

## "SCIENCE AND ITS SIGNIFICANCE IN THE PROCESS OF FORMING SPIRITUAL AND MORAL VALUES"

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### ANNOTATION:

**Science, as a system of reliable knowledge, performs a social function, which consists in meeting the needs of the individual for knowledge of the laws of nature and society. The moral value of scientific knowledge should be understood as the ability of science to satisfy a specific need arising in the process of functioning and development of one of the eternal elements of human existence, morality.**

**Keywords: human existence, morality, social orientation.**

### INTRODUCTION:

The question of the relationship between education and the moral character of people, the moral potential of knowledge, primarily scientific, is very important in connection with the prospects and problems of the development and improvement of a democratic society in Uzbekistan.

Values in general are defined as a social property of an object or phenomenon, assessed by people for its ability to satisfy one or another human need, but the true value satisfies a certain need for social functioning and development. For this, it is necessary that a specific subject includes true values in the system of his value representations. This is possible only if the given value is objectively the bearer and exponent of the needs of the historical process.

Moral values are a factor that satisfies the moral needs of the subject of social relations, i.e. needs associated with the implementation of the regulatory functions of morality. Moral

values can be divided into two groups: 1) proper moral values. Those. the values of morality itself; this includes the content of morality as a specific regulatory system, which includes moral principles, norms, ideals, concepts and their reflection in the practice of behavior and human relations; 2) moral values of other social phenomena. These include the moral value of labor, art, science, etc.

Science, as a system of reliable knowledge, performs a social function, which consists in meeting the needs of the individual for knowledge of the laws of nature and society. The moral value of scientific knowledge should be understood as the ability of science to satisfy a specific need arising in the process of functioning and development of one of the eternal elements of human existence, morality.

It should be noted that phenomena that, by their nature, are capable of satisfying needs of different social orientation, act as a true value if they satisfy the needs of moral progress, a progressive moral system that constitutes a necessary subsystem of society as a functioning and developing whole. Such a progressive moral system today is a society that embodies true democracy, where the rights, interests, and dignity of the individual are sacredly honored and protected by the state. The basic moral principle of such a society is humanism. It is gratifying to note that the principle of humanism has become fundamental in the formation and development of democracy in the Republic of Uzbekistan.

This is also indicated by a number of program documents adopted by the government of the republic, ensuring the rights and freedoms of the individual, the

development of democratic and spiritual values, the realization of human interests. So, in the national program for the preparation of the Republic of Uzbekistan frame highlights the principles of humanization and humanization of education, which involve "the disclosure of human abilities and expense needed etvorenje his educational needs, ensuring the priority of national and universal values, harmonization of personality relationships, society, environment, high spirituality, culture and creative thinking".

Science is a multifaceted social phenomenon. Accordingly, its characteristics may be different, depending on which side it is viewed from. But the leader in relation to others is its theoretical, spiritual side. In this regard, science is represented by a system of knowledge that occupies a central place in the definitions of science. Scientific knowledge is knowledge of essential connections, knowledge in the system.

Any sphere of human activity needs knowledge, information about facts, phenomena, properties and connections of reality . Conscious activity of people without knowledge is impossible. Since all kinds of knowledge, including scientific, are necessary for a social organism, to satisfy its need for information about nature, about society, they represent social value in a broad sense.

At the same time, as you know, human society is a complex structural formation, and the needs of its functioning and development is a system determined by a group of basic structural elements of society. These are economic, political , moral, aesthetic and other needs. It follows from this that such a specific and complex sphere of social life as morality also needs knowledge, including scientific knowledge .

Morality is the totality of moral activity, moral relations, and moral consciousness. It is very difficult to single out moral activity as an independent type of activity. This is primarily due to the fact that all

people are engaged in this type of activity, regardless of the social division of labor, and it manifests itself practically in the concrete actions of a person. In this regard, it can be stated that morality arose as a response to one of the sides of social necessity - moral necessity.

Morality, like any other sphere of human activity, is expedient. Since no knowledge of one level or another is possible, even the most elementary conscious purposeful activity, the formation and development of moral values is under the influence of certain knowledge. Consideration of the importance of scientific knowledge in the formation of moral values not only presupposes the establishment of their ability to satisfy the needs of morality in general, but also significantly affects the development of moral progress, universal human moral values.

Moral values are a normative-evaluative regulatory system, which also includes the content and essence of moral relations between people. The initial condition for the functioning of moral values is the presence of morality as a normative system, as a system of norms, rules of behavior, which members of society must follow as instructions. What is the criterion for distinguishing from the general mass of actions, actions of those that are more preferable to one or another community of people? Naturally, this selection can proceed according to the principle of expediency of any form of behavior, according to the principle of benefits (morally positive) for the life of a social group. However, in order to be convinced of the appropriateness of this or that form of behavior, to objectively give a moral assessment of an act, its motive and result, to highlight the moral values of society, information about the real processes generated by this form of behavior is required.

