

THE ROLE OF NATIONAL SPIRITUAL VALUES IN CHILDREN'S READING-TEACHING (BASED ON NAKHCHIVAN CHILDREN'S FOLKLORE AND NEW TEACHING METHODS)

O PAPEL DOS VALORES NACIONAIS NA LEITURA E NO ENSINO PARA CRIANÇAS (BASEADO NO FOLCLORE INFANTIL DE NAKHCHIVAN E NOS NOVOS MÉTODOS DE ENSINO)

EL PAPEL DE LOS VALORES NACIONALES EN LA LECTURA Y LA ENSEÑANZA PARA NIÑOS (BASADO EN EL FOLCLORE INFANTIL DE NAJICHEVÁN Y LOS NUEVOS MÉTODOS DE ENSEÑANZA)



Nazakat ISMAYILOVA¹
e-mail: nezakatismayilova@gmail.com

How to reference this paper:

ISMAYILOVA, N. The role of national spiritual values in children's reading-teaching (based on Nakhchivan Children's Folklore and new teaching methods). **Revista on line de Política e Gestão Educacional**, Araraquara, v. 27, n. 00, e023024, 2023. e-ISSN: 1519-9029. DOI: <https://doi.org/10.22633/rpge.v27i00.18063>



| Submitted: 10/02/2023
| Revisions required: 16/02/2023
| Approved: 27/04/2023
| Published: 18/05/2023

Editor: Prof. Dr. Sebastião de Souza Lemes
Deputy Executive Editor: Prof. Dr. José Anderson Santos Cruz

¹ Nakhchivan State University (NSU), Nakhchivan – Azerbaijan. Associate Professor. Doctor of Philosophy in Philology.

ABSTRACT: The main goal here is the collection and teaching of children's literature in the Nakhchivan region, which is an integral part of Azerbaijan. This is important for all stages of education (both in secondary schools and higher education). In Nakhchivan region, in addition to research and scientific-theoretical problems of children's literature, the collection and study of children's folklore has also been proposed. In particular, this article talks about important issues such as reading, learning, researching based on new methods in the process of children's education. Our national values have been preserved for years, passed down from generation to generation, from century to century. From this point of view, we think that this research article will be useful in learning new methods of teaching.

KEYWORDS: Childlore. Teaching method. Educational process. Nakhchivan region.

RESUMO: *O principal objetivo aqui é compreender o papel do ensino de literatura infantil na região de Nakhchivan, que é parte integrante do Azerbaijão. Sua relevância abrange todas as fases do ensino (tanto no ensino secundário como no ensino superior). Na região de Nakhchivan, além da pesquisa e dos problemas teórico-científicos da literatura infantil, a coleta e o estudo do folclore infantil também foram propostos. Em particular, este artigo fala sobre questões importantes como a leitura, a aprendizagem e a pesquisa baseada em novos métodos no processo de educação infantil. Nossos valores nacionais foram preservados por anos, passados de geração em geração, de século em século. Desse ponto de vista, pensamos que este artigo de pesquisa será útil na aprendizagem de novos métodos de ensino.*

PALAVRAS-CHAVE: *Folclore Infantil. Método de ensino. Processo educativo. Região de Nakhchivan.*

RESUMEN: *El objetivo principal es comprender el papel de la enseñanza de la literatura infantil en la región de Najicheván, que es parte integrante de Azerbaiyán. Su relevancia abarca todas las etapas de la educación (tanto secundaria como superior). En la región de Nakhchivan, además de la investigación y los problemas teórico-científicos de la literatura infantil, también se ha propuesto la recopilación y el estudio del folclore infantil. En particular, este artículo habla de temas importantes como la lectura, el aprendizaje y la investigación basada en nuevos métodos en el proceso de educación infantil. Nuestros valores nacionales han sido preservados durante años, transmitidos de generación en generación, de siglo en siglo. Desde este punto de vista, pensamos que este artículo de investigación será útil para aprender nuevos métodos de enseñanza.*

PALABRAS CLAVE: *Folclore Infantil. Método de enseñanza. Proceso educativo. Región de Najicheván.*

Introduction

It is known that, as a special kind of art, folklore forms a qualitatively unique part of fiction writing. Basically, it also unites the culture of an ethnic community and the level of historical development of society at a special stage. From this point of view, it can be said that Nakhchivan, the ancient region and an integral part of the Republic of Azerbaijan, also has its own folklore texts for children. This is one of the important areas that needs to be explored. Today we can say with certainty that Nakhchivan folklore, which is an integral part of Azerbaijani folklore studies, has reached a certain stage, has enough achievements and traditions. Naturally, these achievements and traditions are not the result of ten or twenty years, but are determined by scientific and theoretical studies created by a long period of time, as well as by a great generation of folklorists.

