

PEDAGOGICAL FOUNDATIONS FOR THE APPLICATION OF THE AXIOLOGICAL APPROACH IN MODERN HIGHER EDUCATION

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Abstract

This article explores the pedagogical foundations and practical significance of applying an axiological approach in modern music education, with a focus on preserving and promoting national musical heritage among future teachers. The research highlights the growing necessity of value-based learning strategies to develop students' cultural awareness, moral responsibility, and aesthetic appreciation. Within the framework of pedagogical axiological theory, the study investigates how integrating value-oriented content into music curricula enhances students' ability to comprehend, interpret, and carry forward the intellectual and artistic traditions of Uzbek classical and folk music. Drawing upon the rich cultural legacy of Bukhara and the contributions of prominent musicians and educators, the article analyses theoretical insights, ethical and didactic dimensions, and the socio-cultural imperatives of axiological education. Moreover, it provides a philosophical and methodological explanation of key concepts such as "value," "axiology," and "cultural continuity," thereby establishing a strong foundation for incorporating spiritual, moral, and national values into music pedagogy. The findings underscore the importance of axiological thinking for fostering students' intellectual development and for strengthening the cultural identity and ethical worldview of future music educators.

Keywords: Axiological approach, music education, national heritage, pedagogical values, spiritual development, Bukhara musical tradition, value-based learning, music pedagogy, cultural identity.



Introduction

Today, the use of a value-based approach in the training of future personnel, the development of their professional knowledge and skills is becoming increasingly relevant. In particular, special attention is paid to the widespread introduction of innovative technologies in the process of training future teachers, and the development of students' knowledge of the preservation of the national musical heritage based on an axiological approach. It also creates the need to analyse the possibilities, pedagogical foundations and social necessity of using an axiological approach as an integrative characteristic that reflects the readiness and ability of students to carry out pedagogical activities as future personnel.

This paragraph aims to highlight the importance, effectiveness, possibilities and necessity of using an axiological approach in modern music education. In this sense, it is necessary to consider the content, definition and methods of application of the axiological approach in the pedagogical process.

Scientific research is being conducted in the world to study the relationship between music education and theoretical and practical knowledge, the pedagogical features of forming the musical worldview of future music teachers, improving the modern system of education based on innovative approaches, and establishing axiological relations to scientific activity. In modern conditions, the study of music from a pedagogical point of view based on an axiological approach allows for a comprehensive perception of reality, the rich experience of specialists who worked in the field of music in the past, the creativity of musical works, musical treatises, instrumental music, and the psychological and pedagogical impact of music, its educational significance, and didactic structures.

Therefore, there is a growing need to use an axiological approach in developing students' knowledge of the preservation of national musical heritage, to form a valuable attitude towards national musical heritage on this basis, and to develop musical culture based on a valuable consciousness. For this, first of all, it is necessary to form a musical culture in society and develop a worldview.

Materials and methods

As a result of the high attention paid in our country to the spiritual heritage, national and universal values, and the rich musical heritage of our people, opportunities are expanding to teach young people the life and creative activities of the Bukhara

musical heritage and its outstanding representatives, and to introduce axiological approaches to increasing the effectiveness of musical education. In the field of music education, there is a need to improve the technologies for developing the value system in students of higher educational institutions.

The axiological approach in the music education system is a specific problem, and its implementation and lexical translation, as well as the analysis of the philosophical, pedagogical and psychological foundations of its application to the music education system, are urgent problems of today.

"Axiology" is derived from the Greek words "axio" - "value" and "logos" - "science, doctrine", and is considered to be "the science of values, the science of values" [1]. This term was first introduced into science by the German value scientist Yvon Hertmann and the French scientist Paul Lapi, who lived and worked in the second half of the 19th century [2]. Axiology is a complex that forms a specific normative system of values, embodying the needs that are valuable for the individual and society.

