



STRATEGIC DIRECTIONS OF EDUCATING STUDENTS BASED ON AN AXIOLOGICAL APPROACH

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Abstract. *This article presents strategic directions for educating students based on a value-based approach, reflecting issues such as identifying and adapting value sequences to age, uniting family-mahalla-school cooperation based on values, making digital ethics and information culture an integral part of upbringing, developing socio-emotional skills (empathy, cooperation, self-control) in connection with values, and monitoring value manifestations rather than measuring them.*

The article also defines the responsibility of parents in this matter and the role of educational institutions, the interaction between the public and the family in child-rearing, and directions aimed at the comprehensive formation of spiritual and moral qualities in students based on universal and national values.

Keywords: *axiological approach, parents and the public, educational institution, student youth, moral education, strategy, information culture, spiritual and moral qualities, value-based approach, personality, objective attitude.*

Аннотация. *В данной статье представлены стратегические направления воспитания учащихся на основе ценностного подхода, в которых отражены такие вопросы, как определение и адаптация к возрасту последовательности ценностей, объединение сотрудничества между семьей, махаллей и школой на основе ценностей, превращение цифровой этики и информационной культуры в неотъемлемую часть воспитания, развитие социально-эмоциональных навыков (эмпатия, сотрудничество, самоконтроль) и их связь с ценностями, а также наблюдение за их проявлением, а не измерением ценностей.*

Также в статье определены ответственность родителей в данном вопросе и роль образовательного учреждения, взаимодействие общественности и семьи в воспитании ребенка, направления, ориентированные на комплексное формирование у учащихся духовно-нравственных качеств, основанных на общечеловеческих и национальных ценностях.

Ключевые слова: *аксиологический подход, родители и общественность, образовательное учреждение, учащаяся молодежь, нравственное воспитание, стратегия, информационная культура, духовно-нравственные качества, ценностный подход, личность, объективное отношение.*

In today's rapidly developing world, addressing issues such as not only educating our youth but also developing their moral qualities, preserving the values inherited from our ancestors, and passing them on to future generations is one of the important tasks facing all types of educational institutions.

Analysis conducted among students of general secondary educational institutions on this issue showed that educating students based on an axiological approach ensures the enrichment of discipline with meaning and content. The student follows the rule because they understand the value. This creates conditions for the emergence of the most priority result of upbringing—that is, an internal norm that operates without external control. Summarizing the analysis conducted with the participation of students in educational institutions at one point, we can conclude that educating students' spiritual and moral qualities based on an axiological approach in general secondary education institutions requires activities in the following strategic directions.

1. Determining the sequence of values and adapting them to age. To demand all values equally "strictly" at the same time tires the reader and leads to formalism. At the same time, it is necessary to take as a basis the basic competencies defined in the

concepts developed by the state (responsibility, legal culture, tolerance, diligence, patriotism, etc.) and determine appropriate educational priorities depending on the age of the students.

2. Uniting family-mahalla-school cooperation based on values. The concept of continuous spiritual education involves viewing upbringing through the cooperation of institutions. In practice, it is necessary to develop a common agreement mechanism based on values (for example, a set of values for the school, recommendations for the family, parents, a collective code for students) so that this cooperation does not remain as a "seasonal meeting."

3. Making digital ethics and information culture an integral part of education. The sharp increase in the number of social media users in Uzbekistan and UNESCO's emphasis on digital civic education indicate that moral education can no longer be complete without areas such as "online etiquette," "culture of communication," and "security and responsibility."

4. Development of socio-emotional skills (empathy, cooperation, self-control) in connection with values.

The OECD SSES study extensively substantiates the importance of socio-emotional skills in education. Given that these skills are the "psychological editor" of spiritual and moral education, elements such as reflection, emotional literacy, and peaceful conflict resolution must occupy a systematic place in educational programs.

