



PEDAGOGICAL FOUNDATIONS FOR FOSTERING SPIRITUAL AND MORAL VALUES IN STUDENTS

Ahmadjonova Go'zaloy Toshpo'lat qizi

Andijan State Pedagogical Institute, master's student.

Negmatova Arofat Mukhtarovna

Andijan State Pedagogical Institute, Instructor.

Academic Advisor:

<https://doi.org/10.5281/zenodo.18844345>

Abstract: This article analyzes the pedagogical foundations, content, principles, and effective methods and tools for fostering spiritual and moral upbringing in students. Spiritual and moral upbringing is interpreted as a crucial factor in personal development, and the role of national and universal human values within it is elucidated. Furthermore, the importance of the teacher's personal example, family cooperation, and interactive methods in the educational process is substantiated. The mechanisms for developing moral consciousness, moral feelings, and moral behavior in students are explained from a pedagogical perspective. Based on the research, practical recommendations for the effective organization of spiritual and moral upbringing are developed.

Keywords: spiritual and moral upbringing, pedagogical foundations, personal development, national values, universal human values, moral consciousness, moral behavior, educational process, methods of upbringing, pedagogical cooperation.

One of the most important tasks facing the education system in the new era is the comprehensive development of the individual, which involves not only providing them with deep knowledge but also fostering high spirituality and strong moral qualities. In school-aged children, this process should be conducted in specific stages based on psychological and pedagogical principles. This is because at this age, the moral and spiritual foundation for personality formation is laid, and their attitude toward society, unique worldview, and social orientation are established. In the context of the ongoing renewal and reforms in Uzbekistan, particularly the fundamental changes in the education system, a key goal is to raise the younger generation to be harmoniously developed, independently thinking, socially active, and patriotic.

Spiritual and moral education, as an integral component of pedagogical science, plays a key role in preparing individuals for social life, enriching their inner world, and developing their human qualities. Through this form of education, students internalize social norms and values, strive for moral ideals, and seek to occupy a worthy place in society. From this perspective, shaping the spiritual and moral thinking of students is one of the main strategic directions in nurturing them as well-rounded individuals.

In scientific literature, spiritual and moral education is often characterized by the following aspects: an individual's inner convictions, their attitude towards moral principles, adherence to ethical norms, level of social responsibility awareness, and positive behavioral skills in society. Therefore, this type of education should not be limited to theoretical instructions but must be formed through students' real-life activities, experiences, and relationships. In pedagogy, this is recognized as person-centered education, meaning that education must be delivered in a form that is internally accepted, consciously embraced, and

can become a value for the student. "Upbringing is finding a way to a person's heart" [7, p. 215]. This profound philosophical and pedagogical quote vividly expresses the essence of spiritual and moral education. With these words, he refers not merely to external discipline, rules, or teaching knowledge, but to an educational approach that reaches the inner world of the individual - their heart and emotions - and has a truly human impact. Ushinsky, linking education and upbringing with human personality, emphasized penetrating the child's soul and shaping it based on inner convictions and moral criteria. From a pedagogical standpoint, this idea means that true upbringing occurs only if the educator can find a way to the child's heart - that is, if they sincerely understand the child, treat them with respect, and convey life values from heart to heart. Upbringing here is not a one-sided process; it is a complex, two-way system based on mutual respect and human connection. Today, the principles of person-centered pedagogy are developing precisely on the basis of these views of Ushinsky: the child is not an object of upbringing, but an active subject. Therefore, in the process of upbringing, understanding the human heart, comprehending it, and approaching it through emotions yields the best results.

It has been scientifically and practically proven that the teacher's personal example is a stronger educational tool than any method. A teacher's personal example is the most powerful tool of upbringing. Karakovsky deeply means this in his thought: children do not remember how the teacher spoke, but what kind of person he was. The harmony between the teacher's actions, facial expressions, honesty, words and actions forms moral sensitivity in the child. If the teacher speaks about patriotism in class but is indifferent, this creates a sense of denial in the child. On the contrary, if the teacher is honest, fair, ready to help, and emotional - this will educate the student even without any special methodology. Karakovsky's opinion shows that the pedagogical personality itself is the most powerful pedagogical tool. Therefore, in the process of spiritual and moral education, every teacher should not only use methods, but also keep themselves "like a mirror," and demonstrate exemplarity through every action.

Today, various ideas, views, and cultural stereotypes are entering the consciousness of young people through global information flows, the Internet, and social networks. Undoubtedly, this situation directly affects their moral worldview. Therefore, education at school should not consist only of theoretical instructions, but should also consist of educational methods that correspond to the student's consciousness, are connected with life experience and realities, correspond to their personal needs, and are imbued with emotions. In this regard, pedagogical psychology, a personal approach, and activity-based teaching methods serve as the basis. The success of the process of spiritual and moral education largely depends on the personal qualities of the teacher, his level of social consciousness, speech culture, communication ethics, and moral exemplarity. For students, the teacher's personal behavior, manners, culture, views, and social activity serve as a direct moral example. Therefore, a modern teacher in their work should be not only an educator, but also an educator, leader, and inspirer. This approach is substantiated in the theory of humanistic pedagogy through the "educator-person" model.

