

A Conceptual-Functional Model for Developing General Cultural Competence Based on the Axiological Approach

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Abstract: This article analyzes the theoretical and practical aspects of developing general cultural competence based on the axiological approach. In the course of the research, the structural composition of general cultural competence, the factors influencing its formation, and a conceptual-functional model were developed. The proposed model contributes to the integrated development of an individual's value system, cultural awareness, and social activity. The results of the study provide opportunities for the effective implementation of the axiological approach in the educational process.

Keywords: Axiological approach, general cultural competence, values, educational model, competence, pedagogical process, humanism, values system, moral norms, social responsibility, educational methodology.

Introduction: Today, negative trends such as the decline of human values, social irresponsibility, and a lack of empathy are becoming increasingly evident within the education system. These issues have a detrimental impact not only at the individual level but also on social stability and cohesion. In particular, it is essential to pay serious attention to the formation of altruistic values among future educators who bear the responsibility of educating the next generation.¹ This is because one of the key professional and ethical criteria of a teacher is the ability to demonstrate genuine care for others, selflessness, and a strong sense of social responsibility. Altruism is not only a manifestation of humanity but also a fundamental factor in the development of society and culture. It reflects an individual's inner motivation and willingness to help others. Such qualities in educators contribute to the development of social empathy, responsibility, and a spirit of cooperation among students. Therefore, the systematic and comprehensive formation of altruistic values in future teachers, ensuring their personal and professional development, is one of the urgent tasks of modern education. This process should not be limited

to the acquisition of theoretical knowledge alone but must also involve practical experience, reflective activity, and the integration of moral value systems. In this regard, the axiological (value-based) approach proves to be particularly effective, as it ensures not only the acquisition of knowledge but also the formation of learners as morally, socially, and personally mature individuals. This approach promotes the development of high human values such as responsibility, empathy, mutual respect, and social activity within the educational process. In particular, the ability of future teachers to prioritize societal interests over personal interests—namely altruism—is considered an important professional and ethical competence. From this perspective, there is a need to develop a scientifically grounded functional model that ensures the systematic formation of altruistic qualities in teacher education. Such a model would facilitate not only the acquisition of theoretical knowledge but also the development of practical skills, reflective thinking, and decision-making abilities in real-life situations based on moral choices. This, in turn, contributes to improving the quality of education on the basis of humanism, care, and social responsibility.

Literature Review

The advantages of the axiological approach in developing students' sense of responsibility are supported by a number of well-established theoretical foundations.

The first foundation is Lev Vygotsky's cultural-historical theory, which scientifically substantiates that personal development occurs through the process of internalizing social relationships and values [21].

The second foundation is Abraham Maslow's hierarchy of needs theory, in which self-actualization and a sense of responsibility are interpreted as higher-level human needs.

The third foundation is Lawrence Kohlberg's theory of moral development, according to which the highest levels of responsibility are closely related to moral self-regulation based on an individual's value system [8].

In Uzbek pedagogical science, the issue of responsibility education has also been extensively studied by a number of scholars. In particular, A. Xoliqov analyzed the interrelationship between the concepts of responsibility and duty within the educational system and substantiated their close connection with national values. U.N. Nishonaliyev, within the framework of engineering pedagogy, studied the problem of professional responsibility among specialists and scientifically justified the need to develop it in harmony with professional competence [12]. J.G'. Yo'ldoshev, in the field of philosophy of education, deeply explored the interrelationship between values and education, as well as the significance of national and spiritual values within the educational system [22]. In international pedagogy, modern approaches aimed at developing responsibility have been steadily evolving in recent years. In particular, the Service Learning approach is recognized as an effective model for forming responsibility through students' direct participation in community-based activities [6]. Additionally, the concept of Transformative Learning, developed by Jack Mezirow, contributes to the formation of more mature and responsible individuals by encouraging students to critically reassess their worldview and value systems [11].

Research Methodology

The study is based on the following methodological foundations and approaches:

- Axiological approach – focused on the development of an individual's value system;
- Systemic approach – ensuring the interconnection and integrity of components;
- Conceptual modeling – integrating theoretical and practical foundations;
- Qualitative analysis – based on pedagogical experience, scientific sources, and expert evaluation.

At every stage of historical development, humanity has sought to understand the meaning of life, which has led to the emergence of various views and perspectives, as well as the discovery of new dimensions of this issue. Therefore, it is appropriate to examine the essence of the field of values and the principles of axiology within the context of historical development, alongside other philosophical and social concepts. From the earliest periods of cultural development to the present day, these issues have remained a subject of interest for scholars in social and philosophical thought. Among the scientific problems that attract the attention of researchers worldwide, the interrelation between these fundamental concepts and real-life processes holds particular significance. At the core of every value—its essence and importance—lies the potential to understand natural, social, and spiritual phenomena, to generalize them scientifically, and to influence social and moral development. The emergence of new values reflects the continuity of human knowledge regarding the objective world and spirituality. Values also serve as a crucial factor influencing an individual's spiritual development. The historical experiences of nations, as well as the contributions of individuals who have played a significant role in their development, are considered part of national values. The principles of axiology represent a broad and multifaceted concept encompassing various social and spiritual characteristics. Throughout the history of science, diverse interpretations and perspectives on universal values and axiological principles have been proposed. This diversity is largely the result of differing viewpoints between Eastern and Western traditions regarding values. The works of medieval scholars, as well as internationally recognized researchers, contain valuable reflections on various aspects of this topic. In the "Philosophy: Explanatory Dictionary," an attempt is made to identify a unifying criterion among the various

definitions of the concept of values. It concludes that the concept of “values” in most philosophical systems refers to the highest developed form of phenomena that are significant for human beings.

