NAMANGAN DAVLAT UNIVERSITETI
ILMIY AXBOROTNOMASI, [2026-9]
ISSN:2181-1458
ISSN:2181-0427

13.00.00-PEDAGOGIKA
journal.namdu.uz
PEDAGOGICAL

# USING THE LITERARY HERITAGE OF ANCESTORS IN THE SPIRITUAL AND MORAL EDUCATION OF SCHOOL STUDENTS (BASED ON THE TEACHING OF LITERATURE IN GRADES 6–7)

**Abdulxayeva Maftuna Xasanboy qizi**
Namangan state university

***Abstract.*** *This article examines the axiological and methodological foundations of using the literary heritage of earlier generations in teaching literature in Grades 6–7. The study employed documentary and comparative analysis of the literature textbooks for Grades 6 and 7 published in 2022, pedagogical approaches, and sources on values-oriented education. Drawing on the spiritual and moral potential of Alisher Navoi's rubaiyat (quatrains), qit'as (poetic fragments), and fards (single-couplet poems), a learning-activity model was developed with the sequence "understanding the text – substantiating a value – applying it to a real-life situation – reflection – criterion-based assessment." Recommendations are provided for independent assignments and assessment using cognitive, value-motivational, and behavioral criteria. The proposed model constitutes a theoretical and methodological outcome; experimental evaluation of its effectiveness is identified as a separate research task.*

***Keywords:*** *axiological approach, ancestral heritage, literature education, Grades 6–7, spiritual and moral education, literary text, reflection, value-based analysis, independent work, assessment criteria.*

# MAKTAB O‘QUVCHILARINING MA’NAVIY-AXLOQIY TARBIYASIDA AJDODLAR ADABIY MEROSIDAN FOYDALANISH (6–7-SINFLARDA ADABIYOT O‘QITISH MISOLIDA)

***Annotatsiya.*** *Ushbu maqolada 6–7-sinflarda adabiyot o‘qitishda avvalgi avlodlar adabiy merosidan foydalanishning aksiologik va metodologik asoslari tahlil qilinadi. Tadqiqotda 2022-yilda nashr etilgan 6- va 7-sinf adabiyot darsliklari, pedagogik yondashuvlar hamda qadriyatlarga yo‘naltirilgan ta’limga oid manbalarning hujjatli va qiyosiy tahlili qo‘llanildi. Alisher Navoiyning ruboiylari, qit’alari va fardlarining ma’naviy-axloqiy salohiyatiga tayangan holda "matnni tushunish – qadriyatni asoslash – uni hayotiy vaziyatga tatbiq etish – refleksiya – mezonli baholash" ketma-ketligiga ega o‘quv faoliyati modeli ishlab chiqildi. Mustaqil topshiriqlar hamda kognitiv, qadriyatli-motivatsion va xulq-atvor mezonlari asosida baholash bo‘yicha tavsiyalar berilgan. Taklif etilayotgan model nazariy-metodologik natija bo‘lib, uning samaradorligini eksperimental tekshirish alohida tadqiqot vazifasi sifatida belgilangan.*

***Kalit so‘zlar:*** *aksiologik yondashuv, ajdodlar merosi, adabiyot ta’limi, 6–7-sinflar, ma’naviy-axloqiy tarbiya, badiiy matn, refleksiya, qadriyatli tahlil, mustaqil ish, baholash mezonlari.*

# ИСПОЛЬЗОВАНИЕ ЛИТЕРАТУРНОГО НАСЛЕДИЯ ПРЕДКОВ В ДУХОВНО-НРАВСТВЕННОМ ВОСПИТАНИИ ШКОЛЬНИКОВ (НА ПРИМЕРЕ ПРЕПОДАВАНИЯ ЛИТЕРАТУРЫ В 6–7 КЛАССАХ)

