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THE CLASSIFICATION, CONTENT, ESSENCE AND FUNCTION OF VALUES

Kambarov Abdumutal Akhadjonovich
Docent of Fergana State University,
Candidate of Philosophical subjects
Ferghana, Uzbekistan



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Abstract: In the middle of the XIX century, Western Europe was founded values science (subject of axiology) and developed as a produce of secular science. The philosophy of the New World based on the notion of divine wisdom and miracles, but rather the understanding of the real man, the power of his mind, his reason, and his thinking as the highest value.

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In the middle of the XIX century, Western Europe was founded values science (subject of axiology) and developed as a produce of secular science. The philosophy of the New World based on the notion of divine wisdom and miracles, but rather the understanding of the real man, the power of his mind, his reason, and his thinking as the highest value.

The axiology as a value distinguished to know the essence of world at the religious and scientific foundation that based on learning the views of socialized human interests. The scientist of value science, Kiyom Nazarov points out in his researches, "In the

transition period when human development is replaced by one socio-political system, the question of "what is value?" inevitably in the face of philosophers is that mankind's development will remain the exchange of values"[1]. It does not mean a superficial exchange of values, but entirely new perceptions of the essence of values, the change of worldview, ideology and thinking. It is to make deeper changes in the spiritual life and to set up a system of values that mobilize our creativity.

Values are a new stage of spiritual progress as its quality. The concept of spirituality and values is

interconnected. Spirituality is rich and comprehensive in terms of value. Loyalty is part of spirituality and serves as a factor in its development. Therefore, the value is primarily an idea of spiritual values. Increasing the importance of spiritual values during deep changes and renewal is a legitimate historical-historical legacy.

Before determining the role and place of spiritual values in the system of spiritual values, it is desirable to clarify the scientific results achieved in the knowledge of the essence of the values, the structure of the spiritual values, its function, the importance of society and a person.

The present philosophical literature contains the notion of defining the essence of values in terms of identifying things and phenomena that it expresses, and, in the end, giving a vague definition of values. In particular, according to the thought J.Tulenov: "The value is collections of social and natural events that services only the interests of human, nations and exact social groups" [2].

A.I.Titarenko argues that: "values should be regarded as a product of development of needs" [3].

When describing the concept, it is necessary not to show all its symptoms, but to show the patterns and functional changes. But the definition of the concept is not a word that is a comprehensive expression of the subjects expressed in that concept. In the definition of the concept, only the most important signs must be separated

[4]. As N.Nazarov noted, it is also a grave error to overestimate the concept of value and to narrow its meaning [5].

Some researchers associate the existence of values with the workings of people in the work place[6]. However, understanding the values, respecting the universe is first of all depends on the spiritual potential of a person. Before understanding the social significance of labor and work effectively, it needs to improve human knowledge, skills and abilities. Without raising a person's spirituality, it may not form a worthy attitude to the universe.

In his philosophical-axiological perception of the essence, remarks of K.Nazarov are worthy of note: "The essence the various forms, manifestations, things, phenomena, processes, relationships, different attributes of the reality, characteristics, moral and spiritual values, and the general axiomatic category of others that reflects the social importance and value of the subject."

"The values" is a complex, multidimensional and comprehensive axiomatic category. With the deeper appreciation of what is happening in the universe, phenomena and processes for the human and personality society, the essence and meaning of the concept of value goes deeper. That's why the concept of "value" is constantly expanding, new perspectives, shapes and trends, and the philosophical definitions given to it are always associated with the spiritual-

intellectual potential of the period and the current level of scientific research. This concept reflects the objective nature of the events and phenomena, reflecting its significance for the individual, group and society. The potential for value perception increases as the things happen and the events are progressing and their importance for the group and society.

When the "values" are interpreted as an axiomatic concept, their forms of expression are: 1) historical and logical aspects of the axiological point of view; 2) emphasizes the relationship between socio-political and spiritual processes, changes in society and human life; 3) It is easy to identify the social significance and the difference between them; 4) It is possible to analyze the basic aspects of studying and interacting with one another. In the above argument, the form of values is conditional because all the fields are expressed in their expression.

The meaning, functions and significance of the concept of value are closely linked to the concept of culture and civilization. It is permissible to emphasize that there are common and distinctive dependence of philosophy. But it does not deserve to be different from these concepts due to the large number of common points. Values are not just about things and phenomena, but also the essence of human relationships for the individual and society, the entity and the universe. Human values and events, such as peace, prosperity,

social equality and justice, diligence, humanity, nobility, and the promotion of society, also reflect the concept of value.

The Value is more broadly understood conception than in terms of "culture". It also covers various fields of activity and objects that are important for their activities. The notion of valor is closely linked to such concepts as "need," "benefit," "goodness," and "beneficial," but not the same as them. It describes the objective existence of events, the nature of the objects and the humanitarian significance of the events, and also shows that people are appreciated and admitted. In other words, value is a subjective attitude of a person. Thus, the axiological concept that describes all things, phenomena and processes that are the result of the spiritual progress of humanity, which serves the interests of human and society in the interests of the natural and social existence.

Valuable attitude takes shape in human activity. It manifests itself in the process of human activities, becomes materialistic, transforms into certain individuals, and even promotes the culture of society. Especially, this process is evident in the process of creating the labor weapon, communication equipment, living equipment, spiritual culture (literary arts, etc.) and the development of moral norms. Of course, the results of all valuable relationships and any individual activity will not converted into cultural elements. For that, they

need to be socially important, serve the needs and interests of people. Also, it is not the result of personal activity, but its idea, attitude, way of working, and others.

