

Article

Specific Pedagogical and Psychological Features of Forming Positive Attitudes Toward Ethno-Cultural Values in Primary School Students

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Abstract: This article highlights the essence and content of national and universal values, their role in societal development, and their importance in the spiritual and moral formation of the younger generation. It analyzes how, during the years of independence of Uzbekistan, the issue of values was elevated to the level of state policy, and the education system identified the upbringing of a spiritually mature individual as a priority task.

The article examines the scientific and philosophical interpretation of the concept of value, the formation of axiology as a discipline, and the views of Western and Eastern thinkers on this issue. In particular, based on the spiritual heritage of thinkers such as Abu Rayhan Beruni, Abu Ali ibn Sina, and Alisher Navoi, issues related to human dignity, knowledge, morality, and perfection are discussed. The views of representatives of Sufism – Najmiddin Kubro and Bahauddin Naqshband – on human perfection are also analyzed.

The research reveals the close connection of national values with family, customs, traditions, and spiritual heritage, as well as their role in youth upbringing. The importance of universal values – such as peace, freedom, justice, and humanism – in ensuring social stability is substantiated.

Keywords: value, national value, universal value, spirituality, upbringing, axiology, perfect person, youth education, universal human values.

1. Introduction

From the first days of Uzbekistan's independence, universal values have been considered a priority direction of state policy. The main goal has been to promote self-awareness, restore national values, unite our multinational people, and socialize individuals—especially youth—based on national and universal values while forming high moral and ethical qualities.

Therefore, special attention is paid in the Law "On Education," the National Program for Personnel Training, and the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On the Organization of General Secondary Education in the Republic of Uzbekistan" to fostering high spiritual and moral qualities in young individuals and shaping citizens loyal to their Motherland and people.

Thus, broad conditions are being created for the development and elevation of national and universal values. Materials and Methods

As the methodological foundation of the study, a comparison between the

“Traditional Analysis” model and the “Digital Game” model was selected. To determine the effectiveness of the pedagogical experiment, students were divided into the following two creative groups:

1. “The heirs of Gutenberg” group (control group): In this group, the learning process was conducted in a classical academic format, using printed textbooks, traditional lectures, and paper-based assignments. The main focus was placed on linear reading and mechanical memorization of the text.

2. “Cyber-explorers” group (experimental group): In this group, text comprehension skills were developed within a gamified digital environment. Lessons were organized based on multimedia content, interactive quests, and a digital reward system. Texts were transformed not only into reading materials but into interactive game spaces for learners. Creative Algorithm of the Research: “Input” (pre-test): the initial baseline level of text comprehension in both groups was measured. Students’ ability to understand the content of the text and identify key facts was assessed. “processing” (experimental phase): for the “cyber-explorers,” textual information was visualized. For example, the development of events in the text was presented through animated infographics, and assignments were structured using a “level-up” progression mechanic. Meanwhile, the “Heirs of Gutenberg” worked with the text using only pen and paper. “Output” (Final Assessment): at the end of the experiment, the “cognitive gain” of both groups- depth of text comprehension and ability to draw logical conclusions- was comparatively analyzed. To determine effectiveness, the following innovative indicators were established: 1. Cognitive Engagement: the duration of students’ focused attention on the text and their resistance to distraction. 2. Engagement Rate: the level of intrinsic interest in responding to questions under the influence of multimedia tools. 3. Depth of Interpretation: the speed and ability to identify implicit meanings in the text and represent them through digital symbols or schematic models.

2. Main Part

In educating our youth—the worthy successors of our future—into well-rounded individuals, it is extremely important to rely on the heritage of our ancestors, especially to educate them in the spirit of national and universal values. President Sh.M. Mirziyoyev, in his book “We Will Continue Our Path of National Development with Determination and Raise It to a New Stage,” emphasizes: “We must mobilize all our strength and capabilities to educate our youth in the spirit of national and universal values.”

National and universal values are social phenomena that have passed the test of life and serve the development of humanity. Any social, material, or spiritual phenomenon formed in the process of societal development is called a value not only because it had positive significance in the past, but also because it creates new opportunities for the future.

