

## PSYCHOLOGICAL ASPECTS OF ETHICAL ATTITUDES IN STUDENTS BASED ON AXIOLOGICAL APPROACHES

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### Annotation:

This article examines the psychological aspects of moral relations among students on the basis of axiological approaches, as well as the issue of the formation of moral relations of young students.

**Keywords:** Ethical, tutor, advisory, high spirituality, knowledgeable, intelligent, mentally and physically healthy, broad outlook, thinking, Axiological approach, socio-pedagogical value.

### INTRODUCTION

To develop the infrastructure of every country in the world that meets the spiritual and educational requirements of a certain nation, society, historical period, consisting of a combination of national, universal, and material values, to develop moral relations based on axiological approaches, to make future specialists ready to serve for the development of society, to become specialists with a civil position training is set as a priority.

In particular, in the higher educational institutions of advanced foreign countries such as Great Britain (University of Cambridge), USA (Harvard University), Germany (University of Heidelberg), South Korea (Adju University), tutor and advisory models are effective in preparing students for educational activities in the process of professional and pedagogical education. use, creation of virtual communities and systematic application are of particular importance.

Education and training cannot be separated from each other, these two processes are harmonious, organized on a continuous basis only when they are polite, have moral qualities, high spirituality, and at the same time are knowledgeable, intelligent, mentally and physically healthy, have a broad outlook and thinking, modern profession. cultivates patriotic young people who are masters of the craft.

The Decree of the President of the Republic of Uzbekistan No. PF-80 of January 28, 2022 "On the Development Strategy of New Uzbekistan" for the period of 2022-2026 and other regulatory legal documents related to this activity serve to a certain extent for the implementation of tasks.

Based on the above-mentioned points, it should be concluded that in order to develop moral attitudes in students based on axiological approaches, it is necessary to form the concept of values and moral competences in their hearts.

Uzbekistan has entered a new stage of development based on the principle of "From national revival to national rise". The intensity of the new era is making clear and strict demands on

the education system. In particular, the issue of forming the moral relations of students and young people is of particular importance.

Axiological approach is a set of theoretical ideas focused on the system of socio-pedagogical values, the core of which is to understand and confirm the value of human life, free creative activity and human communication. The main task of this approach is to master the spiritual and material values of universal culture.

Even though axiology, a philosophical study of the nature of values, arose in the second half of the 19th century, the valuable relationship to the world is described in its own way in the philosophy of the ancient world. Philosophers of that time used concepts such as "goodness", "goodness", "truth", "useful", "beautiful" in evaluating natural and social phenomena.

Ancient Eastern philosophy paid great attention to the study of the inner world of man. It is necessary to mention that there are several works of the ancient Babylonians, which to a certain extent describe the philosophical ideas of good and evil, virtue and evil, wealth and haste, force and humiliation, which are fundamentally opposite to each other.

In the first of them, the initial philosophical imagination and ideas about happiness and unhappiness, justice and injustice, their causes and ways of elimination are described.

In the work "Avesta" great attention is paid to the unity of a person's words, thoughts and actions in order to become perfect.

We would not be mistaken if we say that this idea of the moral trinity was the basis for the formation of the content of Eastern philosophical thoughts dedicated to the problems of the perfect human being created at all stages of the development of human society from the earliest times. After all, certain requirements necessary for a person's spiritual and material development as a human being are expressed in it, and as a code of life, it has become a sacred spiritual heritage not only of the peoples of the East, but also of the West.

Today, the concepts of good and evil, conscience, love, duty and dignity, the meaning of life and happiness, which are recognized as universal concepts of morality, are first of all interpreted in Eastern philosophical and moral teachings. Axiology (Greek: axio-qadriyat valogos-science, teaching) is a science of values, a branch of science that studies the field of values, which is one of the spiritual phenomena, and studies its laws and categories.