"Axiology" can be called the science of values, or directly the study of values. As with the basic concepts that give each science its name, the concept of value also serves as a basis for the term axiology. In the West, this term is based on the Greek concepts of "axio" (value) and "logos" (science, doctrine) [3]. In particular, it includes all valuable things that are significant for each individual and are considered by society. Values, as a philosophical concept, develop in direct connection with the material and spiritual world.

Value, meaning dignity, is a set of all things and phenomena (objects and processes) that are valuable to a person. This term refers to a concept used to indicate the universal, social, moral, spiritual and cultural significance of certain phenomena in reality.

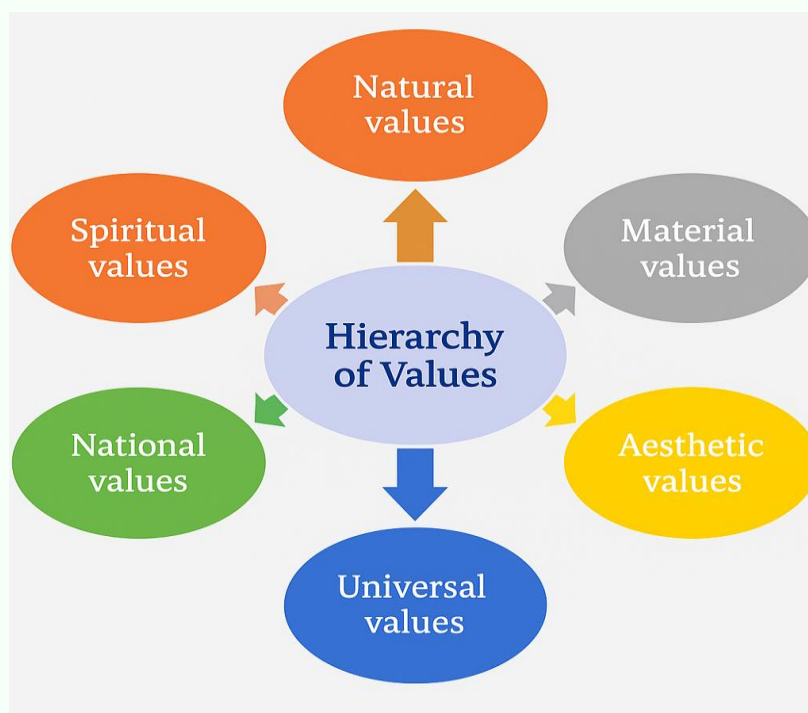


Figure 1. Tree of values

The category of value is used not only to express the economic value of objects and things, but also to express the value of forms of reality, things, events, demands and procedures that are of some importance to society and man [4]. Therefore, it arises as a set of things that are beneficial for production activities and relationships between people, and becomes a spiritual phenomenon that regulates the actions of individual people and social groups.

Values are valuable not only for the past, but also for the present and future development. They have a positive impact on the development of society and are our material, spiritual, natural, religious, moral, and philosophical heritage that is embedded in people's minds and acquires social significance.

Axiology is the science that deals with the values of truth, goodness, and beauty [5]. Axiological concepts embody the rarest and most unique qualities inherent in our people. These qualities are manifested in the following concepts.

The axiological approach to musical heritage is a positive attitude towards a set of spiritual values that are valuable for the cultural development of our ancestors, our present people and future generations, and have social significance. These are, first of all, spiritual values, which express the political-moral, cultural-enlightenment,

artistic-religious, legal and aesthetic views of our people, in particular our scholars. Because values mainly embody two important aspects that are important for a person:

1. Material-economic, socio-political values, which include the material heritage left by ancestors to generations. In particular, this includes houses, palaces, valuables, weapons, bows and arrows, cannons, various jugs, pipes, plates and other professional tools inherited from ancestors, samples of their work, etc. The preservation of these values depends on the development of people's mental activity, thrift, and the degree to which their calculation skills have been formed.
2. Spiritual, intellectual and moral values include traditions, religious ceremonies, moral customs, festive celebrations, and various rituals passed down from generation to generation, as well as intangible heritage such as scientific and artistic works created by scholars, poets, artists, and examples of art and culture. Our religious and philosophical heritage and universal human values are vividly expressed in the ancient book of the peoples of Central Asia, "Avesta". This book contains about 500 poetic texts adapted for singing, and our ancestors sang these songs in various ceremonies. The songs reflect the qualities that are extremely necessary for the spiritual and practical activities of people. Tales, parables, proverbs, epics, and traditional musical heritage such as "Shashmaqom", "Khorezm maqoms", and "Fergana-Tashkent maqom routes" are also considered the spiritual and musical heritage of our people.

