

Article

Psychological-Pedagogical Features of Developing Students' Moral Attitude Based on Axiological Approaches

Pardayev Sobit Abdivali oglu¹

1. UzFinPI, Associate Professor of the Department of "Music ducation"
PhD in Pedagogy
- * Correspondence: sobitpardayev@70gmail.com

Abstract: In this particular article, the author focuses on the aspects of psychological education of students and their morality with help of specified axiological approaches to democratic education. Such work emphasizes the hypothetical key features of students' development and the significance of realizing effective ways of ethical thinking and acting correspondingly in educational processes. Integrated into axiological perspective, the article explores the possibility of choosing values that can serve as the basis for forming the students' moral values and experience, the stimulation of a deeper sense of responsibility, respect for other people's feelings and world around. Moreso, the research focuses on the strategies that might be taken by teachers with a view of aligning these values into objectives that are being pursued in the class with an awe of cultivating moral values in a systematic way. Furthermore, it recognises how cognition; emotion; and social aspects interact in the formation of moral disposition; and offers some guidelines on how these components can be fostered according to the individual differences among students as well as the social norms and expectations. Finally, this research establishes the significance of values education in fostering moral persons into the community.

Keywords: Axiological approaches, moral relations, psychological-pedagogical characteristics, behavior, values, person, society, social, strategy.

1. Introduction

When studying the pedagogical foundations of the technology of developing moral attitudes in students based on axiological approaches, first of all, based on the analysis of the essence of the concept of value in theoretical sources on axiological problems, pedagogical axiology is based on the special concept of value, which reflects ideal examples and directions in the activities of individuals and society, and which constitutes individual and social consciousness. considered as education. An individual or society as a whole is seen as a transmitter of values, which ultimately motivates human behavior and behavior.

The description of behavior and behavior testifies to the individual's self-relation to the environment. Unlike philosophy, pedagogical axiology treats "value" and "axiological" concepts separately by calling them axiological consciousness, attitude, behavior. Based on the necessity of a valuable approach to its organization and management, the change in the goals of continuous education allows us to identify the following as important tasks of pedagogical axiology:

- ⊙ to analyze the historical development of pedagogic theory and educational practice from the point of view of the theory of values;
- ⊙ to determine the axiological foundations of education reflecting its axiological orientation;

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⊙ development of an axiological approach to determining the national educational content and development strategy.

Axiological approach - along with other methods of scientific knowledge, the axiological approach is of great importance in the study of pedagogical reality. In scientific knowledge, it is extremely important to determine the values of the world, things in it, events, phenomena, etc. in the human mind, the laws, levels and possibilities of understanding the value, its standards and criteria. In addition to the general theory of knowledge (epistemology), it relies on the data of social and natural sciences, especially the evidence of valueological and mental activity, the achievements of such sciences as logic and linguistics.

The understanding of values, the harmony of emotional and intellectual knowledge in learning, the generalization of concepts, terms and symbols of judgments, conclusions, the analysis of axiological processes in natural and social reality, and the practical activities based on them mean an organic process related to each other. When social-sociological approach to pedagogical events, the importance of continuity, which is an expression of interrelation between events and processes, historical connection, cause and effect connection, increases.

Such an approach gives a positive scientific and practical result when applied to values and processes related to them. Pedagogical values are not shown as random and unrelated social phenomena, but as axiological systems and their elements connected with one or another era, social subject, etc. In this approach to values, it is good to rely on the achievements of social sciences, the results of history, ethnography, demography and sociological research. But it is not appropriate to be limited only to these in the study of values. Perhaps it is extremely important to understand reality, its forms of manifestation, the value and social significance of events and processes.

It is important to understand their social functions and specific external effects. Only on the basis of the axiological approach, it is possible to get correct information about the nature of values as a scientific category, their difference from other concepts, their objective foundations and subjective understanding, and the forms of manifestation. In this, things, events, people and their activities are viewed from the point of view of the level of value and appreciation. In this view, the importance of value, not utility, value and the economic value that represents them, is the main place.

There are many cases where value and price do not correspond to each other, and the value of a thing or object may be several times greater than its economic value. The study of this aspect of the matter relies on the evidence of ethics, aesthetics, jurisprudence, cultural studies, political science, and the social aspects of spirituality. In this, especially, the importance of economic, political, spiritual activities and processes for society and social subjects, the value of views, ideas, doctrines, demands and needs for real processes that represent problems that reflect different aspects of life and their solutions. identification is of great importance.

