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THE INTERACTION BETWEEN EDUCATION AND UPBRINGING IN PEDAGOGY: SHAPING THEORETICAL APPROACHES AND PRACTICES

Qurbonova Zebiniso
Teacher at Termez State Pedagogical Institute,
doctoral candidate at Termez State University.
E-mail:qurbonovaterdupi.uz@mail.ru

Annotation. In this article, the effective forms and methods of shaping students' moral and spiritual education are analyzed based on a scientific-theoretical foundation. Moral and spiritual education is considered an important element in developing individuals' ethical principles, fostering empathy, and gaining an understanding of life goals. The study discusses the issue of effectively organizing moral and spiritual education processes by harmonizing traditional and modern pedagogical approaches. Specifically, the role of methods such as experiential education, personal role models, moral communication, and social activities in shaping students' moral values is analyzed in detail. Furthermore, in the context of globalization, the integration of cultural and ritual practices into educational processes is discussed as a way to increase students' social responsibility and establish a solid moral worldview. The research findings lay the groundwork for developing scientific and methodological recommendations aimed at improving the effectiveness of moral and spiritual education in pedagogical practice

Key words: Moral and spiritual education, educational methodology, moral development, pedagogical technologies, experiential education, personal role models, moral communication, social participation, cultural integration, globalization, and education

INTRODUCTION. Today, in the process of globalization, the interconnection and mutual influence between different perspectives and viewpoints are increasing. In a rapidly changing and increasingly complex world, urgent issues emerging in the spiritual sphere and the danger of deep-rooted spiritual crises in certain regions require heightened attention. Preserving and developing the spiritual values of our people, as well as safeguarding the integrity of the younger generation's spiritual world, are among the most important responsibilities.

Moreover, the emergence of threats against spiritual values in any corner of the world concerns every conscientious individual and every nation that cares about the present and future. The expansion of globalization brings new challenges and demands not only to society and the production sectors but also to the education system. According to the analysis of philosophical, psychological, and pedagogical research, while the advancement of globalization technologies strengthens integration among the world's nations, it can also have adverse effects on an individual's spiritual world, worldview, psychological state, and well-being. In particular, the rapid transformation of society into an information society and its negative impact on students' education are closely related to the issue of internal threats faced by young people.

The social and spiritual maturity of society and the individuals within it primarily depend on the education of the younger generation and the intellectual potential of

future specialists. Historical development has shown that every state system sets as its main objective the in-depth study of its ancestors' spiritual heritage and the instillation of its progressive aspects into the hearts of the younger generation. In his work *"We Will Resolutely Continue Our Path of National Development and Elevate It to a New Stage,"* the President of Uzbekistan, Sh. M. Mirziyoyev, states: *"With the increasing number of various threats, we are faced with highly complex tasks that cannot be postponed."*[6] This underscores the need for a thorough examination of the socio-pedagogical significance of the issue and the determination of its role in the spiritual and moral education of young people.

METHOD.

As we know, by the beginning of the 21st century, mutual relations among the world's nations had significantly strengthened. The sphere of this influence has expanded to such an extent that no country can escape its reach. Even nations that have attempted to distance themselves from international organizations and refrain from joining them are not exempt from this process. Globalization is a phenomenon with such a powerful impact that the very countries trying to avoid it often find themselves more deeply affected by it.

Naturally, such unintended influences frequently lead to negative consequences. The extent of globalization's impact depends on each country's economic capacity, information infrastructure, spiritual resilience, and political strategy. In order to mitigate the adverse effects of the alarming global processes while maximizing their positive outcomes, it is essential to thoroughly comprehend the essence of globalization, examine its characteristics, and conduct a detailed analysis.

If globalization is not studied in depth, and if strategies, tactics, and technologies to harness its benefits are not developed, then serious crises may arise in a country's economy, culture, and spiritual life. A review of research conducted by Uzbek scholars indicates that scientific studies in this field are rapidly advancing. Moreover, it is noteworthy that the number of academic investigations exploring the impact of globalization on societal life and national spiritual values has been increasing significantly.

