

## Philosophical Classification of the Concepts of Modernization of Society and Moral Values

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### ABSTRACT

*All his life a person lives in a world of countless values. The creature that surrounds humanity, the natural and social environment - the values that represent the most important aspects of an important, living and inanimate nature - are universal. Such values were eternal, absolute and sacred values that never lost their significance for society. The article describes values, their classification, depreciation of values and its reasons.*

**Keywords:** Value; Dignity; Spiritual beauty; Universal human values; National values; Moral values; Patience; Community; Mutual assistance; Generosity; Respect for the world; Gratitude; Moral and spiritual heritage.

### 1. INTRODUCTION

In the process of development and improvement of society on the basis of democratic reforms in Uzbekistan, comprehensive measures are being taken to solve the problems associated with modernization. In this regard, the urgent task is to reform the public administration system, develop a structure for political modernization, study the improvement of the socio-political modernization of society from a political and philosophical point of view, as well as the conclusions of scientific and scientific research.

Speaking about the nature of values, four main competing approaches can be distinguished in the philosophical literature. According to the first approach, the world of values is interpreted as a separate, independent world, which cannot be attributed to either the subject or the object. As G. Rickert, one of the classics of neo-Kantianism, wrote, “values form a completely independent area, which is outside the subject and object” [1].

According to the second approach, value properties are present in the things themselves. In other words, the source of values is seen in the features of external reality. In this regard, values are considered as the objective ability of things to satisfy certain needs. The essence of the third approach is that values do not exist independently in nature. This or that thing acquires its value only due to the evaluation activity of the subject. An example of this is the opinion of M. Reider, the compiler of one of the anthologies of Western aesthetics: “Unlike facts, values are only imagined... If facts have the same characteristics for a group of observers, the value depends on the subjective opinion of each appraiser. But it will be different” [2].

What is valuable to one person may not be so to another. In the fourth approach, a kind of synthesis of previous approaches is carried out and it is emphasized that values have a two-dimensional (objective and subjective) nature. Values are formed throughout the history of mankind, and the increase in their quantity and quality is an indicator of how far human progress has advanced. As a result of the countless wars experienced by mankind, peace has also become a universal value. At the same time, universal values underlie all national cultures. These values are based on a person, his will, his dignity, his spiritual beauty, his mind, imbued with the national idea. These are universal

values that, in harmony with national spirituality, call peoples to spiritual and ideological unity and cooperation. Human values can only manifest themselves in harmony with national values.

## 2. DISCUSSION

The process of modernization of society is based on the following principles.

The first principle is the concept of power, knowledge and opportunity. Each people, nation, society and individual must rely on their own strengths, knowledge and capabilities in their theoretical and practical activities. The desire for continuous improvement of the conditions of our daily life is the main content of human activity.

The second principle is freedom of thought. Spiritual growth requires freedom of thought, the ability to think objectively in relation to the development of society, in creative activity related to building a strong civil society.

The third principle is universal human values. The restoration of spiritual values and national identity should not only be a negation of the totalitarian regime, but also serve to implement a creative program aimed at building a strong civil society.

The fourth principle is adaptability and objectivity. The restoration of spiritual values in the current era of globalization requires adaptation to the values of the world information civilization, an objective approach to it.

The fifth principle is upbringing through education. The process of spiritual growth requires scientific knowledge, that is, an education system based on universal human values and democratic principles. Moral values in the process of modernizing society, building a democratic state based on the rule of law in Uzbekistan, forming a civil society:

Firstly, the Uzbek people call on all citizens, regardless of nationality, religion, language or race, to live in peace, demonstrating their national moral values - patience, community, mutual assistance, generosity, respect for the world, gratitude.

Secondly, in the creation and implementation of an economic life based on a market economy, Uzbek entrepreneurship, initiative, love for the Motherland, saving, avoiding waste, thrift. Strengthen the economy of society and give people rich guarantees.

