

## THE USE OF INNOVATIVE TECHNOLOGIES TO IMPROVE THE COMPETENCE OF CHILDREN 6-7 YEARS IN THE FIELD OF CREATIVE DEVELOPMENT

**Jabborova Saodat Zoirovn**

*Bukhara State University*

*Teacher of the Department of Preschool Education*

**Abstract:** *The article discusses the forms, methods and methods of moral education of children in the family through the national values of the Uzbek people, methods of education of the younger generation to prepare for family life.*

**Keywords:** *folklore, national values, proverbs, sayings, riddles, education, generosity, hard work, justice, peace.*

Today, such issues as the essence of education in the centuries-old experience of the Uzbek people, how its forms and methods are used in the mental, moral, labor, aesthetic and physical education of young people, how they are implemented in the education of young people in family life, are of particular relevance. Our people have always understood the essence of education in the formation of a person and paid special attention to the upbringing of a child in the family, the upbringing of a child on the example of parents, mental, moral, labor education and craft training in the family.

From the long-term experience of the Uzbek people, it is known that the process of education is complex and multifaceted. After all, a child is engaged in human education from birth. Someone once asked the ancient Greek philosopher Socrates: "You care more about the education of young people than about the education of adults.

Socrates replied:

"Young people are like the sprouts of trees, they bend as you bend them, they place my sermons in their hearts as if these sermons are sealed in stone. So I pay more attention to their education". If our children are not brought up from the moment of their birth, and the time of education has passed, then it will be necessary to re-educate them. But the people have always emphasized that education is not one-day, but life-long, and expressed wise opinions on this matter. At the same time, the Uzbek people realized that along with the correct upbringing, the pedigree is also important in the formation of every child as a good person.

On the basis of historical experience in the education of children, the people have created a whole, integral system of education. This highlights the importance of fertilizer. In the education based on this method, folk proverbs were appropriately used. Through the instruction, it is read that a sense of dignity, duty and responsibility should have such qualities as honesty and truthfulness, kindness. Fertilizer-admonition was also widely used in fairy tales. Because fairy tales are a school of life, in which the result of instruction, the decision, is manifested. The method of setting an

example is also widely used in the national values of the Uzbek people. Even in the epic "Ravshan Khan" in the father, the old woman, the brothers have all the positive qualities, and we see an example of humanism. The educational value of countless and colorful proverbs, which for thousands of years have embodied the treasures of wise thought, sharp truth, deep content, and the treasury of the word, is invaluable. Because in every family, brothers are brought up and grow up depending on brothers, daughters and mothers. But when good people reap the good and bad people reap the bad, it has a negative impact on the upbringing of the younger generation. Thus, just as the exemplary behavior and actions of parents and adults have a positive impact on the children in this family, so their unfavorable behavior has a negative impact on the children. Young children in the family by nature often imitate adults. Therefore, they can have both a positive and negative character on the example of adults in their family. The most important of the methods put forward in the national values of the Uzbek people are the methods of encouragement and condemnation.

In addition, the method of persuasion was used in the national values of the Uzbek people. Within the framework of the system of cooperation, the family-Mahalla-preschool educational organization in the spiritual and moral education of children on the basis of national values was guided by the following principles:

- succession,
- belonging of the dynasty to certain traditions
- age characteristics of children,
- gender identity and specific psychological qualities of children, individual education and creative approach
- pedagogical abilities of the mother,
- example,
- respect for national and spiritual values.

The process of spiritual and moral education of children by means of national values allows them to distinguish between good and evil, which are the moral and cultural values of society, as well as its spiritual and moral qualities.

- generosity,
- hard work,
- justice,
- great attention should be paid to the content of Uzbek folk tales, riddles, proverbs and sayings that contribute to obtaining information about peacefulness.

From an early age, children are introduced to the genres of oral folk art. For example: mother's cradle, games, fairy tales with children ("Claps", "Hand gestures", "Imitations of animal movements"), proverbs, sayings, riddles, fairy tales. Oral folk art provides great opportunities for the development of children's cognitive activity, independence, individuality, feelings, attitude to the world around them, and speech skills. The purposeful and systematic use of various forms of oral folk art in the

spiritual and moral education of children in preschool education and in the family creates prerequisites for their spiritual and physical improvement.

The implementation of the above-mentioned organizational, pedagogical and psychological conditions in the educational process in preschool educational organizations and mahallas allows us to develop methodological training and the formation of skills of spiritual and moral education of children by means of the cradle, its use as a means of educating teenage girls.

The pedagogical and organizational structure of the process of spiritual and moral education of children in the family by means of national values is developed, the mechanism of organizing and conducting spiritual and moral events in the family by means of the family–Mahalla–preschool educational organization is improved on the basis of visual and activity thinking, synchronous influence of the cradle(phonemic sounds) and the priority of such small genres of oral folk art as the cradle, proverb, riddle, tongue twister , fairy tale.

Summing up, we can say that the national values of the Uzbek people widely use methods and techniques of education, preparation of the younger generation for family life, which is of great importance in the system of education due to its practicality, proven experience, passed down from generation to generation. In this regard, we consider it important to apply in the preparation of young people for family life the methods and techniques that were used in the preparation of young people for family life, in the education of children on the example of parents, in the mental, moral, labor and craft, aesthetic and physical education of children in the family, in folk proverbs, sayings, sayings, fairy tales, epics.

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