In the scientific literature, globalization is defined through several different approaches and is generally associated with transformations in economic, political, cultural, and technological domains. Moreover, its impact is not confined to markets and technologies alone; it also extends to national identities, social relationships, and political systems. Some scholars describe globalization as *"the flattening of the world,"* referring to the increasing economic and cultural interconnectedness and the weakening of national borders. Scholars such as Ulrich Beck and Manfred Steger have analyzed globalization as a process that exacerbates social and cultural inequalities[7]. Research also shows that this process has negative effects on certain social groups and states.

Globalization can particularly deepen economic inequalities, weakening the social and cultural structures of less developed or developing countries. This situation may cause groups with limited resources and local cultures to struggle in adapting to global norms and economic pressures. Furthermore, through globalization, countries with stronger economies can exert hegemonic influence over weaker nations, threatening their independence and cultural identities. These negative effects can further amplify the inequality between nations .

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The term *"globalization"* is derived from the word *"global"* (French *global* - general, Latin *Globus* - sphere),[8] which refers to processes of mutual relationship and integration on a global scale. Globalization, considered as a phenomenon that encompasses the entire world in its full, general, and universal sense, signifies the process of covering the whole world and expanding on a global scale. The introduction of the term *globalization* into the academic world is associated with an article by American scholar T. Levitt, published in 1938 in the *Harvard Business Review*.[9] In this article, the author describes the process of merging various product markets created by large transnational companies.

FINDINGS

There are numerous definitions of globalization provided by scholars. However, in our view, the definition made by French researcher B. Bandt should be considered the most comprehensive, as it encompasses all the characteristics of this process. The researcher argues that the globalization process has three dimensions::

- Globalization is an ongoing historical process;
- Globalization is the process of homogenization and universalization of the world;
- Globalization is the process of "erasing" national borders.

The developmental psychology of globalization is a new and dynamic research field that is still in the process of formation. However, the impact of globalization on moral development or how it influences it has not been fully explored, making it a relatively under-researched topic.

Measures to develop spiritual and moral education can be applied in the following areas:

Pedagogical research conducted during the years of independence has focused on the spiritual development of society and the instillation of national spiritual values and moral culture in the younger generation. Scholars such as N. Egamberdiyeva[10] M. Inomova[11], U. Mahkamov[12], O. Musurmonova,[13] R. Mavlonova, M. Mirzayev, K. Nosirov[14], S. Nishonova[15], S. Norboyeva, N. Achilov[16], Sh. Olimov[17], Q. Qodirov[18], and D. Ro'ziyeva [19]have investigated the issues of shaping students' spiritual and moral culture.

In the process of defining spiritual and moral education for students, it is important to pay attention to the interconnected aspects of

[8] *Explanatory Dictionary of the Uzbek Language*, Volume 1. – Tashkent: Uzbekistan National Encyclopedia, 2006. – p.

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education. According to the findings of research in this field, shaping the spiritual and moral education of students and young people was based on a solid ideological-didactic foundation aimed at educating future specialists with spiritual maturity. Therefore, the study of these aspects highlights the necessity of a systematic approach to their spiritual and moral education. In this context, it should also be emphasized that attention must be paid to the interconnections between spiritual and cultural influences, moral categories, and national values and traditions.

DISCUSSION

In spiritual and moral education, it is crucial to consider the environment influencing students (family, the educational process, friends and peers, and community settings). The relationships among individuals hold particular importance in the moral education process of students. The positive relationships developed by students can be systematically structured to create a hierarchy of relationships as follows

Aspects of Mutual Interdependence in Spiritual and Moral Education:

Students' Relationship with Their Country:

- Positive relationship with the homeland where they were born and raised,
- Correct attitude towards the nature of the homeland,
- Interest in the development of the homeland,
- Relationship with their people,
- Ownership of their native language,
- Attitude towards their lifestyle,
- Respect for cultural heritage,
- Sense of responsibility towards values, etc.

○ **Students' Relationship with Their Family:**

- Attitude towards parents,
- Relationship with siblings,
- Relations between spouses,
- Attitude towards children,
- Relationship with relatives,
- Respect for family traditions and customs,
- Attitude towards family values, etc.

