

Universal Human Values as Axiological Values

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Abstract

This article analyzes the fact that the subject of values is the basis of a number of worldviews, forms the central part of them, that many philosophical currents and thinkers have not bypassed this topic, and other issues. Also in the books and pamphlets devoted to the philosophical-historical analysis of the subject by scholars and experts living in the West and Europe, Russia and other parts of the former Soviet Union, this analysis focuses mainly on the heritage and value of European scholars.

Key-words: Human Values, Soviet Union, European Scholars, Philosophical-historical Analysis, Relationships, Society, Socrates, Plato, Aristotle, Heraclitus, Democritus, Central Asia, Scientists, Khorezmi, Farobi, Beruni, Ibn Sino.

1. Introduction

As the philosopher Qiyom Nazarov noted, the analysis of problems related to the essence, content, forms of expression of values has a long history. From ancient times, people have valued the world around them, the things in it, the events and happenings, the relationships between people, and thought about their value. Over time, with the development of society, the problems in this area have increased, and the importance of solving them has increased. The theme of values underlies a number of worldviews, forming a central part of them. Many philosophical currents and thinkers have not avoided this topic either. In books and pamphlets devoted to the philosophical-historical analysis of

the subject by scholars and experts living in the West and Europe, Russia and other parts of the former Soviet Union, this analysis is mainly about the contribution of European scholars to heritage and value. Socrates, Plato, Aristotle, Heraclitus, Democritus, J.J.Russo, A.Sen-Simon, Sh.Fure, R.Owen, I.Kant, M.Sheler, N.Gartman, V.Vindelband, G.Rikkert, Ujames, J. Dewey, N. Berdyaev, P. Sorokin, E. Durkheim, T. Parsons, and others are mentioned [1.6].

The scientist also notes that the value subject is familiar to thinkers and scientists of the ancient and modern East, its constituent parts of Central Asia and Uzbekistan! The search for the deepest aspects of the history of values is not only useful from the West, but also from the East. There are traces of this theme in the works of such thinkers and scientists as Khorezmi, Farobi, Beruni, Ibn Sino, Najmiddin Kubro, al-Bukhari, at-Termizi, Yasawi, Ulugbek, Jami, Navoi, Mashrab, Bedil, Makhtumkuli, Abay, Behbudi, A. Avloni. The point is to find these traces, not to forget them, to update them, to interpret them objectively in terms of modern realities [2.6].

Greek philosophers raised the issue of value when Athenian democracy was in crisis before BC. For the first time in the history of socio-political, legal thinking, they called it “human-highest value”, advocated the measurement of all aspects of the world by the “criterion of humanity”. The great thinker Socrates asked, “What is value?” to the question, “Everyone understands his own identity”[3]. In this regard, the following views of the potential writer Maqsud Shaykhzoda are very relevant: “If every nation,” he said, “does not respect and value its great ancestors, such a nation may lose its future” [3]. Such views are one of the main principles in all educational institutions today. In our opinion, in the current context in which the foundations of our national statehood are being laid, the role of national values is growing more than ever [3].

The theme of values is reflected in religious worldviews and even in their most ancient forms, each religion has its own system of divine values. They are separated from each other by certain divine value systems embodied in the basic books of these religions, the Qur’an, the Bible, the Vedas, the Upanishads, and others. According to the philosopher Kiyom Nazarov, as the historical forms of religions have improved, their system of values has also shown new aspects [4.7].

2. The Main Findings and Results

The history of the assessment criteria created by our generation and ancestors is rooted in the most ancient cash desks, legends, myths, fairy tales, epics, that is, samples of folklore. The works of Spitamen, Muqanna and Jaloliddin Manguberdi, the legends and epics of Alpomish, Tomaris and Shirak depict many universal values such as patriotism, devotion to the freedom of the people and the

country. A bright example of our spiritual heritage - the Avesto is a sacred book of Zoroastrianism, which vividly reflects the system of values of this religion, the criteria of appreciation, the national ideas of that time [5.319].