In this context, it can be observed that in scientific literature the concept of “value” is predominantly approached from a socio-philosophical perspective. In such interpretations, greater emphasis is placed not on the axiological dimension itself, but on the role of values as generalized social criteria that manifest as an integrated phenomenon. These descriptions highlight the predominance of social analysis, focusing on how values contribute to the spiritual and emotional development of individuals, enrich their inner world, purify their spirit, strengthen their faith and beliefs, and promote a sense of justice and fairness. The social activity that ensures the existence and sustainability of the laws of axiology reflects the set of spiritual values and processes within society, as well as the demands and needs of a particular historical period. In this regard, the principles of axiology “manifest in close connection with the directions of social life and function through the corresponding spiritual principles”. Therefore, the interactions inherent in spiritual life are fundamentally based on interpersonal relationships. The axiological approach substantiates the significance of phenomena and processes created within spiritual life in relation to human existence. This implies that in all processes occurring within spiritual life, individuals develop by internalizing spiritual values and sharing them with others. The integrity of the spiritual sphere is expressed in the individual’s ability to present oneself through meaningful interaction with the external world, guided by deep axiological principles. Within this framework, the development of value-based attitudes and communicative competence among students is closely linked to one of the key didactic principles of the axiological approach—namely, the involvement of the learner as a subject of value-based communication and the organization of meaningful, personally significant activity in alignment with contemporary realities. Therefore, regardless of how well educational content is structured, it cannot ensure effective learning outcomes on its own. Such effectiveness can be achieved through the implementation of value-based approaches in organizing diverse forms and methods of students’ learning activities.

The implementation of a model for developing students’ value-based attitudes and communicative competence based on the axiological approach requires adherence to principles such as integrity, humanistic orientation of education, consideration of age and individual characteristics, and the integration of education with social life.

The pedagogical model for developing value-based attitudes among students consists of four interrelated structural components:

- 1) Target component – involves clarifying goals and objectives, defining scientific approaches and principles, and identifying pedagogical conditions that ensure the effective implementation of the process. In the development of value-based attitudes, goal-setting reflects a holistic understanding of key factors as a socio-pedagogical system.
- 2) Content component – represents the essential characteristics of the components implemented in the step-by-step development of students’ value-based attitudes. The content block of the model encompasses the main directions for forming a culture of value-based communication and reflects a system of axiological perspectives. It also contributes to the development of practical experience necessary for conscious selection of values related to critical thinking, life goals, and humanism. The implementation of this component takes place both in classroom and extracurricular activities.
- 3) Organizational and activity-based component – includes the stages of the process of forming value-based attitudes based on the axiological approach, as well as the forms, methods, and tools of collaborative activities among professors, tutors, and students.
- 4) Evaluation and result component – reflects the criteria, indicators, levels, and diagnostic tools used to assess changes in the level of development of students’ value-based attitudes.

For teachers to successfully address the development of value-based communication among students, they must possess specific psychotechnical skills for working with them. This includes the ability to establish open and positively influential communication, understand students’ personal and educational-professional challenges, demonstrate a humanistic attitude, and effectively organize discussions on issues relevant to

young people.

Analysis and Results

The scientific identification of effective mechanisms for developing students' sense of responsibility based on the axiological approach constitutes one of the central directions of this study. The research findings indicate that it is appropriate to analyze these mechanisms by dividing them into three main groups: value-semantic mechanisms, activity-practical mechanisms, and reflective-evaluative mechanisms. Within the framework of value-semantic mechanisms, one of the most important pedagogical tools is the dialogue of values. The organization of open discussions, debates, and conversations among students, between students and teachers, as well as between students and experienced professionals on issues of responsibility, duty, and accountability enriches students' value systems and contributes to the formation of a sense of responsibility as an internal necessity. At present, the effective organization of such dialogues within the framework of courses such as "Ethics and Spirituality" in Uzbek pedagogical practice is of particular importance. Another significant aspect of value-semantic mechanisms is the integration of axiological content into the educational curriculum. While in traditional curricula responsibility has often been considered primarily within the scope of moral education, modern approaches require its integration with disciplines such as law, economics, engineering ethics, ecology, and others [7]. Such an approach enables students to understand the essence of responsibility as a universal value and to develop the skills necessary for its application across various professional contexts. The group of activity-practical mechanisms is aimed at developing responsibility through practical experience in real pedagogical situations. In this regard, Project-Based Learning is recognized as one of the most effective mechanisms. Through the implementation of real-life projects, students develop a sense of collective responsibility, learn time management, efficiently allocate resources, and assume accountability for outcomes in a practical manner. At the same time, various situations arising during project activities contribute to the development of students' competence in making responsible decisions [13].

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