



THE SIGNIFICANCE OF DASTANA ALPAMYS IN THE UPBRINGING OF ELDER PRESCHOOL CHILDREN IN NATIONAL TRADITIONS

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-----ABSTRACT-----

The article defines the psychological mechanisms in the conditions of the formation of value orientations in children on the basis of the folk dastan Alpamys. It is shown that in working with children of senior preschool age, we single out the following psychological and pedagogical priorities, such as: to accumulate experience in the perception of works of various folklore genres; to show the deep moral meaning of fairy tales, dastans, legends, their poetry, the reflection of national character, world perception in them; use oral folklore for the development of correct sound pronunciation, coherent speech in children. In the heroic dastans that have survived to this day together with the people, one can see its foresight, folk wisdom and knowledge, might and magic power. If these qualities are correctly used in the educational process, then we will be able to observe a positive turn in the quality of education. Consequently, the disclosure of personality in a child is fully possible only through his inclusion in the culture of his own people.

KEYWORDS: senior preschool age, folk art, dastans, Alpamys, national traditions, etc.

INTRODUCTION

Spiritual "reproduction" of the nation is ensured by the fact that children are brought up on the cultural and historical values of grandfathers and great-grandfathers. The formation of a personality comes in the process of assimilating a multifaceted social experience in the form of a system of ideas about the world, about morality and a system of behavioral stereotypes enshrined in traditions. The social experience of every nation contains elements of universal and national values.

Modern society is characterized by the growth of national self-awareness, the desire to understand and learn the history and culture of its people. Particularly acute is the issue of deep and scientific substantiation of national and regional factors in the upbringing of children, for the preservation and revival of cultural heritage begins from its own edge and plays an important role in the upbringing of the younger generation [1; 2].

Preschool institutions, taking into account the implementation of their own educational program, provide an introduction to general cultural and nationally significant conditions, the formation of a common basic culture. In this regard, there is a need to take into account the personal characteristics, interests, inclinations of preschoolers and preschool teachers, allowing to individualize the educational process in preschool educational institutions in this direction [3; 4; 5].

Folk traditions, being significant elements of regional culture, represent an opportunity to master the cultural space of the region; they allow you to get acquainted not only with the way of life of representatives of different peoples inhabiting the region, but also reveal the vivid originality of neighboring cultures, their intrinsically essential similarity.

The most urgent question seems to be about the "rotation" of the child into culture already at preschool age, because the study of the forms and content of neighboring cultures helps a preschooler to know himself, be proud of his country, realizing the value, and most importantly, the necessity of his life not only for himself, but also for society as a whole [5-6].

Modern preschool pedagogy and psychology connects the main achievements of older children with the development of play activities; the emergence of role and real interactions; with the development of visual activity; by design, etc. [8; 28; 39]



In older preschool age, not only the general and characteristic accumulation of information of moral value content occurs, but also its differentiation. The concepts of "good" and "evil" in a 5-7 year old child are abstract and require their concretization in order to be guided by them in everyday life.

Children's ideas about their native country, state and national holidays (March 8, Defender of the Fatherland Day, Victory Day, New Year, Navruz, Hayit, etc.) are expanding; love for the Motherland and respect for the people inhabiting it are brought up.

The relevance of the study is determined by the social task of maintaining valuable national traditions in the context of building a sovereign state in new economic conditions and insufficient development of the problem of personality formation. Value orientations are considered as the basic formations of the personality and as the basis of national self-awareness, which has developed under the influence of socio-economic conditions and traditions of the people, the formation of value orientations is considered by many authors to be preschool and adolescent.

The aim of the study is to determine the psychological mechanisms in the conditions of the formation of value orientations in children based on folk traditions, in this case dastan Alpamys (legend).