The ancient book of our ancestors, Avesto, is the clearest example of our religious and philosophical heritage, a work that sheds light on the universal values of our ancient peoples. Since the Avesto is the sacred book of Zoroastrianism, it embodies the value system of this religion. At the same time, the book emphasizes universal values, their importance for human spirituality and practical activity. In the play, such qualities as goodness, perfection, kindness, humanity are shown through the image of Ahuramazda. According to one of the authors of the book, Zarathustra (Zoroaster), people should follow the forces of good, light, distinguish good from evil, justice from injustice, and be on the side of Ahuramazda throughout their lives. The value of man in this process is reflected in the fact that he is not indifferent in the struggle for the victory of good, in his way of life, in his spiritual image, in his social activity [6.7].

The theme of values is also clearly expressed in the philosophical and theological teachings of the “Moni period” (III-IV centuries AD, whose founder “Moni” lived in 216-276). According to Moni, there are two worlds - the “world of darkness and light”, the first of which is ruled by injustice, oppression, violence, and the second is a world of literary, indestructible, permanent values. The teachings of Moni summarize the basic values of antiquity, the general system of which is described in connection with mythology, philosophy, cosmogony, astronomy and other areas of socio-natural knowledge. Traces of the theme of values are also evident in the teachings of the sixth-century Mazdak (executed in 51). Unfortunately, after Islam became the official religion, these traces became obscure and difficult to find [6.7].

Although the history of the philosophy of values is long, the axiological science about it was formed in the middle of the last century. The term was coined in the second half of the last century by the French scientist P. Lapi (1902) [7] and German axiologist E. Hartman (1908) [8]. Axiology can be called the science of the correctness of values or direct value studies. The basic concept that gives each science its name also plays such a fundamental role for the term values. In the West, the term is based on the Greek concepts of “axio” (value), “logos” (science, doctrine) [9.3].

The English word “axiology” (Greek axios = “value”; logos = “science”) means “study of value”. Although the question of value is itself an ancient philosophy, “axiology” is primarily concerned with the works of Austro-German phenomenologists such as Franz Brentano, Alexius Meinong, Max Scheler, and Nicolaus Hartmann. Their influence was conveyed to the world of

anglophones through the writings of G.E. Moore, D.D. Ross, Roderick Chisholm, and Robert Nozick [10].

The Encyclopaedia of Britannica defines the term axiology as: Axiology (Greek *axios* “value”; *logos*, “doctrine”), also known in the broadest sense of the term as the philosophical study of goodness or value, THEORY OF VALUE. Its importance in (1) significantly expanding the meaning of the term value, and (2) in a combination that provides for the study of various economic, ethical, aesthetic, and even logical questions, has often been considered in isolation [11].

Axiology - (Greek *Axia*-meaning, *logos*-doctrine) - the doctrine of the forms and methods of projection based on “others” and universally significant values, human life aspirations for the future, the choice of instructions for real life and justification. or condemnation of the past [12].

In the most general form, material, social and spiritual values are distinguished.

In the first case, a person’s attitude to things and processes in the surrounding world is characterized by his ability to satisfy his vital needs (food, clothing, comfort, etc.). Social values (e.g., ideas about interesting work, professional success, social justice, rational state, and political structure) ensure the functioning of man as a social being. Finally, because of spiritual values, man perceives himself as a creative and moral individual: he creates (and interprets) works of art, evaluates the actions of others, and so on. The peculiarities of the concept of value are: a) their dual nature, that is, the existence of opposite value methods that imply personal voluntary choice (pleasant-unpleasant; good-bad; beautiful-ugly); fair-unfair); b) a hierarchy of both positive and negative values. However, the content of value ideas is very diverse and is determined by cultural and historical contexts [13.2].

“Value” occupies a central place in axiology (theory of values), which studies the nature of values, their place in reality, the interdependence of various values, and their reflection in the structure of the personality [13.2]

The category of value to some extent contradicts the epistemological category of truth. Aristotle drew his attention to this, he divided the mind into theoretical or contemplative, practical or moral-political. Second, according to Aristotle, “thinking differs from consciousness... in that it is goal-oriented” [13.2].

