



AXIOLOGICAL ANALYSIS OF INTELLECTUAL CULTURAL POSITION

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Abstract:

The article is devoted to the axiological analysis of intellectual cultural position. Among the various situations in intellectual moral relations, there are analytic situations that characterize the analysis, its specific moral environment. This study, in turn, determines the axiological analysis of intellectual and professional ethics and the specificity of their ethical standards.

Keywords: intellectual, cultural position, axiological analysis, relations, moral environment, moral norms

Axiology (axio means value, logos means science, doctrine) is a field of philosophy that studies and deals with this issue. In the former Soviet Union, very little was known about this. Because of independence, our perceptions of values have changed rapidly. The formerly glorified party-class values of the former Soviet Union have become a mirage, unable to meet the demands of modern realities, and have closed together with the pages of history of the past decades. In Uzbekistan, there is a growing focus on values, the various aspects of which are being analyzed by scientists and experts. Philosophy of Values - Many topics in axiology have a special place in the scientific research of our specialists.

This fact is a recognition that modern pedagogical knowledge is filled with new categories, one of which is intellectual culture. The scientific concept shows a specific development rating of uncertainty and universality. If the intellectual culture of a certain person considers this concept from the state position associated with psychological, pedagogical, classical dimensions of understanding, then it is necessary to apply other, scientific, technical characteristics, economic, ma are spiritual and moral characteristics. Today, there is a world bank that determines the speech of achievements in the state economy in real practice.

A valuable approach to understanding morality has been developed in the works of researchers such as P. Sorokin, I. Guizinga, E. From, K. Levi-Strauss, J. Baudrillard, M. Scheler, N. Hartman, D. von Hildebrand. In particular, D. von Hildebrand [1] created one of the most profound differences between moral values and other types of values. First, it separates values from ordinary pleasure and objective good for man.





It then divides values into ontological (the value of being, the existence of something) and qualitative (“qualitative” - unlike ontologists, they have their opposite in the realm of unworthiness). Finally, within the framework of quality values, Hildebrand distinguishes intellectual, aesthetic, and moral values.

Among local authors, such an approach to ethics was developed by R. G. Apresyan, who defines morality through values and their corresponding requirements, and defines a number of basic moral values as the main content of morality [2]. According to him, “morality is, first of all, the ego of a certain kind of value and the corresponding requirements aimed at reconciling different (according to different criteria) interests; and decisions, actions, and policies are evaluated in terms of these values and requirements” [3].

L.V. Maksimov studied in detail the nature and interdependence of moral values. The history and content of the concept of "values" are analyzed in depth in the works of A. A. Ivin and V. K. Shokhin [4].

The value approach to morality promotes the idea of the transcendence of morality, viz. everything is “irreversible” for natural or social phenomena, in other words, its belonging to another, intangible world.

E.P. Prokhorov, a well-known researcher of journalism, was one of the first to draw attention to the problem of values in the theory of intelligence and professional ethics. In his view, a common aspect of solving all social problems in a modern, complex organized society consisting of different groups are universal humanistic values developed in the process of human development, uniting all people and creating the basis for each person's behavior in different fields. of life: politics and economics, public life and private life, relations between countries and individuals, etc. Professional ethics concretizes the general ethical norms and values that determine a person's attitude to his professional duties, indirectly to his profession and to society as a whole. Its content is, first of all, the relevant codes of ethics - codes of ethical norms and rules that must be followed. They define a particular type of relationship between people that is optimal in terms of the individual's ability to perform their professional duties.

Among the various situations in the relationship of intelligence and professional ethics, the most typical cases characterizing the relative independence of professions, its specific ethical environment, begin to emerge. This, in turn, determines the specificity of people's actions, the specificity of their moral values.

Thus, as soon as a professional relationship became qualitatively stable, it led to the formation of a special ethical relationship consistent with the nature and content of





labor, which reflected the practical possibilities of certain relationships between the professional group members and the group itself with society.

Ethical and professional standards have historically shifted from concrete to abstract. Initially, their meaning was very clear and related to specific actions or things. And only in the course of a long historical development will their semantic content become of general, correct moral significance. Professional ethics is important for several reasons: first, it allows you to organize any profession based on a set of rules. These standards support productivity and promote excellence among professionals.

If the occupation was chaotic or did not follow any law, it would not be possible for the specialist to contribute to social development and self-growth.

In addition, teamwork is encouraged through professional ethics and relationships are established between colleagues. This is because adhering to professional standards enhances positive relationships between people.

The use of a moral-axiological approach is the main goal in the implementation of the psychological work itself and the humanistic moral values of society in general. Of course, the ethical-axiological approach cannot be said to be unique.

However, the axiological approach can be considered as one of the most important in determining the importance of other important components. It consists of substantiation, analysis of the meaning and content of values, a holistic and elemental approach to psychology from the point of view of value theory.

The purpose of axiological analysis is to ethically analyze what exists, evaluate it, and develop the ideal. In this case, the functions performed by the axiological approach (analytical, evaluative, prognostic, goal-setting, etc.) can significantly increase the effectiveness and quality of practical psychological activity.

It can be seen that these three approaches develop a variety of possibilities inherent in the initial understanding of value as an image (conceptual or figurative) formed in the process of social practice about the importance of certain elements of the external and internal world for human life.

The essence of value is the human- (cultural) -creative significance of the events of the world of life, which are strengthened in one way or another. Human culture is imbued with value relationships. But based on this relationship, it is not a subjective product of human consciousness and will at all. Human culture is a world that is objectively, hierarchically organized (and internally contradictory at each stage of this hierarchy). This world is given to everyone as a natural habitat to be mastered. And this assimilation cannot and should not be pure head, rational cognition, but should be exactly the mastery, the transformation into its essence. The measure of a person's understanding of the world of human culture is a measure of a person's humanity (in





any case, one of the dimensions because there are others, for example, a person's contribution to the world of human values).

Often local scholars rely on the following definition: "Values in the broadest sense of the word are preconceived notions about something that meets some needs, interests, intentions, goals, general, sustainable ideas about something good man's plans. "

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