Thirdly, the moral and spiritual heritage left by the ancestors, thousands of sermons aimed at shaping the moral maturity of a person serve to define moral and spiritual life in a new sense as moral values that are the source of the spirituality of the nation.

Fourthly, moral values are the most influential instrument of a person's spiritual development. Thanks to him, every child has a deep understanding of faithful service to the Motherland.

Fifthly, the moral values of the Uzbek people serve as a "mirror" in the international arena. Thanks to this, our people are recognized by all peoples and peoples of the world as a peace-loving, hospitable, kind, hardworking, educated, generous people. Therefore, the world community considers the independent state of Uzbekistan to be its reliable partner.

Sixth, there will be criteria by which the level of moral life of every person, people, nation, people is measured. One of these criteria corresponds to moral values.

Only nations and peoples rooted in ancient, secular and religious values, combining the best of civilizations and capable of being active in real life, will be able to live in peace, prosperity and educate perfect people. All of the above are also our national moral values, and they also play a big role in our social life. Throughout his life, a person lives in a world of countless values. The being that surrounds mankind, the natural and social environment - the values that represent the most important aspects of important, animate and inanimate nature - are universal. Such values are eternal values and sacred values that will never lose their relevance to society. There are many approaches to the definition of the concept of value from the point of view of social philosophy in the scientific literature, and sometimes there are cases of their complete negation of each other. The value of human existence is a complex process, covering both the moral, aesthetic and legal spheres of society, as well as the sphere of public consciousness. The basic basis of human identity is enriched with values. In their practical activities, people satisfy their natural needs in life, using the properties of objects and events. For example, water satisfies a person's thirst, bread satisfies his hunger, and oxygen satisfies the body's need for it through breathing. That is why we value these "blessings." But there are things that we do not like, they are harmful to our lives, rudeness, obscenity, theft, lies, meanness - such unpleasant things that we are trying to get rid of.

In Radugin's treatise "Ethics", it is defined as "Ethics is a form of regulation of human behavior and social relations on the basis of a value-strict requirement and order based on personal, subjective, impartial respect for duty and moral values." Although moral value is mentioned for the first time as an integral source of morality, however, it cannot serve as a complete definition of the concept of morality [3].

One of the universal, national moral values is mercy - humanity, objective human assistance, kindness, generosity, kindness. Mercy is a quality that is in harmony with generosity, a human quality, a spiritual feature of our people, a national value. Humanity is one of the highest spiritual qualities, education, embodying the quality of selfless help, gratuitous service and fulfillment of human duty. Humanity is also a moral quality, meaning the manifestation of the principles of kindness, compassion and humanity in relationships. Humanity is one of the ancient spiritual values, which has long been reflected in such feelings as mutual compassion, mercy, generosity. The purity of the soul is one of the most important spiritual and moral requirements as a spiritual and aesthetic category, including sincerity, fidelity, trust and naturalness. The purity of the soul plays an important role in the formation of human spirituality. Since the content of purity includes such positive qualities as wisdom and faith, modesty and honor, intelligence and prudence, pride, honesty, kindness.

Compassion is a concept expressing a feeling of compassion, kindness and compassion towards others. Compassion manifests itself in human qualities, such as compassion for others, practical help. Compassion and kindness in a person is evidence of his spiritual beauty, his fragile nature. The essence of compassion is to respect people, to know their dignity and to show them kindness. Compassion is manifested in such human qualities as compassion for others, to provide practical assistance.

