольклорных текстов в качестве учебного материала в процессе формирования компетенций чтения. В рамках экспериментального исследования анализируются особенности практического использования произведений народного творчества на уроках чтения. Предложена теория и методика организации учебной деятельности в школах. В качестве учебного материала фольклор имеет давнюю традицию в начальном образовании Узбекистана. Она успешно используется в современном обучении литературному чтению и играет важную роль в учебно-читательской деятельности младших классов, так как имеет тесное отношение к детской литературе.

INTRODUCTION

The expediency of using folklore by student youth as an integral part of the national culture is set forth in the State Educational Standard of the Republic of Uzbekistan: at the lessons of literary reading, spiritual and moral education of pupils should be carried out, ensuring the acceptance of moral norms and national values by pupils. Literary reading contributes to the formation of a worldview, culture and ethical ideas, the concept of morality. The concept of spiritual and moral development and upbringing of the personality of a citizen of the Republic of Uzbekistan also confirms the need for pupils, together with teachers and parents, to turn to the folklore of the peoples of Uzbekistan. [1, 2015, P. 9].

It seems relevant to form teachers' competence in the theory and practice of teaching folklore in literary reading lessons, in developing skills for the methodological organization of classes for the study of children's folklore texts and folk tales that are most consistent with the peculiarities of the psychological and intellectual development of younger pupils (Grakhova, Kagui, 2018). Having a number of modern educational and methodological complexes for literary reading, which are considered innovative, it is advisable for the teacher to know the linear content of textbooks (calendar-thematic planning of lessons, methodological instructions for them, etc.) that are part of the complexes [3, 2018, P. 410-414].

METHODOLOGY

The article reveals the methodological foundations that determine the characteristics of reading, primary analysis and interpretation of children's folklore by younger schoolchildren.

The authors used the methods of theoretical research – modern methods of group work, modeling the educational activities of younger pupils, interdisciplinary analysis of didactic, methodological, philological technologies; empirical methods – methodological description, statistical processing of research results and hermeneutic methods of their interpretation [1, 2015, P. 10].

The problem of the modern elementary school lies in the episodic nature of work on folk works and their figurative aspect. In a number of cases, the lessons of literary reading of fairy tales and the study of children's folklore are limited to certain activities, which does not allow younger pupils to make serious generalizations by genre. In any case, the world of images, its components and interconnections should remain the focus of attention in the study of folk verbal art.

Methodological decisions of a teacher in this area should be based on previous pedagogical experience and "certain statements of the folklorist that determine the nature of the genre" (Nikitchenko, 2011). Let us imagine how the process of folklore literary reading in elementary school can be organized. [7, 2011, P. 188]

RESULTS AND DISCUSSION

The approximate program of primary general education orients primary school teachers to the fact that schoolchildren in literary reading lessons will have to assimilate the historical and cultural heritage of Uzbekistan and universal values for moral and emotional development (approximate basic). The programs provide for the compulsory acquaintance of junior schoolchildren with works of folklore. Schoolchildren must learn to perceive and evaluate their content and form, know the folklore of their homeland, artistic creations of the people [2, 2015, P. 97].

Preserving the mentality of the people, its history and culture, fostering love for the Motherland in the child, oral folk art is presented in various genre forms. Depending on the size of the work, they are considered traditionally to be:

- 1) large forms: fairy tales, legends, epics, historical songs, ballads;
- 2) small forms: proverbs, sayings, riddles, tongue twisters, rhymes, teasers, nursery rhymes, etc.

Along with this, there is the concept of children's folklore, representing the worldview and life of children. These are mainly small texts. In general, each genre contains a clear functional purpose and is focused on certain patterns of age-related development of children. Children's folklore has a modern development, continuing in school folklore [3, 2018, P. 415].

