
**THE PEDAGOGICAL CULTURE OF THE EDUCATOR IN THE
FORMATION OF A SENSE OF NATIONAL PRIDE IN PRESCHOOL
ADULTS**

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ABSTRACT

One of the main tasks of teachers of preschool education is to acquire a pedagogical culture in the formation of a sense of national pride in preschool adults through folklore. The pedagogical culture of educators is described in the provision of highly qualified, necessary knowledge for the upbringing of the younger generation, the formation of a sense of national pride in preschool adults.

KEYWORDS: *Preschool Education, National Pride, Preschool Age, Spiritual And Moral Education, Fairy Tales, Folk Pedagogy, Pedagogical Culture Of The Educator.*

INTRODUCTION

It is known that educators help children to understand the complexity, wonders and mysteries of the world around them, to understand that nature is a guarantee of human comfort, and therefore to understand the protection of nature. It should not be forgotten that everything in nature, events seem to be an interesting and mysterious riddle for children. They try to know the secret of these puzzles, to understand their causes. The child receives his or her first systematic education at a preschool. Therefore, its formation as a healthy, well-rounded person is directly connected with the pedagogical activity[6].

Preschoolers' feelings of national pride and patriotism are reflected in some of their actions. But they have limited ideas about the homeland and national pride. They know the city, the stories and tales that glorify the Motherland and the Motherland, but they do not understand the essence of nationalism.

In order to instill a sense of national pride in older children in preschool education through folklore, an educator must be a master of his or her profession and meet the following conditions:

- To be highly qualified for the upbringing of the younger generation, to have the necessary knowledge, to be able to select the necessary literature, to work with scientific literature, to study the experience of advanced educators and apply it in their work; bolalarnikuzataoladigan, ularningxulqi, xatti -harakatisabablarinito'g'ritahlilqilib, ungajjobiytahsiretuvchivositalarnitanlayvaq'llayolishi;

- In order to inform the younger generation of the necessary knowledge, skills and abilities, the teacher's opinion should be fluent, clear, logical, concise, be able to effectively use technical means in teaching, to activate questions with children to better master the skills be able to use;

- Be able to objectively assess and direct the behavior of children, to organize the agenda, to lead

the children's team, taking into account each member of it;

- be able to determine the mental and physical condition of students and take this into account in their educational work with children;

- Be able to hold regular conversations with parents, exchange information, establish cooperation;

- Be kind to children, create a favorable environment for each child, be able to calm down when upset, be able to analyze the pedagogical process and find ways to improve it.

The most important thing is that the educator should look at the children with confidence, reward their diligence, independence, initiative and create opportunities for their independent work, which is highly valued by children.

MATERIALS AND METHODS

The concept of “national pride” applied to a preschool child combines a common objective and subjective dialectical integrity, which is the main task of spiritual education. Most importantly, it represents the real, actual state of this important event. Relying on the objective requirements and laws of the mechanisms of social development and spiritual consciousness of a person, on the one hand, takes into account the real spiritual potential of the preschool child, on the other hand, allows to determine the indicators of preschool child's song culture[10].

Research has shown that in order to instill a sense of national pride in preschool-aged children, children need to be consistently introduced to the national traditions of the Uzbek people.

We are convinced that it is expedient to start with the formation of a sense of national pride in children, to acquaint them with the life, culture and art of the Uzbek people, because at this age it is possible to achieve a clear and understandable all educational issues[7].

Therefore, taking into account the information on the specifics of expanding the spiritual culture of preschool children and based on the theoretical and methodological aspects of cultivating national pride at this age, the following selection principles were identified.

I. It is possible to fully nurture the personal spiritual qualities and characteristics of a preschool child only if the tasks are defined as pedagogical tasks, taking into account the real spiritual potential, the traditions of his people directly related to his life, the system of social and human relations involved[11].

II. The principle of a holistic approach to the individual. Separately limited qualities can not be a direct goal of education, because the qualities themselves are at the center of the educational process, which includes the purpose, task, content, study of the object, the system of methods of influence, their correction, consideration of results. can only be manifested in reality in the context of the whole person.

Due to the optimal construction of the system of educational activities, the effectiveness of the program is high when the behavior of the preschool adult is determined not by specific limited goals, but by achieving them in specific conditions. will be. Such qualities and characteristics of a preschooler's holistic personality based on socially significant motives are characterized by:

1) the nature of the attitude to preschool education, its way of life, the educator, the group of peers, the family, the spiritual and human nature[12].

