



PEDAGOGICAL AND PSYCHOLOGICAL FEATURES OF THE FORMATION OF MORAL VALUES IN ADOLESCENT LEARNERS

Saburova Shirin Jumanazarovna

Master's Student, Tashkent University of Humanities

Abstract

The article examines the pedagogical and psychological features of the formation of moral values in adolescent learners. Drawing on an empirical study conducted among 60 fifth- and sixth-grade pupils, the author analyses the relationship between the formation of moral values and two closely connected variables — the appraisal of moral behaviour and the level of moral motivation. The study establishes statistically significant positive correlations between these phenomena ($r = 0.43$ and $r = 0.58$, $p \leq 0.01$) and demonstrates, through a formative experiment, that a purpose-built psychological training programme produces a significant increase in the level of moral-value formation in the experimental group ($t = 7.36$, $p \leq 0.05$). The findings confirm that moral values develop across adolescence in stages and can be strengthened through targeted psychological-pedagogical intervention. The article concludes with practical recommendations for organising the educational process in unity with moral-upbringing tasks.

Keywords: Morality, moral values, adolescence, moral concepts, moral motivation, moral behaviour, formation of values, psychological training, correctional programme, spiritual and moral education.

1. Introduction

The economic power of any country and the level of its social and spiritual life are determined by the competitiveness of its education system and by the progress of science. In this context, the moral upbringing of the rising generation occupies a central place in state educational policy. No society can envisage its future



without developing and reinforcing spiritual and moral values in the consciousness of its people. State policy is directed at educating a harmoniously developed, free-thinking personality and a perfect human being possessing the highest moral virtues — a task that places before psychological science the responsibility of elaborating effective forms, means and methods of moral education and of introducing them into practice.

Morality, as an essential component of a person's spirituality, does not appear in a ready-made form. The notions, representations and judgements concerning morality develop in the same way as feeling, thought, perception and other kinds of mental activity. The spiritual and moral development of the personality unfolds in several stages, beginning precisely from adolescence, and the pace at which these stages are traversed depends on a range of internal and external factors — the learner's intellect, perception and thinking, the moral attitudes prevailing in the family, and the traditions of child-rearing in society. The study of moral values and of their place and significance in the formation of the personality therefore constitutes one of the pressing problems of contemporary psychology.

A decisive role in instilling these values belongs to the teacher. The idea of the perfect human being — a personality of national and universal significance, inclined towards the highest spiritual good — can be conveyed to the consciousness of the young only by educators who themselves possess mature professional competence and who draw wisely on their theoretical and practical potential. The features of learners of secondary-school age are bound up with important biological and social-psychological regularities of their development: at this age the organism matures actively, the motor sphere takes shape, and endurance is consolidated. As A.V. Zaporozhets observed, in working with a growing child whose maturation is not yet complete it is necessary to know not only what the child can achieve through intensive activity but also what psychological support the child requires. Attending to this support is precisely the task that the psychological study of moral development sets itself.

Adolescence is a particularly sensitive period for moral development. At this age the child begins to differentiate moral concepts, to grasp the moral-spiritual essence of events and situations, and to build an internal system of moral motivation. Yet, despite the abundance of philosophical and pedagogical



reflection on morality in both classical and modern sources, research on how moral attitudes reflect the individual-psychological characteristics of the personality has hardly been carried out. This gap determines the relevance of the present study, whose aim is to reveal the psychological features of the formation of moral values in adolescent learners and to establish the factors and mechanisms that influence this process.

The theoretical significance of the research lies in its contribution to such fields as general psychology, developmental and pedagogical psychology, adolescent psychology, ontogenetic psychology and personality psychology, which it enriches with data on the interrelation of the cognitive, evaluative and motivational components of moral-value formation. Its practical significance consists in the possibility of introducing the results into the work of educational institutions in order to support the all-round moral development of the rising generation. The article is structured as follows: Section 2 reviews the theoretical background; Section 3 describes the materials and methods; Section 4 presents the empirical results; Section 5 discusses them; and Section 6 offers conclusions and practical recommendations.

2. Theoretical background

2.1. The concept and structure of moral values

In philosophy, morality is interpreted as a body of particular conduct, etiquette, actions, norms, rules and principles. J. Tulenov includes among moral concepts such categories as good and evil, duty, conscience, honour and the ideal. It follows that morality is advanced not only as a social category but also as an individual-psychological one. Morality forms the foundation of spirituality; moral questions within the framework of the problem of spirituality have been studied by scholars such as Q.N. Nazarov, A.O. Ochildiyev, A.S. Begmatov, I.E. Ergashev, S.O. Otamurodov and others, whose works illuminate the features, structure and essence of spirituality.