In such a way that a moral norm can exist, morality as a normative system, so that moral consciousness arises and develops, the moral values of society are formed, knowledge,

especially scientific knowledge, is required. Therefore, the deeper the connections in the real world, i.e. the more scientific knowledge on which morality is based, the more accurate the selection of forms of behavior desirable, expedient from the standpoint of the interests of a social group, the more effective and expedient moral values.

To form moral values as a moral assessment and moral convictions of a person, members of society need moral erudition - knowledge of the moral principles of a given community, sufficiently complete information about moral norms, the system of requirements for a person, etc. Without this, moral values cannot function properly in society. Of course, such knowledge does not guarantee compliance with the requirements of morality, but it would be absurd to argue that moral norms themselves are possible without such knowledge. Moral erudition presupposes a wide range of information not only about the content of the moral system, but also about the attitude to facts and phenomena of social life, various types of activity, etc.

The functioning of morality presupposes evaluative activity. The subject of the assessment of behavior or action is the human community, expressing this assessment through public opinion, the subject of assessment is at the same time the object of the action itself, which correlates the real action with the individualized scale of moral values of the social group, the content of its own conscience. In general, any real assessment presupposes a certain erudition of people. Of great importance in the functioning of morality is the assessment of an act, behavior, action in relation to the system of moral values of a social group. To make this assessment objective. First of all, it is necessary to know the content of the system of moral values.

Now, when the Republic of Uzbekistan is following a new, independent, democratic path

of development, we really realize what a huge, richest scientific heritage we have and how it is reflected in the formation of moral values inherent in our people. The spiritual heritage of the past undoubtedly plays a crucial role in the development and improvement of the moral consciousness of people, which directly affects their moral relations and moral activity. Eleven centuries ago, the greatest scientist-encyclopedist Abu Nasr Farabi argued that the study of sciences is a prerequisite for achieving human happiness. "Only with the help of science, having mastered all the knowledge about existing objects, a person acquires the perfection to which he is intended by nature. Knowledge ennobles a person, makes him kind and reasonable, without knowledge a person cannot achieve this or that goal, for the sake of which he lives ". Farabi considered the mastery of various sciences and the accumulation of knowledge to be an indicator of education. In his opinion, in the formation of high moral and intellectual qualities, human dignity, in addition to practical dignity, through practical experience, systematic observation of oneself, self-control, training, the acquisition of scientific knowledge and education play an important role.

Scientific knowledge is directly related to the progress of morality; it is a necessary means by which morality is used in its progressive development. Moral truth, which is the correspondence of the requirement of morality to the needs of the functioning and development of society as a whole, is born in certain social conditions, at the same time it is created based on the existing body of reliable knowledge. In addition, the penetration of science into the laws of nature and society is probably directly related to the degree of accuracy, the truth of the progressive moral system.

The considered aspect of the role of scientific knowledge in the formation of moral values is

most clearly reflected in the formation and development of morality in a modern civilized democratic society. The fact is that the current state of society is the most dynamic, and the level of development of science is the highest in the history of society. This is inherent not only in the most developed countries of the world, but is also a priority in the new, democratic state of the Republic of Uzbekistan. Scientific knowledge as a moral value in this case plays a progressive role, the means of satisfying the need of developing morality, means of moral progress, in contrast to their role in the functioning of the morality of knowledge, act as a function of true moral value.

This understanding of the role of knowledge is inherent not only for modern aesthetic views. Even in the works of the great thinkers of the medieval East, many interesting, valuable provisions regarding the formation of moral consciousness and moral values were expressed. Thus, the prominent poet and thinker of Central Asia Yusuf Khos Khajib (11th century) called on people to master various fields of knowledge, seeing in them an effective force of progress and prosperity. It is with the help of science and education, in his opinion, that you can "improve the moral climate of your era." Yusuf Khos Khajib believed that a person is, as it were, similar to a house covered in darkness, and knowledge is a beacon that illuminates this house. Therefore, it is necessary to soberly and reasonably approach the mastery of knowledge, for "all kindness comes from knowledge, a person is exalted with its help." The thinker emphasized that an educated person "approaches objects and phenomena with knowledge of the matter, deeply and comprehensively, sees in advance the course of development of social phenomena, decides issues from the point of view of reason and justice."

The outstanding Central Asian scientist-encyclopedist Abu Raikhan Beruni wrote that "it

is knowledge that ennobles a person, and the transfer of one's knowledge to others brings true happiness". Remarkable is his thought that "truly science is sought for the sake of its essence, and for certain it is sweet in itself. How much benefit can be more pronounced in something and what benefit is more abundant than the fact that only thanks to science it is possible to attract good and evade evil both in worldly and in faith! If it were not for science, there would be no confidence that what is perceived does not seem to be evil, but avoided by good." Beruni called on people to cultivate highly moral traits in themselves, believing that it is possible to free the people from ignorance and poverty with the help of science, dissemination of knowledge and hard work.

