



## ISSUES OF DEVELOPING AN OBJECTIVE WORLD VIEW IN YOUTH STUDENTS ON THE BASE OF AXIOLOGICAL APPROACH

**Submission Date:** November 01, 2023, **Accepted Date:** November 05, 2023,

**Published Date:** November 09, 2023

**Crossref doi:** <https://doi.org/10.37547/pedagogics-crjp-04-11-06>

**Journal Website:**  
<https://masterjournals.com/index.php/crjp>

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### ABSTRACT

This article aims to highlight the importance, effectiveness, possibilities and necessity of using the axiological approach in modern education. In this sense, it is necessary to consider the content, definition, place and methods of application of the axiological approach in the pedagogical process. Currently, the interest in the axiological approach is related to the occurrence of changes in the socio-cultural environment.

The search for new values in connection with changes in society is especially important in the presence of social instability.

### KEYWORDS

Values, philosophy of values, axiology, axiological approach, students, educational system, value approach, objective worldview, development of student's objective worldview.

### INTRODUCTION

Today, the use of a valuable approach in the training of future personnel and the development of their professional knowledge and skills is gaining relevance. In particular, special attention is paid to the wide introduction of innovative technologies in the process of training future pedagogues, improvement of students' knowledge of national spirituality and

preservation of cultural heritage based on the axiological approach. It also creates the need to analyze the possibilities, pedagogical foundations and social necessity of using the axiological approach as an integrative identity reflecting students' future career choice, readiness for activity and their abilities.



Using the invaluable spiritual and pedagogical heritage created by our ancestors in the process of education and instilling them into the minds of young people requires great skill from today's pedagogue.

The spiritual heritage created by our thinkers serves as the most important tool in the comprehensive education of the young generation. The consciousness, thinking, worldview, and human qualities of the whole humanity are formed through the means of education. From this point of view, education is a national value for us.

It is known that value is valuable things and feelings that satisfy a specific need of a person and society and serve their interests. Therefore, the use of universal and national values as an effective tool in self-education of students is of particular importance.

The events and phenomena that have occurred in the social existence cause the concepts to become the object of research. Changes in social existence and the processes of understanding them as interrelated phenomena make new concepts the object of research.

In particular, the fact that the concepts of "esteem", "appreciation", "value", "valuation", "value" have become the object of research can be explained by such needs. At the basis, essence and importance of every value lies the ability to know the phenomena of nature, society and spiritual world, scientific generalization, influence on social and spiritual development [5].

Axiology treats values primarily as a general category. In this case, values are interpreted as a general axiological category that means the forms of manifestation of reality, things in reality, events and processes, changes taking place in the world, the importance and value of humanity, society, people, their life and activities for social subjects. At the same

time, the essence, content, objective foundations, subjective understanding, structure, and forms of manifestation of values are described. Although the category of values means more generality, it also shows particularity and individuality.

Axiology studies the manifestation of this generality, particularity and individuality in values based on the methods of analysis, synthesis, comparison, generalization, abstraction and concreteness of knowledge. In this way, general, private and special forms of value are described, the connection, similarities and differences between them are determined. Issues such as interrelationship and dialectical connection in the manifestation of value forms, the emergence, operation, stable and unstable states and changes of value systems, which are an expression of this, are also studied within the framework of axiology.

The study of the dependence of changes in the field of values on social development, the stages of development of this dependence, and the study of the unique manifestation of it in certain periods of the life of civilizations is also one of the main topics of axiology. The main focus is on the axiological understanding of history. It is known to many experts that there are materialistic, idealistic, metaphysical, political and cultural methods of understanding history.

During the period of the former union, the main attention was paid to the materialistic understanding of history, and idealistic, theological, and metaphysical understandings were mainly criticized. Its political and cultural understanding has been widely recognized since recently.

But there is no research on the axiological understanding of history, it is just being recognized. Axiology studies the importance of values and value



systems for society and human life, as well as their social functions. It is known that values have a unique effect on society and human activity. Sometimes as an ideal, they motivate people to active activities, sometimes as a moral standard, moral requirement, they define people's behavior and lifestyle, aspirations and needs, manage or guide their activities.

In this, the regulatory function of values and their importance as a moral criterion is clearly demonstrated. Stabilization of certain values unites the entire people, nation, state or people for a period or for a long time in the direction of specific goals, which determine the direction of their activities. For example, in the current period, independence and its strengthening is the main criterion that determines the activity of the government, population, nation and social subjects of our republic.

Axiology studies the general aspects and specific features of such processes. In this case, the scientific study of problems related to re-evaluation of values, standards of appreciation, goals of value, levels of depreciation acquires great theoretical and practical importance.

Axiological worldview is a complex of axiological views, principles and skills that determine the direction of activity and valuable attitude of people to reality as one of the unique components of social worldview. The axiological form of worldview includes value approach, axiological attitude, axiological assessment. With the addition of elements of the axiological worldview to the general worldview system, the feeling of appreciation, valuable attitude and axiological assessment in the attitude of social subjects to reality begin to be clearly visible. In this case, axiological principles appear as moral criteria that regulate people's relationship to reality and their

interactions with each other. They are also visible in the interests and goals of people's activities.

The experiences of recent years show that politeness, honesty and faith in our children, as well as religious values are an important tool in self-education. Therefore, national and religious values play an important role in educating students in the spirit of honesty, purity, self-sacrifice for the interests of the country, instilling in them the skills of self-realization and self-education [2].

