

**ISSUES OF SCIENTIFIC AND PHILOSOPHICAL STUDY OF THE  
TRANSFORMATION OF THE SPHERE OF VALUES AND  
AXIOLOGICAL PATTERNS  
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**Abstract.** The article examines the essence of the concepts of "field of values", "laws of axiology", and "transformation of values" from a scientific and philosophical point of view.

**Key words:** the sphere of values, axiological patterns, transformation of values, values, axiological laws.

Enter. The integration of universal and national values on a global scale plays a predominant role in enriching the treasure of science and culture of mankind. However, the clash of global interests, which is one of the important factors in the crisis of values in the modern world, causes serious concern to all of humanity. It is this crisis of the values of modern civilization that is the reason for the reassessment of universal principles such as humanism, peace, freedom and interethnic harmony. This makes it necessary to study axiological patterns within the context of new scientific and practical paradigms. In scientific and social projects of reputable universities and research institutes around the world, special attention is given to the study of the impact of the transformation of cultural values in the East and the West on society's life, the modernization of axiological theory and practice, and the transformation of values and their rational and constructive aspects.

Along with this, in the modern world, careful preservation of national and universal values, use of creative and effective methods in spiritual and educational work in the field of axiology, constant scientific monitoring and forecasting of axiological processes, strengthening of interethnic harmony and religious tolerance based on universal values, and in-depth analysis of axiological processes from a scientific and practical point of view are all of urgent importance.

A lot of work is being done in the field of national and universal values in New Uzbekistan. In recent years, it has been considered important to build a society that meets the requirements of both national and universal values. In this regard, "One of the important tasks for us is to educate young people with high spirituality, modern knowledge and skills, and their own independent opinions in the spirit of national and universal values". [1,88-89] The implementation of the magnificent idea "in the name of human values" in the foundations of the development strategy of New Uzbekistan, as well as the declaration of 2022 as "the Year of Ensuring Human Interests and Mahalla Development" and 2033 as "Year of caring for people and quality education", is aimed at promoting human values, fully realizing rights and

freedoms and legitimate interests of every person living in our country. At the same time, the axiological issues of Uzbekistan's transition to a new stage of development and the tasks of a deep and comprehensive study of the dialectics of their connection to modern practice are becoming relevant.

Methods and level of study. In axiology, the nature, structure, standards, and assessment of national and universal values are studied, as well as the significance of the phenomenon of value in the development of material and spiritual processes. The role of value as an object and subject is also explored in the lives of different peoples, nations, and nationalities. The French philosopher Paul Lapie (1869-1927), in his work, "The Logic of the Will", introduces the term "axiology" (from the Greek "axios" - valuable) to denote this scientific discipline. In the history of Western philosophy, philosophers began to study values very early. In Ancient Greece, the Pythagoreans believed that the essence of value lies in numbers. For example, health is "7", and justice is a square number. According to Plato, value is the essence of reason. That is, people perceive an idea through sensations. It has a hierarchical structure. Aristotle believed that the value lies in man's interests, but Epicurus argued that happiness is the ultimate goal. The Stoics considered quality to be a value. Medieval Christian theology considered God to be the highest value, and hermitism, the pursuit of God, and the hope of life after death were also considered great values. Renaissance philosophers considered human values to be a rational way of life, the pursuit of freedom and equality, and the elevation of human status and value. Famous representatives of the subjective trend in Western axiology are such philosophers as F. Nietzsche [2], W. James, J. Dewey, E. Fromm and R. Williams.[3] At the beginning of the twentieth century, Wu's views were widespread in Western countries. James' and then John Dewey's ideas had a great impact on all spheres.

According to V.V. Vasilenko, "the general idea of tradition is a general social category, because its objective basis is connected with all forms of existence" [4,36]. V.V. Grechany's opinion is as follows: "axiological terms are general philosophical concepts that can be used to express the suitability of the structure of systems and the direction of their activity towards any goal".[5,19]

In our country, the historical roots of this theme originate in the history and values of the Ancient East, in the work "Avesta" and the historical period when it was created - the period of formation of ideas and views preserved in classical oral folk art. Later, this topic was reflected in the ideas and views of scientists and thinkers such as Imam Bukhari, Farabi, Beruni, Marghinani, Zamakhshary, Ibn Sina, Amir Temur, Ulugbek and Navoi, their activities and practical matters.

Discussions. In the scientific literature, more attention is paid to the generalization of these concepts and their features as social criteria, manifested as an integral phenomenon. More emphasis is placed on social analysis, including issues such as

the influence of values on the development of spiritual maturity, enrichment of the inner world and spiritual purification. At the same time, it is emphasized that the main property of values is to be a spiritual and mental factor that members of society rely on. This highlights the essence, content, and interrelation between the concepts of "axiological patterns" and "sphere of values."

