



THE ROLE OF SCIENTIFIC KNOWLEDGE IN THE FORMATION OF MORAL AND ETHICAL VALUES.

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Annotation Science, as a system of reliable knowledge, performs a social function, which consists in satisfying the needs of an 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 meet a specific need arising in the process of functioning and development of one of the eternal elements of human existence, morality.

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, 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 this or that 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 concepts. This is possible only if the given value is objectively the carrier and exponent of the needs of the historical process.

Moral values are factors that satisfy the moral needs of the subject of social relations, and these are the needs associating with the implementation of the regulatory functions of morality. Moral values can be classified into two groups:

1) proper moral values. These are the values of morality itself; this includes the content of morality as a specific regulatory system, which comprises moral principles, norms, ideals, concepts and their reflection in the practice of behavior and human relations; 2) moral values of other social phenomena. These involve the moral value of labor, art, science, etc.

Science, as a system of reliable knowledge, performs a social function, which consists in satisfying an individual's needs for knowledge of the laws of nature

and society. The moral value of scientific knowledge should be understood as the ability of science to meet 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 by their nature are capable of satisfying different socially oriented needs, 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. Today such a progressive moral system is a society that embodies true democracy, where the rights, interests, 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 that ensures the rights and freedom of the individual, the development of democratic and spiritual values, the realization of human interests. So, in the national program for the training of personnel of the Republic of Uzbekistan, the principles of humanization and humanization of education are especially highlighted, which presuppose "the disclosure of human abilities and the satisfaction of his educational needs, ensuring the priority of national and



universal values, harmonization of relations between the individual, society, environment, high spirituality, culture and creative thinking. "

Science is a multifaceted social phenomenon. Accordingly, its characteristics can 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, which is central to 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, connections of reality. Conscious activity of people without knowledge is impossible. Since any knowledge, including scientific, is 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 it is known, human society is a complex structural formation, and the needs of its functioning and development acts as 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 attitudes 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. If there is no knowledge of one level or another, even the most elementary, conscious, purposeful activity is impossible, whereas the formation and development of moral values proceeds 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 ethicality in general, but also significantly affects the development of ethical progress, common to all mankind 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 must be followed by members of society 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 benefit (ethically positive) for the life of a social group. However, in order to be convinced of the appropriateness of various form of behavior, objectively give a moral assessment of the act, its motive and result, to highlight the moral values of society, the information about the real processes that is generated by this form of behavior required. Thus, for existence of a moral norm, morality as a normative system, the emergence and development of moral consciousness, and the formation of the moral values of society, is required knowledge, especially the scientific one.

Therefore, the deeper the connections in the real world, i.e. the more scientific knowledge on which morality is based, and the more accurate the selection of desirable and expedient forms of behavior



from the standpoint of the interests of a social group, the more effective and expedient moral values are .

For the formation of moral values as an ethical 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 them, moral values cannot function properly in society. Of course, the previously mentioned 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 towards facts and phenomena of social life, various types of activity, etc.

The functioning of morality supposes the evaluative activity. The subject of 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 action itself, which correlates a real act with an individualized scale of moral values of a social group with the content of its own conscience. Wholly, any real assessment presupposes a certain erudition of people. Of great importance in the functioning of morality are the assessment of an act, behavior and actions in correlation with the system of moral values of the social group. To make this assessment objective, first of all, it is necessary to know the content of the system of moral values.

Nowadays, when the Republic of Uzbekistan is following a new, independent, democratic path of development, we do realize what a huge, richest scientific heritage we have and how it is being reflected in the formation of ethical values inherent to our people. The spiritual heritage of the past certainly plays a crucial role in

the development and improvement of people's moral consciousness, which directly affects their moral relations and 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 he is intended by nature. Knowledge ennobles a person, makes him kind and reasonable, without knowledge a person cannot achieve any goal which he lives for. " Mastering various sciences and accumulating knowledge Farabi considered as an indicator of education. In his opinion, in the formation of high moral and intellectual qualities, human dignity, in addition to practical dignity and practical experience, systematic observation of oneself, self control , here also an important role play training, the acquisition of scientific knowledge and education .

Scientific knowledge is directly related to the progress of morality, as it is the necessary means that morality uses in its progressive development . Moral truth which presents itself as 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, concurrently, it is created by relying on the existing set 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, to 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 in a progressive role that satisfies the need of developing morality and the 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 knowledge's role is inherent not only for modern aesthetic views. Even in the works of the great thinkers of the medieval East, were expressed many interesting, valuable provisions regarding the formation of moral consciousness and values.

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.

In his opinion only with the help of science and education, one can "improve the moral climate of their era." Yusuf Khos Khajib believed that a person is 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 and 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 questions from the mind point of view and justice."

The outstanding Central Asian scientist-encyclopedist Abu Raikhan Beruni wrote that "it is knowledge that ennobles a person, and the transfer of his knowledge to others brings true happiness". The remarkable thought he said: "truly science is sought for the sake of its essence, and for certain is sweet ." What benefit can be more pronounced for something and what benefit is more abundant than the fact that only thanks to science it is possible to attract good and avoid evil both in worldly and in

faith! If there was no science, there would be no certainty that what is perceived does not seem to be evil, but what is avoided is good. Beruni urged 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 alongside 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, of 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, responsibility in relation to the people around, and the phenomena taking place in society.

Thus, social sciences represent a world outlook 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 an individual or society.

So, knowledge is needed to form a worldview. However, the knowledge of even a directly worldview plan, we can say, philosophical, is not yet a worldview, just as the knowledge of the requirements of morality is not considered yet as corresponding to moral position. A worldview is not a simple system of knowledge and ideas, but a system of knowledge-beliefs. The worldview clearly reveals the cognitive results that have become the initial principles of an activity, life position, and the general program of behavior. Knowledge becomes a worldview when it acts as 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 principle 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 belief. The ideas of the dignity and sublime destiny of man, the moral value of scientific knowledge were characteristic of the humanistic views of such great thinkers of Central Asia as Abu Raikhan Beruni, Abu Nasr Farabi, Muhammad ibn Muso-al Khorezmi, Abu Ali ibn Sina, Yusuf Khos Khajib, Ahmad Yugnaki and others. So, 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 also said that "the true state of affairs will not be hidden from one 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, 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 man's possibilities in cognition and conscious transformation of the world. This only contributes 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 load, in the moral sense, is carried by as, it has been mentioned, social sciences, since their object is various aspects of social relations and thereby they contribute to the development of certain moral values and beliefs. For instance, knowledge of the history of your nation 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 - owing to the fact that ethics studies the theory of morality. It defines the norms and principles of morality, based on

knowledge, practice of human relations. 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 society development. This applies 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 be paid to another aspect of the participation of a number of sciences in the implementation of tasks, the formation of moral values, conviction, in meeting the needs of society in moral education. Social sciences such as pedagogy, psychology, cultural studies, 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 beliefs, into real forms of everyday people's behaviour.

So, the special role of scientific knowledge in the formation of mankind's moral values should be considered in the aggregate of trends of morality change. Pointing to the special significance of universal human moral values, having 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 with 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



spiritual personality, increasing moral potential and aesthetic consciousness. All of this is aimed at the formation of a comprehensively, harmoniously developed, highly cultured personality.

Thus, a moral regulatory system, the purpose and the reason of existence of which is to preserve the viability of society by specific means of proper 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 incapable of fulfilling its social role.

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