

CONDITIONS FOR THE EFFECTIVE FORMATION OF THE SPIRITUAL AND EDUCATIONAL CHARACTER OF PRESCHOOL CHILDREN

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Abstract: This article examines the pedagogical conditions necessary for the effective formation of the spiritual and educational character of preschool children. At the preschool stage, the child's worldview, behavior, moral values, communication habits, and attitude toward society begin to develop intensively. Therefore, the organization of educational processes aimed at forming kindness, respect, honesty, responsibility, patriotism, diligence, and aesthetic sensitivity is considered one of the priority tasks of preschool education. The article analyzes the role of the family, preschool educational organization, educator, social environment, and national values in shaping children's spiritual and educational qualities. It also highlights the importance of age-appropriate methods, interactive activities, didactic games, artistic creativity, and moral situations in this process. The study emphasizes that the effectiveness of spiritual and educational formation depends on a harmoniously organized pedagogical environment, the professional competence of teachers, and close cooperation between educational institutions and families. The article concludes that the spiritual and moral development of preschool children serves as an important foundation for raising a mature, socially active, and ethically responsible generation.

Keywords: preschool education, spiritual development, moral education, educational character, preschool children, family cooperation, pedagogical conditions, national values, social environment, personality formation

In modern society, the issue of educating a comprehensively developed younger generation has become one of the most urgent priorities of the educational system. Preschool age is a particularly important stage in this process because it is during this period that the foundations of a child's personality are formed. A child begins to understand the surrounding world, communicate with others, distinguish between good and bad behavior, and develop the first elements of moral awareness. For this reason, the formation of the spiritual and educational character of preschool children occupies a special place in pedagogy.

The spiritual and educational development of children is not limited to teaching them certain rules of conduct. It includes the formation of humane qualities, respect for adults, kindness toward peers, love for the Motherland, interest in knowledge, aesthetic taste, culture of behavior, and awareness of social norms. These qualities shape the child's future identity and directly influence his or her adaptation to school, family life, and broader society.

Today, preschool educational organizations are expected not only to care for children and prepare them for school academically, but also to contribute to their moral maturity and social stability. This task requires the creation of an educational environment based on national and universal values, child-centered approaches, and effective pedagogical technologies. Therefore, studying the conditions that ensure the effectiveness of forming the spiritual and educational character of preschool children is of both theoretical and practical significance.

Theoretical Foundations of Spiritual and Educational Formation

The concept of spiritual and educational formation reflects the development of a child's internal moral world, value orientation, social behavior, and intellectual curiosity. In preschool pedagogy, this process is viewed as an inseparable unity of emotional, cognitive, moral, and

social development. A child does not acquire moral norms only through verbal instruction; these norms are gradually internalized through everyday communication, example, play, observation, repetition, and emotional experience.

At preschool age, children are highly sensitive to impressions, relationships, and emotional influences. They imitate adults, respond strongly to praise or disapproval, and develop habits through repeated experiences. This makes the preschool period especially favorable for shaping spiritual and moral qualities. If the educational process is systematically organized, children begin to show empathy, responsibility, honesty, discipline, cooperation, and interest in socially approved behavior.

The effective formation of such qualities depends on the unity of instruction and upbringing. If a child hears positive words but does not see corresponding behavior in adults, the educational effect weakens. Therefore, moral education in preschool institutions must be based not only on explanation but also on practical example, emotionally rich interaction, and meaningful activities.

The Role of the Family in the Formation of Spiritual and Educational Character

The family is the child's first and most influential educational environment. The earliest ideas about kindness, respect, honesty, discipline, work, cleanliness, and human relations are formed within the family. Parents' speech, behavior, attitudes, traditions, and emotional climate deeply influence the child's moral development. If family members treat each other with kindness, mutual respect, and responsibility, the child naturally absorbs these values.

The effectiveness of spiritual and educational formation increases when the family consciously participates in the educational process. Parents should not consider moral upbringing as the sole task of the preschool institution. On the contrary, family and preschool must act as partners. Their educational demands, expectations, and values should complement one another. When the child encounters similar moral messages both at home and in the preschool setting, these messages become more stable and meaningful.

Family involvement may be strengthened through consultations, parent meetings, open classes, educational events, joint creative tasks, and discussions on child development. Parents should be informed about the importance of personal example, constructive communication, emotional support, and consistency in discipline. In this way, the family becomes an active participant in the formation of the child's spiritual and educational identity.

The Importance of the Preschool Educational Environment

The preschool educational organization serves as a structured social space where children learn to interact with peers, follow common rules, express their feelings, and develop their first experiences of collective life. This environment has enormous educational potential. It is here that the child begins to understand cooperation, mutual assistance, responsibility, fairness, and respect for others.

An effective spiritual and educational environment in preschool should be psychologically safe, emotionally warm, aesthetically organized, and rich in meaningful activities. The atmosphere of the group should encourage politeness, empathy, honesty, curiosity, and participation. Children should feel respected, understood, and supported. Only in such an environment can moral values become part of their daily behavior.

The educational environment should also reflect national culture and universal human values. Visual materials, fairy tales, songs, games, conversations, celebrations, and learning corners can be used to introduce children to concepts such as kindness, friendship, family unity, respect for elders, patriotism, and appreciation of nature. If these values are presented through



engaging and age-appropriate methods, they become more understandable and emotionally meaningful for children.

The Educator as a Moral and Pedagogical Model

The educator plays a decisive role in shaping the spiritual and educational character of preschool children. At this age, children are especially inclined to imitate adults. Therefore, the teacher's personal culture, speech, manners, fairness, patience, and emotional sensitivity directly affect the child's behavior and value system. An educator cannot successfully teach kindness, honesty, and respect without demonstrating these qualities in daily interaction.

