

Methods of Integrating the Content of National Values into Pupils' Consciousness in Primary School Lessons

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Abstract: This article analyzes the pedagogical and methodological foundations of integrating the content of national values into pupils' consciousness in primary school lessons. The relevance of the topic is connected with the fact that the primary-school period is a decisive stage in the formation of moral consciousness, cultural memory, communicative behaviour and civic responsibility. National values are interpreted not as formal slogans, but as a living system of ethical norms, historical memory, folk pedagogy, family traditions, respect for elders, love for the homeland, diligence, tolerance, humanity and social solidarity. The article substantiates that the internalization of these values becomes effective when the teacher connects reading, mother tongue, upbringing, natural science, art, music and extracurricular activities with pupils' personal experience, emotional perception and practical action. Interactive conversation, storytelling, didactic games, role play, project work, observation, comparative analysis, problem-based tasks and reflection are presented as the main methods of value-oriented teaching. The article also considers Uzbek and foreign scholarly approaches, describes the methodological logic of the study, presents expected results and formulates practical conclusions for primary education.

Keywords: Primary education, national values, value internalization, moral education, folk pedagogy, didactic methods, upbringing, cultural identity, reflective learning, interdisciplinary approach.

Introduction

The problem of integrating the content of national values into the consciousness of primary school pupils occupies an important place in modern pedagogy because it concerns not only the transfer of knowledge, but also the formation of a morally stable and culturally rooted personality. In the conditions of globalization, digital communication and rapid transformation of social relations, the child enters an educational environment in which different cultural models and value messages interact. Therefore, the primary school teacher must ensure that pupils do not perceive national values as abstract ideas separated from life, but understand them as meaningful norms of communication, behaviour, learning motivation, family respect and civic responsibility[1]. The content of national values in primary education includes respect for parents and teachers, reverence for the mother tongue, knowledge of history and cultural heritage, appreciation of folk traditions, love for the homeland, tolerance, honesty, compassion, diligence and responsibility before society. These components should be presented according to the age, emotional world, imagination, speech development and practical experience of children[2]. Primary school is the most sensitive stage for the pedagogical assimilation of values because the child's consciousness is open to symbolic images, moral examples, narrative situations and emotional impressions. At this stage, pupils learn to distinguish good and bad behaviour, justice and injustice, kindness and indifference, respect and disrespect. If the teacher organizes the lesson only as a process of memorizing definitions, the

educational influence remains superficial. However, when the teacher turns national values into the internal logic of learning tasks, classroom dialogue and collective activity, the pupil gradually begins to experience values as personal meanings[3]. A reading lesson may reveal the moral power of a folk tale; a mother tongue lesson may develop respect for the native language through proverbs; an art lesson may form aesthetic appreciation of national ornaments; a music lesson may awaken emotional attachment to folk melodies; and an upbringing lesson may encourage pupils to evaluate real-life situations from the standpoint of honesty, mutual assistance and responsibility[4]. The scientific significance of the topic is connected with the need to clarify the methods by which national values pass from external social requirements into the pupil's inner world. Pedagogically, this process may be explained through the concept of internalization: the child first hears, sees and imitates value-based behaviour, then discusses and compares it, afterwards performs it in practical situations, and finally accepts it as a personal norm. Thus, the teacher must design lessons in which cognition, emotion and action are united[5]. A value that is only explained may remain verbal; a value that is emotionally experienced may become memorable; a value that is practiced through action may become stable. For this reason, the most effective didactic methods combine knowledge with experience: problem conversations, moral dilemmas, role-playing games, dramatization, project assignments, creative writing, family-history tasks, observation of traditions, analysis of proverbs, collective reflection and cooperation-based learning[6]. The practical relevance of this topic is determined by the priorities of contemporary educational reform, which requires the school to educate not only a knowledgeable pupil, but a pupil capable of independent thinking, cultural self-awareness and constructive social participation. In this respect, national values should not be opposed to universal human values; rather, they should be interpreted as a national form of universal moral ideas such as humanity, justice, peace, respect, responsibility and solidarity. When children learn the meaning of national traditions, customs and moral norms, they simultaneously learn to respect other cultures and people. A pupil who understands the dignity of his or her own heritage is more prepared for intercultural dialogue because cultural rootedness creates internal stability rather than isolation[7]. The teacher's methodological competence is decisive in this process. The teacher must select texts, examples, questions, games and creative tasks that correspond to the educational purpose of the lesson. When teaching a text about family respect, the teacher may ask pupils to describe how they help elders at home, compare their answers with a proverb, dramatize a respectful conversation and write a short reflection about gratitude. In this case, the value is not simply named; it is understood, emotionally experienced, socially practiced and personally expressed. Another important aspect is interdisciplinary continuity. National values cannot be effectively formed in one subject or one lesson. They require classroom lessons, extracurricular activities, cooperation with parents, school events, creative competitions, museum visits and community-based projects. The purpose of this article is to analyze the methods of integrating national values into pupils' consciousness and to reveal their didactic possibilities in primary education.