Pedagogical scientists also include pedagogical values in the structure of values. They consider that the formation of the younger generation consists of a system of concepts that determine the human being and his dignity, the acquisition of knowledge, upbringing, and pedagogical views in this regard, as well as pedagogical activity [6].

According to V.A. Slaven, pedagogical axiology is based on the understanding and determination of the values of human life, education and upbringing, pedagogical activity and holistic education. He considers "axiology (the philosophical doctrine of the philosophy of values) to be the basis of the philosophy of education and the methodology of modern pedagogy" [7].

The implementation of pedagogical values presupposes, first of all, the goal that is free from a certain axiological approach, the degree to which the idea is thorough and clear, and the benefit it brings to human society.

In the process of music education, the axiological approach, by its very nature, plays an important role in the comprehensive study and deep perception of reality. In particular, the expected goal of the axiological approach to our musical heritage and musical values is to respect, preserve, appreciate, and carefully study the rich experience and creative work of our specialists who worked in the field of music in the past, the creativity of musical treatises, instrumental lyrics, and their ideas about the psychological and pedagogical impact of music, its educational significance, and didactic structures. It is an important task to approach musical heritage creatively, to continue, renew, and pass on its rich traditions to future generations. It should be noted here that Bukhara is a region with a rich history of musical culture. Many famous musicians were born in Bukhara, spent a significant part of their lives in this region and carried out their creative activities. A separate study of their work and an axiological approach to their work also play a significant role in the education of the younger generation. The treatises on music by Abu Ali ibn Sina, the works of the famous hafiz and poet Abu Abdullo Rudakiy, who worked in Bukhara, the great representatives of "Shashmaqom", the famous hafiz and musicians Ota Jalol Nasirov and others

It is important to study carefully. An axiological approach to the work of the unique representatives of musical art and culture who lived and worked under the former Soviet regime, Mukhtor Ashrafiy, Tolibjon Sodiqov, Mutal Burkhanov, Fayzulla Karomatov, Botir Umidjonov and their followers, Mustafa Bafoev, Rustam Abdullaev, master tanbur players Marufjon Toshpulatov, Moshe Bobokhonov, Sulaymon Tokhanov and others, allows us to clearly imagine the contribution of the art schools of the Bukhara region to the development of Uzbek music. The musical heritage of these creators is an important tool that demonstrates how to serve their region, their homeland, and their people.

At this point, it is also appropriate to emphasise that musical values are a pedagogical tool. Musical performance and the demonstration of the art of memorisation are also unique spiritual tools for educating the younger generation, and it is important to pay special attention to their pedagogical aspects - their importance in education and upbringing.

In particular, the Bukhara region has its musical folklore, which is mainly famous for the "Bukhorcha" song and dance series, which are widely spread among the people, and the "Mavrigi" taronas. Each of these art forms is unique and consists

of a series that embodies several works. They are sung in the traditions, weddings, celebrations and other ceremonies of the Bukhara people. In this respect, it is also a unique musical heritage.

Another important pedagogical aspect of values is the attitude towards the musical heritage of the past. The popularity of folk traditions, their deep penetration into the everyday life of the people and the inconceivable absence of these values, and the attitude towards them with great respect and reverence are of great educational importance for the younger generation. Every student, music specialist, who has extensive knowledge about the art and artists of the Bukhara region, imagines the region where he lives and grows up, and begins to be interested in the life and work of famous people from his region. They reflect on their services to the people of this region, the prestige they have gained. Every specialist, full of energy, endowed with student knowledge and talent, thinks about how he can benefit the people living in his region. Therefore, the axiological attitude towards the representatives of Bukhara art and culture is not limited to this region alone, but is also important for students from all regions.



