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MODERN PEDAGOGICAL APPROACHES TO DEVELOPING VALUE-BASED ATTITUDES OF HIGHER EDUCATION STUDENTS TOWARD A HEALTHY SPIRITUAL AND MORAL ENVIRONMENT

Dildora Saidovna Davronova
Doctor of Philosophy (PhD) in Pedagogical Sciences
Associate Professor, Department of "Pedagogy and Psychology"
Uzbekistan State World Languages University
e-mail: dildor7575@mail.ru

Abstract: This article examines the problem of developing value-based attitudes toward a healthy spiritual and moral environment among students of higher education institutions from the standpoint of contemporary pedagogical approaches. The relevance of the issue is substantiated by the growing influence of global information flows, the diversification of youth value orientations, and the state policy of the Republic of Uzbekistan aimed at strengthening spiritual immunity among the younger generation. The author analyzes the axiological, personality-oriented, competence-based, activity-based, and digitally integrated pedagogical approaches as an interrelated system of technologies capable of forming students' conscious and stable value attitude toward a healthy spiritual environment. Based on theoretical analysis, generalization of pedagogical experience, and pedagogical observation, the article proposes a set of organizational-pedagogical conditions and practical mechanisms — including value-oriented curricula, interactive and project-based methods, mentorship, and digital educational platforms — for the effective implementation of these approaches in the educational process of universities. The findings may be useful for researchers, university administrators, and practicing teachers engaged in the spiritual-moral education of student youth.

Keywords: healthy spiritual environment, value-based attitude, higher education institution, student youth, axiological approach, personality-oriented approach, pedagogical technology, spiritual-moral education, digital educational environment.

Introduction

The formation of a healthy spiritual and moral environment within higher education institutions is one of the most pressing tasks of contemporary pedagogical science, since the student period of life coincides with the active phase of value-orientation development, professional self-determination, and civic identity formation. In the conditions of rapid informatization of society, the expansion of the global information space, and the intensification of ideological influences directed at young people, the question of how universities can purposefully cultivate in students a stable, conscious, and personally meaningful attitude toward spiritual-moral values acquires particular significance.

The strategic documents of the Republic of Uzbekistan on the development of higher education repeatedly emphasize the necessity of combining professional training with the moral and spiritual upbringing of youth, viewing the university not merely as a site of knowledge transmission but as a comprehensive environment for personal development. However, pedagogical practice shows that the mechanisms of forming value-based attitudes toward a healthy spiritual environment are often

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implemented spontaneously, without a systemic technological basis, which reduces their educational effectiveness. This determines the relevance of a scholarly search for pedagogical technologies capable of transforming spiritual-moral education from an episodic activity into an integral, technologically grounded component of the educational process.

The purpose of this article is to identify and characterize modern pedagogical approaches and technologies that ensure the effective development of students' value-based attitudes toward a healthy spiritual environment in higher education institutions.

Literature Review

The theoretical foundations of value-oriented education have been examined in the works of researchers studying the axiological dimension of pedagogy, who regard values as the core structural element of personality that determines the direction of an individual's activity and behavior. Within this tradition, a value-based attitude is understood not as a passively acquired piece of knowledge but as an internalized, emotionally colored position that guides the person's choices in real-life situations.

A separate strand of research is devoted to the psychological mechanisms of value internalization during the student age, when identity formation, professional self-determination, and the search for meaning in life reach their peak intensity. Scholars in developmental and educational psychology note that this period is marked by heightened sensitivity to social and moral influences, which makes it pedagogically favorable for purposeful value-forming work, provided that appropriate methods of interaction with students are used.

Uzbek pedagogical scholarship has extensively addressed questions of national and universal human values, spirituality (ma'naviyat), and enlightenment (ma'rifat) as foundations of the educational process, arguing that the cultivation of spiritual immunity in youth requires a coordinated effort of the family, educational institutions, and civil society. Contemporary studies increasingly emphasize the role of digital technologies, interactive teaching methods, and student self-governance structures as instruments capable of reinforcing traditional approaches to spiritual-moral education under new sociocultural conditions. Despite the considerable body of research, the question of a coherent, technologically structured system of pedagogical approaches specifically aimed at developing value-based attitudes toward a healthy spiritual environment in universities remains insufficiently elaborated, which justifies the focus of the present study.

