



PHILOSOPHICAL, PEDAGOGICAL, AND CULTURAL FOUNDATIONS OF THE VALUE-BASED APPROACH

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ABSTRACT

Today, the most precious and valued phenomenon in society is the human being and their constructive activity. Developing the habit of treating human beings as a core value from a young age plays a fundamental role in spiritually enriching societal life. Values unite people in mutual cooperation, helping individuals integrate smoothly into society. Through values, an individual internalizes socially approved standards of behavior and engages meaningfully in life activities. Developing students' capacity to view human beings as the ultimate value is a primary task of higher education. In this process, teachers play a critical role. Fostering a value-based approach in students requires a balanced synthesis of philosophy, sociology, psychology, pedagogy, and legal foundations..

The *Pedagogical Encyclopedia* defines the concept of "value" as follows: "Value (Arabic: worth, significance; valuable items; national wealth) is a concept used to express the universal, socio-ethical, cultural, and spiritual significance of specific reality-based phenomena. Everything that holds meaning for an individual and humanity—such as freedom, peace, justice, enlightenment, truth, goodness, along with material and spiritual wealth—is considered a value".

The term "value" (*qadriyat*) gained widespread usage in Uzbek discourse only after the nation attained independence. During the Soviet period, this term was virtually absent from public discourse, as deliberate efforts were made to exclude it from Uzbek linguistic sources. For instance, neither the 40,000-word *Uzbek–Russian Dictionary* published in Moscow in 1959 by the State Publishing House of Foreign and National Dictionaries, nor the 50,000-word *Uzbek–Russian Dictionary* produced by the Main Editorial Board of the Uzbek Soviet Encyclopedia included terms like "value" (*qadriyat*), "national revival," "national consciousness," or "national pride".[1]

Similarly, these terms were absent from the two-volume *Explanatory Dictionary of the Uzbek Language* (containing 60,000 words) published by the "Russkiy Yazyk" Publishing House in Moscow in 1981. Other Russian–Uzbek dictionaries omitted the word *qadriyat* as well. For example, in the *Dictionary of Social and Political Terms* published by "Fan" in 1976, four meanings were provided for the Russian word *tsennost*, none of which were translated using the Uzbek term *qadriyat*. [2]

It was only through independence that conditions were established to freely study, research, reflect upon, and objectively discuss values. Values serve as a spiritual foundation that reinforces national sovereignty. Explaining the essence of the concept, the First President of the Republic of Uzbekistan, I. A. Karimov, emphasized the need to preserve Uzbek national values and pass them on to future generations: *"We understand values to be those ideas and concepts that have withstood the tests of history, fully correspond to our national interests, current and future aspirations, and the demands of progress—ideas whose worth grows richer over time"*. [3]

Following independence, the publication of the *Scientific-Popular Dictionary of Independence* in 1998 helped clarify these core concepts. Etymologically, the term *qadriyat* derives from the Arabic root *qadr* (worth/value). Today, it is used to express "the significant importance of any object or phenomenon in nature and society within interpersonal and social relationships". [4]

Academic literature offers various perspectives that expand on the definition of value:

Philosophical Encyclopedic Dictionary: Defines value as *"a philosophical, sociological, and axiological concept used to highlight the universal, socio-moral, and cultural-spiritual significance of specific phenomena in reality"*.

General Definition: Describes values as *"a set of respected individuals, relationships, states, material goods, and spiritual assets that hold authority, influence, and prestige among people in society"*.

B. Ziyomhammadov (*The Book Leading to Perfection*): *"Among the infinite objects and phenomena surrounding a person—including national spirituality—those that carry special significance and worth for a specific individual, social group, nation, or humanity as a whole are called values"*.

Additional Perspectives: Values are defined as *"the collection of natural and social blessings and phenomena that serve the interests and goals of nations, ethnic groups, and social groups, which are evaluated and cherished by them"*.

