

**PEDAGOGICAL DIRECTIONS OF DEVELOPING AXIOLOGICAL ATTITUDE TO
SPIRITUAL-AESTHETIC HERITAGE IN STUDENTS**

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Annotation: The article studies the theoretical and methodological foundations of developing the axiological attitude of higher education students to spiritual and cultural heritage, the methodological system of developing the axiological attitude of higher education students to spiritual and cultural heritage, and the effectiveness of developing the axiological attitude of higher education students to spiritual and cultural heritage. Also, pedagogical directions of developing the axiological attitude of higher education students to spiritual and cultural heritage are analyzed.

Keywords: higher education, spiritual and cultural heritage, axiological attitude, theoretical and methodological basis, competence, improvement, pedagogical, technological, model, didactic, social significance, educational feature.

Perception of national values has a strong ideological and emotional impact, develops the ability to assimilate values in students. Therefore, it is necessary to prepare future teachers to develop students' axiological attitude to spiritual and cultural heritage, to develop the skills of a conscious attitude to them. The development of humanistic traditions in pedagogy and human practice reflects the important tasks that it sets for itself in the process of its vital activity. Human life always takes place in situations of evaluating past events, setting tasks, searching, drawing conclusions, and worldview. In this case, its relationship with the environment is interconnected by two differences: practical and abstract-theoretical (knowledge).

It follows that the methodology of pedagogy considers the philosophy of education as a set of theoretical rules about the essence of true humanism, the renewal of being and pedagogical knowledge. In accordance with such a methodology, the task of the sciences, including pedagogy, arising from the humanistic essence, reflects the approach to man as a subject of knowledge, communication, creativity. As we know, scientific knowledge, and therefore pedagogical knowledge, fulfills not only creativity, but also the goal of fully satisfying social needs. The function of the "bridge" between theoretical and practical knowledge is performed by the axiological or value-based approach.

In the second half of the 19th century, the German value theorist E. Hartmann and the French scientist P. Lapis introduced it into science. Plato was one of the first to justify the education system from a philosophical point of view, emphasizing the need for state education for this. In his teaching on the state, including education, he considers the world of ideas based on reason; state (society, polis); individual, thinker, and adherent to state laws. Plato developed

the first value classification reflecting the essence of high virtue. Virtue reflects measure, moderation, and connection with time. These values are located at the very top of the ladder of development. Plato puts beauty and perfection in second place; after them, reason and thought; then - the pleasure of the soul, which calls for perception and knowledge. The last link is "high beauty". The axiological approach is an integral feature of humanistic pedagogy, in which the whole person is considered the goal of collective development and the highest value of society. Therefore, axiology (philosophical theories (theoretical) about natural values) is considered as a new philosophy of education and is harmoniously integrated into the methodology of modern pedagogy. At the heart of axiological thinking is the concept of the interaction and interconnectedness of events in the world. It asserts that our world is the world of all humanity, and therefore it is necessary to see the commonality, which not only unites humanity, but also characterizes each individual.

To look at social development outside of man means to think separately from its humanistic foundation. It is precisely this kind of thinking that makes the development of modern society humanistic in the global trend, the approval of universal human values is its content. The basis of pedagogical axiology is the understanding and determination of the importance of human life, upbringing and education, pedagogical activity in human life. The justification of education as the main value for human life has its place at all stages of the development of pedagogical knowledge. It is of great importance in its interrelation - between society and man. Namely, they determine the value status of education. The idea of humanizing education, the use of an axiological approach in pedagogy, reflects a large philosophical-anthropological, socio-political nature. Higher education is undergoing rapid changes under the influence of technological progress, globalization and developing social needs. In this dynamic landscape, pedagogy – the art and science of teaching – plays a critical role in shaping students' learning experiences and preparing them for the challenges of the 21st century.

However, modernizing higher education pedagogy goes beyond simple technological integration; it requires a deep understanding of the axiological foundations – values, ethical and cultural perspectives – that underpin educational practice. In this article, we explore the importance of axiology in modernizing higher education pedagogy and its impact on curriculum development, teaching methods and student development. Understanding axiology in higher education: The axiology branch of philosophy, which deals with values and ethics, provides a framework for examining the fundamental principles that guide educational work. Axiological considerations in higher education encompass a wide range of values, including academic integrity, social responsibility, cultural diversity and ethical behaviour. These values serve as guiding principles for teachers in designing learning experiences that foster critical thinking, ethical reflection, and the holistic development of students. Integrating axiology into pedagogical practice: Modernizing higher education pedagogy requires the deliberate integration of axiological principles into teaching and learning processes. This involves creating a learning environment that encourages inclusion, respect for diversity, and ethical decision-making.

Teachers should incorporate valuable discussions, case studies, and real-world applications into their curricula to help students understand the ethical consequences of their actions and develop a sense of social responsibility. In addition, fostering a culture of honesty and academic integrity is essential to supporting the values of scholarship and

professionalism within the academic community. Implications for Curriculum Development: Axiology influences curriculum development through the selection of learning objectives, content, and assessment strategies. Teachers should ensure that course materials reflect diverse perspectives and address contemporary social and ethical issues.

The tasks of developing students' axiological attitudes toward spiritual and cultural heritage, in-depth study of Uzbek spiritual and cultural heritage, and the formation of knowledge and skills for their transmission from generation to generation are becoming increasingly urgent. This requires the introduction of innovative methods and developments into the pedagogical process, the creation of new educational technologies. This requires the preparation of future teachers for the process of teaching students about the national spiritual and cultural heritage, and the systematization of effective educational methods and tools.

