



THEORETICAL AND PEDAGOGICAL PRINCIPLES OF DESIGNING AN EDUCATIONAL SYSTEM BASED ON NATIONAL VALUES

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Abstract: *This article examines the theoretical and pedagogical principles of designing an educational system based on national values. The relevance of the study is determined by the growing need in contemporary Uzbekistan to establish a coherent upbringing system that integrates the rich heritage of national values with modern pedagogical approaches. While the importance of national values in education has been widely acknowledged in policy documents and public discourse, the specific pedagogical principles that should guide the design of value-based educational systems remain insufficiently theorized. The purpose of the article is to identify, systematize, and substantiate the key principles that make the process of designing such a system pedagogically sound, culturally authentic, and developmentally appropriate. The research draws on both international scholarly literature on values education and axiological pedagogy and the works of Uzbek scholars who have studied the role of national traditions, spiritual heritage, and moral upbringing in the educational process. The article distinguishes between values transmission and values formation, and argues that an effective educational system should be oriented toward the latter. The main result is a set of seven theoretically grounded principles — culturological integrity, axiological consistency, age-appropriate differentiation, activity-based integration, dialogical openness, continuity across educational levels, and reflective self-determination — that together form a coherent framework for designing educational systems based on national values. The study concludes that national values are not static cultural artefacts to be memorized but dynamic orientations that must be personally experienced, critically reflected upon, and integrated into the student's developing worldview through purposeful pedagogical design.*

Keywords: *national values, educational system, upbringing, axiological pedagogy, values education, pedagogical principles, cultural heritage, moral education, curriculum design*



ТЕОРЕТИКО-ПЕДАГОГИЧЕСКИЕ ПРИНЦИПЫ ПРОЕКТИРОВАНИЯ ВОСПИТАТЕЛЬНОЙ СИСТЕМЫ, ОСНОВАННОЙ НА НАЦИОНАЛЬНЫХ ЦЕННОСТЯХ

Аннотация: В статье рассматриваются теоретико-педагогические принципы проектирования воспитательной системы, основанной на национальных ценностях. Актуальность исследования определяется возрастающей потребностью современного Узбекистана в создании целостной воспитательной системы, интегрирующей богатое наследие национальных ценностей с современными педагогическими подходами. Хотя значение национальных ценностей в образовании широко признаётся в программных документах и общественном дискурсе, конкретные педагогические принципы, которыми следует руководствоваться при проектировании ценностно-ориентированных воспитательных систем, остаются недостаточно теоретически разработанными. Цель статьи — выявить, систематизировать и обосновать ключевые принципы, обеспечивающие педагогическую обоснованность, культурную аутентичность и возрастную адекватность процесса проектирования такой системы. Исследование опирается как на международную научную литературу по ценностному образованию и аксиологической педагогике, так и на труды узбекских учёных, изучавших роль национальных традиций, духовного наследия и нравственного воспитания в образовательном процессе. В статье проводится различие между трансляцией ценностей и формированием ценностей, и обосновывается, что эффективная воспитательная система должна быть ориентирована на последнее. Основным результатом является набор из семи теоретически обоснованных принципов — культурологической целостности, аксиологической последовательности, возрастной дифференциации, деятельностной интеграции, диалогической открытости, преемственности между образовательными ступенями и рефлексивного самоопределения, — которые в совокупности образуют целостную рамку для проектирования воспитательных систем, основанных на национальных ценностях.

Ключевые слова: национальные ценности, воспитательная система, воспитание, аксиологическая педагогика, ценностное образование, педагогические принципы, культурное наследие, нравственное воспитание, проектирование учебных программ



