



EPISTEMOLOGICAL AND AXIOLOGICAL FOUNDATIONS OF CONSENSUS CULTURE

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Abstract: The article analyzes the importance of consensus in conflict resolution, epistemological and axiological foundations for further enhancing the culture of consensus among citizens. Methods for achieving consensus and socio-philosophical aspects of the culture of consensus are considered.

Keywords: Consensus, social unity, tolerance, respect, value, worldview, spiritual unity, compromise, public consciousness, instability, general consensus, culture, common voice, integration.

The phenomenon of consensus is interpreted as a means of maintaining social stability, establishing informational links between different strata, and strengthening intercultural tolerance.

M.S. Zhuravleva, analyzing modern views on this issue, writes: "Consensus is social solidarity based on moral consent, which creates the basis for governing society on the basis of agreement" [1]

At the same time, consensus is seen not only as a political technology, but also as a cultural expression of social consciousness. In our opinion, the culture of consensus is manifested in socio-philosophical thinking from an epistemological point of view - as the harmony of human thinking with social reality, and from an axiological point of view - as a symbol of a system of moral norms recognized in society. It is a fundamental principle necessary for social stability, cultural solidarity, and democratic governance, and is increasingly gaining its theoretical and practical significance in the context of today's global and local processes.

When consensus is analyzed epistemologically, the dialectic of consensus serves as the main criterion for developing a culture of consensus. Objectivity is an important principle among dialectical methods, a philosophical, dialectical principle based on the recognition of reality in its real laws and general forms. [2]

Based on this principle, we analyze the mechanisms for improving the culture of consensus.

The consensus process is the process of the parties' actions and reaching a common agreement on this basis. Since the process and outcome of the agreement are complex phenomena, individuals sincerely want the consensus to



end positively. In this case, it is necessary for the individual to act for a positive outcome, to use all factors.

- in the consensus process, the individual must understand the active role of action.

- the individual must be able to proceed from the sum of the facts in the consensus process and express it in the logic of concepts, and fully understand the general process of reaching consensus.

- the internal unity (substance) of the consensus must be determined as the basis for all its formal changes.

- it is necessary to correctly select a system of consensus methods and implement it consciously and consistently.

- it is necessary to consider the relevant socio-cultural, specific worldviews related to consensus, and to seek advice from experienced people.

- it is necessary to approach consensus processes and phenomena constructively and act according to the logic of this subject.

As is known, in preventing conflicts, the main goal is to bring the views of the two opposing parties to a common opinion. It is known that conflicts have a constructive and destructive nature. [3] Usually constructive conflicts are positive, destructive conflicts can lead to negative consequences.

In constructive conflict resolution, the application of the principle of contradiction is effective. In particular, the essence of the conflicts of the two parties should be fully studied.

Having fully studied this contradiction, it is necessary to study and compare similar contradictions. It is necessary to analyze the development and peak state of the contradiction.

Consensus building on these mechanisms will be achieved effectively.

In order to promote a culture of consensus among citizens, it is necessary to form a healthy immunity to the fact that any thought or action has a counter-side. To do this, it is necessary to strengthen critical thinking in the individual and make an adaptive attitude to this situation a necessity.

From an axiological point of view, a culture of consensus is established within the framework of a system of moral and ethical norms and universal values. At this point, I. Kant's consistent ethics comes to mind. According to him, "general consent can only be formed on the basis of the renunciation of personal interests and a moral law that applies to everyone." [4] On an axiological basis, consensus is the skill of "living with others in a common moral space."



Another important aspect is related to the place of a culture of consensus in social ontology. According to Anthony Giddens, “consensus in modern society is not only a result of values, but also of structural reflexivity. That is, subjects strive for agreement, consciously taking into account the social consequences of their actions.” [5] At the same time, Giddens emphasizes the need to stabilize this process not through social conformity, but through constantly re-elaborated reflexivity.

In a consensus culture, the factor of consultation is one of the main values. From whom to seek advice, one must also take into account their opinions in reaching consensus and living in harmony with people. According to Yusuf Has Hajib, “advice should be sought from a person who does not seek personal benefit from this advice. One should consult others on any matter, but one should only do what one feels like doing.” [6]

In short, a consensus culture is a mechanism for transforming existing disagreements in social systems into social integration through both epistemological and axiological criteria. It is a principle that brings the mosaic of social realities into the field of unanimous thought. Especially in times of heightened social conflicts, it activates the reflective function of social consciousness, restores mutual trust between the individual and society, and forms social identity on a constructive basis. In this way, it defines the philosophical foundation of modern civil society.

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