Based on the axiological approach, it is necessary to scientifically justify the need to develop strategies for developing an objective worldview in students and put them into practice, both theoretically and practically. Such an approach gives a good scientific and practical result when applied to values and processes related to them. In this case, values appear not as random and unrelated social phenomena, but as axiological systems and their elements connected with one or another era, social subjects, etc.

Thinking about spirituality and values at a time when the world of gadgets surrounds the students of today provides them with new information from all sides, it can be a little boring for the students. But we, pedagogues, should try to familiarize them with the values of the past in the process of giving each important information.

Simply explaining the dictionary meaning of the concepts of honesty, determination, and responsibility can attract the attention of some young people. But it is difficult to achieve such a result directly [3].

We know that during the course of the lesson, we try to increase students' attention to the events related to everyday life within the framework of the topics, such issues related to the human value of the environment can attract student's attention. Because now social media has become more developed in many mass



media. For example, video blogs or vines in the language of youth have become very popular. Also, the scenes showing cases of helping disabled people, including blind people, or, on the contrary, neglecting them, in some sense attract the reader to an objective approach.

It is worth noting that we adults often forget that we are role models for students or children. In many cases, we talk about courage, correctness, trust, and responsibility.

At present, the problem of moral education of young people under the influence of the family and its ancient values is becoming the subject of many theoretical and empirical studies. After all, such an approach corresponds to the meaning and essence of the philosophical and ideological views of the past scholars, their teachings on the issues of family and family education. As the most important social factor in child education, in the opinion of dozens of scholars such as Ahmad al-Farghani, Mahmud al-Zamakhshari, Abu Nasr al-Farabi, Abu Bakr Muhammad ibn Al Abbas Al Khorazmi, Abu Rayhan Beruni, Ibn Sina, who are the great thinkers of the East family, worldviews of parents, educational methods and the principle of conformity of norms recognized by society with family values [2].

At the core of the ideas given in the works of world-renowned encyclopedic scientists, attention is paid to the essence of a valuable approach to the development of events related to nature, environment, society and human activity.

In his works, A. Navoi incorporated the feelings of loyalty, honesty, not abusing trust and loyalty into the content of his ghazals. Zahiriddin Muhammad Babur's works contain many concepts such as homesickness, responsibility, and striving towards the goal. Also, for every adult student who understands the essence of

the work "Temur's Laws", which has reached us from the spiritual heritage of our great-grandfather Amir Temur, there are pedagogical and psychological thoughts, educational ideas and, of course, directly from the general himself. The educational value of the events experienced has a great impact on the formation and development of young people's understanding of spirituality and value.

Our grandfather Mirzo Ulugbek always supported science and peace. In many of their works related to the science of stars, it is said that it is necessary for young people to learn directly, to make the book their friend, and to guide every learner to acquire worldly and certainly religious knowledge, regardless of their age.

Similarly, valuable resources about raising children based on a value approach are reflected in the heritage works left by our grandfathers such as Al Khorazmi, Abu Ali Ibn Sina.

Ibn Sina understood the sciences that are the basis for the organization of human behavior as practical sciences. According to the thinker, the practical knowledge that expresses the human society, a certain country and people, managing the household in which he lives, regulating family relations, and the attitude of a person to himself is the knowledge of spirituality and ethics. . According to him, objective necessity creates the need of a person to acquire knowledge. A person relies on his intelligence, will, and knowledge to satisfy his needs and solve problems. Spirituality, formed on the basis of a person's knowledge, talent, and practical experience, improves his activity. Ibn Sina states that people should always consciously refrain from bad habits and points out such negative vices: greed, oppression, deceit, jealousy, revenge, slander, etc. . This doctrine has an important pedagogical value in the self-education of students.



Based on the above thoughts, it is emphasized that the thinkers' attention to the education of young people in their works, and the formation of objective worldviews of students through them is of special importance. It should not be forgotten that the basis of the continuous pedagogical process is the spiritual and moral education of decency, goodness, honesty, trust, and respect. Pedagogical process in general secondary educational institutions is multifaceted and requires attention to increase the efficiency of preparation for successful implementation of mutually balanced organization of education.

In general, one of the important features of the pedagogical process is the knowledge, skills and abilities, theoretical knowledge and concepts acquired by students, the system of rules is the basis of the activity of the educational process. In this regard, having knowledge, qualifications and skills within the scope of school subjects; having broad psychological and pedagogical knowledge, ability; pedagogical thinking and pedagogical etiquette, pedagogical technique; to have ideological belief, moral image, spiritual elevation, internal culture, organization, patience, perseverance, pedagogical ability; It is one of the main characteristics of the composition of qualities such as demandingness and strict discipline.

Therefore, at any part of the educational stage, regardless of the types of educational forms, it is important to pay attention to the educational issues of students, to educate them, to form a valuable attitude and to use a valuable approach. focus, this directly serves as the basis for the formation and development of their objective worldview.

In the system of values, the nation, its characteristic signs, aspects, characteristics, the territory that had a certain influence on the processes of their creation and the feelings associated with it, the past, history, culture

of the nation, the cultural assets it created and values related to spiritual heritage also play an important role. These values are considered common to people of a certain nationality. They are one of the peoples who connect individual values with universal human values.

A certain person or person takes national values into account when understanding universal values, adapts his activities to the criteria of these values, and considers aspects related to them.

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//INTEGRATION OF SCIENCE, EDUCATION  
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JOURNAL. – 2021. – S. 209-214.

