

## Features of the Formation of Patriotic Education

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**Abstract.** *in this scientific article, based on the age characteristics of preschool children, the author attempts to highlight the features of patriotic education in preschool children.*

**Key words:** *Patriotism, kinship, love, oral folk wisdom, universal human care.*

Patriotic education begins with a sense of love for the mother, relatives, and loved ones, and the child's feeling of their heartfelt affection, attention, and care. Patriotic education gradually includes the formation of filial affection, empathy for another person, friendly affection, and others. These early childhood feelings later became the basis for the emergence of more complex social feelings. There is a peculiarity in the transfer of these human feelings, arising in infancy, from near to far, from a narrow sphere of social relations to a wider sphere, which in the process of a child's development acquire such a deep personal essence as their relationship with parents, relatives: "Love for Mother," "Love for Motherland," "Love for Father," "Loyalty to Motherland." Patriotic education in a preschooler means fostering love, affection, and attachment to the small Homeland, the place where the child was born and where the ancestors' graves are located, which will become the foundation of loyalty, love, and respect for their country in the future.

Patriotic education includes a sense of satisfaction and attachment to the place of birth and residence, to a certain circle of people, which is expanded and deepened as a result of meetings and conversations with other adult residents of the home, village, city, zoo, museum, library, theater workers, familiarization with local attractions, the nature of the native land. "Birth," "parents," "relatives," "home," "beloved kindergarten, street, village, city, region" - all these and many other words and phrases gradually form the concept and feeling of Homeland in a child.

2. Metaphorical expressions such as "love for the Motherland," "loyalty to the Motherland," "Motherland," etc., show that the origin of patriotic (Greek *patris* - homeland) feelings, high human feelings, lies in the experiences of early childhood.

3. At each age stage of a preschooler, there are specific priority means of fostering patriotism. In early preschool age, this is the activity of adults as carriers of their own positive behavioral style, as well as folklore works - lullabies, songs, fairy tales.

At the next stage of education, which corresponds to 4-5 years of age, the child gradually becomes aware of moral values. He is capable of elementarily generalizing the personal experience accumulated in his youth. Concepts about the nature and methods of showing a positive attitude towards adults, children, and nature are reinforced. The educator draws children's attention through methods of expressing the emotional state of another person, teaches them to "read" the emotions of the external state of plants, animals, and encourages the child to respond appropriately.

In addition to the practical situations that arise in the upbringing of children, it is possible to teach them to solve verbal logical problems ("What would you do if..."). Oral resolution of situations is

very useful at this age: it allows the child to solve the problem in an imaginary, "safe" way, to choose a method of behavior based on their own life experience and other sources; helps to develop imagination and thinking.

A child's activity is a general and unique means of fostering patriotism, as preschool children develop most effectively only through their own actions. For preschool children, joint activities with adults and peers are especially important for developing personal qualities and forming emotionally effective relationships with others. In the process of joint activity, the seeds of collective thinking are formed, and the group's influence on the child's emotional development increases.

Among foreign social psychologists, there is a widespread view that interpersonal relationships are initially determined by the emotional attitudes of group members, their sympathy or antipathy towards individuals with certain characteristics based on their past experiences.

Research by scientists confirms that the starting point here is not past experience, but rather the forms of the subject's practical relationships with others. These are relationships aimed at achieving practical goals, helping another person, satisfying their needs, alleviating their suffering, and more. This requires an orientation towards the state of others, their needs, joys, and sorrows. Based on external practical interactions with others, internal emotional relationships with people are formed in the child, and empathetic experiences arise, which play an important role in developing moral motives for behavior.

The main and only type of early childhood activity that determines the development of children's emotions is practical, emotional-objective activity carried out by the child together and in communication with other people. Subsequently, based on external, practical activity, a special internal form of effective affective-figurative imagination develops in the child. According to L.S. Vygotsky, this is the "second expression" of human emotions, through which they not only manifest themselves but also change and develop.

If, at relatively early stages of age-related and functional development, affects arise when a child encounters a certain affective situation or when their actions lead to positive or negative results, then later a state of emotional anticipation of future actions emerges. This is based on the emotional awareness of the possible consequences of actions taken and the significance of the resulting situation for the child and those around them.

Developing the ability for emotional perception allows a child not only to foresee, but also to anticipate the long-term consequences of their actions, which, if their consequences were not foreseen and emotionally experienced, allows them to avoid incorrect actions that do not correspond to the values of their basic needs and actions, which easily arise under the influence of random circumstances and transient desires. At the heart of such a perception, apparently, lies the functional system of integrated sensory and cognitive processes, the unity of affect and intellect, which L.S. Vygotsky considered to be inherent in human higher feelings. When included in this system, emotions become intelligent, generalized, perceptive, and intellectual processes, acting in this situation, acquire the characteristic of emotional-figurative thinking, which plays a very important role in distinguishing the essence and forming the goal.

L.S. Vygotsky, beginning his effective approach to psychology, believed that without teaching emotions, psychology would become stagnant and threatened to become a science that studies not humans, but some clever-cunning logical machines.

According to his psychological concept, the essence and origins of the deepest and most personal things that exist in a person are not in him, not in his internal, physical, internal organic processes, not in the characteristics of his immanent mental formation, but in his external, objective-emotional activity, in his relationships with other people, in the works of culture created by society, including artistic culture, works of art.

