

The Impact of Visual Activity Tools on the Formation of Spiritual and Moral Qualities in Preschool Educational Organizations

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Abstract

The article discusses the content of spiritual and moral education, requirements for the physical development of the child, and numerous methods of spiritual and moral education. The author also provides recommendations on how acquaintance with spiritual and moral culture helps develop a child's speech, contributes to the successful development of native language and literature, and supports the development of language primarily as a form of spiritual reality.

Keywords: Spiritual and moral education, value formation, attitude, aesthetic development, the importance of visual arts, creative development.

Introduction

Spiritual and moral values are of great significance for the social and communicative development of children. All established standards related to norms, values, and virtues connected to the social and communicative development of children are rooted in spiritual and moral education, beginning with the formation of their attitude towards themselves, towards others, their relatives, caregivers, peers, society, and nature.

Furthermore, if the upbringing process is based on traditional moral and spiritual norms and ideas, the formation of the child's social and communicative development becomes more successful.

Main Part

An essential aspect of a child's social upbringing is the formation of love for the family. This task can be most successfully fulfilled by the family education system based on the idea that the family is the "small unit of society." The sacredness of the family, the holiness of motherhood and fatherhood, moral and religious order, and family solidarity and mutual assistance all contribute to a family's happiness and well-being.

The most crucial relationship a person has is their relationship with society. A person is a part of society, which is why a child must be prepared for social life and must acquire moral and social values. The most important direction of this upbringing is patriotic education, which aims to instill

love for one's people, homeland, environment, and others. If this education is based on traditional values, as highlighted by classical pedagogues, it will be most successful. The most important of these values is love for one's big and small homelands, one's people, and the world around them.

Another aspect of this education is environmental education, which aims to form a caring, responsible, and respectful attitude toward nature. Developing an adaptive relationship with nature begins with fostering a kind and caring attitude towards nature, living beings, oneself, and others.

At this age, children should understand that the foundation of a positive relationship with nature is the spiritual and moral transformation of the individual. This is not only a matter of preservation but, most importantly, improving nature. An evil, selfish person cannot care for nature; they only destroy it. Therefore, it is crucial to raise children from an early age to be protectors and creators of nature, capable of transforming themselves and nature.

The content of spiritual and moral education is closely aligned with a child's cognitive development. For this reason, most of the requirements set forth in the state standard for preschool education are reflected in the content of spiritual and moral education. This can be explained by the fact that scholars have always highly valued human consciousness and perception, demonstrating that science and cognition serve as significant tools for spiritual development, improving living conditions.

Spiritual and moral values are essential for a child's cognitive development, as their initial ideological image and cognitive knowledge form during preschool. This period lays the foundation for their creative abilities and begins the development of the cognitive sphere. The traditional spiritual and moral content of education promotes the development of the child's cognitive sphere and creative development, as mastering spiritual and moral content involves developing both the child's psyche and spirit.

Acquaintance with spiritual and moral culture contributes to the development of a child's speech, successful development of the native language and literature, and development of language as a form of spiritual truth. This makes language learning a means of living spiritual development for the child. Therefore, reliance on spiritual and moral values in studying language and literature not only ensures successful speech development but also promotes the child's profound spiritual and moral growth.

Another important aspect of preschool education is the aesthetic development of children. Artistic culture primarily shapes a person's imagination, emotional culture, attitude towards the world, self-perception, lifestyle, behavior, and relationships with the world. Consequently, artistic culture plays a decisive role in forming the personalities of preschoolers.

The content of aesthetic education in preschool should not only consist of perfect aesthetic works but also works with deep spiritual and moral content. It is visual art that helps children learn about real beauty and develop a relationship of necessity for serving beauty. Knowing visual art enriches and develops the child's aesthetic sphere because artwork, as something perceptible, is most appropriate for the child's consciousness.

The importance of focusing aesthetic development on visual art lies in its contribution to the creative development of the preschooler's personality, their aesthetic taste, worldview, and perception of the world.

Joint activities to master traditional folk crafts are also effective in working with children. Learning a particular craft is not only about how convenient it is for the child or the attractiveness of the products but also about its semantic direction, as gifts are made for others. Increasing the child's interest in the usefulness of a gift, and the fact that it is intended for another person, significantly enhances diligence and perseverance in achieving good results.

Relying on traditional values also aids in developing aesthetic immunity, which must begin forming at this stage in the child's life, closely linked to the formation of moral and spiritual immunity.

The content of spiritual and moral education reflects the requirements for the child's physical development. Every lesson involves a dynamic pause, and the lessons themselves are designed to contribute to the child's physical activity.

In organizing physical education, the traditional approach helps realize the need for maintaining and developing physical health, which entails a balanced combination of physical, psychological, and spiritual well-being. The content of spiritual and moral culture helps restore the traditional moral and spiritual foundations of human physical development. This approach makes it possible to comprehend the moral and spiritual meaning of physical development, aiming to shape a brave, determined individual ready to help those in need or facing challenges.

This approach helps enrich the content of physical education in preschool and beyond in the general education system, incorporating traditional components such as folk physical exercises and games, which are beneficial in all fields, not only in physical development activities.

