



HISTORY AND CONTEMPORARY SOCIAL AND MORAL APPROACH TO RATIONALISM

Usmonov Farrukh Nasirdinovich,

Lecturer at the Tashkent University of Information Technologies Samarkand
Branch, Department of Social and Humanitarian Sciences

Usmonova Laylo Rakhmatullaevna

Lecturer at the Samarkand State Medical Institute, Department of Social and
Humanitarian Sciences Uzbekistan, Samarkand

Annotation

This article highlights the concept and classification of value, the structure of value, history and rational approach to values in a given period, as well as democracy as a rational value.

Key words: moral, value, types of values, rationality, science, history, post-classic, system, universe, democracy, norm, independence, constitution.

Introduction

It is known from the history of philosophy that the essence of values and their role in the development of society are highly valued in all philosophical teachings. Values are a product of socio-historical development, an important factor in the spiritual maturity of society.

In illuminating values, many philosophers have tried to illuminate them from an ontological, epistemological, and heuristic perspective, depending on their place in the life and development of society, within the requirements and possibilities of their time. Let's focus on some of the thinkers' views on values.

The great thinker Muhammad Musa al-Kharizmi had a great position in the House of Wisdom, founded by the caliph al-Ma'mun. The ideas he put forward expressed the universal aspects of values. In particular, we note the following opinion: "Scientists of the past, writing works in various fields of science, mean the next generation. One of them surpasses the others in carrying out the work of his predecessors, leaving it to his successors, the other interprets the works of his predecessors, thereby easing difficulties, has a good opinion of his predecessors, is not arrogant and is not proud of what he has done. It is not difficult to understand from this idea that we are talking about human values.



Farabi was one of the first Eastern philosophers to consider not only the idea of God, but also the values of man, society, and science as one of the main themes of philosophical knowledge, at a time when religious values were central to the ideological field. According to Abu Rayhan Beruni, the emergence of spiritual values is inextricably linked with social relations, people's lifestyles, material needs, interests, demands and goals. Ibn Sina attaches great importance to spiritual and moral values. He believes that a person's value lies in his cooperation with others, his desire to acquire good moral qualities, his wisdom, and his ability to do good to others. Man not only evaluates the phenomena of the universe, but also values them in terms of value and appreciation. A sense of human worth is not just a simple assessment of a person's things, but a multifaceted spiritual trait that is formed on the basis of a value-based approach. In this sense, it is one of the most inward spiritual qualities of the human race.

Understanding of values, the combination of emotional and mental cognition in learning, the generalization of concepts, terms and symbols of judgments, conclusions, the analysis of axiological processes in natural and social reality, the practical activity based on them are interrelated organic processes. [1; 52]

Values are formed on the basis of human intellect, and it is safe to say that man himself is the highest value. Universal, universal, national values arise as a result of rational thinking and evaluation of people. While we value man as the highest value, the first characteristic that elevates him to the quality of the highest value is his mind. Through the mind, people understand, know, and value being, the world, the self, the environment. As a result, man acts, creates, and creates values in nature and society. According to the German archaeologist G. Rickert, "When a person begins to understand the value of the universe, the universe and himself, he acquires the essence of a human being. A creature that does not understand the value of itself, others and the universe cannot have a human nature." This means that a person's mind is important for him to understand, appreciate and know his essence. So the human mind itself is a value.

It can be seen as a value to everyone and to the mind that elevates it to the level of value. It is necessary to approach the values created by the human mind not on the basis of fanaticism, reading, blind worship, but on the basis of intellectual, scientific achievements, requirements and opportunities of socio-spiritual development.

The rational study of historically known values has not always had a special place. In this regard, P.P. Gaidenko states: "... to date, the structure of value plays the role of the existence of the process of cognition in the scientific and non-scientific community. From a scientific point of view, values have not always been sufficiently



understood and accustomed to. [2; 450] In fact, the structure and rational aspects of value are not always studied by the general public. Anything created by man can be a value if it is positive for humanity. It occurs through the rational and purposeful activity of human beings.

What has arisen is manifested not only in human cognition, but also in the pursuit of favorable conditions in all respects, based on every activity of man, in this or that value and purpose.

From a scientific point of view, values are equally important for the humanities and the natural sciences. Some scholars distinguish between values in the natural sciences and the humanities. It should be noted that science itself is a value. In this regard, V.A. Lektorsky rightly expresses the following opinion: "Experimental natural science has begun to play the role of a clear system in the emergence of the results of the possibilities of ideals and values in the new era. Such an attitude of man towards nature is specific and has never happened before in history. The created ideal system is associated with the emergence of the basic type of civilization, and it has always been considered technological." [3;49]

Values are actually focused on the freedom of the mind, and it will be necessary to study how the structure of their equilibrium is formed. Note that value motives arose with the onset of human activity and the ethical shell. In this regard, V.S. Stepin states that "Human activity is always balanced by clear goals and values." In interpreting his opinion, that value answers the question of "what is needed" for this or that type of human activity. He bases the goal on the fact that what is to be done is an activity, and the goal is an ideal view of things.

The direction of values in science comes not only from the formal methodology developed by scientists, but also in the words of V.S. Stepin: Scientists have sought to establish scientific ethos as the highest value in science [4; 38-50].

In many cases, we use the concept of value in accordance with the concept of reality. This allows us to have a value that is always acceptable to all, that does not offend people, and that it is expressed correctly and adequately.

