



---

## EFFECTIVE FACTORS IN THE USE OF ORAL FOLKLORE MATERIALS IN LITERATURE CLASSES

Tirkasheva Guzal Bakhramovna

Independent Researcher, Chirchik State Pedagogical University

---

### Abstract

This article provides a comprehensive analysis of the pedagogical, methodological, and didactic factors that determine the effectiveness of using examples of oral folklore in literature classes. The study offers a scholarly account of the role of folklore materials in developing students' national values, literary thinking, speech culture, and competencies. The experience of global pedagogy, particularly that of Finland, South Korea, Japan, Turkey, Russia, Kazakhstan, and other CIS countries, is examined comparatively, and advanced methodological approaches are analyzed. The findings indicate that lessons organized on the basis of oral folklore materials significantly enhance the quality of education, student motivation, and educational effectiveness.

**Keywords:** Oral folklore, literature education, pedagogical technology, competence, folklore, methodology, national values, innovative education.

### Introduction

In the context of contemporary globalization, educating the younger generation in the spirit of national values, historical memory, and spiritual maturity is among the priority tasks of the education system. Literature classes, in particular, play a significant role in this process, functioning not only as a means of developing literary-aesthetic thinking but also as one of the core subjects that shapes national identity. From this perspective, the effective use of examples of oral folklore enriches the content of literature education.

In the modern education system, one of the principal objectives of literature as a school subject is to foster students' awareness of national identity, develop



---

spiritual values, cultivate aesthetic thinking, and form competencies related to independent reasoning. In this process, examples of oral folklore—fairy tales, epics, proverbs, riddles, legends, and narratives—serve as important didactic resources.

For centuries, oral folklore has preserved the historical memory, moral views, social experience, and aesthetic ideals of a people. Therefore, its integration into literature classes:

- increases students' respect for national culture;
- develops their imaginative thinking;
- enriches their oral and written speech;
- strengthens their spiritual and moral education;
- activates their critical and creative thinking.

In UNESCO's concept of safeguarding intangible cultural heritage, folklore is identified as an important means of educating the younger generation [1:17]. In Finnish schools, an interdisciplinary integration model based on the national epic *Kalevala* is applied, while in Japan, a system of moral education has been established through folk tales [2:42]. From this perspective, identifying the effective factors in the use of oral folklore and improving its methodological foundations constitute a pressing scholarly issue.

Folklore embodies the centuries-old pedagogical experience, spiritual values, social consciousness, and aesthetic thinking of a people. In particular, fairy tales, proverbs, epics, and legends contribute to the formation of students' national thinking, spiritual and moral qualities, aesthetic taste, independent reasoning, and communicative competencies. As literary scholar B. Sarimsoqov notes: "Folklore is the artistic expression of the people's psyche, and it is a unique means of transmitting a nation's educational experience from generation to generation" [3:21].

### **Purpose of the Study**

The purpose of the study is to identify the effective factors involved in the use of oral folk tradition materials in literature classes, to develop a methodological model for their application, and to substantiate the effectiveness of this model on



---

the basis of pedagogical experimentation. In line with this purpose, the objectives of the present study were defined as follows: to analyze the pedagogical potential of oral folk traditions; to determine the effective factors in the use of folklore materials; to develop a methodological model based on innovative methods; to conduct a statistical analysis of effectiveness through experimental work; and to formulate methodological recommendations in this area.

### **Research Methodology**

The study employed methods such as historical-comparative analysis, pedagogical observation, questionnaires, experimentation, and statistical analysis within the framework of a competency-based approach. In particular, the comparative-analytical method was used to examine the experience of studying examples of oral folk traditions in school literary education in selected countries, including Finland, South Korea, Japan, Turkey, Russia, Belarus, Kazakhstan, and Uzbekistan, as well as in the broader international and CIS contexts. The pedagogical observation method was applied to monitor the effectiveness of folklore-based activities in literature classes. Using statistical analysis, the results of the experimental work were evaluated in terms of students' level of acquired knowledge after studying folklore samples, their literary and communicative competence, motivation, and spiritual engagement. The content analysis method was used to examine scholarly sources, textbooks, and methodological manuals related to the research topic. In addition, the interactive methods applied during the study were monitored, and their effectiveness was determined.