MILLIY QADRIYATLARGA ASOSLANGAN TARBIYAVIY TIZIMNI LOYIHALASHNING NAZARIY-PEDAGOGIK TAMOYILLARI

Annotatsiya: *Ushbu maqolada milliy qadriyatlarga asoslangan tarbiyaviy tizimni loyihalashning nazariy-pedagogik tamoyillari o'rganiladi. Tadqiqotning dolzarbligi zamonaviy O'zbekistonning milliy qadriyatlarning boy merosini zamonaviy pedagogik yondashuvlar bilan birlashtirgan yaxlit tarbiyaviy tizimni yaratishga bo'lgan ortib borayotgan ehtiyoji bilan belgilanadi. Milliy qadriyatlarning ta'limdagi ahamiyati dasturiy hujjatlar va ijtimoiy muhokamalarda keng tan olingan bo'lsa-da, qadriyatlarga asoslangan tarbiyaviy tizimlarni loyihalashda rahbar bo'lishi kerak bo'lgan aniq pedagogik tamoyillar yetarlicha nazariy jihatdan ishlab chiqilmagan. Maqolaning maqsadi bunday tizimni loyihalash jarayonini pedagogik jihatdan asosli, madaniy jihatdan asl va rivojlanish darajasiga mos qiladigan asosiy tamoyillarni aniqlash, tizimlash va asoslashdan iborat. Tadqiqot qadriyatlar ta'limi va aksiologik pedagogika bo'yicha xalqaro ilmiy adabiyotlarga, shuningdek milliy an'analar, ma'naviy meros va axloqiy tarbiyaning ta'lim jarayonidagi rolini o'rgangan o'zbek olimlarining asarlariga tayanadi. Maqolada qadriyatlarni uzatish va qadriyatlarni shakllantirish o'rtasida farqlanish o'tkaziladi hamda samarali tarbiyaviy tizim ikkinchisiga yo'naltirilishi kerakligi asoslanadi. Asosiy natija ettita nazariy jihatdan asoslangan tamoyil — kulturologik yaxlitlik, aksiologik izchillik, yoshga muvofiq tabaqalashtirish, faoliyatga asoslangan integratsiya, dialogik ochiqlik, ta'lim bosqichlari o'rtasidagi uzluksizlik va refleksiv o'z-o'zini belgilash — bo'lib, ular birgalikda milliy qadriyatlarga asoslangan tarbiyaviy tizimlarni loyihalash uchun yaxlit ramkani tashkil etadi.*

Kalit so'zlar: *milliy qadriyatlar, tarbiyaviy tizim, tarbiya, aksiologik pedagogika, qadriyatlar ta'limi, pedagogik tamoyillar, madaniy meros, axloqiy tarbiya, o'quv dasturlarini loyihalash*

INTRODUCTION

Every society transmits its fundamental values to younger generations through education. This process is not accidental. It is embedded in curricula, classroom interactions, school traditions, and the broader culture of educational institutions. When the transmission of values is conscious, systematic, and pedagogically designed, it becomes an educational system in the full sense of the term. When it is left to

chance, the results are unpredictable: some students internalize the intended values, others remain indifferent, and still others develop orientations that conflict with the cultural foundations of their community. The challenge for contemporary education is to create systems that are both culturally rooted and pedagogically effective, that respect national identity without isolating students from the wider world, and that



form values not through coercion but through understanding.

In Uzbekistan, this challenge has particular urgency. The country possesses a rich civilizational heritage that includes the intellectual traditions of the mediaeval Islamic Golden Age, the moral philosophy embedded in classical Eastern literature, and the living traditions of communal life, family structure, and hospitality that continue to define Uzbek social identity. At the same time, the educational system is undergoing significant modernization. New curricula, new assessment systems, new teacher training standards, and new expectations for student outcomes are being introduced. The question is not whether national values should be present in education — this is universally accepted — but how they should be integrated into the educational process in a way that is theoretically grounded, practically workable, and genuinely formative for young people.

Uzbek pedagogical scholarship has addressed the role of national values in education from several perspectives. Quronov (2000) examined the philosophical and cultural foundations of national upbringing, arguing that the educational process must be built on the ethical principles of the Uzbek cultural tradition. Musurmonova (1996) analysed the system of national values in education and proposed a classification that distinguishes between spiritual, moral, and civic values. Nishonova (2004) studied the formation of national

consciousness through educational activities and emphasized the role of national holidays, customs, and traditions as pedagogical tools. Hasanboyev, Turakulov, and Haydarov (2005) provided a comprehensive treatment of pedagogical theory in the context of national education, connecting classical pedagogical principles with the specifics of Uzbek educational practice. Yuldashev (2005) explored the relationship between national ideology and educational content, arguing that the curriculum should reflect the value system of the society without becoming dogmatic or exclusionary.

