

CONCEPTUAL APPROACHES TO DEVELOPING MORAL-ETHICAL IDENTITY IN PROSPECTIVE TEACHERS

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Abstract:

The article analyzes the concept of moral-ethical identity, the scientific substantiation and refinement of conceptual approaches to developing moral-ethical identity in prospective teachers, as well as ideas pertaining to the activity-based approach, acmeological approach, professional self-awareness, spiritual responsibility, social duty, ethical stance, and civic consciousness.

Keywords: activity-based approach, acmeological approach, professional self-awareness, spiritual responsibility, social duty, ethical stance, civic consciousness, conceptual approach.

The development of moral-ethical identity in prospective teachers is one of the pressing scholarly problems acquiring priority importance in contemporary pedagogy, psychology, and socio-philosophical thought. The stable development of society, the preservation of national and universal human values, and the effectiveness of the educational system depend to a great extent on the moral-ethical maturity of the teacher's personality. In particular, fostering professional self-awareness, spiritual

responsibility, social duty, an ethical stance, and civic consciousness in prospective teachers during the educational process emerges as a paramount task.

The scientific substantiation and refinement of conceptual approaches to developing moral-ethical identity in prospective teachers holds great significance for pedagogical theory and practice. By conceptual approaches is meant the totality of theoretical models, methodological principles, scholarly ideas, and practical strategies that serve to organize, manage, and advance this process. Such approaches presuppose a systematic, comprehensive, and continuous influence on the moral-ethical formation of the prospective teacher's personality.

The concept of moral-ethical identity is explained as the process by which a person recognizes, accepts, and manifests in practical activity their connection with spiritual values, ethical norms, national traditions, social responsibility, and professional duty. In this process, the individual not only acknowledges their personal characteristics but also deeply feels their responsibility toward society and their profession. The development of moral-ethical identity is increasingly becoming one of the central directions of the educational process.

In developing conceptual approaches, it is essential to draw upon a number of scholarly directions and theoretical foundations. Among them, the person-centered educational concept, the pedagogy of values, the competence-based approach, the activity-based approach, the acmeological approach, humanistic pedagogy, and the cultural-historical approach hold a distinctive place. Each of these approaches offers its own scholarly and practical possibilities for shaping the moral-ethical identity of the prospective teacher.¹

According to the **person-centered approach**, the student's individual characteristics, inner needs, interests, spiritual aspirations, and personal values occupy a central place in the educational process. This approach aims to shape the prospective teacher not as a passive recipient of knowledge, but as an active subject of their own spiritual development. For example, in pedagogical higher educational institutions, providing students with the opportunity to complete independent creative assignments, keep reflective journals, and carry out projects on spiritual themes serves to form their personal stance and ethical views.

The **pedagogy of values** concept is regarded as the foundational basis for developing moral-ethical identity in prospective teachers. According to this approach, the educational process envisages not merely the transmission of knowledge and skills,

¹ Resolution No. PQ-3775 of the President of the Republic of Uzbekistan dated June 5, 2018,

<https://lex.uz/docs/3765586>

but also the communication of universal human and national values and their elevation to the level of personal conviction. For instance, integrating values such as humanism, justice, patriotism, honesty, and diligence into the curriculum enriches the prospective teacher's spiritual worldview.

The competence-based approach, in turn, requires that moral-ethical identity be regarded not merely as a theoretical concept but as a competence that is applied in practice and in action. In this context, prospective teachers must acquire practical competencies such as ethical decision-making, adherence to the demands of pedagogical ethics, establishing humane relationships with students, and resolving conflicts in a culturally appropriate manner. In practice, trainings, role-plays, case analyses, and social projects may be extensively employed to implement this approach.

From the standpoint of the activity-based approach, moral-ethical identity is formed and consolidated in the course of the individual's real activity. Consequently, engaging prospective teachers in diverse social, educational, volunteer, nurturing, and cultural activities serves to develop their spiritual world and ethical stance. For example, during students' pedagogical practice in schools, working with pupils, fulfilling class-teacher duties, and participating in projects related to social issues increases their sense of spiritual responsibility.

The acmeological approach aims to bring the prospective teacher's personal and professional development to its highest level. According to this approach, moral-ethical identity must develop in harmony with the teacher's professional mastery, pedagogical culture, and personal excellence. In the acmeological model, self-development, self-evaluation, and the aspiration toward spiritual perfection are considered important factors.

