



## PROBLEMS OF A VALUABLE APPROACH TO THE ORGANIZATION OF INTER-CADET COMMUNICATION AND RELATIONS IN MILITARY COMMUNITIES

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### ABSTRACT

*This article incorporates pedagogical scientific proposal and practical recommendations devoted to the implementation of the manifestation of such functions of cadets as finding their place in military communities, functioning freely, managing in a team, organizing, working together, mutual support of their ranks by realizing a valuable approach in inter-cadet relations.*

In Western countries, where Axiology is formed as a special field of Social Sciences, special manuals and books are published in this field, there are specialists in value science, various scientific conferences are organized. at the moment, in Western countries, the same scientific directions related to Axiology were born. The famous German philosopher I.Kant's followers V.Vindelband, G.Rickert, M.Shaler, N.Gartman, G.The views of Elzenberg and others are common. These scientists recognize that there is a certain world of values that can live separately from reality. The history of this vision, common to almost all of them, goes back to the distant past, to The Times of Plato, a famous exponent of ancient philosophy, to his thoughts related to the world of ideas. German scientists V.Vindelband (1848-1915) and G.Rickert (1863-1936) argued almost the same on the problem of values, and their views are rightfully called the vindelband – Rickert axiological doctrine. These scientists believe that values appear as a kind of ideal significance, give rise to an independent universe separate from both the object and the subject, a universe that transcends the laws of space and time. In this sense, values are somewhat grandiose manifestations and absolute truths than what exists in the universe.

Among scientists who approached the problem of values from an objective point of view, M.Shaler (1874-1928) and N.Gartman (1882-1950) should also be mentioned. M.Shaler is considered the founder of Western Axiology and the theory in it called "immutable moral values". According to this theory, values can live independently, they do not change, but our opinion about values changes, today the universe is saturated with values, the presence of values gives meaning to being, reality consists in a "specific manifestation" of values. M.Shaler, in his analysis of spiritual values, calls them ideal objects. These ideal objects, in his eyes, constantly affect people, are important in their life and activities, the realization of values



requires deep knowledge and an absolute scientific search from a person. M.Shaler views N.Gartman continued in many ways, analyzing too many issues of the problem of values in works such as "ethics" (1926), "on the foundations of Ontology" (1935), and "philosophy of nature" (1950). Gartman attempts to develop a theory of immutable moral values. The main points common to these axiologists are the view that values are objective, they are manifested in close connection with the essence, content, significance of things, forms of reality. At the same time they believe that the world of values has its own laws of living, the functioning of which is not subject to human will. Since values exist as the essence, significance, content of forms of reality, determine the practical activities of people, people are obliged to adapt their way of life to their requirements.

There are also axiologists in Western value science who pay more attention to subjective aspects. They associate the emergence of values with a person, his qualities and activities. These current views go back to the popular doctrine of sophism. He Called It. James, J. Dewey (1859-1952), A. Mainong (1873-1920), A. There are notable figures such as Bergson (1879-1961), D. Perry, G. Murray, E. Tolmen, E. Fromm, R. Scientists and researchers such as Williams have done work. Their ideas are common in Western countries. For example, at the beginning of the 20th century, he. The views of James, later the ideas of John Dewey, were widely spread and had a tremendous influence on all areas of Western culture. Among Western scholars, V. Dilthey, H. Ehrenfels, O. Shpengler, A. Toynbee, P. Sorokins should be noted separately. In the eyes of these scientists, it is necessary to analyze values clearly, and not abstractly. It is then that it will be easy to determine their origin, essence and forms of manifestation. This is a noteworthy idea, which is used creatively by modern value scientists. In our opinion, taking into account the views on the analysis of the problems of value science, representatives of this current can be called supporters of "pluralistic Axiology". They associate values, on the one hand, with the essence, significance of forms of reality, on the other hand, with personality experiences, feelings and characteristics. B. in western valorism. Yesup, M. Roeder, T. There is also an individual-psychological orientation to which such scientists as Munro belong, representatives of this direction have interpreted in detail the individual-individual values of a person. They emphasize that in the conditions of modern industrial society, personality ability, initiative are very much in hand, it is they who must achieve the improvement of personal values associated with them. Social processes are very accelerated, in a period when capitalist market relations prevail, an individual's reliance on his own power, his struggle to create his own happiness, his hope for his own ability, and not for states and corporations, are considered the most fundamental characteristics that determine his value. At the end of a brief analysis of the main points and views of Western value scientists, the following should be noted again: they served specifically to prove that value science has its own role and significance in the system of Social Sciences. In an era when this science was criticized in the former Union under the name "bourgeois Axiology", Western scientists conducted scientific research on the basic concepts, laws, modern problems of value science. In particular, they tried to solve social problems related to society, state, citizen relations and the stabilization of democracy, transparency, human rights on the basis of the requirements of the criterion of values. they shared the "evolution of civilizations", "industrial society", "post-industrial



society" and other modern theories characterized by different systems of values, approached the problems of time in the interests of the society in which they live.