The analysis of scientific literature shows that the problem of national values in primary education has been studied in Uzbek pedagogy mainly through the categories of moral education, folk pedagogy, family upbringing, spiritual development and national identity. Among the Uzbek scholars whose works are relevant to the present topic, Maxtuma Fazliddinova Qurbonova and Dildora Azizovna Xolboyeva may be emphasized, because their research on the pedagogical foundations of organizing educational activity on the basis of national values in primary education directly corresponds to the methodological direction of this article. Their work, indexed in scholarly databases and presented in a journal devoted to preschool and school education, interprets national values as an important factor in the spiritual, moral and aesthetic development of the pupil. The authors pay special attention to the inclusion of national ideas, customs, folk oral creativity, holidays and games in the educational process. This approach is important because it treats value education not as an additional decorative element, but as a structural component of primary teaching. From their position, the teacher must create an educational environment in which the pupil recognizes national values through concrete examples, collective activities and emotionally rich pedagogical situations[8]. A second line of Uzbek scholarship may be associated

with N. Tosheva's work on the moral education of children through family and national values, which is represented in Google Scholar search results and reflects a wider pedagogical interest in the relationship between family culture and school education. Although Tosheva's research is not limited only to primary classes, its theoretical conclusions are significant for this age group because the foundations of moral behaviour and value orientation are formed early. Her approach underlines that national values are transmitted through the unity of family, school and social environment. This idea is especially important for primary classes, where the child's behaviour is strongly influenced by the emotional atmosphere of the family and the authority of adults. If the school teaches respect, kindness and responsibility but the family environment does not support these norms, value internalization becomes unstable. Conversely, when the teacher cooperates with parents and connects classroom content with family traditions, pupils understand that national values are not limited to textbook knowledge; they are living norms of everyday behavior[9]. The works of these Uzbek scholars allow us to formulate a significant methodological conclusion: national values should be introduced into primary school lessons through a pedagogical system that unites cultural content, moral explanation, emotional influence, practical activity and cooperation with the family. Qurbonova and Xolboyeva emphasize the didactic organization of value-based educational activity, while Tosheva highlights the social and family context of moral development. Together, these views help to build an integrated model in which the teacher acts not only as a transmitter of information, but also as a mediator between cultural heritage and the child's personal consciousness. Such a model is consistent with the broader traditions of Uzbek pedagogical thought, where upbringing and education are understood as inseparable processes [10].

Methodological part. The methodological part of this article is based on a complex pedagogical approach that combines theoretical analysis, comparative interpretation, pedagogical observation, content analysis, modelling, reflective evaluation and generalization of classroom experience. The theoretical analysis method was used to clarify the essence of the concepts "national values," "value internalization," "primary education," "moral education" and "didactic integration." Through this method, national values were considered not merely as ethnographic elements, but as a pedagogically meaningful system of moral, cultural, social and aesthetic orientations that shape the pupil's consciousness. The comparative method made it possible to compare traditional explanatory approaches with interactive and activity-based methods. This comparison showed that direct explanation is necessary but insufficient, because primary school pupils understand values more deeply when they participate in dialogue, dramatization, games, creative tasks and practical situations.

Results

The results of the article show that the integration of national values into primary school lessons becomes pedagogically effective when it is organized as a continuous, purposeful and methodologically diverse process [11]. First, the analysis revealed that pupils understand national values more consciously when the teacher connects them with concrete life situations. Abstract statements such as "respect elders" or "love the homeland" become meaningful for children only when they are presented through stories, family examples, role plays, classroom duties, national holidays, folk proverbs and personal reflection. This means that the lesson must create a bridge between cultural knowledge and the pupil's lived experience. When such a bridge is created, pupils begin to interpret values not as external requirements, but as norms that regulate their own behaviour. Second, the research demonstrated the importance of interdisciplinary integration. National values were found to be more stable in pupils' consciousness when they appeared repeatedly in different subjects and activities. In reading lessons, pupils may analyze the moral meaning of a story; in mother tongue lessons, they may learn proverbs and speech etiquette; in art lessons, they may draw national patterns and discuss their symbolic meaning; in music lessons, they may listen to folk melodies and describe the feelings they awaken; in upbringing lessons, they may solve moral dilemmas and evaluate actions. Such repetition is not mechanical; it deepens

