

"Methods of formation of spiritual and moral qualities in 6-7-year-old children in preschool educational organization"

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Abstract: The peculiarity of the formation of moral qualities that form the basis of the moral image of children in the organization of preschool education is discussed.

Key words: moral qualities, proverb, folklore, communicative orientation, moral education, fun games, diction, dialogue, morality, behavior.

Our nation has created a rich oral creative heritage during its historical and social development. All genres of Uzbek folklore, i.e. myths, legends, narratives, fairy tales, tales, anecdotes, praises, historical songs, terms, epics, proverbs, riddles, ritual folklore and all genres of children's folklore, various songs, oral drama, askiya and others have great educational opportunities. Advanced pedagogical ideas about education and training are advanced in folk folklore. All components of the formation of an all-round mature, highly moral and moral person, i.e. intellectual education, spiritual and moral education, work education, physical education and sophistication education, which can be used in educational work pedagogical information is expressed in all the listed genres of Uzbek folklore.

For example, as in other examples of folklore, in folk proverbs and tales moral qualities such as honesty, correctness, goodness, bravery, generosity, beauty, modesty are highly valued, and on the contrary, greed, crookedness, evil, negative traits such as cowardice, stinginess, ugliness, arrogance are condemned. As an example, we cite these proverbs about knowledge and ignorance: "If you know, read, if you don't know, leave", "You need to know in order to inform", "There is no work for an ignorant person, and there is no food for an ignorant person". Or, if science is glorified in the fairy tales "Farhad and Shirin", "Three Sons", "Aql va oltin", "Seven Fools", "Burnt Old Man", "Soqi Mumsik and Baqi Mumsik" are illiteracy and stupidity, vices such as ignorance are laughed at.

Due to the fact that issues of spiritual and moral education are given a wide place in folk pedagogy, valuable ideas about morality have been put forward in the genres of folk art. Professor A. Zunnunov stated that "every nation, including the Uzbek nation, created moral laws and it is the basis of humanity. For example, let's take the proverb "It's easy to be a scientist, it's hard to be a person." It clearly expresses the attitude towards people. In the popular imagination, being a human is more difficult than being a scientist. For this reason, since ancient times, humanity has been considered the main criterion for raising the young generation with good morals and spirituality, and it is still being continued as the basis of education. Humanization of education is an important issue in the national school. Therefore, it is necessary to effectively use the opportunities of Uzbek

folklore, which is one of the sources of folk pedagogy, to form humanity and moral characteristics in young people. According to folk pedagogy, the formation of hard work in the young generation is related to a person's mental maturity, physical health and maturity, moral purity, and the emergence of features of sophistication in him.

What is spiritual and moral education and what is its goal?

Spiritual and moral education is, first of all, one of the forms of social consciousness, social order is a rule, and it performs the task of regulating the behavior of the rules of this order. 1 Including concepts such as morality, justice, generosity, happiness, honesty, truthfulness. It has an active influence on our daily activities and our consciousness, and on behalf of the society, it determines between good and evil, tyranny, justice and injustice, and acceptable and unacceptable, prohibited and prohibited actions and behaviors in human relations.

Secondly, spiritual and moral education is a set of rules of behavior of people determined in society by social thought, consciousness, and defines their relations and obligations to each other. Morality serves as an example of morally mature, mature behavior of people in society. It ensures proper organization of relations between people.

Moral standards are close to decency standards as a controller of behavior. Illegal behavior is considered immoral.

Spiritual and moral education teaches people to be honorable and conscientious, and carries out preventive work.

Thirdly, spiritual and moral education is a philosophical category that forms such qualities as truthfulness, humility, honesty, nobility, diligence, prudence, decency, and humanity, which are necessary for every person.

Fourthly, spiritual and moral education emerges as a characteristic feature of the social stratum, people's spiritual image, idea, mentality.

The main task of spiritual and moral education is the formation of citizenship. "The most important thing," wrote V. A. Sukhomlensky, is to educate citizenship, because it is the core of all educational work. The ability of educators to use effective pedagogical tools is also important for the effective development of the educational process in the preschool educational organization. As a result of the theoretical and practical analysis of the problem, it was confirmed that it is appropriate to use the following educational tools in the implementation of spiritual and moral education of the child:

- 1) wide use of the ideas of folk pedagogy;
- 2) examples of folk oral creativity (tales, riddles, proverbs, legends, epics, folk songs, advice, teachings);
- 3) exemplary examples of the life and work of famous people (philosophers, scholars);
- 4) family traditions, customs (ceremony of cradle), national games (five stone game, tossing, tug-of-war), Udum (celebration of important dates for family members, tganlami memorization, etc.);
- 5) personal example of representatives of the older generation (grandparents), parents and older family members;
- 6) examples of folklore (parables, fairy tales, stories) through multimedia, animated videos and cartoons;
- 7) scientific, popular and scientific works on family and family education;

We all know that stories and fairy tales that promote good ideas play an important role in ensuring the spiritual and moral development of preschool children. Therefore, it is appropriate to have a collection of fairy tales on the bookshelf of every family. In pre-school education organizations, a collection of books called "Seven Colors of the Rainbow" is presented for

preschool children to read at home and to receive primary education. The main goal is to make children love books and to enrich their spiritual and moral world.

In the preschool educational organization, it is good to tell fairy tales that encourage children to act, believe in their own strength, look for the positive side of everything, and learn moral qualities.

In the course of our research, we came to the conclusion that the staging of Uzbek folk tales has a wide range of opportunities for the formation of moral and moral qualities in preschool children. The structure of the lessons includes the topic, intended educational goal, the used method and visual aids, recitation of the text in an emotional way, conversation (emphasis on the moral qualities that are included in the content of hard work, humanity, friendship, responsibility) it was planned to perform excerpts from Uzbek folk tales in roles, to tell stories based on pictures.

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