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METHODOLOGY FOR FOSTERING NATIONAL AND UNIVERSAL HUMAN VALUES IN STUDENTS THROUGH VIRTUAL REALITY (VR) TECHNOLOGIES

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Abstract. This article proposes a methodological approach to fostering national and universal human values among students through virtual reality (VR) technologies. The approach aims to connect emotional engagement and interactive experiences in virtual environments with an understanding of values, reasoned ethical decision-making, and their application in everyday life. The methodology is presented through virtual visits to historical and cultural heritage sites, scenarios depicting national traditions, and problem-based tasks grounded in humanistic values. Learning activities are structured into motivational preparation, active participation in virtual scenarios, guided discussion, reflection, and practical application. Particular attention is paid to integrating national identity and respect for cultural heritage with tolerance, cooperation, justice, and social responsibility. To assess students' internalization of values, the article proposes criteria focusing on their interpretation of situations, their ability to justify choices, and their behavior during collaborative activities. The historical accuracy and age appropriateness of VR content, accessibility, and the teacher's guiding role are discussed as conditions for implementing the methodology.

Keywords: virtual reality, VR technologies, national values, universal human values, axiological approach, cultural heritage, immersive learning, ethical decision-making, pedagogical reflection, values-based education.

INTRODUCTION

Fostering national and universal human values in students is one of the central tasks of education and upbringing. Combining respect for national heritage, historical memory, and self-awareness with humanism, tolerance, and social responsibility helps to develop students' moral outlook. Here it is necessary not only to explain what the values mean but also to create conditions in which students can apply them in real-life situations.

Virtual reality (VR) technologies make it possible to observe historical and cultural settings, to take part in interactive situations, and to discuss ethical choices. However, the educational value of a virtual experience depends on linking it to a clear purpose, pedagogical discussion, and reflection. The cognitive-affective model of immersive learning likewise stresses the importance of matching technological affordances with instructional methods [1, pp. 940–941].

The aim of this article is to propose a methodological approach aimed at fostering national and universal human values in students through VR technologies. It covers the selection of virtual content, the organization of the stages of a lesson, and criteria for assessing how well the values have been internalized.

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RESULTS AND DISCUSSION

Based on an analysis of scholarly sources and methodological design, a methodological framework is proposed for fostering national and universal human values in students through virtual reality technologies. The main results are expressed in the principles for selecting value-oriented virtual content, the coherent stages of the lesson, and the criteria for assessing educational change. These results are theoretical and methodological in nature and are not to be interpreted as experimental indicators confirming their effectiveness.

The first methodological result is to define the interrelation of the VR tool, educational content, and pedagogical activity. In the cognitive-affective model proposed by G. Makransky and G. B. Petersen, the outcomes of immersive learning are explained less by the technology itself than by instructional methods organized in line with its affordances. The authors discuss the importance of preparation before the virtual experience and of active processing afterward [1, pp. 940–941]. Proceeding from this view, the article proposes orienting a VR lesson toward understanding and resolving a specific value-related problem.

For example, during a virtual visit to a historical monument, the student's task is not limited to observing its appearance. The student is given a situation related to preserving the site, the culture of using it, or attitudes toward historical memory. The student identifies the interests of the participants, compares possible solutions, and justifies a choice. Organized in this way, the virtual space serves as discussion material for forming a view about a value.

The second result is the development of a way to combine national and universal values within a single situation. In the proposed approach, the content of a national value is revealed through its significance for human and community life. In particular, respect for historical heritage is linked with responsibility toward future generations, hospitality with openness toward representatives of other cultures, and mutual help in the mahalla (neighborhood community) with cooperation and respect for human dignity. An exemplary way of incorporating these links into the lesson content is given in Table 1.

Table 1. Exemplary directions for combining national and universal values in a VR lesson

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Virtual situation	Content of the national value	Link to the universal value	Student task
Virtual visit to a historical monument	Respect for cultural heritage and historical memory	Responsibility toward future generations	Justifying a solution for preserving the monument
National crafts workshop	The master–apprentice tradition; valuing labor	Honesty, cooperation, creativity	Explaining the criteria for valuing a craftsman's work
Hosting a guest	Hospitality and good manners	Tolerance, intercultural respect	Choosing a way of communicating that takes different customs into account
Helping in the mahalla	Kindness and mutual support	Humanism, social responsibility	Identifying a need for help and proposing a suitable response

The situations in the table are intended not to have students repeat a ready-made moral judgment but to have them explain the content of a value and substantiate their decisions. Here the regional and family diversity of national traditions must be taken into account. Rather than presenting a single custom as the only correct form of conduct for everyone, it is appropriate to discuss the aspects embedded in it, such as respect, care, and responsibility.

