



## THE ROLE OF VALUES IN EASTERN EDUCATION

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### Abstract

The centuries-old history, ethics, language, and religion of the Uzbek people, along with values inherent to Eastern traditions, are highlighted as essential elements in fostering highly moral and spiritual youth. These values must be studied, internalized, respected, and further developed by all citizens of Uzbekistan.

**Keywords:** national-ethnic values, education, modern pedagogy, ethnoculture, national self-awareness, national ideology, educational development, values.

### Introduction

The present and future development of Uzbekistan largely depends on the spiritual and intellectual potential of the Uzbek people. The cultural and spiritual development of the various nations and ethnic groups living in the country is rooted in their national-ethnic values, which serve as the basis for further progress. A comprehensive study and respectful attitude towards the centuries-old historical values of the Uzbek people, along with their development, are among the most urgent tasks of our time in raising morally and spiritually enriched youth.

### Main Body

The social, political, and cultural significance of values in fostering national self-awareness, interethnic harmony, and interfaith tolerance is growing globally. The influence of technogenic civilization and digital technologies has led to the replacement of traditional values with modern value systems. Meanwhile, in the social life of certain nations, the erosion of ethnocultural values and the misuse of some of these values to incite interethnic conflicts have been observed. Therefore, the classification of modernized value systems by scholars, their use for positive purposes, and the transmission of national values to the younger generation have become pressing issues. Enhancing Eastern education to ensure intergenerational continuity is vital in this regard.

In New Uzbekistan, the national idea not only embodies technological progress but also reflects the influence of ethnocultural factors on human consciousness. On the one hand, systematic efforts are being made to implement initiatives such as the "One Million Programmers" project aimed at developing the technogenic mindset of various segments of the population, especially the youth. On the other hand, various festivals are organized to foster loyalty to the homeland and ethnocultural values. Ensuring the balance between modern knowledge and national traditions contributes to the youth's ability to make a meaningful contribution to social development.

At the same time, in some cases, the absolutization of national values or the restoration of value systems with negative influences has led to the distortion of a nation's spirit and its

authentic values. Therefore, "the current era demands the scientific analysis of the socio-spiritual environment and the implementation of effective mechanisms to improve and enhance it." Hence, it is crucial in Uzbekistan to conduct a socio-philosophical analysis of the macrodynamic indicators of the historical variability of the ethnocultural system, the assimilation and transformation processes of ethnocultures, the challenges associated with cultural exchange, and the role of ethnocultural factors in the development of the national idea.

A didactic and pedagogical approach to ethnoculture, which suggests that an individual can be nurtured and their creative qualities developed through educational and pedagogical activities, began forming in the 17th and 18th centuries. Significant contributions to this idea were made by J.A. Comenius (1592–1670), J. Locke (1632–1704), J.J. Rousseau (1712–1778), J.H. Pestalozzi (1746–1827), and A. Diesterweg (1790–1866). For example, J.A. Comenius opposed dogmatic religious views, advocating for the joint upbringing of boys and girls based on examples of art and morality. He proposed didactic ideas such as "cultural education" and "upbringing in accordance with the divine image." He believed that in a school based on such ideas, it was possible to "teach youth everything." For an educational system grounded in theological views, this was a genuine "cultural revolution."

A. Diesterweg enriched J.J. Rousseau's principle of "naturalness" with the principle of "culturality." His didactic idea promoted the development of the natural qualities and abilities endowed by nature in alignment with the cultural level of the surrounding environment. In short, by the 19th century, didactic ideas for educating individuals and youth were based on the laws of culture and the principles of forming cultural traits in individuals.

Culture encompasses not only the material results of human activity (such as machinery, technical structures, works of art, laws, moral norms, and so on) but also the subjective strengths and abilities developed during the labor process (knowledge and skills, production and professional competencies, intellectual, aesthetic, and moral development, worldview, and interpersonal relations within a community or society).

One of the essential components of culture is values. "Our primary long-term and strategic task remains unchanged: to deepen the processes of building a democratic state, civil society, and market reforms, while steadfastly and consistently advancing along the path of strengthening democratic values in people's consciousness" (Source 4). Thus, within the interaction of social and cultural systems, values occupy a central place. They are the most important component of culture, directly participating in the formation of social systems, influencing the social behavior and cultural needs of the population, and determining the content of cultural policy.

"The high national dignity, honor, and pride of the Uzbek people are rooted in their exceptional kindness and pure conscience. We must continue to elevate the national pride of Uzbeks spiritually while fostering brotherhood with all other peoples living in our shared homeland of Uzbekistan who remain loyal to the Republic of Uzbekistan" (Source 5).

