



## PSYCHOLOGICAL CHARACTERISTICS OF THE FORMATION OF MORAL ATTITUDES IN PRESCHOOL CHILDREN

Parmonov Bobir Erkinovich

Doctoral student of the Department of General Psychology  
Andijan State University

[boburf@list.ru](mailto:boburf@list.ru)

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**Abstract:** In this article, in the formation of psychological characteristics of the formation of moral relations in children of preschool age, moral needs and motives, moral self-awareness and appreciation, emotions and experiences, and social emotions are studied through psychodiagnostic methods and methodical recommendations are developed.

**Key words:** moral needs and motives, moral self-awareness and appreciation, feelings and experiences, morals, honesty, religion, faith, belief, conscience, hard work, science and human characteristics.

Experts who study the problem of personality development in the field of psychology in the world emphasize the need to study the problem of formation of moral relations in children of preschool age, while studying the psychological characteristics of the formation of moral relations. Therefore, in world psychology, it is relevant to study the moral sphere of children of preschool age by comparing the stages of development of three components - cognitive, emotional and behavioral. The second period of personality formation of preschool children is characterized by the formation of characteristics related to moral self-control. It is during this period that the child's learning of moral needs and motives, moral self-awareness and appreciation, feelings and experiences, as well as social feelings are of great importance today.

In the world today, in the development of science, there is a theory of two factors in the development of children, which is called the theory of convergence, or it is also called the theory of two factors.

At the present time, by researching the psychological characteristics of the formation of moral relations at the age of preschool education, they are setting complex and responsible tasks such as developing their thinking, communication, reading, and working abilities by forming high moral relations in them. Therefore, in the psychological research of the moral relations of children of preschool age, it is necessary to study the personality of the educator and psychologist and the levels of their professional maturity, the implementation of new qualities and qualities, that is, the expression of psychological behavior in the interest of national education.

Therefore, President Sh.M. Mirziyoev's decision No. PQ-2707 of December 29, 2016 "On measures to further improve the preschool education system in 2017-2021" [1] was adopted. All-round intellectual, moral, aesthetic and physical development of children, taking into account advanced foreign experience, is one of the main objectives and directions of the "Program for further improvement of the preschool education system for 2017-2021" approved by this decision. conditions are set.

For example, the decision PQ-3261 [2] of the President of the Republic of Uzbekistan dated September 9, 2017 "On measures to fundamentally improve the system of preschool education" [2] indicates the existing systemic shortcomings and the reasons that prevent the full implementation of state policy in the field of preschool education. . Also, the Letter sent by Shavkat Mirziyoev to the Oliy Majlis on December 29, 2020 is of strategic importance. In the petition, six tasks of youth support were highlighted. Among them, the tasks defined in "Directions for the development of the field of preschool education" [3] serve as the basis for the relevance of our research in order to create the necessary conditions for the full coverage of every child of kindergarten age with preschool education.

With this problem, psychologists from Uzbekistan E.G'.G'oziev, Z.T.Nishonova, M.Vokhidov, M.Davletshin, R.Gaynutdinov, B.Kadirov, R.Sunnatova, A.Jabborov, N.G'.Kamilova, D.U .Abdullaeva, M.Kholnazarova and others revealed various aspects of psychological problems of young people in their scientific research.

From foreign scientists through "Mixed models" (R. Bar-On, D. Goleman, R.E. Boadzis, K.V. Petrides) and through "Ability models" (J. Piaget, A.N. Leontev, V .Stern, Z. Freud, K. Levin, E. Torindyk, L.S. Vygotsky). The problem of moral relations at the scientific-methodical level (D. Vuchakov, D. V. Lyusin, E. A. Sergeenko, I. N. Andreeva, A. P. Petrovskaya). They also studied the cognitive aspects of behavior control and self-control in the study of moral relations: (O. Konopkin, V. Morosanova, O. S. Nikolskaya, L. G. Dikaya, R. Lazarus, J. Kul, A. O Prokhorov) and others.

Based on this, the study of moral needs and motives, moral self-awareness and appreciation, emotions and experiences, and social emotions in the formation of moral relations in preschool children through psychodiagnostic methods and methodical recommendations were developed.

The main task of our ongoing research is to analyze the research conducted in the science of psychology regarding the formation of moral relations at preschool age.

