

Axiological Approach To Human Values In The New Uzbekistan

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Abstract of : The value of spiritual culture is a key factor in the formation and development of national ideology. This scientific article argues that spiritual culture is a value, that spirituality and culture are interconnected and inseparable. In addition, the role and influence of spiritual culture in the development of national ideology is scientifically and philosophically investigated. The content is illuminated through the concept of axiology, which is a value philosophy. Scientific research was carried out using concepts such as axiology, value assessment, value approach, moral quality of a spiritual person. The scientific conclusion was made that our country has a rich spiritual heritage, which is a key tool for the comprehensive development young people through spiritual heritage, especially in shaping their national ideological worldview.

Keywords: national ideology, philosophy of values, national idea, axiology, spiritual heritage, spiritual culture, individual spirituality, social values, social culture, human-society relations, human qualities.

INTRODUCTION.

In the formation of the spiritual culture of man, the nation of society, value orientation is important. It is known that with all the objective significance of the culture of society, spiritual, as well as material culture is a product of human activity, the centuries-old creativity of various generations. In that place, culture is nothing more than the objectified activity of the subject. In this article, it is precisely in the practical activity of man, in the relationship between man and society, that representations and concepts of value, value orientation are created. The value assessment of spirituality is, as it were, a criterion for the degree of development of a person's spirituality and his culture. In the value orientation, people's ideas about the significance of the most diverse phenomena of the material and spiritual life of society are accumulated. It is possible to determine and explain the value of something, including one or another side of spirituality, only from the standpoint of such a science as axiology.

Axiology is this philosophy of values. The concept of values denotes the characterization of various objects and material and spiritual life. The concept of value reflects objective reality. Value is the objective significance of the diverse components of reality, the content of which is determined by the needs and interests of public entities.

The value orientation itself is inseparable from social values. Value orientation acts as a subjective perception by a person of the achievements of material and spiritual culture [1, C.7]. In essence, it means a completely conscious choice of values, the ability of a person to obey in certain circumstances to social expediency. Spiritual values play an extremely important role in human life and the whole society, since in their totality they represent a combination of knowledge, feelings and aspirations. They contribute not only to the awareness of the meaning and goals of life, but also contribute to the self-affirmation of a person as a creative person, they determine his life position to all sides of public

life. They give us the opportunity to evaluate the real merits of a person to humanity, as well as the true value of each specific stage of social development in general, social progress. Without understanding the meaning and content of a person's spirituality, it is impossible to understand the content and nature of a person's spiritual culture, its moral qualities, and to understand the value orientation chosen by it. Values are always functionally significant, they express the spiritual aspirations of a person, the orientation of his behavior and specific actions. Spiritual and moral qualities of a person can act as regulators of relationships between people, as well as between a person and society. Spiritual values acquire a social meaning and influence the behavior of an individual when they are deeply comprehended, recognized by the individual and society. If a person does not have harmony between a value orientation and its social meaning, then his spiritual qualities remain unfulfilled, they exist on their own, and are one of the sources of contradictions between a person and society, between social and individual value orientations. There are cases in life when one or another person who knows, knows how to understand and comprehend certain social values, but ignores them in his behavior. In such cases, a situation arises when a wide abyss separates a person's awareness of certain values from what he does and how he acts in reality. As a rule, in the process of choosing from the whole variety of value orientations, a person experiences serious difficulties, fluctuations, doubts, as a result, ways of realizing certain values are not always correctly chosen, as has happened more than once in the historical process [2, P.81]. It is known that the historical process is not carried out automatically, it is carried out through the activity of value-oriented individuals, masses, social parties and movements. It follows from this that the development and progress of civilization is directly based on the spiritual qualities of man, which are a

set of individual properties and traits of social values, and historical experience of the social environment. Therefore, by studying the value orientations of the personality, as the driving forces of her actions and motives of her activity, it is possible not only to reveal the essential qualities of the personality, but also to explain the patterns of development of her consciousness and behavior, to understand the characteristics and originality of the development of society, the modern era from the point of view of their value. It should be borne in mind that the value attitude is formed in the process of human activity that is social in nature.