### **Main Body**

The Scientific and Theoretical Foundations of Uzbek Oral Folklore According to H. Zarifov, "Uzbek folklore is a treasury of the people's artistic thought, in which education, morality, and aesthetic criteria are embodied" [4:34]. The school literature curriculum includes such genres of Uzbek oral folklore as fairy tales, riddles, proverbs and sayings, legends and narratives, as well as epics.

An examination of international experience in the study of folklore samples in literature education revealed that in Finland, the integration of history, literature, and culture is carried out through the *Kalevala* epic [5:56]; in Japan, moral



competence is developed through folk tales such as *Momotaro* and *Urashima Taro* [6:61]; in South Korea, *Pansori* and folklore materials have been introduced as a creative education model [7:33]; and in Turkey, critical thinking is fostered on the basis of *Nasreddin Hodja* anecdotes [8:48].

In this regard, an analysis of the pedagogical experience of the Commonwealth of Independent States (CIS) showed that in Russia, literary competence is formed through *Byliny* (БЫЛИНА) and folk tales [9:74]; in Kazakhstan, national consciousness is developed through *Aytis* and the epic heritage [10:29]; and in Belarusian national literary education, speech culture is strengthened through folklore [11:81].

The analysis demonstrated that the extensive use of oral folklore materials in literature lessons provides the following advantages:

1. **Cognitive development** – students’ analytical and critical thinking improves.
2. **Linguistic development** – vocabulary and speech culture are formed.
3. **Axiological development** – national and universal values are strengthened.
4. **Communicative development** – collaborative activity is enhanced.
5. **Innovative effectiveness** – folklore materials are integrated with modern methods.

The pedagogical potential of oral folklore in literary education is manifested in the following aspects (see Table 1).

**Table 1**

No.	Genre	Pedagogical Function	Outcome
1.	Fairy tale	Providing moral education	Qualities such as kindness and honesty are formed
2.	Epic	Developing a sense of patriotism	National pride is formed
3.	Proverb	Developing qualities of wisdom	Cognitive thinking develops
4.	Riddle	Developing logical thinking	Intellectual potential increases
5.	Narrative	Forming historical consciousness	National memory develops



---

### **The pedagogical potential of oral folklore in literary education**

Although considerable experience has been accumulated in the use of oral folklore within the education system of Uzbekistan, digital pedagogy, multimedia platforms, and international integration-based methods in this field have not yet been sufficiently developed. Therefore, in order to further advance work in this area, the following didactic proposals are put forward:

- to create electronic resources based on examples of national folklore;
- to introduce interactive platforms for studying the folklore samples included in the school literature curriculum;
- to organize special instructional-methodological training courses for subject teachers on the study of folklore samples included in the literature curriculum during classroom instruction;
- to develop methodological models aimed at forming national and intercultural competencies through the study of oral folklore samples;
- to adapt the methods of studying and analyzing oral folklore samples in literature classes to STEAM and CLIL approaches.

As a result of the research conducted, the following effective factors in the study of folklore samples in literature classes were identified. The main factors are as follows:

- 1. Content-related factor** – nationality, educational value, and aesthetic quality.
- 2. Methodological factor** – interactive methods, problem-based learning, a competency-based approach, and integrative technologies.
- 3. Psychological factor** – motivation, interest, and active engagement.
- 4. Technological factor** – multimedia, audio-visual materials, and electronic platforms.

Philologist N. Mahmudov notes: “A lesson enriched with national sources significantly increases students’ activity and learning outcomes” [12:67].

### **Discussion**

The studies and analyses conducted to identify the effective factors in the use of folklore samples in literature classes yielded the following results:



- 
- national folklore samples increase students' interest in and motivation for literature lessons;
  - they encourage students to participate actively in classroom activities;
  - folklore samples instill national values in students' consciousness;
  - they develop students' literary speech and artistic-aesthetic thinking;
  - they exert a strong and systematic educational influence.

According to methodologist Q. Yo'ldoshev, "The primary task of literary education is to serve the spiritual and intellectual development of the individual" [13:54].

On the basis of the information presented above and the scholarly considerations expressed, we consider it appropriate to offer the following practical recommendations.

