

Theoretical foundations of cooperation between the family and preschool education in the moral and aesthetic development of preschool children

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Abstract: *Today, a state program on expanding the network of preschool education institutions, strengthening their material and technical base, construction of new kindergartens has been adopted and is being implemented. Given the experience of developed countries, great attention is paid to the expansion of the network of non-governmental educational institutions, including non-governmental kindergartens. This will help create healthy competition in the system and increase the range of educational services.*

Keywords: *intellect, perception, ethics, aesthetics, imagination*

And education and training is an integral event. After all, the biological status of the human person's education and training plays a primary role. Upbringing is also carried out on the basis of certain pedagogical conditions - conditions, content and methods. Its result is the basis for the creation of both material and spiritual wealth, i.e. it is primarily a social phenomenon. Thus, upbringing is an educational process, including the formation of aesthetic perceptions in preschool children. This process is effective and The science of pedagogy guarantees the final result. For the same reason, the process of forming aesthetic perceptions in preschool children is a socio - pedagogical problem.

In general, the relationship of family members has a long evolutionary history. This history has acquired a specific content and character for each historical period and process. Importantly, the evolutionary processes were carried out at the expense of the features that have become the value of a particular nation, the improvement, enrichment of traditions. The study and analysis of the scientific heritage of historical sources, especially of oriental scholars, including their educational and pedagogical views, ideas, confirms the validity of the above recognition.

The family is the sacred corner of human society. It is the sacred duty of laying - child education - education. It noted the issue of the ancient East and the education of children in a family - with special attention to upbringing. Family relationships and the culture of a healthy generation of education - education researcher, philosopher, scientist M.Xolmatovaning said that the problem of Central Asian intellectuals and educators Farabi, Ibn Sina, al-Biruni, Yusuf Haji, Keykavus office, Alisher Navoiy In the works of Munis Khorezmi, Babur, Bedil, Behbudi, Qori Niyazi, Cholpon, Fitrat and others, he has valuable ideas about family and family relations.

Family relations and culture have a special place in mystical philosophy. We see that in the sects of Ahmad Yassavi, Bahovuddin Naqshband, Najmiddin Kubro, the great representatives of this philosophy, the role of parent-child relations in the development of children is emphasized. These and other factors prove that a person's upbringing is not only pedagogical, but also social .

The formation of children's aesthetic perceptions in the family is directly related to family spirituality. Therefore, the quality of aesthetic perceptions as an integral part of spirituality has a socio - pedagogical significance. "Although the spiritual world of the family is the influence and product of social development, it in turn has a significant impact on social development. This follows from general anthropological laws. At the heart of the spiritual world of a civilized person are social goals, views and

ideas. ” So, the cultural - spiritual relationship in the family is important. The formation of aesthetic perceptions in children should be considered not only as a process of aesthetic content, but also as a means of social, material and spiritual stabilization of the family.

What is the spiritual environment of the Uzbek family today? How does this environment affect the formation of aesthetic perceptions in children? How do we use our national identity, Eastern values and traditions in it? There are a number of factors that seem simple at first glance, and their inclusion in our way of life, first of all, negatively affects the correct formation of family spirituality, moral norms and perceptions, concepts, including the aesthetic worldview.

The construction of real art centers (Alisher Navoi Opera and Ballet Theater, Muqimi Musical Drama Theater or today Humo Arena Palace) in Tashkent at the height of the Second World War is a vivid proof of our opinion. Thus, the satisfaction of the aesthetic needs of the nation at the state level has always been in the center of attention, that is, the social environment has provided favorable conditions and opportunities for the creation of a system of aesthetic values and its continuous enrichment. At first glance, these factors do not seem to be relevant to the research problem. However, in the ocean of aesthetic values, the right direction to those who have a real artistic value acquires a socio - pedagogical significance as an important condition for personal development. Morality and aesthetics are inseparable concepts, and the formation of the qualities by which they are called must also proceed synthetically. In other words, the infiltration (application) of factors that are incompatible with our morality undermines the nationalism in the context of aesthetic imaginations. The principles of nationality and history should be the main criteria in their selection. This can only be explained by the level of aesthetic taste of the family. Dozens of examples can be cited to illustrate this situation. We will analyze only one of them. If we do not analyze the original situation, the damage is as obvious as the sun rising in the morning and setting in the evening. It is the family environment, the aesthetic part of the contents of the plumage of the are television shows. As proof of our opinion, it is enough to refer only to the series that have been shown in recent years. "Fairy Tale of Love", "Suffering of Love", "Yard", "Captive of Lies", "Conflict of Love", and others. Today, we feel that these films have a great impact on the Uzbek family and a number of aspects of its way of life. Some of the women in this film has become a way of life for women, that is, they cannot imagine. He makes a daily work schedule based on the time of showing these films on TV. A legitimate question may arise here. Education is a continuous process. At some stage, the joint should not be left empty. Education is a certain gap in education, the formation of a vacuum is also an important socio - pedagogical problem. However, as mentioned above, we must adhere to the principles of nationalism and historicity.