Kant then defends a strict distinction between theoretical and practical reason. For Kant, on the one hand, man is a natural-physical being, embedded in the necessary natural connections, and therefore compelled to know them by innate logical-theoretical abilities which correspond to them; on the other hand, he is a willful moral guide guided by the value levels of the practical mind in his activities. However, it is only from the second half of the nineteenth century onwards that the

specificity of human value acquires a systematic and diverse understanding. In the Baden School of Neo-Kantianism (Vindelbandt, Rikkert) an ontology of values was developed, taking into account the transcendental and objective semantic existence that underlies any subjective evaluation and subjective actions of value. A different concept has been put forward by the representatives of the philosophy of life in its essence. Thus, V. Dilthey raises the problem of the difference between the logical categories we know nature and the “categories of the spiritual world” (value, understanding, content, purpose, meaning), through which only human experiences and the scope of spiritual creation can be understood and expressed. F. Nietzsche critically reconsiders the concept of value, noting that when the concept of value becomes the property of the public consciousness and even when it has an ideological character, it is characterized by repression, linguistic fetishism and turmoil of the meaning of life. Nietzsche’s ideas developed rapidly in twentieth-century axiological teachings, especially in the traditions of postmodernism [14.4-5].

At the end of the XIX and the beginning of the XX centuries in our country there were “ancient” and “modern” movements. Progressive people such as Ismailbey Gaspirali, M. Behbudi, Sofizoda, Saidrasul Azizi, Munavvarqori, Abdulla Avloni, Cholpon, Fitrat have made great strides in studying various changes in life and analyzing our national values in terms of the requirements of world development. Problems with values were the focus of the Jadids, who also expressed valuable insights into the analysis of oriental values. Abdullah Avloni (1878-1937) has a special place in this regard. His book “Turkish Gulistan or Morality” describes a unique system of spiritual values. Fatonat, nazofat, zeal, riyazat, courage, contentment, knowledge, patience, discipline, scale of lust, conscience, love of country, justice, example, chastity, modesty, understanding, intelligence, speech, economy, dignity, obedience, loyalty, values such as justice, love, forgiveness are analyzed under the general name of “good morals”. “Examples of such evils are anger, ignorance, depravity, enmity, jealousy, gossip, insults, and oppression. If we pay attention to the names of values mentioned in this play, we can see how wide the range of spiritual concepts was in our country at that time, how rich our language was. Among the above terms, we encounter concepts that we have already expelled from our minds, our language, and perhaps even our tongues. It is a pity that the wheel of history has turned non-Turkish, depriving us of our great heritage for decades, and the sphere of official spirituality has been occupied not by the system of Eastern values, but by dry slogans. “Turkish Gulistan or Morality” was written as a textbook and described the content and basic requirements of oriental education, which could have a greater impact on the culture of our peoples. Unfortunately, the political processes that began in the 1930s engulfed the rich heritage of the Avlonian generation. The fate of the book was such that it was banned and even difficult to find in libraries. Only after the

independence of our republic was it possible to publish it (“Teacher” Publishing House, 1992). The same can be said about the works of M. Behbudi, Sofizoda, Cholpon, Fitrat [15.12].

The term “value” originally meant the value of something, as in the work of the eighteenth century political economist Adam Smith, which basically meant the economic value of exchange [16].

“Values are a philosophical and sociological concept. It expresses, firstly, the positive and negative value of the object, and secondly, the normative determinant-evaluative aspect of social consciousness (subjective values or values of consciousness)” [17].

According to the famous philosopher V. P. Tugarinov, “values are the essence or aspect of the phenomenon of nature and society, which are the real or ideal good of the life and culture of people belonging to a particular society and class. The reason these blessings are called values is that people value them because these values enrich their personal and social lives. That is why people defend the values at their disposal and strive to achieve a goal or ideal values for themselves [18.3].

