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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**VALUE BASED EDUCATIONAL METHODOLOGY AND
PROBLEMS****Bakhti Ochilova**

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ABOUT ARTICLE

Key words: globalization, globalized future, value-based education, moral values, global citizenship, cultural inclusion, social responsibility, critical thinking, integrity, respect, social cohesion, education reform, inclusive education.

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Abstract: This article reflects on the principles, practices, and benefits of values-based education in a globalized world, the growing need for educational systems that prepare individuals not only for professional success, but also for ethical and responsible citizenship.

INTRODUCTION

In the 20th and 21st centuries, the importance of the integration of different value systems increases sharply due to the fact that the issue of the coexistence of different cultural programs (goals, value criteria, interests, needs, etc.) has acquired a global-planetary character. Such integration requires understanding of common interests by subjects of different levels (individuals, social groups, public organizations, states, interstate structures). "Socially, it increases the interaction between different populations, culturally, globalization represents the exchange of ideas, values and artistic expression between cultures, as well as the tendency of the development of a single world culture."

According to recent research by the McKinsey Global Institute (MGI), globalization is not going away, but it is changing, and these changes put the question of a globalized future on the agenda as an urgent necessity. The term "globalized future" means an interconnected world. Economic, political, cultural and technological interdependence is the essence of a globalized future. This concept means that information flows freely across continents and global

cooperation becomes commonplace, international trade agreements, cultural exchanges and opportunities that require a global perspective, encountering new customs, languages and ways of thinking. Also, the nations of today's world are divided into several warring factions, which now measure their power, prestige and supremacy based on the arms race and nuclear energy. This means that the peace observed by these warring nations is based on a balance of terror rather than a balance of goodwill. In the words of the researcher A. Pechchei, "...the terrible scale of the problems is so real that humanity can get rid of such a dangerous situation only by forming changes in its thinking and behavior."

This is where value based education begins. One of the important tasks of this advanced educational strategy is to create a comprehensive foundation of values education. This framework sets clear goals that not only support the current model of globalization, but also lay the groundwork for sustainable and equitable future development. A simple way to understand this concept is to imagine a circle. Within this framework is everything a person does for his family, friends, hobbies, community or nation. But this circle is embedded in a much larger "bed" that represents the whole world, full of different people, cultures, and problems. This interdependence creates ripples that affect the world.

MATERIALS AND METHODS

It has not been long since scientific researches have been conducted in the world on values education and its results. According to the researchers, value education is the process of introducing young people to values, providing knowledge about the rules necessary for working in relationships with other people, and striving to develop an understanding of certain basic principles in the student, to apply these rules rationally. It is the ability to apply; it is character, moral development, religious education, spiritual development, civic education, personal development, social and cultural development. According to K.H.Imam Zarkosi, value education is an educational activity that shows what is bad and what is good for living in society and imparting knowledge on moral measurement. Sociologists U. Thomas and F. Znanesky approached the attitude to values as a social goal of a person that regulates his behavior. Superka, Ahrens, and Hedstrom (1976) highlight five main approaches to values education: inculcation, moral development, analysis, value clarification, and action learning.

Values education combines "values" and "education" as a joint term to denote a practical concept that studies a person's orientation to the world. It includes specific features of human activity, society and culture and aims to explain its essence. Values are created in the course of a person's practical activity, any activity begins with setting a specific goal, and this activity is dedicated to achieving this goal. Education is a systematic process aimed at acquiring

knowledge, skills, attitudes and habits that support learning. It goes beyond simply disseminating information by focusing on developing critical thinking, creativity, and problem-solving skills. Taken together, these concepts constitute Values Education, an educational approach that seeks to integrate core values into the educational system. It emphasizes the incorporation of core values into teaching methodology, curricula and overall school ethos. This type of education should not be considered as a separate subject, but as an essence that should be inherent in the educational system. Both traditional and value education are necessary for personal development. Both help in defining goals in life. However, while the former teaches scientific, social and humanistic knowledge, the latter helps to become a good person and citizen. Unlike traditional education, values education does not distinguish between what happens inside and outside the classroom.

