

WORKING WITH PROVERBS IN PRIMARY SCHOOL READING TEXTBOOKS

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Abstract

The article analyzes folk proverbs included in primary school reading textbooks and presents methods for teaching them to students.

Keywords

proverb, folk proverbs, genre, Motherland, textbook, conscious reading.

The role of folk proverbs, sayings, and wise expressions, which have been preserved for thousands of years, is exceptionally significant in raising all segments of society – especially young people and the most progressive among them, university students – to high levels of spirituality and enlightenment.

Folk proverbs hold a particularly important place in the moral education of primary school students. Based on the “Reading Book” textbook, pupils become acquainted with the rich in meaning and content proverbs of our people, which possess great educational and upbringing value. Proverbs develop students’ oral speech, enrich their vocabulary, transform their worldview, and encourage deep thinking.

The question “What is a proverb?” receives a comprehensive answer in the 2nd-grade reading textbook: Proverbs belong to folk oral creativity. People create proverbs based on what they have seen and experienced in life. Proverbs are short in form and express advice and moral instruction.

In reading lessons, students develop the skills of correct and conscious reading of folk proverbs. During these lessons, they become accustomed to understanding the meaning of each word in a proverb and grasping the complete meaning of the entire expression. Most proverbs studied in reading lessons are presented in connection with a specific topic or in accordance with the content of a particular fairy tale or story. This approach stimulates students’ thinking.

For example, in the 1st-grade reading textbook, after the poem “Vatan – bu...” (“The Motherland is...”), the proverb “**Vatani borning baxti bor**” (“One who has a Motherland has happiness”) is given. While explaining the meaning of this proverb, the teacher awakens love for the Motherland in the hearts of first-graders who have just started school and are thirsty for knowledge, thus laying the foundation for patriotic feelings.

Other proverbs found in the textbook also serve this purpose:

- **Ona yurting – oltin beshiging.** (“Your native land is your golden cradle.”)
- **Ona yurting omon bo’lsa, rangi ro’ying somon bo’lmas.** (“If your native land is safe, your face will not turn pale.”)
- **Vatan qadrini bilmagan, o’z qadrini bilmas.** (“One who does not value the Motherland does not value oneself.”)

The 2nd-grade reading textbook also begins with proverbs imbued with the spirit of patriotism:

- **Vataning tinch – sen tinch.** (“If your Motherland is at peace, you are at peace.”)
- **Vatan qadrini bilmagan o’z qadrini bilmas.**
- **O’zga yurtda shoh bo’lguncha, o’z yurtingda gado bo’l.** (“Better to be a beggar in your own land than a king in a foreign land.”)
- **Otini ayagan yo’lda qolmas, elini ayagan – cho’lda.** (“One who spares his horse will not be left on the road; one who spares his people will not be left in the desert.”)
- **Yurti boyning o’zi boy.** (“A person whose homeland is rich is rich himself.”)

These proverbs encourage respect and reverence for the Motherland.

The proverb “**Qish g’amini yozda ye**” (“Prepare for winter in summer”) can be effectively explained by linking it to the subject “The world around us,” using the example of ants’ industriousness. Only in this way will students truly understand the deep meaning of the proverb and remember it more easily.

Through the proverb “**Kuzning bir kuni qishning bir oyini boqar**” (“One day of autumn feeds one month of winter”), students can be introduced to the generosity and abundance of autumn, as well as the hard work required during this season. This also provides an opportunity to connect with natural science lessons and discuss information about the seasons.

The proverb “**Kuzning qozoni quyuq qaynar**” (“Autumn’s pot boils thick”) likewise offers information about the autumn season, though its meaning requires careful and detailed explanation.

The proverb **“Nima eksang, shuni o’rasan”** (“You reap what you sow”) allows teachers to explain to students that what farmers plant in spring, they harvest in abundance in autumn.

The proverb **“Kitob - bilim bulog’i”** (“A book is a spring of knowledge”) is important for increasing students’ interest in books and making them understand that the book is the main source of knowledge.

The saying **“Bilimdan ortiq boylik yo’q”** (“There is no wealth greater than knowledge”) has especially great educational significance for first-graders who are thirsty for knowledge. Students should be explained that while all material riches eventually come to an end, knowledge is an inexhaustible treasure, like an ever-flowing spring.

