

DIDACTIC MECHANISMS FOR IMPLEMENTING NATIONAL UPBRINGING IN “TARBIYA” LESSONS

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Abstract. *This article analyzes the content and essence of the “Tarbiya” subject from the perspective of ensuring the spiritual and moral development of the individual. It reveals the role of reflective, creative, transformative, and integrative mechanisms of influence in the development of the learner’s personality on the basis of innovative pedagogical technologies. In addition, the theoretical and methodological foundations of national upbringing are highlighted based on the views of Eastern thinkers, Jadid pedagogues, and folk pedagogy.*

Keywords: *Tarbiya subject, national upbringing, didactic mechanism, innovative pedagogical technologies, reflective influence, creative approach, transformative influence, integrative approach, spiritual and moral development, pedagogical competence, national values.*

The essence of the “Tarbiya” (Upbringing/Education) subject is aimed at ensuring the spiritual and moral development of the individual; therefore, an innovative approach creates specific pedagogical mechanisms of influence within the framework of this subject. Reflective influence helps the learner analyze their own behavior, thoughts, and attitudes, that is, to develop self-awareness. Creative influence develops

independent thinking and the ability to make innovative decisions through problematic situations, project-based activities, and creative assignments. As a result of transformative influence, the learner's value-based worldview, social position, and life principles are formed. Integrative influence, in turn, establishes integrity in the learner's worldview by connecting educational content with other subjects, life experience, family environment, and community-based upbringing. These mechanisms enrich the didactic foundations for implementing national upbringing in "Tarbiya" lessons and transform the learner from a mere listener into a thinking, feeling, and consciously reasoning subject.

Innovative pedagogical technologies also have a significant impact on the professional activity of teachers. They encourage teachers to apply new methodological approaches in lesson planning, to organize differentiated instruction while taking into account the individual abilities of learners, and to perceive themselves as both learners and creators within the educational process. Most importantly, democratic, dialogical, and cooperative subject-subject relationships are formed between teacher and learner. In this regard, innovative technologies activate the motivational, creative, and reflective aspects of teachers' professional activity, elevating their professional competence to a new stage. This, in turn, directly affects the effectiveness of "Tarbiya" lessons.

Thus, the scientific ideas advanced by scholars of our republic and the approaches related to the mechanisms of influence of innovative pedagogical technologies create a solid theoretical and methodological foundation for improving the didactic mechanisms of implementing national upbringing in "Tarbiya" lessons. On the basis of these views,

“Tarbiya” lessons can be organized in such a way that the spiritual activity and moral consciousness of the learner are developed, national values are deeply internalized into their thinking, and qualities such as social responsibility, activity, creativity, and patriotism are strengthened. Therefore, teaching the “Tarbiya” subject through innovative pedagogical technologies not only increases educational effectiveness, but also manifests itself as a multifaceted pedagogical system that ensures the spiritual, moral, intellectual, and social development of the learner’s personality.

In the history of human education and upbringing, the Eastern Renaissances, particularly the First and Second Renaissance periods, created a strong theoretical foundation for this issue. Al-Farabi, in his work *The Virtuous City*, advanced the idea of transforming morality, intellect, and happiness into social norms through upbringing. Ibn Sina analyzed the connection between moral habits and physical as well as psychological conditions, substantiating that balanced behavior forms a healthy and well-rounded individual. Al-Biruni regarded falsehood and deceit as threats to social stability, while Al-Ghazali interpreted upbringing as a spiritual process that purifies the soul and leads a person toward perfection. In the later stage, the works of Alisher Navoi and Zahiriddin Muhammad Babur considered moral virtues, justice, responsibility, and humanity as the main criteria of personal development. Thus, in Eastern pedagogical thought, upbringing was formed as a system that consistently instills national and universal values into the individual. These ideas serve as an important methodological source for shaping the content of national upbringing in “Tarbiya” lessons.