A professionally competent teacher knows how to organize educational situations that develop moral thinking and positive habits. Such a teacher uses encouragement wisely, resolves conflicts constructively, promotes cooperation among children, and creates opportunities for independent choice and responsibility. The educator should not merely instruct children on what is right and wrong, but should help them understand why certain behaviors are valuable and how they affect others.

In addition, the teacher must take into account children's individual characteristics, interests, emotional states, and developmental levels. Some children may require more support in communication, while others may need guidance in self-control or emotional expression. A differentiated and humane approach increases the effectiveness of spiritual and educational formation and helps each child develop positively.

Methods and Means of Forming Spiritual and Educational Qualities

The formation of moral and spiritual qualities in preschool children requires methods that are natural, engaging, and suited to their age. Since play is the leading activity at this stage, many educational goals should be achieved through didactic games, role play, dramatization, storytelling, artistic creativity, and communication exercises. Such methods allow children to experience values in action rather than memorize them abstractly.

Fairy tales and stories have particular importance in moral education. Through literary characters, children learn to distinguish between positive and negative actions, understand consequences, and develop emotional responses to justice, kindness, and courage. Conversations based on stories help children express their opinions, compare behaviors, and form simple moral judgments.

Artistic activities also play an important role. Drawing, music, dance, modeling, and creative tasks help children express inner feelings, appreciate beauty, and develop emotional sensitivity. Through collaborative creative activities, they learn patience, cooperation, mutual assistance, and respect for the work of others. In this regard, art-based educational methods become especially effective in supporting both emotional and moral development.

Another important method is the creation of moral situations in everyday life. For example, educators may encourage children to help one another, take care of shared materials, comfort a sad friend, or complete small responsibilities independently. Such real-life experiences make moral values practical and memorable.

National Values and Cultural Heritage in Preschool Education

The spiritual and educational upbringing of preschool children becomes more meaningful when it is based on national values and cultural heritage. Every nation possesses traditions, customs, proverbs, stories, holidays, and forms of social behavior that reflect its moral ideals. Introducing children to these cultural resources helps them develop self-awareness, respect for their roots, and love for their homeland.

In the Uzbek context, such values as respect for elders, hospitality, modesty, kindness, diligence, family unity, and compassion have deep educational significance. These values can

be integrated into preschool education through songs, games, folk tales, national holidays, traditional crafts, and conversations about family and community life. When children learn these values in emotionally rich and practical ways, they gradually begin to demonstrate them in their own behavior.

At the same time, national values should be harmonized with universal human values such as peace, tolerance, justice, responsibility, and friendship. This balance helps children grow into individuals who respect both their own cultural identity and the dignity of others.

Conditions Ensuring the Effectiveness of Formation

The effectiveness of forming the spiritual and educational character of preschool children depends on a number of interconnected pedagogical conditions.

First, the process should be **systematic and purposeful**. Moral and spiritual education cannot be occasional or fragmented. It should be integrated into all aspects of preschool life, including games, lessons, communication, routines, and celebrations.

Second, it is necessary to ensure the **unity of family and preschool education**. If the family and educators work in different directions, the child may become confused. Consistent values and expectations strengthen educational impact.

Third, the educator must possess **high pedagogical competence and moral culture**. The teacher's personality remains one of the strongest educational tools in preschool institutions.

Fourth, the educational environment should be **emotionally supportive and development-oriented**. Children need an atmosphere in which they feel secure, appreciated, and encouraged to express themselves.

Fifth, methods should be **interactive, age-appropriate, and activity-based**. Since preschool children learn through participation, observation, and repetition, practical and creative methods are more effective than purely verbal instruction.

Sixth, educational work should rely on **national and universal values**. This gives spiritual formation both cultural depth and social relevance.

Finally, the process should consider the **individual characteristics of each child**. Effective moral education does not impose identical expectations on all children but supports their personal growth according to their emotional and social maturity.

Analysis of preschool educational practice shows that children demonstrate more stable positive behavior when spiritual and educational work is organized regularly and in cooperation with families. In groups where teachers consciously use storytelling, role-play, collaborative tasks, and moral conversations, children are more likely to show empathy, discipline, and socially acceptable behavior. Likewise, children whose parents support the same values at home tend to adapt more successfully to group life and show greater emotional balance.

The findings also indicate that moral formation is most effective when children are not passive recipients of instruction but active participants in meaningful social and creative experiences. Through shared play, everyday duties, artistic expression, and guided reflection, children gradually learn to understand others, regulate their emotions, and appreciate socially important values.

It is also evident that merely explaining moral norms is insufficient. Children need to observe these norms in the behavior of adults and experience them in concrete situations. Therefore, the educational influence of the teacher's personality, the emotional tone of the group, and the continuity between home and preschool remain decisive factors.

Conclusion

The formation of the spiritual and educational character of preschool children is one of the central tasks of contemporary preschool pedagogy. This process influences not only the child's



present behavior but also the future development of personality, social adaptation, and readiness for school and life. Preschool age offers favorable opportunities for developing kindness, responsibility, honesty, respect, cooperation, and aesthetic sensitivity.

The effectiveness of this process depends on several important conditions: a systematic educational approach, close family-preschool cooperation, a morally rich and emotionally safe environment, professional and ethically strong educators, interactive age-appropriate methods, and the integration of national and universal values. When these conditions are ensured, spiritual and educational work becomes more meaningful and productive.

Thus, the spiritual upbringing of preschool children should be regarded not as an additional component, but as a fundamental direction of educational practice. Only through purposeful and humane pedagogical activity is it possible to raise a generation that is intellectually capable, morally mature, spiritually rich, and socially responsible.

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