The proverb **“Har bir kishining qadr-qimmatini o’z ishini qoyil qilib bajarishidir”** (“A person’s worth lies in performing their work excellently”) instills in students the understanding that their primary task at present is to acquire good and solid knowledge. The teacher should explain – using real-life examples – that a person’s value is measured by the knowledge they possess, and that not only learning but also performing every task assigned by adults to the highest standard is important (this can be linked to moral education lessons).

In the 1st-grade reading textbook, the fairy tale **“Rostgo’y bola”** (“The Truthful Boy”) places special emphasis on the priceless quality of truthfulness. It is appropriate for the teacher to draw attention to proverbs about speaking truthfully while working with this tale.

The proverb **“Sog’tanda - sog’lom aql”** (“In a healthy body - a healthy mind”) can be naturally connected with physical education lessons. The teacher should explain to students that only by being physically healthy can they think clearly, acquire knowledge effectively, and grow into intelligent individuals.

After the poem **“Maslahat”** (“Advice”) in the 1st-grade textbook, which addresses telephone etiquette, the proverb **“O’ynab gapirsang ham o’ylab gapir”** (“Even when speaking playfully, speak thoughtfully”) is given – perfectly matching the content of the poem.

Other related proverbs

- **Gap bilan shoshma, ish bilan shosh.** (“Do not rush with words, rush with deeds.”)

- **Til - aql bezagi.** (“Speech is the adornment of the mind.”)

– should be explained in mother tongue lessons. Students who master their native language excellently will find it easier to share their knowledge with others.

The proverb **“Aql - Hasan, odob - Husan”** (“Mind is Hasan, manners are Husan”) clearly demonstrates that education and upbringing are inseparably linked, like twins. Both must be provided to students equally.

After morally instructive poems, fairy tales, and narratives in the 1st-grade reading textbook, proverbs, sayings, wise words, riddles, and tongue twisters are presented – all of which further stimulate students’ thinking and reflection.

The proverb **“Obro’ning onasi - mehnat, otasi - harakat”** (“The mother of dignity is labor, its father is effort”) should be explained in labor education lessons, emphasizing that honest work brings happiness and that dignity and respect are achieved through labor.

The proverb **“Ayrilganni ayiq yer, bo’linganni bo’ri yer”** (“The bear eats the separated, the wolf eats the divided”) calls students to unity, solidarity, and friendship. Primary school textbooks contain numerous proverbs fostering the spirit of friendship and cooperation.

Proverb work should not be limited to reading lessons – they can and should be used across the curriculum. Teachers may ask students to provide proverbs related to each topic studied, thereby assessing the depth of understanding. In mother tongue lessons, during handwriting practice, students can suggest proverbs beginning with the letter being practiced. In mathematics, they can give proverbs containing numbers; in labor lessons – proverbs about diligence; in natural science – proverbs about planting trees, protecting nature, and the seasons.

Thus, proverbs can be meaningfully integrated into every subject, contributing to the development of students’ consciousness, broadening their worldview, and helping to pass down our rich oral folk tradition to future generations easily and effectively.

To help students understand and memorize proverbs quickly and easily, teachers should employ various methods. For example:

1. The teacher creates a short instructive story appropriate to the students’ level, illustrates it with pictures, and writes several proverbs of different meanings on the board. After reading the story aloud, students are asked which proverb best matches the story’s moral. Then they are invited to recall other stories that fit the remaining proverbs. This interactive process encourages discussion, reflection, and peer storytelling.

2. Another effective method involves dividing the class into 2–3 groups and assigning each group collections of proverbs on different themes (e.g., Motherland, knowledge, labor). Each group must classify and select the most representative proverbs of their assigned theme. Group members then take turns reading their chosen proverbs expressively. At the end, the teacher rewards the

fastest and most accurate group, as well as those students who read most expressively and fluently.

These techniques help develop both group and individual work skills, increase attention and interest, strengthen knowledge, and allow teachers to assess students' progress.

Conclusion. The role of proverbs in shaping spiritually mature and well-rounded young people is truly invaluable. Only when teachers themselves have a deep and comprehensive understanding of the meaning of folk proverbs – and continually work on improving their own knowledge – can they successfully explain these treasures to students and meaningfully connect them with the process of education and upbringing. This demands from the teacher both profound knowledge and high professional skill. Primary school teachers must remain lifelong learners and seekers of knowledge

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