

Conditions And Principles Of The Theoretical Study Of Children's Folklore By Primary School Students

S. M. Utepbergenova

Independent candidate of the Karakalpak branch of the Kori Niesi Scientific Research Institute of Pedagogical Sciences of the Republic of Uzbekistan

Received: 16 December 2025 Accepted: 07 January 2026 Published: 11 February 2026

ABSTRACT

This article reveals the role and significance of samples of Karakalpak folk folklore in the spiritual and moral education of primary school students. The article analyzes the issues of the formation of qualities in schoolchildren such as kindness, patriotism, diligence, respect for elders, through fairy tales, proverbs and sayings, riddles and songs of oral folk art. Effective methods of using folklore works in lessons and extracurricular activities are also proposed.

One of the methods of folk pedagogy aimed at testing the mind, thinking and ingenuity of Karakalpak children is a game of verbal competition. This method is widespread among the people: it is used both at holidays and gatherings, as well as in everyday conversations when people check each other's attention and judgment. To prevent children from getting into awkward situations and to develop their minds, speech, wit and good qualities, the Karakalpaks used special folk pedagogical techniques, including genres of children's folklore. One of them is tongue twister (жаңылтпаш).

Keywords: Children's folklore, folk pedagogy, Karakalpak oral literature, primary education, moral upbringing, fairy tales, proverbs, tongue twisters, national values, speech development.

INTRODUCTION

Tongue twisters as a method of folk pedagogy

As with any nation, it is difficult for young children to pronounce the letter "R". Pronouncing long, polysyllabic words, consonant sounds "a", "b", etc. also causes difficulties. Therefore, when creating their works, the people did not forget about the development of children's speech. This is how tongue twisters appeared — a special genre of oral folk art.

Tongue twisters teach children how to pronounce words correctly, strengthen the speech apparatus, develop diction, articulation, hearing and attention. Therefore, tongue twisters occupy an important place in folklore and still retain their significance.

People used tongue twisters not only to teach children, but they were exchanged at parties and gatherings, having fun

and having fun. If someone stumbled, confusing lines or sounds, they were joked about, but at the same time they tried to help them pronounce correctly. Parents, telling their children tongue twisters, laughed at mistakes, encouraged and corrected. If an adult made a mistake, the children also laughed happily and tried with interest to repeat correctly.

Thus, tongue twister not only entertains, but also teaches you to think, speak clearly, remember texts, and be an attentive listener. As noted by literary critic A. Alimov [3], this confirms the pedagogical value of tongue twisters.

Speech and psychological benefits of tongue twisters

Tongue twisters have a special meaning for young children.: they help to develop speech. If a child speaks clearly from an early age, then his speech will be clear in adulthood. Developed speech also contributes to the

development of thinking. The people understood this and, through tongue twisters, taught the children to pronounce the sounds correctly, especially the "R". Therefore, many tongue twisters have been created, where this sound is repeated many times, for example:

Ayr ataandı júk qartaytar,

Semiz qoydı may qaytatar,

Úy qaytatar, búy qaytatar.

or

Qırda qırıq qırğaul,

Qırıq qırğaul ishinde qırıq jıl qısır qalğan,

Shóje mekien qızıl qıyırıqtı qırğaul.

In such examples, the "P" sound is repeated many times, which helps to train speech. The people did not use physical punishment, as ignorant teachers in old schools did, but used entertaining and useful songs and poems that strengthened the children's language skills.

Thus, tongue twisters have not only an entertaining, but also a pedagogical, educational function.

The educational value of tongue twisters

People were talking: "Death is not terrible, shame is terrible," "I was so ashamed that the earth did not open up so that I would fall through," "The young man, blushing with shame, seemed to have died." Therefore, if the child stumbled, friends made fun of him — this caused a feeling of shame, and the child, trying to preserve honor, diligently repeated the tongue twister until he learned to speak correctly. So the tongue twister became not only a speech exercise, but also a moral exercise.

Tongue twisters taught not only pronunciation, but also attentiveness, the ability to think and react quickly. Through them, children also got acquainted with social phenomena, such as in a tongue twister.:

Qaladan alğanım altı arba asqabaq

Altı arba asqabaqqa jekkenim,

Targıl ala taypaq múyız,

Aq bókse baspaq, aq bókse baspaq.

It reflects the elements of rural life — transport, agriculture, the life of the people.

In oral folk literature, each phenomenon is described from different angles, repeatedly processed, polished, enriched, until it becomes concise, expressive, memorable. Tongue twisters have also been passed "through a sieve of time" in order not only to entertain, but also to develop children's thinking, attention and speech.

Proverbs and sayings

"Don't take gold, but a blessing," says the people. Proverbs and sayings occupy a special place in children's literature, as they concentrate wisdom, experience and moral guidance. They reflect the intelligence, observation, and everyday philosophy of the people. These are kind of short instructions that help you choose the right path in life.

As the literary critic T. Niyatullayev notes, proverbs and sayings contain centuries-old honed observations of life, advice, and wise thoughts passed down from generation to generation. They are the legacy that shapes the worldview of the people [1].

The themes of Karakalpak proverbs are very wide: they are about the unity of the people, work, honesty, mercy, health, friendship, courage, education, cleanliness, nature and other aspects of life.

For example:

"People who consult will not get lost, Spacious clothes will not wear out." or "There is no life without unity" or "Do not offend a friend — you will not be left without support; Do not offend an enemy — he will not betray your secrets"

Each of them expresses a deep meaning, conveys life experience and moral guidance. The people taught the children hard work, kindness, respect for elders, the pursuit of knowledge, and honesty.

