

# Formation Of Science as A Value and Classification of Values

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**Annotation:** The article examines the views of the formation of science as a value, the views of researchers in this regard. Values and their classification are also given.

**Keywords:** Value, classification of values, science, phenomenon, quality.

In the new third millennium, a completely new system of sciences is emerging in the post-industrial society, where human intellectual activity is at an unprecedented level of improvement and information. This requires the use of modern science in ensuring socio-economic development. In particular, the formation of a system of values in relation to the new sciences, which emerged as a result of radical changes in the system of human-society-nature relations, and thus educate the younger generation as a comprehensively developed person is of great scientific and practical importance.

In the leading scientific research institutions and research centers of the developed countries of the world, a lot of research is being conducted on the emergence of science, its stages of development, ethical and axiological boundaries. In particular, the emergence of bioethics in the system of philosophical sciences has led to axiological debates about the relevance of research not only in the field of ethics, but also in medicine, pedagogy, biology, ecology to the basic principles of human mental and physical existence. This has necessitated a rethinking of the situation around the world, of events on a global scale, as well as views on the inevitability of science serving goodness.

The results of modern science in Uzbekistan require intensive research and a creative approach to each issue. At present, the tasks of developing science and forming an axiological attitude to it are becoming more urgent in order to "further develop science in our country, to educate our youth as owners of deep knowledge, high spirituality and culture." It is also connected with the creation of an environment of axiological attitude to science in our society and the definition of "increasing the desire and intellectual potential of the younger generation to acquire knowledge."

From the achievements of science today in social development, society

The tasks of effective use of welfare are a priority.

Each state enhances its scientific capabilities, the development of science is accelerating reforms to create. Uzbekistan also has its own

a sense of high appreciation of science in the new stage of development shaping the environment, educating people who respect science in society

pays special attention to its functions. After all, "there is a fire in his heart that he wants to get a higher education, to work on himself, we must create all the conditions for the education of our enthusiastic young people." It works

As a result, the quality of education will increase and the generation of competitive personnel will accelerate.

The development of science strengthens the sense of appreciation of scientific values, and an attitude of appreciation of scientific values is formed in society. Even in the new stage of development of Uzbekistan, scientific values have a leading position in the system of spiritual values, allowing the organization of

production on an industrial basis, the development of technical thinking, the organization of the education system on a secular basis, professionalism, full support of professionalism.

It should be noted that in order for science to become a value in society, it is necessary for science to become a force.

Therefore, when it comes to the transformation of science into a value, we must first consider axiology and its essence.

Axiology is one of the independent branches of philosophy. This concept is interpreted differently in the literature. Axiology is a Greek word meaning axio - value, logos - doctrine, the word, that is, the doctrine of values.

A philosophical dictionary edited by IT Frolova (1986) defines axiology as a philosophical study of the nature of values. Axiology emerged in Western philosophy in the late nineteenth and early twentieth centuries as an attempt to solve some of the most complex problems of the common "value problem."

Qiyomiddin Nazarov's "Philosophy: Encyclopedic Dictionary" (2004) under the general editorship of "axiology" as a system of knowledge about the values accumulated on the basis of axiological consciousness, sense of value, axiological knowledge, value approach, etc. 'reef is given.

In the modern philosophical dictionary edited by VE Kemerov (1998), the concept of "axiology" refers to a person's own life aspirations for the future, the ability to find a purpose for the existing life, the past, "other", general significance. justification or accusation is defined as a doctrine of valuable design forms and methods.

The concept of axiology emerged much later than the doctrine of values and values. This concept was introduced to science in the second half of the XIX century by the German valuer Edward Hartmann and the French scientist P. Lapilar.

It is noted that the concept of value appeared in a special philosophical dictionary in the 60s of the XIX century. Volume 5 of the Philosophical Dictionary defines value as follows: "Value is a philosophical and sociological concept. It expresses, firstly, the positive and negative value of an object, and secondly, the normative determinant-evaluative aspect of social consciousness (subjective values or values of consciousness).

Values and Social Development "is a collection of natural and social phenomena that serve the interests and goals of nations, peoples and social groups that are important to man and humanity, and therefore valued and valued by them. we need to understand. "

The "Popular Scientific Dictionary of Independence" says, "Values - a set of people in society, prestige, attention, respect, prestige, important people, relationships, situations, material possessions and spiritual wealth." described.

Qiyomiddin Nazarov's "Philosophy: Encyclopedic Dictionary" (2004) under the general editorship of "Value - a philosophical-sociological and axiological concept used to show the universal, socio-ethical, cultural and spiritual significance of certain events in reality" described as.

According to O. Tohirov and B. Ochilova, "Value is a material, economic, cultural, which is manifested in natural and social life, valued by people and serves the natural, individual and social needs that are useful, useful, positive for them. "It is a combination of spiritual, ideological and political factors."

