

THE IDEA OF VALUE AND ITS DEVELOPMENT IN GENERAL AXIOLOGY

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Abstract. This article discusses the idea of value and its development in general axiology. An analysis of the views of Eastern and Western scholars is presented.

Key words and phrases : value, axiological concepts, objective-idealistic theory, subjective-idealistic theory, social concept, transcendentalism, ontologism

Axiology is an independent branch of philosophy. This concept is interpreted differently in the literature:

In the Philosophical Dictionary edited by ITFrolova (1986), axiology is defined as the philosophical study of the nature of values. Axiology emerged in Western philosophy in the late 19th and early 20th centuries as an attempt to resolve some of the complex issues of the general "problem of values."

In "Philosophy: Dictionary" (2004), edited by Qiyomiddin Nazarov, "axiology" is defined as a system of knowledge about values, accumulated on the basis of axiological consciousness, a sense of appreciation, axiological knowledge, a value-based approach, etc.

In the Modern Philosophical Dictionary (1998), edited by V.Ye. Kemerov, the concept of "axiology" is defined as the doctrine of the forms and methods of value projection of a person's vital aspirations for the future, the ability to find a purpose for the present life, the past, and the general significance of justifying or condemning.

The concept of axiology appeared later than the doctrine of values and values. This concept was introduced into science in the second half of the 19th century by the German value theorist Eduard Hartmann and the French scientist P. Lapis.

of value is noted in a special philosophical dictionary as having emerged in the 1960s. In the 5th volume of the Philosophical Dictionary, value is defined as follows: "Value is a philosophical and sociological concept. It expresses, firstly, the positive and negative value of an object, and secondly, the normatively determining evaluative aspect of social consciousness (subjective values or values of consciousness)."

"Values and Social Development", it is emphasized that "When we say values, we should understand the set of natural and social blessings and

phenomena that serve the interests and goals of nations, peoples, and social groups that are significant for humans and humanity, and therefore are valued and appreciated by them."

The "Mustaquillik Explanatory Scientific and Popular Literature" defines "values as a complex of people, relationships, situations, material things and spiritual wealth that are valued, respected, respected, influential, and important among people in society."

In "Philosophy: Dictionary" (2004), edited by Qiyomiddin Nazarov, it is defined as "Value is a philosophical-sociological and axiological concept used to indicate the universal, socio-moral, cultural-spiritual significance of certain phenomena in reality."

The origin of the concept of value shows that it combines three main features: a description of a person's practical and emotional attitude to the assessment of things and phenomena; a description of moral categories that determine the psychological characteristics of a person; a description of social phenomena that characterize relationships between people. The development of the concept of "value" makes it possible to conditionally distinguish different manifestations of values (economic, psychological, moral, aesthetic, cognitive, social), to understand human nature, the mechanisms of his desire for knowledge, and to identify the driving forces of cognitive activity.

Currently, various axiological trends are increasing, which interpret the nature of value in different ways. Conditionally, the following types of **axiological concepts** can be distinguished: objective-idealistic, subjective-idealistic, naturalistic theory of value, transcendental, social, dialectical-materialistic.

Objective-idealistic theory (neo-Kantianism, neo-Thomism, intuitivism) interprets value as an existence in the other world outside of time and space.

Subjective-idealistic theory (logical positivism, phenomenology, emotivism, linguistic analysis in ethics, the neuro-volitional theory of value of W. Erban, D. Prohl, L. Lewis, and others) interprets value as a phenomenon of consciousness, seeing in it a manifestation of a person's subjective attitude and psychological mood to the object being evaluated.

The naturalistic theory of value (the theory of interests, progressive ethics, cosmic theological ethics) sees value as a reflection of human natural needs or the laws of nature in the whole. For example, supporters of the theory



of interests determine the value of things and events based on a person's interest in them (R. Perry, D. Parker (USA), F. Tennant (England)).

axiological transcendentalism , a value is an ideal with an independent sphere of existence in which a person can (or cannot) participate.

The relativity of value in relation to social commonality is characteristic of **the social concept** .

the dialectical-materialist direction look at the value system from the perspective of the historical, economic, and social development of society.

From the perspective of the source of value, it is right to distinguish the following main types of value doctrine:

Axiological psychology (W. Wundt, F. Brentano, A. Meinong) considers the subjective world of man - his goals, feelings, will, needs and activities - as the source of value. Everything that is significant for man reflects value;

Axiological normativism (M. Weber, W. Dilthey, O. Shpengler) sees the socio-cultural activity of most people as the source of value. Here, norms, rules, and assessments that ensure changes in the socio-cultural environment are reflected as values;

axiological-transcendentalism (G. Lotze, V. Windelband, G. Rickert) considers the source of value to be some interconnected ideal essence that directs people to achieve a higher goal;

Axiological ontologism (N. Hartmann, M. Scheler, M. Heidegger) understands the higher rational intuition, with the help of which life is understood as a value, as the source of value.

List of used literature:

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