

SOME SCIENTIFIC-THEORETICAL APPROACHES AND CONCEPTS CONCERNING THE VALUES

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Abstract. Values, both from the perspective of functional features and from the perspective of substantial essence, are the overarching phenomena that are important for humans, their lives, and activities. Therefore, some researchers and authors look for values from everywhere, even from myths, fairytales, and folklore. We think that approaching the problem in such a wide scope leads to the widening of the topic and sphere of the research to an unproductive degree. If the study of values are the objects of the axiology, then its research sphere must also be limited.

Keywords: *values, traditions, nihilism, culture, meaning of life, essence, social existence, emotions, reason, consciousness.*

INTRODUCTION

Scientific-theoretical approaches and concepts of value can be divided into the following areas:

1. Nihilistic approach.
2. Phenomenological approach.
3. Cultural and civilizational concepts.
4. Spiritual and moral approach.
5. Psychological concepts.
6. Artistic-aesthetic approach.
7. Humanistic concepts.
8. Eurocentrism and American-centrism.
9. Oriental concepts.
10. Anthropological concepts.
11. The concept of national recovery and development.

It is possible to continue the scientific-theoretical approaches, concepts that exist in the philosophical and sociological literature and are aimed at revealing the essence of value, its place in social existence, human development. Because it is a tradition today to connect value with colorful reality, to strive to turn it into a universal concept. This tradition cannot be abandoned today, but, in our opinion, it is necessary to separate from them "value" and functional properties of values. True, this task poses a number of challenges. For example, how to distinguish the concepts of "dignity" and "value" from the blessings of culture or civilization, from the system of views on them, especially events of social significance. "Dignity" is the substantive essence of culture and civilization. But we, as we have said, do not want to expand the notion of "value" as

a definite object of study in axiology, without expanding the social phenomenon into a universal phenomenon, we need to limit even if only in the form of subjective desire.

Although the basis of the nihilistic approach goes back to the philosophy of, F. Bacon and R. Descartes, L. Feuerbach, G. Leibniz, and their critical approaches, F. Nietzsche raised nihilism to the level of a philosophical-sociological current.

“What does nihilism mean? Nietzsche asks, and he answers, "It means that the highest values lose their value."¹ This means that morality, faith, knowledge, even the world, which have been revered for centuries and are considered high values, lose their essence, everything is worthless because “the world is worthless”.²

Nihilism, on the one hand, acknowledges the devaluation of higher values, and, on the other hand, predicts the emergence of “forces that establish new values”. "Nihilism is the ideal of the supreme power of the mind, the zeal of life, partly ridiculous."³ So nihilism is not only a denial, it also has a ‘vibrancy of life’. Doctor of Philosophy V. Alimasov rightly notes: "Nietzsche's nihilism is not an absolute denial of the past, it is in fact a rejection of the past to create a" new world". As soon as he forgets this aspect of his philosophy, nihilism becomes a value-seeking, insidious, and violent ideology. Criticism of religious, moral values is a feature of European scientific culture, and Nietzsche continued this tradition. The old land where people live, says the philosopher, has not yet been completely conquered, there are vast expanses of adventure, through which we must open a new world.⁴

Nietzsche sees the pursuit of power and dominance as the highest value, life as the basis of existence. He writes, "Life has no value other than the pursuit of power, and life itself is a will to power."⁵

As Nietzsche opposes the whole of European history, the values it created, morality and the Christian faith, he wants to create a new morality, a new religion, an absolutely new values. In his view, any major shift, change, in turn, leads to a great extinction and collapse: the signs of suffering, exhaustion is characteristic of a period of great progress; every powerful and productive thought of man at the same time gave rise to a nihilistic movement. Depression and a sharp form of true nihilism, a sharp and radical growth under certain conditions, are signs of a transition to a new life”.⁶ True, major changes, social reforms bring suffering to a certain stratum, some people are forced to abandon their usual way of life, the traditions and ideas they have learned, their life goals. But this is not the “radical nihilism” that Nietzsche meant. In this sense, Nietzsche's nihilism, especially his ideas about the creation of a new morality, a new faith, a new language, a new value, remains simply a subjective desire, a tendency, a transitory gaze. Europe has not given up its values, but is transforming and enriching them in accordance with the requirements of the time and setting examples for human development.