2. Determination of the formation of moral needs and motives in preschool children through psychodiagnostic methods.

3. To determine the characteristics of moral self-awareness and appreciation of the characteristics of dependence on the formation of moral relations.

4. Study of emotions, experiences and social feelings in the process of formation of moral relations in children.

Scientific news expected from the study:

1. The analysis of research conducted in the field of psychology revealed that moral relations in children of preschool age have not been studied as a separate object from the point of view of moral needs and motives, moral self-awareness and appreciation, feelings and experiences, and social feelings.

2. To determine and study the relationship between the concept of moral relations in children of preschool age and the psychological and social moral characteristics of children.

3. Experimental testing of effective methods and tools for researching the psychological conditions of the psychological aspects of the formation of moral relations in children of preschool age.

4. Development of methodical recommendations for analyzing the results of experimental tests on the psychological characteristics of the formation of moral attitudes in children of preschool age.

It is difficult to imagine the development of moral education and training without "Kalila and Dimna", Confucian teachings, "Nightmare" folk proverbs and sayings in the emergence of the concept of morality in society. It should not be forgotten that the understanding and evaluation of a certain moral system, like propaganda, is carried out in a certain sense through the medium of literature.

Aristotle's moral views were reflected in the treatises "The Book of Nicomachean Ethics" and "The Book of Ethics of Eudemus" and "The Great Book of Ethics", mainly dedicated to his son. Aristotle is the first among the ancient Greek thinkers to consider free will as the basis of morality and says that moral virtue is not an innate quality of the soul, but an acquired quality. He divides all the virtues into two: the first, qualities related to the intellectual part of the soul related to the spiritual sphere, such as wisdom, experience, and ingenuity, and the second, the aspiring (voluntary) part of the soul - qualities related to pure morality.

The following can be included among the works of our scholars who lived and created in the 9th-12th centuries, reflecting the content of moral education. Jalaluddin Davani's "Akhlāqi Jalali", Abu Nasr Farabi's "The City of Virtuous People", "A word about the great mind" ("Kalam fil aql al-kabir"), "A word about the level of the lower mind" ("Kalam fil aql as-saghir"), "The Origin and Definition of Sciences" ("Kitab fi ikhsa alulum wa at-tarif", short name "Ikhsa al-Ulum"), "The Big Book About Music" ("Kitab ul-musiqā al-kabir"), "Bakht - the works of "Risela fi-t tanbih ala azret as-saodat" about the ways to achieve happiness; The works of Abu Ali ibn Sina "Kitab ash-shifa", "The Laws of Medicine", "Donishnama", An-Najat, Hai ibn Yakzon, Salomon and Ibsol, "Risalai fil-ishq"; Imam Bukhari's "Al-Jame' as-Sahih", "Adab ul-Mufrad", "Tarikh ul-Kabir", "Musnad ul-Kabir", "Kitobu asmai sahaba", "Tafsir ul-Kabir", "Sulosiyatul Bukhari", Works "Hadith un-Nabawi", "Tarikh us-saghir", "Zuafo us-saghir"; Imam Ghazali's works such as "O child", "Kimyoi saodat", "Ihya-ul-ulum id-din", "Okhiratnama" are among them. Their views on the education of the young generation, especially their ideas on morality, honesty, religion, faith, belief, conscience, hard work, scientific knowledge, and humanity, serve as the main means for comprehensive and harmonious development of a well-rounded person.

Also, in the educational age, adults are taught the ideals of good human education, such as scientific knowledge, patriotism, freedom, humanitarianism, hard work, faith, faithfulness, honesty, moral purity, justice, brotherhood, and superstition, which have a central place in their moral views in the process of education. On the other hand, it is important to inculcate in their minds in the family and in every part of our society.

The analysis of psychological research shows that the structure of morality includes moral awareness, moral feeling and moral relations. It also determines the place and position of these three factors in the structure and shows that there are different views on this issue.

Therefore, moral relations as a structural unit of the moral sphere of a person, along with moral qualities, moral feelings, moral behavior, show that they develop through the same laws and the same mechanisms as the whole moral sphere in preschool children. Let's turn to the analysis of research conducted in scientific schools of psychology below.

