

## Values and Information Technology

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### ANNOTATION

This article discusses the compatibility of information technologies and values, the harmony of value, ideal, and taste, the role of national and universal values in shaping the thinking of young people in education and upbringing, culture behavior in network etiquette and some aspects of observance of universal human values.

**KEYWORDS:** values, national values, universal values, ideal, taste, ethics, aesthetics, art, information technology, education, training, net etiquette.

Over the past years, extensive reforms and many measures aimed at the development of information technologies have been implemented. The use of modern information and communication technologies has expanded as a result of the strong legal framework and socio-economic reforms in the country that correspond to democratic demands and international standards.

As a result of this, the influence of information technologies as an unlimited source of information in the formation of the worldview of young people is increasing. The ability of young people to correctly analyze and interpret the endless information coming through information technology is one of the foundations of the future.

This phenomenon, in turn, collides with any incoming information, first of all, with the spiritual and moral ideals of young people and what they consider to be material, spiritual, universal, national, socio-political, religious and personal-individual values.

It is these three phenomena - ideal, value and taste - that are decisive for young people's ability to make an impartial assessment of every piece of information. Because ideals and values serve as criteria, while taste is a filter.

By ideal, we usually mean a high ideal, a high goal, and a perception of perfection. An ideal is an exemplary form corresponding to the soul of a living subject, in which a person perceives the emotional-intellectual manifestation of his ideas as a spiritual value. A high aesthetic taste is a taste that enjoys national and universal aesthetic values, can appreciate them, can understand artistic simplicity, perceives phenomenon and essence as a whole, and is based on the harmony of an emotional and intellectual approach. Only the possessor of high aesthetic taste will have the potential of real free thinking, the ability to see the world, the Motherland, life through the prism of beauty.

As can be seen from the above examples, ideal and taste are closely related to value. The

concept of value is the most general axiological category that describes the social significance and value of the various forms, appearances, things, events, processes, relations, various qualities, characteristics, moral and spiritual criteria of reality that appear in a material, spiritual and ideal way.<sup>1</sup>

The objective foundations of universal values exist as an absolute truth for humanity, their existence, necessity, significance for man and society is eternal, and their existence is superior to human laws and needs.

The objective basis of values at the scale of a region affects the inhabitants of this region as an objective living condition or ethnic space. This effect can sometimes go beyond the regional scale, and the importance of one or another regional value can acquire a universal character.

Information technologies, in turn, have unlimited possibilities for learning values. Value is compatible with value, value expressions, and only the object that the subject highly values can become a value for the subject. The human mind sometimes consciously, and in many cases intuitively, relates to each process, object, information, etc. continues to evaluate. In this case, the information about the evaluated object collides with the subject's ideals in his thinking and the criteria he accepts as value for himself. So, as every incoming piece of information is being evaluated by humans, it is very important that what or who the youth today value. Among the values, national values are the most widely and educatively distinguished.

"National values - material and spiritual wealth created by a particular nation in the course of its natural, historical and social development, living area, cultural-spiritual heritage, national culture, language, national consciousness, national spirit, history, way of life, national way of life, and a concept that expresses the social importance of features and aspects related to them."<sup>2</sup>

A certain person or person takes into account national values, considers aspects related to them, while understanding universal values, adapting his activities to the criteria of these values.

Today, our national values are entering the world stage and they are becoming universal values. In 1993, Uzbekistan became a member of UNESCO, a UN specialized organization on education, science and culture, and the Convention on the Protection of the World Cultural and Natural Heritage was ratified by the Republic of Uzbekistan on December 22, 1995. Within the framework of the convention, the "Ichan-Qala" in Khiva, the object "Samarkand - Crossroads of Cultures", the historical centers of Bukhara and Shahrisabz, and the Chotkal biosphere (natural heritage), etc. Included in the World Heritage List. From the list of intangible cultural heritage included in the Representative List of Uzbekistan, "Cultural Space of Boysun District" (2008), "Katta Ashula" (2009), "Askiya" (2014), "Palov Culture and Traditions" (2016) and "Lazgi" (2019) had taken place. In addition, Uzbekistan participated in the promotion of nominations "Shashmaqom" (2008), "Navroz" (2016) and

<sup>1</sup> Qiyamiddin Nazarov. Axiology philosophy of values "National society of philosophers of Uzbekistan" publishing house. Tashkent-2011.56-p.

<sup>2</sup> Q. Nazarov. Nazarov. Axiology and philosophy of values." Publishing House of the National Society of Philosophers of Uzbekistan." Tashkent 2011. 130 pages.

"Miniature Art" (2020) jointly with other countries. 2021 UNESCO Intergovernmental Committee for the Protection of Intangible Cultural Heritage (NMMMHQ) XVI within the framework of the session, "The Art of Giving" was included in the Representative List of Intangible Cultural Heritage of Humanity as an element of intangible cultural heritage of Uzbekistan.

There is also a second aspect of the issue, how many of our youth are aware of our national values. Is the place of our national values recognized by the world in education and upbringing being considered with sufficient attention? Most importantly, do they find value in the minds of young people? In this matter, the opportunity of information technologies in the education of young people to understand, perceive, appreciate national values and to create on this basis is incomparable. Of course, education and training are the main foundations for the appreciation of values.

