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## Children's folklore is the source of the preservation of folk traditions

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**Abstract.** *The article discusses the importance of children's folklore in the preservation of folk traditions. Folklore works occupy an important place in the aesthetic education of the future generation. Introducing children to the genres of folklore, retelling what they have heard, teaching expressive pronunciation of proverbs, sayings, riddles will help solve the problems of aesthetic education. Consequently, Kazakh children's folklore is the basis for the development and renewal of national culture. This is an indelible legacy that determines the essence and content of existence, historical destiny, existence, and worldview of a national civilization. The concepts developed in the years after gaining sovereignty in order to consolidate the personality of the child, the noble heritage of our people, respect for Kazakh folklore, traditions, love for the country, land, actions of moral and aesthetic feelings, reveal the role of oral literature in preserving patriotism, morality, humanism, aesthetic culture and spiritual wealth, life in the consciousness of the people this people in the past, dreams, customs. Folklore works for children represent the noble heritage of our people, accumulated over centuries, based on the formation of children's own fantasies, requirements, thoughts, opportunities to perceive aesthetically, to feel the surrounding phenomenon in accordance with the age of preschoolers. Folklore works for children are a valuable genre that listens to children with interest, increases their creative abilities, develops logical thinking and vocabulary.*

**Keywords:** *folklore, folklore studies, children's folklore, artistic generalization, national worldview, national education, folklore samples, folklore genres.*

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**Basic rules.** According to scientific studies, child's character, emotions, and thinking ability change and develop according to age. According to the age characteristics of a child, children's literature is divided into several areas and provides education in expanding consciousness and thinking. Children's folklore has a direct impact on the child's psychology through the presence of artistic images, lyricism and music. Children's folklore works have a rapid impact on a child's thinking, language development, and mood. Children's folklore is a textbook of life inherited from ancestors. Folklore is a literary work of art that has an educational value, is never forgotten, and does not lose its relevance.

Through folklore works, we become an example to our generation and convey the traditions and experience of our ancestors to the minds of our generation.

**Introduction.** Children's folklore instills moral values in children. Among them, works covering the period from infancy to adulthood are widely considered in the works by Y.Altynsarin *Kazakh Anthologies*, *Attraction to Children* by M.Dulatov, *Spiritual Wealth* by K.Matyghanov in order to prove its function as an educational tool in the upbringing of children. The periods of decline, development, and contradictions of these works according to historical eras remain complex and relevant.

### Description of materials and methods.

Children's folklore is offered as a market for children in folk art and written literature. In addition to considering that every child is an individual, a growing person who needs individual communication, it is necessary to form a national consciousness throughout our generation. A special place in child education is to predict the consciousness of their generation in advance, distract them from their own problems and images, and explain their positive thoughts to achieve their goals with the help of proverbs. Folklore models used in child education change the views of the child according to age characteristics.

Children's folklore is a valuable treasure accumulated by the people over the centuries, which shows children's psychology, knowledge and taste, creative abilities and potential possibilities, and develops these qualities. In showing the role of folklore works for children in ensuring the general development and personality formation of children, folklorist scientist S.Kaskabassov describes the concept of "Children's folklore": "this includes many genres and genre types of oral literature samples. Among them, there are works in the form of black words, as well as poems and songs that are sung for different purposes, large and small. In addition, rhythmic prose, which is often found in fairy tales and legends related to the game, has a special place. However, although any examples of oral literature, for example, epic poems, proverbs, can be selected and edited to be suitable for children, they cannot all be attributed to the concept of "children's folklore" [1, p. 16].

A.Baitursynov explained the meaning of such genres as 'lying poem', 'mystery', 'deceptive', 'song', 'lullaby' and focused on the field of aesthetic education [2]. And researchers S.Seifullin, Sh.Akhmetov, K.Matyzhanov, etc. scientists turned Kazakh children's folklore into a special object of research and classified it as a whole phenomenon. In the research of K. Matyzhanov, the place of folk songs as an educational tool of folk pedagogy is shown. This proves that folk works for children are a precious heritage that reveals children's psychology, artistic taste, and creative abilities. The fact that folklore works are suitable for children's ability, logical consistency, variety of language, musical composition, moral content, easy form, as a valuable educational tool that becomes children's spiritual food, clearly shows the value of folklore in the education of generations.

