

## THEORETICAL BASIS OF FORMING STUDENTS' VALUE-BASED RELATIONSHIPS IN SOCIO-CULTURAL ACTIVITY BASED ON AXIOLOGICAL APPROACH

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### Abstract:

The article describes the need and theoretical aspects of forming students' value relations in socio-cultural activities based on an axiological approach. The possibilities of developing axiological competence in students, the content of using interactive methods and pedagogical technologies in developing valuable communication skills, are described.

**Keywords:** Axiology, value, communication, innovative activity, competence, creativity, interactive method, development.

### Introduction

In recent years, the problem of studying the internal potential of a person aimed at improving human dignity has become one of the priority areas of pedagogy, and the main components of educational mechanisms: personal health, organization of one's own activities, self-development, self-determination of one's authority in the community, and self-realization in social infrastructures indicate that the person is in the position of universal human values. Since understanding the essence of phenomena, processes, and events that are valuable to a person occurs in the process of axiology, the issues of scientific and pedagogical research of the problems of developing a system of axiological values in young people, educating them as specialists with high moral and ethical values, possessing humanitarian qualities, and deeply knowing their profession are leading in social infrastructures.

President of the Republic of Uzbekistan Shavkat Mirziyoyev paid special attention to improving the system of spiritual and educational work. "If the body of society is the economy, then its soul and spirit are spirituality," it was emphasized, and the use of national values in the educational process, increasing the effectiveness of spiritual and educational work in educational institutions is an important social issue.

Pedagogical axiology is based on the understanding and affirmation of the values of human life, pedagogical activity, and education and upbringing in general. The desire to substantiate the special value of educational systems for human life, perhaps, occurred at all stages of the development of pedagogical knowledge. However, this was the result of the relationship that was formed between man and society. They determined the status of education as a value.

The choice of an axiological approach as the methodological basis of modern pedagogy allows us to consider education as a socio-pedagogical phenomenon reflected in the main categories of the concepts of this approach.

The axiological basis of education should be humanism. A pedagogical system that has embarked on the path of humanism increases the quality of education by mastering the



experience of this philosophy. We can also highlight the specific advantages of the axiological approach:

- 1) the emergence of criteria for evaluating the pedagogical experience accumulated in the field, previously used methods of educational work;
- 2) creating conditions for the student to acquire skills that contribute to individual personal and professional growth;
- 3) the renewal of educational goals, that is, the humanistic approach complements the axiology of education, which considers knowledge and skills as the main characteristics of education.

The future teacher can simultaneously receive information along with skills that contribute to socialization. Therefore, the processes of education and upbringing should proceed in parallel. In general, the humanization of education suggests getting rid of all obstacles that hinder the development of the individual, and at the same time, society as a whole, at the initial stages.

Axiology (from the Greek *axia* - value and *logos* - education) is a philosophical doctrine about the nature of values and the structure of the world of values, the goals and content of education, forms and methods of teaching, methods of organizing pedagogical activity.

The meaning of the axiological approach can be revealed through a system of axiological principles, which include:

- equality of philosophical views within a single humanistic system of values, while maintaining the diversity of cultural and ethnic characteristics;
- Recognition of the equality of traditions and creativity, the need to study and use the teachings of the past, and the possibilities of spiritual discovery in the present and future;
- Equality of people, socio-cultural pragmatism instead of demagogic arguments about the foundations of values;

The category of values belongs to the human world and society. The concept of value outside of man and without man does not exist. Values are not primary, they confirm the significance of what man has created in the process of history, proceeding from the relationship between the world and man. Any event in society has some significance, any event plays a certain role.

However, values include only those events and phenomena that have a positive significance associated with social development. Value properties apply to individual events, life phenomena, culture and society as a whole, as well as to the subject carrying out various types of creative activity. In the process of creativity, new valuable objects, goods are created, and the creative potential of the individual is revealed and developed. Consequently, it is creativity that creates culture and humanizes the world.

Pedagogical values are the characteristics that serve as a guide for its social and professional activities aimed at achieving humanitarian goals, they are norms that serve as a cognitive-motor system that regulates pedagogical activity and serves as a link between the established community. worldview in the field of education. teacher's activity. The basis of pedagogical axiology is the understanding and affirmation of the value of human life, upbringing and education, pedagogical activity and education in general.

Axiological competencies of a person, spiritual and moral values, his activities and experiences, constitute his spiritual culture in the field of relationships. Their characteristics and tasks are built on the recognition of humanity, tolerance, social justice as the main criteria of spirituality.



Unlike other activities, spiritual and educational activities have a wider potential in the formation of a person as a person. Therefore, the educational direction links changing a person's spiritual and moral qualities with the goal of education.

To develop axiological competence in students, it is necessary to create all the conditions that provide for a public and at the same time healthy environment, the development and strengthening of friendship experiences in them, the recognition of human pride in each of them, the development of their consciousness, all the means and complex methods of educational nature that lead to the development of their consciousness.

The development of axiological competence in students is most effective in a pedagogical system based on goal-oriented activities of the subject of the educational process together with the spiritual and educational activities. At the same time, this system should be open, that is, it should be provided with a system of measuring its results in order to regulate the activities of students. The preparation of future teachers for social pedagogical practice through an axiological approach, as a complex educational process, occurs with the active participation of the student in the process of education and upbringing with his environment, peers, communities and other social groups. Interpersonal relationships in the educational process involve the assimilation of values from recognized role models, learning from individuals who have learned them and are exemplary in their morals and attitudes.

It is the content and quality of such relationships that play a major role in the formation of a value system in a person. Values are formed in the process of formal and informal education. The development of axiological relationships in students is formed not only in everyday life situations, but also in educational situations through the study, analysis and comparison of pedagogical values.

Pedagogical values are norms that act as a mediator and connecting link between the existing social worldview in the field of education and the activities of the teacher and regulate pedagogical activity. The level of subjectivity of these pedagogical values serves as an indicator of the personal and professional development of the teacher.

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