Figure 2. Axiological concepts

Our people, despite their high artistic taste, do not accept everything at face value. At this point, it is appropriate to dwell separately on the qualitative aspect of values. Speaking about the quality of "Shashmakom", the crown jewel of Bukhara art, is itself a criterion that shows how high the taste of the people is.

Famous scientists, composers, musicians and singers, and skilled instrumentalists of our people are representatives of musical art. Here, one can cite the "National Anthem of Uzbekistan" composed by Mutal Burkhanov to the poem by A. Oripov. The text and music of the anthem are heard not only by Uzbeks, but also by people of the whole world, recognising that it is imbued with the national spirit.

Approaching values from the perspective of pedagogical axiology, recognizing that musical values are also a great didactic and educational knowledge, the ideas expressed in the "Great Book of Music" by Abu Nasr Al-Farabi, as well as in the ancient sources, and in the "Book of Healing" by Ibn Sina, show the importance of diligently studying the views on the influence of music on human psychology.

Abdurakhmon Jomi's "Risoi muziqiy" [8], that is, his treatise on music, is significant in that it covers the didactic aspects of music. Studying the invaluable works created by Bukhara composers requires great talent and ability from the student. The unique school of Bukhara masters in the field of performance is also an invaluable spiritual treasure. Future music specialists can also achieve the quality and effectiveness of "Music Culture" lessons held in general education schools by taking an axiological approach to the work of Bukhara music figures. At the same time, educating future music teachers - bachelors on the example of the work of Bukhara music figures, and using these values and rich sources of musical knowledge in depth and comprehensively, is an important factor in enriching their musical knowledge and increasing their skills.

Pedagogical scientist VASlastyonin, while dwelling on professional pedagogical culture, evaluates the axiological approach as one of the important components of teacher culture. In his opinion, professional culture is the ability of teachers to use special methods and ways to solve specific pedagogical problems at a professional level. He recognises that professional pedagogical culture consists of three important components, namely, axiological, technical and personal creative components, and defines each of them [9].

It is known that pedagogical knowledge is carried out not only through an attitude to reality, but also with the aim of fully satisfying social needs. In this respect, the integral content of human life and activity and the objects of action are determined by the orientation of the activity of perception, understanding and creation of material and spiritual values that make up the culture of mankind. The role of the communication mechanism between the approaches to practical and theoretical

knowledge is played by the axiological or value approach, which acts as a kind of "bridge" between theory and practice. This approach allows us to study events from the point of view of the possibilities of satisfying people's needs and solving the tasks of humanising society.

The meaning of the axiological approach can be clarified through a system of axiological principles. It includes: – the equality of philosophical views within a single humanistic system while preserving the diverse cultural and ethnic characteristics of values; – the equal importance of tradition and creativity, recognition of the need to study and use the teachings of the past, the possibilities of spiritual discovery of the present and the future, the need for mutually enriching dialogue between traditional and new thinkers; – the existential equality of people, socio-cultural pragmatism instead of absurd arguments about the justification of values, dialogue and mobility instead of messianism and indifference.

The axiological approach is inextricably linked with humanistic pedagogy, since in it a person is considered the highest value of society and the goal of social development. In this regard, axiology (the philosophical doctrine of the nature of values) can be considered as the scientific basis of the new philosophy of education and modern pedagogy. Values, at least their main ones, remain unchanged at different stages of the development of human society. For example, life, health, love, education, labour, peace, beauty, creativity, etc., have attracted people at all times. These values, which have humanistic foundations, have withstood the test of time and survived throughout the history of mankind.

At the heart of axiological thinking lies the concept of the interconnectedness and interdependence of the universe. It affirms that our world is a world of human integrity, and therefore it is important to learn to see in values not only the unification of humanity, but also the commonality that characterises each person individually.