Since ancient times, Nakhchivan was famous among the Turkic world for its place, territory and national values. In the folklore of this region, every sample, every image bears an imprint associated with this region. Almost all genres are characteristic for the folklore environment of this region.

In the second half of the XX century, preference was given to the rich spiritual culture of the people and folklore (KOJARLI, 2008). Folklore is the main and fundamental source of literary thinking in general. In this study, the study of childlore, the analysis of literary and theoretical successes, the results obtained are taken as a basis for the development of the problem. According to the researchers, folklore also influences the comprehensive development of children and the formation of their creative abilities. Only ideological fiction and folk literature educate people with a clear conscience, strong morals, capable of enduring the burden of time.

Generalizing some facts of the study, we can say that the role and importance of folklore texts, which are the common heritage of our grandfathers and grandmothers, in the proper development and upbringing of children, is great and undeniable. The influence of these rich samples of folk on children in this respect is incomparable. Therefore, both at home and at school, it is necessary to instill and develop a love for folklore in children constantly, teach children these examples. Over time, generations learned, were educated and brought up on folk literature (NAMAZOV, 2007). In this process, very important responsibilities lays on adult's shoulders.

The name of Mammadhusein Tahmasib is also associated with the initial classification of genres of childlore in Azerbaijani folklore studies. Having conducted an extensive

classification of genres of childlore, he included in this series such samples as lullabies, wishes, praises, songs, melodies, fairy tales, riddles, tongue-twisters, games. It should be recalled that this classification was the first classification of Azerbaijani childlore. The scientist did not limit himself with classification but wrote the article about such genres as game and riddle, where he emphasized that these samples are important for the development of artistic and aesthetic taste, logical thinking of a child.

Collection and publication of childlore in Nakhchivan region

A more important step has been taken in the field of collecting and publishing folklore in the Republic of Azerbaijan. According to the order of President Ilham Aliyev dated 12.01.2004, the republishing of books on Azerbaijani folklore into the Latin alphabet (in the Soviet era, the Cyrillic alphabet was used in Azerbaijan – N.I.) was a great success of the state and the result of national policy. This extensive publication is a great success for the State in this area and a result of national policies. In this regard, we can say that each region in Azerbaijan has its own folklore features, patterns. In this field, a lot of researchers have started to carry out more and more new investigations.

Additionally, it should be noted that as early as 1987 a study named “The artistic originality and classification principles of Azerbaijani folklore” was carried out, as well as the first candidate’s dissertation based on samples of Alinjachay and Gilanchay folklore of Nakhchivan region was defended (SAFAROV, 2014). At that time, folklore, language, ethnography were seen as a secondary field of science, without the prestige of “harder” sciences. Despite all this, the people were able to preserve the nationality of their folklore.

Samples of folklore formed in Nakhchivan are organically connected with verbal creativity of Turkic peoples, which have a wide geographical location. Therefore, the legends of Nakhchivan have a very important and specific history not only for studying the mythological way of thinking of the Azerbaijani people, but also for studying the all-Turkic mythology (*Azerbaijani fairy-tales*). It can be said that during the gathering of folklore, especially legends and myths, there was a sense of revival throughout Azerbaijan. However, such collections were not systematic because they were held in retail. Due to the fact that the collection was carried out by amateurs, the rules of the materials collection were not taken into account, which led to numerous shortcomings and errors. It should be noted that samples of folklore collected from

each region had to be preserved according to their local dialect characteristics. This would facilitate the identification of which region the folklore belonged to.