According to Western scholar George F. McLean: "The development of values and their emergence as culture in a holistic form requires a certain amount of time, as it depends on the experience and creativity of several generations. The culture passed from generation to generation, or what is referred to as 'tradita,' is called cultural traditions, as it reflects the collective actions through which humanity discovers, embodies, and transmits the deeper meanings of life. This, in essence, represents the core of tradition, serving as the basis of

wisdom. Traditions develop more rapidly in densely populated areas compared to sparsely populated rural centers, as the process of transmitting, adapting, and embedding values into the new generation becomes more challenging. Cultural values are passed down from generation to generation, evolving in new methods and forms."

Kenneth L. Schmitz states: "Although societies differ significantly in their levels of stability, no society today possesses a perfect and unique tradition. From this perspective, many nations are not traditional societies, but they are not exceptions to tradition either. In a traditional society, the current generation benefits from the practical work and experiences of previous generations. In my opinion, tradition serves as a normative guide for the most important aspects of social life. In such a society, tradition speaks on behalf of the past, linking the present and the future."

As Max Weber argued, the harmony of traditional and modern elements within a society represents an "ideal type" situation.

The sources influencing the formation of human culture include knowledge, science, ideology, literature, art, education, ethics, and religion. These national, spiritual, and moral values, which have emerged, developed, and progressed since the dawn of humanity, play a critical role in shaping an individual's morality. To focus solely on a market economy while neglecting human spirituality would be a grave mistake. Even if we pursue money and profit, if our people become spiritually impoverished, such a society will be of no value to anyone. Unfortunately, this kind of society is more commonly observed in Western countries.

The theoretical depiction of the "new person" shaped by a consumer society can be traced back to the works of Friedrich Nietzsche. According to Nietzsche, morality gives rise to obligation, which later turns into a habit, then into voluntary obedience, and finally into a natural inclination. He describes the qualities of the "last man" as follows: hedonistic ethics, instrumental benevolence based on alienation and superficial relationships with others (i.e., the loss of deep social connections), a consumerist attitude towards rights and obligations ("a very troublesome matter"), the habit of stimulating (enhancing) the mind ("a little poisoning"), moral and ethical nihilism (denial of morality and ethics, "offending and mocking individuality"), deviations from proper behavior ("unrestrained indulgence during the day, sins at night"). In this interpretation, Nietzsche's concept of the "last man" aligns precisely with the modern notion of the "consumer."

The psychological traits identified by Werner Sombart and Thorstein Veblen, such as infantilism (the retention of psychological traits typical of young children), reliance more on impulsive rather than rational forms of behavior, emotional sensitivity, and the absence of a clear worldview, resonate with the characteristics of the "new person" emerging in a consumer society.

In this regard, as our government defines the important tasks of liberalizing social life, it has adopted a gradual transfer of the functions of central and upper state management bodies to lower-level government structures and citizens' self-governance institutions. "The most critical component of building the foundations of civil society lies in continuous work in the realm of spirituality and enlightenment, as well as in the consistent development of individuals.

This vital truth must transform into a principle that we always adhere to, becoming the foundation and condition for societal development while encompassing a holistic system. At

the core of this system must stand eternal values such as spirituality, morality, ethics, and enlightenment."

Morality is a condition for the stability of an individual, people, and nation. Immoral qualities lead individuals, people, and nations to decline, placing them in opposition to universal norms and, ultimately, the eternal laws of life. History shows that it was precisely immoral behavior that led to the downfall of the Roman Empire. Therefore, morality is considered a core component of a nation. Any reform, change, or way of life must be based on morality and national ethical traditions; otherwise, they will jeopardize the existence of the nation and cause its disappearance from the stage of history.

In the 21st century—the information age—there is no need for hydrogen bombs or destructive missiles. These have long been relegated to history as primitive weapons of the classical era. Today, to destroy the world, it is enough to seize control of information management. The West currently holds ownership of information. This possession of information is being realized through elements that we often overlook as "insignificant." One of these elements is the "attack" on the morality and upbringing of nations.

In conclusion, the history of humanity is an endless process of continuity and regularity, the formation of generations, and the succession of civilizations. In this process, the accumulated values of culture and ethnoculture are connected to ethnic groups that pass these values from generation to generation. The traditions of folk culture in ethnic groups serve to preserve and enhance these values. Studying and understanding them each time contributes to addressing the fundamental issues of one's ethnic group, society, and humanity as a whole (even up to the present day). It is important for all our citizens to deeply study, adopt, and respect the centuries-old history, morality, language, religion, and Oriental values of the Uzbek people. By further developing these qualities, we can nurture a generation with high moral standards.

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