

Formation Of Value Orientations in Older Preschoolers on The Basis of Karakalpak Folk Traditions

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Abstract: The spiritual "reproduction" of the nation is ensured by the fact that children are brought up on the cultural and historical values of their grandfathers and great-grandfathers." Personality formation takes place in the process of assimilation of a multifaceted social experience in the form of a system of ideas about the world, about morality and a system of behavioral stereotypes fixed by traditions. In the social experience of each nation there are elements of universal and national values.

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The development of economic market relations creates a dangerous tendency to consider material goods and things as the main value. "... in the course of this worship of things, we turn ourselves into consumer goods," wrote E. [1]. In this regard, V. Frankl [2. p.25] emphasizes the value of traditions for understanding the meaning and goals of life: "... unlike animals, instincts do not dictate to a person what he needs, and unlike yesterday's man, traditions do not dictate to today's man what he should. Not knowing either what he needs or what he should, the person seems to have lost a clear idea of what he wants."

The modern crisis in society is caused not only by economic reasons, it is also a crisis of the value system, when the old life guidelines have lost their significance, and the new ones have not been established in consciousness. On the one hand, the sovereignty and independent path of the nation's development causes the desire to preserve national traditions and the identity of the people, on the other hand, market competitive relations come into conflict with such traditional values as mutual assistance, community participation in family affairs, etc. The problem of the formation of value orientations is at the same time the question of overcoming the crisis of modern morality and the question of the survival of the nation on the basis of eternal values.

The relevance of the research is determined by the social task of maintaining valuable national traditions in the conditions of building a sovereign state in new economic conditions and the lack of elaboration of the problem of personality formation. Value orientations are considered as the basic education of a person [3, 4, 5], and as the basis of national self-consciousness formed under the influence of socio-economic conditions and traditions of the people [6, 7, 8]. Many authors attribute the formation of value orientations to preschool and adolescence. At the same time, a theoretical scientific search according to the data of the National Library of the Republic of Uzbekistan showed that from 1974 to the present day, 157 studies in 29 directions have been conducted on problems of preschool age within. Of these, only 3 works touch upon the value orientations of preschoolers and only in two value orientations are associated with the traditions of cultures of different peoples. These data, in our opinion, convincingly show the degree of knowledge (or rather, lack of knowledge) of the problem under consideration. Its development is dictated both by social changes in society and by the logic of the development of psychological and pedagogical science.

The object of our research was children aged 5-6 years in a modern preschool institution, where we conducted studies of the process of forming value orientations in older preschool children in the system of Karakalpak folk traditions expressing an attitude to the infant.

The main purpose of the research was to determine the psychological mechanisms and conditions for the formation of value orientations in children based on folk traditions.

The objectives of the study included: 1. To determine the content of Karakalpak folk traditions expressing the value of the child, to identify the attitude of modern Karakalpaks to them and analyze the psychological and pedagogical potential of these traditions; 2. To analyze the experience of preschool institutions of the republic on the use of Karakalpak traditions; 3. To develop and experimentally substantiate optimal psychological and pedagogical conditions for the formation of value orientations of older preschoolers based on folk traditions; 4. To reveal the psychological mechanisms of the formation of value orientations in older preschool children, to identify indicators, components and behavioral manifestations of value orientations, to determine the factors of their development

Approaches to solving the problem are determined in accordance with the idea of social inheritance of the psyche, L.S.Vygotsky's cultural and historical theory and E. Erikson's concept of national identity. Particular importance is attached to folk pedagogy as a system of ensuring social inheritance [9, 10], and game theory as a model of social relations [11].

Research methods in accordance with the tasks set:

- 1). Questioning: a) the adult population about the assessment of traditions, b) educators and parents about the independent play of children;
- 2). Conversation, -clarification of the value relations of children at the verbal level;
- 3). The technique of unfinished sentences with the same purpose;
- 4). Projective drawing tests to identify the value relationships of children at the emotional level;
- 5). Observation of independent play of children, in the aspect of identification of the child with performers of folk traditions;
- 6). A formative experiment in preschool institutions using conversations, theatrical performances, classes and story-role play;
- 7). Methods of mathematical and graphical processing of the collected data.

The results of the study showed that the psychological study of value orientations in preschool age faces the need to define and concretize the content of the phenomenon under study. Value orientations constitute one of the most important blocks in the structure of personality in its need-motivation sphere. Value orientations created by society serve to preserve the cohesion and development of society is fixed in national traditions and mentality.

