

THE ROLE OF FOLK VOICE IN FORMING THE VIRTUE OF HONESTY IN PRIMARY GRADE STUDENTS

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Annotation: This article analyzes the importance, possibilities and methods of application of folk oral genres in forming the virtue of honesty in primary school students. As a result of the study, the cognitive and emotional impact mechanisms of folk oral literature, the specific educational potential of various genres were identified. The article presents the results of a diagnostic study conducted with the participation of 750 students.

Keywords: honesty, folk oral literature, primary education, spiritual education, national values.

In the conditions of modern globalization, educating the younger generation in the spirit of national values is one of the urgent pedagogical tasks. The Decree of the President of the Republic of Uzbekistan “On the Development Strategy of New Uzbekistan for 2022-2026” and the “Concept for the Development of the Preschool and School Education System until 2030” specifically emphasize the task of preserving and developing the national cultural heritage and educating the younger generation in the spirit of national values.

The virtue of honesty occupies one of the central places in the system of spiritual and moral values of the Uzbek people, which has been formed over the centuries. Concepts such as “honest work”, “honest livelihood”, “honest attitude” are the main principles that determine the philosophy of life of our people. In folk oral literature - fairy tales, proverbs, epics, songs and other genres, the ideas of honesty are reflected in various forms.

Primary school age (6-11 years old) is an important period in the formation of a child’s moral worldview. According to L. Kohlberg’s theory of moral development, children of this age correspond to the traditional level of morality (stages 3-4) and are inclined to assimilate social norms. It is during this period that the formation of the virtue of honesty through folk oral art is especially effective.

During the study, the possibilities of folk oral art genres in the education of honesty were analyzed. Fairy tales, through their figurative language, interesting plot and touching characters, instill the ideas of honesty in the minds of children. For example, the fairy tale “Ur-toqmoq” highlights the theme of hard work and honest work, and the fairy tale “Zumrad and Qimmat” shows the importance of an honest profession. The epic “Tohir and Zuhra” promotes the virtues of honest love and loyalty.

Proverbs are a short and touching expression of folk wisdom. Proverbs such as “He who finds honesty is happy”, “He who sweats is a pioneer”, “The legs of a liar are short”, “Deposit is a sign of faith” are long-lasting in children’s memory and serve as a guide in everyday life. Studies have shown that by memorizing proverbs and understanding their meaning, 70 percent of students correctly mastered the concept of honesty.

Riddles, along with developing logical thinking, serve to teach the concepts of honesty. Riddles such as “He earns by hard work, / He does not oppress anyone, / He always gives blessings, / What is this, find it, children?” (Answer: Honest food) convey the ideas of honesty in a playful way.

Songs and rhymes instill the virtue of honesty through emotional impact. Songs such as “Mehnatning rozi”, “Halol tirikchilik”, “Rostgo‘y bola” affect the emotions of students and create a positive mood. Musical expression helps to more deeply accept the ideas of honesty.

750 primary school students participated in the conducted large-scale diagnostic study. The results of the study are presented in the following table:

Table 1.

The degree of formation of the virtue of honesty (in percent)

Komponentlar	1-sinf	2-sinf	3-sinf	4-sinf	O‘rtacha
Kognitiv (bilish)	35%	48%	62%	75%	55%
Emotsional-baholovchi	40%	52%	65%	78%	58.75%
Xulq-atvor	30%	42%	55%	68%	48.75%
Umumiy daraja	35%	47.3%	60.7%	73.7%	54.2%

As can be seen from Table 1, the formation of the virtue of honesty increases with age. The highest indicators were observed in the emotional-evaluative component, and the lowest indicators were observed in the behavioral component. This indicates that students have knowledge about honesty and have a positive attitude towards it, but they face difficulties in applying it in practice.

During the study, an 18 percent increase in the virtue of honesty was observed in classes that regularly use folk literature, and an 8 percent increase in classes that use traditional methods. This confirms the high educational potential of folk literature.

The results of the correlation analysis showed a strong positive correlation between the formation of the virtue of honesty and the family environment ($r=0.72$), teacher influence ($r=0.68$), and the use of folk literature ($r=0.65$). These factors together explain 65% of the changes in the formation of the virtue of honesty.

Based on the results of the study, the following conclusions were drawn:

1. Folklore is an effective means of forming the virtue of honesty in primary school students. The integrated use of various genres enhances the educational effect.
2. To form the virtue of honesty, it is necessary to develop the cognitive, emotional and behavioral components in a balanced way. Folklore has a positive effect on all three components.
3. It is necessary to modernize the methodology for using folklore, combine it with interactive methods and modern technologies.

4. It is important to strengthen the cooperation of family, school and society, and actively involve parents in the educational process.

5. It is necessary to improve the knowledge and skills of teachers in folk pedagogy, organize regular advanced training courses.

In conclusion, folk oral art, as a centuries-old educational tool, has not lost its importance even today. When used in combination with modern pedagogical approaches, folk oral art becomes one of the most effective means of forming the virtue of honesty in primary school students. This, in turn, serves to educate the younger generation in a spiritually and morally sound manner, preserve national identity, and strengthen the moral potential of society.