

## The Concept of “Axiological Orientation”. Specifics of Student Values

*Iskandarova Dildora Mannapjonovna*  
*Andijan State University philosophy*  
*senior lecturer at the Department.*

**Abstract:** *The concept of axiological orientation in the article. The specificity of the values of student youth is analyzed in the context of the axiological approach to youth education. Groups of values that make up the “text” of the spiritual and moral culture of the main modern youth. The novelty of the pedagogical phenomenon being studied is that it describes the features of the implementation of the axiological approach to strengthening national security and the spiritual and moral education of young people in the conditions of preserving the intellectual identity of Uzbek citizens as a strategic resource of society and the entire state.*

**Key words:** *spirituality, ethics, axiological approach, values, spiritual and moral education, national security.*

Due to the fact that the problem of value orientation of student youth is connected with the problem of values, it is necessary first of all to study the values that they follow and their essence.

In the long history of mankind, the emergence of values initially became a necessity of everyday life as a result of the emergence of natural biological needs associated with the preservation of one's life. This need was originally associated with simple biological needs. With the formation of society, people began to apply possible, permitted moral rules in their lives and abandon forbidden ones, which led to the emergence of the first moral values of a huge revolutionary nature in the history of mankind. As a result of the initial, sometimes unconscious, irrational formation of values that began to form in society on the basis of the material, cultural and moral needs of people, a value-based attitude towards the world gradually arose in people's minds.

The value attitude towards the world as a social phenomenon was implemented along with other attitudes at all stages of the development of society. Along with the development of society, along with changes in values, the value attitude towards them also changed. Today the dynamics of these processes are accelerating. As a result of the development of philosophical sciences, a special direction “axiology” (“the science of value”) was formed in it. This direction explores such axiological problems as values, their emergence, essence, types and forms, dynamics, dialectics of national and universal values, transformation of modern values and national values, features of value consciousness.

Any society consists of a certain stable system. The characteristics of this system depend on the elements included in its composition. The values existing in society are also systemic in nature. Based on the nature of the value system, the various axiological elements included in its composition, their consideration by society, the nation and the individual as an important social event that satisfies their social needs, and their application in life determine the continuity of these values. values in society. This opinion can be said in relation to all stages of the history of society. Their

<https://cejsr.academicjournal.io>

axiological choice is a determinant of the direction of development of modern society.

Values perform certain social functions and tasks in society and human life. Speaking about value, we can admit that the analyzed object will have an axiological character in a certain sense. The isolation of certain elements from the objective existence surrounding man on the basis of certain goals means that they are considered as values and that they are important, that is, valuable. Their essence was chosen as a necessary value due to their importance for society and individuals, and also because they regulate the social life of society and the lives of members of society.

The ideas recorded in the fundamental works of philosophers and scientists dealing with the problems of values are reflected. Values have dialectical and dynamic properties. "These values are clarified within the framework of the uniqueness and irreversible uniqueness of the individual, worldview and needs of the time. This situation prevents the complete homogenization of human consciousness.

No matter how the phenomena of unification and universalization are developed by researchers, they show the diversity and uniqueness of people, their level of consciousness, spirituality, values, mentality, feelings that are different from others, in a word, their uniqueness. completely destroy. The existing diversity is determined by the diversity of axiological orientations, needs and choices of subjects. The more opportunities for value choice, the more opportunities for cultural diversity. When a person makes a value choice, he makes his own uniqueness, worldview and spiritual life.

At all stages of the development of society, the presence of unique modern values, adherence to a system of values and the organization of personal, social and national life on their basis have become important. That is, the essence of any society is determined, among other social features, by its axiological features.

Values are one of the important factors in the history, present and future development of a nation and state. Value is an important socio-historical phenomenon that arose as a result of social development and changes historically, and means things, events and processes that are valuable to humans and society. Values manifest themselves as a phenomenon that reflects the uniqueness of mentality, morality, customs, culture and spirituality of a nation, society and country, and as a carrier of these phenomena. On the basis of the system of values implemented in public life, the process of choosing certain values in society is built, transforming them into the principles of one's life and organizing economic, sociocultural life and lifestyle on their basis. accomplished. This process can be studied as a process of axiological orientation in philosophy. By the 20th century, there were many theories and approaches devoted to the study of what factors, values and driving forces of historical development are the basis of society and its historical development. Fundamental works devoted to these problems have been created. According to famous scientists Arnold Toynbee and Oswald Spengler, who created theories of civilization in the development of philosophy and wrote many works in this area, civilization is considered as a value underlying historical development. If Pitirim Sorokin approaches values based on their social function, he puts forward a theory according to which values are the basis of the social and cultural life of society. He analyzes values as a phenomenon that determines the psyche, actions and activities of a person, regulating his life. Accordingly, Pitirim Sorokin recognized the change and dynamics of values as one of the social factors leading to change and development of human life and society.

French sociologist Emile Durkheim created many philosophical and sociological works as a famous scientist who analyzed the deterministic foundations and laws that ensure the sustainable development of society. Durkheim recognizes facts (values) as one of these foundations. He

<https://cejsr.academicjournal.io>

emphasizes the need to consider values not in isolation from the life of society, but as a phenomenon that organizes it and ensures its development. He believes that the reality in which humanity exists is based on two types: spiritual and morphological facts, and spiritual facts consist of customs, traditions, moral rules, beliefs and constitute the general or collective consciousness of society. Morphological facts (quantities), such as fertility and mortality, population density, forms of residential buildings, characteristics of roads, represent quantitative characteristics of society. According to Durkheim, society is the source of the highest values if it is superior to the individual, and cooperation is of great importance in it.