"Values," writes O. Musurmanova, "are things that are valued by human beings and are the result of interaction, interaction (with the environment, with people) based on people's needs, desires, interests and goals. it's a situation that comes into the world. "

According to political scientist N. Juraev, "Value means a set of natural and social phenomena that serve the interests and goals of nations, peoples and social groups that are important for man and humanity."

The origin of the concept of value suggests that it combines three main characteristics: a description of a person's practical and emotional attitude toward the evaluation of things and events; a description of the ethical categories that define the psychological character of a person; describe the social phenomena that characterize human relationships. The development of the concept of "value" allows us to conditionally distinguish between different forms of values (economic, psychological, moral, aesthetic, cognitive, social), to understand human nature, the mechanisms of his desire to know, to determine the driving forces of cognitive activity.

In the scientific, pedagogical and philosophical literature, values are classified into the following groups:

1. Spiritual values are a key factor in the moral formation of the individual, they are scientific, technical and intellectual, educational, medical, medical, national heritage, cultural masterpieces in various forms, language, literature, art. horses, folk handicrafts, unique historical and cultural architecture, and so on. Also, the national traditions, holidays, customs and traditions of the Uzbek people, the spiritual heritage of thinkers of Uzbekistan, written works, legends and myths, sacred places, historical monuments, music and songs, musical instruments. it forms the basis of spiritual values such as tools, games, farming and handicrafts. They are manifested in the moral behavior, manners and behavior of people in relation to each other, to the homeland, to the family.

2. National values are reflected in the language, history and customs of the individual. The words "nation" and "Uzbek" are based on national values. The word "nation" in Arabic has the following three meanings. First-sect; the second ummah; third-nation, tribe. The word nation is also used in the Qur'an. The Qur'an defines it as a sin to forsake one's own nation, tribe, or other nation in order to develop one's own national values. The word "Naatsiya" used in European literature means a tribe, a people, and therefore both meanings refer to the specificity of a particular ethnic unit.

National values are one of the laws of global development of a nation. National values are pride in one's nation, one's country, pride in being a citizen of the Uzbek state.

3. Political values are not only a democracy or a political process, but also reflect the characteristics of the people's way of life and its current psyche, traditions, culture, psychology. Political values meet international democratic requirements while creating broad opportunities for individuals of all nationalities and religions around the world. It guarantees all the principles of human rights, honor, dignity and protection. Maintaining the security, stability and interethnic harmony of our country increases the responsibility to leave a prosperous and free homeland to future generations. Maintains domestic and foreign policy balance. Political values create opportunities for the preservation and strengthening and use of all material and spiritual wealth created by mankind.

4. Legal values are a combination of society and culture, state and law, and form the legal knowledge, thinking and worldview of each person. Legal values are developed on the basis of universal values and world standards, Eastern philosophy of legal culture, Uzbek national ideology, historical and legal heritage and experience. Legal values are based, first of all, on universal values, universal civilization, the experience of other nations in this field, the norms of international law. Equality, freedom, brotherhood, friendship between peoples and nations, the free expression and realization of one's will, the equality of all citizens, the rule of law in the governance of the state and society are legal values. Legal values in Uzbekistan are strengthened not only by the Constitution and laws, but also by the consciousness of the people, their spiritual and moral outlook and legal experience, compassion.

5. The values of labor - living in harmony with nature, learning from it, enjoying its beauty and working in the bosom of nature. Labor values - encompasses all elements of labor culture. As each young generation enters life, they inherit from their ancestors not only the means of labor but also the culture of labor. That is why work values provide an opportunity for students to demonstrate and improve their abilities, potential, and real strengths. Craftsmanship and occupation play an important role in the values of labor. At the same time, the study of such trades as goldsmithing, embroidery, weaving, wood carving, jewelry, carpet weaving, embroidery, upholstery, painting, knife-making, carving is the basis of labor values

6. Values of life - a system of forms of life and activities that are historically specific to certain social relations, which directly reflect the conditions of life, their specific characteristics. It is manifested in the way people behave, behave, behave and think. Covers the spiritual, moral and legal development of the culture of life. Life, the culture of behavior, the rights and freedoms of citizens are reflected in the values of life, such as the social and legal activity of members of society.

7. Religious values are not only religious rules, guidelines, principles, but also an expression of the spiritual, moral, political, economic, legal and other relations between people. Islam not only provides spiritual stability in society, but also encourages people to live by faith. Because a believer does not betray, he protects the honor of his relatives and the people. He considers it his duty to live honestly and cleanly. Reliance on religious values, the development of the basic principles of Islam, the inculcation of ulus in the

minds of young students - these are the main criteria in the development of the individual, in determining the content of his worldview, morals and activities. Religious values are the basis of our people's way of life. Religious values are a sacred treasure for people of all nationalities, calling them to goodness and purity. Religious values recognize that happiness can be achieved not only in the hereafter but also in this world.