It is legitimate to assume that in every period of historical development, society improves the forms of interaction between adults and children in order to preserve the values and mentality of the nation. In our study, we tried to outline some ways of such improvement.

The study used Karakalpak folk traditions associated with the development of a child of the first year of life as the basis for the formation of the orientation of preschoolers on the value of the baby.

The survey of the adult population of Karakalpakstan showed the created attitude to traditions; so many respondents rejected the tradition of passing the food of the oldest to their beloved baby. Modern society condemns this tradition as unhygienic.

At the same time, all the general approval was caused by the traditions of celebrating the success of the baby. The psychological and pedagogical analysis of their content and developing capabilities has shown that these traditions represent a kind of calendar of stages of development. They indicate periods, the importance of which is confirmed by modern science.

The three series of experimental studies carried out differed, first of all, in the conditions and ways of familiarizing children with folk traditions. The specifics of the experiment series consisted in the fact that in the first case, the children learned ritual actions as the plot of a puppet show in which they themselves acted as puppeteers. In the second series, they were participants of folk festivals in kindergarten, including a dramatization game based on the plots of folk traditions. In the third series, children were consistently introduced to each tradition through a game-lesson, demonstrated traditions at the general celebration of Navruz and systematically indirectly stimulated an independent plot-role-playing game based on folk traditions. Adults admired the success of the doll-child; a game environment was created in line with the performance of folk rituals.

In each case, at the beginning of the experiment, a story was given about the humane attitude towards children; a description of family holidays about the success in the development of the child was given. It was emphasized that traditional rituals are conducted by the most respected elderly people; they are

given signs of attention and reverence.

As expected, in the third series of the experiment, the most significant changes occurred in the value orientations of children. In the conversation and the projective test, they named and commented with obvious sympathy on ritual actions based on folk traditions as a joyful event – 87.6%, represented themselves among the active participants - from 50.2% to 86.5%, expressed a desire to have a baby as part of their family – 100%, and the intention to arrange holidays about his success – from 60% to 100%. All this, convincingly shows the appearance in children of orientation to the value of the baby and the attitude to take care of him.

The study makes it possible to determine the factors of the development of value orientations in children in the conditions of public preschool education. These include the following:

1. Cognitive factor-explaining to children the humane meaning of folk traditions and rituals, which is achieved by conversations, stories about the history of the people (in the Karakalpak language classes), reminder questions during the game, such as: "When will you call to see your daughter's face?".

2. Social support for the fulfillment of traditions, which in a preschool institution is achieved by involving employees and parents to hold a holiday based on folk traditions, as well as to participate in the game as the oldest at the invitation of children. Approval of the action, interested attention is perceived as an indicator of the value of the object.

3. Emotional impact on children (emotional infection), which is achieved by emphasizing the emotional expression of the positive attitude of adults towards the baby (joy at his success, tenderness, admiration), as well as the atmosphere of mystery, significance when performing traditional rituals. Without purposefully expressed emotions, ritual actions are generalized regardless of the value of the baby and can be transferred to the cubs of animals.

4. The activity of children in interaction with adults when performing rituals. Activity can be expressed as signs of attention to those invited to a traditional celebration (to hold, sit down, pour water on their hands, give a towel, listen to a blessing - bata); as performing tasks such as (reward for good news); as participating in choral general answers like counting 40 spoons of water or confirming "Yes, yes!" (so, so) when laying, as a suggestion and justification for choosing a child's name, or choosing a place to preserve trimmed hair and nails; as a statement of wishes to the child, his parents and guests, and, finally, a running competition for the right to cut the bonds and lead the child along the path. Actions are fixed as behavioral stereotypes - a component of value orientations.

5. Maximum approximation to life, to the reality of all the traditions performed, up to ritual actions on a living baby in a kindergarten (viewing, laying in a besik, cutting fetters, etc.).

6. Stimulation of children's play based on folk traditions: creation of a game environment, reminder questions about performing rituals as the doll child "grows", interested participation of adults in the game as honored guests and elders.

These factors correspond to the methods of raising children in the system of folk pedagogy and are implemented taking into account the conditions of public preschool education in kindergarten. Taking them into account in practice creates optimal conditions for influencing the personality.

Thus, the experimental study confirmed the hypothesis that the value orientations of the community are "appropriated" by children through the mechanism of identification through assistance and empathy with adults in conditions of pronounced social recognition of this value.

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