In preparing future teachers to develop students' axiological attitude to the national spiritual and cultural heritage, organizational and educational work on the effectiveness of education, the development and popularization of the national spiritual and cultural heritage are of great importance. "That is why the ideal of the teacher-pedagogue and his knowledge, potential, and skills in conducting the pedagogical process play an important role in the pedagogical process of preserving the national spiritual and cultural heritage. Participating in the process of educating a well-rounded generation, the teacher should not only be an example to those around him with his spiritual and moral culture, but also, as a mature teacher, make his worthy contribution to the work of educating a well-rounded person and highly qualified personnel. The main tasks of the teacher's pedagogical skills are to organize all forms of the educational process in the most convenient and effective way, direct them towards the goals of personal development, and instill a tendency to activities necessary for society".

The inextricable link between the content of education and the procedural components of education is clearly expressed in education. "The content part of education is aimed at mastering theoretical knowledge and searching for new information. It requires the use of educational methods known from general pedagogy - explanation, application, heuristic (truth finding), problem-based, etc. The part of education related to the acquisition of performing skills involves the use of not only general didactic methods, but also special methods related to demonstration and guidance in performance. The acquisition of collective creative activity skills requires pedagogical and creative "modeling" - training, rehearsal, stage work, which involves the creation of an educational process that works in different "modes".

"During the training process, especially in performance classes, the teacher must be able to monitor the emotional and psychological state of the student at every moment, to see his performance actions and, accordingly, to correct the setting of educational tasks and change the methods of pedagogical influence. Many researchers deny the possibility of using pedagogical technologies in a person-oriented pedagogical approach. In their opinion, it is impossible to pre-write the path of formation and development of a person, but they believe that it is possible to design the positive features of the educational environment. Because the educational effect manifests itself individually for each subject of the educational process." However, in an activating educational environment, it is more likely that factors that develop a person's interests, initiative, and create the actualization of knowledge will arise.

In fact, spiritual and cultural heritage education is a field that is much more complex than other areas and requires its own methodology. At the same time, it is distinguished by its

integration with Uzbek national and religious values, and its unique philosophical content. Uzbek culture is developing, combining ancient and colorful, while at the same time incorporating modern traditions.

This primarily reflects the unique folk spiritual and cultural heritage, classical spiritual and cultural heritage, national composition, contemporary contemporary composition, as well as folk amateurism and vibrant popular pop art.

Analysis of the integration of technology into the curriculum has shown that various experts have focused on various examples of digital technologies, such as multimedia, the Internet, digital spiritual and cultural heritage, and artificial intelligence.

In spiritual and cultural heritage education, the use of a certain type of digital technology and its integration into the higher education curriculum are of great importance in choosing the right software or digital technology. In other words, it is necessary to determine which “application” is modern or effective as a “digital tool” in the lessons. Carefully selected platforms or “digital tools” help create an environment for individual and collective creativity.

Based on the analyzed and widely used world experience, it can be said that researchers have used various tools to integrate digital technologies into the educational process focused on national spiritual and cultural heritage.

Taking into account the specific features of training future teachers to develop students' axiological attitude to national spiritual and cultural heritage, there is a need to develop its model.

When developing a model for training future teachers to develop students' axiological attitude to national spiritual and cultural heritage, the following were taken as a conceptual basis:

students will have a high level of scientific-theoretical (now knowledge of maqom works is also important), pedagogical-psychological and scientific-methodological preparation for the formation of an axiological attitude to national spiritual and cultural heritage;

In preparing future teachers to develop students' axiological attitude to the national spiritual and cultural heritage, scientific and methodological training is carried out in conjunction with scientific-theoretical, pedagogical and psychological components in order to increase their professional training;

All knowledge, skills and abilities acquired by future teachers are used in pedagogical activities at a specific methodological level, that is, in the process of teaching spiritual and cultural heritage. Therefore, methodological training occupies a key place among the components of the professional training of future personnel.

In preparing future teachers to develop students' axiological attitude to the national spiritual and cultural heritage, it is necessary to develop their skills in clearly distinguishing approaches, classifications and directions to the national spiritual and cultural heritage. The Uzbek spiritual and cultural heritage, which includes a variety of local traditions and diverse manifestations, has survived to this day in two main layers, one of which is called “folk music” or “musical folklore”, and the other is “classical-professional” or “masterly” music. Each of them consists of many and quite artistically perfect samples of songs and instruments. At the same time, our ancient and rich spiritual and cultural heritage is developing, embodying the compositional traditions established in modern times. This is primarily reflected in the original and diverse types of musical folklore. Higher educational institutions, integrating values

education across disciplines, provide students with the opportunity to become responsible global citizens who can solve complex moral dilemmas. Additionally, experiential learning

opportunities such as service projects and internships allow students to apply ethical principles in real-world settings and gain a deeper understanding of their role in society. Strengthening instructional strategies: Incorporating axiological principles into instructional strategies enhances student engagement, critical thinking, and ethical reasoning. Active learning methods such as collaborative projects, discussions, and simulations encourage students to explore diverse perspectives and engage in ethical discourse.

In addition, creating a supportive and inclusive learning environment helps to develop empathy, respect, and open-mindedness among students, facilitating meaningful interactions and knowledge exchange.

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