International scholarship on values education provides important theoretical frameworks. Halstead and Taylor (2000) defined values education as any explicit or implicit school-based activity that promotes student understanding and knowledge of values, and that develops the skills and dispositions of students so that they can enact particular values as responsible citizens. Lovat, Toomey, and Clement (2010) demonstrated through a large-scale Australian project that values education improves not only student behaviour but also academic achievement, when it is implemented with pedagogical quality. Berkowitz and Bier (2004) conducted a comprehensive review of character education programmes and identified the features of effective programmes, including explicit pedagogy, community involvement, teacher modelling, and integration across the curriculum. Schwartz (2012)



proposed a theory of basic human values that identifies ten universal value types organized along two dimensions: openness to change versus conservation, and self-enhancement versus self-transcendence. This framework has been used in educational research to compare value orientations across cultures and to design culturally sensitive values education programmes.

The research problem of this article can be formulated as follows: what theoretical and pedagogical principles should guide the design of an educational system based on national values, so that the system is culturally authentic, pedagogically effective, and appropriate for the developmental stages of students? The purpose of the study is to identify, systematize, and theoretically substantiate these principles. The object of the study is the process of designing educational systems oriented toward the formation of national values. The subject is the theoretical and pedagogical principles that ensure the effectiveness of this design process.

The hypothesis of the article is that an educational system based on national values becomes effective when its design is guided by a coherent set of principles that address the cultural content of values, the pedagogical logic of their formation, the psychological readiness of students, and the institutional conditions of implementation. Without such principles, the educational system risks becoming either culturally decorative — where values are mentioned but not deeply

formed — or pedagogically rigid — where values are imposed rather than internalized. Both extremes are problematic: the first produces superficial patriotism, the second produces passive compliance without genuine moral development.

Methods

The article employs a theoretical and analytical research design. The method includes systematic literature review, comparative analysis of pedagogical principles, axiological analysis, and conceptual modelling. The literature base covers three categories of sources: international scholarly works on values education, axiological pedagogy, and character education; Uzbek pedagogical scholarship on national values, spiritual-moral upbringing, and educational system design; and policy documents related to education and upbringing in Uzbekistan.

The analytical procedure was organized in four stages. At the first stage, the concept of national values was examined from philosophical, cultural, and pedagogical perspectives. The distinction between values transmission and values formation was clarified. At the second stage, international approaches to values education were reviewed, with attention to their theoretical foundations, practical methods, and evidence of effectiveness. At the third stage, Uzbek scholarly contributions to the theory and practice of national upbringing were analysed, with focus on the pedagogical principles proposed by Uzbek



researchers. At the fourth stage, the results of the first three stages were synthesized into a coherent set of principles for designing educational systems based on national values.

The article does not present original empirical data. Its task is to provide a theoretical foundation that can serve as the basis for curriculum design, teacher training, and educational policy development. This approach is justified because the design of any educational system requires clear principles before practical implementation begins. Without theoretical grounding, practical activities may be energetic but unsystematic, producing scattered effects rather than coherent developmental outcomes.

Results

1. The concept of national values in pedagogical context

The first result of the analysis is a clarified understanding of national values in the context of educational design. National values are not simply a list of abstract ideals. They are historically formed, culturally specific orientations that define what a community considers good, important, and worthy of preservation and transmission. In the Uzbek context, national values include respect for elders and family, hospitality, communal solidarity, love for the homeland, commitment to knowledge and education, honesty, patience, diligence, and spiritual depth. These values are rooted in centuries of cultural practice and are expressed in literature, proverbs, customs, and everyday social behaviour.

However, national values should not be understood as static entities. They are living orientations that evolve as society changes. The value of respect for elders, for example, retains its core meaning across generations, but its specific expressions may change in response to new social conditions. Similarly, the value of commitment to knowledge takes new forms in an era of digital technology and global information access. An educational system based on national values must therefore be capable of preserving the essential content of values while allowing their expression to develop in response to contemporary realities.

The critical distinction in educational design is between values transmission and values formation. Values transmission is the process of communicating information about values: telling students what values exist, why they are important, and what behaviours they require. Values formation is a deeper process in which the student personally experiences, reflects upon, and integrates the value into his or her own worldview and behaviour. Musurmonova (1996) emphasized that the formation of national values requires not only knowledge but also emotional experience and volitional commitment. An educational system that limits itself to transmission produces students who can recite values but do not necessarily live by them. An educational system oriented toward formation creates conditions for genuine moral development.



2. Seven principles of educational system design

The second result is the identification and substantiation of seven

principles that should guide the design of educational systems based on national values.