According to the methodologist Stefanenko, in the understanding of a modern teacher, a lesson in literary reading "is a developing and educating lesson" (Sosnovskaya, 2004). The personality of a younger schoolchildren receive all-round development on it (literary, intellectual, moral, emotional). In accordance with this, reading lessons in modern pedagogical activity are focused on the development of children's ability to fully perceive literary texts in their artistic and aesthetic integrity, as well as on the development of the educational activity of younger schoolchildren [8, 2004, P. 80].

For the successful implementation of such goals, the teacher has the opportunity to organize various types of activities in the classroom, such as: reading, creative, communicative, the use of various modern pedagogical technologies [4, 2016, P. 40].

Note that the process of text analysis in elementary school is a type of activity in which the personal qualities of both the teacher and the pupil are objectified. The teacher should not take the position of an all-knowing "master" offering his/her knowledge to the pupil, but the position of the co-author of a single act of interpretation. In the process of analyzing folk art, the teacher and the schoolchildren "unite" only in two aspects - when they take as a basis a single text and a theoretical and methodological basis [8]. Along with this, both the teacher and the schoolchildren should accept the following recommendations:

1) the pupil must master theoretical concepts and the primary skills of text analysis;
2) in the process of analyzing the work, exclude reference to the textbook or “someone else’s opinion”;

3) the pupils must realize that “he/she not only prepares the task, “but also self-actualizes as a separate person, that he/she can bring something new into the understanding of a seemingly well-known work. In this case, the teacher’s task is to help the pupils to realize himself as the Creator, the beginning literary critic.

It is also necessary to take into account the fact that the lessons of literary reading cease to be a pleasant school subject for the pupils. Their attitude towards the folk tale has changed in a negative direction. For centuries, a folk tale has carried the spiritual experience of the people, their ideals, dreams and expectations, ideas about man and nature, truth and honesty (Merkurieva, 2012). This attitude to educational material in general and to fairy tales in particular may be associated with its development in the preschool period. Another factor is that the decline of children’s folklore is taking place in modern society; most likely, the transformation of children’s culture as a whole is taking place (Troitskaya, 2016). The decline can be associated with the disappearance of game genres from the lives of children, which can be explained by several reasons: a decrease in courtyard spaces in cities, a tendency to teach children in centers of creativity, the development of the Internet and video games, which further alienates the child from the classic children’s communities. The solution to this problem can be seen in the use of new forms of work (meaningful, pedagogical, methodical) in the study of folklore at the lessons of literary reading [6, 2012, P. 24].

It is the new forms of work that are presented in modern educational and methodological complexes, which are included in the list of textbooks recommended for the implementation of school educational programs. These are textbooks of some educational - methodical complexes.

The main contradiction in school practice is that, on the one hand, these educational and methodological complexes are in demand, and, on the other hand, it is difficult for a teacher to predict the success of any of them in the educational process [5, 2015, P. 224].

The results of a study are presented, which was aimed at solving a problem that logically follows from the above contradiction and received the following formulation: will the use of educational and methodological complexes in literary reading lessons be successful in the study of children’s folklore and folk tales?

Textbooks for the second grade provide for work with a large number of folklore works: proverbs and sayings, folk songs, lullabies, nursery rhymes, counting rhymes and fables, riddles, folk tales. In total, 110 works of oral folk art are studied in the second grade, of which 66% are proverbs and sayings reflecting various moral values (work, friendship, mutual assistance, harmony, respect for elders, etc.), 19% are riddles, 15% are works other folklore genres.

According to Stefanenko, such a volume of material testifies to a fairly complete presentation of material for the spiritual and moral development and upbringing of a citizen on the example of folklore works of the Uzbek people (Sosnovskaya, 2004) [8, 2004, P. 81].

The study of the section “Oral folk art” in the second grade is given 12 hours, including 11 hours of lessons and 1 hour of extracurricular reading. The section begins with the formulation of the problems children face (what they will learn), targets and a forecast of the results of the study of works (what they will acquire) are given. This is followed by a scientific

and educational article, designed in the form of a conversation between the authors of the textbook and pupils, introducing them to the subject of the topic [7, 2011, P. 188].

