



FORMATION OF SPIRITUAL AND MORAL COMPETENCE COMPONENTS IN PRESCHOOL CHILDREN

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*Independent researcher of the Institute for Retraining and Advanced Training of
Directors and Specialists of Preschool Education Institutions,*

N.R. Dushayeva

Abstract: *This article examines the process of forming the components of spiritual and moral competence in preschool children. It highlights the importance of developing axiological, cognitive, emotional-volitional, behavioral, and reflective components at an early age. The study analyzes pedagogical approaches, methods, and educational technologies that contribute to the effective moral and spiritual development of children in preschool education settings. Particular attention is given to the role of educators, family involvement, and the educational environment in shaping children's values and moral behavior. The findings emphasize that the systematic formation of spiritual and moral competence components plays a crucial role in the holistic development of preschool children and serves as a foundation for their future social and personal growth.*

Keywords: *spiritual and moral competence, preschool children, competence components, moral education, axiological component, cognitive development, emotional-volitional sphere, behavioral development, reflective skills, preschool education, pedagogical technologies, value formation.*

In the context of global educational reforms, increasing attention is being paid to the formation of spiritual and moral competence in early childhood education. Preschool age is considered a foundational stage in personality development, during which children acquire basic moral values, social norms, and behavioral patterns. The rapid changes in society require individuals who are not only intellectually developed but also spiritually mature and morally responsible. Therefore, preschool education institutions are tasked with the important mission of shaping the moral

foundation of future citizens. Spiritual and moral competence is a complex personal quality that integrates knowledge, values, emotions, and behavior. Its formation in preschool children is a key factor in ensuring their holistic development.

The relevance of spiritual and moral education and development of children is due, on the one hand, to the objective and continuous process of moral development of a person, which can be of different directions, and the objective interest of the human community in managing this process, the desire to pass on the culture



of spiritual and moral life, a system of moral values as one of the conditions for the preservation and development of man and society. Deformation of moral ideals, crisis of the value system in modern society; the spontaneously emerging understanding of "freedom" as "permissiveness", and "reasonable control" as "censorship"; uncritical borrowing of foreign experience and values that do not correspond to the mentality of the Russian people; as a consequence, the emergence of the phenomenon of lack of spirituality in society - all these are factors that enhance the urgency of the problem. The modern education system in general and preschool education in particular does not fully implement the task of spiritual and moral education and development of a child for a number of reasons. The moral state of modern society does not contribute to the success of the work. Other reasons lie in the education system itself. One of them is the inconsistency, and often the incompatibility of various methodological positions in solving the problem, in particular, difficulties in establishing relationships, harmonizing the positions of Orthodox and secular education.

Obviously, it is necessary to combine the canons of Uzbek and religious education in an effort to preserve the purity of children's souls, clarifying the image of God in every child, from the point of view of Orthodoxy, and purposefully promoting the formation and development of the

child's spiritual world in accordance with moral ideals and values adopted in society - from the standpoint of nonnative education. The basis of such an integrative approach to solving the problem is, in our opinion, the presence of common positions in the understanding and interpretation of many problems of personality development. One of the essential common positions lies in the understanding of personality development as self-development. That is, both Orthodox and national upbringing recognize the factor of self-development, self-construction, self-creation of one's inner world on the basis of free choice, reflection, self-correction of the "I" image in accordance with the system of value and moral guidelines adopted by a person as the main factor determining in the development of personality. The question is what values will be accepted by a person. Revealing, comprehending and practical implementation of these connections is one of the tasks and the theoretical basis for the development of substantive and methodological aspects of the integrated educational process. Another reason for the low efficiency of the educational process is the dominance of the knowledge paradigm in solving the problem and poor attention to the formation of the corresponding feelings and actions. This does not contribute to the holistic development of the child's spiritual world, introduces dissonance in the holistic development of the cognitive, emotional, volitional spheres of his personality and manifests itself in the



mismatch of knowledge, feelings and actions of the child in behavior, in activity.