DISCUSSION

The founder of the phenomenological approach is E. Husserl. It was he who argued that philosophy is a scientific value, that it is neither wise nor divine. “Science (meaning that

¹ Ницше Ф. Воля к власти. Опыт переоценки всех ценностей (1884-1888). –М.: ТОО «Транспорт», 1995.–С. 35.

² Ibid. p. 38.

³ Ibid. p. 39.

⁴ Алимасов В. Фалсафаё худфиқрлашчанкоғи. –Т.: Фалсафа ва ҳуқуқ институти, 2007. –66-б.

⁵ Ibid. p. 67.

⁶ Ницше Ф. Воля к власти. Опыт переоценки всех ценностей (1884-1888). –М.: ТОО «Транспорт», 1995.–С. 82.

philosophy is a branch of science - R.R.) has had its say; From now on, wisdom must be learned from him".⁷ To distinguish intelligence from scientific speculation, Husserl says, "We don't need wisdom, we need serious science".⁸ In doing so, he defended the fact that philosophy is a scientific value, that it has its own requirements.

Husserl interprets the 'subjective phenomenon' of understanding the object from psychology at the level of 'phenomenon', in which the valuable aspect is not at the object but at the level of the subject's 'psychological approach'. This "psychologism" or psychological approach itself is a value.⁹

Husserl's psychology was continued by M. Scheler and L. Wittgenstein. M. Scheler interpreted "emotional consciousness", that is, cognition through emotions, as a separate phenomenon, at the level of value. According to him, phenomenology is the knowledge of the secret, the phenomenon, hidden behind the object as an "institution of mental consciousness." In it, emotion, emotional awareness is the most important, the deepest and the closest connection with the world, the act and the subject in turn.¹⁰ M. Scheler raises this "emotional awareness" to the level of value, scientific value. He shifted intentional cognition to 'emotional understanding' and enriched man's attitude towards the outside world with a 'practical emotional approach'. The result was a method of explaining the formation of values in terms of 'practical emotion' or psychologism.

M. Scheler divides values into upper and lower views. These values cannot be distinguished from each other by distributing, understanding and distinguishing them in a logical-deductive way. "The world of values is understood through a loving spirit. Man perceives the world not primarily through concepts but through practical emotions. Therefore, the supreme existence of values is understood through sympathy and respect".¹¹

M. Scheler saw love as a virtue, an ethical phenomenon that creates high values. Love is not focused on value, but on the divine existence of value. "Love is an action as an object of value, it rises to its highest state and creates values, and hatred kills them".¹²

In short, M. Scheler's psychology paved the way for the study of value from a "practical-emotional" point of view, to look at love as a phenomenon that creates a high value.

Proponents of cultural-civilizational concepts see values in artifacts created by the human hand, the intellect. Experts point out that the approach to values as artifacts in the twentieth century is influenced by two currents - Marx's rational-economic and M. Weber's liberal bourgeois philosophy.¹³ Yes, Marx rejected irrationality. He was a proponent of changing the world with human intellect and active behavior (not just revolutionary); dreamed of building a "classless society" by eliminating human exploitation. In his view, a "classless society" was the pinnacle of human development, the highest socio-political value that humanity has dreamed of for centuries. Nations, people have always dreamed of justice, equality, love, spiritual and moral norms, goodness, prosperity, all a happy society. The intention to create a system that adheres to

⁷Гуссерль Э. Философия как строгая наука. -Новочеркасск, Агентство САГУМА, 1994. -С. 11.

⁸Ibid. p. 8.

⁹Мотрошилова Н.В. Принципы и противоречия феноменологической философии. -М.: Наука, 1968; Беглашвили А.Ф. Проблема начала познания у Б.Рассела и Э.Гуссерля. -Тбилисси, Мнуцири, 1969; Современная буржуазная философия. -М.: Наука, 1978.

¹⁰ Шелер М. Избранное произведения. -М.: РИОР-Классик, 1994. -С.12-14.

¹¹ Марков Б.В. Философская антропология. -СПБ.: Лань, 1997. -С. 321.

¹²Ibid.

¹³ Философия культуры. Становление и развитие. -СПБ.: Лань, 1998. -С.158.

these values has not faded from their minds. At the same time, Marx's philosophy glorified the "expropriation of the exploiters" as a class value, the idea of an antagonistic struggle, which eventually became the theoretical basis for the gradual transformation of society not by law, but by brutal force, violence, execution and repression.