Thus, schoolchildren are asked questions for reflection: What work do you think you will find in this section? What is folk art? (Klimanova, Goretsky and Golovanova, 2015, part 1). The younger schoolchildren become a conscious participant in educational activities.

Lullabies, nursery rhymes, jokes, counting rhymes and fables, proverbs and sayings, riddles, fairy tales - these are the sections of interest to us. We will determine how completing assignments to children's folklore texts and fairy tales will shape the versatile learning activities of second graders and lead to the achievement of results.

The study of the genres of children's folklore begins with lullabies, moves on to nursery rhymes and anecdotes, counting rhymes and fables, then to riddles, proverbs and sayings and, finally, to the largest and most complex work - a fairy tale. We also consistently - following the textbook - study folk works, read them and complete assignments. Along with this, the methodological manual proposed for the work of the teacher is considered. Of course, the variability of tasks and exercises in the textbook (workbook), both for classroom and for extracurricular (home) work, took into account the individual abilities of children, relationships, the presence of such qualities of younger schoolchildren as shyness, insufficient vocabulary to express knowledge and emotions, the need for movement, play, etc. [8, 2004, P. 82].

Second grade schoolchildren work independently, in pairs, in groups. In cooperation with the teacher, classmates, in dialogues with them, communicative learning actions are formed: ask a friend which story he liked the most (Klimanova, Goretsky and Golovanova, 2015, part 1) [5, 2015, P. 226].

Different tasks are given to older children. They can be grouped according to the type of ability second graders they develop, what skills they form and improve. Thus, the analytical skills of junior schoolchildren are formed and developed by including a work in the analysis process that contributes to its aesthetic perception. The review of the work consists of an analysis and assessment of the content, structure of the text and linguistic features. It is carried out by performing various assignments to the text. For example, after texts of small genres, such questions are posed:

What is a fable and what is a counting rhyme? What do fables and counting rhymes have in common? What is the connection between a fable and a fairy tale? (Klimanova, Goretsky and Golovanova, 2015, part 1). The purpose of these questions is to determine the genre characteristics of the works. An indication of the distinctive features leads to an analysis that helps in generalization and synthesis [5, 2015, P. 227].

Tasks of this kind include the following tasks: to the tale "The Rooster and the Bean Seed" – to retell the tale from illustrations. Name each episode (Klimanova, Goretsky and Golovanova, 2015, part 1); discuss with a friend which proverbs correspond to the meaning of the fairytale content (Klimanova, Goretsky and Golovanova, 2015, part 1); to the tale "Fear Takes Moles Over the Mountains" - name the heroes of the tale. How do you imagine them, what do they have in common? Justify your answer with words from a fairy tale (Klimanova, Goretsky and Golovanova, 2015, part 1); fairy tale "Swans-brothers" -prepare for retelling: remember the sequence of events; divide the text into parts; define the main idea of each part (Klimanova, Goretsky and Golovanova, 2015, part 1); or to the riddle: What do you think, can there be other answers to the riddle "A box without hinges, a key or a lid, but a hundred people are hidden inside." Klimanova, Goretsky and Golovanova, 2015, part 1). The purpose of these

tasks: to determine the content, structure of works, characters of a fairy tale; develop speech [5, 2015, P. 228].

Analytics, as ability and action, is also formed in the process of working with schemas. At the end of reading folk tales, defining their types, the task of generalization is posed. What are the parts of the tale? Examine the diagram. Is everything in it correct? (Klimanova, Goretsky and Golovanova, 2015, part 1). The purpose of these tasks: to study the structure of the work and its symbolism [5, 2015, P. 229].