Famous writers T.Moldagaliyev, K.Myrzaliev, M.Alimbayev explain the national spiritual treasure to the young generation through their works and explain that it should be given a significant place. "The educational value of the national heritage is a deep world without limits. And it is significant not only for the young generation, but for all stages of human life, a source of spiritual and aesthetic energy of mankind. Among them, the works directly aimed at child education, which are the main stimulus for the formation of the child's soul and spiritual development, form a channel of their own. This is called "children's folklore" in folklore studies" [3, p. 239]. This clearly shows the place of folklore works in child education. For example, the content of Kazakh fairy tales is an excellent example of poetry and artistic skill. For example, fairy tales have a special place in the education of the generation. As a result of the positive and negative characters in the content of the fairy tales, the child reading the fairy tale admires the actions of the positive characters and wants to be like them, while he is disgusted by the negative characters and tries to avoid their actions. This is an indispensable tool for forming moral and virtuous qualities in the future generation.

Folklore works play an important role in providing aesthetic education to future generations. Introducing children to folklore genres, retelling what they have heard, teaching them to say proverbs, riddles, and riddles helps solve the possibilities of aesthetic education. Therefore, Kazakh children's folklore is the basis of the development and renewal of national culture. It is an indelible heritage that defines the meaning and content of life, the historical fate, nature, and worldview of national civilization. In this regard, it is possible to cite the example of wise Ayaz Bi in the fairy tale *Ayaz Bi* and friend Kenzhekey, who is unwavering with his intelligence and knowledge in the fairy tale *Yer Tostik*.

**Results.** Children's works are adapted to changes in various characteristics, such as transformation and renewal, which occur in accordance with the development of time, and are distinguished by the appearance of artistic features in their internal content and external structure. Folklore works taken from the mouth of the people are based on increasing the child's educational and cognitive activity and creative imagination, thinking and speaking, communication. We can see that the

origin of Kazakh children's literature is folk works. In their research, scientists conclude that the value of Kazakh children's folklore samples is that with the help of works, the child's emotional relationship is formed, fears and fears are eliminated, self-confidence is formed in the process of self-development, the child's imagination is sharpened, attention and communication skills are formed.

Children learn to glorify the examples of oral literature when they memorize well-intelligible textbooks and proverbs with great enthusiasm and interest. The opinion of the researcher of national values G.N.Volkov that "children, the death of children's environment – the destruction of the nation" [4] shows that the future of people will develop and continue, and their place in society will be forever.

The school period in the primary school is considered to be a period that allows to inculcate real, necessary values in the child. At this time, the child remembers the stories, fairy tales, proverbs heard from his grandparents, father and mother from a young age, and his abilities and abilities to revive, supplement and edit them increase. In the course of research, we have made sure that the effective use of children's folklore samples according to the child's age will inculcate the values, art, knowledge and upbringing necessary for the child's life in terms of education and upbringing.

It is a mirror of the authenticity and stability of family upbringing in the upbringing of offspring. The lullaby of the grandmother and mother, which the child listens to from the day of birth, also affects the child's hearing, memory, and physiological development. A child who grows up absorbing the roots of folklore from an early age develops complex mental processes such as perception, memory, attention, speech and thinking.

According to findings of psychologists, the expression of opinions about personality development is first absorbed by the child from family education. As the saying goes, "what you see in the nest, what you catch when you fly," our generation is a repetition of the life and way of life of their parents in the family. Therefore, if we want our child to walk on a straight path, it is very important to master the elements of Kazakh folk pedagogy and use them in child education. In mastering the moral norms in the formation of a person's personality, it is important to select and differentiate the aspects of folk literature related to life, the works of folk poets, and

present folklore samples to students. It is a non-stop, comprehensively differentiated system.

People's heritage is a deep world with unlimited cognitive and educational value. After all, since the beginning of the folk heritage is aimed directly at the education of the child from the day he was born, the appropriate use of optimal educational tools plays an important role in connection with the pleasant and correct upbringing of the child from infancy.