Research Methodology

The study relies on a complex of theoretical and empirical methods, including: theoretical analysis and generalization of scholarly literature on axiological pedagogy and psychology of value orientations; comparative analysis of pedagogical approaches applied in domestic and international higher education practice; systematization of pedagogical experience gained through observation of the educational process in several faculties of a higher education institution; and pedagogical modeling used to design a structured set of technologies for developing value-based attitudes. The combination

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of these methods allowed the author to move from a general theoretical understanding of the problem toward concrete, practice-oriented pedagogical recommendations.

Results and Discussion

The analysis of pedagogical theory and practice allows the identification of several interconnected approaches that, taken together, form an effective technological system for developing students' value-based attitudes toward a healthy spiritual environment.

The axiological approach constitutes the methodological core of spiritual-moral education, as it treats values not as abstract categories to be memorized but as living orientations that must be experienced, reflected upon, and freely accepted by the student. In practice, this approach is realized through value-clarification discussions, ethical dilemmas, analysis of case situations drawn from social life, and reflective writing tasks in which students articulate and justify their own position toward honesty, tolerance, civic responsibility, and respect for cultural heritage. The effectiveness of this approach depends on the teacher's ability to avoid direct moralizing and instead create conditions in which the value attitude emerges as a result of the student's own intellectual and emotional effort.

This approach shifts the focus of spiritual-moral education from a uniform, frontal mode of upbringing toward individualized interaction that takes into account each student's personal experience, interests, and level of value maturity. Technologically, it is implemented through individual educational trajectories, portfolio-based self-assessment of personal growth, mentoring, and tutor support, whereby an experienced teacher or senior student accompanies the younger student's process of value reflection. The personality-oriented approach is particularly important for preventing formalism in spiritual-moral education, since it treats the student as an active subject of self-development rather than a passive object of influence.

Contemporary pedagogy increasingly links spiritual-moral qualities with a specific set of competencies — the ability to resist destructive ideological influence, to engage in constructive dialogue across cultural and religious differences, and to make responsible ethical choices in professional situations. This is best developed through activity-based technologies: role-play and simulation exercises, socially significant volunteer projects, student clubs and debate platforms, and participation in cultural and educational events organized jointly with civil society institutions. Learning by doing, rather than passive listening, allows the value attitude to be tested and consolidated in real or simulated social interaction.

Interactive methods — group discussions, brainstorming, the 'World Café' technique, project defense sessions, and problem-based learning built around real social issues (such as combating extremist propaganda, promoting interethnic and interfaith harmony, or forming a healthy lifestyle) — create a dialogical educational space in which students co-construct shared value positions rather than merely receiving them from the teacher. Long-term projects, in particular, encourage sustained engagement and allow the gradual transformation of declared values into internalized behavioral norms.

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The digital transformation of higher education opens new possibilities for spiritual-moral upbringing: online platforms for value-oriented content, interactive multimedia case studies, virtual discussion forums moderated by faculty, and mobile applications designed to counter destructive information influence. At the same time, the digital environment carries risks, since uncontrolled information flows may themselves become a source of value distortion. This makes it pedagogically necessary to combine digital tools with the systematic development of students' critical media literacy, so that the digital environment functions as a resource for, rather than a threat to, healthy spiritual development.

The practical effectiveness of the approaches described above depends on a number of organizational-pedagogical conditions: the integration of value-oriented content into the curricula of both humanities and specialized professional disciplines rather than confining it to isolated ideological events; systematic professional development of faculty in the methodology of spiritual-moral education; the creation of a favorable psychological climate and a culture of mutual respect within the university; active involvement of student self-governance bodies, such as youth unions and student councils, in organizing spiritual-educational activities; and continuous monitoring of the dynamics of students' value orientations through diagnostic surveys and reflective assessment tools, which allows timely correction of the educational strategy.

Conclusion

The development of students' value-based attitudes toward a healthy spiritual environment in higher education institutions cannot be achieved through episodic ideological measures; it requires a coherent technological system built upon the interconnection of axiological, personality-oriented, competence-based, activity-based, and digitally integrated pedagogical approaches. Each of these approaches addresses a distinct aspect of the value-formation process — from the intellectual and emotional acceptance of values, through individualized psychological support, to their practical consolidation in social activity and digital communication. The systemic and consistent application of these approaches, supported by appropriate organizational-pedagogical conditions, creates favorable circumstances for transforming spiritual-moral education from a formal, declarative practice into a genuine mechanism of personal development, capable of strengthening the spiritual immunity of student youth and preparing them to act as responsible, value-conscious members of society.

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