For example:

"Work is the source of happiness,"

"What you sow is what you reap,"

"Power is in action,"

"Gold is on fire, man is known in work."

Proverbs taught children respect, neatness, and morality, and emphasized the importance of parents as an example.:

"A son grows up looking at his father, a daughter grows up looking at her mother."

Some proverbs also criticize religious fanaticism and hypocrisy. The people ridiculed the greedy and ignorant priests:

"Where the song is, the bull grows fat,

where the deceased is, the mullah grows fat,"

"The best horse is a steed, the worst man is a mullah,"

"A country where masters are respected is flourishing;

where the mullahs have power, they are dying."

These proverbs reflect the anti-clerical and educational spirit of the people, their critical thinking and life wisdom.

Thus, proverbs and sayings are a school of folk wisdom, a means of fostering moral qualities, diligence, self-esteem, honesty and respect.

The role of fairy tales and songs in the moral and aesthetic education of children

Folk tales, legends, and songs are among the oldest forms of oral creativity, reflecting the worldview, ethical norms, and aesthetic ideals of the Karakalpak people. In the education of primary school students, these genres have a special pedagogical potential: they influence children's imagination, emotions, and moral consciousness in an accessible and engaging way. Fairy tales, in particular, combine fantasy with real social values, embodying the victory of good over evil, justice over injustice, and truth over lies.

Through the characters of fairy tales, children learn to recognize moral categories — kindness, courage, honesty, and compassion. Heroes who help the weak, respect their parents, and value friendship are presented as moral ideals. Negative characters, such as greedy or lazy people, personify moral shortcomings and are criticized through humorous or tragic consequences. Such contrasts teach young readers to distinguish good from evil and to build

their own ethical judgments.

Folk songs also play an important role in shaping children's worldview. Lullabies, for example, convey parental love, tenderness, and the wish for the child's well-being. In the Karakalpak tradition, lullabies ("beshik yir") are not only soothing melodies but also carriers of deep meanings about peace, family harmony, and the continuity of generations. They express the beauty of nature and the spiritual connection between mother and child.

For example, in one traditional lullaby, the mother sings:

"Sleep, my golden baby,

May your dreams be bright,

Grow with wisdom, my beloved,

Like the morning light."

Such texts, simple in form, awaken in children an intuitive sense of beauty and belonging. They also familiarize them with the rhythmic and melodic features of their native language, enriching speech and hearing perception.

Folklore as a bridge between tradition and modern education

Modern education, especially in primary school, faces the challenge of preserving cultural identity while adapting to technological progress and globalization. Folk pedagogy offers a unique way to balance these tendencies. The inclusion of folklore in lessons on language, literature, and art allows children to perceive their national heritage not as something distant, but as a living, emotional part of everyday life.

Teachers can use folk materials in diverse forms — dramatizations, storytelling sessions, creative writing, music and art projects. For example, when learning new vocabulary, children can compose their own short rhymes or proverbs following the rhythm and imagery of traditional ones. In extracurricular clubs, students can stage folk games and songs, which develop communication, cooperation, and creativity.

Integrating folklore into digital educational environments also broadens opportunities. Audio and video recordings of folk performances, animated retellings of fairy tales, and interactive quizzes on proverbs help preserve authenticity

while engaging the digital generation. Thus, folklore becomes not only a cultural heritage, but also a dynamic educational tool suitable for modern classrooms.

The pedagogical and psychological dimensions of folklore learning

From a psychological perspective, the study of folklore supports children's emotional intelligence and empathy. When children hear or act out folk stories, they identify with the characters, experience compassion, and learn to manage emotions such as fear, joy, or pride. This emotional engagement strengthens memory and helps internalize moral values.

Pedagogically, folklore contributes to the holistic development of the child. Linguistically, it enriches vocabulary and improves pronunciation. Intellectually, it fosters imagination, logic, and creative thinking. Socially, it develops cooperation, respect, and the ability to communicate ideas. Spiritually, it connects the learner with ancestral wisdom and collective identity. These aspects correspond to the modern educational goal of forming a well-rounded personality rather than merely transmitting information.

As noted by scholars of pedagogy, including A. Alimov and T. Niyatullayev, folk pedagogy represents an organic system of moral upbringing, where play, poetry, and social norms are inseparable. In this sense, the use of folklore in modern schools revives the humanistic essence of education — learning through culture, communication, and creativity.

CONCLUSION

The study of children's folklore is not only an exploration of artistic forms but also a means of forming moral, aesthetic, and intellectual maturity. For Karakalpak children, who inherit a rich and poetic oral tradition, folklore serves as a bridge between the past and the future, between family and school, between play and knowledge. The integration of folk pedagogical methods into primary education enriches the curriculum with emotional warmth and national spirit, while developing essential human values — respect, kindness, diligence, and curiosity.

Preserving and creatively adapting folk traditions for educational purposes ensures the continuity of culture and the development of future generations capable of

combining national identity with global openness. Therefore, systematic research and practical application of children's folklore in primary education remain one of the most promising directions of modern pedagogy in Uzbekistan.

REFERENCES

1. Пирниязов. Методика преподавания родного языка в начальных классах. Нөкис, «Билим», 1993.
2. Н. Дәукараев. Очерки истории каракалпакской литературы до революции. Каракалпакское книжное издательство, Нөкис, 1961.
3. Аббазов С., Э. Элимов. Загадки. Каракалпакское государственное издательство, Нөкис, 1963.