The first and most common of the values is life itself, because being important in life eliminates the use of all other values,... the remaining values are, in fact, the essence of the blessings of life, cultural values, adds the philosopher[18.3].

The scientist emphasizes the need to distinguish between the concepts of “value” and “rating”. Value is a real event or event that you dream about (existing or ideal), and evaluation refers to the reaction to that event. The calculation of this or that event in terms of values, that is, whether or not to include it in the values, depends on this relationship - a positive and a negative value [18.3]. Indeed, values are determined by the assessment of their place and importance in life. Assessment, on the other hand, is based on people’s needs, interests, goals, and interests. It is known that the needs, interests, goals of members of society are different and often they can contradict each other. Therefore, natural and social phenomena, which are considered to be of high value for certain social groups, nations, classes, may not be of value to others, and vice versa [19].

The emergence of axiology or the theory of values as a separate branch of philosophical thinking is usually Socrates’: “What is goodness?” related to the sacred question. It is no coincidence that it emerged during a sharp crisis in traditional Athenian society. However, the importance of axiology can only be explained by the practical issues involved in resolving specific historical crisis situations and choosing effective reform methods.

The events of historical and cultural time have not yet been sufficiently studied (Yarskaya, 1989 [20.152]; Weinberg, 1993 [21.352] and others.). However, there is no doubt that the formation of history as a science that studies not only the past but also its relationship with the present and the

future took place in modern times, in modern society where there is a sense of updating history, going beyond mythological and cyclical features.

The views of the followers of the famous German philosopher I. Kant W. Windelband, G. Rickert, M. Scheler, N. Hartmann, G. Elsenberg and others are widely spread in Western values. These scientists acknowledge that there is a world of certain values that can live apart from reality. The history of this view, which is common to almost all of them, dates back to the distant past, to the time of Plato, a famous representative of ancient philosophy, and his views on the world of ideas [22.15].

By the sixties of the twentieth century, the publication of books, brochures and articles on this topic, as well as various scientific studies, began. The need to reconcile values as an independent philosophical subject and problem was put forward by V.P. Tugarinov and his supporters. Although a number of scholars, such as O.G. Drobnitsky, V.P. Ivanov, M.A. Lifkits, did not completely deny the importance of the problem of values and the need for its scientific analysis, they considered it wrong to recognize value as an independent science. According to O.G. Drobnitsky, the subject of independent values and the idea of value studies is a fantasy. Drobnitsky's above view has been criticized by many experts [22.17].

Industrialized (man-made, modern) society has created a complex conflict of complex cultural and historical values (goals, ideals) and instrumental (achievements, values-means), spiritual and material. The instrumentalization and materialization of culture stimulated the emergence of axiology, which sought to restore the leading status of the latter and spiritual values.

At the same time, he sought to solve the problem of the interdependence of history and general and historical knowledge of the individual, ordinary and accidental, transcendental and immanent, intellect and emotion. Almost simultaneously with Western theory, the theory of local values emerged. Since it was formed mainly within the framework of religious philosophy, as well as under the influence of the traditions of Russian culture, Russian axiology pays special attention to moral values, as well as the ideas of meaning, direction and boundaries of humanism and development.

History is viewed here primarily as a cosmic metahistory. The main focus of Russian axiologists is not European rationalism and Kant, but Greek idealism, Plato, neo-Platonism, and partly Byzantine-Orthodox ideas.

During the Soviet era, these axiological and historiographical traditions were discontinued. In the philosophy of history, religious, value, and subjective-human factors are squeezed out by macrosocial concepts (formation, class, etc.). As for the theory of values, its elements ("value",

“interest”, “ideal”, etc.) are not widely developed in classical Marxism in the form of an independent philosophical concept.

