

Axiological Problems in Russian-Language Literature of Uzbekistan

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Abstract: This article is aimed at studying the analysis of axiological problems in modern literature of Uzbekistan. The main methods, systems, and approaches to the study of values are considered. Value is understood as the positive or negative significance of objects in the surrounding world for a person, group, society as a whole, determined not by their properties in themselves, but by their involvement in the sphere of human life, interests and needs, and social relations. With all the diversity of values of human existence and culture, most often there are three or four highest, central ones: Faith (or God), Goodness, Beauty and, not always, Truth (sometimes also Freedom). Socrates' trinity of Truth, Goodness and Beauty. The purpose of this article is to define and identify the main orientations and levels of axiological problems in literature.

Keywords: Axiological problems, value, truth, axiological norms, human activity, consciousness, landmark.

Introduction

In science, two main approaches to the study of subjects are defined and phenomena of the world: ontological, aimed at understanding the essence subject (from the Greek. Existing, that which exists. Ontology is the science of being) and axiological, expressing a person's attitude to an object. Expression relationship to the subject is carried out with the help of values. If we talk about the individual's value system itself, all perceived information is filtered, captured or not captured depending on the person's preferences. The main function of values is to create an orderly, stable, meaningful picture of the world that has meaning for a person. Erich Fromm argued that most people fluctuate between different value systems and therefore never fully develop in one direction or another. Value is what gives meaning to life. Values are correlated not with truth, but with ideas about the ideal, the absolute, the goal, which acts as a model, a shrine. These are the orientations that determine human behavior, activity, and lifestyle. Value embodies a person's attitude towards an object. A.P. Vlaskin proposes to divide axiological guidelines into three levels: "Some people are guided directly; they are constant regulators of his behavior, even at the level of instincts. We consider them axiological norms. Others a person only means, consciously or subconsciously. He strives for them and hopes to achieve them. These are actually values, of any kind. And finally, guidelines of the highest order, which are not accessible to everyone, are ideals."

Value is understood as the positive or negative significance of objects in the surrounding world for a person, group, society as a whole, determined not by their properties in themselves, but by their involvement in the sphere of human life, interests and needs, and social relations. Philosophy defines value as the unity of norm and ideal.

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In understanding the value of cultural phenomena, it is necessary to highlight, on the one hand, their real, objective qualities, features of existence and, on the other hand, the attitude towards them. The ideal exists only in the consciousness of a person or society. This is how the inherent degree of subjectivity is determined. If we understand value as the significance of something for a person and society, then we fill this concept with subjective content, since there are no phenomena in the world that are equally significant for everyone without exception.

With all the diversity of values of human existence and culture, most often there are three or four highest, central ones: Faith (or God), Goodness, Beauty and, not always, Truth (sometimes also Freedom). Socrates' trinity of Truth, Goodness and Beauty.

Sergei Dovlatov knew that Russian literature loves moral pathos. Many of our great novels, novels and short stories are a public platform from which social and moral appeals are heard. Sergei Dovlatov's prose is, rather, Soviet cuisine with its heart-to-heart conversations, wine and smoking, headaches, caustic jokes and fatigue.

Like Vladimir Nabokov, Sergei Dovlatov eschewed the "literature of Big Ideas" (Nabokov's definition) and insisted on the intimacy of his stories. There are four specific approaches to defining value. However, they are all very contradictory.

1. Value is identified with a new idea, acting as an individual or social reference point. Indeed, value is fixed and designated through certain life concepts. Its content is revealed with the help of a specific set of ideas. However, value can in no way be identified with an idea, because there is a significant fundamental difference between them. They are characterized by the type of thinking that gives them the necessary impulse.

The main criterion in this regard is the degree of truth of a particular idea. As for values, they also orient human activity in a certain direction, but not always with the results of knowledge. For example, science claims that all people are mortal. This does not mean that every individual perceives this irrefutable judgment as an unconditional good. On the contrary, in the sphere of value behavior, a person seems to refute the unconditionality of the given judgment. A person in his behavior can reject the finitude of his

existence. Moreover, the traditions of some cultures refute the idea

human mortality. A person himself determines what is sacred to him, what shrines are dear to him

However, there was no generally accepted word that would consolidate this concept. It appeared only in the 19th century. Philosophers called the unshakable innermost orientation in life value. This is something without which a person cannot understand a full life. Researchers mean by value what is sacred for a particular person, what is for me personally

The problem of axiology in artistic creativity is one of the current ones, since in the modern world people begin to forget about spiritual values and think more about material ones. This is a problem in the modern world.

The literature has been studied, namely: "Philosophy of the Theory of Values" by M. S. Kagan, "Values in the Problem of Peace: Philosophical Foundations and Social Applications of Constructive Axiology" by N. S. Rozov, "The Problem of Value in Philosophy" by A. G. Kharcheva. Since in these works axiology is most fully, widely and accessibly presented, in particular, questions about the useful and harmful, good and evil, fair and unfair, due and unacceptable, beautiful

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and ugly, about the ideal and the good. All this is generally referred to as values, positive and negative.