In addition, an important aspect of spiritual and moral education is its integral integration with national values. The centuries-old historical and cultural heritage of the Uzbek people, traditions, family and mahalla institutions, the system of religion and beliefs can serve as a strong moral foundation in the upbringing of the younger generation. Therefore, in the educational process, students should be introduced to spiritual foundations through the wise advice of our

ancestors, the lives of national heroes, and examples of folk oral art. This not only forms their moral thinking, but also contributes to the awareness of national identity, the restoration of historical memory, and the deepening of patriotic feelings.

As a result, the formation of spiritual and moral education in students should be organized not only through school activities, but also on the basis of close cooperation between the family, mahalla, mass media, the public, and the pedagogical environment. This process will lead to the expected result only if it is carried out on the basis of a continuous, step-by-step, systemic, and individual approach. Therefore, the harmonization of scientific research, pedagogical technologies, the national model, and modern approaches in this area has become a pressing issue of modern pedagogy. The power of upbringing lies in how the school environment is organized [9.P. 198.]. It deeply reveals the educational influence of the school environment. He emphasizes that every element in the school - the teacher's tone, the established order in the classroom, relationships between peers, even the writings on the wall - directly or indirectly affects the child's consciousness. Upbringing occurs not only through spoken words, but also through the socio-psychological environment in which the student lives. If positive values such as respect, cooperation, justice, free thinking, and openness prevail in the school environment, this is directly integrated into the student's personal moral criteria. Slavenin considers upbringing here not as a deliberately organized action, but as the environment in which the child breathes. That is, upbringing continues continuously not only in lessons, but also during breaks, meetings, collective work, and the social life of the school. Therefore, for a school to become a strong center of upbringing, it is necessary, first of all, to form its internal environment based on moral and spiritual values.

It is no coincidence that in the process of education and upbringing of youth in Uzbekistan, special attention is paid to their spiritual and moral development, which is defined as one of the priority areas of the national development strategy. Spiritual and moral education is not just teaching moral norms or talking about duty and responsibility, but a complex and deep process that shapes how an individual behaves in society, what decisions they make, and what values they live by. This process is based on the individual psychological characteristics of each child, their social environment, national values, and their unique personal worldview. Therefore, spiritual and moral education should not be one-sided, but should be carried out on the basis of pedagogical approaches that can equally influence the consciousness, heart, and practical actions of the individual.

Therefore, education based on national values guides young people not only towards individual success but also towards a sense of responsibility to the community and society. A person's development is primarily determined by their moral upbringing [10.C.38]. Therefore, a person's true development is determined not only by acquiring knowledge, but also by the formation of their moral qualities. National values, on the other hand, form such qualities as moral criteria, social responsibility, respect for elders, care for the young, and prioritizing the interests of society over personal interests. The social stability of the individual is also determined on the basis of these values. Modern pedagogy also emphasizes the need to educate the individual not only as knowledgeable but also as a person useful to society. Consequently, upbringing based on national values is also theoretically an important foundation of personal development.



In scientific literature, spiritual and moral education is interpreted as a continuous educational process associated with the formation and development of such qualities as honesty, justice, kindness, conscientiousness, patience, forgiveness, and social responsibility in the individual (Sh.G.Yormatova, R.Usmonov, A.Sultonova, et al.). This form of upbringing has a profound impact on the mental and emotional development of the child, helps to find answers to fundamental questions of personal identification, i.e., "who am I?," "what kind of person do I want to be?," "what values do I follow?." This, in turn, allows for managing social behavior, making ethical choices, taking a positive social position, resolving conflicts, and finding a firm place in society.

Such practical activity helps young people not only to know spiritual and moral values, but also to feel them and apply them in their lives. The great thinker Alisher Navoi says the following about youth education: The strength of every nation is manifested in its spiritual heritage and the upbringing of the young generation [11.1983.]. This idea shows that the upbringing of the younger generation determines the future of society. If young people are raised in the spirit of respect for national values, historical heritage, and culture, they will become individuals who serve the sustainable development of society. On the contrary, young people detached from their national roots may face social alienation in society. Therefore, in national practice, the cooperation of the family, mahalla, and educational institutions remains an important factor in the upbringing of youth. As Navoi emphasized, instilling national heritage in the minds of young people ensures the long-term development of any society.

In classical pedagogy, this process was substantiated by such thinkers as K.D. Ushinsky, J.J. Rousseau, A. Disterweg, J.A. Comenius, who emphasized that moral qualities in a person should be formed consciously, based on emotions, and in accordance with life needs. K.D. Ushinsky, in particular, said that "upbringing is finding a way to a person's heart." This idea implies that the pedagogical process is carried out not simply in verbal or formal forms, but through methods that influence the individual, penetrate their inner world, are constant, and rely on emotions.