The term values-based education (VbE) was coined in the 1990s by British educator Neil Hawkes. He did this while teaching at West Kidlington Primary School in Oxfordshire and founded the Values Based Education website. His educational philosophy and methodology are built on seven pillars:

1. Value modeling;
2. Internal curriculum;
3. Reflective practices;
4. Environment and culture based on values;
5. Values-based curriculum;
6. Leadership based on values;
7. Moral vocabulary based on values.

Values education aims to create a foundation for critical and ethical thinking that guides people to master basic moral principles. These principles, such as cooperation, justice and respect, are fundamental to human well-being and fostering social harmony. While the specific content of these principles may vary across cultures, the emphasis on nurturing responsible and empathetic citizens remains constant. "What values and qualities do we want to develop in our children?" The question reflects this main goal of values education. "Education of values is promoted by nurturing twelve priority virtues and qualities in students: "perseverance", "respect for others", "responsibility", "awareness of national identity", "loyalty", "goodness", "kindness" (optimized December 2023), "law obedience", "empathy", "hard work" (newly added November 2021), "unity", "polite respect" (new 2023 added in December). These values are a set of both intellectual and practical norms of universal virtue, which embody the harmony of human virtues and traits, and have been improved on the basis of understanding,

observing and appreciating social orders, law, and norms of etiquette in society. The great thinker Abu Nasr Farabi wrote in this regard: "Virtue is not only an abstract concept expressed in a certain logical context, but a concrete expression of the activities and actions of a person to achieve beauty and goodness."

Cultivating virtues, establishing moral habits or values allows people to achieve the highest quality and perfection in their character. In his time, the philosopher I. Kant called it "good will". World-renowned thinkers, pedagogues and philosophers have also deeply struggled with the strong desire to establish moral virtues as the basis of all branches of education. For example, Aristotle and later other prominent figures such as J. Locke, D. Hume and Bertrand Russell believed that moral goals should be included in education in order to curb mankind's incessant pursuit of money, wealth and power, which essentially constituted value education.

RESULTS AND DISCUSSION

All peoples go through the stages of their development in different conditions based on their own capabilities. But the connection and commonality in the development of society will never disappear. Economic, political, cultural relations, human spiritual needs and opportunities connect them with each other. The closeness and similarities in the moral traditions of peoples who lived far from each other are proof of our opinion. This unity and connection in the moral values of society is also reflected in the closeness of interpretations of moral values in all religious and secular teachings. For example, in the oldest cultural-historical-legal monument, Avesta (Yasna-14 book), it is emphasized that people should live together, mutual relations and communication should be based on morals and norms, "I am good thought, good word, good deed" I will give you glory", it is said. A similar thought to this approach was also expressed by the ancient Greek philosopher Plato: "That which pleases us and can be freely accepted as a law for every person, as well as pleasant, pleasing, best and beautiful, attainable by people, in which they can live happily." how many types of life are there? These types of life are thoughtful (conscious), intelligent, courageous, healthy life...". The influence of the teachings of the Chinese sage Confucius was clearly felt not only in China, but also in other countries. In 1988, in the address of the meeting of the International Nobel Prize in Paris, it can be understood from the recognition that if humanity wants to live in the 21st century, it needs to be well aware of the wisdom of Confucius, who lived and created 25 centuries ago.

Therefore, value-based education paradigms are not limited to a single cultural or national context, rather they promote a holistic approach to education that is inclusive and flexible, drawing from different cultural traditions and philosophies.

Key aspects of value based education:

- to develop not only the intellectual abilities of a person, but also the emotional, social and moral dimensions necessary for personal satisfaction and the well-being of society;

- to develop global citizens who understand and respect cultural diversity in an interconnected world, understand tolerance among different ethnic and religious groups, and strive to contribute to a just and sustainable world;

- forming a character with such qualities as honesty, humanity, humility, generosity, responsibility, sympathy, compassion, respect and social responsibility, which are the basis for global citizenship;

- to equip individuals with the moral foundations and critical thinking skills necessary to constructively and collaboratively address these challenges in the 21st century, characterized by complex global issues such as climate change, poverty, inequality, and social unrest.