○ **Students' Relationship with Society:**

- Attitude towards production,
- Political relationships,
- Legal relationships,
- Moral relationships,
- Religious relationships,
- Aesthetic relationships, etc.

○ **Students' Relationship with Educational Institutions:**

- Attitude towards the subjects taught,
- View on the applied curriculum,
- Attitude towards the quality of lessons,
- Relationship with educators,
- Interaction with mentors,
- Approach to the "teacher-student" system.

Based on the findings of research, certain forms, methods, and tools have been clarified to establish the theoretical and practical foundations for shaping students' spiritual and moral education. In particular, the fundamental forms of the educational process have been realized through methods such as lesson activities, conferences, discussions, question-and-answer sessions, storytelling, explanations, and guidance.

These measurement and evaluation activities are classified into the following categories (Table 1).

Today, we recommend the use of the following effective methods in the process of developing students' spiritual and moral education:

Table 1. Methods for Developing Spiritual and Moral Education

Teaching methods	Practical activities
Experiential teaching	teaching spiritual values to students through life situations

Moral communication	Shaping moral concepts through live discussions with students
Learning cultural and religious traditions	Providing information about different cultures and religious beliefs
Role-playing technique	organizing role-playing games for students to analyze specific moral situations
Social activities	encouraging students to participate in various social projects for the common good
Developing independent thinking	helping students draw independent conclusions on moral issues

These methods serve to enhance the effectiveness of the spiritual and moral education process and assist in shaping young people into respectable individuals within society.

DISCUSSION

When addressing significant life issues in education, it is essential to maintain a careful and respectful approach toward students. The most important element in this process is the active engagement of students and young people. During the research, priority was given to developing their spiritual and moral education based on creating situations that encourage them to think, solve problems, and critically evaluate their own behavior, enabling them to analyze educational issues and adopt an active attitude. In this process, efforts were made to develop the components of spiritual and moral education for students and young people. Based on the thoughts and observations mentioned above, we focused on developing the components of their spiritual and moral education(Table 2. Components of Spiritual and Moral Education for Students and Young People)

Components	Content	Methods and techniques
Motivation	Developing students' interest and need for spiritual and moral activities	WOT analysis, Brainstorming, Discussion, Clustering, Debate, Team Games, Field Trips
Cognitive	Developing students' analytical, predictive, and technological skills in moral approach to spiritual education activities	Negotiation, Discussion, Flashmob, British Parliamentary Debate Style, Triadic Interviews, Decision Making, Erotematics, Impulse Reports, Carousel Conversations, Future Conference
Activity-related	Developing a moral approach to spiritual-educational activities in students, and designing their personal-professional activity area with the necessary knowledge, skills, and abilities for social-spiritual life	Educational projects related to spiritual-educational activities, social analysis, conducting social surveys, reflective reporting on spiritual-educational activities, iceberg model, "cause-problem-consequence" analysis

Table 2 highlights that the components of spiritual and moral education emphasize the development of spiritual and moral education in students and young people as one of the

fundamental tasks of the higher education system. In addressing this issue, courses and extracurricular activities were examined, conversations with students were held, and discussions on educational topics were organized.

Today, the essence of spiritual and moral education in students is aimed at helping them understand spiritual, cultural, national, political, religious, professional, legal, life, universal, artistic, familial, and other values. The development of these qualities in the educational process is realized through the courses offered in higher education and extracurricular spiritual and moral activities. At the same time, it is of great importance to guide our youth towards extracurricular activities such as educational courses on spiritual and moral issues, spiritual and cultural events, meetings, and subject-specific associations, taking into account the requirements of the age, in order to instill valuable consciousness in them.

SUGGESTIONS

The efficiency of the analysis process is related to the degree to which the conducted research and activities achieve their objectives and the results they present.

Forms of Spiritual and Moral Education

1. Integration into the educational program:

- Direct teaching: Regularly incorporating moral principles, spiritual concepts, and the rules of moral thinking into the curriculum.
- Indirect learning: Promoting moral and spiritual topics to students through literature, history, and social sciences, and encouraging critical thinking about values.