By moral behaviour is understood the voluntary observance of moral norms even when their circumvention would bring a person some benefit and even when the person knows that no corresponding punishment would follow. The core problems of this domain concern how a person can renounce personal interest for



the sake of moral values, what psychological mechanisms underlie this renunciation, and by what paths such values are formed. Morally valuable relations towards other people are expressed above all in humane and altruistic feelings — in attentiveness to the needs and interests of others, in reckoning with them and in the capacity to sympathise with their sorrow. The cognitive domain, in turn, studies moral knowledge, representations and reasoning, its subject-matter being the child's assimilation of the various aspects of social-moral consciousness. Delineating these components is essential for any empirical study, since each of them may develop at a different pace and may respond differently to pedagogical influence.

2.2. Moral education in the heritage of Eastern thinkers

The intellectual heritage of the East offers a rich foundation for understanding moral formation. Thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Beruni, Abu Ali ibn Sino, Yusuf Khos Hojib, Abdulla Avloniy, Jaloliddin Rumiy, Alisher Navoiy and Boborahim Mashrab, while not studying the psychological regularities of humankind as a distinct scientific discipline, described the inner world of the human being through vivid life examples and analysed the positive and negative sides of conduct in detail. In their works the spiritual and psychological features of human conduct are conveyed through narratives, artistic imagery and parables — a method that made moral instruction accessible and memorable and that retains its pedagogical value today.

Al-Farabi held that a person cannot attain perfection alone: the human being needs communication with others, their cooperation and mutual relations. This perfection, in his view, is achieved through properly organised education and upbringing, which bring the human being to maturity both intellectually and morally, teach the correct understanding of the laws of nature and society, and shape right conduct in relations with others. In his treatise on what must be known before studying philosophy, he insisted that a person must first cleanse the soul of base desires so that only the striving towards perfection remains — and that this purification must be achieved not in word alone but in deed. Al-Beruni, in turn, linked being a learned and cultured person with morality and refinement. In his worldview moral questions arise and develop in close connection with



historical progress and human interrelations. He extolled virtues such as truthfulness, nobility, generosity, compassion, friendship and a sense of community, while condemning falsehood, greed, anger and ignorance as the most harmful of vices — regarding anger and ignorance, in particular, as the strongest and most destructive enemies of the human being.

Classical religious-ethical sources of the region similarly emphasise the regulation of the emotions as a foundation of moral maturity. Anger, for instance, is described as a state in which reason recedes and a person loses command of the will, so that self-restraint — and, beyond it, the capacity to forgive the one who provoked the anger — is presented as a mark of a morally accomplished personality. This emphasis on the mastery of impulse and on benevolence towards others anticipates, in a pre-scientific idiom, several concerns of modern moral psychology.

2.3. Approaches in foreign and Uzbek psychology

The psychological aspects of the national idea and of spirituality have been addressed to a certain extent by E.G'. G'oziyev, G'.B. Shoumarov, V.M. Karimova, R.I. Sunnatova, N.S. Safojev, B.R. Qodirov and Sh.R. Barotov. Their research has clarified the mechanisms through which moral and spiritual values are internalised and the role of the teacher in transmitting these values to the consciousness of the young generation. This body of work provides the national-cultural frame within which the present study situates its empirical inquiry.

In foreign psychology, four principal research areas connected with moral development can be distinguished: the first concerns moral behaviour; the second, morally valuable and morally acceptable relations towards other people; the third is the cognitive domain, encompassing moral knowledge, representations and reasoning; and the fourth pertains to moral experiences (Campbell, Milgram, Bryan, Hoffman, Eysenck, Kohlberg, Hartshorne and May, Piaget, Bandura and others). J. Piaget and L. Kohlberg elaborated influential theories of moral development, describing the child's progression through successive stages of moral reasoning — from a heteronomous morality governed by external authority to an autonomous morality grounded in principles of justice and mutual respect. Bandura's social-learning approach, by contrast, stressed the role of observation,



imitation and reinforcement in the acquisition of moral conduct, while Hoffman drew attention to empathy as an affective source of moral motivation. Together these traditions map the cognitive, behavioural and affective faces of morality that the present study operationalises through its three diagnostic instruments.

