The article is devoted to the problem of designing everyday sociocultural practices of children in accordance with the cultural values, ideas, and behavioral indicators established in regional society. The study aims to comprehensively explore and describe the process of designing everyday sociocultural practices of preschool children in the conditions of a particular region. The study utilizes a set of methods including theoretical analysis of scientific and methodical and psychological and pedagogical literature and statistical analysis of experimental data. The study is conducted in two stages. At the first stage, the primary theoretical and methodological foundations for determining the problem of the study were identified. The second stage involves the development of essential characteristics of preschool children's everyday sociocultural practices and determining the mechanisms for their design. As a result of the study, directions for sociocultural practice are formulated, the content of the components of preschool children's everyday sociocultural practices is disclosed, the pedagogical conditions for designing the sociocultural practices of preschool children, their substantial content, and technological support are characterized.

Keywords: Cultural Practices, Sociocultural Practices, Social Experience, Cultural Space, Cultural Norms, Cultural Values, Preschool Age.

Introduction

The content of the contemporary system of preschool education focuses on a child’s understanding of cultural values and norms. Immersion into the cultural sphere is ensured by means of organizing cultural practices in which a preschooler can show initiative, bring their creative ideas to life, and create a product of their own based on the assimilated examples from everyday society. Psychological and pedagogical studies by L.S. Vygotsky, N.B. Krylova, I.A. Lykova, and other researchers indicate that cultural practices allow comprehending the experience of creativity and one’s own activity based on personal choice (the experience of communication and interaction is subjected to the same comprehension), developing personal qualities based on the emotions and feelings towards oneself and others, and providing a scientific-theoretical explanation of the essence of children’s cultural practices and the dynamics of the cultural experience of children and adolescents in culturally appropriate education (Krylova, 2018). Children’s initiative is associated with the development of independence and responsibility, as well as self-realization. The aforementioned practices promote the development of character.
and personal lifestyle. Importantly, an important role in the latter is also played by the society surrounding a child as it defines their everyday life, spatial and temporal living conditions, and human relations regulated by moral values and norms.

A characteristic feature of everyday regional society is the presence of interethnic interaction since every region is represented by various ethnic population groups with their own history, culture, and traditions. Comprehensive interaction with the surrounding world ensures that a child masters social norms, values, and traditions in accordance with the interethnic relations in the region. The social development of a preschooler is contingent on the aforementioned factors. Since the issue under examination is the mastery of social experience in the cultural space, it is more expedient to consider children’s sociocultural practices at the level of everyday life.


Foreign research of recent years emphasizes the importance of intercultural and interpersonal interaction of children with adults and peers (Goble, Sandilos, & Pianta, 2019; Guthridge et al., 2016). A monograph by the Society for Research in Child Development provides evidence that the development of a child’s personality is directly contingent on the quality of interpersonal communication between the adult and the child. Among the factors influencing the development and learning of preschool children, the authors indicate social and emotional behavior among peers, interpersonal interaction with teachers, and the level of children’s involvement. It is emphasized that preschool child development should be based on a sociocultural approach aimed at the children acquiring skills and cultural instruments in cooperation with “knowledgeable” peers and adults (Nesbitt & Farran, 2021).

Everyday society immerses children into certain coordination of others’ actions, living conditions, and results. A preschooler’s family is the most prominent component of their sociocultural space and it undoubtedly produces a great impact on the development of their personality. This is evidenced by a great array of research.

The family has the greatest socializing influence on children. This is because through words and deeds of parents, children’s personality is shaped and their ways of doing things become habitual. Moreover, it is the prime responsibility of the parents to socialize their children to conform to societal standards and be able to function successfully in the community. Consequently, parents shepherd their children from dependent infants into competent and independent individuals who interact effectively in their environment. (Ashiono & Mwoma, 2013).

Many countries have repeatedly conducted studies determining the role of the family in the formation of a child’s personality (Bann et al., 2016; Robinson & Tyler, 2020).

Of special significance in the light of the topic under study are the works of S. Guthridge, L. Silburn, S. McKenzie, and J. Lynch (James & James, 2008). Their study conducted on 1922 children of different backgrounds living in Australia establishes that a negative impact on children’s early socio-emotional development can be produced by emotional struggles and suffering of their parents, domestic violence, abusive parenting, mistreatment, and neglect.

Another component of the everyday society of a child is the preschool educational organization. In cooperation, the family and the educational institution create a social microsystem for the child, which has a two-fold impact on the development of the child’s personality. In this, special significance is demonstrated by the family literacy programs specifically developed by the kindergarten (Patel Corter, Pelletier, & Bertrand, 2016). The article distinctly points to the need for professional assistance for families with children.