The concept of **humanistic pedagogy** is directed toward cultivating respect for human beings, empathy, tolerance, compassion, and social responsibility in prospective teachers. In this approach, the teacher's personality is regarded not only as a source of knowledge but also as a spiritual role model. Accordingly, the prospective teacher must be capable of influencing students through their ethical qualities, life stance, and personal example.²

Likewise, the **cultural-historical approach** carries significant importance in developing moral-ethical identity. This approach emphasizes that the individual's

² Choriev J.G. Dissertation for the degree of Doctor of Philosophy (PhD) in Pedagogical Sciences on the topic "Nurturing a Culture of Interethnic Communication among Students", specialization 13.00.01 – Theory of Pedagogy. History of Pedagogical Doctrines. Termez, 2022. P. 76.

spiritual development is inextricably linked with national culture, historical heritage, customs, and the social environment. In the educational process, studying national values, the spiritual heritage, and the scholarly and ethical views of great scholars strengthens prospective teachers' national self-awareness.

Each of these conceptual approaches makes a certain contribution to the process of developing identity. However, higher results can be achieved by applying these approaches not separately, but in a complex and integrative manner. In contemporary pedagogical research, harmonizing these approaches and creating a unified methodological system on their basis is defined as an important task.

For the effective practical implementation of the conceptual approaches, it is necessary to clearly define the goals, tasks, content, forms, and methods. When this process is organized systematically, step by step, and continuously, the opportunity to exert a profound influence on the individual's inner spiritual world increases. It is particularly important to harmonize moral-ethical education with professional training in the process of preparing pedagogical cadres in higher educational institutions.

The interrelation of the cognitive, emotional-axiological, and activity-competence components is of key importance in the formation of identity. While the **cognitive component** is linked to the individual's knowledge of moral-ethical matters and their conceptions of ethical norms and national and universal values, the **emotional-axiological component** ensures the transformation of this knowledge into personal conviction and inner need. The **activity-competence component** expresses the manifestation of moral-ethical views in practical activity.

Only when these three components are developed in harmony does the prospective teacher's moral-ethical identity become strong and stable. For instance, if a student possesses sufficient ethical knowledge but it has not yet been transformed into a personal value, a stable ethical stance will not be formed in their practical activity. Therefore, in the educational process, in addition to imparting knowledge, the student's inner feelings, attitudes, and personal experience must also be taken into account.

One of the important directions of conceptual approaches is the **reflective approach**. Reflection serves the individual in analyzing, evaluating, and improving their activity, behavior, decisions, and spiritual stance. In developing identity, keeping reflective journals, writing essays, analyzing pedagogical situations, and using self-assessment exercises are effective tools. These methods encourage students to be aware of their spiritual development and approach it responsibly.

Moreover, the **social-collaborative approach** also carries significant importance. According to this approach, an individual's moral-ethical identity is formed not only

individually, but in the course of social relations. Involving prospective teachers in collective activities, social projects, and volunteer work develops their sense of responsibility toward the group, their capacity for empathy, and their social engagement. For example, students' voluntary participation in providing educational support to children from low-income families strengthens their sense of humanity and social duty.

The application of innovative pedagogical technologies in developing moral-ethical identity is also regarded as an important conceptual direction. Delivering spiritual and educational content through information and communication technologies, multimedia tools, and online learning platforms, as well as organizing virtual discussions, forums, and remote social projects, serves to develop the moral thinking of prospective teachers in a contemporary form. For example, virtual museums dedicated to the lives and works of great thinkers, and digital educational resources, can enrich students' spiritual worldview.³

The integration of educational content also occupies an important place among the conceptual approaches. In this regard, moral-ethical education should not be confined to a separate subject or module, but must be embedded in the content of all academic disciplines. For example, in teaching history, patriotism and national pride can be highlighted; in teaching literature, humanism and ethical values; in teaching pedagogy and psychology, professional ethics and spiritual responsibility. This serves the formation of prospective teachers' moral-ethical identity as an integrated system.

Shaping the educational environment is also one of the important aspects of conceptual approaches. The spiritual climate of the higher educational institution, the personal example of faculty members, the culture of relations among students, and the system of spiritual-educational activities directly influence the spiritual development of prospective teachers. When a just, humane, open, and positive environment is created in an educational institution, students' moral-ethical identity develops naturally.

From this perspective, the mutual collaboration of participants in the educational process occupies an important place in the conceptual model. The collaboration among faculty, psychologists, specialists in ideology and spiritual affairs, parents, and public organizations increases the effectiveness of this process. Through such collaboration, the spiritual needs of students are studied, an individual approach is ensured, and targeted educational work is organized.