From the point of view of behaviorism, they interpreted the root causes by connecting the basic behavior with strengthening the formation of moral standards in the individual. B. Skinner is convinced that a certain stereotype of behavior, in particular, morality and moral attitudes, can be formed through encouragement or punishment [7]. They also show the

second mechanism of moral behavior formation - learning from social models. According to A. Bandura, the behavior of adults serves as a model for imitation and imitation. It is believed that the repetition of adult behavior by a child of preschool age can occur in the absence of direct reinforcement and depends on the child's attitude to the model [8]. S. Dj. Du Toit and N. Krueger emphasizes that with the positive influence of parents, the understanding of the social importance of moral norms appears in a child who has reached the age of 5 [9]. This point of view can be concluded that: "Behavior models, reactions to certain external influences, ways of interacting with others, mainly include models that occurred during childhood" [10]. In general, it is true for supporters of social learning theory that moral development is the growth of behavioral and emotional conformity to the moral requirements of society. At every moment of individual development, the main motivation for moral choice is contained in biological needs or the desire for reward (avoidance of punishment).

In the cognitivist direction, the central object of the research conducted by J. Piaget considered the basis of moral norms reflecting the development of the child's intellect and the level of mastering the content of moral consciousness. In his opinion, the formation of moral consciousness is directly related to the child's intellectual development. In the method of clinical conversation developed by him, children acquire intellectual skills based on the solution of moral problems and at the same time general ideas about the structure of moral norms of children. In his opinion, the development of moral consciousness emphasizes the gradual formation. That is, moral realism or heteronomous (introduced) moral norms (compliance with coercive ethics) and autonomous moral stage (cooperation, cooperation ethics) [11]. In the second stage of preschool education, the norms of social ethics are firstly instilled into the child's moral consciousness by adults in a mandatory and voluntary manner. "Moral realism" stated that "when evaluating the child's motives, he does not understand the inner desire and evaluates this action only according to the external influence, material incentive" [12]. Judging from Piaget's opinion, with the development of moral attitude, the role of operative (quick) thinking increases, which motivates the child to understand his motives and consider moral attitudes as important.

L. Kohlberg, continuing the cognitive-genetic theory of J. Piaget, studied the results of general research on the moral development of a person, and during this period, he distinguished 6 stages of the development of human moral relations from three levels, and they are as follows: Level I. Pre-traditional.

1. Punishment and Obedience Orientation (How can I avoid punishment?)
2. Simple Hedonic Orientation (What's in it for me?)

Level II. Traditional.

3. Directing the inner circle to follow a small group (social norms, "good boy" model).
4. Establishing the established order of social justice and maintaining strict rules

(corresponding to moral rules and laws)

Level III. Post-traditional

5. Utilitarianism and the idea of morality as a product of the social contract (social contract).

6. Universal moral principles (own moral principles and conscience as a regulator).

Moral relations are a structural unit of the moral sphere of a person, along with moral qualities, moral feelings, and moral behavior, they develop in preschool age through the same laws and the same mechanisms as the entire moral sphere. The central mechanism of the



development of the moral sphere is the universal process of internalization discovered by L.S. Vygotsky. His axiomatic position for psychology was: "Each function in the child's cultural development is twice on two planes - first social, then psychological."

The universal process of internalization, discovered by L.S. Vygotsky, is the central mechanism for the development of the moral sphere. This serves as its axiomatic position for psychology. That is, "Each function of the child's cultural development is manifested on two levels - the first is social and the second is psychological" [13].

Based on the methodological foundations, organization and research methods, purpose, hypothesis and tasks of our research, we conducted the empirical study of the psychological and pedagogical factors of the formation of moral attitudes in children of preschool age. The research is based on the generality and interdependence of the main methodological principles of the ethnic origin of our society and modern psychology in accordance with the Uzbek national mentality (adapted together with P.f.d., Prof. N.S. Safoev): socio-historical conditioning of the human psyche; determinism; development of psyche; unity of consciousness and activity; principle of compatibility. Each of the above principles was developed based on the following research context:

1. The principle of socio-historical conditioning of mental development was first justified by L.S. Vygotsky within the cultural and historical concept of mental development. In our study, the moral relations of a preschool child help to study and explain the characteristics of the genesis of the child's moral sphere in connection with the influence of specific socio-cultural factors and recognize the priority in the development of the mechanism of exteriorization.

