

MECHANISM AND WAYS OF IMPLEMENTING THE DEVELOPMENT OF STUDENTS' COMPETENCE RELATED TO UNIVERSAL HUMAN VALUES IN THE CONTEXT OF NEW UZBEKISTAN

Abdug'aniyev Ozod Tursunboy o'g'li

Academic Secretary of the National Institute of Educational Pedagogy
PhD, Associate Professor

Abstract: This article discusses the theoretical and methodological foundations, pedagogical mechanisms, and practical ways of developing students' competence related to universal human values in the educational context of New Uzbekistan. It analyzes the formation of value-oriented qualities in students, such as humanism, tolerance, social responsibility, justice, cooperation, peace-loving attitudes, and readiness for intercultural communication, as an important task of the educational process. The article substantiates the integration of value-based, competency-based, learner-centered, and activity-based approaches in developing competence related to universal human values. It also explains the mechanism for developing this competence through target-oriented, content-based, technological, practical-activity-based, and diagnostic-assessment components. The study reveals the effectiveness of using interactive methods, social projects, reflective activities, morally problematic situations, and cooperative learning technologies. The results of the article serve to develop students' spiritual and moral maturity, social activity, and civic position in higher education institutions.

Keywords: New Uzbekistan, universal human values, competence, student personality, value-based approach, spiritual and moral education, social responsibility, tolerance, interactive methods, pedagogical mechanism, higher education, reflective activity.

In the current context of globalization, social, economic, and cultural processes are developing rapidly across the world. These processes have a significant impact on all spheres of human life, including the education system. The development of modern society requires the education system not only to train highly qualified specialists, but also to educate spiritually mature, socially responsible individuals who are committed to universal human values. From this perspective, developing students' competence related to universal human values appears as one of the important scientific and practical tasks of modern pedagogy. This competence reflects an individual's ability to actively participate in social relations based on such values as humanism, justice, tolerance, civic responsibility, social cooperation, and intercultural communication. Therefore, in the higher education system, it is of urgent importance to implement a comprehensive pedagogical approach aimed not only at developing students' professional knowledge and skills, but also at shaping their spiritual worldview, social position, and civic activity. This, in turn, requires the development of effective mechanisms for forming students' competence related to universal human values and their implementation in educational practice.

The issue of developing students' competence related to universal human values is analyzed in foreign pedagogical, psychological, and socio-philosophical studies in several main directions. In these approaches, universal human values are

considered not merely as a set of moral concepts, but as a system of competencies that ensure an individual's social activity, readiness for intercultural communication, civic responsibility, and ability to make independent decisions. The first direction is related to the theory of values. In foreign studies, the theory of basic human values developed by Sh. Schwartz occupies an important place. In his approach, values are interpreted as internal criteria that guide human behavior. Schwartz's theory analyzes values such as humanism, security, independence, cooperation, tradition, and responsibility as universal motivational orientations found in different cultures. This approach is important for the topic of this article because, in developing students' competence related to universal human values, the stages of understanding a value, accepting it as a personal belief, and applying it in practice should be considered as interrelated processes. The second direction is the concept of global citizenship education. In the Global Citizenship Education approach promoted by UNESCO, the development of learners' competencies such as respect for human rights, peace-loving attitudes, tolerance, intercultural communication, universal human responsibility, and awareness of global problems is defined as a priority task.

UNESCO recommends developing such competencies through the integration of relevant content into academic subjects, communication-based teaching, social participation, and practical activities. These views justify the need, in the context of New Uzbekistan, to train students in higher education not only as specialists with professional knowledge, but also as responsible, humane, and active citizens. The third direction concerns research on competencies for democratic culture. In the Council of Europe's "Reference Framework of Competences for Democratic Culture," 20 competencies that should be formed in learners are divided into four groups: values, attitudes, skills, and knowledge with critical understanding. In this approach, values are directly linked to an individual's active civic position, respect for human rights, and openness to cultural diversity. These studies lead to the conclusion that, in assessing competence related to universal human values, not only theoretical knowledge should be considered, but also students' attitudes, communication culture, independent thinking, and responsible behavior in social situations.

The fourth direction is the theory of character education and moral upbringing. In foreign studies, particularly in T. Lickona's approach, it is emphasized that good character is formed through the unity of three components: moral knowing, moral feeling, and moral action. This approach has important methodological significance for developing competence related to universal human values. It is not sufficient for a student merely to know about justice, responsibility, tolerance, or humanism; the student must also accept these values at the level of personal attitude and be able to transform them into practical behavior in various life, educational, and social situations. Therefore, in this article, it is considered appropriate to view the cognitive, emotional-value-based, and practical-activity-based components together within the mechanism of competence development.