A significant progress was observed in collecting and publishing folklore in the Nakhchivan region. The following books, dissertation works and articles have been published: correspondent member of ANAS Safarala Babayev - "Toponyms of Dede Gorgud in Nakhchivan", "Country of legends"; professor Y.Safarov - "Historical and ethnic poetic memory in Azerbaijani folklore (based on folklore sources and samples collected from the Nakhchivan region)", "Nakhchivan literary environment"; dissertation work of associate professor R. Babayev - "Regional features of Azerbaijani folklore (Nakhchivan folklore)" 2009, "Nakhchivan folklore: humanity, Turkism, regionality"; professor M. Jafarli "Folklore and ethno-national consciousness" Associate Professor A.Bagirov "Nakhchivan Treasury of Wisdom"; M. Jafarli, R. Babayev "Azerbaijan Tales, Nakhchivan Folklore"; Makhsati Ismail "Nakhchivan Legends"; "Azerbaijan Folklore Anthology", volume I, "The road leads to Ordubad" Nakhchivan branch of ANAS (folklore traditions collected in Ordubad district), 1994 (under the editorship of I. Abbasly); "Azerbaijani Tales" in 3 volumes, Vol. I. Nakhchivan-2005; Bakhshaliyev V.B., Ismail M.R. "Myths about the water element in legends spread over Nakhchivan" ("News" Journal, 2006); Babayev R.T., Aliyev A.A "Ordubad stories ("Literature" newspaper); Babayev R.T., Aliev A.A " The songs of Ordubad" ("Gubustan" journal); Babayev R.T. "The problem of "flat load" in folklore" (Based on Nakhchivan materials) "News" journal, 2006, etc. Valuable research on Nakhchivan folklore has been carried out in the above-mentioned books and articles, but childlore either very little touched upon or this area is not mentioned at all.

The term "Childlore" was introduced into the science of folklore quite recently. However, the history of the emergence of different genres of children's folklore is very old. The collection of folklore in Nakhchivan region was in the center of attention even in Soviet period. Until 1975, especially under the guidance of Professor M.H.Tahmasib organized several expeditions to the Nakhchivan region and collected many samples of folklore. Most of the collected samples have been published in books and anthologies. It should also be noted that in Soviet times dozens of folklore materials were published in magazines, newspapers and books of the republic. The collection and publication of folklore of Nakhchivan region has expanded even more since 1982. A lot of works has been done to study this area. The initial classification of childlore genres in Azerbaijani folklore is also associated with the name of Mammadhusein Tahmasib. Carrying out a broad classification of the genres of children's creativity, it mainly

includes layla (lullabies), nazlama (indulgency), sanama (counting games), children's songs, fairy tales, riddles, etc. As the first classification of Azerbaijani children's folklore, Mammadhusein Tahmasib said that genres such as children's games and riddles are important for the development of a child's logical thinking, artistic and aesthetic taste.

In the field of folklore studies, a special place is occupied by the study of children's folklore. In the article "Attitude to folklore in a school magazine" Mammadhuseyn Tahmasib collected and researched children's folklore materials, and also analyzed folklore as one of the primary sources of children's literature. Speaking about the collective activity of children's magazines, Tahmasib noted that publication of folk games on the pages of "Rahber" magazine ("Blindfolded" in the 1st issue, "Sea waves", "Hoppan-huppan" in the 2nd issue, and others) is important in the process of their transmission to future generations (TAHMASIB, 1977). The author published as Alakbar (Garib), Alakbar Abbasov, and Alakbar Nakhchivanki, publishing folklore texts in the journal "Mekteb" (The school), which also included the song "Akil-Bakil was a bird" in his story "Sister and Brother" and Agabay Israfilbayov used the songs "Raise, the sun, raise, raise", and "I am the mother's firstborn" in the story "Novruz Holiday", which serves to form the children's worldview as examples of children's folklore (*Azerbaijani folklore*).

History of childlore

The formation of individual genres of children's folklore has passed a long way and has a great history. Childlore is a multi-genre system consisting of prosaic, fabulous, song and game works (EFENDIYEV, 1994). Childlore is first of all understood as samples of oral folk art created by adults and children, which is formed in such a way that could express life, games, entertainment, recreation, activities, desires, aspirations of children, as well as the themes, ideas, forms, content, style, even the choice of words, style of expression here should be adapted to the tastes, knowledge, worldview, age, psychology of children (GAFARLI, 2013). Childlore has retained the traces of the world view of different periods and has expressed the tendencies of modernity. The term "Folklore" comes from the English, which means the wisdom of the people. That is widely used in international scientific terminology. The term was first introduced in 1846 by the English archaeologist W.J. Thomson. It was first official scientific concept adopted by the English Folklore Society, founded in 1878. In the 1800s-1990s, this term came into scientific use in many countries of the world (KHALIL, 2008). The expression