A value-based approach to education is gaining recognition worldwide as it emerges as a major force redefining the nature of education. For example, the International Baccalaureate (IB) program emphasizes the holistic development of the student, including moral and emotional development, along with academic achievement. In the United States, programs aimed at teaching core moral values such as trustworthiness, respect, responsibility, justice, caring, and citizenship are used in schools to promote ethical behavior and decision-making among students. UNESCO promotes value-based education through initiatives such as Global Citizenship Education (GCED). GCED aims to enable students to play an active role in solving global problems and actively contribute to a peaceful, tolerant, inclusive and secure world. Many educational institutions (Germany, England, Norway) include service delivery as a way of teaching values. For example, students participate in community service projects that address local needs and help them develop empathy, social responsibility, and a sense of community. Universities and business schools often include courses in ethical leadership, emphasizing the importance of values in decision-making processes. For example, Harvard Business School's Leadership and Corporate Responsibility course examines ethical dilemmas and the importance of values in business leadership. In Japan, elementary and middle school students from the first grade to the ninth grade are taught the importance of life, listening to those with different opinions, being fair, respecting one's country, learning about foreign cultures concepts such as The Ministry of Human Resource Development, Government of India

has taken a strong step towards inculcating values among schools and teacher training centres. The dialectical interdependence of these paradigms shows that the peoples of the world are actively reacting to the changes taking place in the world, to spiritual and moral values, they look at social development in the form of dynamic reality, and that this development depends on human consciousness, creative activity, and culture. It expresses what he understands.

Therefore, "Nowadays, it is necessary to analyze the socio-spiritual environment on a scientific basis and use effective mechanisms for its improvement." In New Uzbekistan, "starting from the 2023/2024 academic year, students will be gradually educated in general secondary educational institutions in the spirit of universal and national values, patriotism, as well as communicative skills, critical and creative thinking, team implementation of educational programs aimed at forming skills such as teamwork and research" was defined.

Incorporating values-based education into curricula aims to foster an environment where students can learn to value diversity, participate in ethical decision-making, and understand their roles and responsibilities in the global community. This approach recognizes that education is not just about acquiring knowledge, but about developing attitudes and behaviors that enable people to contribute to a more just and sustainable world.

Values education is not a one-dimensional and linear approach. It goes through stages of exploration, development, and application, and includes cognitive, affective, and behavioral dimensions.

The stages of research, development and application in values education form a cyclical process aimed at the development of moral development, moral thinking and responsible citizenship in students. This systematic approach ensures that values education initiatives are evidence-based, responsive to community needs, and effective in promoting positive moral outcomes.

1. Research stage.

Objective: To gather empirical data, theoretical insights, and practical knowledge to inform the development of values education programs.

Main tasks:

Literature Review: An examination of existing research, theories, and best practices in values education to understand what has been learned and what gaps exist.

Analysis: Analyze data to identify trends, challenges, and opportunities related to values education.

Theory Development: Develop or refine theoretical frameworks that underpin values education, such as theories of moral development or models of moral decision-making.

2. Stage of development.

Purpose: to develop and create value education programs, curricula, resources, and methodologies based on research findings and theoretical frameworks.

Main tasks:

Curriculum Design: Developing curriculum frameworks that integrate values across disciplines or dedicate specific courses to values education.

Resource Development: Create educational materials, lesson plans, activities, and multimedia resources that promote the learning and application of values.

Training and development: providing training for teachers on the effective implementation of values education, including pedagogical strategies and classroom management techniques.

Pilot testing: conducting small-scale pilot testing of values education programs to gather feedback and improve.

3. Application stage.

Objective: to implement values education programs in educational institutions, communities and other relevant contexts to promote ethical behavior and the integration of values.

Main tasks:

Implementation: Developing values education programs in schools, community centers or online platforms, ensuring compliance with curriculum standards and educational objectives.

Monitoring and Evaluation: Regularly assess the effectiveness of values education initiatives through qualitative and quantitative measures such as surveys, classroom observations, and student evaluations.

Feedback and iteration: Using evaluation results to improve values education strategies, curriculum content, and implementation approaches.

Types of values education:

1. **Cognitive values education** (aimed at developing an understanding of the philosophical basis of values) encourages the analysis of moral dilemmas, the evaluation of evidence, and the adoption of reasoned decisions based on reasoned reasoning.

2. **Affective values education** (emphasizing empathy, compassion, and emotional intelligence) encourages self-awareness, self-reflection, and the development of personal values through introspection and relational experience .