Prof. Q. Nazarov: Concludes through scientific analysis that value is *"a philosophical, sociological, and axiological concept used to demonstrate the universal, socio-moral, and cultural-spiritual importance of specific real-world phenomena"*.

N. Berdaliev: Notes that *"Value is a concept that brightly reflects the importance of material and spiritual wealth serving the interests of society, nations, and social groups—serving as a foundation for their future and contributing to progress. Furthermore, everything meaningful to humanity—such as freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, traditions, and customs—constitutes a value"*.

People's perceptions of values evolve under the influence of social processes. Depending on historical necessity, different values come to the forefront of social progress:

During foreign invasion, **liberation** becomes paramount.

At the end of imperial rule, **independence** takes precedence.

During wartime, **peace** is valued most.

In captivity, **freedom** becomes essential.

In times of illness, **health** rises in value. [5]

It is important to distinguish between **values** and **customs**. While many historical customs passed down from ancestors represent a nation's historical wealth, not all customs can be classified as values. As Academician E. Yusupov notes: *"We must differentiate the category of value from customs and traditions, because some customs and traditions can hinder social peace, stability, and progress—such as fanaticism, dependency, carelessness, and indifference. By 'value,' we must understand those spiritual assets that the people cherish, respect, and honor—those oriented toward elevation, progress, and prosperity"*.

Similarly, N. Nenovski states: *"Values are objects, phenomena, and their properties that satisfy human needs. Objects and phenomena that are not evaluated in relation to humanity possess no value. Values are blessings that serve human beings"*.

Synthesizing these insights, "value" emerges as a powerful force reflecting a nation's unique characteristics, national mentality, wisdom, pride, and spiritual-moral identity. A nation's culture, customs, traditions, compassion, lifestyle, music, dance, attire, and educational practices are all manifested through its unique values. Values also encompass unwritten, deeply ingrained traditions that people naturally uphold, even if omitted from official legal documents.[6]

Every nation possesses its own system of values, serving as its mirror. **Independence stands as the paramount value of the modern era**, as a nation lacking sovereignty cannot maintain a complete or authentic value system. Independence enriched the concepts of worth and value, fostering new thinking, worldviews, and evaluative standards in societal consciousness. Negative traits—such as dependency, indifference, fanaticism, economic stagnation, and barriers to honest prosperity—were replaced by timeless, enduring national values that survived historical trials, alongside new values forged in the modern era.

In foreign philosophy, M. A. Kisel classified the nature and sources of values into four main categories:

1. **Need-based values**
2. **Ideal lifestyle values**
3. **Ultimate reality values**
4. **Intuitive values**

The term **"Philosophy of Education"** is interpreted in various ways. *The British Encyclopedia* defines it as a field of knowledge that explores the nature and developmental laws of education, as well as a synthesis of philosophical theories addressing educational development. Its emergence as a distinct research discipline dates back to the 1940s at Columbia University, with the formation of a scholarly society combining experts in philosophy and pedagogical theory. Its goal was to investigate the philosophical problems of education, conduct philosophical reviews of educational programs, develop curricula, and train academic personnel for colleges and universities.

The concept of the history of the philosophy of education was introduced in the 1960s by R. Peters, based on three foundational sources of education: **Culture, Society**, and the **Individual**.

Today, the philosophy of education refers to a branch of philosophical knowledge that reveals the value-based nature, laws of development, and functions of education. It occupies a significant position in Western European countries, encompassing several traditions—such as

empirical-analytical, humanitarian, dialogic, and existential-hermeneutic—that justify education by comparing educational values with general societal values:

- **Idealism, Rationalism, Conservatism, and Religious Philosophy:** Recognize moral and religious principles, social integration, and personal nobility as general values, emphasizing that education should focus primarily on developing students' critical thinking.

- **Cultural Studies, Hermeneutics, and Analytical Philosophy:** View cultural artifacts as primary values, identifying intellect and erudition as central educational values.

- **Realism, Positivism, and Empiricism:** Link values directly to social and professional alignment, as well as civic education..

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