V.A. Lefebvre, on the basis of mathematical analysis, put forward a series of heuristic assumptions concerning the meaning of impartiality in moral decisions, impartial choice and the significance of reflection within it, and was the first to advance a theoretical conception of the possible influence of individual-psychological characteristics upon a person's moral decision. Nevertheless, systematic research on the way moral attitudes may express the individual-psychological characteristics of the personality remains scarce — a lacuna that the present study seeks, in part, to address by examining the interrelations among the cognitive, evaluative and motivational components of moral-value formation in adolescents.

3. Materials and methods

The empirical study was conducted at secondary school No. 51 in the Yangiyo'l district of the Tashkent region. The sample comprised 60 learners selected from the fifth and sixth grades. The object of the research was these adolescent learners, while its subject was the psychological features and mechanisms of the formation of moral values in adolescent learners together with the factors influencing them.

The research hypothesis was formulated as follows: the formation of moral values in adolescent learners may be related to their appraisal of moral behaviour and to the level of their moral motivation; furthermore, organising special training sessions aimed at forming moral values within a group of learners may determine the degree of effectiveness of that process.

The following methods were employed:

- **the observation method**, used to record the manifestations of moral conduct in natural learning and social settings;
- **personality questionnaires**: the “Identification of Moral Concepts” method (L.S. Kolmogorov), which reveals the learner's ability to differentiate moral concepts and to grasp the moral-spiritual essence of events; the “Evaluate the



Behaviour” questionnaire (proposed by E. Turiel and modified by Y.A. Kurganova and O.A. Karabanova), which measures the ability to substantiate moral choice and to respond to violations of conventional and moral norms; and the “Diagnostics of Moral Motivation” method (S.F. Sirotkin), which identifies the internal motivation of moral conduct;

- **mathematical-statistical methods:** Student's t-test and Pearson's correlation coefficient were applied for the quantitative and qualitative analysis of the results. The data collected in the sample were processed both quantitatively and qualitatively and were represented in tables and diagrams. The study was organised in two stages: an ascertaining stage, at which the initial level of moral-value formation and its components was diagnosed, and a formative stage, at which a purpose-built psychological training programme was implemented with the group of learners whose level of moral-value formation was low, followed by repeated diagnostics.

Each of the three diagnostic instruments taps a distinct component of morality. Kolmogorov's method addresses the cognitive component — the differentiation and description of moral concepts and the comprehension of the moral-spiritual essence of events. Turiel's questionnaire, in the modification of Kurganova and Karabanova, addresses the evaluative component — the substantiation of moral choice and the response to violations of conventional and moral norms. Sirotkin's method addresses the motivational component — the internal motivation of moral conduct and the striving to help others. Administering all three to the same participants makes it possible to examine not only the level of each component but also the correlations among them, which is central to the study's hypothesis. For the formative experiment the low-scoring learners were assigned to an experimental group ($n = 18$), which received the training, and a control group ($n = 18$), which did not, so that the change attributable to the programme could be isolated by comparing pre- and post-test means within and between the groups.

4. Results

4.1. Formation of moral concepts

The results obtained through the “Identification of Moral Concepts” method show that 22.9% of the fifth-grade learners and 55.4% of the sixth-grade learners



recorded a high level of formation of moral concepts. Learners in this category display a well-developed ability to differentiate moral concepts and to grasp the moral-spiritual essence of events; in particular, they are able to distinguish positive from negative qualities, and the desire to possess positive moral qualities is dominant among them. An average level was recorded in 68.9% of fifth-graders and 39.9% of sixth-graders, while a low level was found in 8.2% of fifth-graders and 4.7% of sixth-graders. The distribution is presented in Table 1.

Table 1. Levels of formation of moral concepts (%)

Grade	High	Average	Low
5th grade	22.9	68.9	8.2
6th grade	55.4	39.9	4.7

The data indicate that sixth-graders recorded higher scores than fifth-graders. This suggests that the ability to differentiate moral concepts and to comprehend the moral-spiritual essence of events differs across the two grades and that the transition to higher grades — that is, the increase in the learners' age — exerts an influence on the development of moral qualities.

