



Developing The Spiritual And Moral Competence Of Migrant Students Based On Social Activity And Initiative

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Abstract: This article explores the issues related to the development of the spiritual and moral competence of migrant students based on their social activity and initiative. The theoretical and methodological foundations, pedagogical conditions, and practical mechanisms for enhancing the spiritual and moral competence of migrant students by increasing their social activity and initiative are analyzed. In particular, the article demonstrates ways to form spiritual and moral qualities of migrant students (responsibility, compassion, justice, respect, tolerance) through the implementation of social projects, involvement in volunteer activities, development of leadership skills, and organization of cultural events within the educational process.

Keywords: Migrant student, social activity, initiative, spiritual and moral competence, pedagogical conditions, education, integration, cultural adaptation.

Introduction: In today's global education system, developing the spiritual and moral competence of youth is a pressing issue. Various methodologies, mechanisms for preparing competitive personnel, and practical pedagogical systems aimed at enhancing students' moral qualities are being created. With technological progress, interactive programs and teaching models are rapidly being implemented in the educational process. Documents such as the UN's "Higher Education in the 21st Century" World Declaration and UNESCO's program on "Reforming and Developing Higher Education" emphasize improving the quality of education worldwide, organizing modular education,

and enhancing students' spiritual and moral upbringing through modern teaching methods.

Worldwide, numerous scientific studies focus on the professional socialization of youth, development of their spiritual and moral competence, and methods for fostering social activity and initiative. Developed countries such as the USA, Russia, Germany, France, China, and South Korea widely use interactive methods like modular teaching, blended learning, masterclasses, webinars, heuristic methods, case studies, and project-based learning to nurture students' thinking and abilities early and to improve moral education mechanisms. Some studies delve deeply into specific aspects of moral education, such as instilling moral values and forming social responsibility, while others focus on enriching the content of moral education, harmonizing national and universal values, and integrating ethical content into various courses. Additionally, improving the system of educational work in institutions by considering students' age characteristics and developing effective strategies to enrich their spiritual world is also emphasized.

Migrant children often face challenges adapting to new social and cultural environments far from their homeland. Therefore, supporting their spiritual and moral competence development, social activation, and initiative, as well as helping them recognize and form their identity between two cultures, gains special importance. Difficulties such as language barriers, cultural shock, social isolation, and reduced self-confidence may arise. Based on these research findings and methods, there is a need to develop special pedagogical approaches based on inclusive education principles that consider the psychological state, age, individual characteristics, and cultural differences between the homeland and new environment to support the spiritual and moral development of migrant children. These approaches play a crucial role in their successful integration into a new society, realization of their potential, and formation as well-rounded individuals.

The use of national values and foundations of national education in the development of the spiritual and moral upbringing process, pedagogical principles of forming spiritual and moral culture, and issues related to spiritual and moral education in higher education and future specialists' spiritual-professional training have been analyzed in various studies. Scholars such as V. Karimova, N. Dj. Mahmudova, O. Musurmanova, Sh. Sh. Olimov, M. Qur'onov, N. X. Oripova, Z. Q. Ismoilova, N. A. Muslimov, N. M. Ochilova, Y. P. Azarov, Z. E. Azimova have extensively studied the formation of spiritual and moral education in higher education,

future specialists' moral-professional training, organization of educational work, and improvement of the methodology for teaching "Educational Work." These studies emphasize national and universal values, moral norms, patriotism, compassion, tolerance, conscientiousness, honesty, and diligence. However, there is a noted lack of sufficient scientific works specifically addressing the moral education of migrant students. Migrant students often encounter psychological challenges adapting to diverse socio-cultural environments, new languages, and values. Therefore, developing their spiritual and moral competence, aiding social adaptation, and nurturing values of tolerance, mutual respect, and solidarity by harmonizing national and universal values is crucial. This requires teachers and educators to apply differential and individual approaches considering migrant students' age, psychological traits, and cultural background. Furthermore, special programs aimed at overcoming social adaptation difficulties, language learning, and educational challenges should be developed and implemented. International experience and close cooperation with migrant students and their parents are vital in this regard.

