



Axiological Approach to the Development of Spirituality of University Students

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Received 02-07-2022	Abstract: The article analyzes the features of training in higher education a competent professional-specialist who has a wide range of general cultural and professional competencies, and at the same time is a highly spiritual person. The main problems in the study of spirituality as a pedagogical phenomenon are revealed. The importance of the axiological approach in the context of the development of spirituality among students in higher education is emphasized. The main groups of values that make up the "core" of spirituality are identified. The most expedient levels of spiritual development of a person are given on the basis of an axiological approach. Some aspects of the organization of the educational process in higher education, aimed at the spiritual development of student youth, are considered.	Keywords: Spirituality, Spiritual Development, Axiological Approach, Values.
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INTRODUCTION

The modernization of the socio-economic, scientific, technical, cultural development of society poses a problem for higher education to form not only a competent professional with a wide range of knowledge and competencies, but also a highly spiritual person.

Unfortunately, we have to state the fact that the specifics of the educational process of national higher education do not fully contribute to solving this problem. The lack of development of value dominants in the content of higher professional education leads to the fact that universities have a predominant focus on the "knowledge" paradigm of general professional training [1], but at the same time, the spiritual component of the personality of a future specialist in a particular field is lost to a large extent. Today there is a wide range of theoretical and methodological approaches to the study of spirituality. In modern philosophical, psychological and pedagogical literature, spirituality is considered from various positions:

- As a mental phenomenon, which is a process of continuous self-improvement of the individual;
- As an orientation towards solving problems of the meaning of life;
- As purposefulness, setting a plan and striving for it;
- As a certain way of human life,
- Focused on a wide range of universal and cultural values;
- As the ability to actively develop one's own personal potential for the benefit of all mankind;
- As a valuable content of consciousness;
- As a specific type of activity;

- As a system of personal activity and relationships to various spheres of human life;
- As an individual manifestation of the need for knowledge;
- As a search, assimilation, creation and dissemination of spiritual values in the process of self-realization of the individual [2].

Thus, it can be stated that the content of the concept of "spirituality" does not have an unambiguous definition in pedagogical science due to a wide range of manifestations of spirituality in human life.

We believe that the problem of forming a highly spiritual personality of a specialist in a university must be solved within the framework of an axiological approach, since the core of the concept of "spirituality" is the world of values appropriated by the personality. According to most scientists, values are the generalized basic ideas of people about the goals and norms of their behavior, the guidelines that exist in the minds of each person. In pedagogical sources, "spirituality" is understood as the highest state of human self-consciousness, which is focused on the highest values of being as a source and creative power of creating the values of people's joint life and their self-creation.

We share the point of view of A.V. Andreeva, who believes that "spirituality is a complexly constructed individual-personal formation that determines the value-semantic sphere of a person, the content and direction of his life in the space-time plane" [3, p.12].

According to V.A.Slastenin and G.I.Chizhakova [4], the axiological approach, being

the methodological basis of modern education, is institutionalized as a socio-pedagogical phenomenon, which manifests itself in the unity of needs, motives, goals and means, the relationship of freedom and responsibility of the individual for their actions and behavior, in the universality and fundamental nature of humanistic values. The axiological approach allows us to consider the spirituality of a university student as a system of values, which is necessary in the analysis of the phenomenon under study. Its essence lies in the fact that the most complete description of this category - the spirituality of a university student - is possible only when considering it as a value phenomenon, which manifests itself, first of all, in relation to positive significance for one's own personal self-development and self-improvement of a specialist.

For our part, understanding the spirituality of a future specialist as an integrative professionally significant quality of a person, characterized by an orientation towards the following groups of spiritual values:

- Absolute: Life, Health, Freedom, Good, Truth, Labor, Beauty, Responsibility, Knowledge;
- Empirical: phenomenologically experienced at the level of typified socio-cultural meanings (Inner world of a person, Family, Motherland, Profession, Society, Nature).