The undoubted merit of the conducted study is the authors’ recognition of the importance of everyday society in the development of the cultural personality of the child and the priority of the family and educational organizations in this process. At the same time, no studies regulate the process of organizing activities aimed at integrating preschoolers into everyday society. There is a need to examine this process through the prism of socio-cultural practices. Relying on the research of Iu.M. Reznik, A.A. Diakov, O.N. Astafeva, V.V. Nikolina, N.B. Krylova, and I.A. Lykova, we define the concept of “everyday socio-cultural practice” as applied to preschool age as diverse daily real-life types of independent activity of a child based on their...
current and prospective interests and aimed at the child’s assimilation of the socially accepted norms and values, including moral and ethical values, as well as the development of the child’s communication and interaction with adults and peers.

The present study aims to comprehensively explore and describe the process of designing everyday sociocultural practices of preschool children in regional conditions.

**Methods**

The study utilizes a set of methods including theoretical analysis of scientific and methodical and psychological and pedagogical literature and the methods of statistical analysis of experimental data. The study is conducted in two stages. At the first stage, the primary theoretical and methodological foundations for determining the problem of the study are identified. The second stage involves the development of essential characteristics of preschool children’s everyday sociocultural practices and determining the mechanisms for their design.

**Results**

Earlier, we attempted to define the concept of “everyday sociocultural practices of preschool children” as diverse daily real-life types of independent activity of a child based on their current and prospective interests and aimed at the child’s assimilation of the socially accepted norms and values, including moral and ethical values, as well as the development of the child’s communication and interaction with adults and peers (Vinokurova, Mazurenko, Spirenkova, & Vasenina, 2021). An in-depth study of the works of A.A. Diakov allows identifying the structural components of practice. The first component is the semantic content of a practice, which we define as activity in two directions: assimilation of the cultural norms and values accepted in society and the development of communication and interaction of the child with adults and peers. To clarify, in the context of the preschool age, we are considering values as not a person’s positive attitudes to an object or themselves, but as value perceptions.

Based on the analysis of the works of H. Rickert, H. Münsterberg, B. Erasova, G. Vyzheitsova, and M.S. Kagan, we understand value perceptions as conscious ideas allowing a child to orient themselves in the world of values and form the need and ability for self-knowledge and self-identification. Cultural norms are a sort of generally accepted patterns of action that prescribe the rules of behavior within everyday society, among which customs, traditions, and morals stand out.

The process of gaining awareness of values and norms takes place in conditions of a child’s communicative activity and interpersonal interaction, the second component of a practice is it being shared by a certain community. We define everyday regional society as a community. The third component is the regular repetition of certain actions.

A sociocultural practice is an activity aimed at a child’s sociocultural identification and interaction with the surrounding everyday society. Since the leading type of activity in preschool children is play, it is possible to assert that the organization of sociocultural practice should be considered primarily as game interaction.

Considering cultural practices, researchers note that the process of their design has two directions: on the children’s initiative and the adults’ initiative. Both directions imply the independent activity of children, however, in the first case, it is carried out individually or in cooperation with peers, whereas in the second case, it is organized by adults based on the children’s initiative and is aimed at the development of universal cultural skills. The process of designing sociocultural practices also has to rely on supporting children’s initiative, the interests and needs of a child, although this process needs to be either organized or guided by adults since preschool children are not yet capable of fully and adequately comprehending and verbally expressing values and norms and even more so – of incorporating them in the practical regulation of activity (Dagbaeva & Lopsonova, 2018).

Sociocultural practices define a child’s lifestyle through the approbation of new modes of behavior and the acquisition of spiritual and moral experience of communicating with adults and peers. The modes of behavior and the experience of communication can be learned in contact with the bearer of cultural modes of activity.

Thus, the process of designing sociocultural practices has to take into account the following aspects: the space of everyday society providing for the integration of information; cultural values and norms necessary for assimilation in society; the required intercultural interaction of a child with peers and adults.

The space of everyday society for preschool children is ambiguous. The key figures in the definition of children’s everyday communication and interaction are the family, the preschool educational institution, and the immediate child-adult environment of children in the present spatial and temporal conditions (the yard, the street, children’s club associations, etc.).