MATERIALS AND METHODS

There are many problems and mysteries inherent in the teaching profession. However, none of those who are engaged in this specialty complains about their profession, does not become dissatisfied. On the contrary, all teachers and teachers are proud of her. They even go so far that they cannot but see their students. They are busy every day, every hour, every second, trying to find the shortest, most direct and effective way to the hearts of the learners.

Since ancient times, our peoples have considered one of the main problems, it is to educate and teach from childhood, and most importantly, to accustom children to choosing and teaching a profession. Therefore, the tasks aimed at solving the issues of clarifying how many years a child should be brought up at home, how many years to start learning at school, how many years the school course should last, what subjects need to be taught to children in school, what professions to teach children were the main center of education.

Such exciting and affecting the soul of the people have come down to us in oral creativity and the most important thing in folk dastans not only of the Karakalpaks, but also of Uzbeks, Kazakhs, Turkmens and many others, since many of them have interweaving and similarities. Whichever of these dastans we study, we are witnessing that children go to school from the age of seven and receive education in schools until the age of 14.

Dastans, which are a centuries-old systematics and history of the existence, dreams and existence of the Karakalpak people, are still one of the main ways and means of educating young people.

The heroic deeds of such main characters as Alpamys, Koblan and Edige do not leave indifferent any person and fill the hearts of every young man who read them with pride. In particular, the image of the heroes-warriors generated by popular wisdom - their firmness to a given word, brave heart, willingness to give their lives for their homeland and for their people, friends and beloved, for parents and relatives and friends, loyalty to them, cannot but attract to them.

Here is an example from a dastan:

Karazhan sat on the bay
Alpamys saddled Shubar
Strong two heroes
Straining with all my might
Straight on each other
And they tear each other's gates

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On the seventh day exactly at noon
By the cliff, by the steep
At the edge of the main road
Not obedient, and evil
Like a mortgage goat
Holding high in my arms
I fell on my shoulder blades

I crushed my chest with my foot ... (translation by A. Ajiev)

This example from the dastan "Alpamys" describes the struggle of our people's batyr Alpamys with the batyr of the hated conquering Kalmyk people Karazhan.

Two batyrs, two brave commanders of two peoples. In this struggle, their forces were equal. But the victory of Alpamys at the end of the fight comes from pure thoughts, from faith in justice and the intended goal. After all, batyr Alpamys came to a foreign country in search of his beloved - Gulparshyn - to return her to her homeland. His love and loyalty to his beloved endows him with this most remarkable and inhuman strength. More



precisely, he prays to the spirits of his great ancestors. Another positive and preferred by all sides of the batyr Alpamys is that he embodies the image of a hero-fighter for justice and for the needs of the people, for his dreams and dreams.

Preservation of geographical names and certain historical toponyms in dastans requires great attention. After all, these are the names of lands, peoples and countries, giving in turn another impulse to patriotism. For example:

My father came out,
From the lands of Zhideli-Baysun
From a small number of children

(translation by A.Ajiev)

The name Zhideli-Baysun given in the lines has this name to this day. The reader, hearing this name in the dastan, immediately remembers a certain area of his homeland, which in turn gives rise to feelings of pride and patriotism, and the belief that such heroes and heroes as Alpamys were real heroes and proven personalities. And it gives them a reason to envy and resemble such heroes as Alpamys.

Stallions from Lake Miyan became horses
Their rich people sell sheep and buy lambs
That end is Kokand, the same Turkistan
The places where Khazret's foot walked

(translation by A.Ajiev)

RESULTS AND DISCUSSION

Lake Miyan named in this quatrain - Surkhandarya, Kongrat-Karakalpakstan, Surkhandarya, Kokand-Fergana, Turkistan is the name of the lands of the Chimkent region of Kazakhstan. This exact name of landwaters in dastan is one step towards its truthfulness, its connection with history.

Basically, in dastans there is a place for exaggeration and embellished actions. Many clever expressions, proverbs and sayings from folk wisdom take place. National traditions, humor and satire, manner and style of dressing, customs of holding toys and events are considered the ethnographic source of the people.