The fifth direction is research on multicultural and intercultural education. In J.Banks's concept of multicultural education, the enrichment of educational content

on the basis of cultural diversity, reduction of stereotypes, creation of an equal-opportunity pedagogical environment, and formation of an inclusive culture in educational institutions are identified as key tasks. This approach is especially important in developing competence related to universal human values because tolerance, mutual respect, intercultural communication, and social cooperation are significant components of a student's personal and professional readiness in the context of globalization.

However, certain limitations are also observed in foreign studies. In particular, although many approaches widely address universal human values within the framework of global citizenship, democracy, intercultural communication, and human rights, the issue of harmonizing them with national spiritual heritage, local educational traditions, and specific socio-pedagogical conditions is not always sufficiently revealed. From this point of view, in the context of New Uzbekistan, the integration of these foreign approaches with national values, spiritual education, civic responsibility, and modern competency-based requirements of higher education is of scientific and practical importance. Thus, based on the analysis of foreign studies, it can be concluded that the development of students' competence related to universal human values should rely on the following scientific foundations: understanding values as criteria of personal belief and social action; ensuring harmony between global and national values; strengthening interactive, reflective, and practical-social activities in the educational process; and assessing competence outcomes on the basis of knowledge, attitude, skills, and practical behavior indicators. This makes it possible to connect the theoretical and practical foundations of the mechanism proposed in the article with foreign scientific experience.

In the Development Strategy of New Uzbekistan, the education system is recognized as one of the most important factors in developing human capital. The large-scale reforms being implemented in the country are aimed at modernizing the education system, increasing the intellectual potential of young people, and ensuring their social activity and spiritual maturity.

The idea of "New Uzbekistan" put forward by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, defines a new stage of social development, in which special attention is paid to human interests, spiritual progress, and youth education. According to this idea, the education system is the main institutional mechanism for educating a generation that is able to actively contribute to social development, deeply understands social responsibility, and remains committed to universal human values.

From this perspective, the mechanism for developing students' competence related to universal human values includes a number of interconnected pedagogical processes. First of all, this mechanism is connected with the value-oriented nature of educational content. In other words, it is important to integrate universal human values such as human rights, social justice, civic responsibility, tolerance, and intercultural cooperation into the content of subjects taught in higher education institutions. This serves to help students understand values theoretically and elevate them to the level of personal belief. The second important component of the

mechanism for developing this competence is related to innovative pedagogical technologies used in the educational process. Problem-based learning, case studies, debates, social projects, collective activities, and volunteer programs contribute to the formation of students' social activity, culture of cooperation, and sense of responsibility. Such methods make it possible to educate students not only as recipients of knowledge, but also as active participants in social relations. The third important mechanism is the socio-pedagogical environment formed in an educational institution. If an environment based on the principles of respect, justice, open communication, and academic integrity exists in a higher education institution, it contributes to the formation of students' stable attitude toward universal human values.

The personal example demonstrated by teachers, as well as relationships with students built on mutual respect and trust, is an important educational factor in forming this competence. Another important way of developing students' competence related to universal human values is to involve them in social activities. Students' active participation in public affairs, social projects, volunteer movements, cultural and spiritual events strengthens their sense of civic responsibility and social solidarity. This helps to form values not merely as theoretical concepts, but as life principles manifested in practice. Thus, in the context of New Uzbekistan, the mechanism for developing students' competence related to universal human values is implemented on the basis of the harmony of educational content, pedagogical technologies, social environment, and practical activity. The consistent implementation of this mechanism in educational practice serves to develop students' civic position, social responsibility, and spiritual stability. Therefore, at the current stage of the development of New Uzbekistan, the development of students' competence related to universal human values is one of the strategic tasks of the education system. The effective implementation of this process is ensured through the use of modern pedagogical mechanisms, the orientation of educational content toward values, and the involvement of students in social activity. As a result, higher education institutions become important institutions for educating spiritually mature, socially responsible citizens who are committed to universal human values and are able to contribute to the development of society. In his speeches, President of the Republic of Uzbekistan Shavkat Mirziyoyev recognizes education and upbringing as one of the most important factors in the development of society. In particular, the President stated: "The greatest wealth is intelligence and knowledge, the greatest inheritance is good upbringing, and the greatest poverty is ignorance," emphasizing that educating the younger generation to be knowledgeable and spiritually mature is one of the priority directions of state policy. This idea serves as an important methodological basis for defining the goals and tasks of the modern education system.