This means that a weak focus or negative attitude towards axiology has been a feature of Soviet social science for decades. The 1960s were marked by the emergence of attempts to create Russian cultural studies, a theory of Marxist values, and a methodology of history. The latter could not be formed as an independent network of scientific knowledge (mainly for ideological reasons, but in addition due to the weak connection of the three named sciences). The axiological potential of Soviet philosophy, including the philosophy of history, unfortunately turned out not as strong as the initiators of the creation of the theory of Marxist values [23].

At the same time, one of the first Soviet axiologists V.P. Tugarinov noted: “The theory of values, figuratively speaking, lives not in the environment, but in the center of philosophy. Therefore, no matter how important the theory of values is, it is developed as a specific issue or a specific philosophical discipline. It retains its place in this center in terms of content and meaning.” [24.124].

Consideration of any science as a special area of scientific knowledge requires the recognition of the existence of topics, functions, concepts, laws, categories specific to this science. The view of axiology as a special field of socio-philosophical knowledge is no exception. In it, too, it is possible to observe all the peculiarities of the sciences in this field. Valuation is a system of knowledge about values accumulated on the basis of axiological consciousness, sense of appreciation, axiological knowledge, value approach, and so on. It is true that this knowledge, as a scientific system that has just reached a certain level of science, has become sufficient for publication as a whole, in the form of special manuals or textbooks. It has not been long since disciplines such as cultural studies and political science have had their own research object, subject and tasks. It is this independence that makes them the object of special research, the scientific field. The development of the philosophy of values, the acquisition of a special status (status) was also the reason for our independence. Because in this period of transition, it is natural that values also change their direction and composition. Therefore, increasing and developing philosophical knowledge about values is a requirement of the time. Among the studies, one can observe different attitudes towards knowledge of values. This attitude is also reflected in the terms used in this field. Terms such as “axiology”, “values”, “philosophy of values”, “theory of values” have different meanings and content. For example, the terms “axiology” and “values” refer to a particular field of science or system of knowledge, while “philosophy of values” refers to a philosophical direction related to values and values, but not to a particular field of science. The theory of values was a term more commonly used in the former Soviet Union, which meant recognizing knowledge in the field of values as an extremely small part of

philosophy. At the same time, axiology was increasingly criticized as a nose science. Because when we talk about values, first of all, we are talking about the concepts of freedom, liberty, justice, nationalism, which are the highest values of the individual, the nation, the people.

Respect for human dignity also includes recognition of human rights. Dignity arises as an important aspect of a person's social and spiritual freedom.

Values are of a social nature; they arise and develop in the process of people's practical activities. The restoration of national culture and values, the development of our society and the cultural, spiritual, moral development of the human person, the upbringing of a perfect man who will be the owner of a great state in the future, paves the way for a broad independence.

This is the area of philosophy that studies and deals with this issue. There was very little information about this in the former Soviet Union. Because of independence, our views on values have changed rapidly [25].

The word value is defined in different dictionaries as follows.

The dictionary of the Uzbek language defines the word "Value" as follows:

"Value is a concept used to show the universal, socio-moral, cultural, spiritual significance of certain events in reality. Everything that is important to man and humanity, such as freedom, peace, justice, enlightenment, truth, goodness, material and spiritual wealth, and so on, is a value" [26.207].

The first volume of the National Encyclopedia of Uzbekistan describes axiology (*axia* - value, dignity and... *logic*) - the science of values [27.181]. In the 10th volume of the National Encyclopedia of Uzbekistan, Professor Q. Nazarov described the word "Value" as follows: "Value is a concept used to show the universal, socio-moral, cultural and spiritual significance of certain events in reality. Everything that is important to man and humanity, such as freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, tradition and so on, is a value. An attempt has been made to define this concept in terms of which field of value research has been conducted in the social sciences. However, value is an axiological category. The interpretation of value from the axiological point of view allows to study its essence, content, objective basis, forms and features of manifestation as a category. The category of value is used to express not only the economic value of an object and things, but also the value of forms, situations, things, events, happenings, demands and procedures, etc., of a reality that are important to society and man. Under the influence of social processes, people's perceptions of values change. Depending on the historical necessity, sometimes this or that value comes to the forefront of social development. For example, when the country is invaded - freedom, at the end of the empire - independence, in times of war - peace, in captivity - freedom, in sickness or disease - the value of health increases. Values as a

product of socio-historical development have their own historical roots, development, inheritance aspects. Values arise as a set of things, events, actions that benefit labor, production activities, human relationships, and become a spiritual phenomenon that directs the actions of individuals, social groups, in a certain direction, to the appropriate norm [28.570-571].