5. Monitoring and evaluation: not "measuring" value, but observing its manifestation. Assessment in education is a complex process, and value cannot be measured by testing. However, the dynamics of the development of value attitudes can be assessed through situational tasks, observation cards, student diaries, and the analysis of roles in team projects. The concept of continuous spiritual education also provides for tasks such as the development of sociological surveys and assessment technologies, which demonstrates the relevance of this direction.

Thus, the organization of spiritual and moral education based on an axiological approach appears today as a scientific and practical necessity. On the one hand, the regulatory framework for upbringing in Uzbekistan directs toward viewing upbringing as a system of values and competencies. On the other hand, in the context of adolescent psychology (internal positioning, identification, peer norms, reflection) and the wide influence of the digital environment, old "instructive" forms of upbringing may not be sufficiently effective. Thirdly, international experience (UNESCO's digital GCED approach, OECD's evidence on socio-emotional skills) shows that education should be linked to ethical decision-making, critical thinking, responsibility, and participation.

In this sense, the axiological approach allows for the "content reconstruction of upbringing" for students of general secondary education institutions. It is necessary not to dictate values to the student, but to instill a culture of living, choosing, protecting, and reflecting on values. If this culture is formed, the student will not be lost in the face of external influences (mass culture, virtual environment, social pressure), but, on the contrary, will be able to make independent decisions based on their own values. This directly serves to scientifically and practically substantiate the central idea of this dissertation topic—the "system of educating students' spiritual and moral qualities based on an axiological approach."

The system of educating students' spiritual and moral qualities based on an axiological approach is determined by the following factors as a socio-pedagogical necessity.

First, the need to preserve the spiritual stability of society and national identity;

Secondly, the strengthening of the educational function of educational institutions, rather than merely providing knowledge;

Thirdly, there is an increasing need to form value orientations in the personal development of students.

The socio-pedagogical essence of this system lies in the fact that it is aimed at the comprehensive formation of spiritual and moral qualities in students based on universal and national values. These qualities include humanity, responsibility, patriotism, justice, diligence, mutual respect, and tolerance. The formation of these qualities is not accidental, but occurs as a result of specific pedagogical conditions and targeted educational influences [84].

The pedagogical significance of the axiological approach is primarily linked to the possibility of revising the content of its education and upbringing. In traditional approaches, the content of upbringing is often normative in nature and is aimed at conveying ready-made moral rules to students. The axiological approach encourages students to consciously understand, evaluate, and internalize values through personal experience. This serves to establish subject-subject relations in the educational process. In general secondary education institutions, the upbringing system organized on the basis of an axiological approach not only ensures the spiritual and moral development of students but also fosters skills in social activity, independent thinking, and responsible decision-making. In this case, the educator participates not as a manager of the educational process, but as a partner in the process of collective understanding and learning of values. This situation strengthens the internal motivation of students and increases the effectiveness of upbringing.

State educational policy also plays an important role in justifying the social necessity of organizing spiritual and moral education based on an axiological approach. In the regulatory legal acts on education adopted in the Republic of Uzbekistan, the upbringing of the younger generation as spiritually mature individuals and in the spirit of respect for national and universal human values is defined as a priority task. This requires the scientific improvement of the educational process in educational institutions and the implementation of modern pedagogical approaches.

From this perspective, the system of educating students' spiritual and moral qualities based on an axiological approach appears as a scientifically grounded and practically significant pedagogical system that meets the needs of society. This system serves to ensure students' social adaptation, spiritual stability, and personal development by fostering value-based attitudes.

At the same time, the social significance of this system is also linked to its preventive nature. That is, the educational process organized on the basis of an axiological approach is an effective pedagogical tool aimed at preventing negative situations such as deviant behavior, moral crisis, and indifference in students. This further increases its significance as a socio-pedagogical necessity.

In conclusion, the system of educating students' spiritual and moral qualities based on an axiological approach is an integral part of the modern education system and is inextricably linked to the development of society, personal development, and the social tasks of educational institutions. The scientific substantiation and practical implementation of this system is one of the urgent tasks of pedagogical science.

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