The greatest role in the child’s assimilation of cultural norms and values is played by the family. The experience of working with the
families of preschool children and observations of parents and children give reason to argue that in the present conditions, the family does not prioritize the goal of transmitting the accumulated spiritual and moral experience to the growing generation. For this reason, a survey of young families raising children at the older preschool age was conducted. The sample of the survey includes 256 families living in the Republic of Mordovia. The study focused on identifying the respondents’ attitudes regarding the presence of or adherence to family traditions; the presence, preservation, or continuation of the family photo archive; the presence or preservation of letters, postcards, and other family relics; family time together; the process of family reading as a social practice; awareness of the concept of “family celebration”; observance of religious holidays; the need for children’s assistance in preparing and organizing celebrations; performing family table songs; the presence of family habits; organizing celebrations of events in a child’s life; attending cultural and leisure events; having difficulties in communication with a child and identifying their causes; seeking advice from professional educators. The survey is based on open-ended questions and does not include ready-made answer options.

To the first question “Do you believe that a family has to have its own traditions?” 96% of the respondents provide an affirmative answer, 2% respond “possibly if they form naturally”, and 2% of the respondents are convinced that there is no need for family traditions as they are obsolete. Nevertheless, the study shows that 100% of the surveyed families have family photo albums (although for the most part, they are created by the older generations, grandmothers and grandfathers). Parents of preschool children regretfully admit that their family photo album is stored digitally and is often not systematized due to the lack of free time. However, it can be stated that 100% of the surveyed parents recognize the necessity of this family value.

The need for preserving and caring for family relics is indicated by 55% of the respondents. Among family relics, the survey participants mention letters from the war, award documents (letters of commendation, diplomas), military medals and orders of family members who fought in military conflicts, especially memorable postcards of family members to each other, wedding dresses, cups from competitions, and memorable gifts from members of the government (watches, etc.). 45% of the surveyed parents do not have such relics in their homes for various reasons – either for lack of such, or due to not deeming it necessary, or reserving this right for the older family members.

The answers provided to the question “Where and when does your family gather together?” include: at home, in the evenings or at the weekends; at the country house; at the grandparents’; at family holidays, out of town, at city celebrations and entertainments, at family anniversaries. At the same time, the parents of modern preschoolers note that the opportunities to gather together as a family are rare for various reasons, the desire to gather as a family more often is expressed by 65% of the respondents.

The survey results also indicate that only a minor portion of the respondents (26%) are aware that family reading as a social practice can become a uniting resource that creates a space and context for family and intergenerational communication. The remaining 74% note the need for home reading on the part of the child. It is regrettable to conclude that the tradition of family reading is losing its popularity and the pedagogical potential of this social practice is not utilized in full.

Among the family celebrations, 100% of the respondents mention birthdays and wedding anniversaries. The respondents also unanimously (100%) name New Year’s Eve as their favorite family holiday.

Religious holidays are traditionally observed by the families of 80% of the respondents. Among these holidays the survey participants name Easter, Christmas, Epiphany, Eid al-Adha, and Uraza al-Adha. The parents point to traditional preparations for these holidays–fasting, dyeing eggs, bathing in ice-holes, etc. Noteworthily, some traditions are observed either in the presence of children or with their direct participation.

As previously noted, children as a growing generation take a considerable part in preparing for celebrations (both family and traditional). In particular, the parents note that children gladly participate in painting eggs, enthusiastically collect and hand out food for Easter, prepare their own gifts for the celebration of family members’ birthdays (crafts, cards), and decorate the Christmas tree. Unfortunately, these answers exhaust the range of children’s participation in holiday preparations.

Answers to the question “Does your family like singing? What kind of songs?” reveal disappointing results: most parents (60%) report that the older generation is mostly the only one who sings at family celebrations (war songs, folk songs in national languages). Results analysis shows that young children (under 5 years of age) gladly participate in chanting, but later they try to avoid this family tradition, as do their parents. This indicates that as the children grow up, they shift to modern performers, and the repertoire of family gatherings ceases to be relevant for them. The presence or absence of vocal talent in a child is of great importance in this – many older preschool children and their parents act as a listener rather than a performer due to this factor.
In 40% of the cases, family celebrations do not include the designated family tradition.

The presence of family habits is indicated by 80% of the respondents. Among them, 20% of the respondents mention making dumplings, pelmeni, embroidery, family workshops for making handicrafts, souvenirs, toys, mushroom picking, fishing, going to the cottage, to the sea. The remaining part of the respondents are either uninformed on this issue or have no habits of this kind in their families.