It is of no use only to praise the work of Western scientists. In the world in which they belong, all universal values are stabilized, all problems in this regard are solved, there are not enough grounds for these scientists and specialists to come to optimistic conclusions that there is no unexplored area of the topic of values left. One of the directions in our century of scientific-theoretical analysis of values is the Marxist current to which most scientists, specialists and researchers who lived in the former Union belong. First of all, is value science a separate, independent philosophical science? "has caused much controversy. The accusation of him as" bourgeois science", led to his being banned until the 1960s. In The Country I. During Stalin's reign, no permission was given to deal directly with the problems of Axiology. By the sixties of our century, the publication of books, brochures and articles on this topic, various scientific research began. Values as an independent philosophical topic and problem – the need to analyze V.P. It was promoted by Tugarinov and his supporters. A number of scientists, such as O.G. Drobnisky, V.P. Ivanov, M.A. Lifqis believed that it was wrong to recognize value science as an independent science, while not completely denying the importance of the problem of values and the need for its scientific analysis. O.G. Drobnisky believes that the theme of independent values and the idea of value science is a hoax. Drobnisky's above view has been criticized by many experts. In the analysis and research of values, V.P. Tugarinov, V.A. Vasilenko, M.S. Kagan, W.V. Grechanius and others made some progress. The ideology of Marxism-Leninism, which prevailed in the former Union, very well understood that it did not allow the development of such disciplines as value Science, Political Science, conflict science. P. Tugarinov behaves differently. He tries to justify the idea that studying it, taking its benefits, does not harm, without condemning Axiology only as a bourgeois science. So, V. Although, in the opinion of Tugarinov, Axiology as an independent science cannot be included in the system of social sciences, but it is advisable to take the problem of values not as a very small and juzative subject of philosophy, but as a separate subject, which is part of it.

Words such as value, national values, universal values are extremely used in everyday communication, media reports. Cases of use of the expression of values, as a general term, also occur in relation to cultural properties, monuments, spiritual heritage, tradition, beliefs. The phrase also appears in the titles of books, pamphlets, articles, and messages. About its essence, content, forms of manifestation, chilmachil thoughts are expressed. All this is the reason for the birth of the following questions. So what is value? Based on what do we value something, Event, Host, attitude, activity, etc.? The first of these questions raises the need to define the concept of value, and the second to analyze its content. The concept of value is used in an extremely diverse sense, in different areas. The use of a value phrase in a diverse sense may also have caused the definitions given to it to vary. We have come across more than thirty of his definitions in a book, brochure, articles on this topic, there is no doubt that these definitions are even more. In what area of the Social Sciences the study of value has been carried out, it is customary to strive to give this concept a definition in this respect. Whereas the value category is not a private category for any of the disciplines other than Axiology (value science). The meaning of the phrase value in everyday life is manifested in a special way in communication between people, in media reports. In everyday life, in the eyes of many,



things (such as precious objects, jewelry), natural phenomena, social events, demands in society, dreams, traditions and rituals, cultural assets, etc. are understood as values. In the process of life and activity, people are faced with what is such a value for themselves in an inevitable picture, strive to realize, evaluate their importance, benefit and value. In addition, people also apply the concept of value to goals, dreams or ideals that they believe in and sometimes aspire to and live with interest or dreams. Well, the expression of value, which is used by many in everyday life, is also used in relation to an object, thing, phenomenon, etc., which has some necessary importance for people. Interpretation of a value from the point of view of Axiology makes it possible to study its essence, content, objective basis, subjective aspects, forms and features of manifestation as a Category. As some philosophers have interpreted the concept of value, "the objects of nature, material and spiritual culture have the ability to satisfy human needs, serve its purposes. It is in this sense that they can and should be viewed as priceless," in the sense that it is wrong to understand. This definition first emphasizes that objects of nature and culture have some ability. If items had some ability and those abilities had become a value for people, the natural-historical process would have gone completely differently.

It is clear that such definitions will be innumerable if the value is not considered as a philosophical-axiological concept that represents the value of any other object or spiritual phenomenon for a particular subject. Because there are so many things, phenomena, events, processes, places and qualities, ideal and goals that are valued in the world. The concept of value, on the other hand, cannot be a direct name, pronoun or direct name for any of them, but manifests itself as a category that implies their value. Philosophical-axiological understanding of value differs from its meaning of use in everyday life. This makes it possible to distinguish the concept of value from the object to which it depends (not to separate), but not to identify it with different aspects of objects (utility, desirability). In conclusion, value is a general axiological category that expresses the various forms, manifestations, objects, phenomena, processes, relationships, various qualities, criteria of character, morality and spirituality, as well as the social significance and value of others for the subject, appearing in some way and form, manifesting a certain influence on the subject. Despite the fact that people live in one society, in the same period and in similar conditions, the value of one thing or another is perceived, understood and interpreted in different ways. Under the influence of social processes, people's perception of values, their views change, which in the process of development is associated with changes in the living conditions, life and spiritual image of people. Different aspects make up the opposite sides of any value. Concepts such as good and evil, truth and dishonesty, happiness and am-kulfat, evolution and Revolution, Progress and degradation, existence and absence, which seem to be completely contrary to each other in positivity and negativity, assessment and importance, represent contradictory and intertwined aspects of life. It should be noted separately that values and the development of society and people have different significance at different periods of their lives, in accordance with historical necessity, goh it, goh this value rises to the forefront of social progress, it seems to blur others. As a result, in line with the laws of Social Development and progress, there is an increased desire to stabilize the value that comes forward. For example, when the land is destroyed – freedom, the end of ipmeria's rule – Istiqlal, in times of war – peace, in



captivity – freedom, in sick and sick moments – the value of charity-health increases, the desire for them increases.