3. Educating behavioral values (teaching practical skills to apply values in everyday life, including conflict resolution, decision-making, and responsible behavior) civic engagement, ethical leadership, and community and promotes respect for diversity in society.

It should be noted here that it will be difficult to adapt a single set of values that respects all cultural backgrounds in different educational settings. There are several reasons for this:

1) Values are culturally relative, meaning that what is considered important or moral in one culture may not be seen the same way in another. This diversity makes it difficult to establish a universal set of values that all cultures accept and respect;

2) People often interpret other cultures based on their own cultural norms and values, which can lead to ethnocentrism. This bias makes it difficult to create a value system that is accepted as fair and respectable by all cultural groups;

3) Different cultures have unique historical experiences that shape their values. Universal value systems may not take into account these diverse historical contexts, leading to resistance from communities who feel their histories and struggles are being ignored;

4) Values are often deeply embedded in language. The content and meanings of values vary significantly in different languages, which makes it difficult to translate and adopt a universal set of values that preserves the intended meaning and respect in different linguistic contexts;

5) Social structures and hierarchies in different cultures influence which values are emphasized. For example, community-based societies prioritize community and family values, while individualistic societies emphasize personal freedom and independence;

6) Many cultures have religious beliefs that strongly influence their value systems. These religious values can vary widely and conflict with secular or different religious values, making it difficult to create a universally accepted value system;

7) Cultures have different educational philosophies and pedagogical approaches. These approaches reflect core values regarding education, knowledge, and the role of education in society, which makes it difficult to standardize value systems;

8) The economic conditions of society are likely to affect its values. For example, resource-poor societies tend to prioritize values related to survival and resourcefulness, while wealthy societies focus on values such as innovation and creativity;

9) Political systems in different countries affect the values promoted in educational institutions. Democratic societies may emphasize values such as freedom and equality, while authoritarian regimes may prioritize obedience and conformity;

10) Cultural identity and self-awareness are closely related to values. Establishing a single set of values can be perceived as a threat to cultural identity, which leads to resistance and conflict in educational institutions. Respecting the different ways people perceive themselves and their cultural heritage is crucial in fostering values.

However, this challenge can be addressed through thoughtful strategies that promote inclusion, respect for diversity, and cultural sensitivity. Including:

- **understanding change and contextualizing learning:** for example, the concept of respect may look different from Asian than Western cultures. Recognizing this uniqueness fosters understanding and respect.

- **sharing cultural perspectives on values:** this open dialogue allows everyone to learn from each other and creates a more inclusive learning environment. Let's say that environmental responsibility is being discussed. One student may offer a unique perspective on resource scarcity, while another may offer insight into sustainable technologies.

- **critical thinking:** a set of values should not be presented as mere dogma. It is necessary to develop the skills that allow to analyze different value systems and their consequences. It gives the opportunity to act in complex situations, make informed decisions and even propose solutions to global problems.

- **universal virtues:** despite cultural differences, most cultures have similar basic moral principles. Compassion, humility, humanism, the pursuit of justice are examples of this. Emphasizing this, creating a framework for ethical thinking that transcends cultural boundaries leads to the expected result.

The concept of values education has been the subject of much debate over the centuries. There is disagreement as to whether it should be explicitly taught due to mountain necessity or whether it should be implicitly included in the teaching process. It is important to note that training or courses may not be successful in teaching values, but they teach the importance of values education. Teachers help students explain the nature of values and why it is important to achieve them. For example, studying historical ethical dilemmas in literature, analyzing the social impact of scientific achievements, or discussing the ethical implications of technological innovations in mathematics or computer science.

CONCLUSION

In conclusion, value-based education is not about imposing strict moral standards, but about developing a moral core in every student. It is the foundation of responsible citizenship in an increasingly interconnected and complex world. By prioritizing values in education, we

are raising a generation of individuals who are not only academically literate, but also ethically grounded, empathetic, just, and committed to creating a sustainable world.

Based on the conclusions, the following are recommended.

1. Implementation of school-wide character development programs.
2. Development of programs that integrate values education in various subjects.
3. Implementation of projects that increase cultural competence at educational stages.
4. Creation of teacher training courses on values education

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