



## RATIONAL AND IRRATIONAL FACTORS OF BELIEFS AND KNOWLEDGE IN SOCIETY

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**ABSTRACT:** - In the article, the author compares the factors of "rationality" and "irrationality" of belief and knowledge. Sociological theoretical-methodological concepts are explained directly with the data of the research results. Also, attention is paid to the transformation of belief and knowledge in the society to the information society.

**KEYWORDS:** Society, belief, knowledge, rational, irrational, thinking, consciousness, feeling, sociology, value.

### INTRODUCTION

In modern globalized information societies, the changes in people's character and outlook on the political and cultural front, based on the regional and territorial aspects, are forming inconsistent consciousness and thinking in different strata of the population. Based on the observations, if the changes in human thinking are analyzed, it can be seen that a significant amount of the population is losing its direction in the value system. However, a certain place and the "values" of the people who live in it can act as a means of protection against the sudden changes that are coming to the mind and heart as a reformation in the society.

In the conclusion of our comments, we would like to draw attention to how important rational and irrational approaches are in today's everyday life. Naturally, philosophy, history, and psychology respond to these approaches based on their own research objects. Speaking only about the sociological approach, we note that its main scientific principle is comparative analysis, and we focused on this aspect in this article.

### LITERATURE ANALYSIS AND METHODOLOGY

Although the scope of the research is analyzed as a separate research topic, information on the topic is presented and recorded in a

**“RATIONAL AND IRRATIONAL FACTORS OF BELIEFS AND KNOWLEDGE IN SOCIETY”**

number of literatures. Among them, B. Ahmedov, A. Muhammadjonov, L. Keren N. Ahmedov, Z. Muqimov, K. Sultanov, Muhammed Ali, M. Ivanin, U. Abdullaev A. Choriev, A. Odilov, E. Azimov, R. Sh. The works and studies of scientists such as Aleuova, A.A. Tulyaganov also contain information on the scope of the analyzed issue[1].

However, in these studies, the rational and irrational factors of belief and knowledge in society were not discussed in detail, and opinions were episodically evidenced in this or that regard.

## **DISCUSSION**

Article 29 of the Constitution of the Republic of Uzbekistan states that "everyone has the right to freedom of thought, speech and belief, everyone has the right to seek, receive and disseminate the information he wants"[2]. The right of citizens to believe and receive knowledge regardless of their gender, race, nationality, language, religion, social origin, faith, personal and social status, as well as other circumstances is indicated in this dictionary.

The word "faith" is derived from the Arabic verb "i'taqada" which means "trust", "full confidence", "faith", "believing". Belief in a broad sense is a specific psychological state associated with full confidence that the goal or idea in front of a person is true[1, p.26]. At the same time, there must be various conditions for faith. In general, faith is a factor that unites individuals, groups and masses, and makes people active members of social life. Religious belief means believing in an objective (i.e., higher than human will) Being, having direct communication with Him, receiving help from Him, the repetition of strange events and involvement in it, and belief in a certain vision, creed, holy book and prophets, saints.

It is one of the important scientific-philosophical issues that information and knowledge are distinguished by the aspects that appear in all areas of the human factor. "Information" is a concept subordinate to knowledge, enriches and changes knowledge. Development of human social life is based on knowledge, that is, knowledge drives social experience. Therefore, "information is the factors gathered from various sources around, re-expression of knowledge" [3], too.

Nowadays, as a result of the increase of information from year to year, the acquisition of knowledge comes to the fore. Information and knowledge play an important role in the rapid development of information processes, especially information and communication technologies.

Knowledge and belief are the basis of human development, and the methods of acquiring it are different. For example, in the agrarian method of development, observation is considered a source of knowledge, and based on it, effective actions related to labor and the growth of natural resources are ensured. In the method of industrial development, the introduction of new energy sources and the basis of decentralization of energy use in the production process are observation, experiment and creation of theories [4].