There is another social feature of the problem. The art of cinema also has its own laws, artistic and aesthetic criteria. Only a film with a high artistic and aesthetic value can form the right aesthetic image in its audience. The films we want to analyze cannot meet most of these criteria. First, you need a perfect script for a good work (movie). In these series, the screenplay is very thick , mostly based on plots depicting the violation of moral norms.

Second, in all "films" directing is not in demand in terms of professionalism. In some episodes (scenes) the art, mastery, talent of the director is not shown at all. Third, the performance of the actors is based solely on the principle of external effect, emotion. In it, superficial emotion, false expression, and so on, served as the main weapon.

Fourth, from an economic point of view, the word, the culture of speech, its charm is somewhat unnatural, falsified, as a result of one actor dubbing the performance of several actors.

It is this series, which is often watched by sisters, mothers, grandmothers, fathers and underage girls, which creates certain difficulties from a socio - pedagogical point of view in the formation of aesthetic images of national character and content.

In pedagogy, there are historical and philosophical aspects of the impact on the individual. This presence often requires a synthetic look. In this sense, the constant watching of foreign serials, the culture and spirituality of other peoples and nations, opens up a wide way for our aesthetic values to

penetrate into the traditions of our people. However, these processes should not harm our nationality. The above problem, which is the core of the matter - family, children, the formation of the aesthetic conceptions of the nature of the content and educational effects of the second factor - parents spirituality, aesthetics ground worldview, interests and training areas.

In families, children's activities are often organized in the form of "Do what the teacher says - do what he does." This in turn leads to major bans. Our analysis of social phenomena in society shows that , "The richer, deeper and deeper the spirituality of the family, the richer the society, the more the spiritual world of society is manifested in the spirituality of the family. The uniqueness of this or that nation as a nation is in fact curbed in this spirituality. Consequently, the spirituality of the family - representing national with all the signs of the mirror , so the foundations of national life.

The national spirit of the family - the national spirit of the people. In this sense, every family is a sacred social institution that shapes the national psychology in its member. This institute is a few thousand years the peoples of the world - different national spiritual, unlike the images of each train coming for both the aesthetic imagination of the children in the family are known to be able to be seen in terms of "national". Children aesthetic conceptions of the factors affecting the formation of the system of social issues, but their pedagogical point of view, the right -oriented content being found the national spiritual look to continue the legs. These are the social environment, family, community, education, seeds - educational institutions (kindergartens), educational institutions routes include issues such as the scope of the majority of affected children. For the family, not only the relationship between husband and wife, parents - parents with children, brothers and sisters, relatives expressed in the relationship between the seeds. As families are formed and developed in the heart of society, it manifests itself as a small part of that society. The socio-economic relations of families in society always affect the development of the family. The family, education and culture is also reflected in the society, so the family art - aesthetic content mode, only the family, and that our children must be assessed as a tool for shaping the aesthetic expectations. This education - educational process, society, spirituality, including its strong aesthetic impact on the world. This, in turn, important social basis as a pedagogical problem . In addition, the aesthetic expression of relationships - family life outside the family, to be form, has a strong influence on the development of moral and spiritual relations in the family and, consequently, on the strengthening of the family. In turn, the family priest, age, spiritual fathers, mothers, brothers, sisters - the actions of the aesthetic movement, life in the form of art - aesthetic content, the presence of instructions in the compatibility issues that are also important social and pedagogical problem. They will have to meet certain pedagogical principles, criteria and conditions. The problem of formation of aesthetic perceptions in preschool children is that they have social and pedagogical significance. Meeting their growing needs, organizing their free time and leisure, is very important in ensuring stability in society, spiritual perfection. There are certain pedagogical conditions for the formation of aesthetic perceptions in children in the family. Among these conditions, the exemplary method is particularly noteworthy. Suppose the mother was never interested in fiction or any kind of artistic craft. Naturally, he did not set a practical example for his child. Inviting her child to take an interest in these arts will be ineffective. So, in the family, including children, in the process of formation of the aesthetic conceptions of privacy guaranteed by the result of the lesson teacher. For example, the wisdom of it, threats - threats greater impact. For the education of children, then, that! as verbal and visit the wrong sense to put limits (including, but not great parents - mothers), they got a lesson to young people, through the conduct of all activities to give an example. Positive, creative verb - to-action interactions are more effective than future lessons with verbal expression.

