

Values as a Systematic Structure: A Socio-Cultural Perspective

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Abstract: In this article, the concept of value as a socio-cultural system is studied. The article studies the value as a systematic structure consisting of elements (components) entering mutual hierarchical relations. The elements that make up the structure differ between fields and directions and are, in their turn, socio-culturally specific. Within the system, values can be mutually compatible and vice versa. They acquire a dynamic character and can change under the influence of external factors. The system of values guides our actions, regulates them, and directs them to our goals. Values form a certain (for example: moral, social, etc.) system, in turn, this (moral, social, etc.) system becomes important in the formation of national culture. The value system consists of lower and upper-layer sub-systems. In this case, the lower system consists of basic values and serves as the basis for the formation of the surface system. From the point of view of the subject of value, the value system can belong to an individual or a group. And, in its turn, it takes on an individual and social character.

1 INTRODUCTION

Although the concept of value has been widely researched within the framework of social and humanitarian sciences, it still causes various debates among researchers regarding its content structure, essence, structural components, and characteristics as a sociocultural system. As the main reason for this, the following factor can be noted: since this concept or category is the object of various sciences, and therefore, its content, structural features, and formal components are characterized based on the goals and tasks of certain sciences. This article analyses the characterization of this concept as a system and highlights its structural components considering a socio-cultural perspective.

2 RESEARCH METHODOLOGY


This study is theoretical. The problem under question is studied from a theoretical-methodological perspective. In this research the following methods of


investigation are used: linguistic description, socio-cultural analysis, generalization, synthesis, deduction, induction, and reviewing. The aim and objectives of the research are carried out with the help of those linguistic methods.


3 LITERATURE REVIEW

According to Iosif Dzialoshinsky, and Maria Pilgun, values can create principles that form their own structure in a certain field - Iosif Dzialoshinsky, et al., [2015]. They describe this phenomenon in the field of business as follows: (e.g., the scope of authority that a business has must correspond to the scope of social responsibility, etc.). Value has its structure, and this structure can consist of certain principles that interact with each other.

According to the research results of Iosif Dzialoshinsky, and Maria Pilgun, one of the characteristics of value as a system is that the values of representatives of the business sector are not just a collection of important things, but a set of life

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strategies with a certain structure [Iosif Dzialoshinsky, et al., [2015]. These strategies are mutually hierarchical. It seems that values, as a system consist of a structure consisting of certain components (strategies here), and the elements of the structure, have a hierarchical relationship in their own turn.

Professor Brian Moeran, reflecting on the evaluative nature of value, notes that the process of evaluation depends on who evaluates what for whom, when, where, how, why, and under what conditions. That is to note, value "is not an immutable attribute, inherent quality or objective property of a thing, but the effect of many, constantly changing and constantly interacting variables, or the product of a certain system - Brian Moeran [2009]. It is apparent from this statement that values and their evaluative nature are oriented and characterized according to a certain socio-cultural setting.

Values form a circular motivational continuum. Values determine the expression of congruent and conflicting motivations, self-preservation and growth, and personal and social concern. Each value interacts with external variables – Schwartz, et al., [2012]. So, these external variables have an impact on the social characterization of values.

Schwartz, et al. admit that, according to their research results, values can be universal because they are based on one or more of the three universal demands of human existence: the needs of individuals as biological organisms, the needs of coordinated social interaction requisites and survival and welfare needs of groups. The fact that each value is based on one or more of these three universal requirements of human existence determines the mutual relations of values, their principles of dependence, and their characteristics as a system - Schwartz, et al., [2012]. Universal features of values can define a value as a part of human existence which is a social phenomenon.

According to Iosif Dzialoshinsky, and Maria Pilgun, any ethical system is a dynamic structure based on basic values recognized by society as the main direction of personal and professional behavior. Human culture is an objective, hierarchically organized world, which is mutually contradictory at each level of the hierarchy - Iosif Dzialoshinsky, et al., [2015]. It turns out that values form a certain moral system, and in turn, the moral system becomes important in the formation of national culture. This culture is a certain hierarchical structure reflecting national identity.

