



SPIRITUAL AND MORAL VALUES OF YOUNG PEOPLE AS A COMPONENT OF SOCIAL LIFE

Dehqonova Surayyo

Teacher

Namangan Engineering – Construction Institute

ABSTRACT

In the article, the content of the moral values of young people and the analysis of the moral values as a component of social life, as well as the tests of the study of moral values, the use of samples of oral creativity of the people, the importance of the moral values of young people in the present day are mentioned.

KEY WORDS: value, moral value, culture, proverb, analysis, self-assessment, correction, systematic approach, contradiction.

DISCUSSION

The social and political changes that are currently taking place are the impetus for the emergence of new social norms and principles of behavior. And the change in the system of cultural and historical values, in turn, is reflected in the content and essence of the leading values of man. The socio-normative abstract that arises as a result of conflicts of habits and traditions in different systems leads to a violation of the boundaries between right and wrong, nobility and evil, law and morality, freedom and responsibility. In addition to the eternal values of the Ideal world, local “one-day”, “erroneous values”, which have no significance, are emerging. The reality of the present day is that living in a concrete place with certain geographic coordinates, a person feels the pressure of various polar cultural traditions. Since the axiological landscape of the social world is the first to appear in the history of mankind such an anti-orientation, the choice of “who to be”, “how to be” is perceived by the region and traditions. Changes in the axiological landscape of the universe increase the relevance of the problem of research on values.

Issues of formation, development and change of pedagogical and psychological values of a person are in the center of attention of philosophers, sociologists, political scientists, economists, psychophysicologists, pedagogues and psychologists. C.Tulenov, E. Yusupov, S. Komilova, I. Karimov, S. Valiyeva, K. Tulenova and others first covered various aspects of the axiological problem as a separate line of philosophy. C. Yoldoshev, F. Yuzlikayev, R. Ahliddinov, M.Quran, R. Ibrahimov, Sh. Mardonov, T. Toshlanov, N. Egamberdiyevlar tried to illuminate values from a pedagogical and psychological point of view in his research.

Extensive research of vital values covers all layers of analysis: cultural-historical, socio-economic, individual-psychological.

Cultural values exist in the form of traditions, which are strengthened in the sciences of art. The values that govern social relations are expressed in the form of a normative picture of goodness and evil, justice, beauty, honesty. Collective or group and evaluations determine the necessary criteria that determine social activity through imperatives and prohibitions. Individual consciousness level polished values are the negatives of organizing and managing a person's lifestyle and activities, they lie on the basis of any assessment of a person and influence his decisions [2]. The difference of the Individual-psychological approach is in the difference of the subjective component in the system of values, in their reflection in the individual consciousness.

Values are immanent in activity and behavior (companion invisible on the surface), they are harmonious in its structure (design — implementation — cost of result) and dictates the need for expression in life. Deprivation of the ability to manifest values about a person lies in the fact that its solution is based on the development of a person or on internal conflicts, conflicts, tension, manifested in the destruction manifested in deviant, delinquent, criminal behavior [3]. This means that the study of the moral values of the young people we plan to carry out at the same time allows to a certain degree of correction of the educational and educational process that we need to carry out. Our research will serve to find out the reasons for the rejection of moral values by young people and the reasons for such protective functions in the minds of young people in this situation.



In conclusion: crises in our life, drastic changes, abstract situations and social instability not only change the usual social environment of a person, but also decrease his personal potential, change the criteria of his life activity, lead to a mistaken perception of the landscape of values of the universe, make it difficult for a person to realize himself and his potential: the factor of — the development of the individual and the recovery in ontogenesis (individual development, a set of consecutive changes that occur from the beginning of its formation to the end of life), the realization of self is an integral part of its holistic psychological image, which greatly affects the formation. Already, a person assimilates the content of value in the course of practical activities; values serve as a mediator, forming a system of vital activity of a person in the social space. The values of a person become the most important spiritual resource of a person.

This study examines the issues related to the definition of the term “life values”, defines the features of the perception of the phenomenon presented in the work as one of the most important constituents of the formation of the reality surrounding the subject. An important factor in the formation of the personality of a subject involved in the educational process in a higher educational institution is the awareness of a person of his own self, the ability to study constantly, not stop at the results achieved, to have a unique opportunity to adopt the best characteristics of another culture, to be an educated person and remain a person in difficult market conditions and conditions, sometimes unfair competition.

A society is a conglomerate of subjects that accept certain values expressed by linguistic and non-linguistic means and presented in the form of abstract and concrete concepts shared by representatives of this particular community. The process of assimilation of people's experience and value orientations of a certain society forms the formation of a person, this process is called socialization. Throughout their life, a person learns to perform special social roles — child, parent, spouse, student, employee, etc. Personality is determined not by the structure of the brain, but by the system of social relations of a person to a person, mediated through the things created by him. In the field of the individual, the individual realizes himself as a fundamentally different social entity from the body and brain. The formation of a person as a person requires society to constantly and consciously organize the improvement of the system of public education, overcoming stagnant, traditional, spontaneously formed forms. Consequently, the recipient uses certain markers of behavior and value orientations, directly participating in their creation. Psychologists divide values into personal and social ones.