4.2. Appraisal of moral behaviour

The “Evaluate the Behaviour” questionnaire revealed that 19.8% of fifth-graders and 48.7% of sixth-graders reached a high level of appraisal of moral behaviour. Learners at this level are well able to substantiate moral choice, to respond to violations of conventional and moral norms, and to distinguish the moral-spiritual essence of actions and situations; they know social norms and rules and apply them in everyday life. An average level was recorded in 71.1% of fifth-graders and 43.9% of sixth-graders — such learners know the norms well but do not always respond correctly to their violation and may, in certain situations, permit such violations. A low level was found in 9.1% of fifth-graders and 7.4% of sixth-graders; in these learners a correct attitude towards the violation of moral norms has not been formed, which testifies to the underdevelopment of their moral values. The results are shown in Table 2.



Table 2. Indicators of the appraisal of moral behaviour (%)

Grade	High	Average	Low
5th grade	19.8	71.1	9.1
6th grade	48.7	43.9	7.4

As with the previous indicator, the ability to substantiate moral choice, to describe moral concepts and to respond to the violation of conventional and moral norms differs between the grades; alongside the increase in the learners' age, the degree to which moral concepts are formed also exerts a direct influence on the development of these characteristics.

It is worth distinguishing here between two classes of norm that the questionnaire brings into view. Conventional norms include school rules and etiquette norms operating in various spheres of social life — for example, rules concerning appearance and conduct in school and public places. Moral norms proper concern helping others, generosity, responsibility for one's word and deed, refraining from insulting or hurting others, responsibility for material damage, altruism, and support for those who find themselves in difficult life situations. The data show that learners at the average level often know both classes of norm yet respond to their violation inconsistently, whereas learners at the high level not only know the norms but also apply them in everyday life and react correctly to their breach. This distinction is important pedagogically: the mere transmission of rules does not guarantee moral conduct unless it is accompanied by the formation of the corresponding moral concepts and motivation.

4.3. Level of moral motivation

The “Diagnostics of Moral Motivation” method identified a high level of moral motivation in 12.2% of fifth-graders and 44.6% of sixth-graders. Learners in this category display a strong sense of concern for their classmates and peers in learning, work and play activities, together with a pronounced sense of collectivism and a striving to help others. An above-average level was recorded in 30.7% of fifth-graders and 21.3% of sixth-graders; in these learners the striving to do good to others, to help in problem situations and to maintain positive



relations is dominant. An average level was found in 47.8% of fifth-graders and 27.2% of sixth-graders, and a low level in 9.3% of fifth-graders and 6.9% of sixth-graders. The distribution is presented in Table 3.

Table 3. Levels of moral motivation (%)

Grade	High	Above average	Average	Low
5th grade	12.2	30.7	47.8	9.3
6th grade	44.6	21.3	27.2	6.9

The results confirm that the formation of moral motivation and its manifestation differ between learners and that the transition to higher grades exerts an influence on the development of moral motivation. It should be noted that learners with a low level of moral motivation do not display positive moral characteristics in problem situations, and feelings of helpfulness and benevolence towards people in need are not observed in them.

4.4. Correlational analysis

One of the central tasks of the study was to reveal the interrelation between the formation of moral values and the appraisal of moral behaviour. The analysis of the quantitative data established a positive correlation between these two phenomena in the sample ($r = 0.43$, $p \leq 0.01$). This indicates that the development of the ability to differentiate moral concepts and to comprehend the moral-spiritual essence of events influences the learners' capacity to substantiate moral choice, to respond to the violation of conventional and moral norms, and to distinguish the moral essence of actions and situations.

A second task was to substantiate the relationship between the formation of moral values and the level of moral motivation. The analysis confirmed a positive correlation between these phenomena ($r = 0.58$, $p \leq 0.01$), a stronger association than the previous one. This means that when learners grasp the meaning of positive moral qualities such as sincerity, friendliness, diligence, compassion, independence, care and kindness, and are able to distinguish these qualities from one another, their concern for peers, their sense of collectivism and their striving



to help others are correspondingly strengthened. The correlation indicators are summarised in Table 4.

Table 4. Correlation between the formation of moral values and its components

Component	Appraisal of moral behaviour	Level of moral motivation
Formation of moral values (r)	0.43**	0.58**
Significance level (p)	0.01	0.01

*Note: ** — correlation is significant at $p \leq 0.01$.*

4.5. The formative experiment

At the formative stage, a psychological training programme aimed at strengthening the formation of moral values was implemented. Correctional work was carried out with the group of learners whose level of moral-value formation was low. After the completion of the training sessions, the participants were re-examined using Kolmogorov's "Identification of Moral Concepts" method, and the results were analysed comparatively for the experimental group (which received the training) and the control group (which did not). The comparative indicators are presented in Table 5.

