

## Transformation of Youth and the System of Values

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### ABSTRACT

The article analyzes the values specific to the youth social group, their system, changes in this system, globalization, transformation of the society in the process of modernization, forms of this transformational process, and integration concepts. The research used meta-analysis, definition of concepts, and axiological methods. Researches conducted at the international level on the subject have been analyzed along with the researches conducted in Uzbekistan over the years, and appropriate conclusions have been drawn.

**Keywords:** Youth, Value, Value system, Value system transformation, Factors determining value transformation, Modernization, Integration.

### 1. INTRODUCTION

Youth is an innovative resource that determines the development of the country, its tomorrow and future, as well as its place in the world. Today's globalization process requires the youth to further strengthen their faith and belief in their native language, history, national traditions, values, and loyalty to national and universal values.

On December 26, 2021, in the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the Youth Forum of Uzbekistan, he expressed great confidence in the country's youth, emphasizing this need: "You are certainly capable of preserving the spiritual power and eternal values of our people and glorifying them to the whole world" [1].

Therefore, finding answers to the questions of what young people consider to be their values and how these values are undergoing changes in the process of modernization of society related to the globalization that is happening all over the world, is the future of Uzbekistan, the goals and inclinations of young people, and their attitude to values.

One of Confucius' disciples, Zizhang, asked his teacher, "Is it possible to know what will happen after ten generations?" and the philosopher answered: "In (dynasty) Xia (dynasty) inherited rules (rituals, customs, values); what they left out and what they added is known. The Zhou (dynasty) inherited In rules (rituals, customs, values); it is known what he left out and what he added.

Therefore, it is possible to know what will happen to the successors of the Zhou Dynasty, even if a hundred generations succeed each other" [2]. Here, the philosopher tells his students that if rules, rituals, traditions and values are inherited, it is possible to know what will happen even after ten generations.

When approaching the issue of transformation of values that young people consider to be the priority, it is important to start from the essence of the concept of value.

## 2. DISCUSSION

By reviewing the definitions of the concept of value given in various sources, it is possible to gain a deeper understanding of the essence of this concept, to understand the laws of its change. Definitions of the concept are reflected in dictionaries related to philosophy.

In the international encyclopedia of political science, “There are several definitions of values in the social sciences. For the anthropologist Clyde Clackhon, value is a desired concept that affects the choice of existing modes and goals of action. The concept of dream occupies a central place in this definition. A desire is a wish or preference, and the term value goes beyond desire or desire and takes into account the moral content” [3].

In the philosophical dictionaries created by Russian scientists, “Value is expressed in the relationship between the subject's ideas about what the evaluated object should be and the object. If an object meets the requirements for it (which it should), it has a good or positive value; an object that does not meet the requirements is classified as bad or of negative value; an object that is neither good nor bad is called indifferent or value-neutral” [4].

“Value - the positive or negative significance of the objects of the world surrounding us for a person, social group, society as a whole, is determined not only by their specific characteristics, but also by their participation in the sphere of human life, interests and needs; social relations; are criteria and methods of evaluating this importance expressed in moral principles and norms, ideals, attitudes, goals” [5].

“Value is a term used in philosophy and sociology to indicate the human, social and cultural significance of certain things and events, and refers to the correct, purposeful, semantically based, absolute world. Value defines one of the possible limits of social and cultural activity of a person (any other social subject). They depend on an impersonal, interpersonal and, in some cases, non-historical character [6].

In philosophical dictionaries created by Uzbek scientists, the following definitions are given to the concept: “Value is a philosophical-sociological and axiological concept used to show the universal, universal, social-ethical, cultural-spiritual significance of certain events in reality. All things, events and events that are important for society, man and humanity: freedom, goodness, equality, peace, truth, enlightenment, culture, material and spiritual wealth, monuments, beauty, moral character and virtues , tradition, custom, tradition, etc.” [7].

“Value is a component of human and social spirituality, a concept used to express the value of events, phenomena, processes, situations, qualities, requirements and procedures in the world; The most basic category of “Axiology of Values”. This category expresses not only the value of the basis of value, but also its social significance, philosophical-axiological content, value for society and man” [8].

