



Oral folk art as a means of education and development of preschool children

Ahmedova Ye. N.

teacher of Russian language and literature of Kokand SPI

Annotation: The article is devoted to consideration of the role of oral folklore as a factor of spirituality, continuity of generations, bringing it to national life origins. You must allocate more folklore a prominent place in the moral and aesthetic education, development of creative abilities of the young generation.

Key words: dynamic processes in living, the importance of expanding the functions of positive action programs in textbooks with instructive genres of oral folklore.

Oral folk art contains inexhaustible opportunities for the development of speech skills, allowing children to encourage speech activity from an early age. Folklore works with their content and form best meet the tasks of upbringing and development of the child, adapted to children's needs. Gradually, imperceptibly, they introduce the baby into the element of the folk word, reveal its richness and beauty, are a model of speech [6, p.26]. An important period in the development of a child is preschool age. It is difficult to overestimate the role of oral folk art in the upbringing and formation of the personality of a young child.

One of the first works of art that a child is able to perceive are small forms of folklore. Due to them, adults can easily establish emotional contact with a child, broaden their horizons, form an attitude to the world around them, enrich speech. Folk art is also an important source of moral, aesthetic, patriotic education of preschoolers. The works of oral folk art are the first thing a child hears and reproduces in life. These are lullabies, nursery rhymes.

During the introduction to this kind of folk art, such educational tasks are solved as: – to develop the child's interest in oral folk art; – to develop expressiveness in the child's language, intonation, voice power, colloquial speech, as well as through a living figurative language to teach understanding of words and expressions; – to open to children the meaning of proverbs and sayings that contain rules of behavior and moral norms; – with the help of Russian folklore, as well as folklore of other peoples, to enrich children's knowledge about the environment – to teach children to play fairy tales by roles; – to interest children in folk games, to teach them to use folklore for independent play and theatrical activities.

Fairy tales, sayings, riddles contribute to the development of thinking, imagination, intelligence, and the development of the emotional sphere. Russian folk works themselves are rich in form and content and initially contain moral values. Fairy tales are one of the components used in interaction with children, they play a special role in the upbringing of children, and they are also most interesting for preschool children. The simplicity and directness of the presentation of this genre of folk art is most attractive and understandable for the perception and understanding of a child. Using the example of fairy tale characters, the child easily gets acquainted with such concepts as good and evil, greed and generosity, courage and cowardice, etc.

When evaluating the heroes of fairy tales, children analyze which actions committed by the characters are positive and which are negative. They experience a wide range of feelings together with them, and having taken one side or the other, they try to solve all the tasks assigned to them



together with the heroes of the work, which also helps to increase the creative activity of the child and makes it possible to draw the right conclusion in this situation.

At preschool age, children are very vulnerable and it is the fairy tales of Russian folk art that are the unique means that makes it easy to tell children about the negative in life, draw an analogy and compare it with the real world. But we must not forget that educators and parents need to carefully and competently approach the choice of works in accordance with the age characteristics of children and the goals that need to be achieved. They help to show children: how good helps to defeat evil ("Winter Quarters"); how kind and peace-loving win ("The Wolf and the seven goats"); that evil is punishable ("Cat, rooster and fox", "Rabbit`s hut").

Moral values in fairy tales are presented more specifically than in animal tales. Positive heroes, as a rule, are endowed with courage, courage, perseverance in achieving goals, beauty, captivating directness, honesty and other physical and moral qualities that have the highest value in the eyes of the people. For girls — a red maiden (clever, needlewoman), and for boys — a kind young man (brave, strong, honest, kind, loving the Motherland). The ideal for a child is a distant prospect to which he will strive, comparing his deeds and deeds with the ideal. The ideal acquired in childhood will largely define him as a person. The fairy tale does not give direct instructions to children (such as "Obey your parents", "Respect your elders", "Do not leave home without permission"), but its content always contains a lesson that they gradually perceive, repeatedly returning to the text of the fairy tale.

Moral education is possible through all kinds of folk tales, because morality is originally embedded in their plots [9, p.31]. The educational value contained in the works of folk art has a special influence on the formation of patriotic feelings. Carrying specific images, colors accessible and attractive to preschool children, the works serve as a means of a positive attitude of the child to various aspects of social life. It is quite important to introduce preschoolers to magical and heroic fairy tales. The idea contained in them about the heroism of heroes in the name of the liberation of their native land from enemies contributes to the disclosure of the ideas of patriotism.

