WORKING ON LITERARY-THEORETICAL CONCEPTS IN PRIMARY SCHOOL READING LESSONS(USING FOLK TALES AS AN EXAMPLE)

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"The article discusses the methodology of teaching literary-theoretical concepts in primary school 'Mother Tongue and Literacy' lessons, as well as approaches and methods for teaching the fairy tale genre to students during class activities."

Keywords: folklore, literary-theoretical concepts, fairy tale, didactic idea, pedagogy, creative ability, education.

Nowadays, teachers face numerous important tasks, including ensuring that students thoroughly master the topics presented in general education textbooks, develop and cultivate their artistic and aesthetic taste, enhance their creative abilities, achieve intellectual and spiritual maturity, foster critical thinking, and raise independent, well-rounded individuals. In fulfilling these tasks, reading and literature occupy a central place among other subjects in the general education system. The primary goal of literary education is to nurture healthy and morally developed individuals. In achieving this goal and fulfilling these tasks, Uzbek literary

Literary reading lessons taught in primary grades are considered an integral part of the Uzbek language curriculum. According to the content of the reading and speech development sections of the state educational programs, these lessons aim to:

- teach students to read fluently, accurately, and expressively at a certain pace;
- enrich students' knowledge and develop their skills by instilling an understanding of our homeland, its nature, the courage and labor of its people, and the ideas of national independence.

Everyone grows up in harmony with the oral traditions of their people. It would not be an exaggeration to say that there is no one who did not hear fairy tales in childhood. From birth, people explore the world by listening to various stories, tales, and legends at different levels. Fairy tales contain the finest fruits of the people's artistic thinking. Understanding and rediscovering them helps individuals comprehend life and study the relationships between humans and the world around them. A fairy tale is one of the main genres of the people's oral poetic creativity; it is an epic literary work of a magical-adventure or everyday character based on fiction and imagination. It is primarily created in prose form. In Mahmud al-Kashgari's work *Divanu Lug'atit-Turk*, it appears in a fully developed form and denotes the oral narration of an event. Among the Uzbeks of Surkhandarya, Samarkand, and Fergana, it is called *matal*; in the districts and villages around Bukhara, it is known as *ushuk*; in Khorezm, it is called *varsaqi*; and in Tashkent city and its surroundings, it is referred to as *chopchak*. Fairy tales differ from other folklore genres in that they depict life truths through imaginative and realistic inventions, rely on magical and supernatural means, unfold events and actions in extraordinary circumstances, and feature heroes with extraordinary bravery. In fairy tales, invention plays a central role, forming the foundation of the plot, and provides a resolution to the dynamic conflict within the storyline. Various types of inventions serve an educational and aesthetic function, acting as a unique

artistic means within the genre. Inventions depict events and occurrences either as things that could not happen in real life or as they might have actually occurred. Fairy tales are divided into two groups: those based on imaginary inventions and those based on realistic inventions. Fairy tales generally convey three main objectives. The first illustrates the hero's bravery, defending the people's interests against evil forces; the second typically depicts the main character falling in love with foreign princesses or fairies, marrying them, finding medicine for the sick, or rescuing people captured by dragons and demons; the third emphasizes the struggle against injustice and oppression. The first objective is achieved through the hero's active deeds and extraordinary strength, the second through magical means assisting the passive protagonist, and the third through the hero's intelligence and resourcefulness. The fairy tale genre can be conventionally classified according to character interpretation, ideological content and conflict, plot and composition, the role and function of inventions, as well as language and style into animal tales, magical tales, everyday tales, and satirical tales. One type of animal tale is the allegorical tale. The plots of allegorical tales (such as *Susanbil*, *The Wolf and the Fox*, *The Fox's Division*, *The Two Rich Owls*, etc.) are based on figurative meanings and allegorical images. For example, gluttony and bloodthirstiness are represented through the wolf, while cunning and trickery are symbolized by the fox. In magical tales, events are constructed on the basis of magic and fantastical inventions, often praising heroism and valor (*Yalmogʻiz*, *Simurgh*, *Devbachcha*, *Kenja Botir*, etc.). Some tales, such as *Quloqboy*, *Handalak Polvon*, and *Uch Yolgʻonda Qirq Yolgʻon*, have a comic or even satirical character. For instance, in *Uch Yolgʻonda Qirq Yolgʻon*, the protagonist is a bald man famous among the people, whose "weaving of lies" satirizes the vices inherent in existing systems, such as oppression, ignorance, and injustice, while simultaneously glorifying human virtues such as wisdom and resourcefulness.

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The pedagogical value of fairy tales lies in the fact that they serve as a means of integrating moral consciousness and behavior in the formation of students' national and spiritual qualities. Through fairy tales, children learn to understand their own identity, to distinguish between good and evil, justice and injustice, truth and falsehood, and to apply these concepts in real life. They also acquire core values more thoroughly, develop and refine their artistic and aesthetic taste, and enhance their creative abilities as well as their intellectual and cognitive thinking. Furthermore, the traditional study and transmission of fairy tales over centuries demonstrates the continuity of this genre and highlights the significant role of folk oral literature in the life of the people.

