

**PEDAGOGICAL BASIS OF EDUCATING PRESCHOOL CHILDREN THROUGH FOLK
FOLK LITERATURE AND PROVERBS**

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Abstract: The article highlights the pedagogical features of educating preschool children based on folk oral creativity and wisdom. The methodology of raising a child in a family based on the historical and national customs and traditions of our people is shown.

Keywords: Human dignity, Moral education, Spiritual pedagogy, Pedagogical education, Methodology.

Human dignity has a social content and essence in terms of its origin from national values, which are formed as a result of a person's education, upbringing and daily work activities. The values that arise from the social upbringing of the human personality are a force that regulates the spiritual and moral norms, behavior and behavior of a person. As a result of this, not only the character of a person, but also his thoughts and imagination acquire a new meaning and become richer. As a result of the restoration of national values during the years of independence, a wide path has been opened for the restoration of human dignity, the growth of his knowledge, cultural level and the development of internal abilities and skills. Over the past decades, considerable work has been done to protect the human personality, its rights, freedoms and dignity. The most important of these are measures aimed at strengthening cooperation between the family and preschool education, increasing its effectiveness.

The peculiarity of preschool age is that at this age children are not yet able to clearly describe the concept of morality or behavior in words, they cannot compare it with other similar phenomena. However, a properly organized pedagogical process in kindergarten helps to understand the general meaning of moral phenomena. If children see examples of good behavior in others, they themselves try to be like them.

The ideological basis of moral education determines its goal, task and principle, and the psychological and pedagogical basis determines the specific task and content, means and methods of providing moral education in kindergarten, as well as pedagogical conditions. Moral education is inextricably linked with physical, mental, labor, aesthetic education and with the activities of children themselves.

The formation of moral qualities in preschool children is a multifaceted and complex process. The moral formation of children requires the systematic and consistent implementation of educational and upbringing work, which are inextricably linked and require each other. Only a clear and perfect system of educational influence ensures the effectiveness of moral education.

The presence of a perfect system in educational work allows you to avoid excessive repetition of the same work, prevent contradictory influences on the educator, impose the same requirements on educators and influence them with unity. In higher educational institutions, preschool educational organizations, many spiritual and moral, educational work and events are held. Not enough attention is paid to the methods of conducting conversations on morality and etiquette, lectures and discussions on spiritual topics. Clinging to certain methods and ignoring others has a negative impact on the formation of spiritual and moral qualities in future educators or current educators.

The pedagogical press is paying more and more attention to the issue of moral education. The theoretical principles set forth in the works of pedagogical scientists allow us to develop a system of moral education of future educators. What is a system of moral education? A system means a whole made up of parts, that is, a whole thing or process that is interconnected, arranged in a certain order. Moral qualities in children are formed not with the help of some universal form, means or method, but under the influence of various forms, means, methods, various types of activity, that is, as a result of the system of moral education. The system of educational work includes many structurally interconnected parts that perform a certain task. The education system consists of a whole set of interrelated and compatible forms, methods and means, subordinated to the goal of forming a harmonious generation, children with high moral qualities. The system includes the ability to manage the educational process. In the educational process, not only moral education is carried out, but also intellectual, legal, economic, ecological, aesthetic and labor education.

The following are classified as pedagogical education methods:

1. The method of persuasion.
2. The method of practicing moral behavior.
3. The method of example, example.
4. The method of encouragement and punishment.

The educator performs an important, proud and great job, as well as a responsible task, such as preparing the younger generation to be worthy children of our people. The political maturity of the educator is aimed at realizing his responsibility to the people and society for the quality of raising children, creatively approaching educational tasks, constantly improving his skills and helping his comrades.

So, the educator must first of all be educated, know the life of the country in which he lives, understand the laws of nature and society, and be socially active. Our first President I.A. Karimov, in his treatise "The Legal Guarantee of Our Great Future," writes: "In order for an educator to be a teacher, to cultivate the intellect of others, to make them enjoy the light of enlightenment, to raise

them as true patriots and true citizens, the educator himself must first meet such high requirements and possess such great qualities.”

So, the educator plays a special role in the formation of a child’s personality. In particular, it requires that each child be responsible for his or her own development as a person. Accordingly, it is necessary for educators to be an example and role model for children in everyday life, games, classes, and joint work activities, in communication with them, to study the child carefully in all aspects, to know his personal characteristics and abilities, to demonstrate pedagogical tact, to fairly assess the behavior of children, the results of their work, to be able to provide them with timely assistance, and to be interested in their family situation.

In the Republic of Uzbekistan, serious requirements are also imposed on the spiritual and moral image, mental potential, and professional skills of educators and mentors. We are facing an urgent issue that cannot be ignored, such as providing educators with modern knowledge and improving their education. In order for educators to provide our children with modern knowledge, the mentor himself must first have such knowledge.