Values are a set of natural and social blessings that serve the interests and goals of nations and social groups and are appreciated by them. They are reflected in moral norms, ideas, and evaluation criteria, and manifest in virtues such as honesty, purity, mutual assistance, justice, love, diligence, and patriotism, as well as moral concepts such as duty, conscience, honor, and responsibility.

3. Definitions of Value

Value is the concept that arises from evaluating objects and phenomena in the environment as positive or negative depending on their significance for individuals and society.

National values are aspects, characteristics, and material and spiritual wealth that are significant for a nation. Every nation has its own unique values, which are closely connected with its history, lifestyle, spirituality, and culture.

National customs embody compassion, respect for human dignity, peaceful living, friendship, solidarity, and collective problem-solving. National values help define our way of life, spiritual image, traditions, and identity.

As long as a nation exists, its national values will not lose significance. On the contrary, as nations become spiritually closer, the opportunities for the development of national values expand.

One of the powerful sources of national values is the culture of family and kinship relations—respect for elders, mutual assistance, and care for future generations.

In today's world, fierce competition and conflicts are intensifying. Religious extremism, terrorism, drug trafficking, human trafficking, illegal migration, and "mass culture" threaten long-standing beliefs and family values. The establishment of the "Family" Scientific-Practical Center under the Women's Committee of the Republic on February 2, 1998, marked an important step in harmonizing national traditions with universal values and increasing legal literacy among family members.

At the current stage of societal development, socialization and comprehensive development of individuals—raising knowledgeable, broad-minded, morally strong, and healthy youth—is especially urgent.

A deeply scientific worldview is one of the qualities of a perfect person. Abu Ali ibn Sina once wrote: "There is no science I did not know, no difficulty I could not solve with wisdom," yet he also stated, "My knowledge reached such a level that I realized my ignorance," thus avoiding pride. Similarly, Alisher Navoi advised: "One who learns by asking becomes a scholar; one who is ashamed to ask wrongs himself."

Among the priorities of independence are ensuring stability, peace, interethnic harmony, and territorial integrity. Peace is regarded as a supreme value. In accordance with our ancient customs, families pray for peace and tranquility. Only in conditions of peace can noble aspirations be realized.

4. Literature Riview

The concept of value is used in various fields with diverse meanings. The science that studies values is axiology, a term introduced in the second half of the 19th century by German philosopher Eduard Hartmann and French scholar Paul Lapie.

Values are products of socio-economic and spiritual-cultural development. Therefore, they reflect the spirit of the time, people's aspirations, and needs. As times change, the meaning of values also evolves, so their educational significance must always be considered within specific historical conditions.

German philosophers Wilhelm Windelband and Heinrich Rickert emphasized that values form a special world independent of object and subject. Max Scheler and Nicolai Hartmann argued that while values themselves do not change, human understanding of them does.

Eastern thinkers such as Abu Rayhan Beruni and Abu Ali ibn Sina associated values with moral and spiritual qualities. Representatives of Sufism emphasized that human dignity is determined by spiritual maturity. Major Sufi figures—including Najmiddin Kubro, Ahmad Yassavi, Abduholiq Gijduvani, Aziziddin Nasafi, Bahauddin Naqshband, and Khoja Ahror Vali—considered purity, modesty, patience, contentment, humility, and compassion as the foundations of spiritual values.

Thus, the highest value among all values is the human being.

5. Conclusion

Values gradually form throughout human history. The growth in their quantity and quality reflects the progress of humanity.

As society develops, universal values—such as freedom, peace, social equality, justice, enlightenment, spirituality, beauty, goodness, humanism, democracy, rule of law, and gender equality—become more widespread.

Understanding and preserving national values strengthens people's self-confidence and respect, encouraging them to look to the future of their homeland with hope. The more a nation cherishes its values, the higher its status and respect in the global

community.

Value is not merely a property of an object or phenomenon, but its essence and a necessary condition for existence.

Values may be classified as national or universal, class-based or religious, and may also reflect age or professional characteristics.

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