

## HIGHER SPIRITUAL VALUES, PRACTICAL ETHICAL ISSUES

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### ABSTRACT

Values are a concept used to express the significance of things and events, society, material and spiritual wealth. Values are studied in the West by the science of "Axiology". This term was introduced into the field of scientific knowledge in the second half of the last century by the German axiologist E. Hartmann and the French scientist P. Lapi. Axiology can also be called the science of values or directly "Value Studies". Just as there are basic concepts that give each science its name, the concept of "value" can also serve as the basis for the term "value studies". Values also reflect the criteria and methods of evaluation of moral rules and norms, ideals and goals. They are manifested in the form of such qualities as honesty, purity, mutual assistance, justice, truthfulness, goodness, peace, personal freedom, love, hard work, patriotism, as well as moral concepts such as duty, conscience, honor, responsibility. Values, by their nature, have a socio-historical character. In the process of social development, they change and improve. Therefore, teachings about values also improve and develop. Values have various forms: material and spiritual, national, regional, universal, economic, social, political, cultural in terms of areas of social life; moral, religious, legal, etc., corresponding to forms of social consciousness.

**Keywords:** Value, spiritual value, meaning of life, freedom, happiness, balance of needs, freedom of choice and responsibility, rationality, charity, benevolence, violence.

### INTRODUCTION

Values can also be manifested as a criterion for determining the purpose of knowledge, the degree of their correspondence to reality. Man is the highest value of society. His existence, life, lifestyle, and the content of his life are extremely important. A custom, tradition, scientific or artistic work, discovery, or object that arose through human intelligence and labor, acquires social significance with its value over time and becomes an integral part of value. They retain their value as a valued thing or object. For example, the Eiffel Tower or the sextant used during the time of Ulugbek do not directly fulfill their function today, but they retain their significance and value as historical monuments.

Spiritual values are a concept that represents a system of values that relate to the spirituality and moral image of a person and serve to educate members of society and ensure their spiritual perfection. Spiritual values are understood as forms of values that are important in human education and development, enhance the spirituality of society and the individual, and are of positive significance for the development of thinking. For example, customs, traditions, love for the Motherland, respect for one's people and nationality, respect for parents, maintaining peace and harmony, etc. Spiritual values are formed in certain conditions, and in this sense, the national environment is the main source of their creation and selection.

Spiritual values in science have a number of functions. First of all, they encourage members of society to educate themselves, to be worthy of the values and ideals inherited from generations. In this process, the following two cases are observed:

In the first case, spiritual values are consciously created by members of society, that is, people create values and ideals based on their existing ideas about spiritual norms and criteria and in accordance with them. This increases the spiritual activity of members of society, encourages them to search, explore and create;

In the second case, the impressions received by members of society in the process of reading books, various traditions or other cultural and educational events improve their spiritual values.

The influence of both situations is observed in the formation of spiritual values. Spiritual values perform two functions in human activity and spiritual and moral development:

- a) they form active and persistent spiritual and moral aspirations of one degree or another;
- b) they serve as a criterion for assessing one's own spiritual and moral behavior and behavior in various life situations.

Spiritual values are divided into cultural, educational, moral, religious, legal, scientific, etc. types that correspond to the forms of social consciousness. They are manifested in the form of a criterion for determining the level of human intelligence, the purpose of knowing the world, the degree of correspondence of our knowledge to reality, or some ideal. The main function of spiritual values in terms of human education and their place in society is also related to them. Another important aspect of spiritual values is that some of them are gradually formed and improved throughout human history. The increase in their quantity and quality is also an indicator of the level of thinking of members of society and the extent to which human development has progressed.

