



## THE ESSENCE AND CONTENT OF THE CONCEPT OF VALUE AND ITS ROLE IN THE SOCIAL LIFE OF SOCIETY

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### Annotation

This article analyzes the scientific foundations of national and universal values, scientific and theoretical approaches to values from antiquity to the present, concepts. The dialectic of national and universal values is explored through the categories of part, fragment and whole. It is noted that the relationship between the part and the whole, in turn, helps to understand the dialectical relationship between national and universal values, and at the same time, values are a social phenomenon that seeks to maintain its relative independence. The article also analyzes the concept of "Value", opinions and approaches in this regard. The author responds to controversial issues, thus studying scientific and methodological issues related to the topic.

**Keywords:** value, value, value, value, value, value system, education, knowledge, human, human capital, national values, universal values, interaction, innovative thinking, development strategy.

The transformation of events and phenomena into objects of science is associated with changes in social life and the processes of their comprehension by the human intellect. Changes in social life and the processes of their implementation as interrelated phenomena turn new topics, concepts, methods into an object of study, as a result of which there is a need and interest in studying a particular topic, concepts, methods in a wider depth.

It is these needs and interests that can explain the fact that the phenomena and phenomena of the concepts of "respect", "assessment", "value", "assessment", "value" have become the subject of extensive research.

Thinkers of antiquity understood the concepts of "value", "value", "recognition" as an assessment of the value of social life, human activity by other people on the basis of certain norms. According to Diogenes Laerzki, Zeno and the Stoics divided things into two parts - "preferred" and "non-preferred". "Things that have value are better than things that have no value". According to the Stoics, value (axio) is inherent in all goods, the first corresponding to life; secondly, among these things are things that bring a certain benefit or help to life, according to nature, for example, health and wealth; and the third is the exchange price of commodities..."[1, 306]. Thus, the Stoics





included mental characteristics such as talent, art and maturity as "preferred", health, strength, well-being and beauty as "appropriate to life" and outward signs such as wealth, fame and popularity. to "undesirable" [1, 29-30]. Therefore, talent, maturity and things that are compatible with life, helping a person to live healthy, prosperous and beautiful, are values.

This definition, given by the Stoics, has not lost its significance due to its substantiality and has been continued in the works and theoretical concepts of all philosophers.

Kukro appreciated the useful. "What is useful is value" [2, 351]. From this point of view, he also appreciates the good [2, 352]. In the works of Plato, the idea, truth and value are not separated from each other, attention is paid to such issues as "universal values, justice, courage, honor, patriotism, respect for parents, doing good deeds" [3, 4].

Aristotle continues the views of his teachers Socrates and Plato. In his opinion, actions and things aimed at life, ensuring its stability, goodness are valuable [4, 71].

Aristotle emphasizes that happiness is a value that is seen as the end result of human actions and activities. "We," he writes, "are doing everything to achieve happiness, which we consider to be something valuable and divine" [4, 75]. According to the interpretation of the philosopher, the value should correspond not only to goodness, but also to "heart activity". Therefore, when he interprets happiness as a divine value, he calls it "a phenomenon associated with the activity of the heart and soul" [4, 74].

Aristotle believes that the most important, highest type of values is "politics (or the science of the state)" [4, 75]. Great doctors treat the human body, and those who are involved in politics and government create important social value, treating not only the hearts of people, the sick, but the whole society. Here we see that the philosopher approached the understanding of political social activity at the level of the most important value for society and development.

Aristotle refers wisdom, the desire for knowledge to things, "the most valuable in nature" [4, 779]. He notes the diversity of valuable things and values, the values that correspond to one individual do not correspond to another individual, that everyone evaluates and evaluates social events and events according to their interests and goals. But it shows that good deeds are equally valuable for everyone [4, 280]. Most importantly, Aristotle put forward a concept that established itself in philosophy and determined the basis of all axiological teachings. This concept is expressed in his following idea: "We must rise as high as possible and do everything for the highest in ourselves - life; if it is small in its size, in its power and value, then it is above all [4, 280]. Therefore, all deeds and deeds are valuable in accordance with the fact that they serve life, honor it, glorify it. True, in ancient times the concepts of "dignity" and





"value" were not a special object of philosophical observation. At that time, values were determined in the system of human social actions and good behavior, often goodness, happiness, well-being, peace of mind, honesty, satisfaction, well-being, it was a tradition to glorify life, existence and interpret such realities as kindness shown to others through their inner essence. Even in the writings of Aristotle, who raised philosophy and ethics to the level of science, "value", "value" in many places is considered as a broad, general, philosophical, ethical reality. But already at that time, the philosophical, ethical essence, even the definition of "dignity" and "value", was correctly defined.

