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THE ROLE OF ORAL FOLK ART IN FORMING NATIONAL VALUES AMONG PRIMARY SCHOOL PUPILS

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Abstract: The article explores the pedagogical potential of oral folk literature in developing national values among primary school pupils. It examines the educational content of fairy tales, proverbs, riddles, epics, lullabies, and folk songs, as well as ways to use them in lessons. Methodological recommendations are provided for fostering respect for elders, kindness, patriotism, diligence, and moral qualities in accordance with children's age characteristics.

Keywords: primary education, national values, oral folk literature, fairy tale, proverb.

Introduction

National values are important spiritual criteria that manifest themselves in a people's historical memory, spiritual experience, customs, language, and way of life. Instilling them in the minds of the younger generation and fostering in children respect for their people's cultural heritage and a sense of belonging is one of the key tasks of education and upbringing. In the primary school years in particular, a child actively explores the events and phenomena around them, imitates the behavior of adults, and begins to draw moral conclusions from the stories they hear.

Oral folk art is a rich heritage that has come down from generation to generation by word of mouth, reflecting a people's life experience, aspirations, and norms of morality and conduct. Fairy tales, proverbs, riddles, epics, lullabies, and folk songs convey national values to children in a simple, vivid, and impressive form. The aim of this article is to show effective ways of using oral folk art in forming national values among primary school pupils.

National Values and the Educational Potential of Oral Folk Art

National values include such concepts as respect for elders, kindness toward the young, reverence for parents, hospitality, compassion and mutual care (mehr-oqibat), honesty, justice, diligence, a careful attitude toward nature, and love of the Motherland. These values are absorbed more effectively when they are explained to a child not merely through definitions or admonitions but through real-life situations, artistic images, and practical activity.

In works of oral folk art, these qualities are revealed through the actions of the characters, the development of events, and the final conclusion. While the struggle between good and evil in a fairy tale helps a child grasp the meaning of justice, proverbs express life experience in a brief and memorable form. Riddles activate thinking, while lullabies and folk songs introduce children to the melodiousness of the mother tongue, family warmth, and cultural traditions. Therefore, oral folk art is important not only for teaching language but also as a means of spiritual and moral education.

Discussion: Methods of Forming National Values Through Oral Folk Art

Moral analysis based on fairy tales. A fairy tale suited to the pupils' age and clear in content is selected. After reading, questions such as "Why did the character act this way?", "Which of his actions was good or wrong?", and "What would you do in his place?" are asked. Pupils evaluate the characters' behavior and connect qualities such as honesty, courage, kindness, and justice with examples from life.

Connecting the meaning of proverbs with life. Proverbs are a compact expression of folk wisdom. For example, proverbs such as "Mehnatning tagi — rohat" ("Hard work ends in comfort") and "Kattaga hurmat, kichikka izzat" ("Respect for elders, kindness toward the young") make it possible to discuss a particular value. Without telling the meaning of the proverb ready-made, the teacher helps pupils draw their own conclusions through a situation or a picture. Then the children give examples from life that fit the proverb.

Developing respect for nature and labor through riddles. Riddles about nature, animals, plants, and everyday tools of labor develop pupils' observation and thinking. Once the answer is found, the teacher can organize a conversation about the importance of that object or phenomenon in human life. This method supports protecting nature, valuing labor, and treating the environment responsibly.

Studying the qualities of heroes in epics and legends. Through short excerpts suited to the pupils' age, concepts such as bravery, loyalty, service to the people and homeland, friendship, and keeping one's word are illuminated. The character's decision, the problem he faces, and the path he chooses are discussed. It is important here to explain historical or literary events in language suitable for children and not to interpret the characters one-sidedly.

Using lullabies and folk songs. Lullabies, seasonal songs, and examples of children's folklore reflect a mother's love, family relationships, nature, and the traditional way of life. Listening to them or performing them expressively develops children's listening culture, speech, and musical taste. The teacher can organize a conversation about the words, images, and customs in a song to strengthen the concept of continuity between generations.

Role play and staging. Preparing a small scene based on a fairy tale or legend teaches pupils to work in a team, wait for their turn, listen to each other, and feel responsible. When assigning roles, each child's abilities are taken into account. After the performance, the characters' actions are discussed and the value that was expressed is identified.

The "Map of Values" task. Pupils choose one value from a text or fairy tale and write or draw the character's action that expresses it, evidence from the text, and an example from everyday life. For example, for the value of "compassion and mutual care (mehr-oqibat)," a situation of helping someone is depicted. This task develops understanding of the content of a literary text, the ability to support an idea with evidence, and the habit of connecting the value learned with personal experience.

Continuing a proverb and choosing a proverb that fits a situation. The teacher says part of a proverb and the pupils complete it, or choose a proverb that fits a given situation. For example, after a situation about a child who helped a friend, proverbs about kindness and friendship are discussed. What matters is not memorizing the proverb itself but understanding its meaning and using it appropriately.

Group discussion and creative tasks. Small groups can prepare a poster, a drawing, a short story, or a "Tree of Good Qualities" based on one fairy tale or proverb. Each group explains its choice and listens to the opinions of the other groups. Such activity develops skills of cooperation, mutual respect, and expressing one's opinion politely.

Connecting with family and community experience. Pupils can be assigned to ask family members about a fairy tale, proverb, or song they heard in childhood and to retell its content in class. This task strengthens intergenerational communication within the family and encourages appreciation of local oral heritage. In doing so, different family experiences must be respected, and comparing children with one another or belittling them must not be allowed.

Organizing the Lesson and Assessing Results

A lesson based on oral folk art can be conducted in three stages. In the first stage, interest in the topic is aroused and a fairy tale, proverb, or riddle is presented. In the second stage, the content is read or listened to, and the characters and the main idea are discussed. In the third stage, pupils draw conclusions, connect the value with a real-life situation, and complete a creative task.

Assessment takes into account not merely reciting a folklore piece from memory but also criteria such as understanding its meaning, identifying the value, explaining a character's actions, giving an example from life, and expressing one's own opinion respectfully. The teacher may use oral answers, drawings, group work, short written tasks, and an observation sheet. Assessment should reflect the child's understanding and participation in the lesson, not their family or cultural background.

In methodological work, it is important that the content, language, and complexity of the folklore pieces be chosen to suit the pupils' age characteristics. Instilling national values should be carried out not through coercion or by demanding a uniform opinion, but through question-and-answer, dialogue, analysis of images, and the drawing of personal conclusions. Pupils may give different answers; the teacher guides them to justify their answers and supports the principles of humanity and mutual respect.

Conclusion

Oral folk art has great educational potential for forming national values among primary school pupils. Fairy tales, proverbs, riddles, epics, lullabies, and folk songs

convey a people's life experience and moral outlook to children in a vivid and memorable form. Combining these pieces with question-and-answer work, moral analysis, role play, group work, and creative tasks ensures the pupils' active participation.

The teacher needs to select folklore material suited to the pupils' age and level of preparation, connect its content with everyday life, and encourage pupils to express their own opinions independently. In assessing results, along with memorization, the skills of understanding a value, giving examples, and drawing conclusions should also be taken into account. This approach serves to strengthen respect for national cultural heritage and to organize spiritual and moral education consistently.

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