IMPROVING THE MECHANISMS FOR FORMING VALUE-BASED ATTITUDES TOWARD A HEALTHY MORAL ENVIRONMENT AMONG STUDENTS

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Abstract. The article examines the issue of improving the mechanisms for forming value-based attitudes toward a healthy moral environment among students of higher educational institutions. The research is based on axiological and systemic approaches. Four key mechanisms of value-based attitude formation are identified and substantiated: cognitive, emotional-motivational, behavioral, and reflective mechanisms. Each mechanism is described in terms of its pedagogical content, tools, and expected outcomes. An integration model is proposed that allows incorporating all four mechanisms into the educational process without requiring additional resources. The study draws on Uzbek and international scientific sources in pedagogy, axiology, and moral education. The findings are relevant for higher education practitioners seeking to enhance the effectiveness of students' moral development.

Keywords: moral environment, value-based attitude, students, axiology, pedagogical mechanism, higher education, moral upbringing, cognitive mechanism, reflective mechanism, value formation.

TALABALARDA SOG'LOM MA'NAVIY MUHITGA QADRIYATLI MUNOSABATLARNI SHAKLLANTIRISH MEXANIZMLARINI TAKOMILLASHTIRISH

Annotatsiya. Maqolada talabalarda sog'lom ma'naviy muhitga qadriyatli munosabatlarni shakllantirish mexanizmlarini takomillashtirish masalasi aksiologik va tizimli yondashuvlar asosida o'rganilgan. To'rtta asosiy mexanizm — bilish, hissiy-motivatsion, xulq-atvor va refleksiv mexanizmlar — aniqlangan va pedagogik jihatdan asoslangan. Barcha to'rtta mexanizmni ta'lim jarayoniga qo'shimcha resurslarni talab etmagan holda integratsiyalash modeli tavsiya etilgan. Tadqiqot o'zbek va xalqaro pedagogika, aksiologiya hamda ma'naviy tarbiya sohasidagi ilmiy manbalarga tayanadi.

Kalit so'zlar: ma'naviy muhit, qadriyatli munosabat, talabalar, aksiologiya, pedagogik mexanizm, oliy ta'lim, bilish mexanizmi, refleksiv mexanizm, qadriyat shakllantirish.

1. INTRODUCTION

The rapid development of globalization and digital technologies poses new challenges to the moral and spiritual formation of the younger generation. Universities, as key institutions of socialization, bear particular responsibility for cultivating value-based attitudes among students. In Uzbekistan, the Presidential Decree on the development strategy for 2030 emphasizes the creation of a healthy moral environment in educational institutions as a national priority [1].

A healthy moral environment in higher education is not merely a background condition but an active pedagogical factor that directly influences the formation of students' values, attitudes, and behaviors. However, research indicates that in many higher educational institutions, the formation of value-based attitudes occurs without systematic pedagogical mechanisms, relying primarily on lectures and formal events [2].

This gap necessitates the scientific substantiation and improvement of specific mechanisms through which value-based attitudes toward the moral environment are formed. The present article addresses this issue by identifying four core mechanisms and proposing an integration model for their implementation in the educational process.

2. LITERATURE REVIEW

Uzbek scholars have actively investigated the issue of students' spiritual and moral development. Karimova V. (2020) empirically demonstrated that the moral environment of a university functions as an active pedagogical factor, not merely a passive context, and that students who experience a rich moral environment demonstrate stronger internalization of values [3]. Yo'ldosheva Sh. (2021) applied an axiological framework to analyze students' value systems, arguing that the harmonious integration of national and universal values should be the guiding principle of moral education [4].

Xasanov B. and Tursunov A. (2019) identified that the combination of formal instruction with informal channels — peer community, university traditions, and teacher personality — constitutes the most effective mechanism for value formation [5]. Normatov I. (2022) investigated new challenges posed by the digital environment and proposed the use of digital tools as active instruments of moral education, highlighting the growing importance of reflective mechanisms in online contexts [6].

In international scholarship, Rokeach M. (1973) established the foundational theory of human values, distinguishing between terminal and instrumental values and demonstrating their influence on attitudes and behavior [7]. Schwartz S. (2012) advanced a universal theory of basic values, empirically validating ten value types across cultures and showing their relationship to behavior [8]. Noddings N. (2013) proposed a care ethics framework in which relational environments — characterized by trust, dialogue, and mutual respect — are identified as the primary conditions for moral development [9]. Lickona T. (1991) articulated a comprehensive character education approach encompassing knowledge, feeling, and action as inseparable components of moral formation [10].

The present article distinguishes itself from prior work by: (1) proposing a four-mechanism system specifically tailored to the Uzbek higher education context; (2) providing concrete pedagogical tools for each mechanism; and (3) offering an integration model that can be implemented within existing institutional structures.

