ISSN: 2181-3337 | SCIENTISTS.UZ VOLUME 5 ISSUE 9 | SEPTEMBER 2026

METHODOLOGY FOR EDUCATING STUDENTS OF SPECIALIZED BOARDING SCHOOLS IN THE SPIRIT OF NATIONAL AND UNIVERSAL HUMAN VALUES

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DOI: 10.67620/sai.59b0010

ABSTRACT

This conceptual-methodological article examines pedagogical opportunities for educating students of specialized boarding schools in the spirit of national and universal human values. It considers values education as a means of developing moral culture, historical memory, national self-awareness, civic responsibility, patriotism, and respect for cultural heritage while maintaining openness to universal human ideals. The discussion situates these aims within contemporary educational reforms in Uzbekistan and broader international tendencies toward civic and values-based education. Particular attention is given to learner-centered and collaborative pedagogies, including problem-based inquiry, dialogue, group work, role play, case study, reflective activities, and methods designed to connect historical figures with students' lived experience. The article also discusses humanistic and free-education approaches that emphasize dignity, choice, self-development, independent thinking, and teacher–student partnership. Examples from history and patriotism education illustrate how the lives of Jalaliddin Manguberdi, Zahiriddin Muhammad Babur, and other cultural figures may be used to cultivate national pride alongside universal virtues. The article concludes that the effectiveness of values-oriented education depends on integrating culturally grounded content with active, reflective, and collaborative methods across classroom and extracurricular settings. Such integration can help students interpret inherited traditions critically, relate them to contemporary social responsibilities, and develop value-based decision-making in diverse educational contexts.

ACCEPTED

05.10.26

Keywords: *national values, universal human values, moral education, specialized boarding schools, pedagogical technology, patriotism.*

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Introduction

In the global education system, the globalization of ideological processes, socio-political development, and the education of students in the spirit of national and universal human values are increasingly being incorporated into educational practice. In Anglo-Saxon countries (England, Canada, Ireland, New Zealand, Australia, and others), subjects related to civic education have been introduced into educational curricula to foster students in the spirit of national and universal human values. Systematic efforts are also being undertaken to ensure cooperation between educational systems and various social organizations in promoting education based on national and universal human values.

Educational and research institutions around the world are conducting studies aimed at defining clear development strategies in all spheres of social life, strengthening the role of commemorative dates in fostering military-patriotic sentiment, enhancing the role of public and community organizations in education based on national and universal human values, ensuring broad youth participation in community affairs, and incorporating subjects related to civic education into the educational process. Particular attention is also being paid to increasing students' participation in state events and to educating young people in the spirit of national and universal human values. Through respect for national values, efforts are made to cultivate collectivism, responsibility, determination, knowledge of the history and culture of one's country, and commitment to national and universal human values.

In recent years, pedagogical conditions have been developed in our country for educating students of specialized schools in the spirit of national and universal human values, fostering historical memory and national self-awareness, nurturing high moral and spiritual qualities, and cultivating respect for the rich historical traditions and cultural heritage of the Uzbek people on the basis of socio-cultural and educational norms. Among the principal priorities identified in the Development Strategy of New Uzbekistan for 2022–2026, adopted on January 28, 2022, is the education of young people who are spiritually mature, intellectually developed, independently minded, tolerant, civically engaged, and devoted to the Motherland (President of the Republic of Uzbekistan, 2022). As a result, the pedagogical opportunities for educating students of specialized schools in the spirit of national and universal human values have been expanded.

The principal objective of the reforms being implemented within the education system of the Republic of Uzbekistan is, above all, to raise a spiritually mature and well-rounded generation. In his January 24, 2020 Address to the Oliy Majlis, Mirziyoyev (2020a) emphasized that the healthy and harmonious development of the younger generation is decisive for the future of society and that further reforms depend on young people who are comprehensively developed, knowledgeable, professionally skilled, determined, courageous, and enterprising. Accordingly, within the educational process and the principles of humanism, justice, and democracy, particular attention is being paid to the spiritual and psychological development of young people and to their awareness of their national and spiritual identity. The national idea and national self-awareness, nourished by the foundations of national heritage, play an important role in educating the younger generation.

