



IMPROVING THE MECHANISMS FOR DEVELOPING PUBLIC SPEAKING CULTURE IN THE MORAL AND AESTHETIC EDUCATION OF SCHOOL STUDENTS

Fazliddin Abdunabiyevich Abdurazakov

Teacher, Navoi Innovation University

@-mail: fazliddinabdurazakov83@gmail.com

Abstract. This article provides a scientific and methodological analysis of the formation and improvement of mechanisms for developing public speaking culture in the moral and aesthetic education of school students. Public speaking culture is interpreted not merely as a linguistic skill or a technique of eloquent speech, but as an integrative pedagogical mechanism that embodies speech ethics, communicative responsibility, aesthetic expression, argumentation, reflective self-assessment and digital communication etiquette. The study substantiates the unity of “speech - value - activity” as a conceptual basis for transforming moral norms and aesthetic ideals into practical forms of student behavior. Special attention is paid to the role of debates, case analysis, role-play, social speeches, interviews, essays, video analysis and reflective rubrics in developing students’ respectful communication, civic responsibility, aesthetic taste and constructive discussion culture. The article proposes a model consisting of ethical, aesthetic-expressive, communicative-activity, reflective-evaluative and digital speech etiquette mechanisms. The findings show that a systematically organized cycle of speech, discussion and reflection contributes to strengthening students’ moral stability, aesthetic thinking, social activity and readiness for responsible participation in both real and digital communicative environments.

Keywords: moral and aesthetic education, public speaking culture, speech ethics, communicative competence, aesthetic expression, discussion culture, reflection, pedagogical mechanism, digital speech etiquette.

Introduction.

In the contemporary information-based and digital society, the mission of education can no longer be reduced to the transmission of knowledge alone. Modern schooling is expected to educate a learner who is morally responsible, aesthetically sensitive, socially active, capable of cultural self-expression and ready to communicate constructively in different social environments. The expansion of mass communication, social networks, multimedia platforms and rapid information exchange has considerably increased the social significance of speech. A student today expresses opinions not only in the classroom, but also in online discussions, public presentations, peer communication and social media. Therefore, public speaking culture becomes one of the key indicators of a learner’s moral position, intellectual maturity and aesthetic taste.

Moral and aesthetic education is closely connected with the development of such qualities as goodness, justice, responsibility, tolerance, empathy, respect for others, appreciation of beauty and the ability to express ideas in a culturally appropriate manner. These qualities acquire real educational value only when they are manifested in action. Speech is one of the most important forms of such action. Respect, fairness, sincerity, politeness and responsibility are primarily revealed through the way a person speaks, listens, argues, responds to criticism and treats the interlocutor. Likewise, aesthetic culture is reflected in the selection of words, imagery, intonation, rhythm, logical coherence and emotional expressiveness of speech.

In Uzbekistan, the modernization of education, the strengthening of spiritual and moral education and the formation of a harmoniously developed generation are regarded as priorities of state policy. The Law of the Republic of Uzbekistan “On Education”, the Concept for the Development of the Public Education System until 2030 and the Development Strategy of New



Uzbekistan emphasize the importance of improving educational content, developing competencies, strengthening national and universal values and introducing modern pedagogical technologies into the teaching process [1; 2; 3]. In this context, public speaking culture should be considered not as an auxiliary component of language lessons, but as a methodological instrument for developing students' moral values, aesthetic worldview and communicative competence.

The relevance of the topic is determined by the fact that in school practice public speaking culture is often interpreted narrowly: as the ability to read aloud, retell a text or answer questions during a lesson. However, its educational potential is much broader. Public speaking culture teaches students to build a logically consistent argument, respect ethical boundaries in discussion, manage emotions, listen to alternative opinions, select expressive language tools and evaluate their own speech behavior. Thus, it serves as a bridge between moral knowledge and practical behavior, between aesthetic perception and aesthetic expression.

The purpose of this article is to provide a scientific and methodological justification for improving the mechanisms of developing public speaking culture in the moral and aesthetic education of school students. The article aims to clarify the content, structure, pedagogical conditions and practical implementation of these mechanisms, and to demonstrate how they can contribute to the formation of respectful communication, responsible self-expression, aesthetic taste, reflective self-control and constructive social activity among learners.

Research Methodology.

The methodology of the research is based on the idea of forming public speaking culture in the unity of "speech - value - activity". According to this approach, speech is not only a means of expressing thought; it is also a practical manifestation of a learner's moral position, aesthetic perception and social responsibility. Values become stable only when they are experienced and expressed through concrete activities. Therefore, moral and aesthetic education becomes more effective when students are regularly involved in speech situations that require ethical choice, expressive formulation, argumentation and reflection.