According to modern pedagogical approaches, three main components must work together to form moral qualities in an individual: knowledge (understanding moral concepts), emotions (personal attitude towards moral phenomena), and behavior (concrete practical actions). This model was developed by scientists B.Bim-Bad and A.M.Matuyk, who called it the "moral triad" model. According to this model, if a child only knows why an action is right or wrong, but doesn't feel it in their heart or perform it in practice, this is not yet a full-fledged result of upbringing. Therefore, when working with students, moral knowledge should be reflected not only in the content of the lesson, but also in mutual communication, in the personal example of the teacher, in the analysis of life events at school, through activity.

Another important aspect is that spiritual and moral education is inextricably linked with cultural and national identity. Upbringing yields results as it is based on each nation's historical and cultural experience, belief system, and traditions. For example, in the upbringing system of the Uzbek people, such values as "honor," "respect for elders," "respect for the young," "respect for women," "patriotism," "friendship" have been formed over the centuries and can become a pillar of the moral development of young people today. Also, by harmonizing these values with modern psychological and pedagogical means, they are ensured to be closely connected with the modern needs, worldview, and life activity of the student.

In addition, the formation of spiritual and moral qualities in students is closely related to their internal motivation and social activity. For example, if a student chooses to be polite or honest not only out of fear of punishment, but also because they understand the positive social value of this behavior and feel that it is beneficial for both themselves and others - this is true moral growth. From this point of view, increasing the student's social thinking, the level of reflexivity (the ability to evaluate one's actions), and teaching them to feel responsibility for their actions is a central issue of the pedagogical process. Spiritual and moral education is a complex educational process that systematically, consciously, emotionally, and activity-orientedly forms in a child such qualities as humanity, justice, honesty, tolerance, and patriotism. This process is carried out not only through the teacher's words or texts in the textbook, but also through the school environment, the teacher's personal example, mutual communication, analysis of events, and life experiences. Therefore, every educator should be a leader in this regard with their inner moral qualities and educational skills, be an "inner compass" for every child. Because true moral education is the art of directly influencing the human heart.

The influence of the school environment on spiritual and moral education is especially evident in the culture of the class collective [12.C.162]. If the principles of respect, solidarity, mutual understanding, friendship, and mutual support prevail in the classroom, the child will be able to express themselves freely, tolerant, and responsible towards others in this environment. Otherwise, division, peer pressure, and mutual hostility increase stress, self-doubt, and indifference in the child. Therefore, the task of the class teacher, class supervisor, and every teacher is to create and maintain a healthy classroom environment. The quality of the educational environment is the "invisible teacher" in the spiritual formation of the student. In this environment, the student understands not only knowledge, but also life lessons, their place in society, social values, and responsibility for their behavior. Therefore, every school community: teachers, management, psychologists, and parents must jointly create an environment for children that has become a place of humanity, not only educational, but also guiding towards spiritual perfection. Because upbringing is not just "words spoken" - it is "an environment felt," "an example seen." In addition, role-playing games, staging, and dramatization methods, by putting students in various social situations, form moral sensitivity, the ability to understand and feel others, to put oneself in someone else's place (empathy). Through this method, children not only hear but also feel, understand the result of their actions, and feel personal responsibility. The importance of feelings and emotional experience in upbringing was deeply substantiated in psychology by L.I. Bozhovich, D.B. Elkonin, and I.S. Kon. According to them, if a child does not feel any value in their heart, they act only temporarily under external influence; but if there is an internally accepted quality, it will be eternal.

Also, collective social projects are one of the important methods of spiritual education. By involving students in social activities such as charity, environmental cleanliness, visiting an orphanage, and helping those in need, they develop a social belief that "I am a part of society," "I can be useful to others." Through this, the concepts of kindness, solidarity, help, and humanity are consciously instilled in their personal value system. This method is a form of education based on service activity, called "Service Learning" in foreign didactics, and is widely used in Western schools.

Used literature:

1. Mavlonova, G'. (2019). Ijtimoiy qadriyatlar va yoshlar tarbiyasi. Toshkent: Ma'naviyat. – B. 45.
2. Toirova, M.X. (2021). Pedagogik texnologiyalar asoslari. Toshkent: TDPU. – B. 132.
3. Norboyeva, N. (2020). Tarbiya nazariyasi va metodikasi. Toshkent: Ilm Ziyo. – B. 176.
4. Ушинский К.Д. Человек как предмет воспитания. — М.: Педагогика, 1989. - С. 215.
5. Dewey, J. (1897). My Pedagogic Creed. School Journal.
6. Bruner, J. (1996). The Culture of Education. Harvard University Press.