The low competence of adults in matters of spiritual and moral education and development of children is also evident; weak interconnection of the activities of different subjects of the educational process (parents, teachers, representatives of different social and religious structures); lack of a system in operation; insufficiently high level of spiritual and moral development of adults interacting with children (teachers, parents, etc.) The main resource condition for solving this problem is an adult, a competent teacher who introduces a child into the world of culture and contributes to his personal development. Thus, there is a contradiction between the acute objective necessity and the demand for solving the problems of spiritual and moral development of a person, favorable opportunities for this at an early age, on the one hand, and their superficial implementation in the preschool education system, on the other. The situation is aggravated by the poorly informative presentation of the problem of spiritual and moral education in modern normative documents on preschool education. The goal of spiritual and moral education and development of children: to promote the development of the foundations of preschool children, the basis of personal culture in relation to people, phenomena of social life, nature, the objective world, to oneself in accordance with universal human

spiritual and moral values adopted in society.

Spiritual and moral values adopted in society serve as a fundamental basis for the development of children's personality. The process of spiritual and moral development in preschool children is aimed at fostering their ability to distinguish between good and evil, which becomes the foundation for self-regulation and conscious management of their behavior and activities. At the same time, it ensures the harmonious development of all spheres of the child's personality, including cognitive, emotional, and volitional aspects.

An important direction of this process is the formation of a coherent and accessible understanding of the surrounding world, including people, nature, and man-made objects, as well as the child's place within this environment. In addition, special attention is given to nurturing children's interest in their native land, its nature and history, as well as folk and national culture, including traditions, customs, arts, and holidays.

The development of the emotional sphere is also a key component of spiritual and moral education. Children are encouraged to experience a wide range of feelings that reflect their perception of the world, such as admiration, pride, respect for cultural and spiritual values, love and respect for parents and others, as well as empathy, compassion, and sensitivity. Alongside this, children learn culturally appropriate ways of expressing emotions, both verbal



and non-verbal, and develop the ability to manage their emotional states. They also begin to anticipate the emotional consequences of their actions and to recognize, understand, and respect the feelings of others, taking them into account in their own behavior. This contributes to the formation of emotional decentration and lays the groundwork for the development of civic and patriotic feelings.

Furthermore, spiritual and moral education promotes the formation of an active and responsible attitude toward the surrounding world, which is reflected in children's behavior through care, kindness, a desire to do good, willingness to work, discipline, and the rejection of negative actions. It also creates favorable conditions for the gradual development of self-awareness, including the emergence of objective self-assessment, reflective abilities, and the formation of a positive self-image based on moral values, as well as the awakening of conscience.

With the development of general self-regulation and volitional processes, children's capacity for self-development significantly increases. At the same time, self-regulation and willpower are actively formed within the framework of spiritual and moral behavior, shaping the child's ability to consciously control actions in accordance with accepted values and norms.

An essential foundation of this process is the principle of social and pedagogical partnership among all participants in the educational process.

This principle implies the integration and cooperation of adults and social institutions involved in upbringing, based on a shared understanding and acceptance of spiritual and moral values. Within such an environment, the child is nurtured by individuals who are themselves committed to personal spiritual growth and capable of reflecting on their own actions, from self-analysis and self-evaluation to the conscious pursuit of goodness.

Equally important is the principle of integration of the educational process, which ensures a holistic and systematic approach to both the content and organization of education. This approach is grounded in the idea of developing the foundations of personal culture and supporting the spiritual growth of children across all areas and types of activity. Through integration, moral education becomes an inseparable part of the overall developmental process.

A person-centered approach plays a crucial role in spiritual and moral education, as it is based on accepting the child as they are, fostering a warm and benevolent atmosphere, and maintaining confidence in the child's positive development. In this context, the adult strives to become a meaningful figure for the child, prioritizing subject-to-subject relationships and dialogical communication that encourages openness and trust.