Therefore, a combination of epistemological, sociological and axiological approaches in studying the world and describing the laws of reality, and when necessary, a complex attitude in their use is necessary. In particular, the development of moral attitudes in students based on axiological approaches, and the determination of the criteria that determine the standards of ethics in them, education based on values takes a special place.

2. Materials and Methods

Axiological attitude is an internal position of a person that reflects the interrelationship of personal and social significance. And the formation of axiological attitude is a component of the process of growing up as a mature person. As a person matures, he realizes the true value of himself, others, external environment, universe, life, time, period, etc. He learns to appreciate the transience of this mortal world, the meaning of life, the purpose of living, the moments against the eternity of the universe.

This means the personal process of formation of axiological attitude in this person. Axiological attitude is not a phenomenon that belongs only to a single individual. It can also be related to social group, nation, state, society. In this sense, it is possible to

distinguish individual, private and general forms of individual and social manifestation levels of axiological approach and value attitude.

Axiological assessment is a valuable attitude towards reality, things and events in it, and the judgments and conclusions formed in the sense of their appreciation are reflected in the axiological assessment. Axiological value differs from economic value, in which the feeling of appreciation is of primary importance. From this point of view, axiological assessment is not done by determining the economic value and usefulness of a thing, event or process, but by determining how important it is for the subject's spiritual world. On the other hand, axiological evaluation cannot be said to have absolutely nothing to do with the economic value of things and events. In fact, determining the economic value of the forms of manifestation of reality, determining their social necessity, level of desirability, moral-aesthetic approach to them, and axiological evaluation are inextricably linked phenomena.

Axiological evaluation of pedagogical reality differs from the evaluation of desired social reality in its own way. In this, the goal, content, latest achievements of pedagogic theory and practice are taken into account, and when analyzing reality and the attitude towards it, the approach from the point of view of the value of the learner is prioritized. When a particular pedagogical event is assessed based on the axiological approach, attention is paid to its importance, value, and uniqueness in the organization of the educational process in a certain period.

It takes into account the achievements of this era, its contribution to the development of pedagogical ideas, and the extent to which it was valuable for future eras. This is especially evident in the axiological assessment of pedagogical ideas, theories and approaches. In the axiological assessment of the pedagogical process, not only the student's talent, ability, talent, his cognitive abilities, but also as a "unique event (phenomenon)" is considered as a priority. It recognizes the following:

the person is reflected as a subject and not an object of the pedagogical process;

⊗ person is the goal of the educational system, not a means of achieving some external goals;

⊗ every learner is talented, many learners are talented;

⊗ high moral values (goodness, love, diligence, conscience, dignity, citizenship, etc.) are reflected as important qualities of a person;

⊗ pedagogic love, looking with interest at the fate of learners;

⊗ looking at the learner with high confidence;

⊗ cooperation, communication skills;

⊗ refrain from direct coercion;

⊗ the importance of positive encouragement;

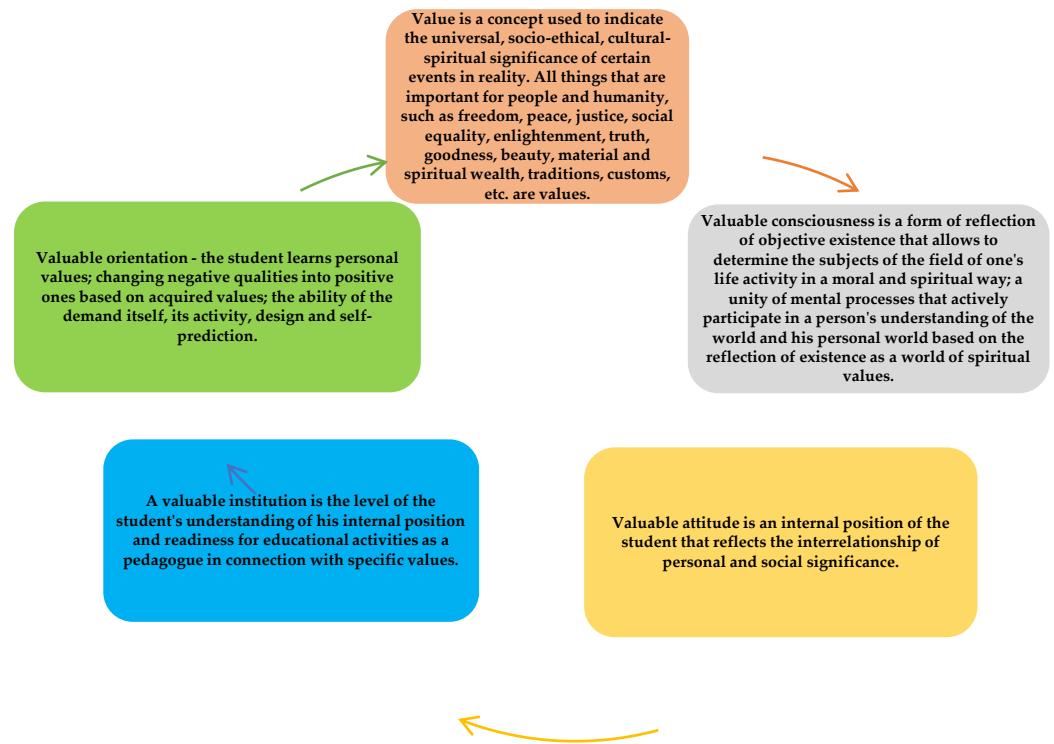
⊗ attitude to the learner as a subject of education, activity and owner of free choice.