It was put into scientific use in the second half of the 19th century by the German valuer E. Hartmann and the French scientist P. Lapi. Axiology is a system of knowledge about values collected based on the principle of axiological consciousness, a sense of value, axiological knowledge, value. Axiology studies axiological categories such as value, appreciation, values, value system, and their various forms.

The law of the dependence of the value system on social development, axiological laws related to the change and improvement of the value system are also included in the scope of issues dealt with by axiology.

When studying the pedagogical foundations of the technology of developing moral attitudes in students based on axiological approaches, first of all, based on the analysis of the essence of the concept of value in theoretical sources on axiological problems, pedagogical axiology

considers the concept of value as a special education that forms individual and social consciousness, reflecting ideal patterns and directions in the activities of individuals and society.

An individual or society as a whole is seen as a transmitter of values, which ultimately motivates human behavior and behavior. The description of behavior and behavior testifies to the individual's self-relation to the environment. Unlike philosophy, pedagogical axiology treats "value" and "axiological" concepts separately by naming them as axiological consciousness, attitude, behavior.

Based on the necessity of a valuable approach to its organization and management, the change in the goals of continuous education allows us to identify the following as important tasks of pedagogical axiology:

1. to analyze the historical development of the theory of pedagogy and educational practice from the point of view of the theory of values;
2. to determine the axiological foundations of education, reflecting its axiological orientation;
3. developing an axiological approach to determining the national educational content and development strategy.

Axiological approach - in the study of pedagogical reality, along with other methods of scientific knowledge, the axiological approach is of great importance. In scientific knowledge, it is extremely important to determine the values of the universe, things in it, events, phenomena, etc., in the human mind, the laws, levels and possibilities of understanding the value, as well as its standards and criteria.

In addition to the general theory of knowledge (epistemology), it relies on the data of social and natural sciences, especially the evidence of valueological and mental activity, the achievements of such sciences as logic, linguistics. The understanding of values, the harmony of emotional and mental knowledge in learning, the generalization of concepts, terms and symbols of judgments and conclusions, the analysis of axiological processes in natural and social reality, and the practical activities based on them mean an integral process related to each other.

Enlightenment scientist A. Avlioni defined it as follows: "It is a science that calls people to good and turns them away from evil. A book that explains the goodness of good behavior and the badness of bad behavior with evidence and examples is called ethics. The person who knows his fault, confesses and tries to correct it, is a true value and a brave person. "The importance of continuity, which is the expression of the interdependence, historical connection, cause and effect connection between the events and processes, and the socio-sociological approach to pedagogical events, increases.

Such an approach gives a positive scientific and practical result when applied to values and the processes related to them. In this case, pedagogical values are not a social phenomenon that manifests irregularly and are not connected to each other, but rather axiological systems

and their elements connected with one or another era, social subject, etc. appears as The results showed that this activity had a significant effect.

Now, based on our research, we can say that it is necessary to improve this process, taking into account the fruitful activity of tutors and the high sense of responsibility assigned to them in the further development of moral relations of students. Systematic implementation of tutors' cooperation with students and their parents leads to the expected results.

In short, the system of moral relations passed down from generation to generation over the centuries serves as the moral ground and foundation of the national idea. Each component of national spiritual values is important in strengthening the independence of the nation and securing its future. Mutual solidarity of the community, parents and pedagogues is one of the main factors in the upbringing of a well-rounded generation that is comprehensively developed, harmoniously developed and respects our national values.

Education of young people who respect our national values and always work with the pride of the nation in their life activities ensures the future and development of the nation. In particular, the technology of developing moral relations based on the axiological approach acquires a special meaning. The system of actions in which a person acquires the ethics of morals and manners in the course of his activity, and is able to form the image of a spiritually mature person in society, is determined by his perfection, his active position for his country, family members, close friends, and dear people, and his orientation to values.

It is also necessary to improve the system of establishing a spiritual and educational environment in higher education institutions, effectively establishing cooperation with tutors. This system of cooperative activities with students contributes to the further development of moral relations.

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