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A PEDAGOGICAL SYSTEM BASED ON THE INTEGRATION OF SOCIAL AND MORAL EDUCATION

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Abstract. Drawing on a theoretical-analytical and constructive study, the article develops a pedagogical system based on the integration of social and moral education. The aim is to identify the paradigmatic differences between the two lines of upbringing, to substantiate the risks arising from their separation, and to design a model of an integrated system. The study applies conceptual and comparative analysis, a systematised review, typological analysis and modelling. The findings show that the two lines answer different questions: social education addresses how to act effectively, moral education how one ought to act. The central conclusion is that the absence of integration leads to two opposite outcomes: without moral orientation, social skill becomes instrumental and even manipulative, while without skill, moral knowledge remains declarative. This thesis is supported by empirical evidence: children who hold peers under pressure have been found not to score low on social cognition. The article proposes a two-dimensional typology of children, a five-block model of the system, three levels of integration, and indicators for evaluating the outcome.

Keywords: *social education, moral education, integration, pedagogical system, social competence, value orientation, instrumental competence, judgement–action gap, prosocial behaviour, preschool education, Ilk Qadam.*



Annotatsiya. Maqolada ijtimoiy va axloqiy tarbiyani integratsiyalashga asoslangan pedagogik tizim nazariy-analitik va konstruktiv tadqiqot asosida ishlab chiqiladi. Tadqiqotning maqsadi — ikki tarbiya yo‘nalishining paradigmatik farqlarini aniqlash, ularning ajralib qolishidan kelib chiqadigan xavflarni asoslash hamda integrallashgan tizim modelini loyihalashdan iborat. Tadqiqotda konseptual va qiyosiy tahlil, tizimli sharh, tipologik tahlil va modellashtirish qo‘llanilgan. Natijalar ikki yo‘nalish turli savolga javob berishini ko‘rsatdi: ijtimoiy tarbiya «qanday samarali harakat qilinadi», axloqiy tarbiya «qanday harakat qilish kerak» degan savolga. Tadqiqotning markaziy xulosasi shundan iboratki, integratsiyasizlik ikki qarama-qarshi natijaga olib keladi — axloqiy yo‘nalishsiz ijtimoiy ko‘nikma vositaviy, hatto manipulyativ bo‘lishi mumkin, ko‘nikmasiz axloqiy bilim esa deklarativ bo‘lib qoladi. Bu qarash empirik dalillar bilan qo‘llab-quvvatlanadi: tengdoshlarini bosim ostida ushlab turadigan bolalarda ijtimoiy idrok ko‘rsatkichi past emasligi aniqlangan. Maqolada bolalarning ikki o‘lchovli tipologiyasi, besh blokli tizim modeli, integratsiyaning uch darajasi hamda natijani baholash ko‘rsatkichlari taklif etilgan.

Kalit so‘zlar: *ijtimoiy tarbiya, axloqiy tarbiya, integratsiya, pedagogik tizim, ijtimoiy kompetensiya, qadriyat yo‘nalganligi, vositaviy kompetentlik, mulohaza va amal tafovuti, prosotsial xulq, maktabgacha ta’lim, «Ilk qadam».*

Аннотация. В статье на основе теоретико-аналитического и конструктивного исследования разрабатывается педагогическая система, основанная на интеграции социального и нравственного воспитания. Цель исследования — выявить парадигматические различия двух направлений воспитания, обосновать риски, вытекающие из их разобщённости, и спроектировать модель интегрированной системы. Использованы концептуальный и сравнительный анализ, систематизированный обзор, типологический анализ и моделирование. Результаты показали, что два



направления отвечают на разные вопросы: социальное воспитание — «как действовать эффективно», нравственное — «как следует действовать». Центральный вывод состоит в том, что отсутствие интеграции ведёт к двум противоположным результатам: без нравственной направленности социальный навык становится инструментальным и даже манипулятивным, а без навыка нравственное знание остаётся декларативным. Этот тезис подкреплён эмпирическими данными: установлено, что у детей, удерживающих сверстников под давлением, показатели социального познания не являются низкими. Предложены двумерная типология детей, пятиблочная модель системы, три уровня интеграции и показатели оценки результата.

Ключевые слова: *социальное воспитание, нравственное воспитание, интеграция, педагогическая система, социальная компетенция, ценностная направленность, инструментальная компетентность, разрыв между суждением и действием, просоциальное поведение, дошкольное образование, «Илк кадам».*

INTRODUCTION. In preschool education practice, work related to the child's social development is conducted as two independent lines. The first is social education: the child is taught the skills of entering into communication, cooperating, waiting their turn and resolving conflict. The second is moral education: the values of kindness, justice, truthfulness and responsibility are instilled in the child. Both lines are necessary, yet in practice they are often conducted without any connection to each other, in different activities and in a different language.

