

## VALUES AND THEIR IMPORTANCE IN THE PEDAGOGICAL PROCESS

Nafisa Choriyeva

1st year doctoral student at TerSU.

[easqar@list.ru](mailto:easqar@list.ru)<https://doi.org/10.5281/zenodo.15714414>

**Abstract.** *This article provides a comprehensive analysis of the concept of values, exploring its psychological, pedagogical, and philosophical dimensions from a variety of perspectives. The study delves into the nature and significance of values in shaping individual and collective behaviors, emphasizing their role in personal development, education, and social interactions. It examines how values are formed and internalized through psychological processes, how they are transmitted and cultivated in pedagogical contexts, and how they are conceptualized and interpreted in philosophical discourse. By integrating insights from these fields, the article aims to offer a deeper understanding of the complex and multifaceted role of values in human life, culture, and society.*

**Keywords:** *Values, pedagogy, philosophy, psychology.*

One of the strategic tasks of the modern education system is to educate the younger generation based on high spirituality and healthy social consciousness. This process primarily aims to foster a sense of respect for national and universal values among students, to develop their skills in understanding, appreciating, and applying these values in life. Therefore, the concept of "value" and its essence, content, and interpretation within different academic fields hold a special place in the educational process.

Value is a set of ideals, criteria, principles, and concepts that are important for a person, appreciated in their consciousness, and guide their life activities. Values are the foundation of societal progress, the basis for personal development, and the cornerstone of social activity. This concept is deeply studied within the special field of philosophy known as axiology. Axiology examines the role of values in human life, their formation mechanisms, and their functions within society.

### 1.1. The Philosophical Interpretation of the Concept of "Value"

The concept of "value" has been one of the central issues of philosophy since ancient times. "The problem of love was first considered by the ancient Greek philosophers as a foundation for existence that ensures unity and self-movement." Among the philosophers of the ancient era, Plato interpreted values through the triad of "truth, beauty, and goodness," while Aristotle considered values as the "result of goal-directed activity." According to him, the pursuit of perfection in human activity is the fundamental value.

In European classical philosophy, Immanuel Kant's categorical imperative and the idea of making humanity an end in itself had a strong influence on value theory. Modern axiologists, such as M. Scheler, N. Hartmann, and V. Frankl, have explained values as the foundation of a person's moral choices, the meaning of life, and social activity. Viktor Frankl refers to value as "the inner necessity that defines the meaning of human life." In his logotherapy theory, he demonstrates that a meaningful life is formed based on values. This approach in the educational process relies on the inner needs of the individual.

### 1.2. Methodological foundations of the study

The theoretical and methodological foundation of this research is based on the following approaches:

1. **Axiological Approach:** This approach sees values as the primary determinant in the formation of an individual's personality. Eduard Spranger, in his famous work *"Types of Men"*<sup>1</sup> (1914), emphasizes that human behavior, decision-making, and personal development are closely linked to dominant values. According to him, each person has a system of dominant values that guides their actions, and this system is formed through culture and social consciousness. Spranger categorizes personalities into six types: theoretical, aesthetic, economic, social, political, and religious. Based on this typology, it becomes possible to identify the dominant values of each student in education and provide pedagogical influence based on an individualized approach. This is in harmony with the principles of learner-centered education.

2. **Learner-Centered Approach:** This approach involves organizing the teaching and educational process based on the individual needs, psychological characteristics, social experiences, and spiritual world of each student. In this context, values are not only understood as knowledge but also as concepts that are realized through personal experience.

3. **Historical-Typological Approach:** National and universal values are complex phenomena that emerged through historical formation processes. This approach allows for identifying the role of values in social development, uncovering their historical roots, and analyzing their integrated forms in education.

4. **Systemic Approach:** Values are phenomena that have a systematic and complex hierarchical structure. Through this approach, the interconnections, priority levels, and impacts of values on personal development are scientifically examined.

5. **Cultural-Relational Approach:** Values are shaped within a cultural environment. This approach explores values in close relation to the customs, language, religion, and traditions of a people. It helps cultivate respect for one's cultural roots within the student. Integratsiyalashgan yondashuv.

6. In today's globalized world, it is essential to study values in a way that aligns both nationally and universally. Through this approach, the principle of "globally minded, nationally practiced" becomes a guiding concept in pedagogical activities.

The philosopher Q. Nazarov, in relation to the use of the concept of "value," connects it to the enlightenment writer, playwright, and public figure A. Avloni's work *"Turkiy Guliston, or Morality."* In this work, Avloni acknowledges the concept of "value" and raises the following qualities to the level of values: intelligence, purity, determination, self-discipline, courage, contentment, knowledge, patience, discipline, the scale of self-control, conscience, love for the homeland, truthfulness, vision, modesty, shame, perception, wit, speech, economy, dignity, obedience, loyalty, justice, and forgiveness<sup>2</sup>. These values are all analyzed under the general term of "value."

The wide usage of these concepts indicates that by the end of the 19th century and the beginning of the 20th century, the Uzbek language was not only rich but also possessed a vast array of spiritual concepts. It is essential to note this richness and the significance of spiritual terminology in the language at that time.

In conclusion, it can be said that the philosophical, pedagogical, and linguistic interpretations of the concept of "value" in science provide an opportunity to understand this complex phenomenon from all angles.

<sup>1</sup> Spranger E. *Types of Men* / Translated by P.J.W. Pigors. – New York: G. E. Stechert Company, 1914, p. 13–15

<sup>2</sup> Назаров Қ. Қадриятлар фалсафаси. – Тошкент: Файласуфлар миллий жамияти нашриёти, 2004. – Б.11.

By analyzing language, philosophy, and educational processes, researchers can uncover the true essence of values. This interdisciplinary approach deepens our understanding of the concept of value.

**References**

1. Spranger E. Types of Men / Translated by P.J.W. Pigors. – New York: G. E. Stechert Company, 1914, p. 13–15.
2. Назаров Қ. Қадриятлар фалсафаси. – Тошкент: Файласуфлар миллий жамияти нашриёти, 2004. – Б.11.
3. Nadim, M. H. (2023). O 'zbek va ingliz tillarida etnorealiylarining tarjimada berilishi va badiiy xosligi. *Interpretation and researches*, 1(5).
4. Humayun, N. M. (2023). Etnografizmlarning o'zbek badiiy matnlarida qo'llanishi. *Science and Education*, 4(6), 953-958.