The value of social existence is considerable as a social phenomenon is of direct social importance. With changing social conditions, the attitudes toward value change, and the absolute and relative truth lies in the relationship. It revolves around the development of society, and what is valued at a given time will lose its value and value later. In the process of development of society a new value is formed, and in a certain period the society may even resort to the old values of the past. This is an example of a renewal of national and religious values in our society. So, the role, values, and functions of values in society can be summarized as follows:

- Human personalization in the process of mastering multifaceted values, it incorporates the necessary skills, qualities and qualities in the process of social experiences, social information, culture and direct communication. As individuals act in culture, they create new values, advance old ones;

- Determines the structure of the object and recording of several objective features of the property process;

- The attitude of the subject to the object can be expressed as a confirmation or denial.

The composition and functions of the assessment are an integral component of the assessment mind,

and the value is associated with meaningfulness and specific conditions. The conflict between an object and a subordinate subject will find solution at the practice. It is not objectionable to the essence of value, but also from the social and personal attributes of the subordinate subject, and they are mutually corroborated. As long as the subject is in society, it is a class, a nation, or a social group. In the process of assessment, temperament plays a great role in the individual's personality, morals, knowledge, character. That is why people who live at the same time, even in a certain situation, have different events, attitudes and values.

The accuracy of the assessment is that the subject often tests the objective value of value in its own experience. Therefore, the true standard of appreciation is the practice. Defining the traits is one of the important theoretical issues. Its functions include followings:

- Gnoseological functions of the value. The accuracy reflects the reality, expresses the social significance of the object, and thus performs the gnoseological function. Gnoseological function - determines the ratio of knowledge to reality, plays a major role in treating it as a criterion of truthfulness and reliability.

- Activation functions of the value. Appreciation encourages knowledge in practice.

- Selection function of different options. The subject intends to choose a particular object to value

its relationship. Calculation is based on comparisons and events. Appreciation is consistent with existing norms, procedures, ideals in society.

- Globalization function. Acknowledgment is an essential prerequisite for the formation, decision-making, and development of the subject, because it is always based on knowledge in understanding the importance of a certain phenomenon and reality in the surroundings.

- Management function. Life experience, organizational capability, and professionalism of managers and employees are clearly reflected in the governance process.

- Educational function. In the course of employment, science, and culture, such qualities as being appreciated by human beings, acting wisely and being examples to others.

- The function of approximation. Any denial denied the singularity and ensures that the interests of the human beings are uniform.

- Creativity function. The spiritually important product is created during labor, science. Materialism and spirituality fill one another.

It is important not to ignore the functions of the functions, because the more they are created, the more efficient they are.

From the point of view of the progressive development of humanity in terms of the classification, meaning, essence and significance of values, the values of humanity and universal values,

socio-political values are divided into peace, justice, equality, freedom, honesty, patriotism, beauty and so on.

Man and his life are the highest value. Also, cooperation, solidarity, peace, development, freedom, democracy, democracy have great values are called superior values and national values.

To values:

- on the basis of objects: material and spiritual values;

- on the basis of subjects: individual, group, society, national and universal values.

So, values are divided into two large groups. The first group is based on the attributes of the object and the second group is the subject of the subject's self-esteem. Values can be conditionally divided into material and spiritual values. Kinds of varieties are also different from those of human activities.

The material change in the value is based on material production. Of course, this is an object of nature, and it is a necessary condition for social life.

Ethical and aesthetic values can be added to spiritual values. When it comes to aesthetic values, it is necessary to take into account the circumstances in nature. The features of aesthetic value are that they do not have their own finances. Aesthetic values are reflected in all areas of human activity (tradition, tradition, customs, norms, ideals, paintings, etc.).

It is worth noting that the values are a broader concept of spiritual

culture. Spiritual culture is not merely an article, but a product of human activity. It may not be imagined beyond spiritual production. They are not used as personal property because they have no consumer value. Spiritual values are a kind of value that saves the personality society from destruction, destructiveness and crisis, and gives it strength.

In the process of transforming the spiritual values from the human body, its outlook is enriched, and its creative activities in various fields are further enhanced. Values are also different, depending on the value of the subject, rather than the value of the relationship. Values in this respect are:

- values belonging to a social group (class, national);
- can be divided into universal, universal values.

Since the existence of the values depends on the objective conditions, the conditions will change, and will have a positive effect on the current situation. Values that are subdivided into subjects are far ahead of their time and serve as a basis for future values. So, the characteristic of the values differentiated by the subjects are determined by the period they are in, the objective condition.

Everyone is directly linked to the value chain. In turn, it is different from the values of other people. The superiority of the values in a person is derived from the level of spiritual development of the individual: the degree of development of the person, the value of which is appropriate.

The supreme value of a human democratic society is individual freedom. Therefore, it provides the necessary opportunities and conditions for the person to demonstrate all his abilities. In resolving this issue, it is necessary to deal with the conflict between the individual and the society wisely. That is, personal interests should not be sacrificed for the sake of social benefits, they should not be artificially confused. Consequently, they are intertwined, and one requires the other.

In summary, the interests of the individual are essential to society. In turn, social benefits are important for everyone. Work is an important factor that links personal interests and social interests. It is both social and individual at the same time, and the development of human artistic talent is merely labor-intensive.

It is a philosophical-sociological and axiological concept used to express its universal, socio-ethical, cultural and spiritual significance, and not the essence of the event itself, but the essence of the object as well as its symbol of value.

The role of values in society's life is evident in the way in which human beings experience the necessary skills, qualities in the process of direct communication with social experiences, formats, cultures and others. Spiritual values play a crucial role in determining and improving relationships between man and nature, society and the

person that serves to enrich the spiritual world, morale, lifestyle, thinking, and vital principles.

To come conclusion, in the context of functional changes in the values of the level of representation

of the system in our country, the study opens the way for the improvement of the management process, and most importantly, the creation of humanity, perfection in human beings.

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