No.	Principle	Core idea	Pedagogical implication
1	Culturological integrity	Values are presented within their cultural context, not as isolated rules	Integration of literature, history, art, and traditions as unified cultural content
2	Axiological consistency	The value system is internally coherent and non-contradictory	Alignment of declared values with actual school practices and teacher behaviour
3	Age-appropriate differentiation	Values are presented at a level appropriate to the student's developmental stage	Concrete examples for young children, abstract reasoning for adolescents
4	Activity-based integration	Values are formed through activity, not only through verbal instruction	Project work, community service, creative tasks, and practical exercises
5	Dialogical openness	Values education involves dialogue, discussion, and critical reflection	Open classroom discussions, ethical dilemmas, comparison with other cultures
6	Continuity across levels	The value system develops progressively from preschool through higher education	Coordinated curricula, shared terminology, and developmental progression
7	Reflective self-determination	The student arrives at value commitments through personal reflection	Reflective journals, self-assessment, portfolio of moral experiences

The first principle, culturological integrity, requires that national values be presented not as isolated moral instructions but within their full cultural

context. A value such as respect for elders, for example, becomes pedagogically meaningful when students encounter it through classical literature,



family stories, historical narratives, and community practices, rather than as a rule to be memorized. Quronov (2000) argued that the cultural foundations of national upbringing include literature, philosophy, art, music, and the customs of daily life, all of which carry value content. When these cultural forms are used together in the educational process, they create a rich environment in which values are experienced rather than merely stated. International research supports this position: Halstead and Taylor (2000) noted that values education is most effective when it is embedded in the cultural life of the school rather than confined to a single subject.

The second principle, axiological consistency, addresses the problem of contradiction between declared values and actual practices. If a school declares the value of honesty but tolerates academic dishonesty, or promotes the value of respect but allows bullying to go unaddressed, the educational effect is undermined. Students are sensitive to such contradictions and quickly learn to distinguish between official values and real values. Berkowitz and Bier (2004) identified consistency between school culture and explicit values instruction as one of the key factors in effective character education. In the Uzbek context, this principle requires that teachers, school administrators, and parents model the values that are being taught, and that institutional practices reflect the value system that the school promotes.

The third principle, age-appropriate differentiation, recognizes that the same value must be presented differently to students at different developmental stages. Young children understand values through concrete examples, stories, and direct experience. They learn respect through daily interactions with teachers and classmates, through fairy tales about kind and unkind characters, and through simple acts of care and sharing. Adolescents, by contrast, need opportunities for abstract reasoning, ethical debate, and critical analysis. They should be invited to examine the philosophical foundations of values, to compare value systems across cultures, and to develop their own reasoned positions. Hasanboyev, Turakulov, and Haydarov (2005) emphasized that pedagogical methods in national education must correspond to the age and psychological characteristics of students.

The fourth principle, activity-based integration, follows from the well-established pedagogical insight that values cannot be formed through lectures alone. Students internalize values when they experience them in action: through project work that requires cooperation, through community service that develops empathy, through creative tasks that engage personal expression, and through practical exercises that connect values to real-life situations. Nishonova (2004) demonstrated that participation in national holidays, ceremonies, and community events is a powerful means of forming national consciousness, because



students experience values in a socially meaningful context rather than in an abstract academic setting. Lovat, Toomey, and Clement (2010) showed that when values education is connected to active learning methods, it produces improvements in both moral development and academic achievement.

The fifth principle, dialogical openness, is perhaps the most important for avoiding the risk of dogmatism. An educational system based on national values must include space for dialogue, discussion, and even respectful disagreement. Students who are taught values through monologue — where the teacher states the correct position and the student is expected to accept it without question — may develop surface compliance but not deep moral understanding. Dialogue allows students to explore the meaning of values, to consider different perspectives, and to arrive at genuine personal commitments. This does not mean relativism: the educational system has clear value orientations. But it means that students are invited to understand why certain values are important, not merely to accept that they are. Schwartz (2012) argued that value priorities are shaped through a process of personal and social negotiation, and that individuals who actively reflect on values develop more stable and more internally motivated value commitments.