***Аннотация.*** *В статье рассматриваются аксиологические и методологические основы использования литературного наследия предшествующих поколений при преподавании литературы в 6–7 классах. В исследовании применялись документальный и сравнительный анализ учебников литературы для 6 и 7 классов, изданных в 2022 году, педагогических подходов и источников по ценностно-ориентированному образованию. Опираясь на духовно-нравственный потенциал рубаи (четверостиший), кыта (поэтических фрагментов) и фардов (отдельных бейтов) Алишера Навои, разработана модель учебной деятельности с последовательностью «понимание текста – обоснование ценности – применение её к жизненной ситуации – рефлексия – критериальное оценивание». Даны рекомендации по самостоятельным заданиям и оцениванию на основе когнитивных, ценностно-мотивационных и поведенческих критериев. Предлагаемая модель представляет собой теоретико-методологический результат; экспериментальная проверка её эффективности определена как отдельная исследовательская задача.*

***Ключевые слова:*** *аксиологический подход, наследие предков, литературное образование, 6–7 классы, духовно-нравственное воспитание, художественный текст, рефлексия, ценностный анализ, самостоятельная работа, критерии оценивания.*

## INTRODUCTION

In contemporary education, it is important to develop students not merely as listeners who retell the content of a literary work but as active participants who independently recognize the human values expressed in it, explain them with evidence, and relate them to their own behavior. Grades 6–7 are particularly important because students' understanding of social relationships expands, peer evaluations become more influential, and the need for independent decision-making increases. Literature lessons should therefore provide opportunities not only to comprehend texts but also to reflect consciously on compassion, justice, honesty, respect for elders, friendship, and responsibility.

The National Program for the Development of School Education in 2022–2026, approved by Decree No. PF–134 of the President of the Republic of Uzbekistan dated May 11, 2022, emphasized the renewal of general secondary education content and the creation of a new generation of textbooks [1]. The literature textbooks for Grades 6 and 7 published in 2022 contain questions and tasks designed to engage students in dialogue with literary works, identify textual evidence, and express personal opinions, thereby expanding these methodological opportunities [2; 3].

In this study, the concept of ancestral heritage is not limited to information about the lives of historical figures. It encompasses ideas embodied in literary works, artistic expression, the author's perspective, moral choices, and experiences of human relationships. Presenting this heritage merely as a collection of "instructive sayings" may encourage students to repeat ready-made conclusions. By contrast, analysis grounded in characters, conflicts, imagery, and tone helps students understand the circumstances in which particular values are manifested.

The research problem is that the question "What does this work teach us?" is sometimes answered with general, formulaic statements. The relationship between the expression of a value in the text, the student's attitude toward it, and behavioral decisions in real life is not examined consistently. The aim of this article is to propose a theoretically grounded sequence for using the educational potential of ancestral heritage in literature lessons for Grades 6–7 and to develop corresponding tasks and assessment criteria.

## RESEARCH METHODOLOGY (METHODS)

The research is theoretical and methodological in nature. The sources examined include the Grade 6 and Grade 7 Literature textbooks [2; 3], UNESCO guidance on values-oriented education [4], a theory of literature instruction that grounds the interpretation of literary texts in students' personal experiences [5], and pedagogical approaches to character and responsibility education [6]. The criteria for selecting texts were alignment with the curriculum, age-appropriate comprehensibility, artistic integrity, and the presence of a moral issue suitable for discussion.

The methods used were analysis of pedagogical literature, comparison of curricula and textbook content, thematic analysis of the educational potential of literary texts, pedagogical modeling, and the development of assessment indicators. This study does not claim to have collected experimental results from students, questionnaire scores, or statistics demonstrating improvement. The findings presented in the Results section are methodological proposals developed for potential classroom application.

Three interconnected dimensions were adopted as the conceptual foundation: the cognitive dimension (understanding a work's content, literary evidence, and moral ideas); the value-motivational dimension (developing and justifying a personal attitude toward an idea); and the behavioral dimension (selecting an appropriate decision, form of communication, or responsible action in a given situation). UNESCO documents likewise propose considering learning objectives across cognitive, socio-emotional, and behavioral dimensions [4]. However, in applying this classification to literature lessons, literary and aesthetic analysis must retain its own intrinsic value.