The methodological foundation of the study includes learner-centered, competency-based, activity-based and axiological approaches. The learner-centered approach makes it possible to take into account each student's speech experience, emotional state, self-confidence and individual communicative potential. The competency-based approach focuses on the development of communicative, social, ethical and reflective competencies. The activity-based approach considers speech culture as a set of actions performed in real or simulated communicative situations, while the axiological approach highlights the role of values such as respect, justice, responsibility, tolerance and beauty in shaping educational content.

The research used theoretical analysis, comparative-pedagogical analysis, pedagogical observation, interviews, questionnaires, content analysis, expert assessment, reflective analysis and modeling. To evaluate the development of public speaking culture, a set of criteria was proposed: speech ethics, logical argumentation, aesthetic expression, audience awareness, communicative cooperation and reflection. These criteria make it possible to assess not only how correctly students speak, but also how ethically, meaningfully, expressively and responsibly they use speech.

The research design was constructed according to the logic of theoretical-methodological analysis and pedagogical intervention. At the initial stage, students' existing speech behavior, discussion culture, use of aesthetic means and ability to justify their opinions were analyzed. At the formative stage, debates, case discussions, role-play, social speeches, interviews, essays, literary text analysis, video recording and reflective self-assessment were introduced into the educational



process. At the final stage, the dynamics of students' speech ethics, argumentation, expressive capacity and reflective awareness were generalized and interpreted.

The ethical principles of the research were of particular importance. Public speaking activities should not humiliate students, expose them to ridicule or create excessive competition. On the contrary, they must provide a supportive environment where every learner can express an opinion freely, receive developmental feedback and gradually improve speech behavior. Therefore, the pedagogical process was guided by the principles of voluntary participation, respect for the learner's personality, fair assessment, constructive feedback and prevention of psychological pressure.

Literature Review.

The theoretical roots of public speaking culture go back to the traditions of classical rhetoric. Aristotle defined rhetoric as the art of persuasion and emphasized the unity of logos, ethos and pathos, that is, argument, moral character and emotional influence. This approach is highly relevant to moral and aesthetic education, because persuasive speech is effective not only due to logical evidence, but also because of the speaker's ethical credibility and ability to influence listeners in a balanced and aesthetically meaningful way [7].

The views of Cicero and Quintilian also demonstrate that public speaking culture is not limited to technique or performance. It is associated with knowledge, moral responsibility, civic position and aesthetic expression. In classical rhetorical thought, an orator is expected to be not only eloquent, but also ethically mature and socially responsible [8; 9]. This idea allows public speaking to be interpreted as an educational phenomenon that develops students' personality, worldview and civic culture.

In the Eastern intellectual and spiritual heritage, the value of the word, speech etiquette and moral responsibility of expression occupy a special place. Abu Nasr al-Farabi connected human perfection with knowledge, morality and social cooperation [4]. Alisher Navoi's ethical and literary legacy attaches great importance to the purity of intention, meaningful speech and the educational power of the word [5]. Kaykovus, in Qobusnoma, emphasizes moderation, wisdom, respect and appropriateness in communication [6]. These sources show that speech culture has long been regarded as a means of moral self-regulation and aesthetic refinement.

Modern psycholinguistics and pedagogy also interpret speech as a process closely connected with thinking, emotional experience and social relations. L.S. Vygotsky's ideas on the unity of thought and speech are important for understanding how students internalize values through language [10]. M.M. Bakhtin's dialogical approach shows that every utterance is directed toward another person and is therefore ethically charged [11]. A.A. Leontiev's theory of communication and I.R. Galperin's text-linguistic studies help explain how speech activity, meaning construction and communicative intention operate in educational contexts [12; 13].

The concept of communicative competence developed by D. Hymes is also significant for the present study, because it expands the notion of language proficiency beyond grammar and vocabulary. Communicative competence includes the ability to select appropriate forms of expression according to the situation, audience, purpose and social norms [15]. In moral and aesthetic education, this means that a student should not merely know what to say, but should understand how, when, why and with what ethical responsibility the idea must be expressed.

The analysis of the literature shows that moral education, speech culture, communicative competence and aesthetic education have been studied in different scientific directions. However, the specific issue of improving public speaking culture as an integrated pedagogical mechanism of moral and aesthetic education requires further theoretical and methodological elaboration. The



present study addresses this gap by interpreting public speaking culture not as an external decorative element of education, but as an internal mechanism through which educational values are transformed into communicative behavior.

Analysis and Results.