The sixth principle, continuity across educational levels, requires that the value system be developed progressively

from preschool through higher education. Each level should build on the previous one, using shared terminology, complementary methods, and an increasing level of complexity. Without continuity, students may experience values education as a series of disconnected activities rather than as a coherent developmental process. In the Uzbek educational context, this principle requires coordination between preschool institutions, general education schools, lyceums, colleges, and universities. Yuldashev (2005) argued that the national educational system should be built on the principle of logical succession, where each stage of education prepares the foundation for the next.

The seventh principle, reflective self-determination, addresses the ultimate goal of values education: the student's ability to make independent moral decisions based on internalized values. This principle recognizes that the final stage of values formation is not compliance but self-determination. The student who has genuinely formed a value does not need external pressure to act accordingly; he or she acts from inner conviction. Reflective journals, self-assessment activities, portfolio collections of moral experiences, and guided discussions about personal value priorities are pedagogical tools that support this process. The educational system should create conditions in which students gradually move from externally guided moral behaviour to internally motivated moral agency.



3. Conditions for effective implementation

The third result of the study is the identification of conditions that are necessary for the effective implementation of a value-based educational system. The first condition is teacher preparation. Teachers are the primary agents of values education, and their own value orientations, pedagogical skills, and emotional readiness determine the quality of the educational process. A teacher who does not personally identify with the values being taught will have difficulty conveying them authentically. Teacher training programmes should therefore include not only courses on the theory and methodology of values education but also opportunities for personal reflection on values and for developing the emotional and communicative skills needed for values-oriented pedagogy.

The second condition is family and community involvement. National values are not formed only in school. They are experienced in the family, in the neighbourhood, in religious communities, and in public life. An effective educational system builds bridges between school and community, involving parents, elders, cultural leaders, and community organizations in the educational process. In Uzbek culture, the role of the family and the mahalla is particularly significant. The mahalla serves as a natural educational environment where values of communal solidarity, mutual assistance, and respect

for tradition are lived and practised daily. An educational system that ignores this resource is incomplete.

The third condition is institutional coherence. The values promoted in the classroom must be reflected in the school's organizational culture, disciplinary practices, and administrative decisions. If the classroom teaches the value of justice but the school's disciplinary system is perceived as arbitrary, the educational message is contradicted. If the curriculum promotes respect for diversity but the school community is homogeneous and closed, the value remains abstract. Institutional coherence means that every aspect of school life — from the way assemblies are conducted to the way conflicts are resolved — reflects and reinforces the value system.

The fourth condition is systematic evaluation. An educational system that claims to form national values should be able to demonstrate its effects. This does not mean reducing values to test scores. It means developing assessment tools that can capture changes in students' value orientations, moral reasoning, social behaviour, and civic engagement over time. Formative assessment approaches — including reflection journals, portfolio analysis, peer evaluation, and behavioural observation — are more appropriate for values education than traditional summative examinations.

4. A structural model for designing the educational system



The fourth result is a structural model that integrates the seven principles with the four conditions of implementation. The model proposes three interconnected levels of design. The first level is the content level, which addresses the question of what values are to be formed. At this level, the principles of culturological integrity and axiological consistency are primary. The content should be drawn from the full range of Uzbek cultural heritage — literature, history, philosophy, art, customs — and organized into a coherent system that avoids internal contradictions.

The second level is the process level, which addresses the question of how values are to be formed. At this level, the principles of age-appropriate differentiation, activity-based integration, and dialogical openness are primary. The methods used should match the developmental stage of students, engage them in active learning, and provide opportunities for dialogue and reflection. This level also requires attention to the continuity principle: methods and content should be coordinated across educational levels so that the student's value development follows a logical progression.

The third level is the outcome level, which addresses the question of what results the system should produce. At this level, the principle of reflective self-determination is primary. The desired outcome is not a student who can recite a list of national values but a young person who has internalized these values, who

can reason about them, who can apply them in new situations, and who continues to develop morally after formal education ends. Assessment at this level should focus on the quality of moral reasoning, the consistency of behaviour with stated values, and the student's capacity for independent ethical reflection.

The model also specifies that the four conditions of implementation — teacher preparation, family involvement, institutional coherence, and systematic evaluation — operate across all three levels. Without prepared teachers, the content will be poorly delivered and the process will be ineffective. Without family involvement, the values formed in school may be contradicted or weakened outside of school. Without institutional coherence, the school environment may undermine its own educational intentions. Without evaluation, the system cannot know whether its design is actually producing the intended outcomes.