When working with literary texts, the guiding principle was to prioritize textual evidence and respect for alternative interpretations rather than requiring students to conform to a single "correct answer." L. Rosenblatt's approach to the transaction between the reader and the text explains how the meaning of a literary work may be related to the reader's experience [5]. Methodologically, it is more appropriate to assess observable learning activities and reasoned judgments than to evaluate a student's inner beliefs.

## RESEARCH RESULTS (RESULTS)

### 1. Selecting educational content by grade

The analysis of sources suggests that Alisher Navoi's rubaiyat in the Grade 6 textbook are suitable for discussing spiritual and moral ideas in a concise, figurative form. In particular, a quatrain concerning the influence of kind speech and rude communication on human relationships can be compared with situations familiar to sixth-grade students, such as communication among classmates, family conversations, and exchanges on social networks [2]. Navoi's qit'as and fards in the Grade 7 textbook invite more demanding analytical tasks, such as interpreting concise, sometimes ironic expressions and distinguishing the substance of a statement from a superficial impression [3].

Accordingly, the suggested level for Grade 6 is "understanding the text – explaining a character or lyrical idea – providing a simple real-life example," whereas Grade 7 emphasizes "comparing positions expressed in the text –

selecting evidence – justifying a moral decision – reflection." This distinction does not impose a rigid age boundary: tasks should be adapted to students' reading literacy and learning needs.

**Table 1. Educational and methodological framework for teaching ancestral heritage in Grades 6–7**

| Learning material | Core value | Learning activity | Expected evidence |
|---|---|---|---|
| Grade 6: Navoi's rubaiyat | Kind speech, compassion, communication etiquette | Explain the quatrain's idea; compare respectful and rude responses | Textual evidence + an example of alternative communication |
| Grade 6: comparison with a prose work | Empathy, humanity, mutual assistance | Assess people's actions in context | A reasoned response beginning "If I were in their place…" |
| Grade 7: Navoi's qit'as and fards | Justice, truthfulness, responsibility for one's words | Analyze the contrast between substance and outward appearance; select evidence | A justified conclusion about a problematic situation |
| Grade 7: historical-literary text | Responsibility, patriotism, consequences of choices | Distinguish a character's decision from historical circumstances | A short essay presenting two perspectives |

**2. A mechanism for internalizing values through literary texts**

The proposed methodological mechanism consists of five successive stages. Stage one, understanding the text: students clarify unfamiliar words, distinguish genres and literary devices, and articulate the work's central idea. Stage two, substantiating a value: students connect conclusions concerning honesty, justice, or compassion to a specific image, situation, or linguistic feature in the text. Stage three, applying the value to life: students are given a comparable, age-appropriate problem resembling a situation in the work. Stage four, reflection: students compare their initial and final points of view. Stage five, criterion-based assessment: the teacher and students analyze the outcome using the same previously explained criteria.

Although these stages follow a sequence, feedback may require returning to an earlier stage. For example, if a student expresses a moral conclusion through a memorized phrase but cannot identify supporting evidence in the work, the teacher guides the student back to the text. Pedagogical support thus becomes not merely moral exhortation but an activity that improves the quality of literary comprehension.

**3. A short lesson plan for Grade 6**

Lesson topic: "Speech and communication etiquette in Alisher Navoi's rubaiyat." The learning objective is to explain the main idea of a quatrain in relation to its artistic expression; the educational objective is to recognize how one's words affect others and choose respectful forms of communication. At the beginning of the lesson, the teacher presents two situations: one student publicly mocks a classmate's mistake, while another explains the mistake politely. Students predict what feelings and responses each situation might provoke.

In the main part of the lesson, students read the quatrain independently and clarify less familiar words with the help of textbook notes. Working in pairs, they prepare answers to the questions "Which words in the text express a positive or negative attitude?" and "What idea does the poet convey through this contrast?" Next, groups reformulate a rude statement respectfully without changing its meaning. At the end, students write a three-sentence personal reflection on "What can I change in the way I communicate over the next week?" This assignment must not require children to disclose private family information.