Table 5. Indicators of moral-value formation under the influence of the formative experiment

Group	Measurement	Mean	Std. dev.	t	p
Experimental (n = 18)	Before training	0.5924	0.0317	7.36*	≤ 0.05
	After training	0.7535	0.0482		
Control (n = 18)	Before	0.6027	0.0389	4.31	≥ 0.05
	After	0.6565	0.0427		



According to the repeated diagnostics, a significant difference was recorded between the pre-training and post-training indicators of the experimental group ($t = 7.36, p \leq 0.05$), whereas the change in the control group did not reach statistical significance. This demonstrates that the psychological training sessions produced noticeable positive changes in learners with a low level of moral-value formation. In particular, the ability to differentiate and describe moral concepts — including the skill of distinguishing positive from negative qualities — improved markedly, and the desire to possess positive moral qualities became dominant. The mean score in the experimental group rose from 0.5924 to 0.7535, confirming the effectiveness of the intervention.

5. Discussion

The results support the study's hypothesis on two counts. First, the ascertaining stage showed that the three components under investigation — the formation of moral concepts, the appraisal of moral behaviour and moral motivation — are unevenly distributed among learners and develop with age, sixth-graders consistently outperforming fifth-graders. This is consistent with the developmental logic advanced by Piaget and Kohlberg, according to which moral reasoning matures gradually as the child moves through successive stages. The present data add a nuance to this picture: within a single micro-period of adolescence (the transition from the fifth to the sixth grade) a measurable shift towards higher levels of moral formation already occurs, which underscores the sensitivity of this age to moral-pedagogical influence.

Second, the correlational analysis clarifies the internal structure of moral-value formation. The stronger association with moral motivation ($r = 0.58$) than with the appraisal of moral behaviour ($r = 0.43$) suggests that the motivational-affective component — the striving to help, the sense of collectivism, benevolence — is more tightly bound up with the overall formation of moral values than the purely cognitive-evaluative component. In other words, knowing and evaluating moral norms is necessary but not sufficient; it is the internal motivation to act upon them that most closely accompanies genuine moral-value formation. This finding is in line with Lefebvre's conception that individual-psychological characteristics shape moral decisions and helps to explain why



some learners who know the norms well nonetheless permit their violation in certain situations.

Third, and most importantly for practice, the formative experiment provides direct evidence that moral-value formation is not a fixed trait but a modifiable characteristic. The significant post-training gain in the experimental group, contrasted with the non-significant change in the control group, shows that a purpose-built psychological training programme can raise the level of moral-value formation in learners who initially scored low. This confirms that moral development in adolescence is amenable to targeted intervention and justifies the integration of such programmes into the ordinary educational process.

Several limitations qualify these conclusions. The sample, drawn from a single school and comprising 60 learners across two adjacent grades, is modest in size and geographically localised, so the age-related trends observed here should be regarded as indicative rather than definitive. The formative experiment employed a single post-test administered immediately after the training, which leaves open the question of how durable the gains prove over a longer follow-up. Finally, the study relied on self-report questionnaires, which capture learners' understanding and appraisal of moral situations more directly than their actual conduct. Future research would benefit from larger and more diverse samples, from delayed post-tests to assess the stability of the effect, and from the addition of behavioural and observational measures to complement the self-report data. These qualifications notwithstanding, the convergence of the correlational and experimental findings gives reasonable confidence in the study's central claim: that the cognitive, evaluative and motivational components of morality develop together in adolescence and can be strengthened through focused psychological-pedagogical work.

6. Conclusion and recommendations

The study permits the following conclusions. The formation of moral values in adolescent learners proceeds in stages and is closely bound up with the appraisal of moral behaviour and with the level of moral motivation; both associations are statistically significant, the latter being the stronger. The ability to differentiate and describe moral concepts, to substantiate moral choice and to respond



appropriately to the violation of conventional and moral norms develops with age, but the degree to which moral concepts are already formed exerts a direct additional influence on this development. Finally, conducting special psychological training sessions with learners whose level of moral-value formation is low makes it possible to raise that level significantly.