Discussion

The results of the theoretical analysis are consistent with both international research on values education and the traditions of Uzbek pedagogical thought. The seven principles proposed in this article correspond to the findings of international studies on effective values education. Halstead and Taylor (2000) emphasized cultural embeddedness, which corresponds to the principle of culturological integrity. Berkowitz and Bier (2004) stressed the importance of consistency and community involvement,



which correspond to the principles of axiological consistency and the conditions of family involvement and institutional coherence. Lovat, Toomey, and Clement (2010) demonstrated the importance of pedagogical quality and active learning methods, which correspond to the principles of activity-based integration and dialogical openness.

At the same time, the Uzbek scholarly tradition contributes perspectives that are not always present in international literature. The emphasis on spiritual depth, on the educational role of the mahalla, and on the integration of classical Eastern philosophical thought into pedagogical practice reflects the specific cultural context of Uzbekistan. Quronov (2000) and Musurmonova (1996) both argued that national values education cannot be borrowed from other systems but must grow from the cultural soil of the nation itself. This position does not reject international knowledge — it insists that international frameworks must be adapted to local cultural realities.

Several risks should be acknowledged. The first risk is formalism: the educational system may adopt the language of values education without changing the actual practices of teaching and upbringing. In such cases, values education becomes a bureaucratic exercise — reports are written, events are organized, documents are produced — but students' moral development is not significantly affected. The second risk is cultural nostalgia: the system may

idealize the past and present national values as fixed historical entities, rather than as living orientations that must be reinterpreted for each generation. An educational system that teaches values as museum exhibits will not engage the imagination and commitment of contemporary young people. The third risk is the exclusion of critical thinking: if values education is presented as a closed system in which all questions have predetermined answers, students may develop obedience but not moral maturity.

The proposed framework addresses these risks through specific principles. Dialogical openness prevents the closure of critical thinking. Age-appropriate differentiation ensures that values are presented in ways that genuinely engage students rather than simply requiring memorization. Reflective self-determination places the ultimate responsibility for moral commitment on the student, not on the institution. These principles work together to create an educational system that is both culturally grounded and developmentally progressive.

For practical implementation, the framework suggests that curriculum designers should work in interdisciplinary teams that include specialists in pedagogy, psychology, cultural studies, and specific subject areas. Teacher training should include both theoretical study of axiological pedagogy and practical experience in facilitating values-oriented activities. School administrators



should conduct regular assessments of the alignment between declared values and institutional practices. And researchers should design longitudinal studies that track the development of students' value orientations from early childhood through young adulthood.

The framework can be adapted to different educational contexts within Uzbekistan: urban and rural schools, general education and specialized institutions, Uzbek-medium and other language schools. The seven principles remain constant, but their specific implementation will vary according to the local cultural environment, the resources available, and the characteristics of the student population. This adaptability is a strength of the framework, because it avoids prescribing a single uniform approach and instead provides principled guidelines within which creative pedagogical solutions can be developed.

Conclusion

The theoretical and pedagogical principles of designing an educational system based on national values can be defined as a coherent set of guidelines that ensure the cultural authenticity, pedagogical effectiveness, and developmental appropriateness of the design process. This article has identified seven such principles: culturological integrity, axiological consistency, age-appropriate differentiation, activity-based integration, dialogical openness, continuity across educational levels, and reflective self-determination. Together, these principles form a framework that

connects the content of national values with the methods of their formation and the outcomes expected from the educational process.

The main conclusion of the study is that national values are not static cultural artefacts to be memorized but dynamic orientations that must be personally experienced, critically reflected upon, and integrated into the student's developing worldview through purposeful pedagogical design. An educational system that merely transmits information about values — naming them, describing them, listing them — does not achieve genuine values formation. Genuine formation occurs when values are experienced in activity, examined in dialogue, supported by the school environment, reinforced by family and community, and ultimately owned by the student through reflective self-determination.

The practical significance of the article lies in its potential to inform curriculum development, teacher training, school management, and educational policy in Uzbekistan. The theoretical significance lies in the integration of international scholarly frameworks with Uzbek pedagogical traditions, creating a synthesis that is both globally informed and locally relevant. Further research should focus on the empirical testing of the proposed principles in specific educational institutions, the development of diagnostic instruments for evaluating the effectiveness of value-based educational systems, and the longitudinal



study of students' value development
across educational levels.

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