Classification of moral education directions by educational stages is one of the main features of pedagogical research in the independence period, with significant contributions from Sh. Sh. Olimov. His methodological recommendations on improving and implementing the content, forms, and methods of moral education in vocational colleges deserve attention. His research proposes scientifically grounded approaches, such as emphasizing subjects with high moral education potential, selecting teaching methods based on subject content and qualification requirements, using non-traditional teaching technologies, and organizing various extracurricular educational activities. These contribute to forming students' spiritual and moral values, based on modern pedagogical achievements. Especially amid globalization and increasing interactions among various cultures and values, special attention to the spiritual and moral education of migrant students is necessary. Migrant students face problems adapting to new socio-cultural environments, overcoming language barriers, and resolving specific psychological difficulties. Hence, developing special pedagogical technologies that combine national and universal values, tolerance, mutual respect, solidarity, and intercultural communication is essential. The ideas and proposals advanced in Sh. Sh. Olimov's research can serve as important guidance for nurturing migrant students as well-rounded individuals. For example, incorporating materials reflecting the culture and traditions of migrant

students' homelands in lessons and extracurricular activities, respecting their uniqueness, and explaining similarities and differences between cultures can positively impact their social adaptation and spiritual-moral development.

In the study by Z. Ismailova on the moral education of student youth, fundamental ideas such as national prosperity, peace, social welfare, the ideal human, social cooperation, interethnic harmony, and interfaith tolerance are identified as criteria for moral formation of student personalities. The research highlights the importance of family, neighborhood, and community concepts, respect for parents and society, love for the mother tongue, patience, diligence, and honesty as key factors in moral formation of students. A significant aspect of the study is the development of a moral-educational model aimed at raising students' moral awareness, encouraging active participation in social life, and fostering upbringing in the spirit of national and universal values. These findings are relevant for organizing the moral education of migrant students as well. Migrant students face unique challenges during adaptation to new socio-cultural environments. Their moral worldview should consider not only universal values but also their national culture and traditions. As emphasized by Z. Ismailova, the concepts of family, neighborhood, and homeland are important for migrant students as well. However, due to parents' work commitments and difficulties in adjusting to a new environment, family education may not be sufficiently effective. Therefore, educational institutions should support family education of migrant students, work closely with parents, and provide pedagogical-psychological assistance. Additionally, inculcating values such as tolerance, intercultural communication, mutual respect, and solidarity in the moral education of migrant students is vital. They should preserve their native culture and traditions while learning and respecting the values of the new society. This promotes social integration and the formation of healthy relationships based on mutual understanding and cooperation. Adapting the moral education model proposed by Z. Ismailova to consider migrant students' age and individual characteristics could significantly contribute to their spiritual and moral development.

Spiritual and moral knowledge plays a crucial role in the moral education process. Through acquiring such knowledge, students develop ethical categories such as happiness, conscience, duty, justice, honor, love, kindness, dignity, faith, and loyalty. Students who thoroughly master spiritual and moral knowledge strengthen qualities like initiative, social activity, patriotism, honesty, diligence, humility, and devotion.

Such students consciously follow moral norms and respect national and universal values, spiritual heritage, customs, and traditions. However, possessing moral knowledge alone does not guarantee a student's full moral maturity. True upbringing manifests in life experiences, daily relationships, and behavior. This issue is particularly relevant for migrant students who often face unique difficulties in adapting to a new socio-cultural environment and may encounter moral dilemmas. Therefore, moral education for migrant students should focus not only on imparting theoretical knowledge but also on developing practical skills to apply these values. Explaining the moral norms and values of the new society, while fostering respect for their own culture and traditions, and creating an environment of tolerance and mutual understanding, is essential. Interactive teaching methods, situational exercises, role-playing, and discussions are appropriate for this purpose. Migrant students can analyze real-life situations, explore diverse perspectives, and develop skills to make moral decisions. They also improve emotional regulation, peaceful conflict resolution, and establish relationships based on mutual respect and solidarity. This lays the foundation for their successful integration into the new society and formation as well-rounded individuals.

Raising morally mature, socially active, and responsible individuals is vital for societal progress and a prosperous future. Youth education, especially their spiritual and moral maturity, determines the future of society. Respect, tolerance, and solidarity create an environment conducive to social development, and morally mature individuals contribute significantly. In moral education, nurturing national identity, respect for historical heritage, and national values are essential. These issues gain even more importance in the context of migrant students who face additional challenges such as adapting to a new environment, learning a language, and overcoming intercultural differences. Therefore, the following aspects require special attention in their spiritual and moral education.

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