The basis of pedagogical axiology is the values of human life, education and upbringing, pedagogical activity and education in general. The desire to establish specific values for human life has existed at all stages of the development of pedagogical knowledge. However, they are the result of the interaction between man and society.

The axiological component of professional-pedagogical culture is a complex of pedagogical masterpieces created by humanity and a unique state of education

created by the involvement of contemporary developments in the pedagogical process [10].

Musical culture is distinguished by its diversity. In particular, the rich musical heritage of the Uzbek people, whose deep roots go back to ancient times, has not disappeared from our daily life. It includes high examples of folk art, folklore performance, melodic structure, instrumental and song works developed in content, performance of epics, as well as a complex genre of performance, the so-called maqom music. In addition, the work of folk composers, who have made a significant contribution to folk musical culture in all eras, also plays a significant role.

Results and Discussion

Currently, interest in the axiological approach is associated with the emergence of changes in the socio-cultural environment. The search for new values in connection with changes in society is of particular importance in conditions of social instability. V.P. Zinchenko notes that the 20th century can be called a period of the highest devaluation of universal human values [11]. Therefore, in the new millennium, the scientific community is actively trying to identify, regulate and systematise the values that should be mastered by humanity. This process also affects education. That is, the use of the axiological approach in education primarily creates the need to value science, scientific approaches and/or the scientific process and follow it.

In the pedagogical process, the axiological approach is of great importance in creating a value-based attitude to a specific problem, to the formation of a certain knowledge or skill. In scientific knowledge, it is extremely important to determine the reflection of the value of the world, its objects, events, phenomena, etc., in the human mind, the laws, levels and possibilities of the perception of value in reality, its norms and criteria. This is based on the knowledge of general knowledge, along with the knowledge of social and natural sciences, especially the physiology of the higher nervous system, sensory organs and mental activity, the achievements of such disciplines as logic and linguistics. Understanding values, the harmony of emotional and intellectual cognition in learning, the generalisation of concepts, terms and signs of judgments, conclusions, analysis of axiological processes in



natural and social reality, and practical activity based on them represent an integral process related to each other.

It aims to increase students' knowledge about the preservation of national musical heritage, to form a valuable attitude towards the Uzbek musical heritage and culture, and on this basis to establish axiological activities to preserve musical heritage.

The axiological approach is also based on the manifestation of a value-based attitude to science, change, and education. For example, the improvement of weapons and discoveries in the nuclear field expands the boundaries of scientific knowledge. The discovery of new aspects of biological and chemical processes, genetic engineering, and research in psychotherapy also adds knowledge to knowledge. But what is their significance for human life? Do they serve real values? Do the achievements of innovation or benefits in these areas bring good to all mankind? Are some economic benefits of extremely small value, and are they not harming humanity? An axiological approach to these problems allows us to understand them correctly. There are many examples of how the development of new lands, the diversion of rivers, and the use of certain drugs (doping) that are useful for a short time in medical treatment are not based on an axiological approach. But, unfortunately, it should be noted that in some parts of the world, there is still a non-axiological view of these areas, in which the pursuit of greater economic profit and everyday convenience is a priority. The whole world is recognising the destructiveness of following such a path, and effective ways of development are being proposed. So, humanity is gradually realising that along with profit, it is necessary to pay more attention to value. But isn't this process happening extremely slowly? Isn't humanity, which is obsessed with showing off new models of military weapons, new models of missiles and aircraft that carry them, and with the achievements of countries that sell them and make millions of profits, missing out on opportunities to appreciate and strive for truly valuable goals? These problems also create the need to more broadly explain the essence, practical significance and value of the axiological approach to social phenomena and processes, and to popularise this method.

Today, it is becoming clear that every nation needs to preserve values, form a new attitude towards them, and on this basis, form its viability. In this sense, musical heritage, as a national value of the people, is also subject to an axiological approach

and a new attitude formed based on such an approach. The most effective way to do this is to introduce an axiological approach to education, to form a valuable attitude towards the national musical heritage through music education. By developing students' knowledge of preserving the national musical heritage, it will be possible to form a valuable attitude towards the national musical heritage. By developing knowledge about the Uzbek national musical heritage among schoolchildren and students, it will be possible to form a musical culture in society and develop axiological responsibility.