When rationality is studied as a value, it is characterized by the fact that its ideals and norms as a whole are not in a state of high understanding. When evaluated in this regard, the opposite action will consist of non-criticism and non-pressure. The current stage of development of rationality, a number of scholars who have tried to understand its specific aspects in the cultural system, today acknowledge that rationality is valued as a cultural value.

V.S. Shvyrev notes that in the current situation, the continuation of the tradition of responsibility of man's attitude to the world is carried out on the basis of rationality.



Attempts to justify rationality in order to enhance its impact on human and social life are on the rise. Man's views on the world, his views, his intellectual abilities have been formed in history. According to this, the philosopher puts forward such an idea. The rational activity of man requires that responsibility be based on himself, on his own opinion, and not on the prestige of tradition, based on criticism.

This activity must be adequate to the human point of view, in accordance with the atrocities taking place in the world, to the consciousness of being, to the conformity of the result of the ideal plan of action, and to the conscious control of man's actions. As a result of conscious and rational management of their activities, culture, including values, is created. "In the process of development and progress, the system of values does not disappear without a trace, new ones do not appear spontaneously". [5; 58]

In the post-classical landscape of the world, the conceptual aspects of the concept of "value" move with a definite ambiguity. When it comes to the concept of value, it has to include a number of attributes. As a result of the fact that value is not always fully understood, this concept itself becomes incomprehensible. As an object of philosophical analysis, such a situation manifests itself in ethical terms. If we look in more detail, rationally created objects can be values or these objects can be values. Here the essence of the basic individual choice or value plays an important role.

Such values, in a general sense, cannot be realized in one way or another without a rational basis in the interpretation of events and the penetration into private activity. The system of values is reflected in the system of activity of objects in social processes and in social relations in the essence of vital activity in society. In this regard, A.S. Bogomolov evaluates value as a subject of general relations of the social institution. [6; 101] In his view, I.T. Kasavin argues that value does not refer to the structure of social thinking, but to the essence of self-specific objects, trying to enter into the activities of human life. [7; 130] He then valued the mind and distinguished the rational and important aspects of human life in the post-classical period. In post-classical social rationality, the essence of the movement is that human activity, its ideas and other things are evaluated, that the events of the whole being that surround us always take place.

Distinguishing the state of value approach to nature and society and which of these should be evaluated is related to revealing the essence of the most important needs. "For a person, the people around him are one of the greatest values. No one can ever be separated from society and live a full life outside the activities of the people of his time. The problem of man and his dignity is one of the oldest topics of philosophers.". [8; 40]



An in-depth and comprehensive study of the values established in our society is of great scientific and practical importance for a deeper understanding of the socio-political events taking place in the world today. The modern world demands different values, modern communications, new information. Today, we are looking at a democracy that has risen to the level of values, even to the level of universal values, which are permeating the way of life of the people.

At the same time, the issue of strengthening the virtues of kindness and generosity in the minds and thinking of all our people, especially our youth, and the further strengthening of this movement, which is our national value, should be in the center of our attention. There are specific features of the formation of democratic values in the system of government of our country, which are associated with the specific mentality, culture, worldview of our people.

It is impossible to form democratic institutions, to lay the foundations of civil society without studying and using universal principles and norms, deep-rooted democratic values all over the world. The Republic of Uzbekistan has gained independence and is on the way to building and strengthening a democratic state based on the rule of law and civil society. During the years of independence, radical changes have taken place in the socio-economic, political and spiritual life of our country.

In particular, the comprehensive political reforms carried out in the past to build our national statehood are bearing fruit today. Among the comprehensive tasks of the reforms is the formation of a completely new democratic state, politically and legally, the establishment of democratic values in society based on national values.

From the first days of independence, a number of practical measures have been taken in our country to educate young people in the spirit of national and universal democratic values, to recognize and ensure human rights and freedoms, which are the core of democratic values.

Today, the process of formation of democratic values in our country has taken place, the provision of human rights has become a key criterion and the path to building a civil society has begun. As a result, the role of citizens in the relationship with the government has increased, their participation in public administration, free activity, public control over the activities of government agencies.

It should be noted that over-indulgence in democracy can also lead to negative consequences in the era of globalization. As can be seen above, both in history and in the present, rationality itself creates values that are positive for society as a value. Created values have become an important and integral part of humanity. In this regard, rationality, in turn, has a unique role in society in that people act, act purposefully, and create cultural and scientific values.



Literature

1. Назаров Қ. Қадриятлар фалсафаси. – Т.; 2004.
2. Гайденко П.П. Научная рациональность и философский разум. – М.; Прогресс-Традиция, 2003.
3. Лекторский В.А. Научное и вненаучное мышления: скользящая граница// Разум и экзистенция. Анализ научных и вненаучных форм мышления. – М.; Спб, 1999.
4. См: Теоричевкое знание. – М.; 2000.
5. Назаров Қ. Қадриятлар тизимининг барқарорлиги ва ўзгаришлари. –Т.;1994.
6. Богомолов А.С. Диалектика и рациональность//Вопросы философии. –М.; 1978 №7.
7. Касавин И.Т. Знание и его социальное содержание//Вопросы философии. – М.; 1988. №3.
8. Шайхова Х., Назаров Қ. Умуминсоний қадриятлар ва маънавий камолот. –Т.; Ўзбекистон, 1992.