Although a woman teaches her child beautiful things with her tongue, if her actions are bad , she is considered a teacher of bad behavior. For younger children , parents see what will follow. Anne - the mother's behavior example of the power of nature for children. In the eyes of children , doing depraved and inappropriate things is like teaching them to do the same. In order to bring up children well , the

parent or guardian must be well-mannered. If they are raising their manners are not , lifelong education, would appear in a benefit.

The importance of this situation can be further strengthened by the following narration. One man's child was so obsessed with sweets that he didn't like other foods. Eventually, the habit weakened, affecting his health, and he did not even benefit from medical treatment. Then the relatives of the boy's father told him that he lived wisely in a remote village, that what he said would not go unnoticed, and that he should show the boy to that old man. The sage greeted them with an open face, said nothing of their appeal, and turned back, asking them to come a week later. A week later, when they arrived, he took the boy to him and admonished him in a very simple way: "My child , do not eat too much blood, it is harmful."

They went back. The boy's father was astonished, for the sage had said nothing more. However, the child will soon be significant changes, and fatigue was healed .

Although parents are glad to have recovered from his son , first of all, what the wise man that he did not say when the first, second, they have a lot of time aytishganku, she will not. The wise man answered: "When you first came, I was eating sugar. In this case, there was no point in me saying anything to anyone about not eating sugar. So I sent you back and stopped eating sugar for a week. The answer is that you know the answer

The contribution of the story is that in the formation of any quality in children, including the quality of aesthetic content, first of all, it is said that the event being encouraged must first be strengthened by the example of adults.

As real-life examples, this situation can be interpreted as follows. A father instructs his son about the culture of dressing. After all, this is also an important aspect of shaping aesthetic perceptions. However, he is accustomed to living without his hair combed, his beard shaved, or his pants or jacket ironed. According to the counsel, of course, was the father failed to walk the child's expectations.

A similar situation some parents, too:

What can be expected from the daughter of a mother who is the head of the family, who does not pay attention to the clothes of the father, who does not keep the family environment in order, because in our people the phrase "see the mother and take the daughter" is not used in vain?

Keeping in mind the lessons of the past, we need to keep in mind that in making our plans for today, young people will be armed with a scientific methodology. Otherwise, it will not be possible to determine the scientific, artistic, socio - political significance of the object of analysis. What methodologies should be used in the study of the science of history today, which enriches the theory of a work of aesthetic value, describing certain stages of development of society? It should consist of the application of aesthetic values in a synthetically selected manner with modern principles. Otherwise, over the years, the number of questions such as why Uzbek children do not like Uzbek music, why Uzbek children do not wear Uzbek clothes will increase.

The formation of aesthetic perceptions in children in the family, through works of art, develops people's ability to live in society, to obey certain norms, requirements, laws , to adapt to them and apply them in their lives, that is, the child - the actions of a certain aesthetic standards of the regulation.

Some stages of the process of formation of aesthetic perceptions in children in the family are hidden, the result of which is the result of purposeful work.will not appear as . For example, 5 - 7-year-old poem says, and sings his own songs or play the role of hero image into a movie. In fact, these "skills" of their parents - parents who taught special. They are qualities that are mastered in the process of watching TV shows , those around you, the adults in the family . In some cases, the acquired qualities are not at all appropriate for the age of the children .

This creates a false aesthetic process in the child's mind . In this regard , the cultural intelligence of parents , a deep pedagogical attitude play an important role. This is the simplest but most effective way to form aesthetic perceptions in our children. The collaboration between preschool education

institution and the family is extremely important. For educators and parents - parents of preschool children in cooperation ethical - aesthetic will serve as an important tool in education.

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