

THE INFLUENCE OF THE TWENTIETH-CENTURY
PROCESSES ON THE TRANSFORMATION OF VALUES AND THE
APPLICATION OF AXIOLOGICAL LAWS

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Abstract.

This article reveals that reforms in the field of values were carried out in Uzbekistan in accordance with priority directions of improvement, consistency and continuity of the process. At the same time, the influence of the transformation of values and axiological laws on practice and application principles is analyzed.

Basic concepts: National values, social life and value, transformation of the field of values, connection of value fields with social activity during the process of change, Uzbekistan at the threshold of independence, spiritual development, social relationships, development of society, value factors, axiological processes, and sustainable development.

Enter. The improvement of the development, content, essence and transformation of the sphere of values in society's development is connected with a long history of statehood and the value processes of our great people's traditions. This interpretation of the philosophical and axiological problems related to the topic of our research provides the basis for studying the manifestations of the values of our nation, its development as a social phenomenon, and the changes that occur over time and are updated in the process of historical development.

At the same time, when independence was achieved, the national state continued, the values sphere was transformed, and the whole society rose to higher levels of development. Or, conversely, the values and spirituality of people who had lost their national statehood declined. For this reason, it is important to study these axiological processes from a philosophical point of view, taking into account the achievements of Uzbekistan. It is boldly following the path of independent development along with many other directions in terms of values.

An analysis of the processes characteristic of the sphere of values on the eve of our country's independence is impossible without studying the decline of the Soviet Union in recent years and the consequences of this decline. Here it should be noted that in the 1980s, developed socialism was built in the USSR, a united Soviet nation arose, uniting different nationalities and peoples, and national values flourished in Uzbekistan, as they did in all union republics.

In practice, the situation was completely different and the conclusions drawn were far from the national values, customs and

traditions of people and did not correspond with reality. In addition, it was difficult to preserve the roots of ancient values rather than combine millennial values and traditions of republics with goals of ruling ideology. Since the national values of the nation were not allowed in the former Soviet Union, slogans based on the method of socialist realism prevailed in art and literature. In the field of society, priority principles of value transformation associated with communist ideology and Soviet system were subordinated completely to interests of ideology of that time. Measures were taken to achieve this in practice.

After such a long "experience", confusion and inconsistency appeared in the transformation of the value sphere corresponding to the socio-value life of that time. Such a morally unstable situation began to erode the former unity and values of the country, which was ruled by a single party on the basis of command from the center. According to I.Alimov and G.Rajabov, historically, such situations created the basis for Uzbekistan's transition to independence».[1]

After all, the ideas of the authoritarian system determined the essence of the transformation of the value sphere in their time and left no opportunity to show the true image of universal criteria. In this regard, the negative situations in the 80s of the last century corresponded to the activities of the ruling ideology in the value sphere and were expressed in all areas of this area as follows:

- Due to the acceleration of long-term national and ethnic processes, activities aimed at creating a "new ethnic group" of "Soviet people" ended ineffectively, and as a result, an ethnic group was formed in the form of a crowd without historical memory or even a complete loss of sense of Homeland or national values. This manifested itself in evil;

- Under the influence of the ideology of the former Soviet Union, the population became alienated from spirituality that had been formed over centuries, which led to the emergence of trends that served to create negative transformations in the sphere of values;

- As a result of unilateral activities in the field of values, changes in values began to manifest themselves negatively in Uzbekistan and the Union republics, including negative defects and shortcomings related to social activities.

- The socio-economic and axiological reasons for the contradictory processes that manifested themselves in the laws of axiology during the period under review, i.e., at the end of the 1980s, are as follows: The former Soviet system began to lose its function in the political sphere, as a state that governed a huge country;

- Due to the fact that extensive activity in the economic sphere did not justify itself, an imbalance began to manifest itself in economic development. This was especially true between agriculture and industry. Large expenditures on military industry caused the economic system of the former regime to be derailed;

- The sense of trust and mutual solidarity between different strata of society has weakened as a result of growing differences and imbalances in the social sphere;
- Serious shortcomings arose in the spiritual and moral spheres, attempts by people to lose their national and ethnic values and religious beliefs began to have an opposite effect;
- In the ideological sphere, communist ideas which created the former Union and are the basis for its strength have lost influence;
- The prestige of the Communist Party, a political force that unified the former USSR, has declined in the eyes of the world and people. It has lost its former position. All of the above had a serious impact on the spiritual and valuable life of Uzbeks, as well as other people belonging to the union, and in turn gave impetus to ideas of achieving independence.