The role of our national music and traditional songs in elevating our national culture, expanding the worldview of society members, and developing thinking skills is incomparable. We know that our national music masterpieces and traditional songs have long been revered among our people, passed down from mouth to mouth, sung, and played through words, and they have great educational significance. Our classical melodies and songs have been considered the main means of spiritually perfecting national thinking. They have always accompanied the people both in difficult times and in times of joy and happiness. A melodious melody and a pleasant voice, with their expressiveness, bring a mysterious emotion to the human heart and refresh its spirit. The great thinker and poet Saadi Shirozi called melodies and songs "Nutrition of the Soul." That is why, when a person listens to a good melody or song, he is freed from ignorance, and their heart is filled with feelings of goodness. His heart feels high-level human emotions such as love, loyalty, humanity, and beauty.

In his work "On the Structure of Social Movements," the researcher T. Parsons highlights the connection between the concepts of value and value orientation. That is, the functional needs of society arise based on the manifestation of the desire for standards in social culture [12].

Value orientation also encompasses the individual's life experiences and aspirations. Therefore, value orientation has its own psychological characteristics, reflecting all components of the personality structure and its holistic system.

The concept of "value institution" is also found in the literature on pedagogical axiology. Although most authors use the concepts of "value orientation" and "value institution" as synonyms, M. Rokich was one of the first to distinguish between them. According to the American scientist, an institution can be considered as a set of beliefs, beliefs formed over a long period, which are reflected in the subject's

attitude to a certain object (concrete or abstract, personal or social) or situation [13]. Thus, if the orientation reflects the individual's alignment with the norms of society and human needs, then the value institution reflects the individual's readiness to implement this system of relations in practical activities.

Pedagogical axiology is based on the approach to viewing a certain object through a value prism, the foundations of forming a value attitude, and the characteristics of the assessment given to it. According to B. Khodjaev, a scientist who conducted research in the field of pedagogical axiology, the understanding of a person's internal position and readiness for practical activity in connection with specific values determines the essence of a value institution. The institution is manifested as a set of cognitive (knowledge, information) and affective (emotion, feeling) components reflecting the state of readiness of a person for a specific activity [14]. Therefore, in developing students' knowledge about the preservation of the national musical heritage, it is necessary to use an axiological approach in music education, to form a worldview that can give a value, attitude and assessment to the student's personality. At the same time, preparing the student's personality for value activity is also of great importance.

The research status of the axiological approach allows for the implementation of various tasks in the systematic model of developing knowledge about national music in students: gnostic (identifying socially significant values for the development of acmeological motivation); guiding (selecting the necessary values to meet the needs for the development of acmeological motivation); informational (awareness of the diversity of values for the development of acmeological motivation); evaluative (creating a relationship between social and personal values); technological (clarifying ways, methods and means of forming a system of social and personal values); integrative (harmonizing socially significant values of the pedagogical process and the personal requirements of students) [15]. The implementation of these functions allows not only to form a system of social and personal values, but also to find ways to establish them in the personality of each physical education student.

Conclusions

The following were identified as the main principles of the axiological approach: the principle of integration of social and personal factors, which requires the

formation of a system of values in a person. This principle requires the harmonisation of social and personal values in the preservation of the national musical heritage in students, ensuring their integrity; the principle of social activity. This principle is of great and necessary importance for the preservation of the national musical heritage in students, and requires the development of social activity in response to the requirements of musicology in connection with objective changes taking place in society, including in the world of art.

In conclusion, the axiological approach is highly effective in developing students' knowledge of the preservation of national musical heritage. Because the preservation of musical heritage is based on an axiological attitude and assessment. If a future music teacher understands the value and value of his professional activity, then a motive for preservation is formed.

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