

The Role Of Developing National Moral Qualities In The Professional Growth Of Future Teachers

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ABSTRACT

This article discusses the efforts being undertaken to develop national moral qualities, as well as the scholarly and methodological work carried out by researchers in this field. In addition, it examines mass culture and its influence on national moral qualities.

Keywords: Morality, mass culture, values, national character, adolescent, spiritual and moral image.

INTRODUCTION

If we look back at our country's history, during the years of independence the restoration of national history and values was elevated to the level of state policy. After all, it is only national history and values that enable a nation—and the individual who belongs to it—to attain self-awareness and to find a worthy place in world civilization and in society. At the same time, national history and values are regarded as a key factor in educating the younger generation in a national spirit and in developing national character traits in them. In this regard, a number of scholars have conducted research. In particular, V. Qo'chqorov emphasizes that shaping and developing national character traits in adolescents is an urgent requirement of our time and a socio-pedagogical need. According to the author, the need to cultivate and strengthen national character traits in adolescents arises from the necessity to resist views that contradict our nation's worldview, its historical and cultural traditions, and Eastern norms of etiquette and morality, as well as to oppose pornographic works and vulgar products of "shallow" art. The author notes that these immoral works, which have come to be called "mass culture," today pose a serious threat to national culture and to national self-awareness. Indeed, "mass culture" lacks national specificity and a national-historical foundation. It does not recognize what national culture, national character, or national interest mean. Without hesitation, it rejects the values created by a people and a nation over centuries,

turning them into something unnecessary and promoting anti-national and anti-human ideas. Its principal aim is to influence the viewer's feelings; for it, what matters is not which idea is being promoted, but rather keeping the audience under its pressure and making them accept what is produced as a ready-made product—without doubt or reflection.

METHODOLOGY

As can be understood from the above considerations, in forming and developing national character traits in future teachers, it is especially important to widely promote an authentic national culture—free from the defects typical of "mass culture" and serving to reflect ethnic distinctiveness. Researcher A. Haydarov, analyzing the reasons behind the formation of non-national habits in the psyche and morality of youth and adolescents, places particular emphasis on the emergence of an ideological vacuum in their upbringing as the main cause. For example, he notes that in certain negative situations—improper behavior and malicious actions—indifference toward national values, a failure to understand them, and the uncritical acceptance of other peoples' values occur precisely because of an ideological vacuum in this sphere. Thus, based on the author's well-grounded view, the most correct and effective way to prevent young people from following "mass culture," forming non-national habits, and disregarding national spiritual and moral values is to avoid allowing a spiritual

and ideological vacuum to emerge in their upbringing. In preventing youth from being drawn into “mass culture,” it is also important, taking into account their interests, needs, and aspirations, to create and present to them works of art—including fiction—“nourished” by national spiritual and moral ideas [2]. As is evident, denying national moral values cherished by the nation for centuries not only fosters negative habits in the character and psychology of its members, but also leads to a national crisis. Moreover, it results in an inability to properly comprehend one’s dignity as a nation, which in turn creates conditions for the nation to fall under the domination of others. In his works, M. Bekmurodov argues that a crucial factor that paves the way for national subjugation is an escapist tendency. He notes that “the strengthening of an escapist inclination in the national character—namely, not the accurate imagination and understanding of reality, not grasping the essence of ongoing events, but rather fleeing from comprehending their meaning and surrendering to false perceptions”—is directly connected with the impact of invasions of Central Asia and the pressures of a totalitarian system.

The last several decades of the twentieth century and the beginning of the twenty-first have, in the literal sense, become an era of “striving for ideological dominance” in human history. At the same time, the world has entered a phase of struggle for “...universal morality, a spiritual image of a certain content, and principles of global essence.” Developed countries pursue large-scale geopolitical policies not only through industrial products, information flows, and ideological influence, but also seek consistently to implant their own people’s nature, temperament, and specific mentality into the lifestyles of the world’s peoples and into all spheres of life. A common etiquette, a common mode of behavior, and a common mentality for the peoples of the world are being deliberately and systematically formed, which also stimulates the standardization of political and psychological distinctiveness and of character traits [3].

In his scholarly research, M. Bekmurodov attempts to study the characteristics of the Uzbek national mentality from a historical perspective. In his view, over the past several centuries certain shortcomings and negative tendencies have begun to appear in the Uzbek national mentality. Without identifying their root causes and eliminating them, it is impossible to cultivate spiritual and moral qualities and psychological maturity in young people. Bekmurodov’s analyses show that inter-tribal conflicts, hostility, and foreign invasions have exerted

negative influence on the Uzbek national mentality. In this context, he states that “...conflicts, wars, famine, and the political-ideological invasions of other peoples inflict serious damage on a people’s nature and its mentality system. In our nation’s history, in the sixteenth and nineteenth centuries—evaluated as the most depressed periods—an axe was struck at the core roots of our national mentality. Such vices as irresponsibility, lying, sycophancy, submissiveness, and cowardice began to take root in the Uzbek character. Our people lost their social, political, and spiritual orientations, and the capacity to distinguish and understand the difference between real danger and panic, resentment and hostility, friend and foe noticeably diminished. Internal enemies began to succeed in turning resentment into hostility, vigilance into panic, and friends into enemies. External enemies, with an unbelievable small force—only a few thousand soldiers—began to conquer the whole of Central Asia.”

RESULTS

Historical experience shows that the mutual rapprochement of the cultures of the world’s peoples has served to establish solidarity, peace, and harmony among them. However, the convergence of different national cultures does not mean that the culture of one nation should deny the national identity of another nation with a smaller population or treat it as something obsolete. Moreover, under present conditions, the rapprochement of the cultures of different nations aims not at ensuring harmony among them, but at standardizing national mentalities. “Although the standardization of the mentalities of the world’s peoples expresses certain positive aspects, it also leads to a number of negative consequences. In particular, it causes a retreat from a people’s national selfhood, damages the traditions of cultural continuity, and undermines the integrity of national character” [4].

As another effective way to develop national character traits in adolescents, psychologist E. G’oziev notes the need to constantly practice certain spiritual and moral, psychological, and volitional qualities through a person’s behavior. That is, “one of the important conditions for the formation of character traits is to patiently practice these traits in the necessary actions.”

CONCLUSION

The ideas advanced in pedagogical teachings also indicate that practice is one of the main forms of developing

knowledge, skills, and competencies in particular directions. For adolescents' psychology and activity, it is significant that the spiritual and moral qualities depicted in literary works—manifested directly in the actions of the protagonists—find reflection through taking them as an example, imitating them, and choosing them as ideals. Therefore, to ensure effective organization of educational work carried out in this direction among students, analyzing such issues as the spiritual and moral character of literary heroes, their actions, lifestyle, life aspirations, relationships with others, and the extent to which they find their place in the social environment (society) can yield the expected results.

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