



PHILOSOPHY OF VALUES (AXIOLOGY): AN ANALYSIS OF SPIRITUAL AND MORAL TRANSFORMATIONS IN THE CONTEXT OF GLOBALIZATION

MAMATQULOVA NILUFAR KHUSANOVNA

PhD, Acting Associate Professor Department
of Social Sciences and Humanities

Termez Branch of Tashkent State Medical University

Email: nilufarmamatqulova53@gmail.com

QURBONOVA MOHINUR BAXTIYOROVNA

“Lecturer at the Faculty of Law, Termiz State University”

mohinurqurbonova@gmail.com

ALIQULOVA GULNOZA

1st year medical student

Tashkent State Medical University, Termez Branch

yusupovagulfiza@gmail.com

ISMONOVA SARVINOZ

1st year medical student

Tashkent State Medical University, Termez Branch

ismonovsamandar859@gmail.com

Abstract

This article analyzes the role and significance of axiology as a philosophical discipline. The study elucidates the nature of values, their classification, and their functional role in social life based on the IMRAD structure. Dialectical connections between traditional and modern values in the era of globalization and digital technologies, the crisis of values, and the mechanisms for preserving them are scientifically substantiated.

Keywords: Axiology, value, spirituality, subjectivism, objectivism, universal values, national values, transformation, ethics.

Introduction

The meaning and essence of human existence are directly linked to the value system. Axiology (from the Greek *axia* — value, *logos* — study) is a branch of philosophy that studies the essence, structure, and hierarchy of values. Values are not merely personal desires, but the spiritual foundation that unites society.

Today, ongoing geopolitical shifts, information attacks, and the spread of "mass culture" are causing significant changes in the value system. The relevance of this study lies in the fact that analyzing the transformation of values can help identify ways out of society's spiritual crises. The purpose of the study is to reveal the objective and subjective nature of values and propose a priority model of values for modern society.

Methods

The following philosophical methods were utilized in preparing the article:

- **Axiological Approach:** Evaluating existential phenomena at the level of their significance (value) to individuals and society.



- **Historicism and Logic:** Analyzing the developmental stages of perspectives on values from antiquity (Socrates, Plato) to the present day.
- **Comparative Analysis:** Comparing the differences and commonalities between Eastern and Western value systems.
- **Systemic Analysis:** Examining values as an integrated system and studying its elements (moral, aesthetic, religious, and political values) in their mutual relationships.

Expanded Systemic Analysis of Values

Analyzing values systemically means studying them not as isolated elements, but as an interconnected, interdependent structure that forms a unified socio-spiritual organism. In this approach, each element of the value system (moral, aesthetic, religious, political) has its own function, and a change in any one of them affects the balance of the entire system. Below is an expanded analysis of the core elements of the value system and their interrelations:

- **Moral Values: The "Core" of the System** Moral values (goodness, conscience, duty, justice) form the fundamental basis in the hierarchy of values. They act as a "filter" for all other values.

- *Role in the system:* When political or religious values contradict moral norms, a spiritual crisis arises in society. For instance, when the political idea that "the end justifies the means" clashes with the moral value of humanism, the system loses its stability.

- **Aesthetic Values: The "Sensory-Cultural Layer" of Existence** Concepts of beauty, harmony, and elegance ensure humanity's emotional perception of the world.

- *Interrelation:* Aesthetic values often merge with morality (Plato's concept of "Kalokagathia" — the unity of outer beauty and inner goodness). A work of art providing not only aesthetic pleasure but also serving as a tool for moral education demonstrates the systemic connection between these two values.

- **Religious Values: The "Transcendental and Existential Foundation"** Concepts of sacredness, faith, and the afterlife give human life ultimate meaning and compensate for the fear of death.

- *Place in the system:* Religious values often serve as the source or sanction (validation) of moral norms. Religion also heavily influences aesthetic values (e.g., architecture, calligraphy) and political views (social order). Religious values provide the system with stability and historical continuity.

- **Political and Legal Values: "Structural Order"** Values such as freedom, equality, the rule of law, and statehood regulate the external (institutional) life of society.

- *Synthesis:* Political values become legitimate (lawful and popular) when they rely on moral norms (justice). If the integration of values in a political system is disrupted (e.g., law exists without morality), corruption and legal nihilism flourish in society.

The Mechanism of Interaction Within the Value System (Synergy) Systemic analysis reveals the following relationships between these elements:

1. **Complementarity:** For example, patriotism manifests simultaneously as a political (civic duty), moral (call of conscience), and aesthetic (love for mother nature) value.