“Childlore” was first introduced in Russian folklore studies in 1926 by G.S.Vinogradov, the professor of Irkutsk University, and a little later (in 1928) it was developed and theoretically substantiated by the outstanding pedagogue O.I.Kapitsa. In Azerbaijan, we find this term used in 1960s in works of Alyar Karabaghly devoted to teaching the oral folk literature in secondary schools. Academic I.Habibbayli writes in his work “Azerbaijani writers in the beginning of the XX century”, that the largest event in the field of collecting and publishing Azerbaijani children's folklore was the book “Gift to children” of Firidun bay Kocharly published in 1912 (IBRAHIMOV, 2020). This book, consisting of two parts on 102 pages (49 in the first part, 26 in the second), contains 75 thematic didactic works: fairy tales, short stories, riddles, counting rhymes and other works necessary for learning. This book (“Gift to children” by Firida Bek Kocharly, 1912) also includes folklore samples collected by Einali Bay Sultanov. I.Bektashi on the 172th page of his book “The Creative Path of Firidun Bay Kocharli” notes that writing the book “Gift to Children” Firidun Bay Kocharli paid special attention to the world of children’s interests and after his death in 1967, the book was compiled and reissued under the editorship of literary critic Bekir Nabiyev. The book has been used as a textbook in Azerbaijani schools for a long time. Firidun Bay Kocharli preferred themes that fascinated the soul of children, at the same time by folklore samples he had a significant influence on the formation of children’s world view. Firidun Bay Kocharli noted that a developed nation, loving its historical past, language, homeland, “[...] intelligently, enthusiastically and very carefully summarizes samples of oral folk literature as an investment and begins the initial education and upbringing of children with their study” (NABIYEV, 2000, p. 540, our translation). At the beginning of the XX century, at a time when the pearls of world-famous folk art - sagas, fairy tales, ashug poems, legends, bayatys - have not yet been collected and published, the book “Gifts for children”, a separate collection of children’s folklore, became available for young readers. Laylas (lullabies), okhshama (comparisons), poems, sanamas, counters, tongue-twisters, appeals, mentioned in Azerbaijani children’s folklore as “small, tiny genres of folklore” (NAMAZOV, 2007), have always met the requirements of the people’s pedagogy and reflected all specific aspects of the child’s world colorfully.

The influence of children's morals on children's development (the role of new teaching methods)

Folklore also has a great influence on the comprehensive development of children and the formation of their creative abilities. Consoling themselves with songs that are sung by adults, falling into the magic world of fairy tales, into the world of miracles, pondering riddles, they fall into the desire to create, to pronounce the words and speak. Children's creativity had always developed along with that of adults (GARABAGHLI, 1968). As they were transmitted from one generation to another, they were sometimes changed and polished by old people or children, acquiring new forms and content. Today it is very difficult to determine correctly whether children or adults created some of tongue-twisters.

Academician Isa Habibbayli has always been in the creative search and he says related to this field:

Lullabies and praises, the important branches of oral folk poetry, are unique literature for the children's world. It is difficult to give any example in the oral literature that is not relevant to the upbringing and development of children and young people. Azerbaijani oral literature as a whole can be published as an anthology of children's literature. It is no exaggeration to say that Azerbaijani oral folk literature, which takes an active part in the education of new generations in any historical period, is eternal literature, which has won the ideology of all socio-economic formations before the period of independence (HABIBBEYLI, 2020, online, our translation).

It should be noted that remarkable work has been done in this direction, children's literature and folklore sources have always been in mind, and the study of its genre and style features from the point of view of art has always been a topical task.

