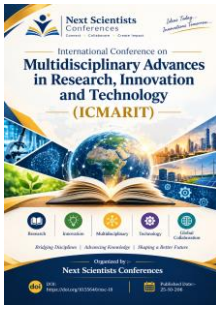
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Axiological Foundations Of Developing Altruistic Skills In Future Teachers

Norboyeva Moxigul
Senior Lecturer at Department of Pedagogy and Psychology at Alfraganus University, Uzbekistan

ABSTRACT

This thesis examines the axiological foundations of developing altruistic skills in future teachers and clarifies how value-oriented teacher education can connect moral understanding with observable professional conduct. Drawing on theories of human values, prosocial motivation, moral education, and self-determination, it proposes a conceptual framework linking value awareness, empathetic interpretation, responsible choice, and reflective action. A qualitative synthesis of established scholarship identifies educational conditions that can support voluntary assistance, fairness, and care without reducing altruism to compulsory compliance. The findings suggest that altruistic skills are best developed through ethically guided practice, authentic cooperation, and critical reflection. The proposed framework provides a theoretical basis for designing and evaluating teacher preparation activities; its effectiveness requires subsequent empirical testing.

KEYWORDS: Axiological approach; altruism; future teachers; professional values; prosocial behavior; teacher education; moral reflection.

INTRODUCTION

Teacher education prepares professionals whose decisions affect students' dignity, participation, and opportunities. Subject knowledge and instructional techniques are indispensable, yet they do not by themselves explain why a teacher offers additional support to a struggling learner, protects a marginalized student, or shares resources with colleagues. Such decisions involve values and judgments about obligations to others. Altruism, understood here as voluntary behavior intended to benefit another person, is therefore relevant to professional preparation. Its development should not be confused with unconditional self-sacrifice: effective teaching also requires boundaries, fairness, and sustainable responsibility.

An axiological approach examines how values are understood, prioritized, and enacted. Schwartz's theory identifies benevolence and universalism among value orientations concerned with the welfare of others [1]. Batson's work distinguishes altruistic motivation from behavior that merely produces a helpful outcome [2]. Together, these perspectives raise a pedagogical question: how can universities foster altruistic skills as informed, freely chosen professional practices rather than prescribed declarations of kindness? This thesis aims to clarify the conceptual foundations and outline a coherent framework for their development in future teachers.

The study employs a theoretical qualitative design based on conceptual analysis and integrative examination of foundational scholarship. Sources were selected for their relevance to human values, altruistic motivation, character education, and autonomy-supportive learning. The

analysis compared definitions, distinguished motivational from behavioral indicators, and traced their implications for teacher preparation. Schwartz's value theory [1], Batson's account of altruism [2], Lickona's model of moral knowing, feeling, and behavior [3], and Ryan and Deci's self-determination theory [4] formed the principal analytical lenses. The purpose was conceptual synthesis rather than statistical inference. No student sample, intervention, or measured outcomes are claimed.

The synthesis indicates that altruistic skills have interconnected cognitive, affective, behavioral, and reflective dimensions. The cognitive dimension concerns recognizing another person's needs and evaluating competing responsibilities. The affective dimension involves empathetic concern without assuming that sympathy automatically results in appropriate help. The behavioral dimension includes offering assistance, cooperating, sharing educational opportunities, and responding constructively to vulnerability. Reflection enables future teachers to examine motives, consequences, power differences, and the limits of their interventions.

Value orientation supplies direction, but professional judgment determines whether a particular action is beneficial. For example, giving a learner the answer may appear helpful while undermining independence; providing scaffolded guidance can combine care with respect for agency. Similarly, supporting one student must not create unjustified disadvantages for others. Altruistic competence therefore involves balancing benevolence with equity, professional ethics, and pedagogical effectiveness.

A conceptual developmental sequence emerges from the literature. Initially, students identify personal and professional values through dilemmas and guided discussion. They then interpret classroom situations from multiple perspectives, considering learners' needs and contextual constraints. Next, they practice assistance in collaborative tasks, peer mentoring, and supervised educational settings. Finally, structured reflection connects their decisions with outcomes and ethical principles. These phases are analytically distinct but may overlap in authentic learning.

The proposed framework aligns with Lickona's view that moral education involves knowledge, feeling, and action [3], while adding explicit attention to the professional context of teaching. It also reflects self-determination theory: practices grounded in autonomy and meaningful choice may encourage internalization more effectively than rewards or coercion [4]. Consequently, institutions should avoid assessing altruism solely through public displays of helpfulness, which may reflect conformity or impression management rather than concern for others.

Assessment requires multiple forms of evidence. Reflective narratives can reveal reasoning, observed simulations can show how candidates respond to ethical dilemmas, and feedback from supervised practice can illuminate consistency across situations. Such evidence should be interpreted cautiously because helpful behavior depends on context, available resources, and institutional expectations. Teacher educators must also model respectful communication and establish conditions in which students can disagree, set boundaries, and seek assistance themselves.

A further implication concerns cultural sensitivity. The language of duty, solidarity, and individual initiative may differ across educational communities. A value-oriented program should therefore invite dialogue about shared ethical purposes while allowing critical examination of specific norms. The framework is limited by its theoretical design: it does not

establish causal effects or validate an assessment scale. Future studies should examine its feasibility through ethically approved, comparative educational research.

An axiological foundation for developing altruistic skills in future teachers rests on the integration of benevolence, empathetic understanding, voluntary action, professional fairness, and critical reflection. Altruism becomes educationally meaningful when it supports learners' well-being and agency rather than demanding uncritical self-denial. Value clarification, ethical case analysis, supervised cooperation, and reflective evaluation offer a defensible structure for teacher preparation. Empirical research is needed to determine how these elements influence sustained professional behavior in different institutional contexts.

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