3. METHODOLOGY

The methodological foundation of the research combines axiological and systemic approaches. The axiological approach situates value-based attitudes as the central category of the pedagogical process. The systemic approach ensures that the formation mechanisms are analyzed as an interconnected whole rather than isolated instruments.

Methods employed: (1) comparative analysis — Uzbek and international sources in pedagogy and axiology were systematically compared; (2) synthesis and generalization — 42 sources published between 2005 and 2023 were reviewed, of which 10 served as primary references; (3) pedagogical observation — the educational and upbringing process at the Uzbekistan State World Languages University was observed over 2022–2024; (4) document analysis — institutional normative documents and moral-educational work plans were examined. The results were systematized using deductive logic, moving from general pedagogical and axiological theory to concrete mechanisms applicable in Uzbek higher education.

4. RESULTS AND DISCUSSION

Based on the analysis of literature, pedagogical observation, and document review, four core mechanisms for forming value-based attitudes toward a healthy moral environment were identified and systematized.

Table 1. System of mechanisms for forming value-based attitudes

Mechanism	Content	Pedagogical tools	Expected outcome
Cognitive	Knowledge about values	Case-study, Socratic dialogue, research	Conscious knowledge of values
Emotional-motivational	Emotional engagement with values	Literature, art, teacher example	Inner motivation and attachment
Behavioral	Acting in accordance with values	Volunteering, projects, internships	Value-consistent behavior
Reflective	Self-awareness of own values	Portfolio, essay, self-assessment	Sense of value-based identity

A key finding of pedagogical observation is that most higher educational institutions predominantly employ the cognitive mechanism — delivering knowledge about values through lectures and seminars. As Karimova V. (2020) noted, knowledge alone is insufficient to form value-based attitudes; emotional engagement and behavioral practice must be simultaneously activated [3]. Normatov I. (2022) additionally highlighted the growing importance of the reflective mechanism in the digital age, as students are increasingly confronted with diverse and competing value systems in online environments [6].

Lickona T. (1991) argued that moral formation requires three integrated components: moral knowing (cognitive), moral feeling (emotional-motivational), and moral action (behavioral) [10]. The present model extends this framework by adding the reflective mechanism, which is particularly relevant in the context of Uzbek higher education, where students' self-directed learning and critical self-reflection are increasingly emphasized as educational goals.

Each mechanism was further analyzed in terms of its specific implementation strategies. For the cognitive mechanism, interactive methods such as case-study analysis, Socratic dialogue, and student-led research on moral topics were found to significantly enhance the depth and retention of value-related knowledge compared to traditional lectures. For the emotional-motivational mechanism, the use of literary and artistic works, real-life narratives of moral courage, and the teacher's personal example were identified as particularly powerful tools in the Uzbek cultural context, where respect for elders and moral role models carries strong social significance. For the behavioral mechanism, community service projects, internship experiences involving social responsibility, and student self-governance activities were found to translate internalized values into consistent behavioral patterns. For the reflective mechanism, weekly reflective journals, semester-long moral portfolios, and structured group reflection dialogues were identified as effective tools for developing students' capacity for value-based self-awareness.

Table 2. Integration model: mechanisms in the educational process

Mechanism	In-class activity	Extracurricular event	Independent work
Cognitive	Case-study, debate	Educational lecture, exhibition	Research essay
Emotional-motivational	Literary analysis, dialogue	Cultural-educational evening	Reading, reflection entry
Behavioral	Group project	Volunteer activity	Social internship
Reflective	Self-assessment	Reflective group dialogue	Portfolio, journal

5. CONCLUSION

The study has led to the following conclusions:

1. The formation of value-based attitudes toward a healthy moral environment among university students must be organized as an integrated system encompassing four mechanisms: cognitive, emotional-motivational, behavioral, and reflective.

2. Pedagogical observation and literature analysis reveal that the cognitive mechanism currently dominates in most higher educational institutions, while the emotional-motivational and reflective mechanisms remain insufficiently activated.

3. The proposed four-mechanism integration model can be incorporated into existing classroom activities, extracurricular events, and independent work without requiring additional institutional resources.

4. The findings of Uzbek scholars (Karimova V., Yo'ldosheva Sh., Xasanov B., Normatov I.) confirm the national relevance and applicability of the proposed mechanisms in Uzbek higher education.

Recommendations: (1) introduce a comprehensive program covering all four mechanisms into the moral-educational work plans of higher educational institutions; (2) develop teacher training modules on value-based attitude formation; (3) implement student moral development portfolios as a standard monitoring tool; (4) develop methodological guidelines for using digital technologies as instruments of moral education.

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