A model consideration of the compositional structure of a fairy tale leads students to the conclusion that the structure of a work can be fixed in the form of a model of a cat. Parts of the fairytale plot are shown in the model. Its elements can help you compose your own fairy tale, which contributes to the student's independent work and consolidation of knowledge about the fairy tale.

The analytical nature of thinking develops in connection with the linguistic features of the texts. For example, questions to: lullaby – What words are soothing? Find them in the text (Klimanova, Goretsky and Golovanova, 2015, part 1); joke – Find and read the words in a chant. Does the second work look like a fairy tale? (Klimanova, Goretsky and Golovanova, 2015, part 1); to a counting rhyme – Read counting rhymes. Listen to their clear rhythm (Klimanova, Goretsky and Golovanova, 2015, part 1); to the fairy tale “Fear Takes Flies Over the Mountains” – Why did the storyteller need these word? (Klimanova, Goretsky and Golovanova, 2015, part 1). Purpose: to describe the language of various genres; develop speech, intonation [5, 2015, P. 230].

Verbal associations are also given. They help the schoolchildren to find words to describe character traits, for example: How did Fox and Grouse greeted each other: cheerfully, friendly, benevolently, pretentious, rude? (Klimanova, Goretsky and Golovanova, 2015, part 1); What does Fox look like? (cunning, hospitable, greedy, stubborn, kind) (Klimanova, Goretsky and Golovanova, 2015, part 1). Purpose: to describe the characters of the work; develop speech [5, 2015, P. 231].

The pupils must make a choice by comprehending the proverbs and sayings that are given to the work (fairy tale). For example, to the fairy tale “Fear Takes Flies Over the Mountains”: Fear has big eyes: it sees something that does not exist. Purpose: to realize a moral problem corresponding to the idea of a fairy tale.

For the second graders, the following task was obligatory: choose one or two proverbs and explain how you understand their meaning. In what cases (situations) can they be used? (Klimanova, Goretsky and Golovanova, 2015, part 1). The purpose of these tasks: analysis of life situations, setting oneself in similar conditions, moral education; the formation of intellectual, emotional activity of the student; development of speech.

We have read and studied a large number of proverbs and sayings reflecting the spiritual wealth of the people: Motherland is a mother, you know how to protect her; All for one, one for all; There is no friend – look for him, find him, take care (Klimanova, Goretsky, Golovanova, 2015, part 1). Purpose: spiritually – moral education of second graders; the development of speech imagery [5, 2015, P. 232].

When studying children's folklore genres, photographs of various types of toys (Filimon, Dymkovo, straw toys) were considered as types of folk crafts as an expression of the national culture, everyday life and aesthetics of the people (Klimanova, Goretsky, Golovanova, 2015, part 1). The goal is the aesthetic education of schoolchildren, the creation of a cultural field in the classroom of literary reading [5, 2015, P. 233].

This kind of work (exercises with proverbs and other native folk genres, the study of illustrations) leads second-graders to the development of moral and cultural values of the people and the formation of civil and ethnic identity. In the process of its implementation, they perform personal educational actions².

When studying folklore works, schoolchildren performed tasks aimed at finding information. These are: reading a scientific and educational article; reading of schematic models; study of illustrations (they are given to all texts presented in the textbook); classification of fairy-tale types (Klimanova, Goretsky and Golovanova, 2015, part 1), genres of children's folklore (Klimanova, Goretsky and Golovanova, 2015, part 1); reading texts or their episodes in connection with assignments, problematic questions: Is it possible to learn something from nursery rhymes and anecdotes? (Klimanova, Goretsky and Golovanova, 2015, part 1). For the assignment: Compose a story about the toys - researching information in encyclopedic dictionaries, on the Internet (Klimanova, Goretsky and Golovanova, 2015, part 1). The goal is to find information processed in a monologue speech of a second grader [5, 2015, P. 234].