The individual-differentiated approach further enhances the effectiveness of moral education by



taking into account each child's unique characteristics, including family background, cultural context, and national traditions. This ensures that the educational process is responsive and adaptable to individual needs. The activity-based approach emphasizes the importance of engaging children in types of activities that are natural and appropriate for preschool age. Through play, communication, and creative tasks, children develop a subjective position in moral behavior, gradually internalizing values and norms through active participation.

Another significant principle is cultural conformity, which involves aligning the educational process with traditional values and cultural heritage. This includes the use of elements of folk pedagogy, national traditions, art, and cultural practices as a means of transmitting moral values and fostering a sense of identity and belonging.

The effectiveness of spiritual and moral education also depends on the alignment of tasks, content, forms, and methods with the age characteristics of preschool children, as well as with the закономерности (laws) of their physical, psychological, and personal development. Such alignment ensures that educational influences are appropriate and developmentally meaningful.

Finally, the principle of identification plays a key role in moral development, as children tend to associate themselves with significant adults and role models. Through this process, they

strive to emulate positive behaviors and align their actions with accepted norms and rules, thereby reinforcing their moral development.

The content of spiritual and moral education and development is designed and implemented in the main program, in all educational areas: "Physical culture", "Health", "Safety", "Socialization", "Labor", "Cognition", "Communication", "Reading fiction", "Artistic creation", "Music". The tasks of spiritual and moral education of children are solved in an integrated manner in the course of mastering all educational areas, along with tasks that reflect the specifics of each educational area. The solution to this problem is possible in various forms of organizing the educational process: directly educational activities, regime processes, independent activities of children in a family environment and in cooperation with the family, using developmental technologies and techniques. These are design, experimentation, classes of different types and types, story games and games with rules, TRIZ elements, problem situations, etc. All of them are focused on types of thinking specific for a preschooler (visual-effective, visual-figurative) and methods of cognition (sensory, play, experimentation, questions to adults in the process of communication), available methods of action, behavior, emotionality prevailing in preschool age. In connection with this feature, the ideas that stand out are interesting: in communication, the child



learns not only cultural patterns, but also the motives of new types of activity. Value, motivational levels of activity are mastered only through another, through an adult. The method of transmitting new motives has its own specifics: through emotional infection, involvement, the creation of a common semantic field. The effectiveness of specially organized "development" activities in the educational process is determined not only by the optimal cultural content (selection of cultural content), but also by the ways of interacting with children, ways of organizing joint activities and determining the role, place, ways of including an adult in the process of this interaction. We believe that the term "joint activity" should be viewed in a broader context. It is also applicable to the child's independent activity, which also requires the reasonable, developmental participation of an adult. It's just that there are other ways of compatibility: indirect - purposeful creation of a subject environment by adults; establishing links between the independent activities of children with the content and forms of work of the entire educational process, for example, the use of children's drawings, handicrafts made in independent activities, in games, in other activities, etc.; help; cooperation as

a response to the child's initiative activity, a positive response to the child's expressed need for cooperation: advice, practical help, encouragement, protection, etc.

The formation of spiritual and moral competence is a continuous and systematic process. It requires the integration of cognitive, emotional, and behavioral experiences. Isolated teaching of moral concepts is insufficient; instead, moral education must be embedded in daily preschool activities. Research shows that children who are exposed to consistent moral guidance demonstrate higher levels of empathy, cooperation, and responsibility.

The study concludes that the formation of spiritual and moral competence components in preschool children is a fundamental aspect of early childhood education. A comprehensive pedagogical system that integrates axiological, cognitive, emotional, behavioral, and reflective components ensures the holistic development of the child. Strengthening moral education in preschool institutions contributes to raising socially responsible, emotionally mature, and spiritually developed individuals who are capable of positive social interaction.

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