The analysis shows that public speaking culture functions as a multi-level pedagogical mechanism within moral and aesthetic education. The first level is the moral-ethical level. It is expressed through respect, politeness, tolerance, sincerity, argumentation based on truth and avoidance of humiliation or verbal aggression. The second level is the aesthetic-expressive level, which includes imagery, style, intonation, lexical richness, rhythm, pause and emotional influence. The third level is the communicative-activity level, which covers discussion, questioning, argumentation, teamwork, audience awareness and the ability to manage disagreement constructively. The fourth level is the reflective-evaluative level, which develops students' capacity to analyze their own speech, recognize mistakes and plan improvement. Finally, the digital speech etiquette level is becoming increasingly important in the context of online communication.

The effectiveness of these mechanisms depends on their systemic interrelation. A student may be able to present evidence, but if the argument is expressed rudely or humiliates the listener, the moral purpose of education is weakened. Similarly, speech may be aesthetically expressive, but if it lacks ethical responsibility and logical coherence, it cannot produce a stable educational effect. Therefore, public speaking culture should be developed as an integrated system in which ethical norms, aesthetic expression, logical reasoning, communicative cooperation and reflection support each other.

The following model summarizes the main mechanisms for developing public speaking culture in the moral and aesthetic education of school students:

Mechanism	Content	Main methods	Expected pedagogical result
Moral-ethical mechanism	Speech etiquette, respect, politeness, truthfulness, discussion without insult	Debate rules, analysis of ethical situations, "communication constitution"	Cultural discussion, speech responsibility and respect for others' opinions are formed
Aesthetic-expressive mechanism	Imagery, style, intonation, pause, lexical richness and expressiveness	Literary text analysis, creative speech, stage performance, expression exercises	Aesthetic taste, culture of word choice and expressive presentation are developed
Communicative-activity mechanism	Question-and-answer, argumentation, audience adaptation, teamwork	Case study, interview, role-play, defense of social projects	Social activity, leadership and constructive communication skills are strengthened
Reflective-evaluative mechanism	Analysis of one's own speech, recognition of mistakes, planning improvement	Checklist, rubric, video analysis, reflection diary	Internal self-control, self-assessment and desire for personal growth are increased
Digital speech etiquette mechanism	Ethics in online communication, reliance on sources, prevention of provocation	Online discussion, podcast, video message, electronic portfolio	Media ethics, digital responsibility and cultural online communication are formed

Pedagogical observations indicate that the "speech - discussion - reflection" cycle is one of the most effective forms of developing public speaking culture. In this cycle, the student first works with a certain moral or aesthetic problem, then expresses an opinion in a specific genre, such as a



debate speech, interview, essay or social address, and afterwards evaluates the ethical and expressive quality of the speech. Such repeated cycles gradually transform moral norms into stable habits of communication.

Debates and discussions clearly reveal the practical value of moral education. In these activities, students learn to listen to an opposing view, rely on evidence, control emotions and respond to an idea rather than attack the personality of the interlocutor. Phrases such as “I partly agree, but...”, “My argument is based on...”, “Let us evaluate the idea, not the person” become speech patterns that support ethical communication. As a result, tolerance, fairness and respect become not abstract concepts, but operational rules of classroom interaction.

From the perspective of aesthetic education, public speaking culture provides the unity of meaning and form in student speech. Literary texts, proverbs, instructive stories, speeches of historical figures and examples from national spiritual heritage help students enrich vocabulary, develop figurative thinking and express moral ideas more convincingly. However, aesthetic expression should not be treated as decoration. Its real pedagogical value lies in its ability to make moral content more meaningful, memorable and emotionally influential.

The results of the analysis show that the systematic use of public speaking mechanisms leads to several important pedagogical changes. First, speech ethics improves: students become more careful in addressing others, listening to peers and maintaining respectful tone. Second, logical argumentation develops: they learn to formulate a thesis, support it with evidence and draw a conclusion. Third, aesthetic expressiveness becomes richer through imagery, intonation and stylistic appropriateness. Fourth, social initiative increases: students become more willing to speak in public and participate in collective discussions. Fifth, reflective awareness deepens: learners begin to ask not only “What did I say?”, but also “Why did I say it this way, was it ethical, and how can I improve it?”

In the digital environment, a new aspect of public speaking culture - digital speech etiquette - acquires special importance. Comments, chats, forums, video conferences and social networks require students to observe the same moral standards that are expected in face-to-face communication. They must avoid insults, verify information, cite sources, resist provocation and express disagreement politely. Thus, public speaking culture becomes a preventive pedagogical resource that protects learners from verbal aggression, manipulation and irresponsible communication in the online space.