In the Republic of Uzbekistan both lines are secured in law. The Law «On Preschool Education and Upbringing» sets as its aim the child's formation as a

personality and the provision of their moral and spiritual development[1, Article 3]; the Law «On Education» consolidates the principles of the unity of teaching and upbringing and of the priority of national and universal human values. The «Uzbekistan — 2030» strategy and the decrees aimed at improving the quality of preschool education have set the task of renewing the content of upbringing. The «Concept of Continuous Spiritual Education» interprets moral and spiritual formation as a continuous process[2], while the «Social and emotional development» domain of the «Ilk qadam» state curriculum converts social skills into observable indicators[3]. It is notable that at the level of normative documents the two lines are set out as a single aim; the separation arises precisely at the level of practice.

The essence of the problem lies in this parallelism. In the morning the educator conducts an activity on the theme of "how to come to an agreement with a friend", and in the afternoon holds a conversation about "kindness and compassion" — and the two are not connected. As a result the child assimilates two separate things: on the one hand, a technique of communication; on the other, moral formulas. The bridge between them — the question "why and in whose interest am I applying this skill?" — is never built.

The theory of moral development was substantiated in the works of Piaget[4] and Kohlberg[5]; the distinction between moral and conventional norms was demonstrated by Turiel[6]; and the pedagogical aspects of moral education were developed in the works of Nucci. The field of social and emotional learning has taken shape independently, and its effectiveness has been confirmed in meta-analyses. In the literature, however, the two lines usually develop separately: in SEL sources the question of values is rarely raised, while in moral education sources the instruments for measuring skill are weak. Although the need to bring them together has been noted[8], a coherent model of a system for preschool education has not been developed.

In national pedagogy, moreover, the question of integration is raised largely in declarative terms. The present study is aimed at filling this gap.

MATERIALS AND METHODS. National normative documents and the «Ilk qadam» state curriculum were drawn in as objects of documentary analysis.

The study applied the methods of conceptual analysis, the comparative-typological method, systematic-analytical review, typological analysis (the construction of a two-dimensional matrix) and modelling. In designing the model of the system, the traditional approach to the block structure of a pedagogical system was taken as the basis.

RESULTS. The analysis showed that social and moral education are not merely two themes but two different paradigms (Table 1).

Criterion	**Social education**	**Moral education**
Central question	How is one to act effectively?	How ought one to act?
Key concept	Skill, competence	Value, virtue
Type of outcome	Being able to resolve the situation	Making the right choice
Method of appraisal	Observable behaviour and result	Motive and justification
Source of the norm	Group agreement, effectiveness	Universal and national values
Scientific foundation	Social psychology, SEL	Moral philosophy, moral development

Criterion	Social education	Moral education
Typical method	Training, play, exercise	Conversation, example, folk tale

Table 1. Comparative description of the paradigms of social and moral education.

The difference is manifested particularly sharply in the method of appraisal. Social competence is appraised through effectiveness — was the child able to resolve the situation[10]; moral education, by contrast, requires the motive — why the child acted as they did. The same action may be appraised differently within the two paradigms: a child who gives away a toy is successful from the social point of view, but if they did so in order to earn an adult's praise, the outcome is different from the moral point of view.

Figure 1 depicts the area of overlap between the two lines. The area of integration is the domain in which skill is directed by value. The parts that lie outside the overlap are precisely the problematic ones: on the left, instrumental proficiency is formed; on the right, declarative knowledge.

The central finding of the study consists in identifying the consequences of the absence of integration. They are manifested in two opposite forms.

The first risk is instrumental competence. Social skill is in itself morally neutral: it may be used for helping just as much as for controlling. This view is confirmed by empirical evidence: it was a traditional assumption that children who hold their peers under pressure should be regarded as "socially incompetent", yet research has shown

that such children do not score low on social cognition and in some cases score higher. In other words, the ability to understand another's state well may be used both to support them and to exert influence over them. This is the strongest evidence that social skill cannot be separated from moral orientation.