Speaking about the role of scientific knowledge in the formation of moral values, it is important to note the place and significance of social sciences in this process. The true science of society has as its consequence a clear orientation of morality in the direction and its truth, humanism, since it shows the real place, role, capabilities and prospects of man in this world. Hence, the true value attitude of a person to reality, breadth of views, and responsibility in relation to the people around, the phenomena occurring in society.

Thus, the social sciences represent a worldview and moral value in general. Scientific knowledge is a moral value through the satisfaction of the worldview needs of human society, since the worldview includes the moral position of a person or society.

So, knowledge is needed to form a worldview. However, knowledge of even a directly worldview plan, say, philosophical, is not yet a worldview, just as knowledge of the requirements of morality is not yet a corresponding moral position. Worldview is not a simple system of knowledge, ideas, but a system of knowledge-beliefs. The worldview

clearly reveals cognitive results that have become the initial principles of activity, life position, and a general program of behavior. Knowledge becomes a worldview when it is the basis of a way of life, behavior, i.e. exactly when they turn into beliefs.

It is noteworthy that even in antiquity and especially since the era of the Eastern Renaissance, the principle of humanism has become the main worldview moral prince in ethical theories. In the writings of the great scientists of the past, we find many valuable thoughts about the relationship of knowledge, worldview and beliefs. Ideas dignity and sublime destiny of man, the moral value of scientific knowledge was characteristic of the humanistic views of the great thinkers of Central Asia, as Abu Raihan Beruni , Abu Nasr Farabi , ibn Muhammad Muso -Al Khwarizmi, Abu Ali ibn Sina, Yusuf Hos Hazhib Ahmad Yugnaki and etc. Thus, Beruni taught that a man himself, by his actions, by his nobility, must prove his greatness, dignity and the right to be called a man, he said that "the true state of affairs will not hide from someone who is experienced in the sciences."

Indeed, the very fact of the existence and development of scientific knowledge, the penetration of modern man into the depths of the microworld and space, into the essence of the mechanism of transmission of hereditary information, the development of the introduction of computer technology, new technologies, etc. vividly demonstrate the unlimited possibilities of man in cognition and conscious transformation of the world. This cannot but contribute to the growth of human dignity, faith in a person, a sense of humanism in general. If we consider this issue in detail, then the greatest educational in a moral sense, the burden is borne, as already mentioned, by the social sciences, since their object is various aspects of social relations and thus they

contribute to the development of certain moral values and beliefs. For example, knowledge of the history of your people contributes to the assertion of feelings of patriotism, consciousness of civic duty, etc.

Ethics occupies a special place in the manifestation of the moral and educational function of science. This is determined by its subject - after all, ethics studies the theory of morality. Based on knowledge, practice of human relations, it defines the norms and principles of morality. The formation of moral values depends primarily on the complication and increase in the entire wealth of connections and relationships between people in the process of development of society. This applies both to the norm as an element of moral relations, and to the norm as a phenomenon of moral consciousness. Ethics reveals, studies, systematizes the content of morality, and scientifically substantiates it. And this is the educational value of this science.

Attention should also be paid to one more aspect of the participation of a number of sciences in the implementation of the tasks of the formation of moral values, conviction, in meeting the needs of society in moral education. Such social sciences as pedagogy, psychology, culturology, aesthetics, in their theoretical and applied research, comprehend, study and seek ways, means, forms and methods of education of morality, moral values, transforming the content of moral requirements into convictions, into real forms of everyday life. behavior of people.

So, the special role of scientific knowledge in the formation of moral values of mankind should be considered in the aggregate of trends in morality. Pointing to the special significance of universal human moral values, which also have historical continuity, it should be noted that only progressively changing morality has the need for true scientific knowledge.

Nowadays in the Republic of Uzbekistan all opportunities are open for the development of progressive trends in the functioning of morality, the improvement of the moral climate in society. This is the goal of the main program documents adopted by the government of the republic, the Constitution of the Republic of Uzbekistan, many Presidential Decrees, Government Resolutions on the development of spiritual culture, the study of the creative heritage of the past, the practical implementation of a comprehensive program for the formation of personality spirituality, increasing moral potential and aesthetic consciousness. All this is aimed at the formation of a comprehensively, harmoniously developed, highly cultured personality.

Thus, the moral-regulatory system, the purpose and *raison d'être* of which is to preserve the viability of society by providing specific means of appropriate human behavior. The main purpose of science is to develop a theoretical picture of the world as a

condition, a means of carrying out practical transformative human activity. And although the functions of morality and science are very specific, nevertheless they cannot be opposed to each other, for progressive morality without reliance on science is not capable of fulfilling its social role.

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