Dastan "Alpamys" is present as an epic work of many Turkic peoples. In addition, the similarities in language, religion, territory, traditions and customs show huge differences and similarities in different versions of the dastan.

As the sages say, every nation cannot fail to understand the historical value, and therefore it chooses and absorbs all the best, necessary, important customs from each other and implements them. These historical events should not create erroneous opinions that they do not in any way overlap the originality and national characteristics of each nation. Kindred, neighboring peoples, learning the best qualities from each other, absorbing their particles, thereby enrich the national flavor. Teaching to correctly perceive these similarities and differences, it is necessary to teach and educate the young generation not only to appreciate national traditions, but also to correctly perceive and understand the similarities and differences among the surrounding peoples, and with this help to eradicate short-sightedness and dullness in perception and direct in the right direction.

Our people for many years lived without their own opinion, controlled from the center in one direction, monotonous form and empty inner emptiness. In this connection, our youth was deprived of their indigenous, historical national cultural values, receiving spiritual strength of joy from the beautiful features of their nature.

In the heroic dastans that have survived to this day together with the people, one can see its foresight, folk wisdom and knowledge, might and magic power. If these qualities are correctly used in the educational process, then we will be able to observe a positive turn in the quality of education. All reason and wisdom, unity, friendship, honor and justice, the timely birth of heroes from the people are revealed in the main idea of dastans. All knowledge and experience comes to the surface through the instructions of the folk elderly- sages and the performance of the batyrs. Power, primary desire, dreams, spiritual wealth, support and power are the qualities that are collected in folk heroes and reach the listener through verbal skill. If we can reveal, show and bring to every young heart the main idea of dastans, then we can bring up spiritually strong and morally stable leaders of our society.

The folk dastans of Central Asia have been living together with the people for more than a thousand years, revealing and showing all spirituality, strength, power and might, being a historical example for generations. Dastans in the future will be one of the main examples in the upbringing and formation of comprehensively developed, spiritually and morally stable and strong personalities.

From all of the above, we conclude that in working with children of senior preschool age, we single out the following psychological and pedagogical priorities:

1. To accumulate experience of perception of works of various folklore genres. In oral folk art, as nowhere else, the special features of the Karakalpak character, inherent moral values, ideas of goodness, beauty, truth, courage,



hard work, and loyalty have been preserved. Thanks to this, folklore is the richest source of cognitive and moral development of children.

2. Show the deep moral meaning of fairy tales, dastans, legends, their poetry, reflection of national character, world perception in them. To acquaint through them with the means of expressiveness of the native language (brightness, imagery, accuracy).

3. Use oral folklore for the development of correct sound pronunciation, coherent speech in children. Those children who were rocked to lullabies, entertained with jokes and fairy tales, with which they played, according to numerous observations, became the most creative personalities. Proverbs, sayings, riddles develop logical thinking, accustom to a figurative apt word. And dastans have a huge moral impact, form the creative principle, independence of thought.

CONCLUSION

An analysis of the specifics of the upbringing of older preschool children in the context of mastering their native culture allows us to draw the following conclusions.

The specificity of the upbringing of older preschool children is due to the main acquisitions of the child and the didactic orientation of the process of interaction with an adult.

Folk traditions, being significant elements of regional culture, represent an opportunity to master the cultural space of the country and the region; they allow you to get acquainted not only with the way of life of representatives of different nations, but also reveal the vivid originality of neighboring cultures, their intrinsically essential similarity.

Consequently, the disclosure of personality in a child is fully possible only through his inclusion in the culture of his own people.

Thus, a theoretical analysis of psychological and pedagogical literature shows that children of 6-7 years old begin to understand the meaning of moral requirements and rules, They develop the ability to foresee the consequences of their actions. Behavior becomes more focused and conscious. Opportunities are created for the formation in children of responsibility for their behavior, elements of self-control, organization.

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