In the works of the founders of the philosophy of modern times, F. Bacon and R. Descartes, the concepts of "value" and "value" are not considered as separate realities. Although they mention science, reason, the world, and existence as "forces" that serve rational understanding, they tend to associate knowledge with irrational forces and, as a result, seek the axiological basis of the universe in the transcendent. This dualistic approach has questioned the value of intelligence and rationality in human epistemological studies and has given rise to various theological approaches. In this case, we are not talking about this or that opinion of F. Bacon and R. Descartes about science, consciousness, intellect, rationality. In this regard, various arguments can be cited from their works.

Our main thesis is that neither F. Bacon nor R. Descartes used the categories "value" and "value". F. Bacon glorified induction and, in the words of B. Russell, made his philosophy "unsatisfactory in many areas" [5, 505,528]. R. Descartes "wandered between modern science and scholasticism"[6, 289]. True, their shortcomings are not directly related to the categories of "value" and "value", but their scientific, philosophical and theoretical research and the need of the time created the opportunity to interpret "value" and "value" in different ways. new way.

J. Locke divides valuable things into two: the first is given by nature, and a person takes it ready from nature; and the second is created by human labor and actions. According to the philosopher, things created by human labor are more valuable to us[6].

D. Hume connects the evaluation of things with affect. According to him, a person has a tendency to appreciate some things because they are important to him, because they are necessary, and not to appreciate other things because they are too much or not necessary for him. Therefore, it is necessary to take into account the connection between the cause that produced the object or the object that caused us satisfaction, and the affective "I" [7, 421-422]. At the same time, D. Hume shows that things have their own sphere, sphere of influence. So, evaluating, evaluating, evaluating things, a





person proceeds from his attitude to his object, from his emotions, such as a feeling of happiness or unhappiness [7, 512]. He even writes in this sense: "value is directly related to profit" [7, 501]. Here he focuses on the affective benefits of things to people. At the same time, D. Hume believes that sometimes people can attach "high value" to things and events under the influence of passion. Ignorance of the real value of things and events gives rise to "artificial value"[7, 735].

It was D. Hume who sought to classify values as a positive reality in philosophy. He divides values into positive and negative aspects. He analyzes each value through the realities of human activity, sympathy, antipathy, satisfaction, love, hatred, kindness, heroism. Then he adds to the positive values qualities oriented towards good deeds, such as nobility, generosity, sympathy, gratitude, friendship, fidelity, diligence, altruism, generosity [7, 769]. "The tendency to sensitive emotions always makes a person useful and gentle for life, this quality corrects the qualities condemned by society. If arrogance and the desire for glory are not guided by good intentions, they will only make a person a beggar or a robber. Like other adjectives. As such, they have nothing to do with the interests of society, but can bring benefit or harm to humanity, depending on the direction of the above affects [7, 769].

Therefore, the above examples and analysis show that it is advisable to look for the genesis of views on value in ancient philosophy. All thinkers who left a significant mark on European and world philosophy turned to such categories as "respect", "value", "value", revealed their social content, aspects directly related to human life and activity.

The following opinion of the philosopher and scientist V.P. Tugarinov about values: "values are the essence or aspect of the idea of natural and social phenomena that are real or ideal benefits of life and culture of people belonging to a particular society or class. The reason these goods are called values is because people value them because these values enrich their personal and social lives. That is why people defend the values they have and strive to realize the values that are their goal or ideal.

The first and most general of the values is life itself, because the deprivation of life destroys the use of all other values... The rest of the values are, in fact, the blessings of life, cultural values"[8, 3].

Academician Yu.Tulenov gives an interpretation of the concept of "value" in the philosophical and sociological literature, expresses his attitude towards them, criticizes "supporters of the dominant policy and their praise".

