
Theoretical and Methodological Bases for the use of Folk Tales in the Process of Forming Friendly Relationships in Children of Older Preschool Age

Hakimova Husnida Bahromjon kizi
Student of Fergana State University

Annotation: the article developed an action plan for the formation of friendly relations among older preschoolers using folk tales and recommendations for its implementation in the pedagogical process of modern preschool educational institutions.

Keywords: friendly relations, folk culture, folk tales, love for the motherland, senior preschool age.

In older preschool age, the possibilities of moral education expand. This is largely due to both the great changes that occur in the mental and emotional-volitional development of preschool children, in the motivational sphere, in communication with adults and peers, and the level of moral education achieved by the age of 5. Senior preschool age is the most crucial stage in the development of the mechanisms of behavior and activity, in the formation of the personality of a preschooler as a whole.

Moral education, according to G.A. Uruntaeva, is a purposeful process of familiarizing children with the moral values of humanity and a particular society. Over time, the child gradually masters the norms and rules of behavior and relationships accepted in people's society, appropriates, i.e. makes his own, belonging to himself, ways and forms of interaction, expression of attitude towards people, nature, towards himself. The result of moral education is the emergence and approval of a certain set of moral qualities in the individual. And the more firmly these qualities are formed, the less deviations from the moral principles accepted in society are observed in a person, the higher the assessment of his morality by others [37, p. 269].

Of course, the process of becoming a personality and its moral sphere cannot be limited by age limits. It continues and changes throughout life. But there are basics without which a person cannot function in human society. And therefore, teaching these basics must be carried out as early as possible in order to give the child a "guiding thread" in an environment of his own kind.

In a short dictionary of philosophy, the concept of morality is equated with the concept of morality. Morality (Latin *mores-mores*) - norms, principles, rules of human behavior, as well as human behavior itself (motives of actions, results of activity), feelings, judgments, which express the normative regulation of people's relations with each other and the public whole (collective, class, people, society). [16, p.191-192].

IN AND. Dahl interprets the word morality as "moral doctrine, rules for the will, conscience of man." He emphasizes: "Moral is the opposite of bodily, carnal, spiritual, spiritual. The

moral life of a person is more important than the material life. Relating to one half of the spiritual life, opposite to the mental, but comparing the spiritual principle common with it, truth and falsehood belong to the mental, good and evil to the moral. Good-natured, virtuous, well-behaved, in agreement with conscience, with the laws of truth, with the dignity of a person with the duty of an honest and pure-hearted citizen. This is a man of moral, pure, impeccable morality. Any self-sacrifice is an act of morality, good morality, valor. [10, c. 558].

Over the years, the understanding of morality has changed. Ozhegov S.I. interprets morality as internal, spiritual qualities that guide a person, ethical norms, rules of behavior determined by these qualities [25, p. 414].

Children of senior preschool age, attending a preschool institution, unite with great desire in various activities: games, work, in the process of joint activities during a walk, etc. Between some children, special, friendly relations are manifested, which differ in that children prefer specific peers, want to play, communicate with them more than with others.

These independently emerging children's associations are very valuable, as they testify to a certain social growth of preschoolers, their moral development, and the desire to assert themselves. However, the self-affirmation of individual children should not be opposed to other children's associations or the group as a whole, since the social nature of the life of pupils makes it necessary to have humane, 8 benevolent relationships among all children, one way or another participating in various activities, not only in friendly groups, but all together.

Of particular interest in the course of our study is the work of T. A. Markova, devoted to the development of friendly relations among older preschoolers. We cannot but agree with the author that friendly relations can be a certain form of communication that has a moral orientation. In addition, it can be argued that the emergence of electoral relations between children cannot be due only to the presence of a children's team, however, they develop more intensively due to the social nature of education in kindergarten [30, p. 46].

Considering friendly relations as an emotional and intellectual-moral side, as well as the expression of friendly relations in actions, deeds, behavior, the author, at the same time, does not affect the very concept of "friendship".

In the psychological and pedagogical literature, "friendship" is defined as a stable feeling [1, 30, 41], meaningful relationships between children [29], selective emotional attachment [33], etc.

Obviously, all components of "friendship" can be considered legitimate in their own way, depending on the aspect of its study, but in general, we assume that "friendship" is not only feelings and meaningful relationships based on emotional attachment, but also a phenomenon of a moral category that reflects the specifics of the manifestation of some moral features, such as sympathy and empathy. In addition, an important characteristic that reflects the essence of friendship is mutual assistance, which can act as an independent, independent moral category, as well as in the structure of friendship, thereby emphasizing the inseparability of the concepts under consideration.

An analysis of research and data from pedagogical practice indicates that the basis of friendship is the common interests of children and dedication to a common cause. In addition, the child always expects from a friend higher marks in his address than from other peers, more trusting communication and intimacy. Our data confirm the conclusion that he is friendly with some of his group comrades, treats others indifferently, and shows pronounced antipathy to others. Often it is these personal relationships in the team that are decisive in the formation of the characterological traits of the personality of an individual. Thus, feeling an

unfriendly, unsympathetic attitude of the members of the collective towards themselves and not knowing the reasons for such an attitude, the child becomes either withdrawn, restrained, or, on the contrary, irritable and aggressive. And the benevolent attitude towards him on the part of his comrades, imbued with sympathy and empathy, the opportunity to share his joys and sorrows with them, the hope that they will help in difficult times, makes a person cheerful, happy, creates an optimistic mood [15, p. 90].