Axiology (Greek *axia* - value, *logos* - word, teaching)¹ - a discipline engaged in the study of values as the meaning-forming foundations of human existence, setting the direction and motivation of human life, activity and specific acts and actions. Traditionally, the beginning of the discipline is associated with the name of Lotze, who introduced the concept of “significance” as a specific characteristic of mental content in his analysis of logical and mathematical truths, and in aesthetic and ethical contexts used the concept of “value” in a similar sense, although the problematic itself was already developed in the philosophy of Dr. East and antiquity (Plato).

Following the traditional classification, values are divided into material (values that exist in the form of things - clothing, food, equipment, temple, painting) and spiritual - moral, religious, artistic, political, etc. But in addition to values that satisfy material and spiritual needs, highlight mental and social values that satisfy the corresponding needs. Thus, the experience of joy, happiness, spiritual comfort, which a person desires and values, does not belong to either the spiritual or the material spheres. They are spiritual, not spiritual, values. Social needs are also satisfied by certain values - such as social security, employment, civil society, state, church, trade union, party, etc. They also cannot be unambiguously classified as material or spiritual values. However, at the everyday level, it is entirely sufficient to divide values into material and spiritual. At the same time, material values (they are sometimes called benefits) are considered to be economic, technical and welcoming (health, environmental) values that satisfy the physical existence of a person, and spiritual values are religious (holiness), moral (goodness), aesthetic (beautiful), legal (justice), philosophical (truth), political (good of society) values that make a person’s existence human, guarantee her existence as a spiritual being.

We propose to use as a criterion for constructing an external classification the life spheres that an individual deals with in the course of his existence, then all values can be divided into the following groups:

1. Health values - show what place health and everything connected with it occupies in the value hierarchy, what prohibitions are more or less strong in relation to health.
2. Personal life - describe a set of values responsible for sexuality, love and other manifestations of intergender interaction.
3. Family - show the attitude towards family, parents and children.
4. Occupational activities - describe the relationships and demands of work and finances for a given individual.
5. Intellectual sphere - show what place thinking and intellectual development occupy in a person’s life.
6. Death and spiritual development - values responsible for attitudes towards death, spiritual development, religion and the church.
7. Society - values responsible for a person’s attitude to the state, society, political system, etc.

¹ In most European languages, the concepts of value and value are denoted by one term: Wert - in German, value - in English, valuer - in French, valor - in Spanish, valore - in Italian, etc.,

8. Hobbies - values that describe what an individual's interests, hobbies and free time should be.

Thus, the proposed classification, in my opinion, reflects all types of life spheres that a person may encounter.

"Value is something all-pervasive, determining the meaning of the whole world as a whole, and of every person, and of every event, and of every action," wrote N.O. Lossky.

The term "axiology" - (Greek axios - valuable, logos - concept, teaching) - came into use at the beginning of the twentieth century. The authorship belongs to P. Lapi and E. Hartmann, they identified with them a new and independent section of philosophy dealing with value issues. They introduced "significance" (Geltung) as an independent concept, in contrast to existence, which does not depend on experience and plays the role of a criterion of truth in knowledge, thereby laying the foundation for the development of value issues.

In the writings of many axiologists, attention is drawn to the fact of an interested appeal to literary works, which indicates that literary literature is an important source of knowledge about values. A striking example of the value analysis of literary creativity is the book by N.O. Lossky "Dostoevsky and his Christian worldview" / 1945 /.

Of particular importance for literary criticism is the aesthetic concept of M.M. Bakhtin, in which the category "value" is core and has a methodological status. M.M. Bakhtin introduced the concept of "value" into the terminology of literary criticism and widely used it in the analysis of historical and literary phenomena. The scientist's high level of axiological thinking and his deep understanding of the value principle in literary creativity allow us to assert that M. M. Bakhtin laid the foundation for the axiological approach in literary criticism.

The axiological nature of literary creativity is given attention in numerous general theoretical studies on axiology, where works of verbal creativity are illustrative material.²

As an example, let's name the article by A.B. Esin "On the value system of A.T. Tvardovsky ("Vasily Terkin")" / Russian Literature, 1995, No. 5/. We are talking about strong everyday values, which were the support of the national spirit at the front and thanks to which the Russian people survived and won. Another example indicating the convergence of literary criticism and axiology is K. Sultanov's monograph "National Identity and Value Orientations of Literature" /M., IMLI RAS, 2001/. Here the value approach to cultural phenomena is clearly stated. A value-oriented analysis allows the author to consider the artistic embodiment of fundamental values in the national literatures of the North Caucasus. Among the works of an axiological nature, we will also mention the book by T.A. Kasatkina "Characterology of Dostoevsky. Typology of emotional and value orientations" / M.,

A significant step in bringing axiology and literary criticism closer together was made by V.E. Khalizev in "Theory of Literature" / third ed. - 2002 /, where the concept of "value" was introduced into the terminological apparatus of literary criticism. The importance of the axiological component in the said textbook is evidenced by the highlighted paragraphs: "Aesthetic in the light of axiology", "Myth in the aspect of axiology", "Character and his value orientation".

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