As a specialist in political economy, law, sociology, religion, politics, scientific theory, logic, and philosophy, Weber did not neglect the issues of values. He notes that values have moral, aesthetic, religious, economic manifestations. Values must also have a rational character. Therefore, M. Weber introduces the category of "rational-valuable" into scientific circulation.¹⁴

Unlike Marx, Weber advocated a civilized approach to social development, that is, to achieve development through economic, moral, and religious values.¹⁵

Proponents of spiritual-ethical approaches include A. Schweitzer, N.A. Berdyaev, V.V. Rozanov, Sri Aurobindo, O. Shpengler, H. Ortega-i-Gasset, A. Pechchei, J. Furaste, G. Marcuse, T. Researchers like Adorno can be included. For example, according to A. Schweitzer, the conflicts between the material and spiritual worlds in the world are "tragic." "We have deviated from the right path, we have stopped thinking about our destiny, our spirituality, which is called culture. Today, no one is trying to identify the components of our spiritual life".¹⁶ The crisis in Europe can be developed in accordance with the concept of "respect for life" of philosophy, ethics, spiritual values. Not to give up the ethical integration of the world; not to interpret it as cosmic and mystical; it is necessary to live in a culture and ethics based on human values, devoting oneself to the principle of 'human existence' or respect for life by not succumbing to abstract observation.¹⁷

In the spiritual-moral approach, aspects such as man and god, secularism and divinity, objectivity and subjectivity are also actively discussed. Russian philosophers N.A. Berdyaev and V.V. Rozanov argue for the unity of divine and human in the existence, Indian philosopher Sri Aurobindo Ghosh argued for the optimization of "mental reality" and the creation of "super mental being", O. Spengler advocates the need for "spiritual revival", J. Ortega-y-Gasset and A. Peccei for a return to "human qualities", the humanization of the society-human-nature triad.¹⁸ "The world needs spiritual and moral perfection," wrote Adorno.¹⁹ Proponents of this approach are not limited to criticizing industrial society, human consumption, they can improve the "existential being" not by technical means, but by "above all wealth", spiritual and moral values, which is both a duty and an opportunity given to man. they thought.²⁰

Proponents of psychological concepts include researchers such as Z. Freud, K. Jung, G. Lebon, W. Wundt, A.V. Petrovsky, V.V. Shpalinsky, A.M. Dontsov, E. Fromm, C. Jaspers, A. Kempinski, A. Adler, A.G. Maslow. These scholars study psychological phenomena or subjective

¹⁴ Вебер М. Избранные произведения. _М.: Прогресс, 1990. –С. 633-635.

¹⁵ Кон И. Позитивизм в социологии. –Л.: Наука, 1964. –С.18-21; История буржуазной социологии 19-нач. 20 веков. –М.: Наука, 1979. –С. 46-48; Западноевропейская социология XIX-начала XX веков.–М.:Межд. ун-т Бизнеса и управления, 1996. –С. 455-490.

¹⁶ Швейцар А. Культура и этика. –М.: Прогресс, 1973. –С. 34.

¹⁷ Ibid. pp. 304-312.

¹⁸ Бердяев И.А. Диалектика божественного и человеческого. –М.: АСТ, 2005; Розанов В.В. Религия и культура. Т.1. –М.: Изд. «Правда», 1990; Шри АуробиндоГхош. Синтез Йоги. Книга первая. –СПБ.: Изд. «Алетей» АО «Комплект», 1992; Хосе Ортега-и-Гассет, Дегуманизация искусства. –М.: Прогресс, 1990; Печен А. Человеческие качества. –М.: Прогресс, 1980; Маркузе Г. Эрос и цивилизация. –М.: АСТ, 2003.

¹⁹ Адорно Т. О технике и гуманизме//Философия технике в ФРГ. –М.:Мысль, 1989. –С. 368-369.