Methods and level of study. Issues related to socio-political processes that lasted for almost 70 years, with a one-sided chemical approach to values, are covered in the work of Uzbekistan's first President I. Karimov, "Uzbekistan is on the verge of independence".[2] The study allows us to clearly imagine the events on this front leading up to independence. In this paper, we analyze specific examples to determine the causes of the decline in values in the past.

In this work, it is revealed that the cause of social and moral decline is large-scale conflicts that have spread throughout the country during the last years of the Soviet state's existence. The work examines the history of the trade union structure in our country and emphasizes that "Uzbek work", invented by our people in the 80s, and the policies of Gdlyan and Ivanov were its manifestations. The roots of discrimination and various repressions are very deep. It is well known that Gdlyan and Ivanov were ruthless and self-serving politicians, and as a result of their actions after 1983, no bright leader remained in the Central Committee of the government of Uzbekistan.[2,453] The government, which took advantage of this, attracted people loyal to the party to work in the administration, even if they did not have leadership training or knowledge or experience. Thus, some people who became the leaders of such a large country as Uzbekistan did not consider the people, but acted as they thought was best for them. In the work "Uzbekistan on the Threshold of Independence", the author argues that we came to our senses only in 1989, when the struggle against Gdlyan's and Ivanov's activities reached a peak in Uzbekistan».[2,386]

The book "Uzbekistan on the Threshold of Independence" expresses very valuable ideas in the field of spirituality: «First of all, pay attention to the roots of our national culture and the spiritual wealth of the people»[2,159]; «To ensure freedom of conscience and belief for everyone, not just in words, but in actions»[2,113]; «Strengthening the

material and technical base of education and culture»[2,159]; The tasks of increasing “attention to scientists and creative workers who create spiritual wealth” are defined.[2,160] The author's statements on such strict tasks confirm, firstly, firm faith in the future and, secondly, principles of striving for freedom and the transformation of values gaining strength.

Discussions. With the creation of a new independent state in Uzbekistan, it has become necessary to provide economic and axiological guarantees for a suitable value sphere. On the eve of independence, some of the steps taken in this matter are considered important as a process that creates the first signs and specific aspects of a new state and national development coming to the world. When the time comes, it should be noted that the roots of these situations began to influence the actions of the independent state that was forming on the eve of its independence:

- Creation of a system of guarantees in a modern spirit serving the development of values of peoples of all nationalities living in the country;
- Ensuring the rights of each nation related to the formation of their value sphere based on historical foundations of values;
- To accelerate the work on improving spiritual development by using the principles of harmony between the values of different people on our planet;
- The development of a sense of patriotism, national pride and solidarity among representatives of all nationalities and peoples in our country;
- Reforming the values of our society, contributing to efforts to protect the unique spiritual values and national heritage of representatives of different nationalities living in our country.

The educational and axiological scientific study of experience gained in this field allows us to substantiate opinions and conclusions about the importance of determination, trust, and consistency in ensuring effectiveness. This, in turn, proves that our country follows best practices of all mankind and its own national traditions in this area.

In this sense, it is worth noting that, in the process of building a new society in our country, further development of the value sphere is based on rich historical and cultural experience of our people, and national values. In this regard, this process is carried out through mastering aspects that meet the demands of modernity and social progress»[3,56] Therefore, an analysis of the ancient values of people and the opinions of well-known scientists on the principles of value development in terms of modernity is particularly important for reaching a conclusion.

It should be noted that, in connection with the achievement of independence and the dialectic of a country's development, knowledge of the essence, structure and laws of society has become important, as well

as the organization of managerial and leadership activities based on this knowledge. National independence has brought radical changes to all spheres of public life.

In connection with the strengthening of legal, democratic and civil foundations, it is important today to study changes in the socio-class basis of society and the problems of the impact of these changes on management. As a result, views on the social structure of a new society and solutions to social relations in management are important. The basis of the social structure of society is the changes taking place in society, national and ethnic groups that ensure the diversity of society. This situation has a positive impact on the management of society and focuses on ensuring socio-political development.

Since our society has strengthened its socio-legal foundations, it is important to analyze them in a particular way, given that significant changes occurred in the social structure of society during the initial stage of the transition period. If we turn to the historical roots of the problem under study, then the structures of society in all periods were within the field of vision of our scientists, and, of course, each period's intelligentsia expressed their attitude towards this issue. Abu Nasr al-Farabi spoke about relations between members of society and said the following:

1. In order for a society to exist and live, the unity of its members is necessary. The existing social relations in society reflect the relationships between social groups and the solidarity that results from them;
2. It is necessary to maintain a relationship between the community and the parts of the social structure of society. Unity and harmony must be maintained between them;
3. Any form of society exhibits various forms and structural aspects of human activity. People always feel the need to support each other.[4]

In this regard, it is not without reason that it is emphasized that social phenomena and processes are dialectically studied and under natural conditions within the system of social sciences to form a single social object. In this case, individual events and processes are recognized by some elements of this holistic system. Under the conditions of the former totalitarian regime, a dominant social ideology dominated the contradictory concept that classes were the basis of society's social structure, and this could not fully reflect real aspects of social life.