The content of education is implemented in the relevant technologies. Educational technologies today are often understood as part of the learning process, implementing a large pedagogical task, matching content, forms, and methods corresponding to this task, which allows for obtaining predetermined results. The essential components of the technology are its forms and methods.

The main form of spiritual and moral education in preschool is lessons. Organizing and conducting lessons must consider the specifics of childhood. It should be remembered that the level of moral and spiritual development is not only determined by the child's age but also by their level of social development, upbringing and educational conditions, and their family's lifestyle and cultural traditions. If children grow up away from traditional spiritual and cultural ways of life, lessons to acquaint them with national culture should be conducted, considering their level of socio-cultural development, especially in the younger and middle groups.

It is essential to adhere to a specific structure when organizing lessons, which may vary depending on the topic. The approximate structure of a lesson is as follows: the first part is cognitive, the second is a dynamic pause, and the third is artistic and practical activity.

In the first part of the lesson, it is recommended to view illustrations or listen to audio with music before reading the literary work. Perception of the literary work is qualitatively enhanced by including musical fragments. It is also advisable to view illustrations both before and after working with the text. The first part of the lesson may consist of several parts. A mandatory part of almost every lesson is reading a small literary work (often a story, poem, or fairy tale) selected in line with the topic and discussing it with the children based on dialogue.

The second part of the lesson is a dynamic pause that implements the principle of assimilating moral rules and norms through games (especially essential folk games that foster courage, agility, wit, and willpower), dramatizations, or musical and motor activities. The duration of the dynamic pause, depending on its content, may range from 2 to 5 minutes.

The third part of the lesson involves organizing artistic and practical activities such as drawing, modeling, making applications, or designing based on a particular theme. The works must be directed at someone or serve a purpose. For example, in the younger and middle groups, works are presented to children whose name days fall in the current month, while in the older and preparatory groups, name days are celebrated according to the season (autumn, winter, spring). Works are also presented

to friends and relatives. An essential part of the work involves decorating the room, creating pictograms, etc.

The process of spiritual and moral education can be organized in other forms: outdoors (at least in the yard of the kindergarten), excursions (for example, to a nearby historical monument in the city).

A specific feature of organizing activities on the spiritual and moral upbringing of children is that they are conducted through events. The principle of active participation is a crucial requirement for organizing spiritual and moral education of preschoolers, as it ensures the effective internalization of external requirements into personal qualities. This is because the informational approach to teaching and educating preschoolers in the form of moral conversations is not very suitable for fulfilling these requirements.

In lessons involving games, preschoolers learn moral norms of behavior and interaction with peers and adults: role-playing, directing, theater, and didactic games. Oral folk art provides fertile material for the content of such games.

Almost every lesson's practical part involves using various artistic and practical activities, including drawing, applications, modeling, etc. Such activities develop fine motor skills, form practical skills, contribute to the formation of aesthetic taste, and expand children's ideas about the world around them and its characteristics.

Artistic and practical activities are essential for fostering the trait of diligence. During the lessons, children communicate and perform age-appropriate creative tasks that introduce them to traditional culture. Active interactions with objects created by nature and humans are consolidated.

Children's activities in lessons can be either individual or collective. For both boys and girls, handicrafts are essential for fostering diligence and physical development and should not be neglected.

Mastering content mainly requires appropriate methods that ensure the quality of the educational process. Therefore, it is essential to approach selecting existing methods or creating new ones with great responsibility. The primary requirement is that the learning of content should occur in children's lively, active activity. This means choosing methods appropriate for children's age, developing their activity, independence, and creativity.

Conclusion

Currently, there are many methods of spiritual and moral education. Traditionally, they can be divided into several groups:

- **Game methods:** Folk games, storytelling, role-playing, directing, theater, didactic games, dramatization, educational games, construction. Preschoolers easily learn moral norms of behavior and interaction with peers and adults in lessons involving games. Oral folk art provides fertile material for the content of such games.
- **Teaching methods:** Storytelling, conversation, debate, reading artistic works of moral content, modeling life situations requiring moral choice, learning poems and songs for celebrations, observation, watching videos and filmstrips, meetings with interesting people, viewing illustrations and pictures, organizing musical activities.
- **Educational methods:** Holidays, games, and exercises of moral content, discussing problematic situations, demonstrations, meetings, guided walks, excursions, and concerts, followed by discussions; visiting historical monuments (with parental consent), meetings with entrepreneurs.

- **Behavioral methods:** Game situations, self-service, cleaning the group and group area, working on interests, artistic and practical activities, making gifts for holidays and birthdays, organizing exhibitions, joint activities of children and parents, designing a photo album "Our Celebrations," artistic creativity, creating music, etc.

When organizing and conducting lessons and activities, using certain technologies, forms, and methods, it is crucial to consider the specifics of childhood. The level of moral and spiritual development is not only determined by their age but also by their social development, conditions of upbringing and education, and the degree of integration into the cultural traditions of their family's lifestyle. If children grow up away from traditional moral and cultural lifestyles, lessons to introduce them to spiritual and moral culture should be conducted, considering their level of socio-cultural development.

Thus, spiritual and moral education is a complex, systematic process, and its main components—the tasks, principles, content, and technologies—collectively envisage its optimal organization.

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