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To the Problem of the Spiritual and Moral Values Formation in Senior Pre-school Children

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Abstract

The regulating role of the traditional ethnic and cultural values in spiritual and moral upbringing of children is under consideration in the article. The basic components of the educational environment contents are folklore as a source of ethnic and cultural values and its values' subjective constituent actualization. The Sakha people's idea about a creative personality is represented. The child's upbringing principles as a subject of culture are defined. The factors of polysubjective interaction efficiency in the contemporary world are emphasized.

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Keywords: humanistic, ethnic and cultural values; components of educational environment; ethnic and cultural traditions; the sergeh (a horse-tethering post) principle – the dialogue principle; a subject of culture.

1. Objectives and values in children's upbringing

At present the Russian society is facing the problem of values as a result of radical changes of priorities and ideals as well as the loss of a significant part of the values, and consequently, the emergence of a new value system. In this context, the issues concerning the younger generation care and education in the world of humanistic values are particularly important.

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Humanistic values are diverse. There are personal values, family values (parents, brothers, sisters, interrelations etc.), homeland values (kindergarten, school, social environment, nature, hometown, native land, traditions, arts etc.), motherland values (the Russian people, the Russian language, love for the motherland, culture etc.), human values (the planet Earth, its uniqueness, the past civilization, etc.). Thus, in his conception M.S. Kagan defines the following types of values: legal, political, religious, aesthetic, moral, artistic, existential values characterizing the meaning of life; E.N. Shiyonov, I.B. Kotova divide values into object and subject ones; according to P.M. Chumicheva there are cultural, cognitive, humanistic, ethical, and aesthetic values, in the N.D. Nikandrov's view the values are universal for the humanity and spiritual, I.A. Zakharchenko considers the values of life, social and personal values etc.

The increasing world integration processes on the one hand, the desire of the Russian federal subjects for the "ethnic renaissance" on the other, makes the process of spiritual rebirth of the nation and education of the younger generation on universal and national values very acute. However, the spiritual prosperity of any nation is impossible without knowledge of the essence of those national values that unite people and without providing adequate pedagogical conditions for their acquiring as landmarks in their own lives by growing generations.

In this regard, there are serious contradictions:

- due to different reasons young people of the post-Soviet generation do not realize their true spiritual and moral roots, such as the cults of mother, father, ancestors, native places and motherland. Instead, the cult of "creation", the cult of money and wealth gained by all means, rules in the society. In addition, in educational institutions neither conceptual nor procedural foundations of children's spiritual and moral activities are not laid yet;
- In educational environment the children's personal potential "raising" is declared to be a reliable guarantee of becoming a spiritual person, but in fact, child's subjectivity in life and culture is not widely recognized.

Generally, the educational process aims at personal development of a child and educators. Other objectives (education, socialization etc.) are known to be important but they can't be achieved at the expense of the main goal. C.Rogers [1] writes, "to help people to be individuals is much more important than helping them to become mathematician so connoisseurs of French.....". In this way, the system of values and priorities undergoes changes. Personality and personal dignity, freedom (free choice and responsibility for it), creativity and individuality in cognition and self-expression become determining values.

Ethnic pedagogical views as a part of culture and spirituality reflect people's ideal education process. Moreover, pedagogical views of the people reflected in the national pedagogy have a huge practical and vital meaning. Ethnic pedagogical views of the Yakuts containing the ideas of creative education and creative personality, are expressed in the terms "aiyy kihiteh" (a creating man), "kihilii kiki" (the humane), "jon kihiteh" (a man of people), "kyun kihiteh" (a man of the sun) [2].

2. Components of educational environment

Educational environment is a part of social and cultural space, a zone of interaction of educational systems and their elements, educational material and subjects of educational processes. Educational environment is also created by individuals who are developing according to their nature. A child makes his/her own route while entering the world of history and culture and forms his/her own attitude towards values and priorities of knowledge. And since all knowledge is individual, every child has a unique educational environment to be involved in and learn [3]. Educational activities in preschool educational institutions are considered as a process of spiritual development. Children, learning cultural values, get the ability to evaluate and adopt the highest achievements of the world. It results in the necessity to redefine the basic components of educational environment: to strengthen cultural, spiritual and humanistic aspects in the contents (L. Ashikov, R. Chumicheva); to intensify the use of project and research methods in teaching (N.Savenkov); to design

developing and adaptive rehabilitation environment for children in the subject sphere - (E.Lazar, V. Petrovsky, S. Rappaport, R.Chumicheva).

The main goal of preschool educational institutions is to bring up a child's personality as a self-developing system actively exploring the inner and outer world through traditional and human culture.

3. Sergeh principle

Culture does not only create and accumulate values. It is also a dialogue of values and understanding. Sergeh is a symbol of the Yakut culture. On the one hand, it is a post where a man tethers his horse. On the other, it is a spiritual pillar which holds the Yakut world reflected in people's outlook and perception. A. Lobok interprets sergeh as an image of dialogue and understanding. Sergeh is an interlink between the worlds. And it is an image of interpersonal communication. Besides, sergeh connects the past, present and future as people live while they remember the past and aspire to the future. Today there is a tradition when graduates place sergeh in the school yards. This is the principle of sergeh.

In extreme climate intensive spiritual life is the most important condition for survival. Therefore, a community being an additional resource, perhaps, the spirit of community is saved here more than anywhere else. It is the dominant productive cooperation and collective interaction that is the natural Yakut educational culture [4].

4. Polysubjective interaction efficiency factors

The idea of cooperation as the most productive way of polysubjective interaction in modern society allows to identify factors that determine its efficiency: positive interdependence of the interpersonal interaction subjects (common purpose, shared resources, joint efforts to solve common vital problems), awareness of individual and group responsibility (intrinsic and extrinsic motivation of joint activities of subjects); supporting interaction, providing a favourable psychological climate, high level of development of social and communication skills, self-reflexive analysis of behavior in the context of the social behavior of other objects [5].

A teacher should be open to the world, knowledge and new experiences. It is the main challenge not only for the professional development but for meeting the needs of children and their parents as well. If the teacher seeks only for what can be immediately and directly "given children", then such knowledge and values have little influence on his own professional and personal development, especially on the development of a child. [6]

The efficient development of the child individuality's valuable potential depends on the following pedagogical conditions: to ensure stable emotional and moral empathy, creative and cognitive activity and humane style of children's behaviour; to maintain subjectivity in their life through projection, interpretation and identification indifferent social and reflexive keys; to integrate activities; to employ active resources, forms and methods of care and education; to provide referent spiritual and moral values-members of the pedagogical process.

5. Conclusion

Thus, on the analysis of research and teaching literature we can make the following conclusion:

1. Each historically specific type of society brings about changes in the world of ethnic and cultural values, but their fundamental nature does not change, developing further and acting as a guarantee of becoming a creative personality. The revealed cultural values are found to have a regulatory role and perform predictive and other functions in human life.

2. For spiritual and moral development of children on the values of ethnic and cultural traditions it is necessary to renew the basic components of educational environment: to introduce folklore as a source of ethnic and cultural values and its values' subjective constituent actualization in the contents; to intensify the use of

project and research methods in teaching; to design developing and adaptive rehabilitation environment for children in the subject sphere.

3. A preschool child is an active doer of his life, culture, and education that is why upbringing must be carried out on the principle of dialogue. As a result, a child will be open to the world. Spiritual and humanistic care and education of the child's personality should take into account the individual traits. Open dialogue and discussion are the foundation of contemporary educational institution when educational environment is the product of subjective self-actualization of all participants of the educational process.

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