The valued approach of an individual in the process of communication is considered one of the modes of attitude. Such an approach arises on the basis of discrepancies and contradictions between an individual's non-manifestation, a “noneal” ideal, and a real-life practical process.

The interpersonal value relationship system is studied by dividing it into the following three groups:

*Authority*-a valuable relationship-is carried out between a leader and an employee, a guide and subordinate, which is carried out mainly in the manner of “assignment and execution” relations, based on a strictly defined system of values. The authority can be implemented in the form of mutual respect for the value system, quality execution, perfectly worked assignment, strict execution, accurate reporting on execution. In authority-value Relations, Legal-normative values lead.

*Trusting*-valued relationships are interpersonal realizations that establish intimate and trusting relationships. Such relationships are shared between individuals whose values are general or Close, whose temperament, age, and age characteristics are proportional, and whose character traits are consistent. In the course of a trustworthy-valued relationship, interpersonal mutual shared information (secret) will be available and it will be kept secret. There will also be open data that can be published for all. But always a value during such relationships, such ideas as self-esteem, self-esteem, kindness, humanity take priority. Emotional values lead in such relationships.

*Diffuse (mixed)*-valued relationships are those that can manifest in the process of formal and informal communication, in the way of two or more interpersonal communication. That is, in the course of such relations, subjective values, personal values, collective values and universal values are expressed in interpersonal relationships. Even in such relations, the norms of justice, equality, legal culture apply. In diffuse-valued relationships, universal, personal and collective values lead.

Interpersonal value relationships perform the following functions:

*Motivational function*-stimulates the need to enter into relationships among members of society, encourages entry into interpersonal relationships, turns the implementation of relationships into a subjective need. For this reason, the motivational function is the primary function that defines the initial and relational Saras in interpersonal relationships.

*Management function*-when interpersonal relationships are organized on the basis of a valuable approach, it acts as the management of relationships, personality, community. That is, the function of normalizing the process is carried out on the basis of regulating interpersonal relations in management, communicating assignments on the basis of strict standards, following the principles of fair and democratic management.

*Emotional impact function*-interpersonal relationships acquire the property of emotional impact when they are based on spiritual values. The implementation of this function assumes knowledge and respect of the personal and national values of the subjects of communication, the foundation of universal values.



Communication function-regulates the process of interpersonal information exchange in the process of communication. That is, when relations are carried out on the basis of a valuable approach, it is ensured that the communication process is fair, humane, consistent with spiritual and moral standards.

The function of education and upbringing – the process of education and upbringing is organized on the basis of interpersonal relationships as a social phenomenon. In turn, in the personality-oriented and acmeological approach, which is the main direction in modern education, it is important to build on the value system of the subjects of the pedagogical process of interpersonal relations.

The regulatory (sorting) function is the reliance on values in interpersonal relationships in the performance of the functions of coordinating this process to various social norms, regulating relationships.

Reflexive function - interpersonal value relationships help each participant in the process to analyze their activities, give an objective assessment of themselves, and systematically organize their activities.

The interpersonal value relationship system includes the following components:

The emotional component is characterized by the emotional sensitivity of values. That is, values serve to develop the emotional characteristics of subjects of communication when they have importance in interpersonal relationships.

Cognitive component-containing the content of the value system, in each process of communication the individual is determined by his worldview, level of knowledge.

The components of a valued approach in interpersonal relationships are inextricably linked as well as interacting with each other. In particular, the emotional state in the subjects of communication also exerts its influence on others. Or the level of knowledge of the subjects of communication during the establishment of a valuable relationship, the similarity of their worldview ensures the effect of their joint activities.

The activity (behavior) component is characterized by the management of the behavior of the participants in the process in a valued relationship, their regulation. Also, each value is expressed in their behavior, in addition to influencing the spirituality of the individual, his feelings.

**Conclusions and suggestions.** In place of the conclusion, I can say the following thoughts and suggestions that the value system in inter-cadet relations characterizes their relationship in the cadet ideal in harmony with social norms. In order for the cadet to use a valuable approach in the process of communication, a necessary situation, along with a subjective need, will also have to arise, which serves to satisfy this need. The important thing is that the need arises is realized by the subject. For this reason, along with the content of a valuable approach, the situation of need plays an important role. Hence, value approaches in the process of communication arise on the basis of a system of social requirements and are expressed through it.

Relations between members of the military community who regulate social behavior in the military community arise in the process of inter-cadet communication. Hence, the association between Inter-cadet communication and relations serves as an important basis for the organization of inter-cadet relations in military communities. The cadet is based on the



mutual proportionality of his worldview, needs, temperament and, of course, values when choosing his interlocutor in the process of communication.

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