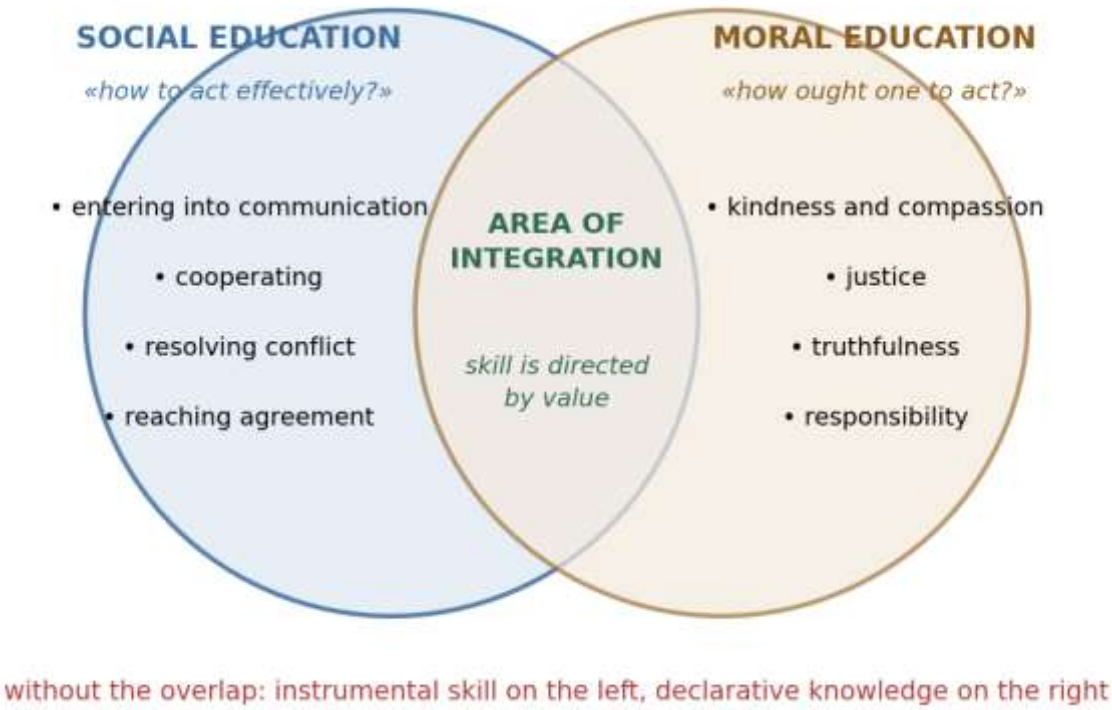


Figure 1. The area of overlap between social and moral education.

The second risk is declarative morality. The child knows the value and repeats it correctly but cannot apply it in a real situation. In psychology this phenomenon is defined as the gap between judgement and action: a critical review has shown that the relationship between the level of moral judgement and real behaviour is considerably

weaker than expected[7]. For preschool age this is especially characteristic: the child knows the rule that "a friend must be helped" but does not know the specific way of helping.

On the basis of the analysis of the two risks, a two-dimensional typology of children was developed (Figure 2). The level of social skill and the level of moral orientation were taken as the dimensions.

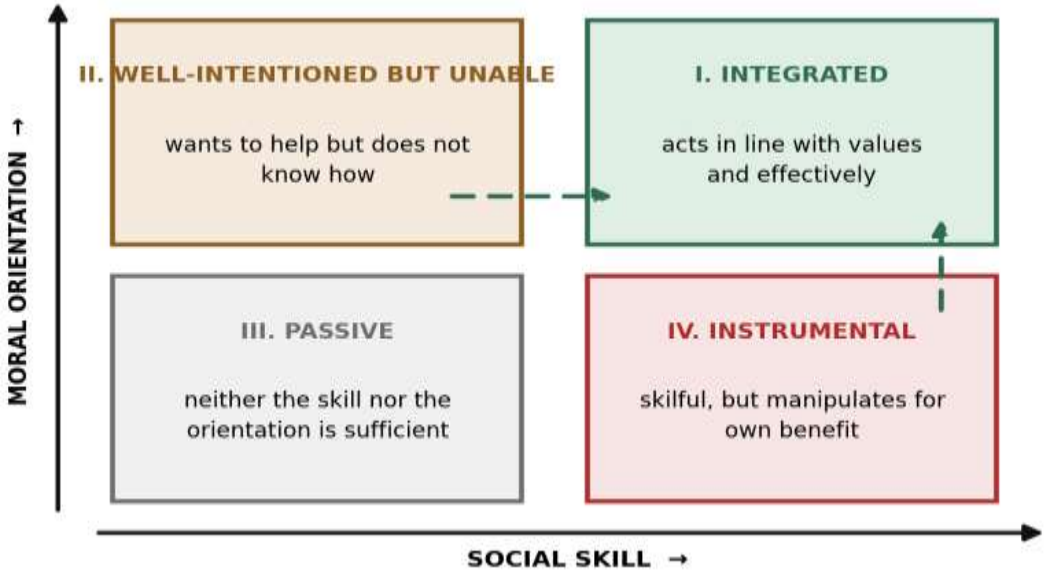


Figure 2. A typology of children according to the ratio of social skill to moral orientation.