Japan, which has become one of the leading economic powers in the world, is a country that has preserved its original culture and values. One of the main tasks of the Japanese education system is to develop the ability to appreciate and understand the beauty of the surrounding world. In addition, there are aesthetic cycles taught in the modern Japanese school, which include: music, calligraphy, decorative-applied arts, etc., and their methods of educational influence are unique. In the process of studying, Japanese children master about 30 artistic activities, including ikebana, paper crafts, ceramics, clay toys, plasticine, costumes for children's holidays. Traditional types of folk art occupy a special place in education. School is the national values of Japanese people; girls are actively taught traditional Japanese dances, tea ceremony and ikebana art.

Therefore, the appreciation of values has an important place in the education of young people. Values research is also extremely important in the continuing education system. Acquainting young people with national and universal values in the course of training and teaching them to correctly interpret and analyze them leads to appreciation of values in the minds of young people. For example: Young people using modern technologies; they can get acquainted with works of art that became universal values, architecture of that time, examples of visual arts, listen to pieces of his music, and even learn more deeply which ideas in which works moved the thinker. It should not be forgotten that many great philosophers created some form of art. Socrates was a sculptor, Schiller and Machiavelli were dramatists, etc. This, in turn, creates conditions for the correct analysis and interpretation of the subject, opens the way to an unbiased study of universal values.

Harmonization of modern technologies and values takes a worthy place in the spiritual, moral and aesthetic education of young people. There is another important aspect in the art of our people, that our ancestors considered goodness and beauty to be harmonious and expressed them in their works. It should not be forgotten that it becomes a value only when the norms of morality and standards of beauty and elegance are in harmony.

O. Nishonova emphasizes that "The works described by moral and spiritual standards are beautiful and humane. Ideas that deviate from these standards are contrary to beauty and human perfection. In Uzbek folk songs, we do not find obscenity, open erotic motives and

actions, and calls that disparage the national and human honor of a representative of another ethnic group. Artistic images, language, expressions in them are subject to these norms.<sup>3</sup>

It is known that along with national values, appreciation of universal values is one of the important criteria in youth education. If we organize the most favorite activities of young people, the most important of them are information technologies, Internet movies and music. In today's era, it is impossible to imagine mastering or developing any profession or activity without information technologies and the Internet. The Internet is becoming not only a source of information, but also a source of various forms of communication. One of the most modern topical areas of ethics is "net etiquette" - that is, network etiquette, which appeared in the 80s of the 20th century. Its main meaning is communication etiquette in social network communication, and it is a set of rules of how we follow the rules of communication in social network. The golden rule of net etiquette is "treat them as they treat you, but don't offend people." Ethical values, concepts and principles and norms occupy an important place in these rules based on international norms. For example, the first rule of net etiquette. -"Don't forget that the letter you send remains with you and the person who receives the letter, in turn. You will not be able to change the email once it has been sent. The rules of social network communication are no less than the rules of daily life etiquette. Moral norms do not have a written character, they are determined by customs and traditions and values, the mechanism for ensuring their implementation is public opinion and the presence of free will in it. Therefore, the Internet user is required to strictly adhere to moral and legal norms and universal human values, which in turn leads to the positive service of the Internet for the stability of society.

It is known that the manners of behavior in both national values and universal human values require respect for other people's dignity and honor, fulfillment of traditional moral and normative requirements, ability to speak and listen, conversational culture. The rules of net etiquette also state that: "Do not use offensive words, do not use abbreviations and jargon a lot, it is considered bad manners; think before you write a letter, don't use colloquial words in your letter, it can be misunderstood. People make 3 mistakes in communication. 1 is wanting to speak before it is necessary, 2 is shyness, that is, not being able to speak when needed, 3 is speaking without observing the listener.

In Internet communication, not only ethics, but also the laws of aesthetics are important. The rules say: -"The title and content of your letter should match each other. Keep your letter short and to the point, so that they don't spend a lot of time and money trying to open your letter. A person first sees the form of any object and then begins to understand or reason about its content, but the subject who creates the form, based on his intention, determines the form of the future object, and more precisely, the form of the future content. If content is the goal, form is the means. Therefore, it is necessary to understand the intention behind each form.

It is not difficult to understand that in the teachings and sacred books of great thinkers such as Socrates, Plato, and Farabi, morality is presented as inner beauty, sophistication as outer beauty, and in these teachings, they think about the harmony of form and content. Aristotle observes the sculptors sculpting from marble and concludes that the form exists

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<sup>3</sup> O. Nishonova Aesthetic essence of Uzbek ethnoculture. "Fan" publishing house of the Academy of Sciences of the Republic of Uzbekistan, Tashkent. 2013.45 p

independently of the content, the content is introduced to it from the outside, and because of this, the marble comes to life.<sup>4</sup>

Now the transmission, perception and interpretation of every information is based on meaningful ethical and aesthetic criteria and laws, and it is gaining global importance for the stability of our society. Since the main idea of universal human values is the etiquette of communicating with other people, we should not forget these thoughts of Feuerbach, that is: "...if you are not in front of me, morality itself will not be visible at all. Morality needs two people, without you I can't be happy."<sup>5</sup>

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<sup>4</sup> Philosophy. Dictionary. Tashkent: "National Society of Philosophers of Uzbekistan" publishing house. Chief editorial office of "Sharq" publishing-printing joint-stock company, p.232, 2004.

<sup>5</sup> A. Sher. Ethics. Textbook. Tashkent: "National Society of Philosophers of Uzbekistan" publishing house, 2010. p. 126

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