Social Values and Social Norms

Berdikulova Surayyo Aslamovna,
Senior lecturer, doctor of philosophy (PhD) in philosophical sciences
Jamalova Nargiza Ulugbek kizi, Senior Lecturer
Department of Juridical sciences
National University of Uzbekistan named after Mirzo Ulugbek
Uzbekistan

A B S T R A C T

Behavioral elements - social values and norms - are of the greatest interest to sociology. They largely determine not only the nature of people's relationships, their moral orientations, behavior, but also the very spirit of society as a whole, its uniqueness and difference from other societies.

Every society strives to create and maintain social order. Indeed, every member of human society is obliged to obey not only the laws, but also the institutional norms and norms of his group. To do this, society has a system of social control that protects society from the selfishness of its individual members. Thus, social control is a set of means by which a society or a social group guarantees the conformal behavior of its members in accordance with role requirements and social norms.

Norms and values are basic concepts in sociology that help us understand and explain people's behavior in society. Norms and values are sets of rules established and recognized in society that regulate and evaluate our behavior and actions.

Norms are social rules that define how we should behave in certain situations. They indicate what is acceptable and unacceptable behavior in society. Norms can be formal, that is, fixed in laws and regulations, or informal, that is, based on generally accepted customs and traditions.

Values are beliefs and ideals that are considered important and desirable in society. They determine what is valued and recognized as valuable in society. Values can be individual or social. Individual values reflect the personal preferences and beliefs of each person, while social values reflect the common beliefs and ideals accepted in society.

Norms and values are interconnected and influence each other. Norms can be based on values, and values can be reflected in norms. Norms and values play an important role in shaping and maintaining social order and stability in society.

The social norm (from Latin. norma is a rule, a pattern, a measure) - a rule of behavior established in society that regulates relations between people and public life.

Signs of social norms:
1) Are the general rules for the members of the society.
2) Do not have a specific addressee and act continuously over time.
3) Aimed at regulating public relations.
4) Arise in connection with the volitional, conscious activity of people.
5) Arise in the process of historical development.
6) Their content corresponds to the type of culture and the nature of the social organization of society.

Ways to regulate people's behavior by social norms:
1) Permission is an indication of behaviors that are desirable, but not mandatory.
2) Prescription - an indication of the required action.
3) Prohibition - an indication of actions that should not be performed.

According to the theory of moral grounds, morality is a system of methods and criteria for evaluating actions as right or wrong. Based on theoretical analysis and empirical research, the authors have shown that this area can be streamlined by highlighting the following moral grounds:

• caring (caring for other people and the environment, developed ability to empathy and interpersonal interaction) vs harm (indifference to violence, lack of conviction in the self-worth of human life);
• justice (honesty) (values of equality of all people, honesty and fairness in dealing with others, intolerance of laziness and deception) vs cheating (tolerant attitude towards injustice and lies);
• loyalty (collectivism) (a person's devotion to the social group with which he identifies himself, patriotism) vs cosmopolitanism (the tendency to avoid identification with some group);
• respect for authority (authority) (worship of authoritative figures / opinions and submission to authority, observance of traditions, rules of conduct, public order) vs opposition to authority;
• purity (holiness) (the value of religious beliefs, loyalty to the ideals of moral and physical purity) vs degradation (indifferent attitude to religion and the absence of intrapersonal religious restrictions).

Universities all over the world strive to educate, on the one hand, a socially responsible graduate to create a better society, and on the other - an "economic person", a successful personality and a professional who makes a profit. In the first case, moral education programs are aimed at developing such personal qualities as cognitive ability to perceive, analyze and solve moral dilemmas; communicative competence, cooperation and interpersonal interaction based on the adoption of moral norms; social responsibility; tolerance; emotional competence (emotional intelligence) as the basis for successful social interaction; self-reflection; psychological abilities necessary for prosocial behavior (empathy, trust in the world, mercy, a position of nonviolence, etc.). In the second case, personal growth programs aim to develop the student's leadership qualities, competitiveness, career orientation, Self-concept aimed at self-development, self-actualization, self-realization, independent understanding of his personality, including through participation in socially significant projects.

The present conclusions should be interpreted in the light of several important limitations. Firstly, it was a "convenient selection". Thus, temporal ordering and causality cannot be verified. Future research should use longitudinal structures to further explore the patterns we have discovered. Secondly, the sample is not necessarily representative of the entire student body, so it needs to be replicated using different variables (for example, gender, age, nationality, ethnicity, specialty/field of study, territorial community). The reliability of the results obtained can be confirmed in future studies with the help of various manifestations of prosociality (experience of volunteering, charity, membership in charitable organizations, experience of helping a stranger, etc. and personal characteristics (empathy, social identity, trust in the world, etc.).