²⁰ Хосе Ортега-и-Гассет. Дегуманизация искусства. –М.: Прогресс, 1990. –С.18-24; Kleinberg B. Americansocietyinthe postindustrialage. –Columbus, 1973. –P.16.

perceptions of values through the study of a variety of events, such as traditions, lifestyles, mentalities, customs, communication, beliefs, experience of epistemological understanding of an event, historical memory, which are part of the value system of an individual, group or ethnos. they see it as an object that is perceived by the mind, imagination, emotion, affect. True, some of them focus on psychological factors and derive values from these affective effects. For example, Z. Freud, C. Jung, C. Jaspers, A. Adler interpret "affective influences as a space that forms values" as an environment, a basis, while Russian researchers A.V. Petrovsky, V.V. Shpalinsky, A.M. Dontsov derives emotions from a socially objective being, and values from the needs of that being. People's place in life, their attitude to the world, their understanding of each other is the result of "value orientations" ("ценностные ориентации").²¹

True, this approach does not occur in its purest form, it adapts to various scientific and theoretical ideas, concepts, and sometimes complements and interprets them with perceptual research, cognitive conclusions. But it is not difficult to see that they are based on the goal of finding socio-perceptual ways of forming humanistic values in man.²²

At the heart of the artistic-aesthetic approach is the desire of man to express his aesthetic views on the environment, life, social relations through artistic words, images, plates, music, tone or color lines, to occupy space through stone, marble, equipment, i.e. to create buildings. Although the emergence of the concept of "artistic and aesthetic value" dates back to the aesthetic heritage of Aristotle, its study as an object of scientific research in the study of researchers like F. Schlegel, French romantics P.S. Bollansch, Chateaubriand, B. Constance, J. Juber, Italian aesthetics J. Mazzini, Jose Ortega-y-Gasset, members of the Marburg School, primarily G. Cogen, the neo-Kantians of Baden, E. Cassirer, J. de Mestr, Men de Biran, E. Durkheim, Levi Bruhl, H. Simmel, O. Spengler, H.G. Hadamer, H. Bergson, M. Foucault, J.P. Sartre, A. Camus, J. Baudrillard, L. Althusser, N.A. Berdyaev, S.L. Frank, V.F. Ern, A.F. Losev have their place. It is they who give birth to artistic and aesthetic values in the process of emotional impact, mental experience, transcendental attitudes, social being and consciousness, imaginary image, fantasy, texture, symbolic expression of reality, comparative imagery and analysis, surrealistic research, artistic methods, events and approaches. -returned to the level of the principle of aesthetic perception.²³ That is why, in Schlegel's words, values, as the ultimate expression of all spiritual-practical activity, stand at the 'living center of all life'.²⁴ True, the philosopher writes, "Emotion is everything, the whole center, the point of inner life, from which philosophy grows and returns to it."²⁵ However, he does not deny that artistic-aesthetic values are a separate perceptible reality, but rather affirms it.²⁶

²¹ Фрейд З. Введение в психоанализ. Лекции. –М.: Наука, 1991; Юнг К. Сочинения. –М.: Логос, 1998; Лебон Г. Психологическая иерархия рас//Психология национальной нетерпимости. –Мн.: Харвест, 1998. –С. 71-83; Вундт В. Психология народов. –СПБ.: Питер, 2001; Петровский А.В. Ценностно-ориентации: анализ психолого-культурологических концепций. – Екатеринбург, Изд.Екатеринбургского ун-та, 1992; Маслоу А.Г. Дальние пределы человеческой психики. –СПБ.: Евразия, 1997.

²² Фромм Э. Гуманистический психоанализ. –СПБ.: Питер, 2002.

²³ Шлегель Ф. Эстетика. Философия. Критика. Т.1. –М.: Искусство, 1983; Эстетика раннего французского романтизма. –М.: Искусство, 1982; Маццини Дж. Эстетика и критика. Изб.статьи. –М.: Искусство, 1976; Althusser L. Politics and history. London, 1972; Ингарден Р. Исследования по эстетике. –М.: Искусство, 1962; Шпенглер О. Закат Европы. –Мн.: Харвест, 1992; Дюркгейм Э. Избранные произведения. –М.: ЭКСМО, 1994; Гадамер Х.Г. Истина и метод. –М.: Прогресс, 1988; Сартр Ж.П. Слово. Литература. –Мн.: Логос, 2002.

²⁴ Шлегель Ф. Эстетика. Философия. Критика, –М.: Искусство, 1983. –С. 376.

²⁵ Ibid.