8. Due to common cultural values, prestigious events of international significance, conferences uniting peoples of different nationalities are held in institutions such as parks, parks, stadiums, theaters, palaces of art, shrines, schools, madrasas, libraries, cultural centers. Every nation, which has common cultural values, as a friend, guest, tourist, expresses its respect for cultural and spiritual monuments. Perseverance, wisdom, foresight in international relations, the fact that the representatives of Uzbekistan working and studying abroad add to the glory of our country and people is a practical manifestation of common culture.

9. Universal values are the development of the activities of the people who make up the nation, the people in the assimilation of national culture, heritage, values, customs and traditions, which is the subject of national consciousness and national identity. The use of such qualities as nationalism, nationalism, patriotism, diligence, high humanity, kindness, faith, honor, integrity in the moral formation of the individual on the basis of universal values, as well as "respect for parents, relatives It is important to put in place, to achieve a harmonious sense of the sanctity of the family, to take into account the interests of those who live side by side in the relationship.

Universal values reflect the general, moral, intellectual, volitional, and emotional qualities of an individual.

General qualities of a person: charm, beauty, charm, charm, sophistication, strength, development, respect, poetry, inspiration, greatness, originality, maturity, seriousness, culture, upbringing ...

Moral qualities of a person: humanity, friendship, caring, zeal, sincerity, compassion, humanity, childhood, faith, selflessness, kindness, politeness, courtesy, openness, forgiveness, hospitality, kindness, solidarity. .

Intellectual qualities: intelligence, intelligence, composure, common sense, wisdom, sensitivity, intelligence, resourcefulness, resourcefulness, eloquence, critical thinking, courage, efficiency, literacy, curiosity, passion

...

Willpower qualities: activity, perseverance, speed, perseverance, enthusiasm, zeal, perseverance, eloquence, stability, courage, bravery, discipline, selflessness, seriousness, self-control, self-control, moderation, self-assertion, modesty, humaneness, self-control ...

Emotional traits: cheerfulness, arrogance, solemnity, laughter, sadness, confidence, imaginativeness, confidence in the future, kindness, not holding a cake, gentleness, nobility, ardor, gentleness, imagination, shyness, modesty, etc.

10. Artistic values are masterpieces of art, they evoke aesthetic feelings in a person, educate him aesthetically. Artistic value is a work of art that meets the criteria of this value, on the basis of which beauty in many respects is a sign of the main criteria, in which aesthetic and artistic values are in certain proportions. The content of artistic values is reflected in the "laws of beauty" given in the aesthetic content and artistic image, using the language of art.

Because life is depicted in epics and short stories, not only rulers, but also craftsmen and other professionals who express the meaning of life are found in miniatures. Life is reflected in all its colors, happy and anxious days. The miniatures reflect the ideas of society, the people, the beauty, the beauty of the world.

Characteristic of the Central Asian miniature is a confident and joyful view of life; artistic generalization; uplifting interpretation, multi-faceted storytelling; cynicism; careful observation of life; appearance, the beauty of form, the pursuit of bright landscapes, the wise observation, the moral observation, the display of states of moral decency.

The 15th and 16th centuries were the peak of the development of miniature art. Famous miniature artists: Sultan Ali, Abdullah Mahmud Muzahhib, Muhammad Qasim and others worked there.

In the 15th century, Kamoliddin Behzod, a talented artist and miniature artist, showed himself. Behzod had unparalleled skills. He has reached the peak of his perfection. The artist embodied his artistic principles.

Miniature illustrations of Amir Temur's phenomenon - "Zafarnoma" play an important role in Behzod's work. The artist depicts the plots of Timur's battles and marches in the conquered world. He is especially interested in the scenes of battles on the slopes of the mountains with the curved branches and the red-leafed leaves of the fire, the rocks of strange structure.

Behzod's miniatures for Nizami's epic Iskandarnoma are magnificent, aesthetically pleasing and artistically significant. For example, in the center of the miniature "Alexander and the Dervish" is a high rock with sparse plants and trees in some places, at the bottom (on the right) is a dark cave, at the entrance of which there is a beard with Alexander. a wise man with a radiant face, very thin, and a naked goddess to his waist was sitting talking.

The dervish who came to him was young, stocky, handsome, strong, well-dressed, dressed in a light green coat, and wearing a white turban; the ruler, kneeling respectfully, listens intently to the words of the sage. We can see the movement of their hands, the way they lean towards each other, the way they talk. They are not in a hurry, they are thinking carefully and solving a very important problem. It is not just a simple conversation, but a mutually beneficial dialogue, during which at first glance he looks like a wise protagonist, as Behzod describes his spiritual superiority.