The space of personality spirituality, in our opinion, develops when considering the following value orientations:

- **The most general questions of worldview, human existence:** what is the world, what is Good and evil, how to recognize them, what and in whom to believe, what is the ideal of man and human life;
- **Life problems:** how to build your own life, what values to determine for yourself, what lifestyle to prefer, what to strive for in professional activities, whom to consider as your model;
- **Moral problems:** how to relate to people, to relatives, to others, to friends and enemies, how to build relationships in the family, how to resolve conflicts, how to raise children, how to relate to people of a different nationality, culture, faith.

The following are distinguished as the most important manifestations of spirituality (N.A.Koval, I.M.Ilyicheva): interest in the basics of human existence and in the essence of life, a positive attitude towards the world around us,

compliance with universal values, interest in other people, empathy, willingness to help, availability value position in relation to oneself, self-confidence, openness to experience, tolerance for different points of view, the ability to use conditions and opportunities for self-improvement, responsibility, the desire to get out of the limited sphere of everyday problems and interests, the search for the meaning of life, the desire to learn and realize one's potential, creation of new spiritual values and their dissemination in society, active purposeful behavior focused on self-knowledge and self-development and the good of society [5].

The students represent the future elite of the country, those personnel who will ensure the further development of the country and society. The student period in the context of the development of spirituality has great potential, since it largely determines the content and direction of a person's future life.

The leading activity of the students is educational and vocational training. Consequently, the features of the development of spirituality are largely determined, first of all, by the action of such a factor as the educational process in a university. Education is the main area of social activity of student youth. The level of development of spirituality that a particular student has achieved is largely determined by his attitude to learning, assessment of the value of the knowledge gained, motivation for achievements in professional growth, and the culture of reading special literature. We believe that every academic subject in a university has such a valuable component, extracting which, the teacher will be able to lead students to the heights of spirituality in the learning process. To do this, it is necessary to base the teaching of your subject on a set of principles: axiological (understanding of a person as the highest value, orientation towards spirituality as one of the defining characteristics of the value of higher education); personality-oriented (taking into account the patterns of natural and socio-cultural development of the individual, the organization of the educational process in the context of the culture of civilization and a certain people); activity (satisfying the interests and needs of the student in various types of spiritual and practical activities, stimulating a young person to independent spiritual practice) [5]. At the same time, she emphasizes that these principles must be observed at all stages of the formation of spirituality among students: cognitive-reflexive (expanding

knowledge about the spiritual basis of a certain professional discipline), value-semantic (comprehension of the features of the development of one's own spiritual "I" in the process of interiorization received from the teacher spiritual knowledge) activity-translational (formation of an evaluative attitude to the phenomena of the surrounding reality, the realization of the desire for independent spiritual and practical activity, the exteriorization of the acquired experience of spiritual knowledge). Such an interaction of emotional-cognitive processes and the value-semantic field of a young person in the space of the inner "I" allows you to effectively solve the problems of becoming a holistic spiritual personality. Moreover, both traditional and innovative forms of classroom, extracurricular and independent activities of students (lectures, conversations, briefings, discussions, conferences, participation in the development of various cultural projects or modeling of given situations) can become useful in shaping the spirituality of students [5].

The educational process becomes an effective means of spiritual development of future specialists, if the systems "student - teacher" and "student - curriculum" are centered on the personality of the student and have the main task of creating conditions for his self-development and self-education.

The success of the implementation of the task is determined by the staff of the university: the higher the spiritual potential of the teacher, the more favorable the conditions for organizing an educational space that promotes the development of students' spirituality. The compliance of teaching staff with this requirement, in turn, is determined by the specifics of the professional training of university teachers as representatives of communicative specialties.

The very process of the formation of spirituality in a higher educational institution, in our opinion, includes: the construction by the teacher of situations of living a new experience; artificial creation within the walls of the university of an environment capable of carrying out a certain expected educational impact, integration of internal and external conditions for development, purposeful stimulation of the action of personality development factors. The spiritual development of a student's personality in a university is a process of organized, purposeful, both external and internal

(emotional) influence of the teacher on the value sphere of the personality, which is the backbone of its inner world. This impact is complex, integrated in relation to the feelings, desires, opinions of the individual. It is based on a certain system of values embedded in the content of education and updated by a certain position of the teacher. The choice of values is mediated by the creative potential of the teacher, the humanism of his personality.

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