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AXIOLOGICAL POTENTIAL OF ABDULLA AVLONI'S PEDAGOGICAL VIEWS IN DEVELOPING DIGITAL MORAL VALUES AMONG UPPER-SECONDARY STUDENTS

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Abstract: This article examines the contemporary pedagogical interpretation of Abdulla Avloni's education of thought for digital ethical learning. A qualitative comparative analysis develops a staged framework linking evidence assessment, moral reasoning, responsible participation and reflection. The proposed model is theoretical and has not been experimentally validated.

Keywords: Avloni, education of thought, digital ethics, moral reasoning, upper-secondary school.

INTRODUCTION

Avloni's notion of education of thought is especially productive as an interpretive framework because it does not separate intellectual discipline from the moral obligations of teachers and learners. His account emerges from a different historical and technological context; the present study consequently treats it as a normative resource requiring critical reinterpretation, not as a ready-made digital curriculum. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

The educational problem is not simply whether adolescents can name rules of online conduct. It is whether they can explain the reasons for a decision, recognize conflicting values, anticipate harm, resist manipulative information and revise a judgement when credible evidence appears. These capacities require guided dialogue, repeated practice and feedback rather than one-off awareness campaigns.

Digital participation can amplify opportunities for expression and cooperation while simultaneously magnifying exclusion, cyberbullying, privacy violations and the uncritical circulation of claims. A values-based approach should neither romanticize technology nor prohibit participation indiscriminately; it should equip learners to act autonomously while taking the rights of others seriously.

The rapid normalization of networked communication in upper-secondary schooling has made ethical judgement a central educational outcome rather than an optional supplement to technical literacy. Students encounter algorithmic recommendations, persuasive interfaces, synthetic media and peer-generated content in spaces where reputational consequences can persist beyond the original exchange. A pedagogical response must therefore connect cognitive evaluation with responsibility toward other people. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

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LITERATURE REVIEW

Q. To'lanboyeva and J. Sulaymonov discuss the moral-philosophical importance of Turkiy guliston yoxud axloq for the education of contemporary Uzbek youth. Read alongside Avloni's primary text, their work helps identify concepts such as conscience, fairness and intellectual self-cultivation that may be translated into criteria for digital decisions. Neither publication alone establishes the empirical efficacy of a specific online intervention. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

International literature broadens the conceptual frame. Ribble organizes digital citizenship around practical elements of participation; Livingstone analyzes the opportunities and risks experienced by young internet users; UNESCO questions the conditions under which educational technologies serve educational purposes. The resulting synthesis distinguishes operational competence, moral reasoning and institutional responsibility.

Two Uzbek scholarly contributions illuminate the historical-pedagogical foundation of this inquiry. D. R. Xamrayeva and L. X. Xonimova examine the place of education, virtue and conduct in Avloni's works; their analysis supports the interpretation of moral education as a sustained institutional and interpersonal process rather than a list of isolated prohibitions.

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METHODOLOGY

First, interpretive coding isolates intellectual independence, conscience, truthfulness, respect and responsibility as interrelated categories. Second, a comparative matrix aligns these categories with common digital dilemmas: forwarding unverified content, disclosing another person’s data, participating in hostile group discussion and using generative tools without attribution. Third, the proposed teaching sequence is assessed for internal coherence, age appropriateness and feasibility. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

No survey, classroom experiment or administrative dataset was collected for this article. Accordingly, the word results denotes analytical propositions and a proposed pedagogical model, not measured causal effects. A subsequent empirical study could use pre-registered rubrics, consent-based student work samples, teacher observation and follow-up assessments while safeguarding minors’ privacy.

This article employs a qualitative theoretical design combining hermeneutic reading, comparative pedagogical analysis, axiological interpretation and scenario-based instructional modeling. The primary source is Avloni’s ethical-pedagogical text; secondary materials provide historically situated interpretation and contemporary digital citizenship concepts. The analysis proceeds from identifying key normative categories to mapping their possible classroom applications.

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RESULTS

In the action stage, students formulate proportionate responses such as asking permission before posting an image, correcting a misleading claim, reporting harassment through appropriate channels or acknowledging assistance from digital tools. Reflection then examines the consequences and asks whether a different decision would have better protected all parties. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

The model proposes assessment indicators that are observable without intrusive surveillance: clarity of evidence, identification of stakeholders, quality of moral justification, respect in disagreement and willingness to revise an opinion. A rubric can describe progression from rule repetition to context-sensitive justification. These are design outputs; their validity and reliability require independent testing.

Implementation requires teachers to model epistemic humility and to maintain psychologically safe discussion. Family engagement, accessibility provisions and school-level policies should reinforce classroom practice, while avoiding punitive monitoring that undermines the trust needed for moral learning.

The theoretical synthesis yields a four-stage mechanism: ethical recognition, reasoned deliberation, socially responsible action and reflective revision. At the recognition stage, learners identify affected parties and distinguish verifiable facts from assumptions. During deliberation, they weigh privacy, fairness, dignity, intellectual honesty and collective welfare, making explicit why one value should not automatically erase another. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

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DISCUSSION

Avloni's education of thought can enter this debate as a culturally situated articulation of intellectual and moral formation. The proposed synthesis does not claim that these thinkers held identical positions. Instead, Dewey supports authentic participation, Kohlberg informs the analysis of justification, and Avloni provides an ethical vocabulary connecting thought, conduct and the teacher's responsibility. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

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A central tension concerns universal principles and contextual sensitivity. A rigid checklist may offer consistency but miss the complexities of adolescent relationships; unrestricted relativism, conversely, may excuse harmful practices as personal preference. Classroom dialogue should therefore combine non-negotiable protections of dignity and privacy with reasoned attention to circumstances and consequences.

John Dewey's account of reflective experience emphasizes learning through inquiry and participation, whereas Lawrence Kohlberg's developmental framework places particular emphasis on the structure of moral justification. Their perspectives are complementary in recognizing reasoning as educable, yet they differ in what they foreground: the social ecology of democratic practice versus the developmental complexity of ethical judgement.

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CONCLUSION

The article contributes a conceptual framework rather than evidence of intervention effectiveness. Future work should pilot the sequence with upper-secondary learners, evaluate rubric reliability and compare outcomes across school contexts while protecting student autonomy and personal information. The specific axiological focus is the translation of inherited moral values into reasoned digital choices.

Avloni's concept of education of thought offers a meaningful historical lens for designing digital ethics education, provided that its application is explicit, critical and responsive to contemporary technology. The proposed mechanism links recognizing dilemmas, evaluating evidence, justifying decisions, acting responsibly and revising conclusions.

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