The results of human activity are objectified, objectified, acquire the ability to become the property of not only their creators, but also other people, can be included in the culture of society, which can be seen in the mastery of tools, communication, spiritual heritage, fixed in traditions, in works of art, moral imperatives and norms of behavior. Of course, not all results and not all human activities become elements of culture, but only those that are socially significant, meeting the public needs and interests of people. Moreover, not only spiritual relations and spiritual production act as values, but also the results of material relations in the production process. In a certain sense, value is the objective significance of the diverse components of reality, the content of which is determined by the needs and interests of public entities [3, P.76]. In this case, the concept of significance is unacceptable to be identified with practical significance. The fact is that social significance can be both positive and negative. At the same time, both positive and negative value affect the interests and needs of large groups of people or even the whole of humanity. However, value is expressed precisely, and only positive significance. Although in reality each given concrete thing or property can in various respects bring to a person both good and harm, and good and

evil, justice and injustice, it can also be both positive and negatively significant. We consider each thing as value from the positive side. At the same time, things themselves do not appear as values, they become values, acquire a value orientation. Values are not a characteristic of things in themselves, but of reality phenomena, directly or indirectly included in social relations, value is a manifestation of social being, which indicates that in the process of interaction things acquire a social nature. Change and development of the analyzed processes and phenomena, due to a change in their value relationships, a complex dialectical relationship between the absolute and relative in value. In the process of development of society, the values themselves and their value orientation are changing. What appeared as values yesterday may cease to be value today. In the future, along with the emergence of new values, a turn to the values of the past is possible. The material and spiritual values existing in society show that side of the relationship that has a direct impact on the subject. Through the assimilation of diverse values, a person gains social experience, in other words, he becomes sociologized, he receives information about the different sides of a complex social organism, joins spiritual culture. As part of the development of culture, a person creates new values and preserves old ones, which also affect the further development of culture [4, C.618].

Despite the fact that social progress is carried out as a result of the interaction of different cultures, each of which has its own unique, original and original spiritual values, and naturally has its own national value orientation. The tendency to integrate different cultures is intertwined with the desire of each of the cultures to preserve and develop traditional national values, rituals, customs, language, and their way of life. Various cultural programs and value systems reproduce in the

consciousness and behavior of subjects value orientations associated with a particular carrier of certain spiritual values, value orientations. Every subject of spiritual culture, speaking figuratively, is not a person without a Homeland, without a passport, simply speaking, he belongs to a certain position, a certain state, a religious denomination, etc. Thus, thinking and behavior are guided by specific traditions and norms of life of a particular community. Hence the division of the world into "own" and "foreign", the opposition of some nations and nationalities and others. However, the veneration and reverence for their national values in certain social conditions gives rise to nationalism. The famous humanist of the XX century, the Nobel Prize winner Albert Schweitzer asks himself the question, what is nationalism? And he answers: "Ignoble and absurd patriotism, which is in the same relation to the noble and common sense of love for the motherland, as a delusional idea to a normal belief" [4, 620]. At the same time, Schweitzer himself one-sidedly assesses the place and role of national culture. Emphasizing that by proclaiming the idea of national culture, nationalism has begun to destroy the idea of culture itself. From his point of view, it is not enough for nationalism in its policy to reject any hope for the realization of the idea of cultural humanity. Proclaiming the idea of national culture, he began to destroy the idea of culture itself. In essence, it completely denies the modern idea of national culture. In this regard, A. Schweitzer argues that before there was just culture and every cultural people sought to assimilate it in the purest and most diverse form. At the same time, the nationality was characterized by much more originality and integrity than it is now. And if, nevertheless, at that time there was no desire to separate the spiritual life on a national basis, then this proves the idea that such a desire is by no means an indicator of the strength of the nation. The claim to the identity of the national culture in the form that it is claimed in

