

Formation of spiritual and moral qualities of preschoolers on the basis of public education

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Abstract: The article is devoted to the modernization of preschool education - spiritual and moral education and development of a child of preschool age. The article analyzes the problems, explains the possibilities of their successful solution precisely in preschool childhood; reveals the tasks, principles, content, forms and methods of developing interaction between adults and children, aimed at the spiritual and moral development of preschoolers, and the possible positive results of this activity.

Key words: modernization, preschool education, spiritual and moral, upbringing, child development, preschool age.

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 non-native 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.

Tasks aimed at the spiritual and moral development of children:

1. To familiarize children with spiritual and moral values, the distinction between good and evil, as the basis for self-regulation, self-management of behavior and activities. To develop in unity and harmony all spheres of the child's personality: cognitive, emotional, volitional.

2. To form in children accessible systemic knowledge about the world around him: people, nature, man-made objects and the place of the child in this world.

3. To promote the development of the child's interest in his native land: its nature, history; folk and national culture (traditions, customs, art, holidays, etc.)

4. To promote the development of the emotional sphere in children:

4.1. Feelings of various quality for the originality of the world around them (surprise, admiration, admiration, pride, reverence for shrines, reverence and respect for parents and other people, mercy, sympathy, empathy, grief, rejection, indignation).

4.2. Cultures of their expression (verbal and non-verbal acceptable ways of expression, emotion management).

4.3. Ability to emotionally anticipate the consequences of their actions.

4.4. The development of emotional decentration (perceive, distinguish, respect the feelings of

another, take into account in their behavior).

4.5. Formation and development of the prerequisites for civil and patriotic feelings.

5. To foster in children a proactive activity position towards the world around them, manifested in behavior (careful and caring attitude, mercy, the desire for goodness, accessible creation, the desire and ability to work, discipline, rejection and the desire to avoid bad deeds).

6. Create conditions for the gradual formation of the child's self-awareness: prerequisites for objective introspection, self-esteem, the emergence of the foundations of reflexive abilities, the desire for a positive image of "I", in accordance with moral values, awakening of conscience.

7. To promote the emergence and development of the prerequisites for respectful attitude to the originality of national characteristics, traditions, culture of other peoples, the emergence of the ability to enter world culture.

The principles of spiritual and moral education and development of children

1. The principle of developmental education, the purpose of which is the spiritual and moral formation and development of the child. In psychology, the category "development" is interpreted as maturation; - development as an artificial, specially designed "development activity"; - development as self-development "... as a fundamental human ability to become and be a true subject of his own life. And from this point of view, truly developing education can be considered that, and only that, which implements all three types of development, the central of which is self-development. " Specially organized education of children of early and preschool age should be natural, meeting the needs and capabilities of the child, at the same time meeting the needs of society and focused, if possible, on the development of the ability to self-education, self-development. In the field of spiritual and moral formation of the personality, the mechanisms of self-development are the main, key ones. Of course, in preschool age, the possibilities for conscious, purposeful self-development are limited, however, imitation of another, and the choice of a goal, means of achieving it, and elementary reflexive actions, assessment and self-esteem, gradually obey the rules, moral values adopted and implemented in the system of relations under conditions families, preschool educational institutions in child-adult, children's communities. With the development of general arbitrariness, the will, these opportunities for self-development increase, at the same time, arbitrariness and will are formed in spiritual and moral behavior.

2. The principle of social and pedagogical partnership of the subjects of the educational process. The unification and interaction of adults (social structures) participating in the educational process based on the knowledge and acceptance of spiritual and moral values by each participant, in accordance with which the child is brought up, concerned with the development of his own spirituality, capable of reflecting on their activities (from introspection and self-esteem to goodness) ...

3. The principle of integration of the educational process, which presupposes an integrated and systematic approach to the content and organization of the educational process. The systematization of the content of the work is based on the idea of developing the basis of personal culture, the spiritual development of children in all spheres and types of activity.

4. Person-centered approach assumes acceptance of the child as he is, benevolence, warmth in relationships, faith in his positive development; the adult's desire to be significant for the child, the priority of the subject is subject relations, dialogical communication.

5. Individual-differentiated approach. Individual approach to children, taking into account

opportunities, individual rates, ways of development, interests. Differentiated - taking into account family, national traditions, etc.

6. The activity approach is realized in the development of the child in the types of activities specific to the preschooler; facilitating the appearance of a subjective position in moral behavior in a child in their conditions.

7. The principle of cultural conformity as following traditional Russian values in the process of spiritual and moral education and development, involves education using the material of folk pedagogy, folk culture and art, folk, including national, traditions.

8. The principle of compliance of tasks, content, forms and methods of upbringing with the age characteristics of preschoolers, the laws of their physical, mental and personal development.

9. The principle of identification - identifying oneself with a significant other, striving to be like him. Correlation of your own behavior with the norm, rule, etc.

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.;

direct - a pedagogically justified and natural reaction of an adult to the content, success, difficulties of the child in independent activity in the form of encouragement, surprise, readiness to

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 idea of integrating content, different forms, methods, joint activities of the subjects of the educational process also extends to the interaction of the preschool educational institution and the family.

The educational process is not limited to the space of the preschool educational institution, if the parents are its equal subjects. We believe that the broad interpretation of the essence of joint activity is applicable to the characteristics of the educational process in a family environment. The only difference is in the social environment, the composition of the child-adult community. The child has other partners in the family, other subjects of educational activity.

What are the possible results of a child's spiritual and moral development by the end of preschool age?

We consider the predicted results of spiritual and moral development as a guideline for upbringing, the degree of approximation to which will be different for children, since spiritual and moral development depends on many factors. In our opinion, the positive dynamics in the development of the child is important.

Predicted results of the spiritual and moral development of an older child:

- the presence of primary spiritual and moral ideas about spiritual and moral values in relation to the family, peers and adults, the natural environment, the objective world and oneself in this world;
- the presence and adequate manifestation of a variety of moral feelings, an emotional-value attitude towards the environment: (people, nature, the objective world, towards oneself; feels a sense of satisfaction or shame from the quality of an act, action, behavior;
- striving and ability to express oneself in accessible types of activities and behavior in accordance with spiritual and moral values:
 - the pupil independently applies the learned rules; owns the norms, constructive ways of interacting with children and adults (negotiates, exchanges objects, distributes actions in cooperation);
 - the pupil transforms the acquired knowledge and methods of activity, changes the behavior and style of communication with adults and peers, depending on the situation;
 - the pupil is capable of creative behavior in new situations in accordance with the accepted system of moral values.
- awakening in children of a cognitive interest in relationships, human behavior, the desire to comprehend them, evaluate them in accordance with the learned moral norms, values - the pupil asks questions to an adult, experiments in the field of establishing relationships, determining a position in their own behavior. able to act independently, in cases of difficulty, seek help.
- the emergence of prerequisites for reflexive abilities, allowing to be aware of their "I" in accordance with spiritual and moral values - the pupil knows his own merits and demerits trying (often with the help of an adult) to correlate his behavior with the rules, norms; determines his tastes, interests, preferences in activities, in relations with peers, close people; is aware of his emotional state; has its own position, can justify it.
- development of the ability to manage their behavior and plan actions - the behavior of the pupil is mainly determined not by momentary desires and needs, but by the demands of adults and primary value ideas about "what is good and what is bad"; the child tries not to violate the rules of behavior,

experiences a feeling of awkwardness, shame in situations where his behavior is unseemly.

One of the difficult issues of spiritual and moral education is monitoring the effectiveness of the educational process. Pedagogical observation of a child in natural and specially created situations allows one to see the dynamics of the child's moral development.

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