After Azerbaijan gained its independence, attention to the collection, publication and study of samples of folk literature increased intensively, and significant work began at the State level. In recent years, a number of books have been published consisting of folklore works collected from the Nakhchivan region, among which is a fundamental edition of the "Anthology of Nakhchivan folklore" published in the Nakhchivan Branch of the Azerbaijan National Academy of Sciences. In addition, the preparation for the publication of the first book in the field of folklore "Samples from childlore of Nakhchivan" is very valuable contribution to the use of samples of children's folklore as a source and has a unique great value. I would also like to point out that in Azerbaijan it was just Nakhchivan where this systematic collection and publication of childlore was carried out for the first time. This book is the most valuable and insightful resource for researchers engaged in research in this field. The theme, ideological and

aesthetic level of samples of childlore collected in the Nakhchivan region, their position in the system of national spiritual values, the main poetic-style features create great opportunity for comprehensive study.

“Samples of Nakhchivan Childlore”, a book of 548 pages, was published by Nakhchivan branch of the National Academy of Science. The book contains samples created by adults for children: lullabies, similarities, ceremonies, tongue-twisters, sayings, riddles, fairy tales, etc. At the same time, attention is paid to samples created for children, such as vows, beliefs, naming, etc. Generally, for the first time, samples of childlore of Nakhchivan region are presented in the form of a collection. Folk art takes its roots from the most ancient times. Archaeological excavations carried out in the territory of the Nakhchivan Autonomous Republic indicate that crafts, which is an important branch of folk art, has passed 5-7 thousand years of development (BABAYEV; HUSEYNZADE; ALIYEVA, 2017). A number of books consisting of samples of folklore have been published in the Nakhchivan region, which will ensure the systematic study of oral folk samples collected in this region. It should also be emphasized that the work done is not only useful for the collection, publication and study of folklore materials in the Nakhchivan region, but also important for Azerbaijani folklore in general.

Folklore samples collected and studied according to regions in the book “Samples from Nakhchivan Childlore” are of great importance for the systematization, conceptualization and completeness of the final scientific findings, the identification of individual variants of folklore specimens, which differ in certain degree, registered in different territories, as well as for comparative analysis in this direction, identification and evaluation of common and distinctive points.

Results

In the years following independence, attention and care for Azerbaijani folklore, including children’s folklore, have increased significantly, and interesting ideas and views have been expressed in extended scientific and methodical manuals, books and textbooks. Additional scientific ideas about the ways of formation of children’s folklore, the system of genres, subject and ideological and artistic peculiarities have been put in the basis. In the first section of the textbook “Azerbaijani Childlore”, professor Yusif Safarov gives a brief information about oral folk literature, including the creation, the theme, the main features of childlore, its specific part, the main theories that emerged at the end of the 19th century - the beginning of the 20th in connection with the study of folklore, and its relationship with other fields of science. The

following sections review the history of the collection, publication and study of childlore. The merits of the magazines “Maktab”, “Dabistan”, “Rahbar”, “Babai-Amir”, “Ari”, as well as of famous literary critics and folklorists as F.Kocharli, Y.V.Chamanzaminli, M.Tahmasib, V. Khuluflu, N.Seyidov, H.Zeynalli and others were evaluated. The second section provides necessary information on the types and genres of childlore, its origin and some archaic features. Along with scientific and methodical recommendations in the explanation and analysis of each genre sample, it is based on the theoretical provisions of the science of folklore. The third section of the textbook deals with childlore and written literature, in particular the creative use of childlore by poets and writers since the beginning of the last century. The section provides a summary of a number of works written by poets and writers for children, notes the work of authors who have created works for children of primary age and school age, mentions the value of their works. The textbook talks about the method of collecting childlore samples. One of the importance of our research article is that the scientific-methodical explanation of the collection of folklore experience in higher education institutions was given, and for the first time, the experience of collecting, recording, systematizing and sorting children's literature samples was mentioned separately. This manual was developed in accordance with modern scientific and theoretical and methodological requirements. The study of the development of our literary history, as well as the study of literary experience, lead us to the conclusion that it would be more correct to characterize this period in this way. Because the oral traditions created by the people were orally passed on to the younger generation in the absence of schools and textbooks.

Babies need to develop speech. To solve this appeared tongue-twisters, and adults developed their speech, communicating these tongue-twisters to children (KHALIL, 2007). Adults having a little fun, both passed on to children the richness of this literature on a small example, and engaged in its distribution and promotion. Our fairy tales, proverbs and parables, anecdotes, *bayats* and other samples of folk literature do not differ in this respect. Those who listened to these examples had fun, learned and passed them on to future generations. When listening to samples of folk literature, our children can acquire some of the most beautiful human qualities, and at the same time, our literature, which is an indicator of the richness of this language. This process did not fit within the framework of several centuries and continues to this day.