For school practice, one of the most important results is that public speaking culture should not be limited to the subjects of mother tongue and literature. It can be integrated into history, education, law, arts, information technology, class meetings and extracurricular activities. For example, in history lessons students can analyze the speeches of statesmen; in education lessons they can discuss moral dilemmas; in information technology they can prepare video addresses or podcasts; in literature they can analyze imagery and the ethical position of characters. Such interdisciplinary integration strengthens the practical value of moral and aesthetic education.

The personal speech example of the teacher is a decisive factor in the effectiveness of these mechanisms. If the teacher demonstrates polite, logical, expressive and fair communication, students naturally adopt this model. Conversely, if the teacher violates ethical norms in discussion, humiliates learners or ignores aesthetic expression, the proposed mechanisms lose their educational force. Therefore, improving students' public speaking culture also requires systematic professional development of teachers in speech ethics, rhetoric, feedback culture and digital communication etiquette.



Overall, the analysis makes it possible to evaluate public speaking culture not as an additional element of moral and aesthetic education, but as a central pedagogical technology that transfers educational goals into practice. When students speak respectfully, argue responsibly, express ideas beautifully and reflect on their speech behavior, moral and aesthetic education becomes measurable, observable and manageable.

Conclusion.

Improving the mechanisms for developing public speaking culture in the moral and aesthetic education of school students is an important scientific and methodological task for contemporary education. Moral qualities such as respect, justice, responsibility, tolerance and empathy become stable only when they are manifested in practical communicative behavior. Aesthetic taste, in turn, becomes meaningful when it is expressed through appropriate word choice, imagery, intonation and cultural self-presentation. Therefore, public speaking culture serves as a mechanism that transforms moral values into speech action and aesthetic perception into expressive competence.

The findings of the study show that public speaking culture is an integrative core of moral and aesthetic education. It unites speech ethics, logical argumentation, aesthetic expressiveness, communicative cooperation and reflection. The proposed model includes moral-ethical, aesthetic-expressive, communicative-activity, reflective-evaluative and digital speech etiquette mechanisms. Their systemic implementation contributes to the development of students' moral stability, aesthetic thinking, social activity and responsible participation in communication.

From a methodological point of view, activities based on the "speech - discussion - reflection" cycle are especially effective. Debates, case analysis, social speeches, essays, role-play, interviews, video analysis, checklists and rubrics should be used not occasionally, but as an integrated educational system. In such a system, each speech task should combine a value-based problem, a speech genre, ethical communication rules and reflective self-assessment.

As practical recommendations, schools may introduce a "communication constitution" for classroom discussions, establish moral debate clubs, organize creative speech studios, include a module on online speech etiquette and develop students' individual speech portfolios. Teacher training programs should also include public speaking culture, speech ethics, constructive feedback and digital communication. These measures will help transform moral and aesthetic education from a set of general appeals into a systematic, activity-based and measurable pedagogical process.

REFERENCES:

1. Law of the Republic of Uzbekistan "On Education". - Tashkent, 2020.
2. Decree of the President of the Republic of Uzbekistan No. PF-5712 of April 29, 2019 "On Approval of the Concept for the Development of the Public Education System of the Republic of Uzbekistan until 2030".
3. Decree of the President of the Republic of Uzbekistan No. PF-60 of January 28, 2022 "On the Development Strategy of New Uzbekistan for 2022-2026".
4. Farabi, Abu Nasr. The City of Virtuous People. - Tashkent: Yangi asr avlodi, 2016. - 320 p.
5. Navoi, Alisher. Mahbub ul-Qulub. - Tashkent: Gafur Gulom Publishing House, 2019. - 184 p.
6. Kaykovus. Qobusnoma. - Tashkent: Oqituvchi, 2018. - 208 p.
7. Aristotle. Rhetoric. Translated by W. Rhys Roberts. - New York: Modern Library, 1954. - 289 p.
8. Cicero, M.T. De Oratore. - Cambridge: Harvard University Press, 2001. - 512 p.
9. Quintilian. Institutio Oratoria. - Cambridge: Harvard University Press, 2002. - 448 p.
10. Vygotsky, L.S. Thought and Speech. - Moscow: Labirint, 1999. - 352 p.



11. Bakhtin, M.M. The Aesthetics of Verbal Creativity. - Moscow: Iskustvo, 1986. - 445 p.
12. Leontiev, A.A. The Psychology of Communication. - Moscow: Smysl, 1997. - 365 p.
13. Galperin, I.R. Text as an Object of Linguistic Research. - Moscow: Nauka, 1981. - 139 p.
14. UNESCO. Education for Sustainable Development: A Roadmap. - Paris: UNESCO Publishing, 2020. - 66 p.
15. Hymes, D. On Communicative Competence // Sociolinguistics. - Harmondsworth: Penguin, 1972. - P. 269-293.