Furthermore, according to them, the value structure of a person can be divided into three groups of elements:

- a) values of events and objects within a specific socio-cultural context;
- b) standards that are material or spiritual structures and collect a huge amount of socio-cultural content (standard events, model works of art, etc.); ideals that express the essence of a person and his ideas about what is right - Iosif Dzialoshinsky, et al., [2015]. So, the structure of personal value consists of three socio-culturally specific elements: values, standards, and ideals.

The structure of values can be based on different principles: a) the subject or content (social-political, economic, moral) of the objects to which the values belong, and b) the subject of relations (society, class, social group, community, individual) - Iosif Dzialoshinsky, et al., [2015]. It seems that the subject of valued object (content) and the subject of relations determine the structure of value. In this case, values have a socio-political, economic, and moral structure according to the content of the object to which they belong, and according to the content of relations, they have a structure such as society, class, social group, community, and individual.

The main feature of the world of human values is its unique harmony, regulation, and observance of laws. Usually, two levels of the value system are distinguished: universal and local - Iosif Dzialoshinsky, et al., [2015]. Therefore, the human value system is hierarchical in nature. They will have a harmonious, orderly, and legal structure. Also, this system is usually divided into universal and local types.

According to their recognition, the hierarchy of the value system can be presented as a "tree-like" system with a root system at the bottom, and a whole with constantly updated, constantly changing system elements at the top - Iosif Dzialoshinsky, et al., [2015]. So, the value system can be embodied as a tree-like system. In this case, the root system of the tree consists of basic values, which are invisible to the human eye, while at the top of the tree, there is a system consisting of changing and renewing values.

According to Iosif Dzialoshinsky and Maria Pilgun, the hierarchy of value systems can be based on core values. After all, the core values determine a person's worldview and through it their activities and behavior - Iosif Dzialoshinsky, et al., [2015]. The core values are the basis for determining the hierarchy of the value system. A person's worldview and behavior are determined by his system of basic values.

The central place in the hierarchy of the value system is occupied by the value determined by the concept of "personal meaning" or "meaning of life" - Iosif Dzialoshinsky, et al., [2015]. It should be noted that the value system is built on the basis of "meaning of life" or "personal meaning".

Commenting on the value system, Reinhard Pauls says: the set of values held by a person or group, including the relationships between these values, constitutes a value system - Reinhard Pauls [1990]. So, the value system consists of a set of values and relationships between them. Also, the author notes that the values in the value system may conflict with each other. The author reflects the definitions given to the value system by well-known experts as follows: a) Williams's (1979) definition: "the value system is used in the selection of objects and actions, in the resolution of conflicts, in the application of social sanctions, and in the social and psychological protection of the proposed choice and it is a set of approved standards used to decide demands or claims for".

b) Rokeach's (1973) definition: "a value system is a set of preferred behaviours along a continuum of relative importance, is a set of persistent beliefs about modes or end states of existence" - Reinhard Pauls [1990]. According to these definitions, a value system is a set of standards used in the selection of a certain disorder, conflict, demand, claim, application of social sanction, object and behaviour, and preferred behaviour of a relative nature and is a set of beliefs.

Mariusz Wojewoda, studying values as a system, recognizes the following: values are independent of the subject, they form a network of interrelationships, they are significantly related to culture. Studying these connections:

- the world of people,
- the world of things,
- the internal relations that occur between values, makes it possible to get acquainted with the complex structure of the world of values - Mariusz Wojewoda [2018].

As Mariusz Wojewoda admits, values form a certain system as they form a certain relationship, and this system is implemented primarily based on the cultural arrangement of values. Also, the value system can be formed through other methods: historical, cultural, religious, and institutional - Mariusz Wojewoda

[2018]. Values are included in a certain system with the help of various factors. Mainly, cultural factors are important in this.

The structure of values is the basis of the communication code that we use in the exchange of information, communication between interlocutors, in the representation and organization models of reality. When we want to achieve agreement and cooperation in the process of communication, we do it by referring to similarly understood values - Mariusz Wojewoda [2018]. It turns out that the value system guides our behaviour, regulates it, and directs it to our goals.

Tatyana V. Evsyukova, thinking about the value system, says: the value system must be organized according to the principle of priority. It is important from an individual and social point of view - Tatyana V. Evsyukova [2017]. While studying the value system in blog communication, she notes that the subjective axiological picture of the world of blog communication is represented by a set of values that fulfils the basic needs of self-presentation, as well as the formation and compensatory performance of the virtual self-concept. These are determined by the following values: supremacy, hedonism, security, freedom of speech, special knowledge, material benefit, freedom of self-realization, formation of the desired personality - Tatyana V. Evsyukova [2017]. Organization of the value system based on a certain principle is important from the point of view of individual and social significance.