Norms and values in society are not static and unchangeable. They can change and evolve over time under the influence of various factors. Changing norms and values in society is a normal and inevitable process that occurs under the influence of various social, economic, political and cultural factors.

Social changes such as technological progress, economic changes, demographic changes and changes in the social structure can lead to a change in norms and values in society. For example, the development of the Internet and social networks has led to a change in the norms of communication and interaction between people.

Cultural changes such as changing tastes and preferences, changing worldviews, and changing cultural values can also lead to a change in norms and values in society. For example, in the past, smoking was a common and accepted norm, but today it has become less popular due to changing cultural values associated with a healthy lifestyle.

Political changes such as a change in government, a change in legislation, and a change in political ideologies can also affect norms and values in society. For example, a change in the political regime may lead to a change in norms and values related to the rights and freedoms of citizens.

Globalization and intercultural interactions also have an impact on changing norms and values in society. Contact with other cultures and ideas can lead to a revision and change of existing norms and values. For example, migration and intercultural exchange can lead to confusion and revision of cultural norms and values.

In general, changing norms and values in society is a normal and inevitable process. It reflects changes in the social, cultural and political environment and helps society adapt to new conditions and challenges. Understanding these changes helps us to better understand modern society and its dynamics.

The main type of control in society is control through socialization. This is a type of social control in which members of society develop a desire to comply with social norms and role requirements. Such control is carried out through education, training, during which the individual not only perceives the existing regulatory requirements, but also accepts them. In the event that control through socialization is successful, society benefits, first of all, in terms of reducing the cost of control.

In case of ineffectiveness of control through socialization, society or a social group resorts to control through group pressure. This is an informal type of control that is carried out by influencing a member of small groups based on interpersonal relationships. This type of control is considered to be a very effective means of influencing the behavior of people in small communities or associations in the event that an individual has restrictions on leaving this association.

The third type of social control is called control through coercion. Institutional norms and laws are at the heart of control through coercion. In accordance with these norms, a set of negative sanctions is applied against individuals who violate accepted social norms. This type of control often turns out to be ineffective, since it does not provide for the adoption of norms and role requirements and is associated with high costs.

The term "social deviation" or "deviation" refers to the behavior of an individual or group that does not comply with generally accepted norms, as a result of which these norms are violated by them.

Two ideal types of deviations can be distinguished:

1) individual deviations, when an individual rejects the norms of his subculture;

2) group deviation, considered as the conformal behavior of a member of a deviant group in relation to its subculture.

The following types of deviant behavior are distinguished:

1. Destructive behavior that harms only the personality itself and does not correspond to generally accepted social and moral norms: masochism, etc.

2. Antisocial behavior that harms individuals and social communities - family, neighbors, friends, etc. - and manifested in alcoholism, drug addiction, etc.

3. Illegal behavior that constitutes a violation of both moral and legal norms and is expressed in violation of labor, military discipline, theft, robbery, rape, murder and other crimes.

Depending on the attitude of the culture adopted in a given society to deviant behavior, culturally approved and culturally condemned deviations are distinguished.

Culturally approved deviations. As a rule, people who fall under the definition of genius, hero, leader, chosen one of the people are culturally approved deviations. Such deviations are associated with the concept of exaltation, i.e. elevation above others, which is the basis of the deviation. Most often, the necessary qualities and behaviors that can lead to socially approved deviations include:

1. Superintelligence. Increased intelligence can be considered as a way of behavior that leads to socially approved deviations only when a limited number of social statuses are reached. Intellectual mediocrity is impossible when playing the roles of a major scientist or cultural figure, at the same time, superintelligence is less necessary for an actor, athlete or political leader. In these roles, specific talent, physical strength, and strong character are more important.

2. Special inclinations allow you to show unique qualities in very narrow, specific areas of activity. The exaltation of an athlete, an actor, a ballerina, an artist depends more on a person's special inclinations than on his general intelligence. Individual intellectual abilities are often necessary for the realization of special inclinations, but usually celebrities outside the field of their activities are no different from other people. Everything here is decided by the ability to do a better job than others in a very narrow area of activity, where extremely specific talent is manifested.

3. Overmotivation. Of course, its presence in an individual is a factor contributing to his elevation above other people. It is believed that one of the reasons that causes overmotivation is group influence. For example, a family tradition can become the basis of high motivation for the elevation of an individual in the field in which his parents' activities take place. Many sociologists believe that intense motivation often serves as compensation for hardships or experiences suffered in childhood or adolescence.

4. Personal qualities. There has been a lot of research in the field of psychology devoted to personality traits and character traits that help to achieve personal elevation. It turned out that these traits are closely related to certain types of activities. Courage and bravery open the way for a soldier to success, fame, and elevation, but they are absolutely not necessary for an artist or a poet. Sociability, the ability to make acquaintances, firmness of character in difficult situations are necessary for a politician and an entrepreneur, but they have almost no effect on the career of a writer, artist or scientist. Personal qualities are an important factor in achieving elevation, and often even the most important. It is no coincidence that many great personalities possessed some outstanding personal quality.