Through the formation of students' competence related to universal human values, their spiritual maturity, social activity, and civic culture are developed. This contributes to educating a spiritually mature, socially responsible younger generation with an active civic position in the context of New Uzbekistan.

Table-1

Mechanism and Ways of Implementing the Development of Students' Competence Related to Universal Human Values in the Context of New Uzbekistan

	Mechanism direction	Content	Ways of implementation	Expected result
	Value-oriented organization of educational content	Integrating national and universal human values into the content of academic subjects	Interdisciplinary integration; enriching value-based content through social and humanitarian subjects	Students develop systematic knowledge about universal human values
	Use of interactive pedagogical methods	Applying pedagogical methods that ensure students' active participation	Discussion, debate, case study, analysis of problem situations	Students develop critical thinking and moral decision-making skills
	Organization of social activity	Developing value-based experience by involving students in the social environment	Volunteer activity, social projects, collective initiatives	Students develop civic position and social responsibility
	Use of national pedagogical heritage	Using the educational potential of folklore and national cultural heritage	Lessons based on proverbs, epics, fairy tales, and historical heritage	Students develop respect for national and universal human values
	Innovative pedagogical technologies	Developing value-related competence through the use of modern educational technologies	Project-based learning, service learning, training sessions	Students develop value-related competence through practical activity
	Formation of a pedagogical environment	Creating a spiritual and moral environment in an educational institution	Academic integrity, cooperative environment, personal example of the teacher	Students develop a stable value-based position
	Development of reflective activity	Forming students' ability to analyze and evaluate their own activity	Essays, reflective journals, self-assessment	Students develop self-development and self-awareness skills

This table systematically reflects the mechanism for developing students' competence related to universal human values and the ways of implementing it in the educational process. The mechanisms presented in the table are based on the interrelation of educational content, pedagogical methods, innovative technologies, social activity, and spiritual environment.

The first mechanism is related to the value-oriented organization of educational content and serves to shape students' spiritual worldview. The second mechanism develops students' independent thinking through interactive pedagogical methods. The third mechanism involves students in social life through the organization of social activity.

In addition, the use of national pedagogical heritage develops students' sense of national identity and respect for universal human values. Innovative pedagogical technologies increase the effectiveness of the educational process and help students acquire competence through practical activity.

Only when these mechanisms are applied in harmony can students' competence related to universal human values be formed consistently and sustainably.

In the Development Strategy of New Uzbekistan, modernization of the education system, ensuring the spiritual maturity of young people, and educating them as socially responsible individuals are defined as important priorities. From this perspective, the development of students' competence related to universal human values in higher education institutions appears not only as a component of the pedagogical process, but also as an important social mechanism that ensures the progress of society.

This competence involves the formation of such qualities in students as humanism, tolerance, justice, social responsibility, civic position, and readiness for intercultural communication. Therefore, it is an urgent task to organize the process of developing this competence on the basis of clear pedagogical mechanisms, consistent didactic approaches, and practical ways of implementation.

Reflective educational technology also plays an important role in developing students' value-related competence. Through reflection, students learn to analyze their own activities and behavior. This process increases the level of self-awareness and encourages students to work on themselves.

During reflective activities, students express their thoughts in written or oral form and analyze their personal experience. Such an approach serves to strengthen students' value-based position. Thus, pedagogical technologies aimed at forming national and universal human values ensure the harmonious development of students' knowledge, attitudes, and practical activity.

When these technologies are systematically applied in the educational process, students develop a stable worldview based on social responsibility, civic culture, and humanistic principles. As a result, higher education institutions function not only as centers of professional training, but also as important pedagogical spaces for educating spiritually mature and socially active individuals.

Figure 1. Mechanisms for Developing Students' Competence Related to Universal Human Values



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Thus, in the educational process, creative-thinking-based pedagogical technologies also occupy an important place in developing value-related competence. These technologies not only develop students' independent thinking, but also encourage them to analyze social reality more broadly. Through creative tasks,

problem situations, analytical written assignments, and conceptual discussions, students' moral thinking develops. Such activities provide students with the opportunity to make value-based choices and form their own position. In addition, value-based education can be strengthened by integrating national cultural heritage into the educational process. The spiritual experience of the Uzbek people, formed over centuries, is reflected in folklore, literary heritage, and historical traditions. These sources enrich students' spiritual worldview and develop in them a sense of national self-awareness along with respect for universal human values. For example, through the analysis of proverbs, wise sayings, or historical events, students begin to understand more deeply the importance of moral norms in social life.

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