

THE ROLE OF THE AXIOLOGICAL APPROACH IN THE DEVELOPMENT OF EDUCATION IN MODERN PEDAGOGY

Khodjamkulov U. N.

Chirchik State Pedagogical University

Doctor of Pedagogical Sciences (DSc), Professor

Abstract

The axiological approach is an important philosophical principle aimed at studying values and moral norms in pedagogy. This approach is aimed at shaping the moral and aesthetic values of youth and students in the educational process. Axiology is closely linked to the field of ethics and aesthetics in philosophy and aims to explain and teach the importance of goodness, justice, and spiritual values in education.

Keywords: Axiology, values, ethics, aesthetics, pedagogy, the educational process, spiritual development.

ZAMONAVIY PEDAGOGIKADA TA'LIMNI RIVOJLANTIRISHDA AKSIOLOGIK YONDASHUVNING O'RNI

Xodjamqulov U. N.

Chirchiq davlat pedagogika universiteti

Pedagogika fanlari doktori (DSc), professor

Annotatsiya:

Aksiologik yondashuv pedagogikada qadriyatlar va axloqiy normalarning o'rganilishiga qaratilgan muhim falsafiy prinsipdir. Bu yondashuv, ta'lim jarayonida yoshlar va talabalarning axloqiy va estetik qadriyatlarini shakllantirishga yo'naltirilgan. Aksiologiya falsafaning axloq va estetika sohasi bilan chambarchas bog'liq bo'lib, yahshilik, adolat va ma'naviy qiymatlarning ta'limda ahamiyatini tushuntirish va o'rgatishga qaratilgan.

Kalit so'zlar: Aksiologiya, qadriyatlar, axloq, estetika, pedagogika, ta'lim jarayoni, ma'naviy rivojlanish.

Introduction

Axiology is the science that studies how values are distributed and developed in society. Axiology is the science that explains the content, essence, and principles of values. Axiology is a branch of philosophy that is closely related to the fields of ethics and aesthetics. If the idea of goodness is put forward in moral norms, then explaining what goodness is and what it means to be good is carried out through axiology.



Aesthetics deals with beauty and harmony, tries to understand beauty and what it means or how it is determined. Axiology is a necessary component of both ethics and aesthetics, because in order to determine “goodness” or “beauty”, it is necessary to use the concepts of value. Explaining what is valuable and why it is valuable for humanity, members of society, is defined as the object of axiology.

Students often ask axiological questions such as “Why do we do this? Or how do I do this? Why do I do it? What do I not want to do?” They want to know what motivates them to act or refrain from acting. Axiology is a science that answers questions such as “Where do values come from? Can one of these values be called good? Is one better than another? Why?”

General value theory is a social field that includes philosophical, social and political philosophy, aesthetics, feminist philosophy of religion. It encompasses any field that can be affected by the “valuing” aspects of philosophy. A natural question arises as to why we should start by studying or teaching value theory in the first place. The reason is that in order for students to learn about education and upbringing, they need to understand that they value what they have. The pedagogical aspect of axiology is formed in educational institutions, if it is in the family, then in the family. Values are explained, taught, and formed like skills.

Axiology is not only about classifying what is good and how good they are. Axiology classifies not only things, but also the values that exist in existence. The formation of values helps to determine the reason for a person's own actions.

Human life always takes place in the process of evaluating past events, setting tasks, searching, drawing conclusions, applying the knowledge and experience gained in real situations. In this case, his relationship with the environment and society is based on practical and theoretical knowledge. Scientific knowledge, as well as educational knowledge, includes not only research, study and teaching, but also the elimination of social needs. The axiological approach acts as a "bridge" between theoretical and practical knowledge.

“Axiology” comes from the Greek “axio” - value and “logos” - science, doctrine - the study of values; it means the science of values. This term was introduced into science in the second half of the 19th century by the German value theorist E. Hartmann and the French scientist R. Laris. Among Uzbek scientists, J.T. Tulenov was one of the first to study the philosophy of values. Later, philosophers such as E. Yusurov, S. Komilova, I. Karimov, Q. Nazarov, S. Valiyeva, M. Rustamova, Q. Tulenov tried to shed light on various aspects of axiology.

In modern pedagogy, the strategy for developing education is based on axiology; viewing education as the main goal of educating values; Analysis of the practical experience of forming students' orientation to values and the formulation of educational tasks in the process of value diagnosis, reflecting its humanistic nature, was studied by V.I. Ginetsinsky, L.F. Isaev, N.D. Nikandrov, Z.I. Ravkin, N.S. Rozov, V.A. Slastenin, Ye.N. Shiyanov, Sh.K. Mardonov, T. Toshlonov, Yu. Ismoilova, B. Khodjaev and others.