Values can be universal, national, personal. The values that represent the most important aspects, laws, and relationships of the universe, nature, and society are universal. Such values are eternal values that do not lose their significance. Values related to the life, lifestyle, language, culture, spirituality, customs and traditions, past and future of a particular people, nation, people are national values. Values related to a person, his activities, lifestyle, beliefs, meaning of life, manners, beauty are personal values. Values are an important factor in educating a perfect person” [28.570-571].

These values are so important to the upbringing of children in a family that children raised under the influence of these values will not harm. Their upbringing also sets an example for others to envy. That is why we need to teach our children to appreciate our culture, traditions, customs, national values from family, kindergarten, school.

“At certain stages of society's development, attitudes to social events are different. In particular, since the first days of our independence, such terms as “values”, “national revival”, “national consciousness”, “national pride”, “national kudos” have been used frequently in all spheres of life. This is not in vain. Indeed, independence is also a national revival. And it is impossible to imagine without these concepts [29].

Values are divided into different types of content and cover all aspects of life. In particular, man and his life are the highest value. It is nonsense to talk about the value of something where there is no man. Therefore, respect for human dignity, improvement of his life, development of education and cultural level, protection of health, protection of life are the main directions of the state policy” [30].

However, it should be noted that during the period of repressive policy and regime, the use of these terms, let alone tried to drive them out of the richness of the Uzbek dictionary. This is evidenced by the fact that the 50,000-word Uzbek-Russian dictionary published by the UzSE General Editorial Board in 1988 did not include such concepts as “value”, “national revival”, “national consciousness”, and “national pride”. These words are also not found in the two-volume Explanatory Dictionary of the Uzbek Language, published in 1981 in Moscow by the Russian Language Publishing House and containing 60,000 words. The fact is that even in some Russian-Uzbek dictionaries the word “value” is not used. In particular, in the “Dictionary of socio-political terms” published by “Science” in 1976, the four meanings of the word “tsennost” were defined as a separate

dictionary article, but none of them found the meaning of “value”. However, the dictionaries contain the words “nationalist” and “nationalism”, says A. Samadov [31].

So what’s the reason? In our opinion, this situation is not spontaneous or accidental. This is the result of the dictatorial regime's policy of turning the peoples of our region into manatees, depriving them of their centuries-old history, rich and unique national heritage, values and spirituality.

Rulers saw terms such as “national independence”, “national pride” as concepts that evoked a sense of nationalism in a person, and the indigenous peoples who expressed them became nationalists and oppressed. Therefore, the concepts glorifying the national spirituality and ideology have not been used in our socio-political, spiritual and ideological life for many years. There was even a risk of removing them from our national vocabulary.

Independence brought back to our people, in addition to freedom of speech and thought, many national concepts that had previously been banned. Now such concepts as “values”, “independence”, “independence” have their original meaning.

Values have social characteristics and are formed and developed in the process of people’s practical activities. Values arise in connection with a set of things and events that benefit people for their activities in various fields, primarily production, labor. It then gradually begins to act as a relatively independent field as a result of the moderate increase in the activity of the subject. Natural and social phenomena are included in the list of values as a result of human activity. It is inappropriate to value natural and social phenomena that do not meet the interests, needs, aspirations and ideals of man. For example, mineral resources in nature became valuable only after they began to be used to meet human needs. Until then, we should consider them riches.

It has not been long since values have become the subject of scientific research in our country. This topic has not been mentioned in previous philosophical studies, books, pamphlets and textbooks [32].