### ❖ 3. RESULTS

Universal human values form a system common to all people living in a certain period of the development of society, manifesting itself in constant connection with other principles, in a necessary connection. The forms of

manifestation of universal human values are relative, but this relativity is not always noticeable. In the process of historical development (objectively) it manifests itself (subjectively) as a result of the needs of society and people. Thus, in the development of social processes, the relevance of one form of universal values seems to obscure the need for another, some of which seem to approach the ideal, while others seem to move away from them. Human values today remain a common criterion for all for a number of reasons:

(a) it becomes more and more obvious that the planet is the most common and at the same time the smallest space in the infinite universe for all people in the world, regardless of their race, nationality, beliefs and other natural-historical and social characteristics;

(b) the need for the most general spiritual criteria for social diversity, political and ideological diversity in the world, various needs, interests, goals, aspirations, behavior, activities that meet the requirements of development;

(c) that the future of mankind, the fate of the general gene pool of the planet's population, is under threat as a result of such threats as terrifying weapons of mass destruction, nuclear war, ecological crisis and spiritual degradation;

(d) universal technologies, scientific achievements of universal importance for ensuring a meaningful, full and prosperous life of people, their lives, interests, rights and freedoms, regardless of the social system and the state in which they live, as well as the community, the possibility of their application in all endeavors are driven by a growing awareness of the need for global collaboration to realize these opportunities.

Everyone is glorifies their own story. But there is no such rich history as our country, such great scientists as our grandfathers. We must deeply study this heritage and be able to pass it on to our people and the world. A person who comes to this center should have a complete understanding of our history, take great spirituality with him, said Shavkat Mirziyoyev [4].

It should be noted that the modernization process in each country requires deep reforms in priority areas of society. As a result, society is undergoing a process of abandoning traditions, eliminating the remnants of antiquity and transforming evolutionary positive changes. There will be an increase in education, professionalism, the formation of intellectual special professional institutions, the development of mass communication, new individual habits that adapt to an expanding social space, an expansion of interests, an increase in confidence in science and technology, and a change in attitude towards a person. In the spiritual sphere there is a cultural stratification, secularization of public consciousness, the growth of literacy, the recognition of science and technology. However, the "migration" of democratization processes to the countries of the East in the second half of the 20th century, the unpreparedness of the general public for freedom and transparency created new problems for these societies. Especially in the context of globalization, after Western values and freedoms have crossed national borders, it has increased various threats within the country. Unexpected crises in the life of society affect the political process and national development in the country. In particular, new problems and social crises are observed in the initiated democratic reforms without taking into account the level of political readiness, national identity and culture of the country's citizens. In these processes, one can also observe cases of value depreciation. Depreciation of value is a concept referring to the process as a result of which a certain value or value system loses or reduces its value, a person loses his prestige, status, neglect. The general devaluation that occurs in the development of society is a process that

occurs gradually, and not suddenly, overnight or suddenly. It is well known in the history of mankind that states and empires, whose value system was devalued, fell into decay and disappeared. This may be due to the exaggeration, absolutization or dilution of a certain value or several forms of values and turning their mistreatment into a method of continuous politics. In this case, values lose their essence as a general criterion for the life and activities of people, as an ideal to which they aspire, or as a criterion that unites and mobilizes them to achieve specific goals.

Human nature associates itself with a particular social group, stratum, class, nation, state, region, period, or dynasty. Therefore, for a person, it is a natural spiritual phenomenon to rejoice in the achievements of his people, nation and state, to enrich them and pass them on to future generations. This is a factor in the comprehensive and detailed transfer of national spiritual and cultural values to the minds and hearts of young people, feeding them with spiritual riches created by their ancestors, reviving and growing national pride. This is done through the study, understanding, evaluation of the history of the nation.

Aristotle emphasizes the need for moral education for the formation of a perfect person. He sees the impact of education on the way people live and the rule of law in the state. "If there are appropriate laws in society, then proper education can be implemented. Good laws are needed for social education," said the philosopher [5].

#### 4. CONCLUSION

This can be emphasized instead of a conclusion. Today, the development of an ideal person is one of the priorities of state policy. The ideal person, who possesses the basis of this secular and religious knowledge, has a useful profession, is independent, free-thinking, combines high moral and aesthetic qualities, is committed to healthy, universal and national values, honestly works for the development of the people. The spiritual maturity of a person is a whole system of spiritual, moral, spiritual, aesthetic processes, which consists of several stages, ranging from simplicity to perfection.

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