The scientist's axiological views are based on sociological approaches. Because it goes without saying that the development of all spheres of society is based on its own system of values and develops on their basis. In this regard, the division of labor created in society was of great importance. Because this objective economic process ensures the distinction of people through work, determines their individual characteristics, abilities, and talent based on the professional role they perform.

Since the 90s of the last century, philosophers and scientists of Uzbekistan have been paying great attention to the problem of values. In 1998, the famous philosopher and scientist Jondor Tulenov's book "Philosophy of Values" was published, which became one of the first scientific works in this field. In this fundamental work of the scientist, values are analyzed from the point of view of their significance for humans and society, as well as the fact that they are an important social phenomenon in society and human life.

The famous philosopher and scientist K. Nazarov made a great contribution to the development of the Uzbek philosophy of values and raised it to a new level. In the works of K. Nazarov, devoted to the philosophical analysis of values, he explored them as a socio-spiritual phenomenon that arose in the historical process. In his opinion, values are a socio-historical phenomenon that guides and regulates the life of a person and society.

Values change depending on the needs of people and society. According to the philosopher, values represent the material and spiritual wealth that exists in the world around a person, as well as ongoing processes. They must be considered from the point of view of their significance for individuals and society. Uzbek scientists E. Yusupov, A. Khanazarov, A. Jalolov, T. Makhmudov, A. Ochildiev, O. Atamuratov, A. Begmatov and others created fundamental scientific works on the philosophy of values.

In the works of the mentioned scientists, values are classified based on different approaches. In particular, Zh. Tulenov divides values into the following types:

- human life is the highest value;
- natural-material, cultural-spiritual and socio-political values from the point of view of practical significance;
- national, regional, universal values;
- divided into progressive and reactionary (regressive) values in terms of their impact on society.

According to the scientist, the function of existing values is to unite or divide society. From this point of view, it is clear that values differ in essence and are an important phenomenon in the process of integration, that is, differentiation in society. According to K. Nazarov's classification, values are divided into material, spiritual, universal and personal values. They are aimed at meeting certain needs of society and its members.

In the most general form, values can be divided into material and spiritual, national and

<https://cejsr.academicjournal.io>

universal, as well as the values of society and the individual. The general types of values mentioned can be further divided into forms. For example, material - natural resources and material goods created by human labor; spiritual values - morality, religion, science, art, law, politics, etc.; universal human values - nature, clean ecological environment, peace, religion, culture, achievements of civilization, historical and cultural heritage, works of art, scientific achievements, modern innovations, etc.; personal values - means of material and spiritual objects, events, etc., chosen by a person and having a certain meaning for him.

All these values are considered from the point of view of their significance for society and the individual and the response to their needs, and their task is aimed at meeting the needs of society and the individual. Values are the main factor in the existence of a nation, a society of people, the expression of their interests, a factor that supports and ensures social stability. Their essence is related to the extent to which values can perform the above-mentioned functions in society.

One can list theological, psychological, sociological, naturalistic, existential and other areas of axiology. The place and role of values in society, the importance of national, religious, scientific and other values in the process of economic, political, cultural and spiritual renewal of society, the value consciousness of society and its members, especially young people. people's attitude towards values, their axiological worldview and attitude towards values. Many scientific studies are conducted on the problem of change. A number of dissertations have been completed in this area. In the mentioned scientific studies, various aspects of the problem of values have been studied and disclosed.

As for the analysis of values, the question of their criteria is also important. Because the criterion of values is also associated with the constant dynamics of values. Since values have a social essence, they change and develop along with the development of society and its subjects. Some values become obsolete, new ones appear in their place, some adapt to the times and develop. This process is natural and natural and has a dialectical nature. Objectively, social development gives rise to new social needs and demands; values that can satisfy them will live long.

#### Used literature:

1. Nazarov Q. Philosophy of values (Axiology). -Tashkent, 2004-B.153. J. Tulenov's philosophy of values - T.! Uzb. , 1998. Begmatov A. Composition, structure and principles of spirituality.-Tashkent: "Subject and technology", 2017.-B.27-28.
2. Yuldasheva F.Kh. Peculiarities of spiritual renewal in Uzbekistan in the conditions of globalization. F.f.d. ( DcS ) thesis written to obtain. T., 2019.-B.160.
3. Sorokin P.A. Sociological theories of modern times. – M., 1992. Page 34.
4. Durkheim E. Sociology of education. //translation from French this year Astakhaova. :naus ed. V.S. Sopkin, V.Ya. nechayea. Moscow, 1996. P.275
5. Tulenov J. Philosophy of values. T., 1998.
6. Nazarov Q. Philosophy of values (Axiology). -Tashkent, 2004-B.153.
7. Begmatov A., Anvarova D. Spiritual education.-Tashkent: Academy, 2013.-B.82. A.
8. Jalolov and Khannazarov in general editing. Annotated scientific popular dictionary of independence. - T.: Sharq, 1998. B. 279. Otamuratov S. National development plan.-Tashkent .: Academy, 2006
9. J. Tulenov's philosophy of values - T.! Uzb. , 1998. B.

<https://cejsr.academicjournal.io>

10. Abdurakhmanov K.I. Social factors of formation of innovative thinking in the outlook of modern youth. Doctor of Philosophy (PhD) dissertation - Andijan, 2021 Artikova M. B. Development of entrepreneurship skills in students based on comprehensive school and family cooperation. Doctor of Pedagogical Sciences (DSc) thesis abstract - Andijan, 2020 Yuldasheva F.Kh. Peculiarities of spiritual renewal in Uzbekistan in the conditions of globalization. F.f.d. ( DcS ) thesis written to obtain. T., 2019.-B.160.