Thus, throughout the historical development of society, the pride and dignity of a nation and a country are measured by the spiritual heritage, historical monuments, arts and creative achievements produced by its people, as well as by the scholars and thinkers who have contributed to the development of world science. These material and spiritual riches embody the distinctive mentality, way of life, aspirations, and ideals of the nation. National self-awareness is an objective process for every people. Like all social phenomena, neither a nation nor its culture can develop in isolation from the outside world. National cultures develop through mutual influence and interaction. In this process, competition may arise among nations. Such relationships can create an environment in which questions of who is "superior" emerge, thereby intensifying the striving of nations toward self-awareness.

In educating the younger generation in our country, higher education institutions play an important role in developing competencies related to national self-awareness by forming the knowledge, skills, competencies, and practical experience of future teachers. In his Address to the Oliy Majlis on December 29, 2020, Mirziyoyev (2020b) emphasized the importance of raising young people who possess modern knowledge and experience, think independently and logically on the basis of national and universal human values, and embody noble virtues. In this context, one of the most important tasks facing educators in higher education is to develop future teachers as spiritually mature individuals characterized by national pride and self-awareness.

Given that the foundation of the Third Renaissance lies in education, contemporary pedagogy increasingly emphasizes learner engagement and active learning. Singapore's Teach Less, Learn More

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(TLLM) initiative, introduced in 2005, exemplifies an approach that prioritizes meaningful learning, student engagement, and character development rather than the mere coverage of content (Ministry of Education, Singapore, 2013).

Pedagogical Approaches to Values Education

For this reason, the use of educational methods and technologies occupies an important place in the teaching and upbringing process. In educating students in the spirit of national and universal human values, the source framework presents the following illustrative pedagogical proportions (Agency for Presidential Educational Institutions, 2022, p. 17):

1. Traditional classroom instruction – 10%
2. Independent reading of the textbook by the student – 20%
3. Explanation of the lesson using ICT and handout materials – 30%
4. Collaborative learning in groups – 50%
5. Practical activities using workbooks, maps, examples, and problem-solving tasks – 70%
6. Teaching others – 90%: at this level, the student is considered to acquire knowledge, skills, and competencies most effectively.

The student should not be forced to adapt rigidly to educational requirements. Rather, the learner's individual characteristics should be taken into account and conditions should be created for development, self-development, independent learning, personal self-expression, conscious awareness, observation, verification through practical activity, freedom to express new ideas and opinions, the search for effective solutions to existing problems, and the development of creative and critical thinking.

In the educational process, the teacher (including the class teacher and subject teacher) should employ methods that foster students' thinking, such as problem-based inquiry, investigation, dialogue, heuristic conversation, discussion, and group work. As a result, an object that was initially neutral for the learner should acquire personal and subjective significance (Agency for Presidential Educational Institutions, 2022, p. 17).

In educating students of specialized boarding schools in the spirit of national and universal human values, it is important that learners be able to construct a set of values consistent with the value system of the society in which they live, both for their own well-being and for the integrity and prosperity of society. This requires distinguishing between values regarded as "right" and "wrong." Accordingly, values education should develop students' ability to make the most appropriate decisions among the alternatives they encounter in everyday life, taking into account the conditions of the society in which they live. Only when an individual understands the norms of the society in which they live can individualism, the ego, and the superego be integrated into a healthy mode of thinking within a relatively short period of time. National and universal human values education therefore performs an integrative function as well as a behavior-regulating function, and it can facilitate an individual's ability to find an appropriate place in society through shared values. Although such values may change over time, this is also why they continue to be transmitted to subsequent generations through education.

