
IN THE IDEA OF IBN SINA – METHODS OF FORMING A SENSE OF RESPONSIBILITY

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Abstract:	Keywords
The process of forming a sense of responsibility in preschool children must be successfully carried out in the conditions of cooperation between educators and parents. A preschooler must be aware of his capabilities and individual characteristics, be able to communicate with adults and peers, show empathy and cooperation, be able to make decisions in non-standard situations and be responsible for	Preschool, responsibility, parents, idea, person, example, education, problem.

Introduction

Annotatsiya

Maktabgacha yoshdagi bolalarda mas’uliyat hissini shakllantirish jarayoni tarbiyachi va ota-ona hamkorligi sharoitida muvaffaqiyatli amalga oshirilishi zarur. Maktabgacha ta’lim tarbiyalanuvchisi o’z imkoniyatlari va individual xususiyatlaridan xabardor bo’lishi, kattalar va tengdoshlari bilan kommunikativ muloqot qila olishi, hamdardlik va hamkorlik qilishi, nostandart vaziyatda qaror qabul qila olishi va ular uchun mas’uliyatli bo’lishi kerak.

Kalit so’zlar. Maktabgacha, mas’uliyat, ota-ona, g’oya, shaxs, ibrat, ta’lim, muammo.

Аннотация

Процесс формирования чувства ответственности у детей дошкольного возраста должен успешно осуществляться в условиях сотрудничества между воспитателями и родителями. Дошкольник должен осознавать свои возможности и индивидуальные особенности, уметь общаться со взрослыми и сверстниками, проявлять эмпатию и готовность к сотрудничеству, уметь принимать решения в нестандартных ситуациях и нести за них ответственность.

Ключевые слова. Дошкольное образование, ответственность, родители, идея, человек, пример, образование, проблема.

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The concept of "responsibility" is of particular importance for pedagogy. The problem of responsibility is approached in science from the point of view of the relationship between freedom and necessity, the spiritual and moral aspect of human behavior and activity. In this sense, the concept of responsibility is determined by the complexity, multifacetedness and diversity of the essence of human and socio-cultural existence. Despite the fact that any person is free, according to his worldview and nature, to choose a method of action to achieve any goal that is important to him, his personal life is inextricably linked with the life of society as a whole, with his responsibility to others. And society, for its own preservation and development, is obliged to form a certain internal order and practically limit the unacceptable actions of its members. Thus, the responsibility of people is inextricably linked with the norms and criteria of behavior. This situation is manifested in the fact that all members of society consciously or unconsciously accept certain obligations to each other and to society, as well as their readiness to fulfill them if necessary.

“The works of Abu Ali Ibn Sina (980-1037), widely known in the East and the West and known as “Sheikh ur-rai”, “The Canons of Medicine” and “Tadbiri Manzil”, set out his pedagogical and psychological views on family, parent and child relationships. His observations about the family as a source of interpersonal relationships, a favorable socio-cultural environment for interaction, the influence of national traditions, the basis for the phenomena of imitation and transmission have not lost their force to this day. He emphasizes the adherence of parents to the principles of universal humanity in raising a child. The educator taught parents that it is preferable to educate him through personal example, as opposed to harsh corporal punishment. Ibn Sina places high demands on the head of the family, teaches to raise children through a sense of kindness towards each other, and to create a warm spiritual atmosphere. Bad upbringing in the family not only negatively affects this family, but also other families, and emphasizes that rational upbringing is an important basis for family happiness. Ibn Sina writes that, without waiting for the child to acquire bad character traits, it is necessary to introduce him to positive qualities and instill good manners in the child. He emphasizes that regardless of the circumstances (environment), the development of the child is the main task of the parents, whether they are the head of state or an ordinary member of society, the same requirements should be made for them in the matter of upbringing, because this is a socio-cultural need”[66; 335 p.].

Whatever methods were used in the teachings of Ibn Sina - whether it was verbal, expressive, explaining knowledge, conversation in vivid forms, experiments, the main goal was to create real knowledge in the student, develop the ability to think independently, logically, and apply the knowledge gained in practice. Its name also indicates this: “Hay ibn Yaqzan” (the awake son is alive). Ibn Sina himself emphasizes that this work is about the science of foresight. In this work, the scientist tells how his eyes were opened as a result of his study of science and enlightenment, as a result of which

the Mind (Hay ibn Yaqzan) appeared to him and science revealed its beauty to him, and he describes science and reason as something that does not know death, does not age, does not bend - eternal, luminous. He notes that he began to study what he thought was necessary and could know, and in this way he used his mind and learned various characteristics that would keep him away from evil. Ibn Sina emphasizes that moral perfection is of great importance in a person's perfection. The scientist describes the basis of morality with two concepts: good and evil. All things in the world, by their nature, strive for perfection. The pursuit of perfection itself is goodness in its essence..." Ibn Sina also analyzes the important moral aspects of human perfection and defines each of them. For example, he considers justice to be the main criterion of spiritual pleasure. A person acquires justice through contentment, courage, and wisdom, refrains from bad vices, strengthens goodness, and receives true spiritual pleasure, says the scientist. Positive moral qualities in a person include generosity, endurance, humility, love, moderation, intelligence, prudence, determination, loyalty, aspiration, shyness, performance, and others. Ibn Sina gives a definition of each moral quality:

The story about our great-grandfather Abu Ali ibn Sina "The Character of Friendship" serves to increase the sense of responsibility in children.

Ibn Sina grew up to be a mature judge. His father advised his son: My son, now do not be satisfied with the state in the palace of the king. Build a palace in every village and city. Treat people in this palace. The boy said, "Okay," and thought: "How can we build so many palaces?" This question needs to be answered. Ibn Sina asked a wise man for advice. The wise man gave the wise man very fair advice: Meet every traveler who comes to our city. Get to know them, make friends, come and go, and when you go to their country, their houses will become your palace. The sick in that country will enjoy your blessings. Ibn Sina, following wise advice, came to the conclusion that a person with many friends will always be healthy.

It is necessary to introduce new, consistent and effective teaching methods in the education system. In short, it is possible to build a new building for education, equip it with modern equipment, but it is difficult to achieve the intended goals without achieving qualitative changes in teaching, without training highly qualified, selfless teachers who love their profession with all their heart. In our opinion, the improvement of the pedagogical personnel training system based on modern requirements should be aimed at this goal.

The responsibility of not only educational institutions, but also parents, neighborhoods and the general public in the education of children must be increased. The fact that some of our youth are falling into the path of drug addiction and crime under the influence of fanatics indicates the existence of serious shortcomings in the educational process, the inconsistency in the activities of educational institutions, parents, the general public, and organizations responsible for youth education, and the lack of consistent and effective cooperation between them. In our opinion, the creation and implementation of a nationwide action program based on the concept of the idea of national independence and

the harmonization of the activities of organizations and institutions related to youth education would contribute to solving the above-mentioned problems.

The concept of responsibility for preschool children is a personal characteristic that reflects the rules of morality and the readiness to answer to others for the results of their activities and for themselves.

The characteristics of the process of forming a sense of responsibility in preschool children include personal characteristics, namely, readiness to think, independence, purposefulness, initiative, readiness for self-organization, readiness to be responsible for one's behavior, and socio-cultural characteristics, such as socio-cultural orientation, external motivation, subject-subject interaction. They appear to us as criteria for the formation of a sense of responsibility in preschool children.

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