### **For Teachers**

- select folklore material appropriate to each topic;
- use dramatization techniques;
- create a multimedia folklore database;
- conduct speech exercises through proverbs and riddles;
- analyze epics through an integrative approach.

### **For the Education System**

- enrich textbooks with folklore-based materials;
- develop methodological manuals;
- create electronic resources;
- develop indicators of folklore competence.

### **Conclusion**

The following factors were identified as contributing to the effective use of oral folklore in literature classes (see Table 2):



**Table 2**

№ Factors contributing to the effective use of oral folklore in literature classes				
1.	Pedagogical factors:	Didactic factors:	Psychological factors:	Methodological factors:
2.	<ul style="list-style-type: none"><li>- fosters national-cultural and moral identity;</li><li>- strengthens formative educational impact;</li><li>- supports learners' socialization.</li></ul>	<ul style="list-style-type: none"><li>- enriches curricular content;</li><li>- strengthens integrative approaches;</li><li>- supports problem-based learning.</li></ul>	<ul style="list-style-type: none"><li>- increases emotional engagement;</li><li>- reinforces memory retention;</li><li>- stimulates cognitive activity.</li></ul>	<ul style="list-style-type: none"><li>- role play;</li><li>- expressive reading;</li><li>- clustering;</li><li>- conceptual chart;</li><li>- debate;</li><li>- storytelling.</li></ul>

### **Factors contributing to the effective use of oral folklore in literature classes**

The use of oral folklore materials in literature classes enhances the effectiveness of literary education, reinforces students' national-cultural and moral formation, expands their artistic and aesthetic thinking, and develops learners' national and general cultural competencies; moreover, it brings the content of literary education into alignment with international pedagogical trends. Among the further significant features of literary education based on national folklore are its potential to increase educational effectiveness, improve the quality of literature classes, and integrate instruction with contemporary innovative pedagogical technologies.

The research findings indicate the necessity of broadly implementing the methodological system developed on the basis of oral folklore materials in literature education.

Accordingly, an oral folklore-based methodology constitutes one of the significant scientific and practical directions in the modernization of literature education. Oral folklore materials are a strategic resource that enriches not only the content of literature education but also its innovative and methodological foundations. Integrating these materials with contemporary pedagogical



---

technologies makes it possible to design an effective instructional model that meets global educational standards while remaining grounded in national values.

## **References**

1. UNESCO. (2003). *Convention for the safeguarding of the intangible cultural heritage*. Paris: UNESCO Publishing.
2. Kupiainen, R. (2018). *Education and national culture in Finland*. Helsinki: Finnish Education Press.
3. Sarimsoqov, B. (2010). *O‘zbek folklori [Uzbek folklore]*. Toshkent: “O‘qituvchi” Publishing House.
4. Zarifov, H. (1973). *O‘zbek xalq poetik ijodi [Uzbek folk poetic creativity]*. Toshkent: “Fan” Publishing House.
5. Honko, L. (2015). *Kalevala and Finnish school education*. Helsinki: SKS.
6. Sato, H. (2019). *Japanese folklore in modern education*. Tokyo: Tokyo University Press.
7. Kim, Y. J. (2020). *Korean oral tradition and creativity*. Seoul: Korean Educational Development Institute.
8. Yildirim, A. (2017). *Turkish folklore and literature teaching*. Ankara: Eđitim Yayinlari.
9. Propp, V. Y. (1999). *Ruskiy geroicheskiy epos [Russian heroic epic]*. Moscow: “Nauka” Publishers.
10. Qoňyratbaev, Ä. (1991). *Qazaq folklorynyň tarihy [History of Kazakh folklore]*. Almaty: “Ana tili” Publishing House.
11. Ivanov, V. P. (2016). *Folklor v obrazovatel’noy sisteme Belarusi [Folklore in the educational system of Belarus]*. Minsk: The Belarusian State University (BSU).
12. Mahmudov, N. (2018). *Til va adabiyot ta’limi samaradorligi [Effectiveness of language and literature education]*. Toshkent: “Ma’naviyat” Publishing House.
13. Yo‘ldoshev, Q. (1996). *Adabiyot o‘qitishning ilmiy-nazariy asoslari [Scientific and theoretical foundations of teaching literature]*. Toshkent: “O‘qituvchi” Publishing House.