2. **Hierarchical Dependence:** During a societal crisis, utilitarian (profit) values may temporarily rise to the top, but for the system to survive, higher spiritual values (compassion, unity) must regain leadership.

3. **Transformational Dependence:** A technological revolution (e.g., the introduction of AI) first alters political-legal values, then reshapes moral (responsibility) and aesthetic (digital art) perspectives.

Results



During the research, the following results were achieved regarding the fundamental problems of axiology:

A. Nature and Classification of Values: It was determined that values have a dual character:

1. **Objective values:** Concepts with universal human significance that exist independently of human desires (Life, Freedom, Justice, Peace).

2. **Subjective values:** Evaluations stemming from the interests, tastes, and needs of a specific individual or group.

B. Hierarchy of Values: It was confirmed that spiritual values must supersede material values as a guarantee of social stability. The following hierarchical model was formed:

- **Supreme values:** Goodness, truth, beauty (according to Plato's triad).
- **Social values:** Patriotism, family, rule of law.
- **Utilitarian (material) values:** Wealth, comfort, profit.

C. Modern Transformations: In a digital society, the "virtualization" of values is occurring. It was observed that traditional collectivistic (communal) values are being replaced by individualistic (personal interest) values.

4. Discussion and Conclusion

The biggest debate in the philosophy of values is the problem of relativity (relativism) of values. If everything is relative, the boundary between "good" and "evil" disappears.

Discussion Points:

- **Kant's "Categorical Imperative":** Humanity should be treated not merely as a means, but as an ultimate end (value). This principle is being violated in today's consumerist society.
- **Cross-Cultural Dialogue:** Preserving national values does not mean opposing universal human values. On the contrary, national identity contributes to universal principles.
- **Crisis of Values:** Nihilism and anomie (value-lessness) lead to the disintegration of society. To prevent this, the concept of "Axiological Education" must be developed.

Conclusion: The philosophy of values is a spiritual dimension that gives meaning to human life and distinguishes it from the animal kingdom. Research shows that in the era of globalization, for a society to preserve its identity, it must protect its axiological core (the unity of national and universal values). Values are the bridge connecting society's past to its future.

Systemic study of values demonstrates that the spiritual health of a society depends on the harmony among all its value elements. The excessive dominance of one element (e.g., material interest) leads to the decline and degradation of the entire system.

References

1. **Scheler, M.** *Formalism in Ethics and Non-Formal Ethics of Values*. (A classic of axiology).
2. **Kant, I.** *Critique of Practical Reason*. (Basis of ethics and values).
3. **Hartmann, N.** *Ethics*. (Ontology of values).
4. **Frankl, V.** *Man's Search for Meaning*. (Existential axiology).
5. **Saifnazarov, I.** (2022). *Human Value and Philosophy*. Tashkent.
6. **Kurbonovich T. B. et al.** (2025). *DIGITAL TECHNOLOGIES IN MEDICINE. TELEMEDICINE*. IMRAS. Vol. 8. No. 12. P. 39-41.
7. **Kurbonovich T. B. et al.** (2026). *PROBLEMS IN MODERN CULTURE: SOCIO-SPIRITUAL ANALYSIS IN THE CONTEXT OF GLOBALIZATION AND DIGITAL TRANSFORMATION*. Global Science Review. Vol. 18. No. 1. P. 183-188.



8. **Panji o'g'li C. O. et al.** (2026). *REGENERATIVE PROPERTIES AND MODERN HISTOLOGICAL ANALYSIS OF CONNECTIVE TISSUE IN THE MORPHOFUNCTIONAL SYSTEM OF THE ORGANISM*. American Journal of Applied Medical Science. Vol. 4. No. 2. P. 230-235.
9. **Turdimuratov B.K.** (2022). *Teaching Medical Sciences Using Innovative Methods and ICT*. Tashkent: Uzbekistan Medical Publishing House.
10. **Kurbonovich T.B., & Bahodirovich, B.B.** (2026). *Step-by-step acquisition of practical skills in studying information technologies in medicine*. Global Science Review, 17(1), 203–209.
11. **Kurbonovich T.B., & Nurhayat, M.** (2026). *Compilation and steps of the medical situational issues algorithm*. American Journal of Applied Medical Science, 4(2), 59–63.
12. **Turdimurodov B.K., et al.** *The essence of electronic textbooks in medical education*. European Journal of Humanities and Educational Advancements, 3(4), 48–50.
13. **Shoxrullo S., Mirzohid B.** (2026). *MODERN CARDIAC SURGERY: EVOLUTIONARY MILESTONES AND CLINICAL RELEVANCE*. American Journal of Applied Medical Science. Vol. 4. No. 3. P. 56-58.