The miniature shows Behzod's great skill, all the images in it create content and have a lot of meaning, every detail reveals the deep inner content of the plot.

According to the teachings of the past, the whole world is surrounded by the great Kof mountain range. Mount Kof is the center of the world. He distinguishes the side of evil and disorder from that of goodness, order and culture. On the other side of the mountain lives the great legendary bird Semurg, which has the power to work miracles for the benefit of mankind.

Thus, the mountains - sacred, noble, inspiring, and the sky without black stars - evil, a sign of destruction - are all carefully thought out by the artist. The same situation gives the picture a special spirit of drama. A catastrophe is pouring over Alexander's head. It is destroying the life of his state, his people.

The rocks, the circular structure of the mountain layers, the circular curvature of the maple body, the sloping (oval) structure of the entrance to the cave, the circularity of the scene, even the gathering of Alexander's guards are reminiscent of a flat interior - all in a miniature causes movement. This circular dynamics of the lines is about the "rotation of the world", in which all events take place in a circle, and life is a "millstone". The artist's talented use of symbolism and metaphors is reflected in the details of the painting.

In the miniature, Behzod's talent, inspiration and creative imagination, Nizami's deep knowledge of the epic "Iskandarnoma", modern life and historical events, his knowledge of the most important issues of the century.

Behzod managed to show the deep interconnectedness of the developing world, the destructive power of evil in general, to contrast it with the spiritual and moral qualities. Because the artist is a human being with his whole body, depicting life in all its forms and pursuing a deep understanding of etio was the essence of his work.

The artistic values of the Central Asian Renaissance are reflected in:

- murals with local landscapes (natural and even spatial motifs; portraits of rulers, palace and state events) to decorate furniture, objects, mainly dwellings and mausoleums;
- Miniature artistic and illustrative illustrations for poetic works and books of history, including the victories of Timur, the book "Zafarnoma";
- Central Asian miniature has its own and its own characteristics (national color and history);
- Famous 16th century miniature artists: Sultan Ali, Abdullah Mahmud Muzakhib, Muhammad Qasim and others who created illustrations for the works of Navoi, Nizami, Jami, Saadi, Dehlavi, Firdausi and other poets of the East;
- The work of our great ancestor Kamoliddin Behzod, especially his historical book "Zafarnoma" and illustrations by Nizami to "Iskandarnoma" became the basis for the flourishing of Central Asian miniature painting. These works reveal not only historical events, but also deep historical content.

High Renaissance artistic values in Central Asia (painting on the walls, artistic-illustrative miniatures) - undoubtedly a factor in the rise of the Renaissance in the medieval art culture of Central Asia, the development of painting, the subsequent development of Central Asia and other countries. is the historical and artistic basis for the emergence of high artistic values in the fine arts over the years.

11. Medical and spiritual values. Medical culture, which embodies medical and spiritual values, knowledge and practical potential, is a unique social mechanism that ensures the formation, functioning and development of the institutional structure of health care in proportion to the development of society. These

two systems, like all interconnected complex systems in natural and social existence, develop on the basis of the law of isomorphic proportions.

It is well known that changes in human society are directly related to human spirituality. Spiritual potential is a criterion for understanding the spirit of the time, acting accordingly, summarizing the results of work. In the process of spiritual growth in a democratic society, the emphasis on human dignity, rights and freedoms contributes to the transformation of health into a high socio-cultural value, and medical culture into a necessary means of social protection. The human body has a unique system of protection that ensures good health. But this system will work only if it is in harmony with the medical culture formed on the basis of spiritual potential. At a time when the world's ecological balance is being disturbed, there is a need to radically change the approach to health care. Traditionally, health care means providing medical care to a sick patient, and medical culture means organizing this activity at a high level. In the current era, when preventive medicine has become a priority, this concept not only provides direct medical care to people, but also preserves the medical and social environment, which is a guarantee of a healthy life, and creates all the conditions for human health. The current situation is turning health care into a large-scale social protection activity. Of course, such a protective system must provide the whole material and spiritual potential of society. The medical-cultural system lays the foundation for a high level of health care and is constantly improving in the process of medical practice. Today there are significant changes in the medical-axiological, intellectual-cognitive and functional components of the system. Medical and axiological values play a special role in these processes. This is confirmed by the emergence of new structures in the institutional system of health care with increasing attention to ideas related to bioethics. The Ethics Committee under the Ministry of Health of the Republic of Uzbekistan is one of such new structures.

The formation of the rule of law and civil society in our country has laid the foundation for a new stage of development of medical culture. In particular, the importance of medical culture is reflected in the fact that the relations regulated by ethical norms in the field of medical activity are reflected in the laws as a legal norm, the creation of legal norms regulating medical and economic relations. The legal norms for the provision of medical care to the poor serve to further strengthen the medical and moral values reflected in the laws.

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