

**PEDAGOGICAL FOUNDATIONS FOR DEVELOPING THE MORAL QUALITIES OF
FUTURE TEACHERS**

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Abstract: The article examines the pedagogical foundations of developing moral qualities in future teachers, emphasizing the importance of moral education as an integral part of professional teacher training. It explores the theoretical, psychological, and ethical bases of moral development, drawing from both classical and modern pedagogical perspectives. The research highlights that the moral maturity of teachers—embodied through values such as honesty, responsibility, and empathy—directly influences the ethical climate of educational institutions and the moral upbringing of students. The paper also outlines the legal and conceptual foundations of moral education in Uzbekistan, including the Law “On Education”, the Law “On the Foundations of State Youth Policy”, and the National Program for Personnel Training. The study concludes that the formation of moral qualities in future teachers requires an integrated pedagogical approach that combines humanistic values, reflective practices, and experiential learning to prepare ethically responsible educators for a rapidly changing society.

Keywords: moral education, teacher training, pedagogical ethics, moral development, value-based learning, humanistic approach, professional competence, Uzbekistan education policy.

The development of moral qualities in future teachers is one of the most important directions of the modern education system. A teacher is not only a provider of knowledge but also a leading figure in shaping the moral and spiritual image of the young generation. Therefore, the process of developing moral values, professional culture, and humanistic principles among future educators is a vital pedagogical task.

The moral qualities of a future teacher include honesty, justice, responsibility, conscientiousness, respect, empathy, and kindness — values that serve as the ethical foundation of professional activity. Cultivating these qualities requires special pedagogical approaches that integrate humanistic ideas and moral education into the educational process. It is essential to review curricula from a moral and ethical perspective, promote national and universal values, and form a culture of ethical behavior through both theoretical and practical training.

The legal foundations for developing the moral qualities of future teachers are established in several normative and legislative documents of the Republic of Uzbekistan, including:

- The Law “On Education” adopted on September 23, 2020, which emphasizes the importance of enhancing teachers’ professional and moral culture and their role as personal examples for students.
- The Law “On the Foundations of State Youth Policy”, which identifies the spiritual and moral development of young people as one of the state’s strategic priorities.
- The National Program for Personnel Training, which defines the moral and ethical development of teachers as the cornerstone of the education system.
- Additionally, Presidential decrees and resolutions, particularly the “New Uzbekistan – Towards Spiritual Growth” concept, highlight the need to strengthen moral education, integrity, and humanistic values within the education process.

Thus, the moral education of future teachers constitutes an integral component of state education policy. This process is closely linked to the teacher’s personal example, the moral environment

of educational institutions, and the state's commitment to cultivating ethically responsible and humanistic educators.

The formation of moral qualities in future teachers is grounded in the theoretical principles of pedagogy, psychology, ethics, and philosophy. Moral education, as a component of the pedagogical system, aims to develop in individuals the ability to make ethical judgments, demonstrate socially acceptable behavior, and internalize universal and national moral values. In the context of teacher education, this process plays a decisive role in shaping a professional identity based on humanism, justice, and responsibility.

From a pedagogical perspective, moral development is an integral part of personality formation. According to J. Dewey, moral growth is not a separate discipline but the essence of education itself, as learning experiences shape moral understanding and social responsibility. In Uzbekistan's pedagogical thought, scholars such as A. Avloni and A. Qodiriy emphasized that the teacher's morality determines the moral upbringing of students; hence, moral education should begin in teacher training institutions.

The psychological foundations of moral development are rooted in theories of moral cognition and behavior. L. Kohlberg's stages of moral development highlight that moral reasoning evolves through stages, from obedience-based morality to principled ethical judgment. For future teachers, this means progressing toward higher levels of moral awareness — where decisions are guided by conscience and professional ethics rather than external control.

From an ethical standpoint, the teacher's moral qualities serve as the basis of pedagogical ethics. Teachers' moral responsibility extends beyond their own conduct to the influence they exert on learners' values and character. Pedagogical ethics emphasizes principles such as respect for students' dignity, justice, honesty, and benevolence. The teacher's ethical culture is expressed through fairness, tolerance, empathy, and commitment to moral norms both in and outside the classroom.

The philosophical dimension of moral education underscores the unity of morality and humanity. Philosophers such as Socrates, Kant, and Al-Farabi viewed morality as the highest manifestation of human consciousness and the foundation of societal harmony. In this sense, moral formation in teacher education is not limited to rule-following but involves developing moral autonomy — the capacity to act ethically out of inner conviction.