How does the amazing phenomenon of friendship develop in preschool age? At the younger preschool age, friendship is presented in the form of childhood attachments and sympathies, which are short-term emotional manifestations and are caused by insignificant facts of simultaneous significance. Gradually, these short-term feelings experienced by the child in relation to his peers seem to be superimposed on one another. So, if the baby often experiences pleasure from communicating with a peer, then gradually it develops at the next age stage into a relatively stable relationship - a feeling for him. The child is drawn to a certain peer in the group, he is more pleasant with him than with anyone else. Thus, sympathy turns into a stable feeling, which is characterized as friendship between children. Originating from the need for communication, having a social character and being, in essence, the result of the relationship of preschoolers, sympathy and affection only gradually become the selective attitude of the child to his peers. The baby does not yet have a sufficiently stable emotional relationship to a friend, and his behavior is not yet mediated by this relationship. For example, often a child calls the first child he sees a friend and immediately forgets about him, guided by random circumstances, and not by a real feeling of sympathy. In addition, the baby often calls a friend the one with whom he experienced pleasure and joy in communication in any particular situation [15, p. 92].

At the same time, one cannot deny the facts that speak in favor of the existence of a caring and touchingly tender attitude towards each other in children. An analysis of such manifestations gives grounds to believe that the reasons lie, most likely, in some external and random circumstances: children are sitting nearby at a table, lockers are nearby in the dressing room, etc. Due to circumstances, they communicate more often than with other children, and on this basis sympathies and attachments can arise. However, this is not yet friendship, since the younger preschooler in the "friend" is not yet attracted by personal qualities, because he still does not understand them and is not able to independently evaluate them. And only as the child develops, accumulates experience of moral behavior, forms relationships in a team, understands the moral side of a comrade's act and is able to give him an appropriate assessment, those short-term relationships of sympathy that the child experiences in relation to a peer, superimposed one on another, as would be transformed over time into a stable personality formation. Obviously, friendship develops on this, expressed in the form of a desire to communicate with a particular child more often and more than with other children.

Gradually, the dynamics of relations in the group changes, and indeed its structure itself: friendly couples, groups, and stable associations of children come out noticeably. This resilience is shown in the confidence with which older preschoolers respond to questions such as "Who do you consider your friend?" or "Which of the children do you like best?". Answering such questions, they no longer look for a nearby peer, but boldly name the child with whom it is more pleasant to communicate. It seems that in the minds of children the idea is fixed that there are separate peers that cause special feelings, experiences, desires to play.

Older children are able to be guided in their choice of friends by their actions, attitude towards group mates and to themselves. This attitude begins to appear in an active, effective form and is activated in real experiences. According to the study by E. I. Kulchitskaya [26, p.

15], tendencies in the development of a feeling of friendship gradually develop in connection with the emerging moral consciousness of the child. In particular, if in children the feeling of sympathy and affection as prerequisites for friendship have a narrowly personal focus: "He gave me a toy", "He hit me", etc., then in the future they are imbued with social content. It is the moral side of the peer's act, his general behavior, the assessments of others that become the object of feelings of sympathy and antipathy for him by the members of the team: "I like Olya, she pities everyone, does not offend children", "Kolya is good, he helps children and does not fight", etc. Experience shows that by the older preschool age, the number of peer associations increases and their stability increases. What are the motives for the association? What makes kids bond?

If in the younger preschool age the spatial factor plays a significant role, then in the older one, the role of this factor is significantly reduced, and other parameters of relations come to the fore. These are the moral qualities of a peer, a general interest in certain activities, games. For example, some children are united by an interest in mobile games, others - developing board games, and others - role-playing games. Practice, however, shows that in recent years the theme of children's games has significantly changed in a negative direction. For example, there was a keen interest in games of a pronounced aggressive content: in "killers", in "war". Children who prefer these games are distinguished by high mobility, some by cruelty, indifference or aggressiveness towards others and are most likely united according to characterological qualities, although the strong influence of telecommunications on the child cannot be denied. At the same time, not all children are prone to such aggressiveness, despite the interest in educationally harmful cartoons. They are happy to unite in games of an intellectual order, imitating the television programs "The Weak Link", "Who Wants to Be a Millionaire", etc.

The stratification of society along material lines has led to the fact that preschool children in children's institutions divide their peers into "cool" and "not cool" and make friends with them by the presence of fashionable clothes, accessories, toys, sweets, etc. These children play "bankers", "racketeers" and similar games, uniting with their peers from wealthy families [19, p. 163].

An analysis of the current situation makes it necessary to turn to the development of the content of pedagogical work on the formation of correct ideas among preschoolers about such a phenomenon as friendship, understanding it in the context of moral education.

So, friendship is a phenomenon of moral education, characterized by meaningful relationships and emotional attachments, acts as an important moral feeling that stimulates the formation of collective relationships. In addition, an equally important characteristic that reflects the essence of friendship is mutual assistance, which, in our opinion, acts both as an independent, independent moral category and as a component in the structure of the concept of "friendship".

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