Proverbs and sayings are perfect for the formation of moral values in kids, as they are emotionally saturated and sometimes carry moral postulates. These short sayings are easy to remember for children, their impact on the child is stronger than the usual persuasions and moralizing. Tongue twisters help a child learn to speak correctly and quickly and at the same time remain a simple game for them. During this period, those feelings, character traits that invisibly connect the child with his people begin to develop. The roots of this connection are in the language of the people, their songs, music, games, in the impressions received by a little person from the nature of his native land, in the details of everyday life, the customs and customs of the people among whom he lives.

Folk art is an inexhaustible source of pedagogical material, one of the foundations of speech, moral, aesthetic, patriotic education. The use of the cultural heritage of the Russian people in working with preschoolers and their development forms an interest in it, revives the pedagogical process, has a special impact on the emotional and moral sides of the personality [2, p.4].

The circle of children's reading includes Russian folklore, as well as folklore of the peoples of the world. They carry a great potential of national and folk cultures, make the child the owner of universal spiritual values. In his literary development, the child should go from the literature of his people to the children's world literature [6, p.27].



In kindergarten, the most favorable soil is created for listening, repeating and playing nursery rhymes, which contributes to the development of speech and memory of the child. To enrich the vocabulary of children, it is very advisable to use work with nursery rhymes. These short poems are often supplemented with certain actions that contribute to the education of benevolence, empathy. Over time, children transfer them to independent games. Thanks to the nursery rhymes, children learn to perceive a short plot expressed in an artistic word. From an early age, children can enjoy looking at pictures, illustrations of books or didactic games based on folklore works and retelling them.

The use of various types of oral folk art together with other educational means will help the successful enrichment of the child's vocabulary, the development of his speech activity, will help in the formation of a harmoniously developed personality. What a child will absorb at preschool age mainly depends on the environment in which he is brought up. By surrounding children with their care and affection, as well as including oral folk art in their classes, parents and teachers, educators can invest in them from an early age the basic moral qualities that will only develop in his later life.

Oral folk art, in general, is given an increasingly prominent place in the performing the tasks of moral and aesthetic education of children. The works created especially for them constitute a special area of folk poetry – children's folklore. Both theoretical teachers and practical educators have repeatedly emphasized the high pedagogical qualities of folklore works addressed to children: deep penetration into the child's psyche, subtle consideration of the peculiarities of children's perception, the absence of intrusive teachings. Folklore plays an important role in the formation of a child's personality.

Oral folk art is of particular importance in educating children of primary school age interest in culture and the history of the people. Oral folk art is a unique means for the transmission of folk wisdom, the development and upbringing of a child at the initial stage of his development, mental, moral, aesthetic education.

Thus, folklore is oral folk art, embodying the ideals and aspirations of the people, their poetic fantasy. Oral folk art is of particular importance for the education of the younger generation. Education begins with the assimilation by children of the spiritual heritage of their people – the language, oral folk art, i.e. with the formation of their folk science ideas. Works of oral folk art act as a factor of social development of a student's personality. Consequently, the emotional attitude to oral folk art it can be considered as an initial process of mastering the experience of previous generations and the formation of the ability to realize the cultural values of their people.

One of the main properties of folklore is its lack of writing. Folklore is called oral or oral creativity, since it lives, develops and is transmitted only in a live performance "by word of mouth". The works of oral folk art are the fruit of collective creativity. The absence of the author and mainly the oral existence of folklore works determines another feature, namely: variability works of oral folk art. Consequently, in the cultural and educational space there are several variants of one work, which may have both minor differences and very significant ones.

Folklore genres such as fairy tales, riddles, proverbs, songs, folk games are the most suitable for children of primary school age. These genres, thanks to a simple plot, a certain set of compositional and stylistic means, brevity and aphorism, are a simple and accessible means for a child to learn simple truths, a means of familiarizing with moral universal values.

Fairy tales are a good pedagogical tool and a genre of oral folk art beloved by younger schoolchildren. This is a kind of encyclopedia, which contains information from geography, botany,

history and other information about the life of the people. The fairy tale stimulates the imagination and imagination of the child, develops the ability to be creative in any field of activity.

Proverbs and sayings are created by all people, therefore they express their collective opinion. They are the people's assessment of life, the observation of the people's mind. In proverbs, various life situations are aptly evaluated, shortcomings are ridiculed, positive qualities of people are praised. The ultimate goal of proverbs and sayings has always been education, since ancient times acting as a pedagogical tool.