Considering these aspects, the concept of social stratification in the system of Western social sciences has been recognized by many scientists and has a deep social character. According to this concept, it is appropriate to use the concept of class when analyzing the social structure of societies that existed in the past.

In modern post-industrial society, ownership problems have completely changed. Classes have lost their position as social units, making way for classes and strata in society. From the point of view of value, social stratification unites members of society by their general status and allows comparison between different social units. At the same time, the status of people in society - power, ownership of property, profession, education, and belonging to an ethnic group - is extremely important.

There are also different views on the classification of members of society, and different scientists react to and classify them differently. True, in the modern era of advanced information technology, communication occupies a leading position in all aspects. However, the idealization of the role of information and communication in determining whether members of society belong to a certain class is a controversial issue. The information and communication system qualitatively raise the activity of an individual belonging to a particular class to a new level. It activates the personality, broadens the level of knowledge and ensures regular contact with colleagues from different parts of the world. It also actively influences their worldview. However, this, of course, is not the main factor in the stratification of society's members. In addition, the social structure of society naturally expresses the relationships between different social units.

For example, intergroup relations (social classes, strata), socio-ethnic (nations, nationalities, peoples, citizens), socio-demographic (men, women, youth, middle-aged, elderly), socio-professional (teachers, scientists, engineers, medical workers, etc.), and socio-territorial groups (districts, villages, districts, cities, countries, regions). Among members of society, value factors occupy a leading position in the transition between social strata.

Because of this, representatives of the lower strata of society tend to join the upper strata, and it is a feature of human nature that encourages this. This aspect represents a change in the status of individuals in the social stratification of society and plays an important role in social development. It is for this reason that the importance of the value factor has become leading in increasing the activity of society members in the conditions of our independent state, where the foundations of civil society were laid during the period of independence and the qualitative aspects of public relations are improving.

The result. Based on these thoughts, it is possible to study the development of the value sphere in our country during the independence period at certain stages and make conclusions about the dynamics of processes in this sphere. Based on this methodology, we observe four main stages in the development of values.

The first stage included the period from 1991 to 2000. During this time, a lot of work was done to strengthen the foundations of national statehood, define principles of independent development, and create new values suitable for a new society.

The second stage, which included the axiological processes that took place between 2001 and 2010, was a period of active social processes, reforms in all areas of public life, and a time of creativity.

The period from 2010 to the end of 2016 saw the adoption of the "Concept for deepening democratic reforms to develop civil society in our country", and the third stage came into history. During this time, Islam Karimov, the first president of our country, led work on the development of values across the country.

The fourth stage is at the end of 2016. This is the current period, when our country is led by President of the Republic of Uzbekistan, Shavkat Mirziyoyev. The main principles of development of values in this period are set out in the "Strategy of Actions for the Further Development of the Republic of Uzbekistan"[5], which was approved by the President of the country, and in "New Plan for 2022-2026"[6] of Uzbekistan. The decrees on the development strategy of Uzbekistan are based on the process of reforms and updates in this area, in accordance with the "New Strategy for Uzbekistan – 2030"[7], which is currently being implemented.

Conclusions. It seems that the development of axiology laws and transformations in the field of values during our country's independence period can be divided into several stages. A separate study of each stage allows us to clearly see the gradual changes in values over time. It is important and relevant to successfully implement the development program of the Republic of Uzbekistan and ensure stable development in this field, achieving positive results in implementing these cases.

Undoubtedly, Uzbekistan's decision to withdraw from the Union and choose the path of independent development, and in turn, its bold pursuit of spiritual development has yielded positive results.

It cannot fully reflect all aspects of the development of values during the last century. However, they describe the theoretical foundations and useful facts in the study of axiological activity during that period. Therefore, the study of the axiological events leading up to independence is a major factor in understanding the development of values in independent Uzbekistan and identifying the future directions for the region's development:

- In the activities of independent Uzbekistan, in the field of values, special importance is attached to the factor of national and universal values in accordance with the Constitution;

- On the eve of independence, our national language received the status of a state language. Equal rights were granted to the languages of all the nationalities in our country, as well as equal opportunities for their development;

- Great attention was paid to creating conditions for the religious beliefs of all nationalities and peoples in the country, ensuring the free functioning of existing religious denominations.

The above has allowed us to avoid various disputes and quarrels among our people during those unstable times. It has helped us maintain continuity in the field of values.

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