Based on the definitions given above, it can be concluded that values are one of the important factors that reflect the past, present and future of every nation and people.

Among the definitions given to the concept of “value system”, the following definition is particularly noteworthy, “Axiological systems that correspond to a specific nature, society and the stage of its development, are a reflection of the value and significance of an object or subject, represent a specific connection and dialectical interaction of

various forms of value, which are objectively visualized and comprehended in the process of cognition, are called a system of values” [9]. The system of values is the elements that make up the system related to certain social subjects (person, nation, society, etc.) of any period, historical stage or field: It is a concept that expresses the interrelationship and close connection of ritual, custom, tradition, value forms.

Studying the changes of the value system over time is not only theoretical, but also of practical importance. This is especially necessary in order to learn the characteristics of the manifestations of the changes taking place in the world and in Uzbekistan in the field of values, and to apply the obtained scientific evidence in practice. At the same time, such a view makes it possible to have a practical effect on the aspects of changes in social life related to the value factor and criteria, to determine the tasks in this regard, and to determine the necessary measures. In this regard, it should be noted that the general system of values and its landscape corresponding to the structure of a particular society can be studied in different ways.

However, in any general system of values, two components, universal and individual value forms, remain, because despite any changes in society, the human race and human society still exist. The position of these two forms of value depends on the general picture of the social structure on which the specific value system is based, and various processes in it. In these systems, these two forms of value are connected to each other through various private links, whether these links are manifested in the form of racial, national, ethnic, spiritual, class or other private value systems.

The 10th century encyclopedist Farabi (870-951), who was particularly noteworthy among the thinkers of the Middle Ages and the Renaissance, was called the “Aristotle of the East” by his contemporaries because of his universal knowledge.

He enriched many sciences with scientific discoveries, developed the philosophical views of scientists from different countries and wrote more than 160 works. The most famous of them are “The book about the views of the people of Nobel city”, “Politics over the cities” and “On the origin of sciences”, “On the classification of sciences” and other works.

In the “The book about the views of the people of Nobel city”, the inhabitants of the Virtuous City must know what happiness their hearts can achieve. They also need to know what will happen to the souls of unvirtuous cities and their inhabitants in the hereafter, some of them will suffer misfortunes and disasters, and some will disappear, and what the inhabitants of the virtuous cities will achieve in the hereafter, and what they will be protected from.

All this can be found out in two ways: First of all, if the above phenomena are actually present in a person's heart, then in the mind of others, this knowledge is created based on comparison or imitation [10]. In this place, Farabi showed two ways for the inhabitants of the city of virtues to assimilate political values. The absorption of political values in the two mentioned ways leads to two systems of political values, i.e. independently understood by man, values formed by observation and reflection, drawing conclusions, judging and making decisions, also, it is possible to distinguish the systems adopted on the basis of comparison or imitation of political values accepted in

the society. At this point, these methods of assimilation of values were of great importance in maintaining the stability of changes in the political value system in the city of fozis in Farabi's ideal.

Usually, value means something that has a positive effect on the lives of young people and helps them achieve their goals, young people relate to and accept what is useful in their activities in terms of good or bad things that are useful in their participation in society, does not accept or acknowledge its useless aspects. For this, young people need to be able to correctly evaluate various traditions and values in the development of society. It is beneficial for both themselves and for the development of society to take into account the various manifestations of values recognized and appreciated by ancestors and descendants for many years, which are necessary for young people to find their place in society, to enter into social relations and not to remain outside society.

During the development of society, values may experience certain changes in the process of modernization and integration. Then the changes in life lead to new requirements and approaches, standards and criteria, which also bring innovations in the value system. And it causes new values to be found in the place of certain values practiced by young people in the society and the unique criteria of youth activity, i.e., new indicators that define values. For example, due to independence, a completely new system of values was formed in the life of the society, the reason for this is directly related to the radical change of the spheres of social, political, and economic life of the society and the transition to market relations.

As a result, the diversity of property inherent in the market economy required the recognition of private property and its transformation into value. Private property was not recognized and was not recognized as a value during the period of single ownership. The reason why today's young people treat private property as a value is valuable and important because it gives them the opportunity to engage in human freedom and free labor. This makes young people appreciate it and have a positive attitude towards private property.