The first quadrant is the integrated type: the child acts in accordance with values and, at the same time, effectively. This is the pedagogical goal. The second quadrant is the well-intentioned but unable child: they want to help but do not know how; they need to be taught the skill. The third quadrant is the passive state: neither dimension is

sufficient. The fourth quadrant is the instrumental type: the child is skilful but applies the skill for their own benefit; what they need is not skill but orientation.

The practical value of the typology is that it shows that children in the second and fourth quadrants require entirely different support. In traditional practice both cases are treated in the same way — the child is exhorted to "be good". In reality the child in the second quadrant does not need exhortation but a method; while the child in the fourth quadrant should not be given further skills but should instead be worked with on their motive.

The analysis showed that integration can be carried out at three levels (Table 2).

Level	**Content**	**Practical expression**
Level of aims	A single outcome is defined	«Value-oriented social competence»
Level of content	A skill is paired with a value	«Waiting one's turn — justice», «helping — kindness»
Level of methods	Both tasks are addressed in one activity	Folk-tale discussion + role play + a real situation

Table 2. Levels of integrating social and moral education.

Pairing at the level of content is the most effective instrument. Its logic is that every social skill is presented together with its moral foundation: the rule of waiting one's turn is grounded in the concept of justice, the skill of helping in the concept of

kindness, and reaching agreement in the concept of respect. The skill then does not remain a merely technical operation.

On the basis of the results obtained, a five-block model of the system was designed (Figure 3).

The target block defines a single outcome — value-oriented social competence. The content block comprises a system of topics consisting of skill–value pairs. In the technological block, folk tales, dramatisation, folk games and the analysis of social situations are used together: the tale supplies the value content, while play and dramatisation give practice in the skill.

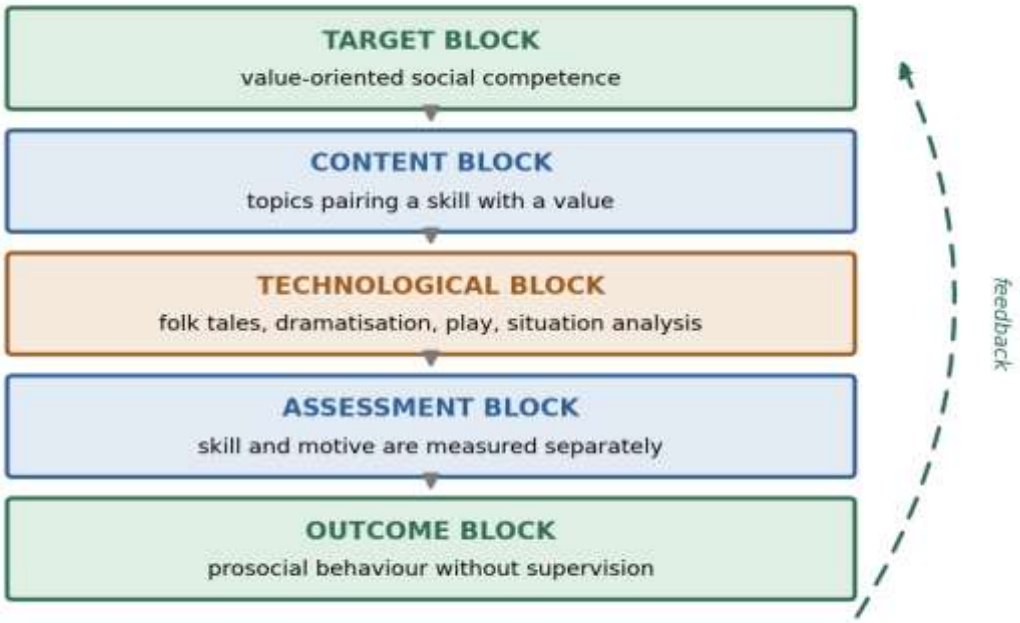


Figure 3. The blocks of the integrated pedagogical system.