Based on the results of the study, important aspects of the formation and development of pedagogical axiology were identified. It consists of the following:

- view of education and upbringing as the main value determining the social and professional integration of the individual;
- individuality arising from value-based thinking;



- orientation to personal development in the process of individual growth by increasing the individual's orientation to universal human values;
- the need for learners to understand personal freedom, responsibility, obligation, etc. in the process of personal development;
- the recognition of personal freedom, responsibility, obligation, etc. by each individual and the people in the society in which he lives, that is, the appreciation of each individual;
- the importance of axiological guidance in education and upbringing, in the formation of values, attitudes, character and behavior.

Various sources indicate that educational axiology has been developing since the 1980s, when the science began to strive for an independent field, and since the 1990s, special attention has been paid to its rapid formation and development. The main reason for this is the increase in social needs, which in turn has led to increased demands on the spiritual capabilities of the individual.

Value is a philosophical concept. It is a unique phenomenon that differs from religious, scientific, political, literary-aesthetic, philosophical and other forms of understanding and knowledge. Values are a philosophical category that emerged as an important achievement in the spiritual development of humanity. This is a decisive step in understanding the essence of things, phenomena and processes in the world from the point of view of the interests of man and society, and in reaching a new perception of their essence. Axiology emerged and developed as a field of knowledge in Europe as a product of the development of secular science. The new era of European socio-philosophical thinking is based not on divine wisdom and miracles, but on the recognition of the true person, his power, intelligence and the dominance of thought. Axiology is a valuable concept that is completely different from the religious and scientific understanding of the essence of the world, that is, based on the social benefits of understanding the essence of things and phenomena. The Republic of Uzbekistan is experiencing a new stage of further development. The Development Strategy for 2022–2026 plans to achieve a completely new perception of the essence of values, qualitative changes in our worldview, ideology and way of thinking. This means making serious changes in the creation of spiritual life, establishing a system of values that will lead our people towards entrepreneurship.

According to some subjective and incorrect interpretations, there is a contradiction, exclusion, rejection between religious values and scientific values, and in fact, the mutual support and complementarity between them are denied. The fact is that understanding religious values or the essence of values on a religious basis is of great importance in ensuring socio-political stability, integrity, solidarity, brotherhood, kindness and other aspects. Religious sources serve to ensure social stability by sanctifying the essence of values and phenomena. Understanding the essence of values on a scientific basis allows us to understand the essence of things and phenomena from the perspective of human benefit and appreciation, increase human creative activity, and further develop the individual. Value is a new stage of qualitative changes in spiritual development. The concepts of "spirituality" and "values" are closely related. The concept of "spiritual values" is narrower than the concept of "values" and is its specific form for a specific area. Values are part of spirituality and serve as a key factor in its development.



Therefore, when people talk about values, ideas about spiritual values are first of all in mind. During periods of significant changes and renewal, the importance of spiritual values is increasing, which is a characteristic feature of the transition period. Uzbek scientists also see values as a socio-historical and cultural category and define them as “everything that is important for a person and humanity.” Thus, everything that exists in the world is important for a person and humanity. Therefore, the concept of values is very broad in this context. In addition, after two sentences, the dictionary defines values as “the essence of the material and spiritual wealth of the world.” R. Nurmuhamedov and I. Yunusov tried to equate the concept of “value” with the concept of “value”, which is “the concept of morality, used to fully assess a person from a spiritual and moral point of view”.

The concept of “values” is widely used in all literary works in the Uzbek language. However, the interpretation of these concepts is limited to explanations. In our opinion, although the above interpretation is correct in terms of content, from the point of view of expressing phenomena and events, there are certain differences between the above concepts from an etymological and hermeneutical point of view. Values are broad categories, which have assigned genesis and main functions to these categories. Such categories as value, personal value, human value, national value are applied only to the individual.

Values can also exist “outside people”. Discussion of values as a moral phenomenon is present to some extent in all literary works. However, some authors generalize these characteristics of values. For example, A.I. Kravchenko gives the following definition of values: “values are concepts of such phenomena as justice, patriotism, love, friendship, which are supported and strengthened by people. Values are not subject to doubt, they serve as a standard, ideal for everyone”.

The axiological approach helps to determine the importance of values and moral norms in pedagogical research in the educational process. This approach plays an important role in the upbringing of the spiritual and moral development of students. The study of axiology in pedagogy serves to identify targeted and effective directions aimed at instilling in young people the right values, moral principles and youth education from a young age. The axiological approach helps to increase the effectiveness of education and strengthen the spiritual discourse in society.

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