**4. A short lesson plan for Grade 7**

Lesson topic: "The substance of words and moral responsibility in Navoi's qit'as and fards." The intended outcome is to analyze a lyrical idea in its historical and artistic context, assess the reliability of a claim on the basis of its content rather than outward indicators, and defend a position with evidence during discussion. Two statements are presented at the beginning: one is made by a prominent person but lacks evidence; the other comes from an ordinary peer but is well supported. Students explain which statement is more credible.

While working with the text, students paraphrase the idea expressed in a qit'a or fard and identify the principal image and contrast. Questions include "Which line encourages the reader to focus on the substance of an idea?" and "When might this conclusion be useful in today's information environment?" Next, the class discusses a case entitled "An unverified message has been shared in the class group." Students justify possible decisions to forward the message, stop

its circulation, or verify the source. Finally, each student chooses one of two positions and gives a written answer supported by at least one textual example and one practical reason.

**5. Assessing student performance against explicit criteria**

In spiritual and moral education, assessment must not serve as a means of judging "how good a person" a student is. What should be assessed is the student's understanding of the text, ability to substantiate a viewpoint, capacity to propose a reasoned solution to a problem, and quality of reflection. A descriptive rubric comprising three dimensions and three levels is therefore recommended.

**Table 2. Descriptive criteria for assessing learning assignments**

| Criterion | High level | Intermediate level | Beginning level |
|---|---|---|---|
| Cognitive | Clearly explains the work's main idea and selects relevant textual evidence | Understands the main idea; evidence is partially relevant | Describes the idea generally without textual evidence |
| Value-motivational | Explains a position with reasons and listens to alternative views | Expresses a personal view but provides insufficient justification | Repeats a ready-made conclusion without giving reasons |
| Activity-behavioral | Proposes an appropriate solution that takes consequences into account | Proposes a solution but does not fully assess its consequences | Cannot independently propose a solution appropriate to the situation |

Each criterion in the rubric may be assigned a provisional score of 1–3 points; the total of 3–9 points reflects the quality of task completion, not the child's moral worth. Assessment results should not be publicly announced to parents or classmates as personal labels. By combining peer assessment, oral feedback, and brief written reflection, teachers can develop individualized recommendations for subsequent lessons.

**6. Differentiated assignments and independent learning**

Requiring all students to produce written conclusions in the same format during literature lessons does not adequately account for differences in language ability, reading pace, and individual experience. Therefore, assignments are proposed that share common content but allow varied forms of expression: one student may explain a quatrain's central idea through three keywords, another may present the moral difference between two situations in a table, and a more advanced student may write a response addressing alternative viewpoints. All versions retain common criteria: the response must be grounded in the text, convey a comprehensible idea, and respect human dignity.

Independent assignments can be made progressively more demanding. Students may first be asked to "find two expressions in the text that point to a value." They then explain why those expressions matter. Next, they propose two practical responses to a situation such as "How can you respectfully express an opposing opinion during a class discussion?" At the end, students reflect by completing prompts such as "Before reading, I thought …; after reading, my view changed in the following way …." This sequence connects the textual, ethical, and communicative aspects of the assignment.

When organizing group work, attention should be directed toward improving the quality of evidence rather than forcing uniformity of opinion. For instance, one group may explore a human virtue depicted in the work, a second group may examine the consequences of behavior contrary to that virtue, and a third group may apply both perspectives to a contemporary communication scenario. After each group presents its findings, other students ask, "Which word or event supports this conclusion?" The teacher reminds the class to evaluate arguments rather than individuals and to reformulate contentious expressions politely without interrupting the discussion.

These activities may be enriched by reading a literary work together with family members or conducting independent research in a library. However, having a phone, internet access, or a personal copy of a book should not be mandatory for all students: the textbook and the school library provide alternative resources. Offering students choices is viewed as a pedagogical condition that supports conscious acceptance of values; its actual effectiveness should be assessed in subsequent experimental research.

**DISCUSSION**

The scientific and methodological significance of the proposed model lies in its attempt to avoid reducing literary works to moral slogans and instead integrate their artistic and aesthetic nature with educational content. If students do not analyze the ideas, tone, contrasts, and word choices in Navoi's rubaiyat, they may reach a conclusion such as "one should speak kindly" without developing the ability to interpret a literary text independently. Values education must therefore remain inseparable from literary analysis.