When asked “What events in the life of a child are celebrated in your family?” the parents mention the following events: birthday (100%), children’s baptism (65%), kindergarten graduation (100%), first successes in sports (30%), knowledge day (15%), winning a competition (40%).

Attending cultural and leisure activities is a frequent practice in 20% of the respondents’ families, rarely practiced (3-4 times a year) by 50%, and not practiced by 30%. Theatrical performances, folk festivals, and museum exhibitions are named as frequently visited. The survey also reveals that a significant share of the respondents does not differentiate between cultural and leisure activities and entertainment. For this reason, visits to amusement parks in shopping centers are mentioned in the answers to this question.

The question about difficulties in communicating with a child is not included in the questionnaire by accident. An affirmative answer to this question is provided by 70% of those surveyed. Many parents do not notice obvious reasons for the lack of contact with their children and continue to communicate at the same level believing the child to be the cause of the problem. Among the reasons for communication problems, the parents mention the child’s selfishness, inability to keep their word, and lack of parental authority. The indicated manifestations are direct consequences of the inattention of (precisely!) parents to family traditions and values.

Only 15% of the surveyed parents have tried to overcome difficulties in communication with their own child with the help of a professional – a teacher or a psychologist. The remaining part does not make such attempts, as they believe the reason for unsuccessful communication to be the peculiarities of the child’s character or improper upbringing due to various objective circumstances (single-parent family, one or two parents working in shifts, employment of one or two parents outside the child’s territory of residence for a long time).

Thus, the conducted study convincingly shows that the parents of modern preschool children recognize the value of intergenerational ties within the family, have some ideas of family values and traditions, try to transmit the positive experience of their parents in raising their own children, and are interested in the personal development of their children, yet their efforts appear to be insufficient. The parents have difficulty communicating with their children due to their busy work schedules, household chores, and socializing with their friends. Misunderstanding and emotional coldness arise, and children often experience spiritual loneliness. Families have had their lifestyles restructured, and family traditions are absent increasingly often. One frequently observed tradition is the birthday party, yet it should be noted that parents have recently been outsourcing their role in this celebration to guest animators and spending more time with adults and not their children.

Parents tend to give preference to early schooling and underestimate the role of play in the future success of children. Adults no longer communicate with children, it has recently become habitual that the parents give their smartphones and tablets to the children when in public transport, in polyclinics, or even at the dinner table. Doing this is much easier than communicating with the child, trying to understand them, explain what difficulties they face. Children get used to this and eventually stop communicating with their parents, as well. In this way, intergenerational interaction, the experience of transmitting value perceptions and cultural norms, is gradually being lost. Poor knowledge of child psychology and the lack of experience of working with specialists leads to the fact that the parents are often unable to provide for the child’s personality development considering the need to meet their spontaneous, momentary, urgent needs.

A generalized analysis of the systematized results of the parent survey reveals that the indicators of the developed value attitude to family traditions include knowledge of the generally accepted cultural values, family spiritual and moral values and traditions, and national principles; focus on the feelings of love, respect, mutual moral responsibility, child-rearing, the relationship with the parent family, the values of extended family and clan, and creating a comfortable moral and psychological atmosphere in the family ensuring successful resolution of the objectives of upbringing.

The open-ended type of the survey questions does not allow for rating the scores of the obtained results, however, they point to a gradation by the level of the development of a value attitude to family traditions among the students’ parents: the high level (32%) is attributed to the parents who fully demonstrate the aforementioned indicators, recognize the need for transmitting the intergenerational experience, and are capable of doing so; a
significant portion of the respondents (68%) demonstrate the average level of value attitudes to family traditions characterized by the fragmented, unsystematic manifestation of the described indicators, the lack of interest in the problem of preserving family values, and the inability to transmit intergenerational experience; notably, no parents show the low indicators (their absence or categorical rejection) of the formation of the value attitude to family traditions. Thus, it can be confidently stated that the proposed assumption about the goal of transferring the accumulated spiritual and moral experience to the younger generation in the cultural space of the family being unpopular among the majority of modern parents is confirmed.

The identified problem calls for the organized work of teachers on developing preschoolers’ value attitudes to family traditions by means of sociocultural activity based on interaction with the families of students.