At the initial stage of its development, knowledge passes through the state of awareness. Without understanding the meaning and essence of knowledge, it cannot be understood. For the same reason, perceived knowledge enters the state of understanding in the second stage of its development. After realizing the meaning and essence of human knowledge, he thinks about whether it is right or wrong. If the knowledge acquired by a person corresponds to their material and spiritual needs, interests, desires,

in short, their life goals. A person has a desire to apply this knowledge to marriage.

"Rationality" - if we explain it in a simple sentence, it gives the meaning of rational observation in attitude to life and understanding of the world. "Rationality means "mind", and irrationality means "mysticism", i.e. hidden, mysterious phenomena" [1, p. 105]. Researchers try to find "irrationality" in various issues. But most of them use the meaning of this term without fully expressing or understanding it, interpreting it in any direction. In fact, "irrationality" with evidence and legal basis; empirically and rationally; accidental and necessary; psychological and transcendent (going beyond emotional experience); dominance, influence and arbitrariness; attraction, instincts, and subconscious malice and prudence; reasoning and rational plans; deep feelings and humanity hidden in the soul; can be expressed by feeling, perception, prophetic signs and mysterious hidden inner feeling [1, p 102-103]. In short, irrationality finds its expression in existing rationality, just as rationality finds its expression in any irrationality.

Therefore, in our research, we are far from opposing rationality and irrationality, or completely separating them. It is this situation that is manifested in the "sanctity" promoted by us, and it can be tested in other social issues as well. In social studies, the study of the "cycle" (rotational distance) of 100 years is used as a basis for comparing the statement of reality. Therefore, if we look at the transformation of the socio-religious situation, interactions and relations in the conditions of Uzbekistan during the last century, we can witness the change of rationality to irrationality and, in turn, irrationality to rationality.

Analyzing R. Otto's views on "rational" and "irrational" situations, his approach to irrationality in religious relations is important. "The constant presence and persistence of irrational states in religion prevents it from turning to rationality. Also, the preservation of the existing rational states of religion protects it from deviating into fanaticism and mysticism. This, in turn, strengthens religious relations based on culture and humanity" [3, p 217-218].

"Belief" and "knowledge" in science are based on religious and secular relations and are evaluated as the primary object of society and its social relations. The French thinker sociologist E. Durkheim interprets the difference between religion and secularism in terms of collectivity, eternity, mental mood, generality on the one hand, and individuality, temporal process, individuality on the other hand [5, p 216].

#### **CLEAR CONCLUSIONS AND PRACTICAL SUGGESTIONS**

In summary, information products are various aspects of knowledge, information, works of art and other forms of information obtained through traditional means or with the help of electronic techniques. It can be seen from these that the activity of representatives of intellectual labor largely depends on the content, accuracy and timeliness of the information they receive [6]. In this field, information technology is a great service force in bringing information to the places of knowledge creation and use, and it consists of two constituent parts: information and entertainment. So, there is a pace for people to present information, and the faster it is, the more difficult it is to understand.

As can be seen from the above comments:

**“RATIONAL AND IRRATIONAL FACTORS OF BELIEFS AND KNOWLEDGE IN SOCIETY”**

the information society is qualitatively different from previous societies. Here, not the material factors, but the ideal

knowledge and information are in the first place. Most of the members of the society are busy in the process of obtaining, processing, storing and giving information and knowledge;

knowledge is the main social asset. It becomes the most important and important commodity in the form of information. It can be used by all people, organizations, social groups and society. Commodity production typical of man-made civilization remains, but the most important commodity is information;

the society will be able to produce all the information necessary for its life and activities and for the activities of individuals, first of all scientific information. Knowledge is used to operate devices that process information and communicate between directions of innovation implementation;

the interrelationship of information and knowledge has an epistemological nature, that is, if the object is information, knowledge is knowledge;

knowledge and information are important for all methods of social development, because the production process always depends on the level of knowledge and information processing [7].

Thus, in the process of informatization of society, the use of information technology and information develops progressively. On the basis of this, close relations are established between the economic, socio-political and spiritual spheres of society.

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