

KEY RECOMMENDATIONS FOR THE SPIRITUAL AND MORAL EDUCATION OF PRIMARY SCHOOL STUDENTS

To‘xtayev Hasan Toshpo‘latovich

Lecturer, Department of Pedagogy and Social Work,
Termez State University

E-mail: hasan19860430@mail.ru

Abstract: This article analyzes modern approaches to the spiritual and moral education of primary school students. Based on empirical research, the author presents conclusions regarding the age-specific characteristics of learners, the role of the teacher’s personality, the importance of moral qualities, and the significance of pedagogical cooperation between family and school. On the basis of scientific sources and practical observations, the article proposes recommendations for improving the system of spiritual and moral education in primary education.

Keywords: spiritual education, moral values, primary education, pedagogical approach, personality development.

Introduction

In the era of globalization and digital information, educating the younger generation as spiritually mature and morally responsible individuals has become one of the most important priorities of state educational policy. Primary school age is a critical stage in a child’s development, during which the foundations of moral norms, behavioral culture, and value orientation are formed. At this stage, the child begins to distinguish between good and bad, develops attitudes toward social rules, and learns the principles of communication and cooperation.

Therefore, the moral worldview of primary school students largely depends on the influence of teachers and family members. The school and the family act as the two main educational environments shaping the child’s ethical consciousness. If these two institutions work in harmony, the process of spiritual and moral development becomes more effective and sustainable.

The purpose of this study is to analyze the spiritual and moral education of primary school students on the basis of modern pedagogical approaches and to develop practical recommendations for solving existing problems in this field.

Literature Review

The issue of spiritual and moral education has long occupied an important place in pedagogical thought. In Uzbek pedagogical heritage, Abdulla Avloniy in his work *Turkiy Guliston yoxud Axloq* defines morality as a force leading a person toward perfection and regards ethical upbringing as the foundation of a harmonious personality [1].

In the studies of Z. Nishonova, special attention is given to the development of moral awareness in primary school students. According to the author, speech culture, respectful communication, and the exemplary behavior of the teacher are essential factors in the moral formation of children [2].

The ideas of foreign scholars also make a significant contribution to this field. John Dewey, in his theory of experiential education, argues that moral behavior develops through lived experience and active participation in meaningful activities [3]. Maria Montessori, through her concept of “moral freedom,” emphasizes the importance of fostering responsibility, self-discipline, and inner independence in children [4].

L. S. Vygotsky’s cultural-historical theory also provides an important methodological basis for understanding moral development, highlighting the role of social interaction, communication,



and cultural environment in the formation of a child's personality [5].

Reports of international organizations such as UNESCO (2017) and OECD (2019) emphasize the need to integrate ethical literacy, social responsibility, and value-based education into the curriculum in response to the challenges of the twenty-first century [12], [13].

In Uzbekistan, recent educational reforms have strengthened the requirement to integrate national values, patriotism, respect, diligence, and social responsibility into the educational process through the framework of the "Concept of Spiritual and Moral Education" [8], [9], [10].

Research Methodology

The methodological foundation of the research is based on the learner-centered approach, competency-based pedagogy, and Vygotsky's cultural-historical theory of development.

The following research methods were employed:

- pedagogical observation;
- questionnaire survey;
- interview;
- pedagogical experiment.

The experimental work was carried out among 120 students of grades 2–4 in schools located in Termez and Sherabad districts. During the research process, the dynamics of students' moral qualities were identified, and a number of educational interventions were tested in experimental groups. These included moral dialogue sessions, fairy tale-based training activities, and "spirituality lessons" aimed at developing honesty, respect, responsibility, kindness, and cooperation.

The study also examined the influence of teacher behavior, communication style, and the level of collaboration with parents on students' discipline and ethical conduct.

Analysis and Results

The results of the study demonstrated that the teacher's speech culture, ethical conduct, and personal example have a direct influence on the positive behavioral development of students. Children in primary school are highly sensitive to imitation; therefore, the teacher's personality functions not only as an instructional factor but also as a moral model.

According to the questionnaire results:

- At the beginning of the experiment, 57% of students could not clearly answer the question, "What is morality?" By the end of the study, this figure decreased to 18%.
- The proportion of students who supported the statement, "Lying is bad," increased from 71% to 91%.
- In classes where teachers maintained regular communication with families, the level of discipline was found to be 30% higher than in classes with weaker family-school interaction.

These findings confirm that moral education becomes more effective when it is organized not only through verbal explanation but also through practical activity, situational interaction, and joint reflection. In this regard, Dewey's principle of "learning by doing" proves applicable and effective within local pedagogical practice as well.

The research also showed that children respond positively to interactive forms of moral education. Fairy tale discussions, role-playing situations, classroom conversations on honesty and kindness, and collaborative tasks helped students better understand moral concepts and apply them in real-life situations.

Another important result of the study is that family participation significantly enhances the educational impact of school-based moral activities. When parents and teachers consistently communicate and jointly reinforce similar values, children demonstrate more stable positive behavior.

Conclusion and Recommendations

Based on the results of the study, it can be concluded that the spiritual and moral education of primary school students should be organized as a systematic, integrated, and cooperative



pedagogical process. Moral upbringing should not be limited to separate events or formal conversations; rather, it should be embedded in the overall educational environment, the teacher's personality, classroom communication, and family-school partnership.

The following recommendations are proposed:

1. An ethical integration map should be introduced into every school subject.

For example, mathematics may cultivate diligence and accuracy; native language lessons may develop speech etiquette and respectful communication; natural science may promote patriotism and care for nature.

2. The exemplary moral qualities of teachers should be strengthened.

Special training sessions and professional development programs should be organized to improve teachers' ethical culture, communication style, and educational influence.

3. Family-school-community cooperation should be organized on the basis of a "Spiritual Triple Model."

This model would unite the efforts of the family, school, and neighborhood community in supporting the moral development of children.

4. Students should be formed not as passive listeners, but as active moral subjects.

The pedagogical process should encourage independent thinking, moral choice, empathy, responsibility, and participation in socially useful activities.

5. Interactive educational technologies should be widely used in moral upbringing.

Story-based learning, discussion, role play, reflective dialogue, and practical moral situations are especially effective for primary school students.

6. National values and universal human ideals should be harmoniously integrated.

Respect for elders, love for the homeland, honesty, kindness, tolerance, and responsibility should be consistently nurtured in students through both curricular and extracurricular activities.

In general, the spiritual and moral upbringing of primary school students requires a scientifically grounded, methodologically rich, and socially collaborative approach. Only under such conditions can education contribute to the development of morally mature, socially responsible, and spiritually rich individuals.

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