When constructing an instructional system based on pedagogical technology, the requirements for educating students in the spirit of national and universal human values, teachers' methodological objectives, the content of instructional material, and the forms of relationships between administrators and teachers should be organized in such a way that they constitute the core content of education and transform the teacher into an active subject of the methodological process. This approach involves setting goals and developing content. Education in the spirit of national and universal human values, grounded in humanistic motivation, is particularly relevant; it requires an approach oriented toward learners' interests and emotions and toward the cultivation of national and universal human values. In other words, both the student and the teacher are regarded as unique individuals. This approach also strengthens the teacher's capacity to express personal views, pursue professional interests, engage in reflection, develop an individual

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pedagogical position, and construct an authorial pedagogical system encompassing methodological and didactic dimensions. In this regard, the following educational technologies are particularly important:

1. Tasks aimed at the collaborative development of students ("We Create Together"):

- creative group work using various technologies and formats, including brainstorming, role-playing, group work, the project method, and other approaches;
- simple creative tasks designed for joint completion, such as writing an essay collectively or in pairs and preparing laboratory work in groups;
- joint creative tasks in which the teacher (class teacher or educator-teacher) works together with students and assigns responsibilities such as group leader, designer, expert leader, and other roles;
- the organization of creative role-playing activities through the distribution of roles, with assigned roles being interconnected, allowing for creative self-expression, and directed toward achieving both individual and shared positive outcomes;
- tasks aimed at coordinating the participants in joint work, for example, interviewing one another in a foreign language on a given topic;
- joint analysis of both the process and the outcomes of an activity, for example, discussing each group member's mastery of a topic and evaluating the group's work;
- mutual assistance in developing individual goals and plans for learning activities, such as jointly preparing a plan for completing laboratory work or collaboratively developing an individual plan for test preparation.

2. Tasks aimed at methods of self-transformation, self-development, and collaborative work ("Change Yourself for Yourself"):

- tasks involving learning activities conducted without formal assessment, for example, completing various questions and assignments or receiving instructions for practical and creative work to be carried out at home;
- analysis of the outcomes of activities undertaken by the student voluntarily and on the basis of personal choice;
- tasks aimed at identifying personal educational prospects, including planning the form, duration, and expected outcomes of educational activities;
- subjectively challenging actions and situations directed toward self-development, for example, writing a history report that is not formally graded but is compared with previous reports and analyzed in terms of progress and outcomes;
- tasks requiring the demonstration of various qualities, including patience, creativity, interaction, and others;
- tasks that provide an opportunity to choose activities in accordance with the learner's professional interests.

3. Humanistic-Approach Technology

This technology differs from other approaches primarily in its humanistic and psychotherapeutic orientation toward the individual. It rejects coercion and instead advances the principles of full respect for the child, care and affection, and optimistic confidence in the child's creative potential. Within this technology, human relations are primary, while an individual approach, democratic management, and explicitly humanistic perspectives take precedence over other considerations. These principles are consistent with person-centered humanistic education, which emphasizes learner autonomy, dignity, and facilitative teacher–student relationships (Rogers, 1969).

4. Collaborative Learning Technology

Collaborative technology promotes equality between teacher and student, democracy, and interaction between participants as active subjects of the educational process. The teacher and the learner

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work as partners and co-creators, jointly determining the content and objectives of learning and jointly evaluating the results.

5. Free Education Technology

Free education technology places primary emphasis on the independence of the child's thinking and on freedom of choice throughout life. A learner who possesses the right to choose seeks to complete an academic task not under external pressure but on the basis of internal motivation and therefore strives to perform it thoroughly; this emphasis is consistent with humanistic approaches to self-directed learning (Rogers, 1969). In learner-centered education, explanation should be complemented by understanding and mutual understanding. Bibler (1997) distinguishes monologic explanation from dialogic understanding, arguing that genuine understanding emerges through interaction between subjects rather than through one-way transmission.