Designing sociocultural practices in the setting of preschool educational organizations is undoubtedly more effective. Socio-communicative development is a required direction of preschoolers’ education and development regulated by the Federal State Educational Standard for Preschool Education:

Socio-communicative development is aimed at the assimilation of norms and values recognized in society, including the moral values; the development of communication and interaction of a child with adults and peers; the formation of independence, purposefulness, and self-regulation of a child’s activity; the development of social and emotional intelligence, emotional responsiveness, compassion, the formation of readiness for collaboration with peers, the formation of respect for and the sense of belonging to one’s family and the community of peers and adults in the Organization; the formation of positive attitudes to various types of work and creativity; the formation of the fundamentals of safe conduct in everyday life, society, and nature. (FGOS Doshkolnoe obrazovanie, 2013).

Moreover, the standard points to the need for the incorporation of various activities and cultural practices. The pedagogical practice has accumulated considerable experience in organizing cultural practices and provides numerous pedagogical developments. The main objective of cultural practices is for the teacher to direct the child’s activities toward the development of their independent, communicative, exploratory, social, and creative activity. For this purpose, preschool educational organizations utilize project technologies. Projects of various directions and types are implemented. Their main purpose is to ensure communication among children and between children and adults. What we believe to be a drawback of such an activity is that despite the “consideration” of children’s initiative, in the end, these projects are selected by teachers deciding what the children need and what would be beneficial for them at the moment. In their work, the teachers are guided by the recommendations of comprehensive programs of preschool education. No systematic monitoring of the current and future interests and needs of children is conducted in preschool educational organizations.

Aside from that, preschool educational organizations create specialized development-inducing objective environments in which a child is provided with an opportunity to independently choose an activity to do with their peers. It cannot be stated, however, that in this case, a preschooler can master the experience of interpersonal interaction, because their peers are also not carriers of this experience. For this activity to be productive, the teacher needs to think through conditions under which a preschooler can independently analyze the experience of interaction with peers and subsequently utilize these results in the practical regulation of activity.

The child’s intercultural interaction with peers and adults takes place in the spatial and temporal conditions of the momentary everyday society. The influence exerted on a child by “random” adults (neighbors, parents of friends, etc.) or peers “from the yard” often turns out to be more significant than that of professional teachers, since, in the minds of children, they are closer to them in terms of actions, feelings, and ideas.

Thus, the process of designing preschool children’s sociocultural practices will vary depending on the social space in which the child finds themselves. The efficiency of a sociocultural practice in preschool is contingent on the professional competence of the teacher, in the family it depends on life experience, and in the domestic conditions of the yard, it is determined by the level of social participation of other people in the child’s life.

Discussion

The process of designing a sociocultural practice, same as designing any other children’s activity, includes several stages:

- The development of the semantic content of a sociocultural practice;
- Choosing the forms and technologies for involving children in the process of receiving information;
- Ensuring the interiorization of certain models of behavior and value perceptions.

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as an object of self-identification by the children;
• Reflection.
The semantic content of a sociocultural practice is constituted by value perceptions – conscious ideas allowing a child to orient themselves in the world of values, develop the need and ability for self-knowledge and self-identification, and assimilate cultural norms. Within the framework of the study, we identified the following types of value perceptions assimilated by preschool children:
• The vital, associated with ensuring a healthy lifestyle and safety;
• The social, contributing to the acquisition of one’s own moral and emotional experience of compassion, caring, empathy, and assistance;
• The ethical, aimed at the assimilation of new modes and forms of activity and behavior to satisfy various needs and interests;
• The aesthetic, contributing to the child’s familiarization with the world of culture.
Cultural norms are a certain kind of universally recognized modes of action prescribing the rules of conduct in everyday society, among them are customs, traditions, and morals. When selecting the semantic content of practice, it is necessary to ensure the monitoring of the current and prospective needs and interests of children and develop the content of a practice accounting for the results of this monitoring.

According to practicing educators, the most effective forms of work are various events (Lomonosova, 2018). For instance, the development of the culture of intercultural interaction can be ensured through the organization of children’s meetings with grandparents; for such an event, the children can prepare a small theatrical performance based on the most liked work under the teacher’s guidance. Another option is the organization of events devoted to All-Russian family celebrations. For example, the establishment of the holiday “The Day of Family, Love, and Fidelity” (July 8) is intended to draw the attention of the whole Russian society to the fact that the family as a fundamental element of society has been and remains the guardian of spiritual and moral values, national culture, and historical continuity of generations, a factor of stability and development. The efforts of families strengthen the state and promote its development and the well-being of the nation. As part of this holiday, leisure activities like “Family Relay Race”, “Our Family Will Teach You…”, “Family get-togethers”, etc. can be organized under the teacher’s guidance. The main objective of these events is to draw attention to family values and share the experience of particular families in transmitting life experiences.