The assessment block is the most distinctive part of the model. In it, skill and motive are measured separately, because the typology in Figure 2 works only on this

condition: a single generalised rating does not distinguish the second quadrant from the fourth. In the outcome block, the principal indicator taken is prosocial behaviour manifested in conditions without adult supervision — it is precisely this that shows that integration has taken place.

Indicator	What it shows	Method of recording
Prosocial action without supervision	The motive has been internalised	Naturalistic observation
Correspondence of help to the need	The skill has been formed	Situational task
Justification of the choice	The value has been understood	Reflective conversation
Behaviour in a conflict of interest	The orientation is stable	A moral dilemma situation

Table 3. Indicators for evaluating the outcome of integration.

DISCUSSION. The results of the study introduce an important correction to the social and emotional learning approach. SEL models describe and measure skills but do not define the direction in which they are applied. Meta-analyses show the positive effect of SEL programmes on prosocial behaviour, but this effect is observed where a value dimension is present in the content of the programme. Separating skill from



value is also theoretically unfounded: research on prosocial development sets apart the motivational basis of helping behaviour.

A correction is required in the opposite direction as well. The tradition of moral education supplies the value but rarely offers the means of turning it into action. The critical review of the gap between judgement and action points to precisely this gap. A generalisation in the field of character education, in turn, identifies reliance on practical exercise and real situations as the distinguishing feature of effective programmes.

The idea of integration is not new to the national pedagogical heritage. Avloniy defined the science of ethics as the science that calls people to good and turns them away from evil[9] and explained every virtue through an example and a practical situation — that is, he linked value with conduct. In the national tradition the principle of the unity of «knowledge» and «action» occupies a central place; in the language of modern terminology this is precisely the integration of skill and value.

In addition, an institutional foundation for integration exists in the national setting: the «Concept of Continuous Spiritual Education» establishes moral and spiritual education as a continuous process, while in the «Ilk qadam» curriculum social and emotional development is set apart as an independent domain. The task consists in bringing the requirements of these two documents together at the level of a single activity.

The age factor must be taken into account in applying the model. In the preschool-age child, moral judgement is still at the stage of formation: Piaget showed that at this age the norm is largely accepted from an external source, while Turiel substantiated that the differentiation of moral and conventional norms begins early. At the preschool stage, therefore, the aim is not to explain moral principles but to

accumulate experience of behaviour consistent with values. According to Vygotsky's approach, such experience is mastered first in joint activity and then on the independent plane.

The environmental factor is also decisive: according to Bronfenbrenner's ecological systems theory, the child's development takes place through the interaction of micro-, meso- and macrosystems. If a value taught in the kindergarten is not confirmed in the environment of the family or the mahalla, integration does not occur. The functioning of the model of the system therefore depends on cooperation with the family.

The risk of reducing morality to skill — the value is turned into a technical rule (the instruction "help"); the countermeasure is measuring the motive separately. The risk of reducing skill to exhortation — telling the child only how they ought to be without teaching them how to do it; the countermeasure is practical exercise and situational tasks.

The proposed typology is a theoretical construct and must be tested by empirical cluster analysis. The effectiveness of the model of the system, in turn, should be evaluated in experimental and control groups, precisely against the indicators in Table 3.

CONCLUSION. The study conducted has led to the following conclusions.

First, social and moral education are two different paradigms answering different questions: the first addresses how to act effectively, the second how one ought to act.

Second, the absence of integration leads to two opposite consequences: without moral orientation, social skill remains instrumental, while without skill, moral knowledge remains declarative. The first risk is confirmed by empirical evidence — a

high level of social cognition does not in itself guarantee prosocial behaviour.

Third, the two-dimensional typology makes it possible to distinguish the well-intentioned-but-unable type from the instrumental type; although these two cases differ in outward appearance, they receive the same treatment in traditional practice, whereas in reality they require entirely different support.

Fourth, integration is carried out at three levels — those of aims, content and methods; pairing skill with value at the level of content is the most effective instrument.

Fifth, the principal indicator of the outcome of integration is prosocial behaviour manifested in conditions without adult supervision; in assessment, skill and motive must be measured separately, otherwise the typology does not work.

Recommendations: to restructure the indicators of the «Social and emotional development» domain of the «Ilk qadam» curriculum by pairing them with the values of the «Concept of Continuous Spiritual Education»; to attach the corresponding value to every topic dealing with a social skill; to include an indicator measuring motive in the assessment instruments; to make observation in unsupervised conditions a mandatory element of assessment; and to include the module «The integration of skill and value» in the retraining programme for preschool teachers.

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