our time is a painful phenomenon. He believes that modern nationalism is increasingly striving to ensure that in any product, any creation of human hands, the feelings, views and thinking of the people who created it appear as strongly as possible. This artificially stimulates originality – the best evidence of the loss of the natural[3]. In this situation, the individual peculiarity of a particular people no longer flows into the common treasury of spiritual life. It becomes a mania, a whim, a fashion, a trick. Everything valuable in the individual or in his actions is explained by the national identity, which gives rise to self-conceit, arrogance and self-delusion of the national. Nationalists believe that under foreign skies, nothing created by their own nation and its specific representatives is unattainable, impossible for other nations. Schweitzer argues that in most countries this vanity has already gone so far that the Herculean pillars of stupidity are quite achievable for him. Of course, Schweitzer concludes, the spiritual principle in the national culture recedes into the background[4,619].

The value of actions, thoughts, and things that belong to a certain historical period lies in the fact that they contribute to social progress, and also, to one degree or another, contribute to the improvement of the subject. When characterizing various types of values, it is important not to miss the differences between the values of material and spiritual culture. Spiritual values exist not only in substantive form, but also as an act of activity inseparable from the spiritual production itself. The concept of value and the concept of value orientation derived from it reflects the most important aspects of spiritual and moral relations. In these concepts, the whole complex of moral, political and, in general, worldview values is refracted, which predetermines the worldview and civic position of a person [1, C.10]. Value orientation is organically included in the motives of

all types and forms of behavior of moral subjects, determines their meaning and orientation. Thus, value orientation acts as a regulator embodying the volitional and other qualities of a person's behavior. Value orientation, as it were, directs actions and all the activities of society and each of its subjects, as a carrier of social relations. Value orientation is a conscious choice of values, a person's ability to navigate in certain circumstances of social expediency. The presence in society of a huge variety of values creates significant difficulties for a person in choosing the right value orientation. Therefore, in the process of formation of moral and value orientations, a person should rely on fundamental social, political, moral and cultural values, the content of which concentrates ideas about the social ideal, social justice and the duty of honor and dignity. Historical practice confirms that all types of value orientations have a regulatory effect on human behavior. However, the strength and direction of this influence are different for each of them. Values and value orientations are derived from social reality. In this regard, the definition of value orientation is justified as a reflection of certain objective relationships that take shape before the process of value orientation and act as the ultimate determinant of its content. In other words, as a mandatory element of the structure of all forms of social consciousness, value orientations are secondary, derived from social reality and are determined primarily by one or another character of social relations[4, C.617].

Historical practice shows that all types of value orientations have a regulatory effect on human behavior. However, the strength and direction of this influence are different for each of them. So at the level of psychology, value orientations were most often manifested in various kinds of unsystematized value orientations that direct a person's behavior to satisfy his individual needs and

interests, which go beyond his everyday everyday life. Moreover, the mechanism of these needs is based on emotional factors, rather than on a logical interpretation of upcoming decisions. Therefore, at the level of social psychology, a value orientation cannot be transferred to the spiritual culture as a whole, to moral, political, legal and other types of social behavior; it in this form cannot be a criterion for evaluating their behavior, even in its meaningful form, the value orientation in psychological aspect acts only as a psychological mechanism for the functioning of the individual. Value orientation as a reflection of objective social relations is determined, determined by the social relations that are reflected in it. In this regard, the value orientation of the individual is filled with a deep social meaning, and becomes a factor in its worldview position. Despite the fact that social progress is carried out as a result of the interaction of different cultures, each of which has its own unique, distinctive and original spiritual values, and naturally has its own national value orientation. The tendency to integrate different cultures is intertwined with the desire of each culture to preserve and develop traditional national values, rites, customs, language, and its own way of life. And in this regard, strives for a certain isolation. Various cultural programs and value systems reproduce in the consciousness and behavior of subjects value orientations associated with a specific carrier of certain spiritual values, value orientations.

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