



ACTUAL PROBLEMS OF DEVELOPMENT OF ARTISTIC AND AESTHETIC COMPETENCE OF PRESCHOOL CHILDREN

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Abstract

In the article, the organizational-functional structure of the development of artistic-aesthetic ability in preschool children was clarified on the basis of components (motivational, cognitive, activity-related, motivational in real conditions, and educational-cognitive). Pedagogical-psychological features of the development of artistic-aesthetic ability are determined through gender pedagogical elements (serving to arouse interest in socio-cultural traditions, dialogic attitude, alternative and compatibility with rhythmic movements).

Keywords: artistic-aesthetic ability, pedagogical tools, social experience, formation of a child's personality, artistic-aesthetic culture, society, humanity, growing child's personality, development.

Introduction

The development of artistic and aesthetic abilities of preschool children requires clarification of new pedagogical tools for organizing the preschool education process [1-3]. The problem of artistic and aesthetic culture based on the development of the personality of the preschool age child is first of all clearly defined by the society: forming in children a feeling of love for the Motherland, a respectful attitude towards the family, the national, historical and cultural values of their people, a careful attitude towards the environment; to form a child's personality, to develop his creative abilities, to ensure that he gains social experience (Regulation "On General Type State and Non-State Preschool Education Organizations" approved by the Decree of the Cabinet of Ministers of the Republic of Uzbekistan No. 391 of May 13, 2019) [2]. also In the curriculum of the "Ilk Kadam" preschool educational institution, approved by the decision of the board meeting No. 4 of the Ministry of Preschool Education of the Republic of Uzbekistan on July 7, 2018, "A competent approach in teaching preschool children is necessary to prepare a growing child's personality for life, to solve vital issues, "preparation for formation of



methods of activity related to mastering moral standards and values, communicating with other people, building the image of "I" [3]. In particular, after the completion of educational activity in the field of "Creativity", it is shown that a 6-7-year-old child will have the following abilities: shows interest in art and culture; appreciates national traditions and perceives them as part of everyday life; independently expresses a preference for a certain type of art; uses acquired knowledge and skills to create and implement creative plans in various life situations; understands the creative role of man in changing the world [4].

Methodology

The development of artistic and aesthetic abilities of preschool children as a means of forming a creative personality has a special place in the structure of preschool educational organizations. Artistic-aesthetic development allows one to form a person's aesthetic attitude to reality, including an artistic understanding of the world, familiarization with the world of art, artistic-creative ability, and artistic-aesthetic value system in a goal-oriented manner. The formation and development of artistic-aesthetic culture in preschool children as a perspective direction of the theory and practice of preschool education serve to form interest, motivation, need and activity in this age period.

Development of artistic and aesthetic ability is carried out based on aesthetic education. Aesthetic education, like other forms of education, focuses on the individual and the social group. Aesthetic education also serves to determine universal and national values. Education has as its goal and task to influence the human mind, feelings, imagination, faith, outlook, actions, and behaviour. Aesthetic education acts as a component of this general goal and task and represents a historically and socially significant event. It is worth noting that in the ancient world, the goal of education, in general, was manifested on an aesthetic basis. For example, in the ancient Greeks, the goal of aesthetic education was aimed at the all-round development of citizens, achieving the harmony of "spirit and body". In the teachings of great thinkers such as Plato and Aristotle, the system of aesthetic education had different aspects, but there was also a commonality, and it served to cover a single aesthetic dream, to form a single moral behaviour and civil qualities.



At first, aesthetic education was interpreted very narrowly and one-sidedly, that is, it was perceived within the framework of the correct perception of works of art, special enjoyment of them, or the acquisition of certain artistic skills after learning a certain art form. Sometimes aesthetic education was considered as the formation of high aesthetic taste in people. All these are included in the tasks and goals of artistic and aesthetic education.

Art education is a component of aesthetic education, which does not fully express the main content and goals of aesthetic education. The main goal of art education is to form relationships with the help of art [5]. It would be a mistake to equate aesthetic education with artistic education, to mix and contrast them. It should be noted that aesthetic education is not limited to art, but its main content is to activate and develop a person's aesthetic attitude to reality.

The aesthetic attitude to reality, having its own characteristics, also has relative independence and includes useful-practical, scientific-theoretical relations. Therefore, if any form of human relationship to reality is separated from the aesthetic content, it loses its original human essence. As a clear example of this, the following story from the book "Inscriptions on the Edge of the Notebook" by the famous Uzbek writer O'tkir Hashimov can be cited: "When I went to rest by the sea, I shared a room with my compatriot. Finally, he is a humble man who dresses "like a snake coming out of his mouth" and wears a necklace...