understanding because each subject reveals a different dimension of the same value [12]. As a result, pupils acquire a more holistic view of national culture and moral behaviour. Third, the results indicate that interactive methods increase pupils' engagement and emotional involvement. Dialogic conversation encourages children to express their opinions; didactic games make cultural material accessible; dramatization develops empathy; project work connects school knowledge with family and community life; group tasks strengthen cooperation; and reflection helps pupils become aware of their own moral choices. These methods are especially important because primary school pupils learn through activity, imitation, emotion and communication. Finally, the article revealed that cooperation between school and family strengthens the internalization of national values. When pupils collect family proverbs, interview grandparents, describe a national tradition, prepare a small project about a holiday or share examples of helping elders, the educational process becomes connected with the family's cultural memory. The expected pedagogical outcomes include improved moral vocabulary, respectful communication, interest in traditions, stronger cultural attachment, responsibility and readiness to evaluate behaviour from the standpoint of national and universal human values [13].

Discussion

The discussion of the topic may be enriched through the polemical comparison of two influential foreign pedagogical perspectives: John Dewey's theory of experiential education and Lev Vygotsky's cultural-historical theory of development. Although both scholars recognize the social nature of learning, they place different accents on the mechanisms through which a child assimilates values. Dewey's position emphasizes experience, activity, problem solving and the democratic organization of the classroom. From this perspective, national values cannot be effectively implanted into pupils' consciousness by verbal instruction alone. They must be reconstructed through meaningful experience. A child understands respect, cooperation or responsibility when he or she participates in social situations where these values are necessary for successful collective action. Therefore, a Deweyan interpretation would argue that primary school lessons should create living situations of communication, cooperation and inquiry. National values become real when pupils practice them in classroom democracy: listening to classmates, helping each other, making collective decisions, participating in projects and reflecting on the consequences of their actions. Vygotsky's cultural-historical approach, while not rejecting activity, gives stronger attention to the mediating role of language, signs, cultural tools and adult guidance. From this perspective, national values enter the child's consciousness through socially organized interaction. Proverbs, stories, symbols, rituals, songs, speech formulas and moral concepts function as cultural signs that mediate the child's thinking. The teacher and family members serve as carriers of cultural experience, guiding the child from external imitation to internal understanding. In Vygotskian terms, value internalization occurs when a norm first appears between people in social interaction and later becomes an inner psychological function. Thus, the teacher's explanation, dialogue, questions, modelling and scaffolding are not secondary; they are essential conditions for the child's development [14]. The polemic between these two approaches is productive for the methodology of national-value education. Dewey warns against authoritarian moral instruction that turns values into lifeless formulas. His view reminds teachers that pupils must act, experience and solve problems. Vygotsky warns against reducing learning to spontaneous experience without structured cultural mediation. His theory reminds teachers that children need language, symbols, adult guidance and historically formed cultural meanings. In the context of primary school lessons, the most balanced solution is to synthesize these approaches. National values should be mediated through cultural texts, proverbs, stories and teacher guidance, but they should also be experienced through active tasks, games, dramatizations, projects and social practice. Therefore, value education is neither simple transmission nor spontaneous self-development; it is a guided, culturally grounded and activity-based process [15].

Conclusion

In conclusion, the integration of national values into the consciousness of primary school pupils is a strategically important direction of modern education because it determines the moral, cultural and civic foundations of the growing generation. The article has shown that national values should be interpreted not as isolated historical or ethnographic information, but as a living pedagogical resource that develops respect, responsibility, kindness, diligence, patriotism, tolerance, aesthetic sensitivity and social solidarity. The effectiveness of this process depends on the teacher's ability to transform value content into age-appropriate, emotionally meaningful and practically oriented learning situations. The main conclusion is that value internalization in primary school requires the unity of knowledge, emotion, action and reflection. Pupils must hear about values, see them in cultural examples, discuss them in dialogue, practice them in activity and evaluate them through reflection. For this purpose, the teacher should use storytelling, proverbs, folk tales, didactic games, role play, project work, group tasks, creative writing, observation, moral dilemmas and interdisciplinary connections. The content of national values should be integrated into reading, mother tongue, upbringing, art, music, natural science and extracurricular activities so that pupils encounter the same moral ideas in different educational forms. The article also concludes that cooperation between school and family is a necessary condition for sustainable value education. Family traditions, grandparents' memories, national holidays, household responsibilities and everyday examples of respect can strengthen the educational influence of the lesson. Thus, the methods of integrating national values into pupils' consciousness should be systematic, interdisciplinary, interactive, reflective and practice-oriented. Such an approach helps primary school pupils not only know national values, but also accept them as personal moral norms and apply them in real behaviour.

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