It is known that values do not arise by themselves. They are formed in a long historical process, develop on the basis of the laws of social development, and are polished as a material and spiritual certificate of the people and nation. "A person himself reaches maturity in the process of creating and perceiving these values. The system of values formed in this way, with its secular and religious character, material and spiritual foundations, and essence, serves the development of society and man and serves as a factor that brings man to perfection. So, on the one hand, a person appears as the creator and founder of all created and being created material and spiritual values, and on the other hand, he becomes a socio-spiritual factor that ensures the continuity of ancestors and generations. This is a constantly ongoing dialectical process, that is, an indicator that determines the meaning of life. The ultimate goal of spiritual processes is to form a perfect person. The formation of a perfect person is a social problem common to all eras. In this regard, there are a variety of views, ideas, theories and teachings in the history of philosophical thought. In particular, in the ancient period of spiritual development, philosophers such as Heraclitus, Pythagoras, Empedocles, Socrates, Democritus, Plato, Aristotle, Epicurus expressed many ideas about the perfect upbringing of a person. Aristotle's views in this regard can be noted separately. According to Aristotle's classification, the meaning of life includes moral qualities necessary for a person - courage, bravery, moderation, generosity, gentleness, honesty, generosity, kindness, justice, fortitude, and so on. In particular, "Nobility is the middle between arrogance and humiliation, generosity

- extravagance and stinginess, humility - shyness and shamelessness, benevolence - flattery and justice, truthfulness - cunning and boasting, hatred - envy and darkness, prudence - depravity and stubbornness," he says. The famous scholar Majididdin Khawafiy often repeats the wisdom that people eat to live, not live to eat. So, why do people actually live? What is the purpose of living? What is the meaning of human life?

Every person tries to find answers to these questions throughout his life and understands the meaning of his life in his own way. Therefore, it is considered one of the most complex concepts of social work ethics.

First of all, it should be said that there are many cases of confusing the meaning of life with the concept of the purpose of living. However, it is impossible to specify them, because the meaning of life is a very comprehensive concept in relation to the purpose, it includes dozens, if not hundreds of goals, or rather, it consists of a system of specific goals. Therefore, if some noble goal of someone is not realized, his life cannot be called "meaningless and meaningless". Spiritual growth in the pursuit of perfection. A concept that expresses the characteristics of the manifestation of forms of spirituality at the personal (individual, individual) level related to the value, rights, freedom, duty, responsibility of each person, his place in social, economic and political processes, his impact on society, the environment and other people, his position in life, moral image, interests, demands and needs. Spiritual growth is a phenomenon that unites the components of human existence, ensuring their harmonious functioning. It is capable of continuous improvement. Therefore, it is recommended to consider, first of all, the dynamic content of individual spirituality, and to consider the educational process as a means of ensuring and stimulating its movement towards perfection. The theme of ensuring human perfection at various levels forms the basis of scientific teachings such as philosophical, theological, psychological, ethnographic, medical, legal, anthropological, economic and sociological. Maturity, as a psychological process, embodies the formation and exchange of components of individual types of activity, as well as independent educational activity. In this process, the quantitative indicator of an individual person, that is, perceived information, information, experience, etc., is transformed into a qualitative indicator, that is, the acquisition of a specific quality, the transformation of an acceptable personal quality into a certain behavioral pattern. To understand this, it is necessary to use only psychometric methods as a tool, for which it is recommended to use the help of a psychologist. Secondly, the typology of individual spirituality is determined by which of the components of spirituality dominates in an individual person. In this, parents and teachers participate as role models, role models, guides, and providers. Therefore, we need to pay attention to the issues of parental duties and responsibilities, and the duties and responsibilities of teachers and mentors. It is known that man is a small universe. This unique world of man is inextricably linked with the features of the manifestation of spirituality at the personal level. In the system of spiritual growth, the following can be distinguished:

- a) the natural and historical values of each person;
- b) his moral image, refinement and beauty;
- d) labor and economic culture;
- e) individual maturity and social status;
- f) abilities and talents;

g) religion, beliefs, feelings.

The natural-historical aspect of human spirituality is manifested in connection with its existence as a biological creature, a living organism, its health, life periods, childhood, adolescence, youth and girlhood, man and woman, and old age. Such naturalness applies to any generation, tribe, nation, and people of the human race, like every living organism. In this sense, it is difficult to find a personal spirituality that does not have a natural-historical basis; the existence of such a basis for every person, nation, people, nation, and people is a social necessity.