Discussion and Conclusion

In conclusion, it should be noted that children's literature has always been the focus of researchers. As we mentioned above, the study of children's folklore is also important in terms of applying new methods of teaching in modern times.

In Nakhchivan region, children's literature has also been collected, researched and studied, along with the research, teaching, and scientific-theoretical problems of children's literature. In this direction, the way of looking at history is reviewed and each piece is carefully studied and focused on the analysis and study of children's folklore.

Involvement in the scientific-theoretical analysis of works written in the direction of children's folklore in the Nakhchivan region will also guide future research in this field. Of course, the correct determination of the directions mentioned in this type of research will help to achieve more concrete results in the future.

Today, the teaching of children's folklore is carried out with a single concept both in secondary education and in higher schools. However, we cannot say that this method is sufficient.

In the development of children's literature in the scientific-literary environment of Nakhchivan, studying the ideological-artistic features of prose, drama and poetry, evaluating them from a modern point of view, analyzing new methods, showing perspectives and problems are useful in terms of research to be conducted in this direction.

The article also provides examples of folklore related to children's literature, which we think will be important in terms of learning new methods of teaching literature in the educational process.

In this regard, we must look into the history of this path and get acquainted with every passage. It is noteworthy that our scientific and theoretical outlook has always meant children's literature, folklore sources, and the task was to study its genre and stylistic features from the point of view of art.

REFERENCES

- AZERBAIJANI fairy-tales. Nakhchivan in 3 volumes. Baku: MBM, 2005. v. 1.
- AZERBAIJANI folklore. Selections for schools. Baku: Science, 2005. (Compiler and author of the foreword B.Abdulla)
- BABAYEV, R.; HUSEYNZADE A.; ALIYEVA, S. H. **Examples from Nakhchivan childlore**. Baku: Science Development Fund under the President of the Republic of Azerbaijan, 2017.
- EFENDIYEV, P. **History of Azerbaijan folklore (till 1920)**. Baku: ASPU, 1994.
- GAFARLI, R. **Genre system and poetics of childlore**. Baku: Science and Education, 2013.
- GARABAGHLI, A. **Methodology of teaching Azerbaijani literature**. Baku: Maarif, 1968.
- HABIBBEYLI, I. Children's world literature and children's literature world. **Ədəbiyyat qəzeti**, 12 June 2020. Available at: <https://edebiyyatqazeti.az/news/edebi-tenqid/5754-usaq-dunyasinda-edebiyyat-ve-usaq-edebiyyati-dunyasi>. Access: 10 Jan. 2023.
- IBRAHIMOV, E. Sociolinguistic Paradigms of Azerbaijan's Language Policy. **SUTAD**, n. 50, p. 27-41, 2020.
- KHALIL, Z. **Children's literature and folklore**. Baku: Selected works, 2008. v. 4.
- KHALIL, Z. **Fuzuli Alasgarli: Children's literature**. Textbook for higher and secondary special schools. Baku: ASPU Publishing House, 2007.
- KOJARLI, F. **Firudin bay Kojarli's ersonal archive**. Baku: Chinar, 2008. (compiled and prepared for publication by Mammad Adilov)
- NABIYEV, A. **Azerbaijan childlore**. Baku: Science and Education, 2000.
- NAMAZOV, G. **Azerbaijan children's literature**. Textbook for high school. Baku: Baku State University Publishing House, 2007.
- SAFAROV, Y. **Azerbaijani children's folklore**. Textbook for pedagogical faculties of higher schools. Nakhchivan: Acami publishing house, 2014.
- TAHMASIB, M. H. Researches on Azerbaijan oral folk literature. **Maktab**, Baku, v. 5, 1977.

CRediT Author Statement

Acknowledgements: I thank the editorial staff of the journal.

Funding: Not applicable.

Conflicts of interest: No conflicts of interest.

Ethical approval: Not applicable.

Data and material availability: Not applicable.

Authors' contributions: The paper was entirely written by the author Nazakat Ismayilova.

Processing and editing: Editora Ibero-Americana de Educação.
Proofreading, formatting, normalization and translation.