Youth is a period of great activity, aspiration, creativity and great opportunities that lay the groundwork for tomorrow. When and how this opportunity becomes a reality is closely related to the professional educational activity of the pedagogue. Defining the goals and realizing the goals and tasks defined in the "Strategy of Actions" in order to achieve them is an urgent task facing every qualified specialist.

3. Results

In the process of our research, the development of moral attitude in students based on the axiological approach, the achievement of high professional results in the field of professional motivation, development of professional skills, formation of professional competence, stimulation of creative potential, professional axiological orientation, identification of personal, professional opportunities for success in pedagogical activities and determined by the pursuit of productive use.

Based on axiological approaches, the development of moral attitudes of students in preparation for professional educational activities includes the following basic axiological concepts: value, value mind, value attitude, value behavior, value establishment, value direction (Fig. 1):



1- picture Axiological concepts.

The value approach relies not only on the student's experience, but primarily on the historical experiences accumulated by mankind. This is a certain system of standards and criteria, which defines the limits of spiritual activity that every person can use.

4. Discussion

Valuable approaches are reflected in moral ideals, which purposefully create a higher vision of future teachers in their professional educational activities. Ideals are the highest value of this system of worldviews, demonstrating the goals set in them. They complete the process of idealization of multilevel reality.

Moral ideals, in turn, condition the achievement of the level of development of demands and needs, which corresponds precisely to humanity. They reflect the unity of humanitarian values, precisely in the fact that the needs of society's development correspond to the needs of a student who is being formed as a specialist. Development is characterized as humanistic moral ideals, therefore they appear as a motive for spiritual and moral improvement of the student. Ideals are bound by the historical period and generation, the best humanistic traditions are inherited, and this is done primarily through education.

Based on the axiological approach, the student's behavior is aimed at the development of moral relations of students, improvement of preparation for professional educational activities, determines the orientation to humanity and is shown as the basis of valuable assessment. Worldview appears as the context of conceptual interpretation of the student's value attitude, imperative behavior - as a norm, value attitude - as an invariant to one or another system. It is precisely in this way that the reflection of knowledge of the world and the moral management of valuable attitudes are directed, and it organizes the educational activity and behavior of future teachers.

Therefore, education can be seen as a process of internalization of socially organized universal values. Value as a force that awakens the motive of activity, when it is internalized by the student, provides the necessary moments of inner existence, the student can clearly formulate the purpose of his professional educational activity as a future teacher, can see its humanistic meaning, realize the goals. finds effective means, correct and timely control, corrects and evaluates his own behavior, it is clearly manifested.

The psychological mechanism of internalization allows to understand the dynamics of the student's spiritual needs. The student, as a future teacher, puts his internal behavior in

place of his professional educational activity, predicts it in accordance with social requirements and transforms it into his internal state. The selected object becomes a need, that is, the internalization mechanism is activated. Interiorization leads to the transformation of universal human values into a higher psychic function of the individual. The desired function of the culture of personality development is also manifested in an intersychic and intrapsychic form.

At the same time, interiorization is carried out together with exteriorization - creative transformation of the environment by creating a new object. With the help of the last one, the creation of needs is carried out, which forms the basis of the motivation of a person's axiological attitude. The psychological mechanism of internalization makes it possible to understand the dynamics of a person's spiritual needs. The activity performed by a person in a certain situation creates new objects, which in turn create new needs¹.

