

PEDAGOGICAL CONDITIONS FOR MANAGING EDUCATIONAL INSTITUTIONS BASED ON A VALUE APPROACH

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Abstract

This article discusses the pedagogical conditions for managing educational institutions based on a value approach. It also mentions that managing educational institutions through a value approach is a pressing pedagogical issue.

Keywords: approach, value approach, management, pedagogical process.

In recent times, the use of various approaches at all levels of our country's education system has been yielding expected results. These achievements are widely recognized by the global community. The role of educational reforms in achieving these results is highly significant. One of the expected outcomes of educational reforms is the organization of efficient governance and the application of a value-based approach in this process.

Especially, educational leaders and organizers who manage educational systems successfully apply the value approach in their activities. In our country, the dignity and life of a human being are considered the highest values. Since the existence of humanity depends on the dignity of a person, the state's policy primarily focuses on enhancing human dignity, improving living standards, developing education and cultural level, preserving health, and protecting life. The changes, reforms, and laws adopted in society are rooted in these values.

Of course, the staff managing educational institutions must also focus on enhancing human dignity, realizing people's potential, and responding to their interests during their work. Therefore, it is worth discussing the concept of values in more detail.

Values in human and societal life can be divided into national and universal values, as well as those based on social, professional, and age characteristics.

One of the scholars in the field of value studies, J. Tulenov, writes: "Values are material, spiritual, natural, religious, ethical, philosophical, and other wealth that, having gained importance not only in the past but also in the present and future development, positively impacts individuals' consciousness, becoming of social significance, and are understood as treasures of great value." [3; 12-13].

According to E. Yusupov: "Values are material, spiritual wealth that has formed and developed during the historical progress of society, and which positively impacts social development in the past, present, and future, becoming of social significance in people's consciousness." [4; 325].

O. Musurmonova, in her doctoral research on "Pedagogical Foundations of Forming the Spiritual Culture of Senior School Students," explains the essence of values: "Values are moral-psychological actions, objects, and events that were born from human spiritual needs, successfully passing the test of time in practical activity, embodying the spiritual world of a nation, and have been considered as sources for shaping the moral culture of the people over centuries." [1; 108].

Values also have their own laws. These laws do not submit to human consciousness or will. Since values are subjective reflections of the objective world, they impact people's social activities. Thus, people change their lifestyle according to the requirements of the values created by humanity.

After reviewing the above-mentioned ideas and reflections on values, we would like to present the following explanation of the concept of value: Values are a dialectical unity of nature and society's phenomena, which serve the interests and goals of people, possessing significance and worth.

A person's dignity, honor, pride, and belief are shaped through the acquisition of national values. National values are the collective heritage of a people, expressed through their language, religion, history, literature, art, traditions, customs, festivals, and other cultural aspects. National values are indicators of the contribution of each individual in the nation to humanism, decency, and the national cultural heritage.

National values transmit the cultural and spiritual heritage created by the nation from the past to the present. Hence, the preservation of national values is the responsibility of each nation. Regardless of circumstances, even in times of oppression or dominance, every nation retains the inner capability to preserve its national values.

National values are formed in the ethnic space that ensures historical unity, and they appear in various forms. They influence human consciousness, worldview, and activities, reflecting in everyday life, material and spiritual needs, interests, and desires. Furthermore, national values do not remain static; they evolve and improve in the historical development process. They acquire new meanings and forms.

Thus, national values are the link connecting a nation's specific values with universal values. The most important point is that national values, in connection with universal values, develop in dialectical unity. What is important for one nation can later be recognized as a universal value. For example, the contributions of Ibn Sina in medicine, Al-Biruni and Al-Khwarizmi in mathematics, Imam al-Bukhari in hadith studies, Ulugh Beg's contribution to astronomy, Timur's historical monuments, Babur's administration of his kingdom, and Alisher Navoi's poetry are considered universal values today. These values are utilized by all nations and are valuable and significant for the progress of various fields of knowledge worldwide.

In conclusion, national values are socio-psychological phenomena that encompass the language, religion, history, culture, traditions, and material and spiritual wealth of a nation. It

is evident that the pedagogical conditions for managing educational institutions are closely related to how individuals adhere to values.

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