4. In the process of familiarizing children with cultural heritage, patriotic education is successfully implemented. K.D. Ushinsky believed that the education system is created by the history of the people, their material and spiritual culture. Over the centuries, rich pedagogical material has been

accumulated in oral folk art, folk applied arts and various folk crafts, folklore and classical works, works of masters of painting, sculpture, and architecture, which is very close and understandable to preschool children. Folk culture and art, with their capabilities, create the most favorable environment for identifying and developing national characteristics in a child in modern conditions. V.V. Zenkovsky wrote: "A person who does not possess the basic feelings in which the spirit of the people lives is not considered a child of his people. However, in order for the power inherent in our hearts to rise, we cannot achieve perfection without the national culture that must be instilled."

5. Patriotic education is carried out through the formation of national spirituality in a child. I.A. Ilyin wrote about this:..."the upbringing of a child and the formation of character in him is, first of all, to reveal to him, his instinct, his deep irrational intuition, the ability and happiness to unconditionally love and believe in the Motherland." Therefore, it is necessary to create conditions in the family and preschool educational organizations for the emergence and development of respect for the labor skills and creative crafts of ancestors in children (use of family archives, museum exhibits). It is necessary to introduce children to the unique traditions and customs of the Uzbek people, to awaken interest in them and the desire to observe them. It is very important to introduce preschool children to the basic moral values of their people (in our special study - the Uzbek people), to form a positive attitude towards them and the desire to observe them in everyday life.

Observance of national traditions and customs ensures the connection and continuity of generations, which preserve the spiritual and moral life of the people. For example, folk traditions allow one to feel and understand the national characteristics of one's people (for the Uzbek people - kindness, generosity). The festive atmosphere brings people closer together, helps people understand why they are like this, where their roots lie.

Children successfully assimilate the heart of the people, high traditional national values: openness, conscientiousness, responsibility, and justice through folk songs and fairy tales, and folk wisdom easily penetrates the child's life and memory through proverbs and sayings.

6. Nature is an important factor in patriotic education. We give nature a special place in fostering patriotism, because it constantly surrounds the child, enters his life very early, exists and is understandable to him. He feels strong and important with wildlife representatives because he can do something for them: help, save their lives. The child begins to understand that he is a creator, his responsibility is formed, and his self-esteem increases.

A child's life in harmony with nature contributes to strengthening their health and has a beneficial effect on their mental development. Nature and life are recognized by the people as the best educators. Free labor, according to K.D. Ushinsky, is necessary for a person to maintain a sense of human dignity. In nature's embrace, a child encourages themselves to dedicate themselves to observing some phenomenon, a single impression for a long time and inseparably. As a result, attention and depth of thought are cultivated in them. Nature enriches a child's consciousness with important knowledge and interesting information, thereby contributing to the broader and more comprehensive development of children's intellectual abilities. According to G.N. Volkova, "nature is one of the most important factors of folk pedagogy, it is not only a place of residence, but also the motherland, the Motherland. The nature of the homeland has an incomprehensible dominion over man." In folk pedagogy, natural conformity arises from the naturalness of folk upbringing. Consequently, we have the absolute right to speak about ecology as a universal human concern - the ecology of the surrounding nature, the ecology of culture, the ecology of man, the ecology of ethnic formations. And the smallest ones. Our people talk about human nature, natural perception, and there is much meaning in this, which corresponds to the democratic, humanistic features of folk pedagogy - the naturalness of folk upbringing.

Nature is both the courtyard of the father's house and the cosmic space of the Universe and the world. The stars in the sky of the homeland are also precious. Let's recall their famous names: "Bear" (Big and Small), "Milky Way." According to the stars, the weather is predicted by their twinkling, brightness, and color, and according to their position, we find our way home. Humanized depictions of the homeland, mother nature, are attractive in folk art.

Everything that corresponds to nature should be considered a blessing; everything that contradicts its development should be considered evil and depravity. This pedagogical principle was deeply and comprehensively substantiated by Ya.A. Komensky. In traditional pedagogy, the words "good," "natural," and "natural correspondence" and, conversely, "bad," "irritable," "unnatural," or "unnatural" are considered synonyms. Rousseau, Pestalozzi, Ushinsky, and Tolstoy took the same position. As for V.A. Sukhomlinsky's system of upbringing, it is naturally appropriate, vitally appropriate, and this is its strength. "The highest wisdom of life is that a person entrusts himself to nature, relies on it, and passes away, allowing it to control himself. The principle of conformity with nature is the highest, fundamental principle of all upbringing, of all human life" (A.M. Kushnir).

External factors also influence the effectiveness of patriotic education in preschool children. The formation of a child's personality traits during preschool age is, in essence, fully determined by external educational influences. The direction of internal stimulating aspirations inherent in a child is determined by the nature and direction of the environment, the educational influence of educators, and the characteristics of the hereditary genetic structure of the organism (the latter also relates to external factors in relation to the developing personality): the child does not choose them, cannot influence them). The activity of children of this age is organized by adults, the capabilities of children here are still so insignificant that, from a practical point of view, it can be argued that the child is almost entirely dependent on external factors. The child's development process, determined by upbringing and living conditions, is characterized by its own personal logic, stimulated by internal contradictions and their resolution. This characteristic of child development makes the task of creating pedagogical conditions that contribute to a qualitative change in the child's personality, first in joint activity with and under the influence of adults, and then in the child's free and independent activity, their relationships with others, extremely relevant.

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