The third result is the proposal of a procedure for organizing the lesson in five stages. In the motivational preparation stage, the teacher explains the topic, the problem question, and the aim of the activity. Students' prior knowledge is identified, and the concepts needed to understand the virtual situation are clarified. In the virtual activity stage, the student observes the environment, performs the task, and notes important moments. In the discussion stage, the reasons for and consequences of the chosen actions are analyzed. In the reflection stage, the student explains how his or her thinking has changed. In the practical application stage, the value that has been understood is linked to a small activity in real life.

In this structure, reflection is regarded as a means of turning a virtual impression into a meaningful conclusion. The article describing the CAMIL model likewise points to the need to process the virtual experience through active learning strategies and to integrate it into the structure of acquired knowledge [1, pp. 940–941]. Drawing on this theoretical basis, it is proposed to organize reflection in values education through questions such as "What did I see?", "Whose interests conflicted?", and "How will my choice affect others?".

The fourth result concerns the need to distinguish emotional impression, conscious attitude, and practical action when assessing how well values have been internalized. This distinction can also be discussed in light of the study by F. Herrera and co-authors. In their experiments aimed at understanding the situation of homeless people, the VR condition produced positive results on some attitudinal and behavioral measures. However, no consistent advantage of VR over other perspective-taking methods was found in participants' self-reported empathy [2, p. 1]. Therefore, it is important to measure emotional response and practical behavior separately. The findings of this study cannot be transferred directly to the formation of national values in schoolchildren.

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On this basis, the following assessment criteria are proposed in the methodology.

Table 2. Proposed criteria for assessing the internalization of values

Criterion	Observable indicator	Method of collecting evidence
Cognitive	Explains the value in the situation and its significance	Situational question, short written explanation
Affective-value	Takes into account the needs and feelings of other participants	Discussion response, reflection notes
Moral-reasoning	Justifies the choice and compares the consequences of alternative solutions	Problem-based task, reasoned answer
Behavioral	Demonstrates cooperation and responsibility in a practical task	Observation, project or group work
Reflective	Reconsiders his or her own view and determines the next action	Self-assessment sheet

In assessment, it is necessary to distinguish between a student repeating the answer the teacher expects and the student exercising independent moral judgment. For this purpose, situations with the same content but altered details can be used. For example, a view expressed on preserving a virtual monument is later re-examined in a task related to attitudes toward school property or behavior in a public place. In this way, evidence is gathered on whether the student can apply the value in a new context. One should avoid concluding, on the basis of a single response, that a stable personal quality has been formed.

The discussion of the results also makes it possible to define several conditions for applying the methodology. First, historical fact, artistic reconstruction, and a conditional instructional situation must be clearly distinguished. Second, the virtual task is adapted to the student's age, preparation on the topic, and access to technology. Third, an equivalent alternative activity of comparable content is prepared for students who cannot use VR. Fourth, the teacher creates conditions during the lesson for respectful discussion of differing views.

The main limitation of the proposed methodology is that it remains, for now, at the level of theoretical design. In future experimental testing, it will be necessary to compare VR-based lessons with other forms of education similar in content and duration, to carry out initial and final assessments, and to check whether the results persist after a certain period. Such an approach will help to distinguish more precisely the initial interest in the technology, the effect of pedagogical discussion, and changes in value-related attitudes.

CONCLUSION

Virtual reality (VR) technologies make it possible to link the study of national and universal values with interactive situations, ethical choice, and practical activity. In the proposed methodology, the central place belongs to combining the virtual experience with pedagogical discussion, reflection, and application in everyday life. It is appropriate to assess the internalization of values not only through the student's emotional impression but also through indicators of justifying a choice and acting responsibly. Determining the effectiveness of the methodology, in turn, will require experimental testing in the future.

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