Culturally condemned deviations. Most societies support and reward social deviations manifested in the form of extraordinary achievements and activities aimed at the development of generally accepted cultural values. These societies are not strict about individual failures to achieve the deviations they approve of. As for the violation of moral norms and laws, it has always been severely condemned and punished in society. This type of deviation, as a rule, includes: The rejection of a mother from her child, various moral vices - slander, betrayal, etc., drunkenness and alcoholism, pushing a person out of normal life and causing moral, physical, social damage to himself and his loved ones; drug addiction, leading to physical and social degradation of the individual, to premature death; robbery, theft, prostitution, terrorism, etc.

It is the emergence of culturally condemned social deviations that the theories of deviant behavior (theories of physical types, psychoanalytic theories, sociological and other theories) are devoted to. Thus, deviant behavior can be represented with two poles – positive, where individuals with the most approved behavior are located, and negative, where individuals with the most disapproved behavior in society are located.

References:

1. Berdikulova S.A. Expression of social norms in the work of jadid thinkers. EPRA International Journal of Research &Development (IJRD). Impact Factor = 7.01. 2020.Volume-5. Issue-11. November. 581-582

2. Berdikulova S.A Social norms in the system of reference points of human practice. "Теория и практика современной науки" №5(83) 2022. 6-9 стр.

3. Berdikulova S.A On the role of tradition in social norm. "Теория и практика современной науки" №11(89) 2022. 3-6 стр

4. Berdikulova S.A Transformation of social norms in the development of society. American Journal of Research in Humanities and Social Sciences. Impact Factor: SJIF=7.855. Volume 7, December, 2022. Pp 84-88.

5. Berdikulova S.A Philosophical Aspects of the Study Spiritual Culture of the Person in Society. American Journal of Science and Learning for Development. Impact Factor: SJIF 2023:5.349 ISSN 2835-2157. Volume 2| No 2| February-2023. pp 16-20.

6. Berdikulova S.A., Karimov O.M. Influence of the internet system on youth spiritual education. Uzbek Scholar Journal Volume- 20, September, 2023. 24-26 Pp

7. Бердикулова С.А. Демократическое обновление страны: трансформация социальных норм. Гражданское общество (Фуқаролик жамияти). – Тошкент, 2022. Volume 19.- Issue № 4 (72). – Б. 71-73.

8. Бердикулова С.А. Ижтимоий нормаларни такомиллаштиришнинг стратегик аҳамияти. НамДУ илмий ахборотномаси. – Наманган, 2020. – №5. – Б. 147-151 б.

9. Berdikulova S.A Social norms as a mechanism for regulating social consciousness in the context of globalization. ISJ Theoretical & Applied Science. Philadelphia, USA. Impact Factor = 4.9. 01. 2020. (81), 744-746

10. Berdikulova S.A, Jamalova N.U. Formation of needs for increasing socio-spiritual activity in young people. "Мировая наука" №2 (59) 2022. 3-7.

11. Berdikulova S.A, Khudaynazarov S.Kh. Revival of spiritual values in the social transformation and national identity. American Journal of Pedagogical and Educational Research. Impact Factor: JIF=7.955. Volume 7, December, 2022. 164-168.

12. Berdikulova G.A. DEPENDENCE OF SOCIAL KNOWLEDGE AND INNOVATION. American Journal of Research in Humanities and Social Sciences. Impact Factor: SJIF=7.855. Volume 7, December, 2022. Pp.89-93. https://americanjournal.org/index.php/ajrhss/article/view/301

13. Berdikulova G.A. PHILOSOPHICAL AND METHODOLOGICAL ASPECTS OF SOCIAL COGNITION "Мировая наука" №2 (59) 2022. 3-6 стр

14. Berdikulova G.A. DIALECTICS OF CONSCIOUSNESS AND UNCONSCIOUSNESS IN THE PRESENCE OF MAN "Экономика и социум" №12(91) 2021/ 143-145 стр.

15. Berdikulova G.A. PHILOSOPHICAL-METHODOLOGICAL ASPECTS OF SOCIAL KNOWLEDGE. "Теория и практика современной науки" №11(89) 2022. 7-10 стр

16. Berdikulova S.A., Gafurova F.A. Factors of raising social consciousness in the spiritual development of society. "Теория и практика современной науки" №5(83) 2022. 10-13.

17. Berdikulova S.A, Jamalova N.U. Factors that negatively affect the sense of patriotism of youth and their characteristics. "Экономика и социум" №11(90) 2021. 114-117.