2) with a culture of activity based on the full development of creative needs and abilities, creativity in mastering the methods of performance, the combination of social and personal relationships based on different interests in the scope of the activities of children involved in the process.

3) respect for adults, with a culture of communication as an important social function in the

context of group interactions that predict positive interactions based on peer recognition. Thus, personal-subject relations are built on the basis of humanity and cooperation[8].

4) with the spiritual-volitional and positive emotional qualities and characteristics of the person manifested in the system of human relations, their satisfaction with life, dignity, trustworthy attitude to the teacher, other adults and peers, humility, honesty, fairness, cleanliness, 'stonality, independence[13].

The listed components define the content of instilling a sense of national pride in preschool children through folklore. They are an integral part of the process of spiritual education, which determines the development of a spiritually mature person in preschool.

This approach is important because the spiritual abilities of the pupils, the pedagogical interaction at all stages of the educational process, actualize the development of cooperation.

The need for selection principles to instill a sense of national pride in preschoolers through folklore was highlighted by the need for two main aspects for spiritual and moral culture and the strength of the soul:

the first is the national consciousness, which forms the mental psychological style of the people;

the second is the universal elements of culture, a sense of connection to universal values.

It is well known that national self-awareness is deep and flexible only in nations that are free from national constraints. Therefore, we consider the integration of the educational program with national traditions in preschool education institutions as a prerequisite for the formation of national consciousness, the spiritual culture of a nation with universal culture[9].

One of the main tasks of educators of preschool education organizations is to acquire a pedagogical culture in the formation of a sense of national pride in preschool children through folklore. In the general sense, the concept of culture means the accumulation of spiritual and material wealth, and the great man is the one who carries them from history to the present and the future. At the same time, it is necessary to identify a number of problems that occur equally with parents of teachers and students of preschool education institutions. First, there is no clear understanding of what a pedagogical culture is and how to express it. Second, due to the overwork of parents in their work and educators in the pedagogical process, adults do not have enough time to visit theaters, museums and exhibitions. Third, not all teachers of preschool education organizations have the same methodology for forming a pedagogical culture in parents.

National pride is more closely linked to culture than any other human activity. It is a separate branch of society, which carries out the formation of a goal-oriented socio-cultural person, cultural heritage, the socialization of the individual, the management of its formation and development.

Therefore, the culture of the specialist has a special role in his professional activity, it has a holistic impact on the individual, helps to take a strong place in the system of professional-personal relations, to understand himself and his role in the activity. serves as an integral indicator. An indicator of the general content of professional culture is the breadth and direction of the individual's worldview, the level of social activity, the characteristics of emotional sensitivity.

At the level of popular understanding, pedagogical culture is understood as a requirement, norm, example that specialists apply to the organization of behavior in a situation of pedagogical communication. Sometimes pedagogical culture is likened to professional literacy, knowledge, pedagogical technique or tactics.

Theoretically, pedagogical culture is considered to be part of the general culture because it:

- combines the historical and cultural experience of mankind, and a separate educator reflects this

experience through the established values and attitudes of students;

- is a part of the teacher's social practice and is reflected in the field of its interaction with the requirements through traditions, norms of interaction;
- Represents the field of human knowledge and is reflected in the pedagogical concepts, systems, technologies implemented by the teacher, which are an important component of the activities of a skilled teacher;
- is a way for the teacher to reflect the objective needs of society.

Pedagogical culture is a complex structure with a multi-level structure of the subject of pedagogical influence. Therefore, the idea of the formation and development of pedagogical culture should be applied not only to skilled teachers, but also to society as a whole[20].

Culture reflects the normative requirements for a person's voluntary type of activity. Therefore, there are as many types of human activities as there are cultures. Culture is an experience that a person acquires in life.

It is said that pedagogical culture is an integrative description of the pedagogical process. It consists of the integrity of direct action to deliver the results of this activity, strengthened in the form of knowledge, skills, competencies and special institutions for the transmission of human experience gained from one generation to another.

If culture expresses normative requirements for a specific type of voluntary activity, then pedagogical culture expresses normative requirements for activities for teaching, educating and developing the younger generation.

Pedagogical culture reflects the general culture of the whole society and of each individual. Therefore, the pedagogical culture of a society is determined by the level of pedagogical culture of the masses and represents an integral part of the overall culture[19].

Pedagogical culture, as part of universal culture, consists of the world pedagogical experience, which, as a result of the change of cultural epochs, leads to a corresponding pedagogical civilization, changing the paradigms of education[17].

