

## THEORIES OF VALUE AND THE PROBLEM OF THE INTEGRITY OF THE INDIVIDUAL'S WORLDVIEW

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### Abstract:

This article analyzes the relationship between value theories and the personality worldview, as well as their differences and features. An individual's worldview is shaped by his life experience, social and cultural factors, while values are regarded as the main factor determining these views. The article examines the variability of values and an individual's worldview in relation to social and cultural processes occurring in society. This research contributes to a deeper understanding of the complex relationships between an individual and society.

### Introduction

Today, the debate on values has reached its most intense momentum. It should be noted that the main reasons for such actualization are the widening of the boundaries of social cooperation in the renewing society. At the end of the twentieth century, the existence of universal values was studied and investigated in scientific research, the individual was recognized as the main carrier of a value system. Naturally, the main question arises: how can such a person be matured? Given that the main priority of the foreign policy of the renewed Uzbekistan is the expansion and strengthening of open, beneficial and close cooperation with the Central Asian states, the study of the harmony of socio-cultural values and its philosophical features has become more urgent than ever. As our esteemed President noted, "only together, in solidarity, with mutual support, it is possible to effectively solve the problems facing the Central Asian states, ensure the sustainable development of the region, improve the harmony of values and the well-being of the peoples of the region<sup>1</sup>."

Since the beginning of the last century, along with changes in the historical context, axiological questions have gradually moved to the center of philosophical problems under discussion. In scientific research, this process manifested itself after the concept of materialistic understanding, in which values became secondary to the objective course of the socio-historical process, leaving them in a dominant position. The logical consequence of such an approach was not a discussion about nature, but about the mechanisms by which universal values are formed. Defenders of the identity of national values took a relatively independent position: here the national and the universality were easily combined, and in practice there was no interest in research in differentiating them. It was a new solution to put into circulation the defining concept of "universal" values for a particular period. Disambiguation pages with short descriptions values were discussed.

However, the recognition of the essence and various foundations of the concept of "value" in modern conditions has led to the development of notions of universality or determination in its theory of value. In other words, value, being ingrained in social life, functions as an expression, a crossroads, and, accordingly, meanings.

<sup>1</sup> Mirziyoyev Sh.M. New Uzbekistan Strategy. T., "Uzbekistan" 2022, p. 89.



In ancient times, polar views were expressed on the ontology of values (goods): man is superior to values (sophists); values are superior to man (Socrates). In other words, the question arose as to whether independent existence should be tied to values. The solution to the problem is based on the recognition of the symmetry of material and spiritual blessings, for example, as manifested in the limitation, diminution, and depersonalization of the former; The latter is infinite, growing, personalized. It is also necessary to emphasize the uniqueness of spiritual activity, for which the process itself is important, and the result is not directed outside, but directed and directed at the result obtained from within, as compared to objective-practical activity. On this basis, three approaches to understanding the essence of values were formed: naturalistic, intuitive, and axiological emotivism or nihilism. It is important to note that culture provides man not only with necessary, but also with superfluous opportunities, which is true in relation to the whole complex of philosophical problems, including a value-based approach to the problem of development.

Moreover, in the process of differentiation of axiology as part of the socio-humanitarian knowledge, unlike similar processes in other fields of science, a unified methodology did not emerge, but rather methodological contradictions continued to grow; This was a hallmark of the short-term nature of the phase of the revision of the classical and non-classical methodological paradigm by axiology, the crisis of the latter creating a demand for the search for non-classical approaches; For the localization of values within the classical approach, the value situation leads to the formation of the following concepts of values: subjectivistic, subjective-objectivist; Objective and voluntaristic interpretations. Given the difference in existing emphasis, it is important to recognize that these concepts within the classical approach tend to be unified, while non-post-classical individual models support pluralism<sup>2</sup>.

M. Weber emphasized the need to free the economic and social sciences from values, which he believed would allow the reality of science to be complete. A whole range of thinkers have argued for or against what is called a scientist's "discretion." Before proceeding with any further study of any problems of society, I am also interested in the view of G. Marcus, who believes that the social scientist necessarily adopts two "postulates" or evaluative positions: human life is certainly worth living; The existing society can be improved in the interests of human well-being<sup>3</sup>. Also noteworthy is the special position of M. Heidegger, who calls for "thinking against values", which sheds the light of existential reality on reflection: "Any evaluation, however positive, is subjectivity. It allows existence to be simply considered as an object of evaluation, rather than as<sup>4</sup>existent. In view of the above, it is necessary to abandon all attempts to establish a universal hierarchy and system of values (the first is formed spontaneously from below, the second - purposefully formed from above), and one should not forget about the difference between reality and assessment. However, this does not mean that we should give up on the formation of a common value system. The truth of definition (reasoning) establishes a certain correspondence between the reality of existence and the truth at the level of knowledge. Evaluation establishes the

<sup>2</sup> Nagoy F.N. Postmodernism and "nostalgia" for the classical unity of the world: problems of the development of modern philosophy. 2015. № 3(3). Pp. 81–84.

<sup>3</sup> Marcuse G. One-dimensional man: A study of the ideology of developed industrial society / transl. from English, posl., note by A.A. Yudina; compilation, preface by V.Y. Kuznetsova. Moscow: ACT, 2002. 12-13 p.

<sup>4</sup> Heidegger M. Letter about humanism // "Time and Being" (articles and speeches). Moscow: Respublika, 1993. 47 p.



correspondence between the subject of thought and the object. In the first case, we talk about the fact that words must correspond to the world, and secondly, that the world must correspond to words. Therefore, it is necessary to resist the absolutization of the value approach at the same time, to emphasize the potential for something to be valued; Man is the basis of a relationship with the ability to appreciate, which signifies the dual existence of significance, where the thing creates a circle, and the individual creates the direction and definition of value. Value itself serves as a basis for preference as a particular structure of consciousness rather than a preference, creating an attitude to action that reflects man's participation in the world at the level of initial and final determination. Everything that is said must be morally dependent on values, principles and ideals, and vice versa to an established worldview. Moreover, the discrepancy between existing practice and practice within the framework of moral theory, without denying the importance and even correctness of the latter, is recognized by the mature individual on the basis of experience derived from the worldview.

At the same time, philosophical, sociological approaches consider the formation of the individual as a combination of the processes of socialization and individualization; Moreover, we argue that the specificity of the philosophical approach is manifested not in the present moment, but in the interest in the "ideal" person, in the situation in which man treats himself as an anthropogenic factor. Similarly, society represents a situation in which it acts as a sociogenic factor in relation to itself. The basis for this is the recognition of the leading features of human nature: the existence of self-awareness; absence of predetermined behavior; the realization of the finitude of one's existence. Based on this, we propose the following definition of individuality: the nature and degree of development of human nature in an individualistic individual. It is axiology that directs the humanities to the analysis of the phenomena of personality and individuality, that is, it gives meanings as a "justification" of the existence of what makes a person human, and expresses the solution of ideological problems. The solution of the problem of freedom occupies a special place both in historical retrospection and in the long term.

## References

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