In the modern educational context, moral education aligns with competency-based and value-oriented approaches. These frameworks emphasize not only knowledge acquisition but also the development of emotional intelligence, moral reasoning, and social responsibility. The integration of moral education into teacher training curricula ensures that future educators become morally mature, empathetic, and professionally ethical individuals capable of nurturing similar values in their students.

Therefore, the theoretical foundations of developing moral qualities in future teachers rest upon a synthesis of pedagogical, psychological, ethical, and philosophical principles that collectively guide the moral and spiritual development of educators in the 21st century.

The study of developing moral qualities in future teachers has been the focus of numerous researchers across pedagogical, psychological, and ethical disciplines. The literature reveals that moral education is not a separate process but an integral component of teacher training aimed at shaping the professional identity and ethical competence of future educators.

In classical pedagogical thought, A. Avloni in his work "Turkiy Guliston yoxud axloq" emphasized that "morality is the foundation of human perfection," and that teachers must serve as models of ethical behavior for their students. Similarly, A. Qodiriy and A. Fitrat stressed that the personal and moral example of the teacher is the most effective means of moral education.

These early thinkers established the groundwork for understanding the interdependence between a teacher's moral character and the moral upbringing of youth.

Modern pedagogical studies expand this view by linking moral formation to professional competence. L.Kohlberg proposed a six-stage model of moral development, arguing that individuals progress from obedience-based morality to autonomous moral reasoning. His theory remains one of the most influential frameworks for studying teachers' moral and ethical consciousness. J. Piaget also contributed by identifying the developmental stages of moral judgment in children, showing that moral reasoning can be nurtured through guided social interaction — a principle highly relevant in teacher education.

J. Dewey connected moral and democratic education, suggesting that moral growth occurs through reflective participation in social life. He emphasized that education must develop not only intellectual skills but also the moral capacity to act responsibly within society. Dewey's ideas resonate strongly with contemporary educational reforms emphasizing moral and civic education.

In Uzbek pedagogy, I. Karimov in his works on youth and spirituality in “Yuksak ma'naviyat – yengilmas kuch” highlighted that the moral strength of a teacher determines the spiritual development of the entire nation. Similarly, Sh. Mirziyoyev in the concept of “Yangi O'zbekiston – ma'naviy yuksalish sari” pointed out that a morally mature teacher is the key driver of social and cultural progress.

From a psychological standpoint, researchers such as A. Maslow and C. Rogers viewed moral development through the lens of self-actualization and personal growth. According to their humanistic approach, teachers must achieve internal harmony and authenticity to effectively guide students' moral development. Bandura's social learning theory also underscores that moral qualities are formed through observation, imitation, and reinforcement — which makes the teacher's role-modeling behavior particularly influential.

Contemporary scholars Lickona, Narvaez emphasize character education as a key aspect of teacher preparation. They argue that educational institutions should purposefully integrate moral and ethical discussions into curricula, classroom management, and teacher-student relationships. Uzbek scholars such as A. Abduqodirov, N. Saidahmedov, and S. G'ulomov have further explored moral upbringing in the context of national values, stressing the synthesis of traditional morality and modern pedagogical ethics.

Overall, the literature suggests that developing moral qualities in future teachers is a multidimensional process influenced by cognitive, affective, social, and cultural factors. The integration of classical moral philosophy, humanistic psychology, and modern pedagogical approaches provides a holistic framework for shaping morally responsible, reflective, and value-oriented educators.

The development of moral qualities in future teachers is a fundamental component of modern teacher education and a decisive factor in shaping the ethical and spiritual foundation of society. The analysis of theoretical, psychological, and pedagogical perspectives demonstrates that moral formation is not a spontaneous process but the result of purposeful pedagogical influence, value-oriented education, and personal reflection.

Moral qualities such as honesty, responsibility, justice, empathy, and tolerance determine not only the teacher's professional identity but also the moral climate of the educational environment. Therefore, teacher training institutions must systematically integrate moral education into their curricula, teaching methodologies, and institutional culture. This can be achieved through interactive pedagogical methods, mentorship programs, ethical discussions, and community-based learning that foster both moral understanding and behavioral application.

The legislative and conceptual foundations of Uzbekistan — including the Law “On Education”, the Law “On the Foundations of State Youth Policy”, and the National Program for Personnel Training — clearly emphasize the need to nurture morally upright, socially responsible, and spiritually mature educators. These legal frameworks create a supportive environment for implementing moral education in teacher preparation programs.

In conclusion, cultivating the moral qualities of future teachers requires a holistic approach that unites pedagogical theory, ethical philosophy, and practical training. A morally mature teacher serves as a role model who embodies national and universal values, guiding students not only toward academic excellence but also toward moral integrity and civic responsibility — the true essence of education in a humanistic and enlightened society.

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