Tasks requiring the study of information and its understanding form and develop the schoolchildren's cognitive learning activity. Second grade pupils tested their knowledge of genres and works of oral folk art, as well as their skills by answering questions and completing tasks in the section "Test yourself and evaluate your achievements", which ends the part "Oral folk art": Remember the types of folklore; What is a nursery rhyme and anecdote? Try to create one for your younger siblings; Identity, where a proverb, counting rhyme, tongue twister, rhyme, lullaby from these works of oral folk art (Klimanova, Goretsky and Golovanova, 2015, part 1). The goal is the development of pupil self-reflection, independence in assessing the knowledge gained. Goal-setting at the very beginning of the study of the section of oral folk art, self-control, assessment of successes and failures are the components that form the regulatory actions of second graders [5, 2015, P. 235].

Throughout the work with the textbook, studying folk works, the schoolchildren of the experimental class simultaneously turned to the Workbook (Boykina and Vinogradskaya, 2015). They intensively performed exercises in it, complementing the tasks of the textbook, in the classroom, or these exercises were intended for homework by the teacher [2, 2015, P. 98].

For example, after reading and understanding the riddles in the textbook, schoolchildren were asked to complete the following tasks at home:

- 1) find the book "Riddles" in the library;
- 2) write down the riddles that they liked the most in the Notebook; explain your preferences (Boykin and Vinogradskaya, 2015); [2, 2015, P. 99]
- 3) after reading the tale: study the illustration of the tale; explain what it shows; plan your answer; compare your plan with the plan from the Workbook "(Boykina and Vinogradskaya, 2015) [2, 2015, P. 100].

This is what the second graders were supposed to do in the first task: search for information (visit the library, read a book), create an explanatory monologue; in the second

² The concept of spiritual and moral development and education of Russian citizen personality (2018) // City methodical center [Electronic resource]. URL: <http://mosmetod.ru/metodicheskoe-prostranstvo/nachalnaya-shkola/inklyuzivnoeobrazovanie/fgos/kontsepsiya-dukhovno-nravstvennogo-razvitiya-i-vozpitaniya-lichnostigrzhdanina-rossii.html>

task: verbal drawing, drawing up a plan and checking its correctness, self-control with the help of the second study guide.

Certain types of work in the Workbook gave children greater independence, allowing them to search for information in a wider range of sources, for example, in books, magazines, on the Internet, scientific and vocabulary literature. The assignments can be described as more playful and more fun than the exercises in the textbook.

The lesson of extracurricular reading on works of oral folk art was conducted taking into account the material of the Workbook. She was generalizing and creative. In a playful way, students composed a fable, participated in the competition “Who knows more riddles” and the quiz “Guess the fairy tale” (Boykina and Vinogradskaya, 2015) [2, 2015, P. 101].

CONCLUSIONS

As you can see, the content of the tasks and exercises presented in the two textbooks contains a set of methodological techniques that, when developed, lead to the evolution of universal educational actions of younger students – personal, cognitive and communicative, as well as, of course, to the achievement of results - personal, meta subject and subject.

Folklore, due to its artistic and aesthetic content, is used as a teaching material for the development of reading skills and primary analysis of texts in the classroom and in extracurricular activities. Works of oral folk art have character traits that distinguish them from works of art, such as collective authorship, variability, orality, linguistic specificity, syncretism, and accordingly require a special approach to them in the process of methodological work. When studying works of folklore, the following types of activity dominate: analytical, information retrieval, creative. The main means of teaching in elementary school are tasks (among them tasks in the form of questions) of various nature – problematic, analytical, generalizing, creative, etc. When performing such tasks, students develop reading skills, develop the ability to analyze a work, classify, search and process information, carry out educational and creative activities.

At present, folklore as a teaching material is rooted in the curricula of the national primary schools: some genres of oral folk art are studied in literary reading lessons and are widely involved in extracurricular activities. The role of folk literature in the reading preparation of younger schoolchildren is determined by its significant influence on literature and is recommended for a primary school child.

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