The issue of the inextricable connection between these basic concepts in life processes takes an important place among scientific problems that are the focus of attention for scientists around the world. In today's world, where various threats are growing, it is important to characterize the essence and content of concepts such as "axiological patterns" and "sphere of values", taking into account their specific nature, in order to solve problems in this field. These concepts primarily express the essence of a person in the socio-cultural aspect. They reflect nations and societies that are far from materialism, interrelated spiritual and cultural relations, and life values.[6,333]

When approaching the concept of "sphere of values" based on the principles inherent in value systems, it can be considered as a general criterion related to axiological structures. Our research shows that contrasting these concepts and studying them separately is a wrong approach. From a methodological point of view, it is important to ensure agreement that corresponds to common goals of members of society. In addition, when enriching any society with its values, it is advisable to focus on axiological principles that comprehensively correspond to its spiritual life. Because, only in this way can harmony between the axiological and the spiritual spheres be achieved.

The true essence of the concept of "axiological laws", which is one of the main concepts in our study, is that it is a constant and repeated process of value formation that occurs together with the development of society. This process manifests itself in numerous general and specific characteristics, and its constant influence on society and individuals. This definition reflects the inextricable link between the value factor and all changes and updates that take place in society as a result of human activity.

The laws in the field of values, substantiated by the philosopher and scientist K. Nazarov, form the basis of the concept of "laws of axiology.[7] The author argues that this concept denotes a set of indicators, laws, and rules expressing the inextricable connection between objects and phenomena, reality, and the processes occurring within it, as well as the essence and content of human life and its role in society.

In this book, which is the first attempt in this direction, the following axiological laws are defined:

- the law of the inseparable connection between the sphere of values and the life of a particular society and human activity.
- the law of harmony between material and spiritual values in the sphere;

- The law of the connection between values and the renewal of society, as well as changes in the era and social development, is correct.

At the same time, there are a number of laws and rules relating to the axiological value system, priority ideas, and ideology of society, as well as its individual spheres such as culture and education. These laws, together with others, form a system of rules and norms that manifest themselves through various objects, phenomena, and processes in a particular area. Of particular importance to the practice of axiological laws is the harmony between spiritual and educational values, which plays an important role in society and human life. From this point of view, the concept of "New Uzbekistan" represents a civil society based on democratic principles, based on the interaction of national and universal values and existing axiological laws. The analysis of these axiological laws in inextricable connection with the modern life of our country makes it possible to observe great changes taking place in New Uzbekistan in the sphere of values and apply the collected scientific data in practice. This allows us to formulate future tasks and activities in this area.

In our opinion, the concept of "axiological patterns" has the following specific features:

1. The harmony of the sphere of values and axiological activity is formed in a space that is its basis, realized in various forms, and has an impact on people's consciousness and life.

2. Axiological processes and values manifest themselves in people's relationships, lifestyle, and form the basis of their goals, aspirations, and needs.

3. Axiological patterns and axiological realities arise as a definite result of material, spiritual, economic, and other spheres, and, in turn, as social necessities, general criteria have the property of specific influence on members of society.

4. In addition, the values of society and the axiological processes that occur within it change and improve with social development. These values acquire various qualities and are constantly updated, while at the same time being passed down from generation to generation through succession as an inheritance.

5. The importance and quality of work in this area determines the sustainability of the area, as well as the content of its development activities.

These features, specific and general aspects of the sphere of values in our country, have an impact on the lives, improvement of each of our compatriots. Historical and modern values, interpersonal relations, the formation of educational, educational, moral and educational environments are all concepts with various forms, types and levels. Their complex content and essence make it clear that it is impossible to analyze their inherent aspects in one attempt.

In all historical periods, axiological patterns are inextricably linked not only to the social sphere, but also to the axiological system that is peculiar to this sphere. Government agencies, political parties, various public

associations, and civic institutions have an influence on the sphere of values, since this system manages and coordinates the value system.

In modern axiological patterns, aspects related to rules and norms inherent in all spheres of life, including norms of morality and behavior, symbols, and national values, play a significant role. The features corresponding to the mentality and moral ideas of people are highlighted in the sphere of values. Therefore, the value system of society provides information about the axiological thinking of people in samples of their culture, rituals, customs, state language and state symbols. In the sphere of values, the views of different strata of the population and social groups on the surrounding world, social reality, laws and values in society have their own place. In themselves, the importance of positive ideas, concepts, and traditions in the field of value, which have been formed over centuries and revered by numerous generations, is immeasurable.