2. The principle of determinism dictates the interpretation of mental phenomena as not only created by factors of external reality, but also broken by the internal conditions of the subject, through the activity of his psyche, through his relationships, needs, system of relationships, etc. From the point of view of our research, it means that all external factors in the formation of moral attitudes of preschool children, influencing the child, causing one or another psychological effect, are processed only by his actual internal conditions.

3. The development of psychology in the works of Russian psychologists L.S.Vygotsky, S.L.Rubinstein and A.N.Leontev meant the need to consider mental phenomena under the influence of the system of external and internal determinants in constant change, movement and development, in the resolution of contradictions. At the same time, the development of the psyche is considered not only as growth, but also as a change, and as a process in which quantitative complications and changes turn into qualitative, basic, important ones, leading to sharply manifested neoplasms [14]. In our study, this principle allows us to explain the development and complexity of the content of the moral sphere at different stages of preschool age childhood.

4. The principle of the unity of consciousness and activity was also put forward for the first time in the 1930s. S. L. Rubinstein later received his additional methodological basis within the framework of the activity approach of A. N. Leontiev. According to S. L. Rubinstein, the principle of the unity of consciousness and activity "manifests itself through formation in activity, psyche, mental activity and behavior. Consciousness and activity are not two opposite aspects, but they form a single organic unity"[15] . A.N. Leontev emphasized the priority of activity - "Consciousness is not formed by appearing as a separate reality only in activity - it is built into activity and is integrally connected with it" [16]. It is important for our research that

two influential scientists generally support this principle. : a person and his psyche can be studied first of all through their manifestation in activity. This principle is relevant for our research, because by systematically expressing the moral attitude of a preschool child as a unity of cognitive, emotional and behavioral components, we can see their unity, interaction and we emphasize mutual persistence.

5. The principle of consistency requires studying each element of the psyche in close connection with its overall activity and not reducing the overall analysis of the development and activity of the psyche as a system to the analysis of the sum of changes in its elements. In order to better understand the nature of the moral attitude, the need to distinguish its separate components does not mean reducing its essence to the status of one of them. According to B.F. Lomov - "Since a real object has many properties that interact with each other, it is impossible to reconstruct a complex three-dimensional object from its image, and based on its individual measurement, it is impossible to draw a conclusion about a single projection on the entire plane".

As a result of our experiments and observations, we can come to the following conclusion:

1) diagnostic study of the morality of preschool children should be comprehensive and systematic;

2) there is a lack and a limited range of methods for diagnosing the moral aspects of the personality of children of preschool age, which are related to the age characteristics of children.

Taking into account that the specific age characteristics of preschool children affect the diagnostic process, based on the requirements for them, short tasks for the child were chosen, diagnostic indicators should be of the same type, and the need to create a motive for the personal significance of the diagnostic situations for the child as the main criterion. was obtained.

In our study, the total number of respondents was 480 people, of whom:

- 420 people - children aged 4 to 5.5 years (215 boys and 205 girls);
- 30 people - parents (mothers) of children in the empirical sample;
- 30 people are educators of preschool educational institutions working with children.

In conclusion, it is possible to see how important it is to form moral relations at the age of preschool education. Because it is during this period that the basis of education is formed. Therefore, there is a need to consider the moral relations of the child as a separate part of the formation of the child's personality at the age of preschool education.

The essence of the concept of "moral attitude" should be studied as a systematizing factor of the organization of children's life, including the process of education carried out by adults under the influence of the social environment at preschool age.

Summarizing the thoughts of Eastern thinkers, child education is an important psychological problem for all times and societies. Today, the significance of preschool education as a source of effective influence on the moral concepts of a child as a source of effective influence on the system of values formed in them has been seen.

In the studies of psychologists, the formation of psychological characteristics of the formation of moral relations in children of preschool age was not considered as psychological factors. A number of scientific works have been carried out in this regard, both abroad and in

our country, but in all of them, only some of the socio-psychological factors of the problem of moral structure in youth have been partially analyzed.

The analysis of psychological research shows that the structure of morality includes moral awareness, Moral Consciousness, moral imagination and knowledge, the formation of cultural behavior and positive attitudes,[17] moral feeling and moral relations, and it also determines the place and position of these three factors in the structure, and shows that there are different views on this issue.

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