In the conditions of regional society, it is important to develop the preschoolers’ need for the national culture and language and their striving to identify with their people, to foster the child’s feeling of belonging to the native culture (Maslovskaia, 2014). In this regard, various forms of work can be deployed in the organization of children’s sociocultural practices: excursions; visits to exhibitions of folk and decorative art; the use of folk games, watching animated films in a group, demonstrating the everyday realities of ethnicity, revealing the moral traits of national heroes. For example, the animated film “KuyGorozh” (Gora samotsvetov (Mountain of Gems), 2014) based on Moksha fairy tales shows to the young viewer the ideas of their descendants, the Mokshans, about a mythical character bringing wealth to the house, which looks like an owl with a snake tail (literal translation: “kuy” – snake, “gorozh” – owl). This animated work tells the Mordovian legend about an egg from which KuyGorozh can be hatched. The egg must be taken from an owl from a tree hollow deep in the forest. One of the rules when looking for the egg is not to cross oneself and not to remember God, as this creature comes from unholy forces.

The animated film starts with a clay animation opening “We live in Russia – Mordovia” telling about the Mordovian people, their traditions, customs, and crafts, which have been practiced by the Mordovians for centuries. Then a Mordovian Toorama song “Kodamo morino min moratano” plays.

The main characters, grandfather Piatan and grandmother Akula, are dressed in Mordovian clothes and have an accent of colloquial speech (the letter “o” is emphasized in words, which is characteristic of the people in question: “Khoromy tsarskie dovai” [“Give me the tsar’s mansion”], “Vot eto krasotishcha” [“What a beauty”], “Omar nam poprav” [“Fix our barn”]). The moral of the tale is: “Who hopes for KuyGorozh does not see happiness”. The cartoon demonstrates the life of the people, their home life, their moral notions (Grosheva & Mazurenko, 2017).

The technologies that can be used are project technologies (organization of children-parent interaction) and educational storytelling (which is a universal instrument of the teacher, because the plot of the story utilized by the storytelling method is always dynamic and captures the attention of listeners from the first words, and the characters of stories can be relevant to children’s interests).

The mastery of the constructive mode of children’s interpersonal interaction with adults and peers and the ability to adjust their style of communication depending on the situation is
promoted by social rituals, traditions, and customs.

The nature of customs corresponds to the lifestyle of a particular society and its social stratification structure. For this reason, the content of customs differs drastically across cultures. The system of traditions and customs covers all aspects of everyday life and is tied to specific situations. It is traditions, customs, and rituals that serve as the mechanisms for the child’s interiorization of certain models of behavior and value perceptions as the objects of self-identification. Even in the family, seemingly ordinary rituals are of great importance. For example, greetings. Wherever a child comes, they need to greet not only the adults but also the peers, the latter often being left unnoticed, as the parents always put an emphasis on and ask to necessarily greet adults. Yet the way a child is greeted by their peers largely determines their relationships in the future. There is a multitude of all these sorts of rituals and the adults often do not notice or attach importance to them because of their ordinariness. Meanwhile, rituals can be manipulated and used to make the day emotionally saturated for the child. The parents only need to set a certain order of actions in adhering to some traditions.

Relexion is quite an important step in designing sociocultural practices. The teacher or the parent needs to analyze the extent to which the initiated practice has formed the necessary modes of action, whether the preschoolers have mastered the methods of interpersonal interaction, whether the proposed activity was interesting to the children and got an emotional response.

Conclusion

Sociocultural practices are an integral part of preschool children’s upbringing. In this context, the priorities of the development of a child’s personality become the main objective of the interaction between the family and the kindergarten. It is important to note that the process of designing a sociocultural practice requires an adult interacting with a child to be attentive to the substantial content and technological support of the activity.

The pedagogical conditions for designing the sociocultural practices of preschool children include the following parameters:

1. The design of a sociocultural practice has to rely on supporting children’s initiative yet be organized and guided by an adult;
2. The current and prospective interests and needs of children have to be accounted for;
3. The development-inducing objective environment has to take into account the ethnocultural and multicultural nature of the region.

Under the guidance of a competent preschool teacher, such an activity will be organized in compliance with all of the aforementioned aspects. However, as previously indicated, the everyday spatial and temporal conditions and the environment in independent activity have an indisputable influence on the sociocultural development of the child. We believe that it is necessary to bring back the tradition of introducing teachers to the children’s immediate environment, design sociocultural practices accounting for the child’s living conditions, counsel parents, and involve in the practice not only the organized children of the group but also the children living nearby, their brothers and sisters.

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