

## IMPROVEMENT OF VARIETY-AESTHETICAL CULTURE IN THE SOCIETY-CULTURAL TRAINING IN PRE-SCHOOL EDUCATION

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### ABSTRACT

In this article the essence of the formation of ethical and aesthetic culture in preschools through social and spiritual traditions, and the basics of the formation of moral and aesthetic culture on the basis of children's aesthetic education.

**Keywords:** Upbringing, moral-aesthetic education, folk art, esthetics, worldview fiction.

### INTRODUCTION

In the 21st century, education in the world has been recognized as a key factor in ensuring sustainable development and has been identified as a top priority in the international education concept until 2030, which is to encourage quality education and creative skills. This requires the development of early childhood artistic education, the development of ethnographic education through social and cultural traditions. In particular, it should be noted that the 2001 UNESCO Universal Declaration on Cultural Diversity and the Istanbul Declaration of 2002 highlighted ethnographic education as the basis for cultural diversity and a guarantee of sustainable development.

Material and methods. In the world, there is a scientific study of increasing the students' knowledge about the socio-cultural traditions through the differentiated educational programs in the artistic and aesthetic development of preschool children, and the development of specific software related to the age group. The issue of upbringing and development of children of preschool age based on high spiritual and moral values and ideals enriched by examples of folklore, various traditional celebrations and family and household culture is of particular social and cultural significance. Successful implementation of these tasks can be achieved by integrating the activities of socio-cultural and educational institutions in the field of folk art, preserving and transmitting tangible and intangible heritage. The preservation, promotion, research and promotion of the applied art and crafts, as well as sufficient conditions for future generations, as well as the ancient and rich national socio-cultural traditions of Uzbekistan revived over the years of independence, the traditions of original schools and preserved traditions. A number of practical steps are being taken to create these. At the same time, the Strategy of actions for the further development of the Republic of Uzbekistan has set the important tasks "to educate physically healthy, mentally and mentally developed young people with independent thinking, devotion to the Motherland, deepening democratic reforms and enhancing their social participation in the development of civil society." . This calls for the improvement of pedagogical mechanisms of artistic and aesthetic development of preschool children through socio-cultural traditions, and the clarification of the integrated features of ethnopedagogics and art education.

Results and discussion. Aesthetic upbringing is the acquisition of knowledge by the younger generation, the formation of aesthetic culture, the formation of aesthetic attitudes to reality, the development of aesthetic feelings, the beauty of life, the love of life and work, the formation of aesthetic ideal, and He does.

A child's aesthetic occupation, that is, his or her involvement in a particular art form, is a pedagogically guaranteed form of shaping his or her world outlook and imagination as a part of the world as a participant in this process.

Fiction also plays a role in shaping the younger generation's outlook. As we look at the lives of great personalities and famous artists, we see the role that fiction plays in shaping their world outlook and spreading their imagination. Suffice it to mention Uzbek writers Hamid Olimjon and AS Pushkin from Russian writers; they knew the world through their grandparents' fairy tales. In this context, it is necessary to emphasize the fairy tale to the younger generation, to present this process as a purposeful educational and educational activity, that is, the child should perceive the universe as a passive listener rather than a passive listener. Teaching this child a "fairy tale" in his or her own thinking, making and answering questions about the plot, making judgments, summarizing and summarizing it is an important educational and educational activity to properly organize this process from a pedagogical perspective.

The artistic source is the educational value of the fairy tales and the value of this process, because unlike adults, fairy tales are perceived by children as they are. Children begin to express themselves as good and bad as beauty and ugliness. They invent a fairy tale on their own, that is, they invent something. In this way, specific drawings are formed in the child's worldview. These are often creative in nature and their imagination grows.

Aesthetic consciousness also plays an important role in shaping the worldviews of preschoolers. Aesthetic consciousness is a complex of aesthetic perception of criteria, ideas, ideas, theories, artistic ideas, formed directly in the process of communicating with the social being, nature and art. The basis of aesthetic consciousness is the aesthetic perception. Aesthetic perception is a feature that reflects the aesthetic value of events, processes, objects in the environment, which at the same time are both emotional and personal. Occurs in close contact between the two aspects. Full aesthetic perception is possible only in the integrity of aesthetic concepts and judgments.

The aesthetic reflection of the pupils should be a leading principle in the formation of the world outlook. Their aesthetic imagination is a pedagogically guaranteed form of shaping their perceptions and perceptions from the types of visual arts.

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## **CONCLUSIONS**

The aesthetic reflection of the pupils should be a leading principle in the formation of the world outlook. Their aesthetic representations of a particular system of knowledge in painting, graphics, sculpture, the ability of each species to know the landscape, portrait, still life, domestic, animalistic nature and to distinguish the direction in which a particular work belongs.

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