Each period forms its own pedagogical culture. The basis for distinguishing its various types is the process of spiritual rebirth, which means a system of public relations aimed at the use and production of spiritual values in a general sense. Different forms of culture create different models of the development of spiritual values in the process of education and upbringing.

As a category of pedagogy, pedagogical culture can be studied at the socio-pedagogical, scientific-pedagogical, professional-pedagogical, personal level[16]. The socio-pedagogical sphere is determined by the following methods: otalarvabolalar, kattalarvakichiklarmunosabatlariniifodalovchianhanalar, marosimlar, qoidalarnisaqlash;

- Delivery of socio-pedagogical experience and interpersonal, human relations as part of universal and national spiritual culture;
- Formation of universal and pedagogical values;
- Enrichment of pedagogical theory, cultural patterns, reflected in the pedagogical thinking of society, pedagogical consciousness, the system of practical knowledge;

Indicators of individual directions of pedagogical culture are as follows:

- Humane attitude of the teacher to children, his ability to be an educator;
- Psychological and pedagogical competence and developed pedagogical thinking, which allows to solve problems that arise from the point of view of the pupil;

- Knowledge of the subject taught, on the basis of personal orientation, ability to work with the content and technology of education;
- Experience of creative activity, which allows the teacher to justify his pedagogical technology, author's approach to the organization of educational work;
- Culture of professional behavior and ability to self-develop;
- Values and goals of parents in the upbringing and full development of preschool children.

They conditionally distinguish three levels of pedagogical culture.

The following group of methods can be used to form the basis of pedagogical culture in both educators and parents: motivational reflexive skills of adults (case method, game modeling methods, analysis of their educational activity)[18]. When used alone, these methods shape the adults attitude toward the child, activating the acquired knowledge and competencies; active methods not based on imitation (discussions, debates, discussions, trainings, basket-method, etc.). Of these, the observation method is separate and can be offered to educators and parents in the form of diary entries.

In concluding the study of the content and essence of the concept of "pedagogical culture", it is necessary to serve humanity as part of a universal culture in which spiritual and material values are most reflected, as well as to serve the historical process of generational change and socialization (growth) It can be distorted as a way of carrying out pedagogical activity[15].

Thus, pedagogical culture reflects the dynamic system of pedagogical values, methods of activity and professional behavior of the teacher. The humanization and democratization of public life makes culture a key indicator of the spiritual condition of society and the individual. Culture contributes to its participation in society, to its ability to reflect the world around it, and to its ability to explore new ways and means of expressing itself as a bright individual. The culture of the individual, formed due to the pedagogical culture, is the state and results of the assimilation of the values of society, as well as a productive process.

Pedagogical culture as a developing phenomenon represents the harmony and diversity of components, including pedagogical attitudes and personal qualities; professional knowledge and pedagogical thinking; professional skills and creative nature of the activity; one can distinguish between a person's self-regulation and a culture of professional behavior[14].

The conditions of pedagogical culture can be supplemented by the pedagogical orientation, psychological and pedagogical knowledge and awareness of the teacher, pedagogical skills and so on.

CONCLUSION

In the formation of a sense of national pride in preschool adults through folklore, it is important for educators to be able to interact with parents and involve them in the educational and correctional process.

Educators should create the following conditions for the formation of a sense of national pride in preschool children through folklore:

- Formation of a sense of cooperation in the parents of foster children by acquainting them with the results of the diagnosis of their children's developmental opportunities;
- During the problem-solving seminars, parents and teachers discuss their views on the role of children in the development, upbringing and education of preschool and family;
- Identification of specific issues of pedagogical cooperation with differentiated groups of parents

and the organization of individual and small group consultations;

- Teaching parents and caregivers the functions of cooperation through the use of traditional and non-traditional methods of communication;

- Development of intellectual and creative initiatives of children and adults in the process of organizing team activities on the method of creative projects.

The above conditions are implemented in the process of developing a program of cooperation with parents, which includes the following areas: O'zaro hamkorlikni model lashtirish.

1. Establish a positive interpersonal relationship between caregivers and parents.

2. To form in parents a more complete image of the child and his correct perception.

3. To study the pedagogical views of parents and acquaint them with family problems in the upbringing of preschool children.

4. Organize parents into interest groups, organize family hotels and family clubs.

At all stages and stages of the work, various methods of working with parents are actively used: questions to parents on the described material; controversial issues; proposals for alternatives; give examples from the literature; give examples from personal experience

Experience has shown that the higher the pedagogical culture and methodological competence of educators, the higher the rate of parents of preschool children.

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