Historical and Values-Based Teaching Methods

Broad and well-developed knowledge plays a particular role in educating students in the spirit of national and universal human values. In constructing such a "pyramid of knowledge," various methods may be used across all forms of instruction to help students understand the consequences of their actions, develop techniques of perception and comprehension, independently interpret historical figures through multimedia resources, and express their own views on the courage inherited from previous generations. In every form of lesson, a national or universal human virtue should serve as a conceptual foundation for revealing the essence of the topic under study; its educational value is determined through this central idea. For example, in the topic "Jalaliddin Manguberdi – a Skilled Commander," students should develop a profound understanding of patriotism, the value of the homeland, bravery, and courage. For the great thinker Abu Ali ibn Sina, the most important universal human value in life was spiritual and physical health; for Imam al-Bukhari and Isa al-Termizi, faith, belief, compassion, generosity, and purity of spirit; for Zahiriddin Muhammad Babur, patriotism; for the Jadid representatives A. Avloniy, Behbudiy, H. Hamza, A. Fitrat, A. Qodiriy, and A. Cholpon, national pride, self-awareness, and commitment to truth; and for Muqimiy, Furqat, and Zavqiy, enlightenment and love of the Motherland. These qualities appear as central national and universal human virtues. Through the use of various innovative tools, students become acquainted with a range of national values on the basis of the central idea advanced in a topic, and in this process they are progressively educated in the spirit of the national and universal human values that our people have honored since ancient times. Numerous stories and narratives published in the textbooks Tarbiya (Upbringing) and Mother Tongue and Reading Literacy provide examples of national virtues and help reveal the distinctive humanism, contentment, and generosity of the Uzbek people, thereby facilitating the internalization of these qualities by students. In specialized boarding schools, various methods can similarly be used to cultivate human and national virtues traditionally esteemed by our people. For example, topics in the Tarbiya textbook and specialized subjects such as Fundamentals of Patriotism may be used to instill in students such qualities as humanism, contentment, and patriotism. To reveal the content of national virtues effectively, the following methods are recommended:

- Posing discussion and debate questions
- Case study
- A brief characterization of great historical figures (the definition method), in which students should be able to identify and describe prominent figures in a manner appropriate to their age and cognitive abilities. First, a concise description of the historical figure should be provided. For example, Jalaliddin Manguberdi was a skilled medieval military commander who defended his homeland against the Mongols during his relatively short life, thereby exemplifying fortitude. He was the last sultan of the Khwarazmshahs and was exceptionally determined and strong-willed; in complex situations and severe trials of fate, he did not lose his composure and displayed extraordinary courage and bravery as a commander (al-Nasawi, 1996).

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- Second, the figure's biography should be described in chronological sequence.
- Third, students should discuss the figure's victorious battles, contributions to the history of military art, and heroic struggles, thereby highlighting such qualities as national pride and dignity.
- Fourth, attention should be given to contemporary attitudes toward the great ancestor and to efforts aimed at perpetuating his memory.
- Fifth, the student should present a conclusion enriched by a sense of national identity and spirit. By analyzing the image of each historical figure and the courage demonstrated by that figure, it is possible to foster broader historical thinking in students.
- Assigning a title to a short text
- Reflecting on the central idea advanced in each short text, thereby educating the student in the spirit of national and universal human values.

The "Living History" method is particularly appropriate for use during the reflection stage of a lesson. To interpret historical figures and connect history with lived experience, students receive cards bearing the names of historical personalities and begin to reenact or reconstruct aspects of their life paths. This method differs from conventional role-playing. When textbook passages written in the third person are brought to life, the student represents the historical figure through the first-person pronoun "I." This method significantly supports the development of students' historical imagination and helps them internalize national and universal human virtues by learning from historical figures.

The "10-Second" method belongs to the category of rapid-response methods. At the teacher's instruction, one student from each group comes to the board. The source manuscript ends the procedural description at this point, so no additional steps are supplied here.

In addition, I recommend the following methods within the subject Fundamentals of Patriotism:

Within the topic "The Great Commander Zahiriddin Muhammad Babur":

The "Black Box" method may be used to attract students' attention. Before the new topic begins, a case-based question is presented: "This box contains items that our great ancestor associated with longing for the homeland." Grapes and melon are used as the key objects. Babur's memoir records his strong emotional attachment to the melons and grapes of his homeland, including an episode in which tasting a melon moved him to tears (Babur, 1996, pp. 433–434). Students offer their predictions, and the box is opened at the end of the lesson. This activity is intended to develop students' ability to analyze information, protect themselves from information attacks, focus attention on the topic, and cultivate national and universal human virtues.

Conclusion

In conclusion, it is necessary to strengthen the national and humanistic orientation of the system of continuous education, to improve the content, forms, and methods of education in accordance with new requirements such as quality education, creativity, critical analysis, and logical thinking, and to enhance its practical significance. The effectiveness of extracurricular educational and upbringing activities organized on the basis of national values depends on clearly identifying their defining characteristics and appropriately determining their content, forms, and methods.

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