"During the repressive policy and regime," writes Zh.Tulenov, "there was an attempt to remove these terms from the Uzbek lexicon, not to mention their use." As proof of this, in 1959 in Moscow, the State Publishing House published "Foreign and National





Dictionaries", containing more than 40,000 words. It can be shown that the concept of "value" was not included in the Uzbek-Russian dictionary [9, 8]. According to Zh. Tulenov, "value means a set of natural and social phenomena that are important for a person and humanity, serving the interests and goals of the nation, people and social groups" [9, 12-13].

Based on the foregoing, we can say that the categories of "value" and "value" appeared in ancient times and were formed and developed in different periods. Philosophical teachings pay attention to the question of their content and significance in the development of society, it is shown that values are a product of socio-political, economic and cultural development.

In the field of values, the nation, its characteristic features, aspects, characteristics, the region that had a certain influence on the processes of their creation and the feelings associated with it, the values associated with the created cultural values and spiritual heritage also occupy an important place. These values are common to the people of the nation. They belong to those peoples who associate individual values with universal human values. A certain person or person takes into account national values, considers aspects related to them, while understanding universal values, adapting his activities to the criteria of these values.

The nation is the object of any national values, the social basis on which the national system of values is based. When the term "nation" is understood as a value object, the degree of universality corresponds to the "Turkic peoples", "Slavs", "Gypsy peoples", used in relation to peoples related by blood to each other. On the one hand, the nation continuously creates its own values, continuously improves them and forms new aspects in the process of development from the past to the future, and on the other hand, it itself changes and develops under the influence of the existing system of values. The nation is the real owner of its values in the sense that it creates its values, polishes their new sides and improves them in the process of development, and is the main object that delivers them from the past to the future in the process of change, consisting of the movement of progress in space and time.

The decline of a nation is the decline of national values. As a result, there is a risk that these values will be lost. It is difficult to say that it is completely wrong to admit that the history of mankind is a process consisting of the emergence, development and decline of some ethnic groups and the emergence of others in their place. Such a view, in turn, leads to drawing attention to a very important and topical issue, namely, the question that the nation, as an object and owner of national values, must preserve itself and take care of its descendants.





When analyzing the system of national values, first of all, it is necessary to pay attention to the natural and historical values associated with the creation of a nation, its past, present and future. Each nation is valuable for its founders, first of all, as a natural-historical unit, it has its own unique features, unlike other peoples, peoples and nations of the world. In addition, every nation is also a social unit, which is a dialectical harmony of various strata, classes, etc. which is updated and changed in the course of historical progress and development.

The main value of a nation, associated with its uniqueness and originality, as well as changes in the social process, is its gene pool. The gene pool is not only a natural identity that is inherited, but also includes historical features, characteristics, diversity and variability.

National values are formed in connection with the places of residence and living conditions of people. The most important of these values is the feeling of love for one's homeland and Fatherland. The feeling of love for the country is love for the social, economic, cultural environment and the territory where a person was born and raised, connected with the past of the historical unit to which he belongs. This is a common feeling common to all mankind. It is common to representatives of all nations, there is no reason to say that it is more developed in one nation and less developed in another. The feeling of homeland is a natural and social feeling that has arisen in relation to a place that has created and maintains a certain historical unity.

One of the main national values is associated with the national language, which is the means of communication of the nation. The language of the Turkic peoples is a nationally valuable language for us. The mere enumeration of the languages included in this group shows that a perfect knowledge of it allows one to speak freely in a very large part of Europe and Asia. More than 20 peoples of Eurasia speak Turkic languages. Turkic-speaking peoples make up more than 100 million people[10].

A nation is not only a group of people living in a certain territory, but also a historical and social unit that exists on the basis of common cultural and spiritual aspects. At present, the use of spiritual values remains relevant, since spiritual and educational education is becoming a priority in the development of society. National and universal values affect the spiritual development of a child of preschool age only if they become a habit and a need in his daily life. Effective ways of forming national and universal values include the activities of children, family members, the activities of educators, the relationship of educators and children, the relationship of children with peers, the content of their activities.

In conclusion, we can say that the education of young people on the basis of universal and national values is one of the pressing issues of our time. Because in today's





dangerous time, that is, we, the Timurid generation, are threatened in the media. Many of our younger generation sometimes forget their national values, identity and universal values. In such a situation, all of us should pay attention to the education of young people, the formation of universal and national values in them. The responsibility for this lies with each of us, because it is necessary to bring up such qualities in children from the family.

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