The Jadids of Turkestan viewed the issue of upbringing as the central problem of national awakening. Abdulla Avloniy scientifically and pedagogically substantiated the inseparability of education and upbringing through his famous idea that “education and upbringing are like soul and body.” Abdurauf Fitrat emphasized the necessity of nurturing such stages of mental activity as imagination, reasoning, comparison, decision-making, and execution, thereby illuminating the internal psychological mechanisms of personality development. Mahmudxo‘ja Behbudiy interpreted the school as an important institution for forming patriotism, civic responsibility, and social activity. In folk pedagogy, values such as etiquette, diligence, tolerance, honesty, respect for elders, and kindness toward the young were transmitted from generation to generation through everyday life experience. The experience of the Jadids and folk pedagogy is especially important for today’s “Tarbiya” lessons because they advanced the idea of organizing national upbringing in the unity of theory and life, harmonized with personal responsibility and social usefulness. In modern international approaches as well, upbringing is regarded not merely as a process of instilling moral qualities, but as an important factor in ensuring sustainable development, social justice, peace, civic consciousness, and the formation of a responsible life position. Within the conceptual approaches of UNESCO, special emphasis is placed on the harmonious development of cognitive, socio-emotional, axiological, and activity-based competencies of the individual. From this perspective, four main models of moral education have emerged in international pedagogical practice: the model of teaching moral education as a separate subject; the model integrating moral content into social sciences; the cross-curricular model

infused into all subjects; and the model organized through extracurricular activities. The common feature uniting all these models is that moral values are connected with real-life situations and conscious behavior of learners is formed.

This experience also has important scientific and practical significance for the education system of Uzbekistan. The introduction of the "Tarbiya" subject, in fact, represents a synthesis of these international models harmonized with national values. On the one hand, "Tarbiya" is taught as a separate subject; on the other hand, its content is implemented in close connection with other subjects, family upbringing, community environment, and extracurricular activities. This situation demonstrates the necessity of a comprehensive approach in improving didactic mechanisms. Therefore, the effective organization of national upbringing in "Tarbiya" lessons is ensured not merely through textbooks or methods, but through integrating subject-based teaching, interdisciplinary integration, practical activities, and social cooperation into a unified system.

The elevation of upbringing issues to the level of state policy in the Republic of Uzbekistan has further strengthened the socio-pedagogical significance of this direction. In particular, the Decree No. PF-5712 of the President of the Republic of Uzbekistan, dated April 29, 2019, defined the "Concept for the Development of the Public Education System until 2030" and emphasized the need to qualitatively renew spiritual and educational activities at all stages of education and organize them on the basis of innovative approaches. By Resolution No. 1059 of the Cabinet of Ministers of the Republic of Uzbekistan, dated December 31, 2019, the "Continuous Spiritual Upbringing" concept was approved, which

established the priority of national and universal values, conscious patriotism, civic responsibility, scientific approach, openness, and social cooperation as its core principles. These normative foundations indicate that the upbringing process should be organized not only within the boundaries of the school, but also in close connection with families, local communities, mass media, and public institutions.

As a practical expression of these political and legal foundations, the “Tarbiya” subject was gradually introduced into the general secondary education system. In accordance with the Resolution of the Cabinet of Ministers dated July 6, 2020, the subjects “Odobnoma” (Etiquette), “Sense of Homeland,” “National Idea and Foundations of Spirituality,” and “History of World Religions” were unified under the single concept of the “Tarbiya” subject. The main goal of this subject was defined as forming national pride, humanism, social activity, and spiritual immunity among learners. The concept of the subject reflects the harmony of national values and international standards, as it is based on the Convention on the Rights of the Child, the UN “Youth–2030” Strategy, as well as the Laws of the Republic of Uzbekistan “On Education” and “On State Youth Policy.” This demonstrates that the “Tarbiya” subject is not only a practical expression of the national idea, but also a system developing in harmony with international pedagogical trends.

The substantive and methodological renewal of the “Tarbiya” subject has also created necessary conditions for improving didactic mechanisms. In particular, innovations such as curricula developed on the basis of updated state educational standards, textbooks and methodological complexes adapted to the age and psychophysiological characteristics of

learners, the preparation of new personnel in the specialization of “additional Tarbiya subject teacher,” and the introduction of interactive, project-based, reflective, and digital technologies have brought “Tarbiya” lessons to a new stage. In this process, the formation of socio-moral competencies such as responsibility, communication culture, empathy, and civic activity among learners is identified as a priority task. Therefore, improving didactic mechanisms is no longer limited only to enriching content, but also requires democratizing the organization of lessons, strengthening reflective activity, and renewing assessment criteria on a competency-based foundation.

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