Riddles introduce the joy of thinking, direct attention to objects, phenomena and their signs, encourage to penetrate deeper into the meaning of the verbal designations of these objects.

The songs support students' interest in the poetic word, develop a sense of humor, and help raise cheerful, cheerful children. Folk games affect the development of the mind, character, will, moral feelings of the child, strengthen health. Games not only physically develop children, but also contribute to the enrichment of knowledge about the surrounding reality, form moral qualities, educate feelings and tastes, ideas and concepts.

Proceeding from the above, we see that folklore is the richest source of cognitive and moral development of children of primary school age. Thus, the works of oral folk art represent great opportunities not only to work on the development of cognitive interest, but also on the formation of the personality of a younger child.

By including works of oral folk art in the educational process of primary school, it is possible to give younger schoolchildren information about various peoples, instill such significant personality qualities as patriotism and respect for the culture of their own people and for the culture of other peoples.

The successful course of the process of national and cultural revival largely determines the future of the state. However, awareness of the national dignity of the people in a civilized state must necessarily be associated with the observance of the principles of social justice and respect for each individual. Therefore, the trends in the development of spiritual culture at the present stage are determined by three directions: the formation of common features of spiritual unity; taking into account the peculiarities of the spiritual culture of the corresponding historical and ethnographic regions; preservation of specific features of the culture of individual peoples.

The program of spiritual and moral development of students at the stage of primary general education involves the education of primary school students on the basis of the national educational ideal. The highest goal of education is "a highly moral, creative, competent citizen of his state, accepting the fate of the Fatherland as his personal, aware of responsibility for the present and future of his country.

Used literature:

1. Alekseeva M. M., Yashina V. I. Methods of speech development and teaching the native language of preschoolers: textbook.manual for students. higher. and sred. ped. studies. institutions / M. M. Alekseeva, V. I. Yashina. — M.: Publishing center "Academy", 2000. — 400 p.
2. Vikulina A.M. Elements of Russian folk culture in the pedagogical process of preschool institutions./ A.M. Vikulina. — N.Novgorod: Nizhny Novgorod Humanitarian Center, 1995. — 138 p.



3. Volkov G. N. Ethnopedagogics: studies.manual for students. higher. and sred. ped. studies. Institutions / G. N. Volkov. — M.: Publishing center "Academy", 1999. — 168 p.
4. Gavrilova I. G. The origins of Russian folk culture in kindergarten: a methodological guide / I. G. Gavrilova. — St. Petersburg: DETSTVO-PRESS, 2010. — 160 p.
5. Gavrish N. The use of small folklore forms / N. Gavrish // Preschool education. — 1991, No. 9 — pp.16-20.
6. Gurovich L. M., Beregovaya L. B., Loginova V. I., Piradova V. I. The child and the book: a manual for a kindergarten teacher / L. M. Gurovich, L. B. Beregovaya, V. I. Loginova, V. I. Piradova. — St. Petersburg: DETSTVO-PRESS, 2000. — 128 p.
7. Doronova T. N. The development of young children in the conditions of variable preschool education / T. N. Doronova. — M.: Hoop, 2010. — pp.119–127
8. Zimina I. Folk tale in the system of preschool education / N. Zimina // Preschool education. - 2005, No. 1 — pp.18–28.
9. Zimina I. Folk tale in the system of education of preschoolers / N. Zimina // Preschool education. - 2005, No. 5 — p .28-35.
10. Kuprina L. S., Budarina T. A. et al. Acquaintance of children with Russian folk art / L. S. Kuprina, T. A. Budarina, etc. — St. Petersburg: DETSTVO-PRESS, 2001. — 400s.
11. Lyalina L. A. Folk games in kindergarten: methodological recommendations / L. A. Lyalina. — M.: Shopping center Sphere, 2009. — 96 p
12. Mukhina V. S. Age psychology phenomenology of development, childhood, adolescence: textbook for students. universities — 4th ed. / V. S. Mukhina. — M.: Publishing Center "Academy", 1999. — 456 p
13. Pidruchnaya S. Fairy tales — for the safety of children / S. Pidruchnaya // Preschool education. - 2008, No. 2 — pp.124–127.
14. Poshtareva T. The use of folk tales in the educational process / T. Poshtareva // Preschool education. — 2009, No. 5 — p.24–28.
15. Khalikova R. Folk art as a means of fostering love for the native land / R. Khalikova // Preschool education. — 1988, No. 5 — pp.13-17.