Therefore, the changes in the spheres of social life lead to the change of the value system and the formation of new values corresponding to it. Then it gives an opportunity to distinguish and evaluate the useful or useless aspects of values, important and insignificant aspects or good or bad aspects During the past years of independence, representatives of such a generation have been formed, they are approaching and evaluating values in a new way. Then, it is important what criteria and interests are used in the assessment of values. In this case, considering whether the values are compatible with our national spiritual heritage or not, the question of evaluating national values becomes of urgent importance.

It is of strategic importance to preserve the path of independent development of this country and to express it with the rich national cultural values of our people as a unique legitimacy and to approach national values and transformation. The transformation of the value system is a process related to qualitative changes in the rituals, traditions, customs, traditions, and value forms that make up the system.

Today's youth insists that national values are of national importance and are connected with the future of our country. It is necessary to distinguish and evaluate which values have prospects for the development of our country, and which values do not meet the requirements of independence and time. In this case, it is necessary to

get rid of some forms of values that hinder development in a certain sense. This will take the development to a higher level and encourage the youth to accept the values. And the law of development is such that national values do not consist of an immutable constant.

National values should be able to accept innovations. The values that accept it will be renewed and enriched and will be harmonized with the values that are recognized and promoted in the world. This creates new opportunities for development. From this point of view, the view that dependence on values “restricts human freedom” shows that it is one-sided. It is necessary to distinguish which values limit human freedom, and which values serve human development. Of course, it is clear that the stagnation of some values that do not meet the requirements of the time does not allow development. Therefore, the new ideas adopted in the development of the new Uzbekistan, in particular, new approaches related to the idea that state agencies should serve the people, and not the people to state agencies, will lead to the establishment of new values in the political life of the society and young people's involvement in state power and gives a reason to further increase confidence in management.

Acknowledging that “Young people are the creators of the future” motivates them to become active based on such new values. The establishment of “Youth Register”, “Women's Notebook”, “Iron Notebook” are programs of practical importance aimed at studying the problems of young people and ensuring their employment. This strengthens the youth's confidence in the future and increases their confidence in the state. It helps to respect national values and to understand national identity.

Since the 1980s, systematic and systematic studies have been conducted on the value system of peoples in different countries. In December 2021, the seventh wave of this large-scale sociological survey was completed as part of the World Values Survey project. It is planned to conduct the eighth wave of the research in 2024-2026. This project, which started in the 1980s, was led by Ronald Inglehart, an American political scientist and the author of the most cited studies in the field of social sciences, until May 8, 2021. The research conducted every five years was initially conducted in eleven countries, and in the last study, the values that are priority among the population of eighty countries were studied.

In the last study, the priority values of the residents of Kazakhstan, Kyrgyzstan, and Tajikistan from the Central Asian region were studied on the basis of a sociological survey. The study covered about 300 questions in 14 directions, compared traditional values with secular-rational ones, studied the values most necessary for human life in comparison with the values associated with the self-expression of the individual, and the results obtained form the basis for determining the country's place in the map of world values [11].

### 3. RESULTS

Based on the results of the last two waves of research (Table 1), it is possible to compare the answers given by the youth of the countries where the research was conducted that family, friends, free time, politics and work are very important. At this point, the important conclusion of the project is that it can be observed that the importance of values among young people is changing over the years. In this process, it is clear that the weight of young people who consider family and religion very important is decreasing, while the importance of free time is increasing for

them. The conclusions of these studies provide an opportunity to develop recommendations on what is important for young people and what issues should be paid more attention to.

**Table 1.** Results of the last two waves of research

<b>Periods of research</b>	<b>Family</b>	<b>Friends</b>	<b>Leisure time</b>	<b>Politics</b>	<b>Work</b>	<b>Religion</b>
2017-2022	81.7%	50.1%	44.5%	12.7%	59.4%	40.3%
2010-2014	91.1%	51.9%	39.9%	14.0%	65.7%	52.7%

1-jadval [12]

Life values and interests of the youth of Uzbekistan are regularly researched by scientific research institutions, NGOs, as well as individual scientific researchers studying the social opinion of the country. Among them, the research carried out by the “Ijtimoiy Fikr” republican public opinion research center, the Institute for the Study of Youth Problems and the Training of Prospective Personnel under the Youth Affairs Agency, and the national movement “Yuksalish” can be singled out.