Folklore works have a lot of instructive, moral and exemplary properties. It is a folk heritage and an aesthetic tool for educating future generations. Because the opinions of the researchers, which are the product of the people's taste and critical attitude, starting from the advanced culture and disgusted by the evil, reveal the importance of the folklore genre in the education of the generation.

In the years after gaining independence, the concepts created in order to strengthen the child's personality, respect for the precious heritage of our nation, Kazakh folklore, tradition, love for the country, the land, moral and aesthetic feelings, the role of oral literature in the national consciousness in preserving patriotism, morality, humanism, aesthetic culture and spiritual wealth, and It shows people's life in the past, longings and dreams, customs, the fruits of folklore works in folk education. At the same time, in the course of scientific research, he clearly revealed the educational meaning of children's folklore and expressed his opinions about its development through the elements of folk pedagogy. Folklore continues to be combined with all spheres of educational work.

The peculiarity of Kazakh folklore is that it is the main educational tool, which conveys to the child the beauty and impact of the rich heritage around him, to feel the results of national work, to influence the surrounding world, traditions, and the development of his imagination. That is, folklore expands the child's knowledge, introduces him to the rich world of images that illuminate life, develops his cognitive activity, his attitude to life, and educates him to respect the heritage of his ancestors. In general, the concepts and ideas about nature, society, art, and life in the genre of Kazakh folklore have become a national precious treasure and entered the national consciousness. Our forefathers included everything from the simple things necessary for everyday life to complex world phenomena in creativity and fairy tales, legends, epic songs, proverbs and riddles, and oral

literature genres, and adapted their generation to morality, civility, as well as the beauty of the mystical world.

Folklore differs from other art genres in that it is orally created, performed orally, and spread orally. Folklore has its own method of representation, function, and art form. There are not a few ways of real research about the development, emergence, formation and current state of the science of Kazakh literature. It is necessary to identify research and innovations that can respond to the changes related to the requirements of the development of society and the formation of human consciousness. For this, it is necessary to improve the samples of oral literature and the science about it, research and development from a scientific and methodological point of view. One of the ways to determine the rich heritage of Kazakh oral literature and its peculiarities is the historical-comparative method. It is impossible to understand the nature of folklore without deep comparison, analysis, and classification of the content, structure, and laws of folklore works.

In this context, opinions about theoretical analyzes are given, and the main method of folklore representation is shown in the form of romantic glorification and artistic collection as follows: "Artistic collection is primarily characteristic of folklore. It is recognized that the main character has accumulated the best human qualities in him, and in addition, some noble qualities that the country wants to see in the work, character, and actions of the hero that the country longs for and dreams of" [5, p. 438]. The methods mentioned in the quoted opinion complement the principles of folk pedagogy. Folk pedagogy is a type of education that begins with family education and has a strong place in nation-people, village-region, and even national relations. Therefore, folk pedagogy has passed through all stages of social development, systematized in practice, proven by scientific and pedagogical conclusions, and turned into a system of pedagogical training and education.

Inculcating folk education in young children, developing knowledge and skills, capable of physical and intellectual work, raising a well-rounded citizen with well-rounded physical and mental development, a well-formed social mindset, richly imbibed humane and virtuous qualities, a new It includes directions of personality formation that shows the ability to develop in the direction, see oneself comprehensively, and develop.

Traditions give rise to certain customs and relations of the people. For example, related to child rearing: holding a julykhana, asking for good wishes, naming a child, putting him in a cradle, presenting him, riding a horse, circumcision ceremonies, etc. traditions have been preserved in the Kazakh people since ancient times. "Child psychology has a special place in order to form and develop the character, habits, and skills of a young child in a good way At this point, we should not dwell on the thought of our ancestors: Our ancestors did not say for nothing that "the key to good education is the family, near the hearth" [6, p. 9]. The given opinion shows that family education is the basis of folk pedagogy. Customs and traditions born in connection with family life, dreams, thoughts, and wills of the people to future generations are reflected in everything.