³ Fayziyeva M., Sayfurov D. Advanced Information and Communication Technologies in Education: Teaching and Methodological Complex. Tashkent, 2018.

Harmonizing national and global values in the development of moral-ethical identity is also an important conceptual task. On one hand, prospective teachers must be educated in the spirit of national self-awareness, respect for national culture and traditions. On the other hand, they must also develop in harmony with universal human values, global culture, and a contemporary worldview. This ensures that the teacher possesses a broad outlook, tolerance, and the capacity for cross-cultural communication.

Improving the assessment and monitoring system in implementing the conceptual approaches is also of significant importance. In this context, specialized diagnostic methods, tests, questionnaires, portfolios, and reflective reports may be used to determine the level of development. Through these means, the dynamics of the student's spiritual development are tracked and, where necessary, corrective measures are implemented.

In introducing the conceptual approaches to developing moral-ethical identity in prospective teachers into practical processes, it is crucial to clearly define the pedagogical conditions. This is because any theoretical model or concept can yield effective results only when an appropriate pedagogical environment and a purposefully organized education system are in place. In this sense, it is necessary to develop and refine the system of pedagogical conditions that serve the development of moral-ethical identity.

First, enriching the content of education with moral-ethical ideas is required for the effective organization of this process. In this regard, moral-educational ideas, values, and concepts must be systematically integrated into curricula, subject syllabi, textbooks, and teaching aids. For example, in teaching pedagogy, psychology, philosophy, history, and literature, it is appropriate to pay special attention to concepts such as humanism, responsibility, duty, conscience, justice, tolerance, and patriotism.

Second, the use of interactive and innovative teaching methods in the educational process has a positive influence on the moral-ethical development of prospective teachers. Problem-based learning, case analysis, debates, role-plays, project-based activities, trainings, and socio-pedagogical experiments ensure the active participation of students and form in them the capacity for independent thinking, ethical decision-making, and a sense of social responsibility. For instance, engaging students in the analysis of complex situations relating to pedagogical ethics deepens their moral reasoning.

Third, in developing moral-ethical identity in prospective teachers, the role of personal example and the teacher's personality is unparalleled. The spiritual culture, ethical qualities, adherence to pedagogical ethics, attitude toward students, and

professional responsibility of faculty members serve as a powerful educational factor for students. For this reason, special attention must also be paid to raising the moral-ethical potential of faculty in higher educational institutions.

Fourth, broadly involving students in educational and social activities is one of the important conditions of this process. Participation in various cultural and educational events, spiritual-educational meetings, volunteer movements, social projects, and public service develops in prospective teachers a sense of belonging to the community, social responsibility, and humanitarian qualities. For example, students' participation in working with youth, conducting educational events in schools, and assisting vulnerable groups enriches their spiritual development.

Fifth, creating a sound spiritual climate in the educational institution is also an important factor in implementing the conceptual approaches. By spiritual climate is meant a system of relations based on mutual respect, solidarity, justice, openness, and support. When students feel themselves as free, valued, and respected individuals, their interest in and regard for moral-ethical values increases.

The importance of the project-based approach in developing moral-ethical identity is particularly emphasized. Project-based activity gives prospective teachers the opportunity to conduct independent research, study social problems, develop practical solutions, and apply them in real life. For example, projects carried out on topics such as "Improving the Spiritual Climate in Schools," "Strengthening Patriotism among Youth," and "Cultivating a Digital Culture" enrich students' spiritual worldview and increase their professional responsibility.

Moreover, the extensive use of the opportunities offered by the science of psychology is important in developing moral-ethical identity. It is possible to ensure an individual approach to prospective teachers by studying the individual's inner world, value system, motivations, and needs. Psychological trainings, motivational consultations, stress management sessions, and personal development programs serve to enhance students' spiritual resilience.⁴

Another important aspect of the conceptual approaches is the effective use of the national spiritual heritage in the educational process. The moral-educational ideas of great thinkers, scholars, and enlighteners constitute a rich spiritual source for prospective teachers. For example, the humanistic ideas of Alisher Navoi, the ethical teachings of Abdurrahman Jami, the views of Imam Bukhari on honesty and

⁴ Husenov S.O'. "The Objective Necessity of Improving the Quality of Higher Education in the Development of Human Capital". Economics and Education. 2019, No. 1.

truthfulness, and the thoughts of Abdulla Avloni on education and upbringing occupy an important place in shaping students' spiritual worldview.

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