The educator must have the opportunity to effectively use effective forms, methods, and tools in the process of education and upbringing.

After we have our own national pride, national ideology, attention is being paid to the education system to interest the younger generation in the national spirit, in the formation of national consciousness, in the study of works that reflect the ancient heroic past of our people. National education has its own theoretical problems in educating and training young people ready to strengthen and implement the state independence of Uzbekistan. One of these is that the theory of education has not yet created a basis for scientific concepts of national independence.

The second problem is the issue of obtaining concrete, experience-based answers to the question of what qualities the younger generation should have in order to further strengthen the independence of Uzbekistan. At a certain time, our education system was separated from the advanced achievements of the world and the historical roots of its people.

Now it is time to fundamentally change this situation. We are faced with the task of forming a new generation that embodies in practice the most advanced achievements of world science and culture, and enjoys the wealth created by human intelligence. Any scientific theory, in terms of its content and essence, should serve to illuminate the true basis of the rich historical, religious, educational, and territorial heritage of a particular people or nation, to solve its spirituality, and to solve its great problems.

Based on a new approach to education, we consider the main directions of educating preschool children in the spirit of moral values to be solving the following problems:

- Improving the quality of the universal, national, spiritual and moral characteristics of each preschool child;

- Ensuring that preschool children learn the customs, traditions, historical past of their people, and have a deep imagination;
- Forming a spiritually mature, morally strong personality that meets the requirements of independent Uzbekistan;
- Creating conditions for educating preschool children in the spirit of moral values through folk oral art;
- Forming a sense of love and respect for the Uzbek people, their traditions, language and culture through the study of folk oral art and developing it;
- Fostering a sense of patriotism loyal to their nation, Motherland;
- To educate the younger generation in the spirit of moral values through folk oral art, to ensure that they learn about the life and history of the people, and to instill moral principles in their consciousness;
- To implement the education system on the basis of the National Preschool Education Organization in the spirit of national and universal values.

Of course, it is more difficult to implement these works in the field of education all at once. At a time when our independent Uzbekistan is transitioning to market relations, preschool educational organizations are gradually developing with a national spirit, textbooks and programs are being created, which are yielding their results in practice, and are acquiring their own content, effectively using all the positive factors of the social environment surrounding the preschool educational organization. Consequently, the family is one of the most important life values for our people, which is consistent with the centuries-old traditions and spirit of the nation.

When raising children, our ancestors attached great importance to their behavior, speech, how they behaved in front of people, what they thought about, and how they explained their goals. They did not allow their children to be naughty, interfere in adult conversations, or do bad things. They considered these things to be the most important aspects of raising children.

According to the teachings of Islam, the following duties are assigned to parents who have children. They call the call to prayer in the ear of a born child, give him a suitable name, if it is a boy, teach him morality, knowledge and skills, marry him to a suitable person when he reaches adulthood, and make him a double head.

Even today, raising children using family values continues in many families.

In ancient times, mothers would chant the Alla over their children's cradles, calming the baby and allowing them to sleep peacefully. Mothers also expressed their feelings, hopes, desires, and sorrows to the Alla. Alla is not only the source of a mother's love for her child, but also the source of the child's love for her mother. Choosing and giving a suitable name to a child is also an ancient custom. There is a saying among the people that the child's behavior and character can be seen from the name.

In Uzbek families, husbands and wives did not call each other by name, because this was considered rude, and when necessary, they called each other by the name of their eldest child. Respecting the elderly, taking their advice and guidance, listening to their advice, and acting on it has been a tradition unique to Uzbeks.

The custom of respecting bread has been around since ancient times. When a guest arrives, bread is placed on the table first, when a baby is put in the cradle, bread is placed on the head, when a person is going on a journey, bread is given to a person who is going on a journey, and bread is taken with one when setting out on a journey. Another of our customs is respecting water. Spitting in water, throwing waste, spilling food, and throwing garbage are considered sins. Our customs such as neighborliness, hospitality, and hashar have survived as the most valuable human traits. Hospitality is one of our wonderful customs. Our people do not spare their guests even when they live in poverty. One of the family customs is sitting around the table and eating with the family, and after eating, the elderly or older person around the table recites a prayer and blessing for the right to eat.

Many of our good and positive traditions, which have been embedded in the lifestyle of the Uzbek people, have served to raise the people and society only for the good - noble people, morally pure, physically healthy, and religious individuals. In conclusion, in the upbringing of preschool children, education and upbringing through methods unknown to pedagogical science has been an educational and educational value that has been passed down from generation to generation since ancient times. For this reason, folk tales, proverbs, and folk oral creativity have been an important practical source in the education and upbringing of preschool children. Of course, modern pedagogy sets us the task of taking into account, studying, and using the latest achievements of world science in child education. It would be a great service to the development of the nation and the country if members of society were also active in this regard, especially since we provide education and upbringing to children from the age of school.

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