Natalya Zerkina, recognizing the nature of values, the relevance of the connection between national, class and human, temporal and eternal, natural (original) and universal things, and the primacy of universal values, emphasizes consistent, systematic communication - Natalia Zerkina [2015]. It seems that values are related to the realities of the objective world and form a certain structure.

4 RESULTS AND DISCUSSION

Thus, because of our analysis, the structure of the concept of values as a system can be described in the following diagrams:

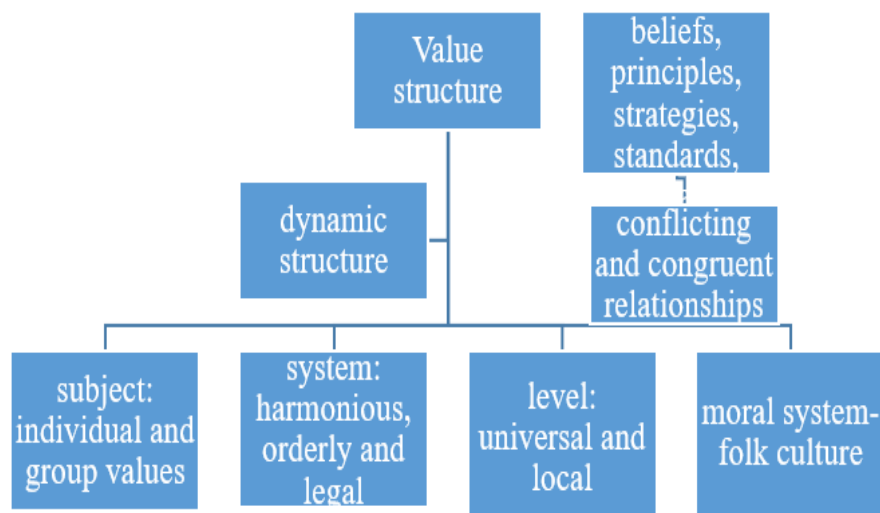


Figure 1: Value structure

It is obvious from this figure that the concept of value has its structure and forms a system consisting of certain components. The elements that make up the system can be interpreted as beliefs, principles, strategies, standards, and ideals. These components (elements of the system) have a mutual relationship, and this relationship can be mutually compatible and contradictory. This system can be dynamically characterized. Also, the system will be harmonious, orderly, and legal. According to the subject of value, the system can be composed of individual and group value systems. According to the levels of the system, it can be universal and local. The system mainly includes moral values and becomes important in the formation of the national culture.

It is evident from this diagram that the value system consists of core and periphery layers. The values from the core layer are the basic values and in their own turn are the basis for the values in the peripheral layer. Basic values are constant, and unchanging and represent the meaning of life. Values in the peripheral layer are changing and updated.

5 CONCLUSION

Values are related to the realities of the objective world and form a certain structure. This structure consists of beliefs, principles, standards, ideals, strategies that make up the socio-cultural structure. Also, these elements that make up the system are in a hierarchical relationship with each other, and these relationships can be mutually proportional or contradictory. This system is important in the formation of the people's culture by forming the moral system, and this system is also dynamic in nature.

value system has its levels: universal and local. The value system consists of two layers: lower (core) and superficial (periphery). If the basic (main, unchanging) values are in the lower layer, the changing, updating values are located in the surface layer. Basic values define a person's outlook, activity, and behaviour. These values show the "meaning of life". Values belong to a person and a group and can be individual and social.

The value structure of a person consists of three elements: values, standards, and ideals. The human

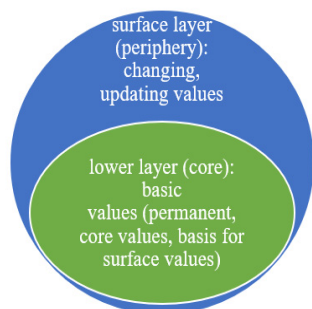


Figure 2: Layers of the value system

value system is formed based on the principles of harmony, order, and legality.

the system of values guides, regulates, and directs our actions to our goals.

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