2. Experience-based teaching:

- Service learning: Encouraging students to participate in community service and volunteer activities, thus developing empathy, compassion, and social responsibility.
- Reflective activities: Organizing guided activities to help students analyze their own experiences, moral problems, and life lessons.

3. Cultural and ceremonial practices:

- Festivals and celebrations: Integrating traditional ceremonies and rituals that reflect moral values, cultural heritage, and spiritual beliefs into the educational process.
- Expression through art: Exploring moral and spiritual themes through creative activities such as music, visual arts, and theater.

Methods of Spiritual and Moral Education:

- Personal example (Role model creation):
  - Teacher example: Teachers' adherence to moral behavior and principles of honesty serves as a strong educational example for students.
  - Peer influence: Creating a friendly and collaborative learning environment to foster moral behavior in students.
- Communication and discussion:
  - Moral discussions: Creating opportunities for students to discuss moral issues, analyze different perspectives, and develop their own moral thinking abilities.
  - Philosophical inquiries: Conducting philosophical investigations on moral and spiritual values, enhancing critical thinking and internal reflection skills.
- Determining values:
  - Personal reflection: Organizing activities like journal writing, self-assessment, and conscious thinking exercises to help students understand their own values, beliefs, and moral principles.
  - Decision-making exercises: Engaging in real-life scenarios and case analyses to make decisions based on moral principles.
- Collaboration with society and family:
  - Parental involvement: Collaborating with parents and guardians to reinforce the moral and spiritual values taught at school.

- Community collaboration: Partnering with community organizations, religious institutions, and local leaders to support spiritual education initiatives.

Effective spiritual and moral education helps shape students' moral development, empathy, and life purpose through the integration of these forms and methods. Teachers create opportunities for students to learn, analyze, and internalize values by combining experience-based teaching, personal examples, moral discussions, and community involvement

In the process of globalization, spiritual and moral education occupies a significant place. The social, cultural, economic, and political dimensions of this process may bring various risks and threats to society. The ongoing integration processes globally carry the risk of negatively affecting individuals' spiritual worlds. The education of the younger generation and their spiritual-moral development also bear crucial responsibilities in preserving national identity. From this perspective, the spiritual-moral education of the younger generation holds special importance in Uzbekistan's social and cultural development. Their relationships within society, moral concepts, and spiritual values directly influence their future personal and social lives. The threats and changes arising in the process of globalization will undoubtedly increase the internal risks for the youth, but at the same time, they require stronger, more systematic, and coordinated approaches to their education.

Spiritual and moral education serves the individual's moral development within the educational process, helping them develop the ability to exhibit correct behavior, compassion, social responsibility, and moral thinking in society. The integration of these values into the curriculum, experiential learning, and cultural-ritual practices effectively promote and teach spiritual and moral values.

Based on the evidence:

1. **Integration into the educational curriculum:** Through this, spiritual and moral principles are regularly taught to students, enhancing their critical thinking skills. Including topics such as literature, history, and social sciences within the curriculum helps reinforce spiritual values in students.
2. **Experiential learning** (service learning and reflective activities): Through these methods, students learn to solve moral problems, feel social responsibility, and embrace humanistic values. The service learning methodology, which involves participation in voluntary activities, strengthens the sense of compassion and community service in students.
3. **Cultural-ritual practices (**celebrations, expression through art): These practices are an effective tool for reviving moral values. They introduce students to national and universal values, assisting them in developing a profound spiritual consciousness.

Additionally, **personal examples** (the influence of teachers and peers) and **communication-negotiation methods** (moral discussions, philosophical research) help students develop the skills of moral thinking and critical problem-solving.

In conclusion, the social-psychological and spiritual-moral educational effects of globalization are increasingly significant. The spiritual-moral education of youth plays a crucial role in shaping their personalities, establishing their place in society, and ensuring their future success as professionals. Therefore, effective management of globalization and its threats requires the development of new pedagogical methods, systematic approaches, and strategies to strengthen the spiritual and moral worlds of the younger generation. Spiritual-moral education plays an important role in ensuring students' moral development. By integrating it into the educational curriculum, implementing experiential learning, and incorporating

cultural-ritual practices, it is possible to educate students based on moral principles and develop their personal and social responsibilities

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