



TRANSFORMATION OF VALUES AND MORAL EDUCATION

Mamadiyarova Malika

Independent researcher at the Department of Social Sciences,
Navoi State University, Uzbekistan
<https://doi.org/10.5281/zenodo.15854048>

Annotation: Values are one of the foundations of social life. They are inherited from generation to generation through the cultural development of a society, the process of socialization and interactions with other cultures. Certain sets of values recognized by individual individuals form their sense of belonging to the group. The individual will be free to choose his or her own goals and to make a plan of future behavior based on a personal value system. The range and number of social roles of an individual is determined by the diversity of social groups in which he or she identifies, the complex structure of activities and relationships in which he or she participates.

Keywords: family, value, methodology, theory, social life, upbringing, spirituality, morality, category, imperative.

The family environment has an incomparable influence on the development of a person's personality, the formation of his worldview, moral norms and values. In Aristotle's words, the family is "the main link of the state" in which a person takes his first steps into social life, becomes acquainted with such concepts as reciprocity, affection and responsibility. Mutual love, trust, and respect between family members play an important role in this process, just as justice, wisdom, and courage play an important role in Plato's ideal state. No social education system, not even the most advanced pedagogical technologies, can fully compensate for this unique, natural and profound influence of the family. After all, upbringing in the family is not just the imparting of knowledge, but a complex process that is passed down from generation to generation, as a result of the harmony, subconscious and transmission from heart to heart of traditions, customs, spiritual and moral values and life experiences.

These values strengthen family relationships, create harmony between family members and give them the "moral imperative" in Kant's philosophy – duty and responsibility. Deep understanding of family values helps the family to maintain self-reliance, overcome social difficulties, reach spiritual maturity and lead a happy life. This, in turn, serves to increase the moral and moral potential of society.

Family values are the set of moral norms, beliefs, attitudes and customs that serve for stability, well-being and development of the family – the most important link of society. They are passed down from generation to generation,





regulating the relationships of family members, shaping their spiritual outlook and helping them find their place in society. Family values not only determine the uniqueness of each family, they are also an integral part of the cultural heritage of the entire nation.

These values are expressed through several key aspects. First of all, the strength of a family depends on family values. Values such as mutual respect, trust, support, and loyalty help build strong ties among family members. In such a healthy environment, spouses strive to understand one another and overcome various challenges together. This helps prevent divorce and lays the foundation for a stable family life.

The second aspect is the incomparable role of family values in raising children. Through their actions, words, and exemplary behavior, parents instill in their children qualities such as diligence, honesty, justice, respect for elders, and kindness to the young. These values shape the future direction of the children's lives and define their place in society.

The third and most important aspect is the stability of society. Healthy and strong families form the foundation of a powerful society. People who are loyal to family values, responsible, and united live in a spirit of mutual respect, which contributes to peace and progress in society.

In philosophy and sociology, the concept of "value" is continuously redefined, indicating that the research topic is incredibly complex. In this work, value is interpreted as a component of culture, reflecting beliefs about common goals. The progress of the theory of values is connected with life itself. Moreover, the dialectics of social development shows that neither scientific and technological achievements, nor an increase in the material well-being of people, nor an expansion of various information flows can fully guarantee the aspiration for high values. Today's world, rich in information and technology, often challenges traditional values, raises new ethical challenges and enhances the diversity of value systems. Therefore, it becomes an urgent task not only to understand the hierarchy of values, but also to find mechanisms for their transmission from generation to generation in a rapidly changing social environment.

Value has a social character and develops only at the level of the social community (both as a separate social stratum and as a whole society). The individual values formed in the process of activity are themselves social and collective phenomena. The attitude to value is formed in the process of activity and is realized through activity. It is surely no coincidence that scientists





emphasize that the very concept of “value” already has a positive meaning, because value, being a sign of negativity, is nonsense. At the same time, it is clear that man cannot always comprehend the whole set of objective values. And we are talking first of all about the degree to which these values are assimilated, accepted and subjugated by the individual, the degree of which is determined by the nature of social relations. In this regard, it is reasonable to believe that the solution to the problem of values, if it is not effective and formal, must be inextricably linked to the problem of the individual, the study of and the study of personal values. The acceptance of values by an individual and their integration into a personal value system is a complex process influenced by many factors, such as the dynamics of social relations, cultural context, and individual characteristics of the individual. Values are the basis of moral principles, the formation of which occurs in the process of choosing certain types of people’s behavior and experience. As a result of this approach, differences arise in the hierarchy of generational value systems within the same culture. This or that culture is reflected in the values accepted in society, and in turn forms the personality of the members of society, regulates their behavior.

In recent decades, the topic of value has occupied one of the leading positions in scholarly research. This tendency is explained by the fact that values are a specific optical tool that contributes to understanding the fundamental essence of events in any social structure, their latent content and determining their vectors of activity. “Based on the system of value directions, there is an opportunity to assess evolutionary trends in social relations, future vectors of society development. Values are comprehensively studied by various scientific disciplines, such as sociology, psychology, social psychology, and ethics. This study mainly focuses on the sociological perspective. Sociology primarily focuses on value areas that play a crucial role in coordinating social interactions.

In conclusion, family values have an unparalleled influence on the formation of an individual’s personality, the development of their moral standards, and worldview. As Aristotle emphasized, the family is the “primary unit of the state”, where a person takes their first steps into social life. Family relationships based on love, trust, and respect can serve as a guarantee of peace and progress in society. The family is not only a moral, but also a vital social and cultural institution that ensures the continuity of values. In today’s era of global and technological changes, transmitting family values from generation to generation and preserving them under new conditions has become a pressing



issue. Therefore, alongside the renewal of the value system, it is necessary to instill these values through effective educational mechanisms.

References:

1. Barsukova S.Yu., Radaev V.V. The Legend of the Tender: The Principle of Labor Division Between Spouses in the Modern Urban Family. // World of Russia. 2000. No. 4.
2. Karakhanova T.M. Value Orientations of Working Women and Use of Time. // Sociological Studies (Socis). 2003. No. 3.
3. Kartseva L.V. On Assessing the State of the Modern Russian Family: From Catastrophism to Subject-Centrism. Kazan, 2004.
4. Antsupov A.Ya., Mipilov A.I. Conflictology. Textbook. - Moscow, 2000.
5. Khalmatova M. Culture of Family Relations and Upbringing of a Healthy Generation. Tashkent: Uzbekistan, 2000.
6. Khalmatova M., Safaeva S. The Women's Issue: Societal and National Aspects. – Tashkent: Uzbekistan, 2003. p. 162.
7. Khuseinova A.A. Civil Society and Women. – Bukhara, 2009. p. 88.
8. Ubaydullaeva R.A. The Family in Uzbekistan. – Tashkent: Public Opinion, 2012. p. 164.
9. Asmolov A.G. Activity and Attitude. - Moscow, 1979.
10. Afanasyeva I.G. Socialist Values and Personal Value Orientations. Moscow, 1986.
11. Barsukova S.Yu. The Essence and Functions of the Household Economy, Methods of Measuring Domestic Labor. // Sociological Studies (Socis). 2003. No. 12.
12. Turdiyev, B. S. (2019). The role of national harmony in the strategy of spiritual renewal. Scientific Bulletin of Namangan State University, 1(6), 229-233.
13. Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. Asian Journal of Applied Science and Technology (AJAST), 7(1), 149-157.
14. Turdiyev, B. S. (2019). The role of national harmony in the strategy of spiritual renewal. Scientific Bulletin of Namangan State University, 1(6), 229-233.