In the axiological approach, it is important to determine what the participants of the educational process should strive for and what results they should achieve. The goal is implemented as a system of specific tasks. Goals and tasks are mutually integrated, they are combined as parts.

Educational, educational, developmental goals and tasks are set in the axiological approach to the improvement of professional educational activities in the development of moral relations in students, collaborative activities of process participants are carried out, established organizational forms, methods and tools are used, favorable conditions are created, students are encouraged, the connection between the pedagogical process and other organizational processes is ensured. management, allows drawing conclusions.

It is necessary to ensure the quality of the feedback process, and every pedagogue should prioritize its development and strengthening as an important issue. Because feedback serves as a criterion for determining work efficiency. Valuable approaches are reflected in moral ideals, which form a purposefully superior view of the individual's activities. Ideals are the highest value of this system of worldviews, demonstrating the goals set in them. They complete the process of idealization of multi-step reality. Understanding value approaches as moral ideals reinforces the conflict between sociality and individuality. In the resulting conflict, in turn, one becomes a victim of the other's life. However, a humane person does things according to the requirements of the moral ideal.

Moral ideals, in turn, determine the level of development of a person, which corresponds to the essence of humanitarian work. They reflect the unity of humanitarian values, precisely in the need for the development of society to meet the needs of a developing individual. In them, the unity of progressive interests of the individual and society is harmoniously manifested, because together they demonstrate the social function of the humanitarian worldview. Moral ideals are not given as a definite standard for the whole life.

They develop, improve as a model, determine the prospects of personal development. Development is characterized as humanistic moral ideals, therefore, they appear as a motive for personal improvement. Ideals are bound by historical period and generation, the best humanistic traditions are acquired by inheritance and primarily through education. Moral ideals appear as the highest criterion of a person's motivational-value attitude. It is characterized by the realization of a person's duty and responsibility to society.

The attitude of the person directs the person to the objective relationship of things and events in the environment and other people, and evaluates the subjective position of the person relative to this or that subject, and at the same time evaluates its importance. Relationships are carried out through the interaction of the environment and the person and determine the orientation of the person in terms of content, connect and coordinate the main phenomena of subjectivity (views, motives, needs, evaluations, feelings, habits, value attitudes).

However, personal relationships reflect not only their subjectivity, but also their objective content, because objective goals are presented in it. As an objective moment of personal

¹ Sh.Mardonov, B.Xodjayev, Sh.Taylanova, D.Xojimuxamedova. "Pedagogik aksiologiya" T.; 2013 21 bet.

relations, his social position emerges, and it shows the complexity of relations, which arise in the referent system of interpersonal relations and in socially significant activities. The content of a person's relationship can be the object and subject (values) of motives, which are manifested in his mind in a specific social position. Society norms, requirements, ideals, cultural values are accepted and assimilated by the individual individually and selectively.

Therefore, the value attitude of the individual does not always correspond to the values accepted and recognized by the society. When the society's values become a stimulus and a motivating force for action, when they are consciously accepted and mastered by a person and correspond to his personal value, call, ideal, goal, they are appropriate.

The formation of a person as a person presupposes the acquisition of a system of humanitarian values, which reflects the foundations of humanitarian culture. The issue of introducing these values into the educational process is of great social importance. Its successful solution depends in many cases on the humanization of education. Its content is to ensure a conscious choice of cultural values by a person and to form an individual system of strong, non-denying, humane value relations based on it.

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5. Conclusion

In short, in education with value content, the behavior of the individual is targeted, which determines his orientation to humanity and is shown as the basis of value assessment. Worldview appears as the context of the conceptual interpretation of a person's value attitude, imperative behavior - as a norm, value attitude - as an invariant to one or another system. It is precisely in this way that the reflection of knowledge of the world and the moral management of valuable attitudes are directed and meaningfully organize the activity and behavior of the individual².

Therefore, education can be seen as a process of internalization of socially organized universal values. And in life, it is still rare for a person to consciously understand that the value directs a person to active activities, self-education and self-development. Value as a force that arouses the motive of activity, when it is internalized by a person, provides the necessary moments of inner existence, when a person can clearly formulate the purpose of his activity, can see its humanitarian meaning, when he finds effective means of realizing the goals, etc. wisdom and timely control is clearly manifested only when he can correct and evaluate his own behavior. This or that value becomes an object of need only when organization, object selection and creation of conditions, purposeful activity is carried out and it arouses the need for evaluation and mastery by the individual.

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