The following definition of the concept of value is given in the Encyclopedic Dictionary of Philosophy. “Value is a philosophical-sociological and axiological concept used to show the universal, socio-moral, cultural and spiritual significance of certain events in reality. Everything, events and happenings that are important for society, man and humanity: freedom, goodness, equality, peace, truth, enlightenment, culture, material and spiritual wealth, monuments, beauty, moral qualities and virtues, traditions, customs, custom and others” [33].

According to Academician J.Tulenov, value means everything in nature and society, a set of events that serve the interests and goals of nations, peoples and social groups that are important for man and humanity [34.62].

In a number of his works, Q. Nazarov emphasizes the urgency of this problem, as well as its content, structure, basic forms, features of manifestation and place in the system of universal values and explains the concept of value as a philosophical-sociological and axiological concept used to show the universal, universal, socio-ethical, cultural-spiritual significance of certain events in reality, as well as a scientific analysis of their importance [35.105].

Ibrahim Karimov, Sirojiya Valieva, Karima Tulenova list the features that are reflected in the concept of values:

1. Values are social in nature. Things themselves cannot be valued independently. Without society, there is no value. Values are dimo human values. That is why things can be valuable only when they are in contact with a person.

2. Values arise in the process of human practical activity. Man and his activity aimed at achieving a certain result are important and valuable for him.

3. Everything has 2 different properties. One is what the thing is for, and the other is how it relates to human needs. Things cannot be valuable in themselves. They can only be valuable if they are blessings that enrich people's lives and cultures and satisfy any human need. So, whether he is valued or not depends on the person, his attitude.

4. Values are objective in nature. Value comes not from itself, but from the subject-practical activity of man [36.62].

T. Abdullaev in his doctoral dissertation "Dialectics of national and universal values in the field of life" analyzed the national and international relations in life, the values associated with them [37] according to I.Saifnazarov, F.Saifnazarova, "national-spiritual values are a complex socio-spiritual phenomenon, which covers the language, culture, history, customs, total spiritual wealth of the nation" [38.10].

In our opinion, value means the totality of all material and spiritual wealth important for a person, nation, society, created in the process of evolution of the spiritual and cultural needs of an individual, nation, people or social group that serve their interests and goals.

Values are a complex and multifaceted concept that includes natural, socio-political, legal, material, spiritual, religious, moral, artistic-aesthetic, and so on. Any value is a product of human activity, an expression of his attitude towards the environment. Value is a necessary product of the

social and spiritual development of a society. Each value is the spiritual core of a particular period and reflects the socio-political landscape of society.

Values are of a social nature; they arise and develop in the process of people's practical activities. Where there is no man, there is no value in anything. Values arise in connection with a set of things, events and spiritual processes that are necessary and beneficial for human activity in various fields, primarily production, labor.

Value human existence is a complex process that encompasses both the moral-aesthetic and legal spheres and spheres of social consciousness of society. The basic foundation of human existence, self-existence, is enriched and filled with value. In their practical activities, people meet the natural needs of life using the properties of objects and phenomena. For example, a person's thirst is satisfied by water, hunger by bread, and oxygen by breathing. That is why we value these "blessings". But there are also things that we don't like, they are necessary for our lives. Rudeness, obscenity, theft, lying, filth, etc. are such unpleasant things that we try to get rid of.

Religious beliefs, rituals and traditions of nations and peoples restore their original quality of life as national values.

3. Conclusion

From this we can conclude that the inclusion or non-inclusion of natural and social phenomena in the category of values is determined by the needs, interests, aspirations, goals of people.

Hence, value should be understood as the phenomena of nature and society that serve the interests and goals of nations, peoples and social groups that are important to man and humanity, and as a result are valued and valued by them.

From this definition, we can conclude that: firstly, the values, benefits of nature and society that exist in reality are events; secondly, whether or not to include them in the category of values stems from the needs, interests, goals, aspirations; thirdly, the blessings of nature and society, the main reason for the inclusion of events in the category of values - the existence of a carefully preserved space and time that value them.

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