²⁶ Ibid. p. 378

Humanistic concepts underlie the study of values. No researcher who seeks a social essence from values bypasses the idea of humanism, that is, the search for human qualities from values. E. Fromm, who criticized the narrow, one-sided, and even inhumane approaches in Freud's psychoanalysis, admits that humanistic approaches, humanistic values can be decided in psychoanalysis.²⁷ Hence, humanism is the core of values, the essence of the positive aspects in them. There are no values that do not come from human interests and do not serve to satisfy them. It is in this context that values are positive phenomena.

Eurocentrism and American-centrism defend the values that originated on the European continent, express the Western way of life, way of thinking, beliefs, ethics, legal-democratic norms, spread through their ideas.

The West has shaped many of the values that have spread throughout the world, enriching the mind with new perspectives.²⁸ American centrism is a global idea, a current that claims to be a global value. They are both striving to instill their values, lifestyles and views into the world today. Yes, certain western values can become a global reality, but this should not lead to the disappearance of national values.

Oriental concepts (G. Moller, N.I. Konrad). These concepts put forward the idea that world civilization, science, and moral and humanistic teachings spread from the East. The material and spiritual riches created in ancient Egypt, China, India, and Central Asia were assimilated by the West, especially Europe, as social values. Confucius, Buddha, Zoroaster are considered to be the founders of spiritual-moral and transcendental values, and the study, assimilation, application to society of the universal aspects of their heritage has been going on since the XXV century.

Oriental concepts also have a colorful orientation. Confucius valued the political-moral,²⁹ Buddha the spiritual-moral³⁰, Zoroaster the humanistic³¹, that is, the ideas that believed in the triumph of goodness.

At the same time, erudition was considered as the main values in Farabi's philosophy, justice and cooperation in Yusuf KhasHajib's work, belief in human intellect in the legacy of Biruni and IbnSina, and governance of the state in accordance with the principles of justice in Nizamulmulk's legacy.³²

Anthropological concepts consider man, his life, as the highest value. Human interests are at the heart of all spheres, their achievements and social changes.

The published works of researchers such as M.Scheler, G.Plessner, K.Levit, G.Mead, J.P.Sartre, A.Portmak, E. Cassirer, A. Helen, J.Habermas, P.Ricoeur are important in the formation of these concepts.³³

²⁷Фромм Э. Гуманистической психоанализ. –СПБ.: Питер, 2002.

²⁸Адылходжаева С.М. Либерализм: эволюция идет от прошлого до настоящего (теория и практика). –Т.: Адолат, 2002; Саидов У. ШарквaФaрб: маданиятлартугашганманзиллар. –Т.: Янги асравлоди, 2009; Умаров Б., Саидов Ў. Эркинликгояситакмили. –Т.: Академия, 2010

²⁹История китайской философии. –М.: Прогресс, 1989. –С.61-62.

³⁰Радхакрининан С. Индийская философия. Т.1. –М.: Изд. иностр. Лит-ры, 1956. -182-186.

³¹Авесто. Тарихий-адабийёдгорлик. Т.: Шарк, 2001.

³²Форобий. Фозилодамдаршахри. –Т.: А.ҚодирийномадагиХалкмеросинашр., 1993; Юсуф Хос-Ҳожиб. Кутадғубилиг. Т.: Маънавият, 2004; Ибн Сино. Илмваахлоққақидарисола. Т.: Шарк, 2008; Беруний. Феруза. Т.: Шарк, 1998; Низомулмулк. Сиёсатнома. Т.: Маънавият, 2006.

³³Марков Б.В. Философская антропология. –СПБ.: Лань, 1997; Карнеев П.В. Современная философская антропология. –М.:Мысль, 1974.

With the collapse of totalitarian regimes, it became possible to turn man, his life, into a higher value. Now it is necessary to search and fight to strengthen this anthropocentric idea and turn it into a way of life and thinking.

CONCLUSION

By the concept of national revival and development, we mean the efforts of the nation-states that emerged after the collapse of the former Soviet Union to restore and develop their values. For the next twenty years, philosophical research in Uzbekistan has focused on: 1) the study and restoration of historical, cultural, spiritual and moral values that were forgotten or denied during the totalitarian regime; 2) objective assessment of the socio-educational and spiritual impact of Islamic values; 3) to establish an objective study of the scientific and philosophical heritage; 4) reshaping of non-objective attitudes to historical values in terms of national development;

5) to achieve the spiritual renewal of society on the basis of the harmony of national and universal values. This concept is based on the idea and ideology of national independence and from which it derives ideas of conceptual significance.

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