The process of cognition is not a completely rational, purely rational, formal, dry process, because it is carried out by living people, therefore, cognition includes emotional elements - will, intention, desires. In this regard, it is worth saying that objects, phenomena of surrounding reality, which have come to the attention of the subject, somehow attracted his attention, interacted with him, and were distinguished by him from all other objects and processes, become objects of cognition only in the event that they are destined to become objects of cognition. In this sense, the subject forms the object, therefore, they say, just as there is no subject without an object, there is no object without a subject. If we reflect the world of phenomena through the senses, we can learn with the mind the essence that cannot be perceived by the senses. The mind, based on the information received by our sense organs from the external world, abstracts from external, accidental circumstances that obscure and hide the essence of phenomena, freeing the world of phenomena from external, insignificant features and connections. Unlike the senses, which cannot distinguish and separate the important from the insignificant, the mind receives from phenomena not everything, but only the most important, stable, and regular. Therefore, abstractions are devoid of the brightness, immediacy, and clarity that are so active for sensory knowledge. Rationalism (Latin *rationalis*, *ratio* - reason) is a philosophical trend that considers reason to be the basis of human knowledge and behavior. The term rationalism entered philosophy in the mid-19th century. The traditions of rationalism go back to ancient Greek philosophers. For example, Parmenides divided knowledge into "true" knowledge obtained through reason and knowledge obtained through the senses; he considered reason to be the criterion of truth. In general, the ontological combination of knowledge is embodied in the basis of rationality, which can be represented as follows:

first, natural and historical (or natural-historical) - fundamental-historical knowledge;

secondly, natural and prospective (or natural-prospective) - fundamental-prognostic knowledge;

thirdly, artificial and historical (or artificial-historical) - technological-historical knowledge;

fourthly, artificial and prospective (or artificial-prospective) - technological-prognostic knowledge.

As a result, a four-fold combination of "Fundamental (professional) knowledge - Technological knowledge - Prognostic knowledge - Historical (subject) knowledge" is formed, and a clear idea of the pedagogical process is formed based on complete information.

This issue can also be presented as the integration of knowledge. As a result, the topic of scientific discussion can be expanded and moved from educational psychology to the philosophy of education and the methodology of science. From a methodological point of view,

philosophy performs an integrative function in ensuring the integration of fundamental (professional) - technological - prognostic and historical (subject) knowledge. Its specific direction can be indicated as follows:

- ◆ structural-functional (determining the universal characteristics of natural and social being (such as thermodynamic, mechanical, physico-chemical and cybernetic properties)) direction;
- ◆ genetic (in the direction of determining the historical and prognostic (planetary, geological, biological, social and autotrophic (post-social) characteristics of natural and social existence);
- ◆ ensuring the intersection of structural-functional and genetic approaches (in the direction of determining the historical-universal and prognostic-universal characteristics of existence and ensuring the formation of new fundamental knowledge at this stage).

In conclusion, it is worth noting that higher spiritual values constitute an important spiritual and moral foundation for the development of man and society. They are manifested as the main criterion regulating the worldview, behavior and social relations of a person, and serve to establish the principles of goodness, justice, responsibility and humanity in society. Practical ethics, on the other hand, studies the real manifestations of these values in everyday life and professional activities, and determines the theoretical and practical foundations of rational and responsible decision-making in complex moral situations.

In today's conditions of globalization and rapid social changes, the preservation of spiritual values, their adaptation to modern needs, and the effective application of practical ethical standards in various social spheres are of particular importance. In this regard, a deep understanding of the inextricable link between higher spiritual values and practical ethics is an important factor in ensuring the spiritual stability of society, increasing the moral responsibility of citizens, and educating a well-rounded personality. As a result, a social environment formed on the basis of these values and principles serves the realization of human perfection, the development of society, and universal human interests.

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