One day we entered the Arboretum in Sochi. If there is heaven on earth, it will be so much! Trees of the Seven Climates: Magnolias, each one as white as a porcelain cup, with mind-blowing pink flowers... Juniper trees... Bamboos... Cacti... Bananas... Smallpox...

Peacocks wander happily on the neat lawn. Some of them are sitting on the branches of trees. It is so used to people that when you approach it, it spreads its tail like a rainbow and flaunts its pride...

I was fascinated. Once my roommate tapped me on the shoulder.

- Can I make a layer of meat for that, teacher?

I looked into his eyes for a long time and turned away without saying a word... I hardly spoke until I returned to Tashkent..." [7]

It can be seen that the aesthetic attitude educates the ability to get rid of the consumerist view of life, to look at the world broadly and objectively, to see in



people, natural events, things, and above all, socially significant qualities that serve for the development of society, humanity.

Results and Discussion

The purpose and task of aesthetic education is to form aesthetic consciousness, which is more relevant to the younger generation. A worldview without an aesthetic aspect will remain incomplete and one-sided, and an aesthetic worldview benefits from philosophical, ethical and other worldviews and, in turn, enriches them.

Aesthetic education, first of all, has a great influence on the formation of aesthetic tastes of people. Personality is expressed through his aesthetic taste. Aesthetic taste expresses the realization of a person's mental and emotional world, hopes, needs, goals and interests. Taste is expressed not only by mood ratings but also by means of the results of human activity. His taste is reflected in all the fruits of human activity.

Aesthetic education focuses on the formation of the aesthetic needs of a person, combines, harmonizes, and creates conditions for the harmonious functioning of various extremely complex needs.

The role of aesthetic education in the formation of the culture of human needs is also incomparable because, in the culture of human needs, there must be a certain sense of criteria, this sense of criteria requires that personal needs be balanced with the needs of society. Achieving maturity in the sense of this criterion is one of the most important tasks of aesthetic education.

Aesthetic need means not only enjoying material and spiritual beauty but also creating things according to the laws of sophistication in any field of practice, to apply beauty to activity. Therefore, aesthetic education should be applied to all aspects of life: study, work, scientific and technical research, and collective activities.

The aesthetic upbringing and development of children is carried out with the help of the aesthetic education system. Several principles lie in the system of organizing aesthetic education [8-14]. Aesthetic education and art education have in common that adults and children constantly interact with aesthetic phenomena in spiritual life, daily work, communication with art and nature, marriage and interpersonal relationships. In this process, their beauty and ugliness, tragic and funny aspects are revealed.



It is clear from this that without aesthetic literacy, ideals, aesthetic development and artistic education, without being able to bring the product to aesthetic perfection at work, it is impossible to fully develop a person.

The system of organizing aesthetic education is based on the principle of a holistic approach to all educational work. In the aesthetic education of children, all types of art move together by themselves and have a holistic effect on the child. Such interaction is realized as a result of a strong relationship in the development of artistic works, visual arts, and musical literacy. In addition, aesthetic education is carried out at the expense of science, work, physical culture, aesthetic attitude and discovering the beauties of life [15-22].

The aesthetic education system relies on the principle of the interrelationship of all artistic and aesthetic activities of children with life, the practical development of society, and the process of formation of worldview and morality in children. Democratization of society is a source of beauty and morality [23-28].

The interconnectedness of the aesthetic and general formation of the child's personality requires the principle of the unity of the child's artistic and general mental development. Children's artistic and aesthetic activities ensure rapid development of feeling, emotion, figurative and logical memory, speech, and thinking.

The practicality of aesthetic education directly depends on the principle of artistic and creative and independent activity of children. National folk games, folk songs, poems, stories, and essays form research skills, the content of spiritual life is formed by means of children's artistic development, and individual and collective creativity.

The principle of aestheticizing the whole life of children requires the organization of attitudes, activities, and relationships of children based on the laws of beauty, instilling a sense of joy in them.

The system of aesthetic education of children is based on the principle of taking into account their age-related psycho-pedagogical peculiarities.

In the process of forming the aesthetic consciousness of a person, aesthetic education covers the tasks of educating him from moral, labour, and ecological aspects.

The influence of aesthetic education on moral education is that the world of sophistication operates inseparable from goodness and goodness, impartiality.



The reason why aesthetic education merges with labour education is that the labour process becomes a natural need of the individual. The connection between aesthetic education and ecological education is manifested in the impartial, humane treatment of nature, and the establishment of a harmonious relationship between society and nature.

Conclusion

Thus, artistic-aesthetic education means the formation of an aesthetically developed and creatively active child's personality. Artistic-aesthetic education is a field of education designed to form the personality of a student who is capable of perceiving, evaluating and re-creating reality based on the laws of sophistication following the humanitarian essence and aesthetic dream.

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