Personal values are directed directly to the inner world of a person. His mental comfort. It should be noted that the value characteristics of each individual are purely individual and represent a unique symphony of intricacies of personal orientations. For example, for one person, saving someone else's life at the expense of their own will be valuable. But, even with this characteristic, he can support and be a follower of the xenophobic community in his own social space. For another person, the highest value will be the upbringing of their own children, so to speak, in the fortissimo style - but this process will only affect the interests of the children of this subject. All other children will perform the function of certain stimuli in terms of their benefit or harm to his offspring.

Such a subject will spare no effort and opportunities to harm other members of society in order to extract personal benefit. It is important to note that the actions of the above recipients will have a diametrically opposite logic of performing certain steps when achieving a given goal. Summarizing these examples, we can say that the values of even representatives of the same communicative and social community, held together by the narrative practices of structured experience of life cognition, can differ significantly and have different meanings of perception, processing and interpretation of the reality surrounding them. It should be remembered that values should not be confused with beliefs or needs. The register of values includes such concepts as home, beauty, work, family relations, culture, morality, and spirituality.

The social world is built on the basis of the division of its individuals into groups, the division can be of different nature: ethnic, economic, social status, educational, etc. According to the division of different groups of the social community, we can speak of society as a symbolic system, objectively represented within the social world, where the space of existence of status groups and their lifestyles is regulated by the different attitude of society to their behavioral characteristics. Thus, it can be argued that the perception of the social world has a dual structure. Images of objects or processes of real reality that were perceived by the subject earlier, and can be mentally reproduced, are called representations. The physiological basis of representations is the revival in the cortex of the large hemispheres of “traces” of excitations that were formed during the perception of objects or phenomena. Representations serve as material for the processes of memory and imagination and are called up by images of memory. The ideas that arise in an individual are classified according to the following criteria:

1) By the type of prevailing sensation underlying the representation;



2) By the nature of the reflection perceived earlier in the representation;

3) By the participation of volitional effort in the appearance of the representation. Therefore, we can talk about such a phenomenon as the presence in the consciousness of an individual of value perceptions of previously experienced social experience. Values are a special kind of reality, the basis of which is the direct connection with human existence, they become relevant only under special conditions, in a special unique environment with a certain turn of a certain society. Social orientations and positions - a set of goals, attitudes and value criteria of a person, objectified in the corresponding stereotypes of social behavior. The main sign of the existence of values is their directly related significance of something or for someone. Here we can say about the stretching of the meanings of objects-signs, when the same sign is endowed with different meanings from the point of view of the evaluation position, changes under the influence of the social interactive space and takes on a new meaning different from the previous one, despite the fact that the form of its visual embodiment has remained the same.

REFERENCES

1. Farxodjonova N.F. HISTORY MODERNIZATION AND INTEGRATION OF CULTURE //Теория и практика современной науки. – 2018. – №. 3. – С. 13-15.
2. Farxodjonova N. F. MODERNIZATION AND GLOBALIZATION AS HISTORICAL STAGES OF HUMAN INTEGRATION //Теория и практика современной науки. – 2018. – №. 3. – С. 16-19.
3. Dexqonova S. E. THE USING INNOVATIVE TECHNOLOGIES IN THE EDUCATIONAL PROCESS //Central Asian Problems of Modern Science and Education. – 2019. – Т. 3. – №. 4. – С. 313-317.
4. Dexqonova S. E. HISTORICAL FORMS AND MANIFESTATIONS: THEOLOGICAL REPRESENTATIONS AND INTERPRETATIONS OF RELIGIOUS VALUES //Теория и практика современной науки. – 2017. – №. 4. – С. 5-8.
5. Dexqonova S., Muxiddinova X. G. RELATIONSHIP AND INTERACTION OF RIGHTS AND MORALS //Теория и практика современной науки. – 2017. – №. 5. – С. 15-17.
6. Dexqonova S., Mamadaliyev S. FACTORS THAT IMPROVE IDEOLOGICAL ACTIVITY IN THE GLOBAL ENVIRONMENT //Экономика и социум. – 2019. – №. 6. – С. 23-25.
7. Dexqonova S., Mamadaliyev S. FACTORS THAT IMPROVE IDEOLOGICAL ACTIVITY IN THE GLOBAL ENVIRONMENT //Экономика и социум. – 2019. – №. 6. – С. 23-25.
8. Dexqonova S. THE CONTRIBUTION OF THE JADIDS TO NATIONAL AND SPIRITUAL DEVELOPMENT //Экономика и социум. – 2020. – №. 3. – С. 28-31.