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The Importance of Developing A Model for The Spiritual and Immunological Education of Students

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Abstract: This article discusses the methods and pedagogical opportunities for developing cultural immunity in students through extracurricular activities. It examines the educational and upbringing activities of general education school teachers and deputy principals responsible for spiritual and educational affairs. Furthermore, it addresses the importance of systematically organizing efforts aimed at fostering cultural immunity among adolescent students. If you need this as part of a formal paper (e.g., academic journal or dissertation), I can help format it accordingly.

Keywords: Extracurricular activities, class teacher, deputy principal, spiritual and educational affairs, cultural immunity, behavior, moral qualities, conversation, class hours, student conferences, national culture, cultural behavior stereotypes.

Introduction: In the Republic of Uzbekistan, the issue of raising the younger generation to become morally mature, intellectually capable, and well-rounded individuals has been elevated to the level of state policy. President Shavkat Mirziyoyev's statement, "If you ask me what troubles me the most, I will answer — the education and upbringing of our children," clearly reflects the urgent importance of this matter. [1-45 p.]

Today, in Uzbekistan, shaping a well-rounded individual based on spiritual values in the process of educating and raising young people remains one of the top priorities of state policy. The need to strengthen the spiritual immunity of the younger generation by instilling firm beliefs, patriotism, national pride, and ideological

stability is becoming increasingly significant. This is especially vital in today's globalized world, where various negative ideological influences, information attacks, and ideological emptiness are increasingly targeting students.

One of the main objectives of the state policy on youth in the Republic of Uzbekistan is to raise young people who are morally and ethically mature, conscious, and capable of independent thinking. In this regard, the Law "On Education," the Law "On State Youth Policy," and the "New Uzbekistan — New Development Stage" concept initiated by the President emphasize the special attention being given to the education system. [2-145–162 p.]

In such a context, forming a model for students' spiritual immunological upbringing plays a crucial role in strengthening their social consciousness, developing critical thinking, and preparing them to resist global threats and ideological challenges as responsible individuals. This article analyzes the theoretical foundations of such a model, its importance and role in the Uzbek educational system, and ways of practical implementation.

To continuously develop students' positive qualities, encouraging and supporting them contributes to the proper formation of gender roles and the enrichment of their cultural worldview. A class teacher should analyze the behavior of teenagers who are addicted to social media, influenced by "mass culture," and, in particular, girls who blindly follow fashion trends. Based on this analysis, appropriate measures should be taken to foster cultural immunity in these students. [3-98–115 p.]

In this regard, it is advisable for class teachers to work closely with parents. If the cultural environment in the family is of a negative nature, class teachers should, in collaboration with community leaders, engage in conversations with the parents of adolescents and seek ways to enhance their cultural worldview.

REVIEW OF LITERATURE ON THE TOPIC

The study of the fundamental principles and main characteristics of communication, as a rule, involves examining the relationship between concepts such as societal culture and human culture. In this regard, scholars such as O. Musurmonova and U. Mahkamov have explored the pedagogical conditions necessary for developing the spiritual culture of upper-grade students.

Researchers including K. Hoshimov, O. Asqarova, B. Ziyomammedova, Sh. Abdullayeva, and J. Yo'ldoshev have investigated the pedagogical problems of ethics and moral education. Meanwhile, J.

Tulenov, G. Tulenova, Q. Nazarov, B. Shoumarov, and V. Karimova have analyzed the philosophical aspects of morality and ethical values. [4-34–47 p.]

Notable contributions have also come from leading Uzbek scholars such as M. Vahobov, U. Begimqulov, M. Quronov, Sh. Q. Mardonov, O. Jamoliddinova, M. Mahmudov, S. Nishonova, M. Yuldashev, O. Hasanboyeva, B. A'zamova, M. Qurbonova, R. Safarova, R. M. Sarsenbayeva, N. R. Ashurova, and N. M. Koshanova, who have addressed the importance of practical sciences in the development of moral qualities in individuals.