Reforms are being carried out in all aspects of the life of the modern Uzbek society, their scope indicates the deep processes of modernization. Modern youth are participating in the process of global changes, where conflicting values and orientations constantly clash and challenge and require conscious choice of necessary solutions. At a time when values and norms are being re-evaluated, it is somewhat difficult for young people to find their way in matters related to life prospects, goals and the meaning of life. Education occupies an important place in the hierarchy of life values of young people. At the same time, education has turned from an independent value into a priority tool for acquiring higher positions in society related to material well-being, social status, and standard of living. In recent years, there have been significant changes in the target directions related to the subordination of the value of education to personal well-being and success among young people. In other words, education is valued to the extent that it generates income and increases status.

The Center for the study of public opinion of the Republic “Social opinion” regularly conducted complex research on the topic “Youth of New Uzbekistan: life poses and value priorities”, showed that young people, first of all, believe that by increasing their level of knowledge, human potential can be realized. According to the participants of the telephone survey, obtaining a higher education guarantees a high level of salary, career growth, material well-being and financial stability. Young people understand that it is necessary to have a good education in order to be competitive and in demand in the labor market, they understand that education is a social tool that allows them to achieve success in life, to achieve success in professional activities, to feel confident in society and to create new strategies of action towards new goals.

The survey confirms that the change of life directions from social to private is typical for modern youth. This also applies to the values of young people in terms of professional careers. According to 43.2% of young people, one of the main life aspirations for them is a career, professional growth or successful business activity. The pursuit of a

successful career is natural in the modern society and market economy, at the same time, material well-being is highly valued by young people, and it is important for the respondents to find not only an interesting job, but also a promising and high-paying job.

According to the results of the survey, for 53.3% of young people, family and marital relations, motherhood/paternity, family status are values that mobilize their social and economic activity. According to respondents, building a family, harmonious relationship between husband and wife, birth and upbringing of children are not only vital values, but also help citizens' personal and career growth.

According to the answers of the survey participants, in addition to the targeted priorities of education, career and family values, young people do not hide their interests to be happy, financially secure and successful people (54.2%) and consider it to be their instructions, interpreting it with the desires of a modern person, at the same time, young people emphasized that they are ready for good deeds, even if it is not possible to successfully solve the problems of personal life [13].

Among the users of the Telegram social network in April 2020 from the Institute for the Study of Youth Problems and Training of Prospective Personnel under the Youth Affairs Agency of the Republic of Uzbekistan - What issues are you most concerned about at the moment? a survey was conducted through the question, and about five hundred citizens participated in it.

In the results of the research, the issues related to socio-economic, employment (professional) and education within the framework of youth problems were expressed not only in the youth policy, but also in the national policy. 16% of the respondents (36% in absolute terms) said that finding a job and another 16% (36% in absolute terms) were urgent issues of housing. At the same time, 9% of young people (20% in absolute terms) admitted that issues such as getting married and starting a family are in the first place.

The issues of going abroad and entering higher education institutions are directly related to employment and educational (professional) problems of young people. According to the results of the research, 7% (17% in absolute terms) of young people prioritized going abroad, 6% (14% in absolute terms) of the respondents stated that it was a priority to study at a higher education institution [14].

#### 4. CONCLUSION

In conclusion, it can be said that, firstly, the life and activities of young people are inextricably linked with a certain value system, formed and developed in the value system. In the life of young people, the value system is formed and improved in the process of their social life. At the right time, it is important for young people to accept these values for themselves, to express their active attitude to values, distinguishing between necessary and unnecessary, useful and useless aspects.

Secondly, the value system changes through its transformation process. Young people also recognize and follow the values they consider useful in their lives. Useful values are determined by the fact that they give an opportunity for the development of society and the rise of young people.

Thirdly, the transformation of the value system takes place in connection with today's globalization and modernization processes. The mutual influence of the values characteristic of different peoples and their interrelationship serves to apply aspects characteristic of universal values to national spiritual values. This will be the basis for the further enrichment and improvement of national spiritual values.

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