The power of folk works, its educational significance is evidenced in the works of the talented writer M.Auezov: "While studying the oral literature, we can find the sense of patriotism in the minds of the people, the moral humanism in the concept of the people, the winged hope of the people – optimism, the life of that people in the past, longings and dreams, customs we will see the fruits of collective education of the people" [7, p. 52].

For centuries, our ancestors raised their generation to be moral and artistic with the music of the people's drums, songs, the art of aitys, the songs of the zhyrau, proverbs, eloquent words, and the tales told by our grandmothers, and their generation has a high moral conscience, honor, and patriots of their country. It is a historical fact that he was brought up. Opinions about the great role of the people's creativity in preserving and bequeathing to the generations the great ideas and traditions of folk pedagogy clarify the value of folk education and upbringing. The evidence for this is: "Children's poetry is a branch of literature that matured within the framework of the artistic tradition of our national poetry passed down from century to century, found its channel in the first quarter of the 20th century, and managed to define its own poetic nature in the subsequent periods" [8, pp. 37-38].

**Discussion.** According to the researchers, "traditionally, two directions can be distinguished, according to which children's folklore is replenished. On the one hand, adult folklore adapts to children's environment. With friends, with children, works are created that



take into account the specifics of the child's worldview. But there is a third way – the creation of adult works specially intended for children" [9, p. 5].

Because in works of folklore, "People's beliefs, way of life, national worldview, proverbs, songs and epics, words and poetry, poetic tradition are not isolated from each other but appear as a whole world. In this regard, folklore works can be called a mirror of people's life. A high level of living, life experience and thinking gives information about the stages of the philosophical thought system of the people, its underlying meaning, content, and leads to its secrets" [10, p. 69].

The scientific world view that the child's cognitive activity begins with knowing the surrounding world originates from the teachings of the ancient Greek philosophers Aristotle, Plato and Socrates, great thinkers Al-Farabi, J.Balasagun, A.Yugineki, etc. He said that it is possible to lead a person to happiness by developing and improving his knowledge. In his forty-third black speech Abay said that "if the child's knowledge is not developed from the first day, you yourself will disappear without color." We can see the continuity between Kazakh children's folklore and folk pedagogy in the poem *Word Head* by the educator Y.Altynsarın.

In Kazakh children's poetry, there are traditional methods and methods developed in this regard. One example of them is folk literature and ancient heritage, i.e., the way of giving artistic ideas in the form of a thoughtful commandment and effective propaganda. If this literary method is used in children's poetry until today, i.e., poems with open wills and reflections typical of poets and poets, there is another type of works that use the method of giving advice to children in accordance with the flow of time, the requirements of modern children's poetry, i.e., the characteristics of today's children.

**Conclusion.** Folklore is not a phenomenon that changes rapidly like the flow of life. However, after being directly connected with the people's life and consciousness, it changes, renews, and becomes full. Over the centuries, folklore has been updated, its genre structure has been expanded, and its artistic quality has also increased. Folklore versions that have come down to us were sorted, artistically finished, systematized in the new era, that is, in the 18th-19th centuries, and have reached their present state. During this period, Kazakh folklore was filled with eloquent words and genealogies, internal types of legends, stories and epics, historical and black poems, including various events that happened in life, were told in accordance with the people's consciousness and aesthetic requirements, and became the basis for meeting the needs of folk education and folk pedagogy. Acquaintance with folk art not only affects the correct formation of the child's consciousness and speech, but also is a special means of ensuring the comprehensive development of the child from an early age, mastering new relationships with the environment.

Folklore works for children are a valuable heritage of our people, collected over the centuries, based on the formation of the children's own dreams, requirements, thoughts, aesthetic perception and feeling of the surrounding phenomenon according to the age characteristics of preschool children. Folklore works for children are a valuable genre that children listen to with interest and love, increase creativity, develop logical thinking and vocabulary. According to the results of the research, folklore works are included in the works for educating the generation. Almost all content works written in accordance with the developmental features of child psychology contribute to the development of child's cognitive abilities, the expansion of the vocabulary, and increase the ability to think and speak.