Researchers from the Commonwealth of Independent States (CIS) — such as V. V. Drogomerskiy, I. Y. Vorobyova, K. E. Ketoyev, D. Y. Karasayev, E. R. Kochiyeva, O. V. Polshikova, Y. A. Strelkova, A. A. Tretyakov, F. G. Xamikoyev, and others — have emphasized the role of applied sciences in fostering moral qualities in individuals. [5-142 p.]

Classical educators including P. Baxterev, K. N. Vensel, F. Kapterov, P. F. Lesgaft, Y. A. Komensky, A. S. Makarenko, and K. D. Ushinsky have addressed the challenges and urgent issues of cultivating moral traits in the younger generation.

Additionally, scholars such as E. V. Bondarevskaya, O. S. Bogdanova, R. S. Bure, A. M. Vinogradova, S. A. Kozlova, and B. T. Likhchayev have investigated problems related to shaping the spiritual education concepts and beliefs of upper-grade students.

Studies by I. M. Krasnoboyeva, I. S. Marenko, and V. I. Petrov have explored factors influencing the moral upbringing of individuals, while psychologists such as S. F. Anisimov, L. M. Arxangelskiy, A. A. Guseinov, and O. G. Drobnitskiy have provided psychological analyses of the formation and development of moral character. [6-45–49 p.]

Furthermore, scholars like V. N. Zxerdanov, V. A. Blyumkin, and V. S. Barulin have addressed the issues of developing and fostering ethical beliefs and moral upbringing in schoolchildren of different age groups. I. M. Krasnoboyev, E. I. Monoszon, O. I. Ruta, and V. A. Sukhomlinsky, among others, have conducted research into children's moral consciousness and the formation of moral traits.

METHODOLOGY

This study serves to thoroughly and systematically examine the process of shaping students' spiritual immunological upbringing. Various methods were employed in this process, including theoretical analysis, comparison, observation, surveys, interviews, and pedagogical experiments. Through theoretical analysis, the concept of spiritual immunity, its components, and

relevant educational approaches were explored based on scientific literature.

At the practical stage, surveys were developed and conducted to assess students' spiritual state, moral values, and attitudes toward social influences. The results were analyzed to draw conclusions. In addition, experimental-trial activities were carried out through extracurricular programs to determine the effectiveness of developing spiritual immunity. Based on the collected data, pedagogical recommendations were developed, and this methodological approach enhanced the precision and practical significance of the research.

RESULTS AND DISCUSSION

The findings of the study demonstrated the effectiveness of the process of shaping students' spiritual immunological upbringing. During the practical experiment, students' skills in moral values, social responsibility, and personal stability were significantly enhanced through extracurricular activities and pedagogical methods. Survey and observation results indicated that the concept of spiritual immunity had become more clearly defined in the students' minds, and their resilience to external negative influences had increased. Furthermore, the research revealed that adapting pedagogical approaches to individual characteristics, fostering a supportive classroom environment, and close cooperation with parents are crucial factors in strengthening spiritual immunity. The integrated application of activities and methods contributed to improving students' internal stability.

The discussion of the results shows that in addition to traditional methods, the implementation of interactive and creative approaches is necessary for fostering spiritual immunological upbringing. This serves as an effective means to enhance students' spiritual resilience and protect them from negative social influences. It is recommended that broader and more comprehensive research be conducted in this field in the future.

CONCLUSION

Shaping students' spiritual immunological upbringing plays a significant role in strengthening their personal stability, decision-making abilities regarding moral issues, and resistance to the influence of the social environment. The concept of spiritual immunity and its components were thoroughly studied, and the use of effective methods and tools in the pedagogical process positively impacted students' spiritual development. It was determined that the integrated application of extracurricular activities is effective in reinforcing spiritual immunity. Moreover, collaboration between

parents and educators plays a vital role in this process. In the future, it is essential to widely implement innovative pedagogical technologies and individualized approaches to further develop spiritual immunological education.

This research provides both theoretical and practical foundations for the effective organization of spiritual immunity development in pedagogical practice.

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