In primary education, four key tasks are envisaged in fostering students' self-education through fairy tales:

a) encouraging students to develop positive personal qualities and to strive to eliminate negative aspects of their behavior;

b) helping students develop a critical attitude toward themselves, enabling them to understand their behavioral traits attentively and rationally, clearly recognize their shortcomings, and become aware of their flaws;

c) assisting in the development of a self-education plan by identifying which behavioral qualities should be cultivated and which should be eliminated;

d) enabling the educator to determine rational and appropriate methods that support the student's self-education process.

The great Russian educator K. D. Ushinsky held fairy tales in high regard and attributed their success among students to the simplicity of folk applied art and its compatibility with the shared characteristics of children's psychology. It is well known that Ushinsky's pedagogical ideal was a harmonious combination of intellectual and moral-aesthetic development, and, according to his firm conviction, this goal could be successfully achieved through the extensive use of folk fairy-tale material in education. Owing to fairy tales, logical thinking and beautiful poetic imagery develop together in a child's inner world, while the growth of thinking proceeds in parallel with the development of imagination and emotions. For this reason, the inclusion of various fairy tales in the primary school curriculum is by no means accidental.

In teaching fairy tales, working with the text occupies a central place. This process involves such activities as selective reading, answering questions, having students formulate and respond to their own questions related to the content of the tale, outlining, retelling, creative continuation, storytelling, and graphically depicting the characters. In such fairy tales, the habits and behaviors of animals are analyzed; however, it is not recommended to directly compare them with human character traits.

School practice shows that young learners are well aware that animals in fairy tales do not actually speak and that, for example, a fox and a crane do not visit each other in real life; nevertheless, they perceive the fairy-tale world as if it were a realistic narrative. When reading and analyzing a fairy tale, all activities are aimed at ensuring a deep comprehension of its content, an accurate understanding of the development of the plot, and a correct perception of the actions and interactions of the characters. In this regard, selective reading and retelling play a particularly important role.

For example, in order to help students master the content of the fairy tale *"The Fox's Punishment,"* the following tasks may be used: read the chickens' complaint to the bear; explain what kind of trick the fox played; clarify why the wolf said, "The fox always knows what it is doing"; explain how the fox was driven into exile in the desert and find and read aloud the relevant passage.

When working with a fairy tale, it is important not only to teach children to read it, but also to train them to retell and narrate it. Storytelling develops oral speech and enriches children's vocabulary with new words and expressions. At the final stage of analyzing a fairy tale, students' understanding of its message is achieved through questions and tasks such as: "Find and read the part of the fairy tale that you liked the most," "Explain why you liked this particular part," and "Have there been events in your life similar to those described in the fairy tale?"

In newly developed textbooks currently in use, particularly in the *"Mother Tongue and Reading Literacy"* textbook, attention is given to the study and teaching of three stories and fairy tales. Accordingly, the structure of lessons devoted to the study of fairy tales is organized in the following manner:

1. **Introducing the fairy tale:**
   a) preparing students to perceive the fairy tale;
   b) the teacher's expressive reading of the fairy tale, recitation from memory, and similar activities.
2. Conducting a brief discussion to determine the extent to which students have comprehended the fairy tale.
3. Reading the fairy tale in parts and analyzing it; identifying certain figurative devices and synonyms, and carrying out vocabulary work (explaining the meanings of specific words).
4. Preparing students to retell the fairy tale (silent reading).
5. Retelling the fairy tale.
6. Conducting a generalizing discussion (revealing the main idea of the fairy tale).
7. Re-reading the fairy tale with a specific task (creative and independent activities).
8. Checking the assigned tasks and concluding the lesson.
9. Preparing at home to read or retell the fairy tale.

Organizing the instructional process in accordance with the above system is considered consistent with state educational standards, and it has been deemed appropriate to conduct lessons based on the fairy-tale genre following this sequence. In addition, the use of various modern teaching methods—particularly visual aids, approaches built on contemporary pedagogical perspectives, and lessons organized in the form of student-performed dramatizations—has proven effective. Such practices enhance learners' interest in this genre and contribute to improving the overall quality and effectiveness of classroom instruction. In conclusion, it can be stated that through teaching fairy tales, we can successfully broaden and develop students' worldviews, foster their love for nature, and educate them morally and spiritually. Fairy tales help instill the idea that goodness always triumphs over evil and honesty over dishonesty, encourage interest in learning, facilitate the easy acquisition of sounds and letters, and support the understanding of word meanings. As a result, this approach plays a highly effective role in nurturing students to grow up as knowledgeable, intelligent, honest, and patriotic individuals.

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