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THE ROLE OF PROVERBS IN DEVELOPING PRIMARY SCHOOL STUDENTS' SPEECH

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ABSTRACT
The article explains the essence and role of proverbs in the ideological, spiritual-educational, and artistic-aesthetic upbringing of students through didactic games.
KEY WORDS: *Proverb, Heritage, Spiritual-Educational, Artistic-Aesthetic, Education.*

In Uzbekistan, building a democratic state and civil society has been defined as a goal, and the role and place of youth in this process are of particular importance. Since young people are our future, the elevation of our sacred land inherited from ancestors and bringing it up to the level of developed countries depends on their knowledge, talent, courage, and moral maturity.

Indeed, during the years of independence, all conditions have been created for the upbringing of youth and for the realization of their abilities and talents. At present, the approach of relying on genuine national values is increasingly taking root in the education system, and priority is being given to spiritual upbringing — that is, shaping the moral character of the individual. Consequently, if special attention is paid to nurturing the young generation spiritually from an early age, it will bear great fruit in the future.

The goals and objectives of education in primary school determine the content and structure of the material to be studied. When designing the reading curriculum, ideological-aesthetic, seasonal, and gradual principles are taken into account. The teaching materials encompass knowledge about the world and human relationships that are important for educating and nurturing children. Introducing students to literary and artistic works and cultivating reading culture form the core purpose of reading programs.

From grades 1 to 4 in general secondary schools, the "Reading Literacy" textbooks include sections such as "Uzbekistan is My Homeland," "We Are the Generation of the Great," "Spring Brings Life," "Knowledge Is the Light of Reason," "The Wisdom of the People Is the Key to Happiness," "Courtesy Is the Beauty of a Person," and "Labor Leads to Comfort."

Although each section encompasses works of various genres and topics, their role in educating the younger generation is immense. In particular, introducing young learners to the proverb genre of folklore and working with them during the learning process is of special importance.

Proverbs play a major role in the ideological, moral-educational, and artistic-aesthetic development of youth. Indeed, folklore is a vast world and a powerful tool of spirituality for humanity. Therefore, expressive reading of proverbs, conveying their core meaning and essence to students, and increasing their emotional involvement hold great significance.

In children's folklore, proverbs take a leading position. Proverbs are concise, deep, and complete expressions created by the people. They are the result of generations of experience, intelligence, and wisdom.

In proverbs, conclusions drawn by wise, noble, and hardworking individuals based on real-life events and experiences are expressed. Such conclusions serve as guiding principles, especially for children. Proverbs are a poetic reflection of the nation's intellect, historical experience, and struggle.

Proverbs are different from other genres of oral folk literature due to their deep meaning, compactness, and structural clarity. They reflect the dreams, mutual relationships, patriotism, humanism, and worldview of the working people in a unique way. That is why proverbs teach children to think logically, express ideas briefly and concisely, develop their aesthetic taste, and better understand historical events. In addition, proverbs serve as a means to grasp the finest artistic features of the native language and expand vocabulary.

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Our observations have led us to the conclusion that almost all proverbs primarily reflect themes related to children's education and ethics.

Some examples of proverbs can be found in ancient written monuments, including the Orkhon-Yenisey inscriptions. They also appear in classical literary works such as Yusuf Khass Hajib's "Qutadghu Bilig," Ahmad Yugnaki's "Hibat al-Haqa'iq," and the ghazals of Rabguzi, Atoi, Sakkaki, and Lutfiy. Many excellent examples are also preserved in the works of Alisher Navoi and other classical poets and writers. Gulkhani's "Zarbulmasal" is a rich collection of national proverbs.

Mahmud al-Kashgari preserved a number of proverbs still widely used in the 21st century. These were included in his famous work "Devonu Lug'at it-Turk," allowing them to reach our time.

Proverbs never become outdated. They do not merely remind us of the past but are imbued with the power and essence of the people. They are a concentrated result of collective reasoning and real-life experiences. Certainly, proverbs represent the memory of national thinking. However, memory does not preserve useless things; only knowledge that serves today and tomorrow is retained. Thus, proverbs are timeless wisdom essential for both our present and our future.

There are many forms and methods of learning proverbs. One such method involves using them during lessons. This requires dividing students into groups. Proverbs can be used even in the grouping process. For instance, two- or three-part proverbs are written on separate cards. A student reads the beginning of the proverb, and another, holding its continuation, reads it aloud, and they form a group. In this way, even group formation turns into a proverb-reading activity.

Another method involves writing each word of a proverb on separate cards cut from the same cardboard. These cut parts fit together like a puzzle, and the group that reconstructs its proverb first reads it out loud in unison.

In contests, the whole group can participate, or pair competitions can be organized. Here are some suggested formats:

"Who Knows More Proverbs?" Game

Teams take turns reciting proverbs. The group that continues without hesitation and gives consistent, expressive answers wins. Hesitation, repetition, or silence results in penalties.

"Let's Explain the Proverbs" Game

Students are divided into groups. One group says a proverb, and others explain and interpret it. The emphasis is on clarity, comprehensiveness, and emotional impact.

"Proverb Chain" Game

This is based on rhyme play. Each group must begin their proverb with the letter (sound) that ended the previous one. Example: Aytar so'zni ayt, Aytmas so'zdan qayt. – Til - aql bezagi. – It egasiga hurmas. – Sabrning tagi sariq oltin...

"Who Reaches the Finish Line First?" Game

Two ribbons are rolled on sticks from opposite ends. Students must recite proverbs while winding the ribbon. Skipping proverbs results in penalties. The first to finish while reciting without interruption wins.

"Proverb Market" Game

One student is the "seller," the other the "buyer." The seller offers a proverb's beginning, and the buyer completes and reads it expressively. Unknown proverbs are treated as "new" and added to the buyer's collection. The roles may then be reversed.

"Thematic Proverb Relay" Game

This is organized as a relay using a baton (e.g., flag, pen, toy). Each participant recites a proverb before passing the baton. Repetition is not allowed.

In conclusion, proverbs of various themes play a vital role in developing logical thinking in primary school students. Through them, learners cultivate human qualities such as diligence, honesty, kindness, and modesty.

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