Furthermore, a student's answer should not be downgraded merely because it does not reproduce the single moral formula anticipated by the teacher. For example, when evaluating a character's action, a student may reasonably refer to historical circumstances, external pressure, or self-interest. If such an interpretation is supported by evidence from the text, it should be assessed as analytical work. This principle supports independent thinking and a respectful culture of discussion [5].

Cooperation between school and family is also important in education. Yet independent assignments must not require students to gather private information about relationships among family members; students should be allowed to choose a book, a fictional character, or an imagined situation. T. Lickona's approach to teaching respect and responsibility highlights the roles of teachers' personal example, cooperative activity, and the classroom communication environment [6].

A limitation of this study is that the proposed lesson scenarios and assessment rubric have not yet undergone experimental testing. Consequently, no quantitative conclusions are drawn about the percentage by which they improve students' moral development or their superiority over conventional instruction. Future studies could evaluate the model through pre- and post-assessment in Grades 6–7, comparisons across schools, and blinded expert evaluation of students' written work.

To ensure consistent application of the assessment criteria, it is recommended that teachers collaboratively analyze sample student responses within their subject-methodology groups. For example, a general statement such as "I understood the work" should not be considered a high-level response; a strong response needs a supporting excerpt, an interpretation of its meaning, and a substantiated conclusion. Conversely, if a student can express an idea clearly in speech but struggles with writing, an alternative form of expression may be offered. This could improve the substantive fairness of assessment, although further methodological analysis and empirical testing are required to establish that claim.

Questions for end-of-lesson reflection must also be age-appropriate. In Grade 6, teachers may begin with concrete questions such as "Which word in the text seemed important to you, and why?" In Grade 7, they may move toward open-ended questions such as "Can you partly disagree with the author's view, and how would you support your position?" When evaluating a literary character, teachers should avoid automatically equating historical circumstances with present-day norms, consider artistic conventions, and create an understandable bridge to contemporary moral situations. These principles help reconcile respect for ancestral heritage with critical thinking.

## CONCLUSION

The educational potential of ancestral heritage in teaching literature in Grades 6–7 is associated not with repeating ready-made moral advice but with students' activities in understanding literary texts, substantiating the values expressed in them with evidence, applying those values to different situations, and reconsidering their own views. Within this methodological approach, simple comparisons with everyday life are particularly important in Grade 6, while Grade 7 places greater emphasis on analyzing competing positions and making justified independent decisions.

The article develops a five-stage mechanism—"understanding the text – substantiating a value – applying it to a real-life situation – reflection – criterion-based assessment"—two lesson scenarios based on Navoi's literary heritage, and cognitive, value-motivational, and activity-behavioral criteria. These recommendations are intended to identify observable evidence of learning rather than pass judgment on students' actual personal qualities. A specially designed pedagogical experiment is needed to verify the effects of the model.

## REFERENCES

1. Decree No. PF–134 of the President of the Republic of Uzbekistan, May 11, 2022. "On Approval of the National Program for the Development of School Education in 2022–2026" [in Uzbek]. https://lex.uz/ru/acts/-6008663

2. Mirzayeva, Z. I., & Jalilov, K. Q. (2022). Adabiyot [Literature]: Textbook for Grade 6 of general secondary schools [in Uzbek]. Tashkent: Republican Education Center. 224 pp.

3. Mirzayeva, Z. I., & Jalilov, K. Q. (2022). Adabiyot [Literature]: Textbook for Grade 7 of general secondary schools [in Uzbek]. Tashkent: Republican Education Center. 224 pp.

4. UNESCO. (2017). Education for Sustainable Development Goals: Learning Objectives. Paris: UNESCO. https://www.unesco.org/en/articles/education-sustainable-development-goals-learning-objectives

5. Rosenblatt, L. M. (1978). The Reader, the Text, the Poem: The Transactional Theory of the Literary Work. Carbondale: Southern Illinois University Press. 196 pp.

6. Lickona, T. (1991). Educating for Character: How Our Schools Can Teach Respect and Responsibility. New York: Bantam Books.