In turn, the sphere of values affects its subject, which is the reason for changes in life norms and spiritual values among members of society. People are always ready to find solutions to modern axiological problems and their development and renewal are important. At the same time, the relevance of the sphere of value and its leading principles make a significant contribution to society's development.

From the axiological point of view, the concept of "transformation of values" manifests itself in a certain form and means the degree of correlation between the state of values at a certain time period in socio-axiological reality and changes in the value sphere, as well as the emergence, development, and implementation of specific values. In turn, this concept expresses the transfer of material and spiritual values accumulated over centuries by ancestors to subsequent generations through the succession, as well as the manifestation of processes that constantly enrich and update in accordance with historical criteria and the requirements of social life.

The result. "Transformation of values" is a concept that expresses a continuous socio-axiological movement in space and time within a given area of society and human life. It is the process of constant renewal, change, development, and enrichment.

The existence of dynamic processes peculiar to modern axiological patterns is proved by phenomena that manifest the essence of various aspects of this sphere, and the constant occurrence of particular forms and types of these phenomena under the influence of social life testifies to the strength of the connection between this concept and axiological reality.

In this aspect, the concept of "transformation of values" covers the signs and properties inherent in certain regions and countries, as well as aspects related to feelings that contribute to their emergence, spiritual heritage, and material values associated with a nation. This concept reflects the constant socio-axiological

movement in time and space within this sphere of society and human life, which is the process of continuous renewal, specific change, development, and enrichment. The pace of transformation of values is measured by positive changes in people's lives, strengthening interpersonal relationships, and the effectiveness of spiritual agitation and propaganda activities.

The renewal of values also has an impact on changes taking place in a historical period. Renewal is an inextricable aspect linked to the transformation of values, and the sphere of values must constantly be changed and updated, or it will lag behind and even become an obstacle to development. During the period of fundamental changes in the development of society, sharp changes occur in the sphere of values, as well as an increase in their influence on the processes taking place in society, and an acceleration of the pace of transformation of these values themselves.

Mastering and understanding axiological laws and the transformation of values is an important feature of human thinking. As a result, a person establishes connections with other people and enters into relationships with them. The need for self-expression becomes an important factor that turns into a social basis for the transformation of axiological laws. This need arises from a situation related to discovering one's own abilities and their manifestation while searching for certain qualities within oneself. A person expresses his will in this manner, and this is reflected in their axiological thinking.

In general, the analysis of the transformation of values covers the results of socio-axiological activity in society, value-legal and spiritual processes, that is, a number of factors related to the sphere of values. In this direction, scientific study of the influence and significance of dialectics of reforms taking place in our country as a factor in formation of democratic state and civil society on transformation of values determines the purpose of our research.

**Conclusions.** The concept of "axiological patterns" not only reflects the features of the category "sphere of values", but also covers social, economic, and axiological aspects related to this area in practice. Thus, the spiritual potential, consistency, and positive stability of people's lives and society are achieved, and the foundations of the sphere of value are developed, leading to an increase in the effectiveness of this process. As a result, spiritual foundations of social life are further strengthened, and axiologies are stabilized.

Axiological laws are a concept that is formed depending on a certain system of values in society, the needs for living conditions of people, characterized by such general aspects as past, present, and future, cultural heritage, national spirit, national language, and behavior, lifestyle, and way of thinking manifested in specific ways, possessing socio-historical content, and an axiological entity.

The concept of "axiological laws" ensures the natural, historical and social unity of a certain society, and as a kind of reality has a heterogeneous effect on the consciousness of its members. At the same time, it manifests itself in relationships,

social activities of members of society as well as certain laws for relationships, activities, goals, needs and aspirations.

Despite the fact that axiological laws manifest themselves in various forms, they retain their significance as requirements of society, laws and rules of life, meaning and criteria for human life. Axiological patterns inherent in the sphere of values are important for specialists in terms of the formation of methodological conceptual systems. They are expressed as follows: a) the harmonious correspondence between the spiritual and material aspects of axiological laws; b) the dialectical relationship between axiological laws and social reality; c) the inextricable link between the manifestation of axiomatic laws and the development of sociological axiology.

The concept of "transformation of values" expresses the transfer of material and spiritual values to subsequent generations based on continuity, accumulation by ancestors over centuries, and the manifestation of gradual and continuous processes of enrichment or renewal according to historical criteria and requirements of social life. This is a process that is related to historical development and is in constant motion.

The concept of value transformation should be understood from an axiological perspective as a set of interactions and relationships that determine the main characteristics of society and each of its members. It also includes specific socio-axiological subjects and trends in changes occurring within them, as well as their renewal. The sphere of values is a kind of axiological space within which people's opinions and the opinions of citizens of a country are formed, and historical, cultural, religious, and national values exist and function in society in their own ways.

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