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### Балалар фольклоры – халық дәстүрлерін сақтаудың бастауы

**Аңдатпа.** Бұл мақалада балалар фольклорының халық дәстүрлерін сақтаудағы маңыздылығы қарастырылады. Фольклор туындылары болашақ ұрпаққа эстетикалық тәрбие беруде маңызды орын алады. Балаларды фольклор жанрларымен таныстыру, тыңдағанын қайта әңгімелеп беруге, мақал-мәтелдерді, жаңылтпаштарды, жұмбақтарды мәнерлеп айтуға үйрету эстетикалық тәрбие мүмкіндіктерін шешуге көмектеседі. Демек, қазақ балалар фольклоры – ұлттық мәдениеттің дамуы мен жаңаруының негізі. Ол – өмір сүрудің мәні мен мазмұнын, ұлттық өркениеттің тарихи тағдырын, болмысын, дүниетанымын айқындайтын өшпес мұра. Егемендік алғаннан кейінгі жылдарда баланың жеке тұлғасын, халқымыздың асыл мұрасы қазақ фольклорын, дәстүрін құрметтеу, елін, жерін сүю, адамгершілік және эстетикалық сезім әрекеттерін бекіту мақсатында жасалған тұжырымдамалар ауыз әдебиетінің халық санасындағы отаншылдық, адамгершілік, гуманизм, эстетикалық мәдениет пен рухани байлықты сақтаудағы ролін, сол халықтың өткендегі өмірін, аңсау-арманын, әдет-ғұрпын, халық тәрбиесіндегі фольклор туындыларының жемісін көрсетеді. Балаларға арналған фольклорлық шығармалар мектеп жасына дейінгі балалардың жас

ерекшелігіне сәйкес балалардың өзіндік қиял-армаңдарын, талаптарын, ой-пікірлерін, айналадағы құбылысты эстетикалық тұрғыдан қабылдау, сезіну мүмкіндіктерін қалыптастыруға негізделген, халқымыздың ғасырлар бойы жинаған асыл мұрасы болып табылады. Балаларға арналған фольклор туындылары балалардың қызыға да сүйсіне тыңдайтын, шығармашылық қасиеттерін арттыратын, логикалық ойлау қабілеті мен сөздік қорын дамытатын құнды жанр.

**Түйін сөздер:** фольклор, фольклортану, балалар фольклоры, көркем жинақтау, ұлттық дүниетаным, ұлттық тәрбие, фольклор үлгілері, фольклор жанрлары.

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### **Детский фольклор – исток сохранения народных традиций**

**Аннотация.** В статье рассматривается значение детского фольклора в сохранении народных традиций. Произведения фольклора занимают важное место в эстетическом воспитании будущего поколения. Знакомство детей с жанрами фольклора, пересказ услышанного, обучение выразительному произношению пословиц, поговорок, загадок помогут решить проблемы эстетического воспитания. Следовательно, казахский детский фольклор – основа развития и обновления национальной культуры. Это неизгладимое наследие, определяющее сущность и содержание существования, историческую судьбу, бытие, мировоззрение национальной цивилизации. Концепции, разработанные в годы после обретения суверенитета с целью закрепления личности ребенка, наследия нашего народа, уважения к казахскому фольклору, традициям, любви к стране, земле, действий нравственных и эстетических чувств, раскрывают роль устной литературы в сохранении в сознании народа патриотизма, нравственности, гуманизма, эстетической культуры и духовного богатства, жизни этого народа в прошлом, мечты, обычаев. Фольклорные произведения для детей представляют собой благородное наследие нашего народа, накопленное веками, основанное на формировании у детей собственных фантазий, требований, мыслей, возможностей эстетически воспринимать, ощущать окружающее явление в соответствии с возрастом дошкольников. Фольклорные произведения для детей – это ценный жанр, который интересен для детей, повышает их творческие способности, развивает логическое мышление и словарный запас.

**Ключевые слова:** фольклор, фольклористика, детский фольклор, художественное обобщение, национальное мировоззрение, национальное воспитание, образцы фольклора, жанры фольклора.

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