On the basis of these conclusions, the following recommendations may be offered:

- to organise the educational process in unity with upbringing and moral processes;
- to present learners with tasks that require the development of moral values in the course of learning;
- to create, within the educational process, the conditions for the correct formation of moral concepts;
- to develop positive moral qualities continuously during adolescence;
- to organise psychological sessions with learners for the purpose of developing their moral values;
- to form, during educational hours, representations of social norms, moral values and moral concepts in the learners' consciousness.

Taken together, the findings confirm that the moral upbringing of adolescents is a manageable psychological-pedagogical process. Directing the results of this research into the practice of educational institutions creates a basis for the all-round moral development of the young generation and for forming in them moral conviction, a scientific worldview and positive personality traits — the very qualities on which a mature and harmoniously developed personality is built.

References

1. Mirziyoyev Sh. We Will Build Our Great Future Together with Our Brave and Noble People. — Tashkent: O'zbekiston, 2017. — pp. 157–158.
2. Al-Farabi, Abu Nasr. The Virtuous City (Fozil odamlar shahri). — Tashkent: A. Qodiriy Publishing House, 1993. — 224 p.
3. Al-Farabi, Abu Nasr. An Introduction on Virtue, Happiness and Perfection / trans. and comm. by M. Qodirov. — Tashkent: Yozuvchi, 2001. — 64 p.



-
4. Al-Beruni, Abu Rayhan. *Feruza* (Tales and Stories about Jewels). — Tashkent: A. Qodiriy Publishing House, 1993. — 96 p.
 5. Kaykovus. *Qabusnama*. — Tashkent: O‘qituvchi, 2006. — 205 p.
 6. Jami, Abdurahman. *Selected Works*. — Tashkent: Literature and Art Publishing House, 1971. — 354 p.
 7. Davletshin M.G. *Collection of Selected Scientific Works*. — Tashkent, 2008. — 81 p.
 8. Abramova G.S. *Developmental Psychology: A Textbook for Higher Education*. — Moscow: Akademicheskii Proekt; Alma Mater, 2005. — 698 p.
 9. Volkov B.S. *The Psychology of the Adolescent*. — St. Petersburg: PoR, 2006. — 160 p.
 10. Ermolaeva M.V. *The Psychology of Development*. — Moscow: Moscow Psychological-Social Institute; Voronezh: MODEK, 2007. — 336 p.
 11. Ilyin E.P. *Emotions and Feelings*. — St. Petersburg: Piter, 2002. — 752 p.
 12. Kle M. *The Psychology of the Adolescent*. — Moscow: Pedagogika, 1991. — 176 p.
 13. Kolominsky Ya. *The Social Psychology of the School Class*. — Minsk: FUAinform, 2003. — 467 p.
 14. Dubrovina I.V. *The School Psychological Service*. — Moscow, 1997.
 15. *The Great Explanatory Dictionary of Psychology* (A. Reber; trans. from English). — Moscow: AST; Veche, 2003. — Vol. 1. — 592 p.
 16. Piaget J. *The Moral Judgment of the Child*. — London: Routledge & Kegan Paul, 1932.
 17. Kohlberg L. *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*. — San Francisco: Harper & Row, 1981.
 18. Bandura A. *Social Learning Theory*. — Englewood Cliffs, NJ: Prentice Hall, 1977.
 19. Turiel E. *The Development of Social Knowledge: Morality and Convention*. — Cambridge: Cambridge University Press, 1983.
 20. *Spiritual Stars: Revised and Enlarged Edition*. — Tashkent: A. Qodiriy Publishing House of Folk Heritage, 2001. — 408 p.
 21. Hoffman M.L. *Empathy and Moral Development: Implications for Caring and Justice*. — Cambridge: Cambridge University Press, 2000.
-



-
22. Zaporozhets A.V. Selected Psychological Works: in 2 vols. — Moscow: Pedagogika, 1986.
 23. Karimova V.M. Social Psychology and Social Practice. — Tashkent, 1999.
 24. G'oziyev E.G'. Developmental Psychology. — Tashkent: Universitet, 2010.
 25. Aliqulov H., Omonboyeva R. Jami and Davoni on Education and Upbringing. — Tashkent: O'zbekiston, 1981. — 60 p.
 26. Miklyaeva A.V., Rummyantseva P.V. School Anxiety: Diagnostics, Correction, Development. — St. Petersburg: Rech, 2004. — 247 p.