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THEORETICAL AND METHODOLOGICAL BASIS OF THE FORMATION OF AXIOLOGICAL APPROACH TO SCIENCE

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Annotasiya. Mazkur maqolada fanning qadriyatga aylanishiga ta'sir ko'rsatuvchi hozirgi zamon fani metodologik va umumnazariy muammolarni, o'rta darajadagi nazariyalarni hamda amaliy ilmiy tadqiqotlarni o'z tarkibiga olgan va aksiologik munosabatni shakllantirish muammosini hal etishning dolzarbligi tahlil qilingan.

Kalit so'zlar: fan, qadriyat, ilmiy bilimlar, intellekt, progressiv taraqqiyot, intellektual faoliyat, ilmiy qadriyatlar, fanning aksiologik mohiyati.

Аннотация: В статье анализируется актуальность решения проблемы формирования аксиологических отношений современной науки, которая включает методологические и общие проблемы, промежуточные теории и прикладные научные исследования, влияющие на трансформацию науки в ценность.

Ключевые слова: наука, ценность, научное знание, интеллект, поступательное развитие, интеллектуальная деятельность, научные ценности, аксиологическая сущность науки.

Abstract: This article analyzes the urgency of solving the problem of shaping the axiological relationship of modern science, which includes methodological and general problems, intermediate theories and applied scientific research, which affect the transformation of science into value.

Keywords: science, value, scientific knowledge, intellect, progressive development, intellectual activity, scientific values, axiological essence of science.

Introduction. The emergence of science in human thinking has laid a solid foundation for the active application of scientific methods of cognition in the process of cognition, the development of fundamental sciences. Modern science includes methodological and general problems, intermediate theories and applied scientific research. The emergence of science and the emergence of the concept of "science" reflected in it has arisen in connection with the history of mankind. The globalization of human development and the needs of society and the increasing role of science in the social situation in accordance with the objective process have led to the evolutionary formation of conscious scientific activity of man. In line with the progressive development of society, scientific activity related to the field of science has emerged, along with other types of human social activities. This activity has a socio-historical character and has become more and more widespread in society and human life. As a result, a new type of human activity in society, scientific activity and science, a new field of spirituality, has emerged.



Science is one of the aspects of human activity that forms the system of knowledge about the world, the field of objective knowledge about the world, the form of social consciousness. gallab engages and develops.

Today, special attention is paid to the tasks of social development and the satisfaction of human needs, the formation of a high sense of appreciation of science in the new stage of development of Uzbekistan,[1] the education of people who respect science in society. "It's no coincidence that the world's scientific advances are in fundamental research," he said. Therefore, the full support of fundamental sciences, the provision of talented young people in the field is now on the agenda as one of the important tasks of our state. Improving the axiological attitude to science, the achievement of scientific values in the system of values of science on the basis of intellectual development of members of society, especially young people, on the one hand, modernized society, on the other hand, played an important role in educating the subjective scientific, intellectual, developed individual. Nowadays, the process of renewal of the conflict is complicated in the society, [2] and this objective process covers the economic, political and spiritual spheres. In this process, along with other values, scientific values have a special place. It was noted that the effectiveness of today's modernization processes, the understanding of the role of scientific values in society in the formation of active attitudes of young people to them, the urgency of solving the problem of forming an axiological attitude to science. To understand the axiological basis of science, it would also be expedient to consider the evolution of its formation. The decision of science as a social institution has long historical roots and stages. The emergence of science is related to natural science, and although its first elements originated in the East in the 6th century BC in Egypt, China, India, and Greece, it did not change the mindset of the masses.[3]

In the VIII-IX centuries, science, enlightenment flourished in Central Asia. A layer of scientific culture was formed. This layer gave a strong impetus to the Eastern Renaissance. [4] According to scientists in the history of science, the way of thinking aimed at the development of productive forces in society on the basis of science and technology was not a way of thinking, a social environment. For this reason, science did not become popular and it was difficult to form a mass of intellectuals. It is known from history that "today we are on the path of developing our man-made consciousness through the direct application of their experiences in our lives, knowing that the most developed countries in the world have achieved such success through the development of science, technology and engineering." Therefore, by studying the history and evolution of science, [5] it will be possible to know the history of the transformation of science into value and to form a conscious attitude to it.

Materials and Methods. The English scientist John Bernal writes about the importance of science in society: Science is so old, it has undergone profound changes in its history, each of its rules is related to different aspects of human activity, so trying to define science can clearly express this or that aspect just reliance on the inherent legitimacy of science is reflected in the "law of three stages" [6] of intellectual development of mankind, which he proposed. According to this law, each of the general concepts, each branch of our knowledge, passes through three different



theoretical stages: the theological stage, the metaphysical stage, and the positive or scientific stage. In other words, human thinking consistently uses three ways of thinking that are significantly different and even contradictory in each of its studies: the theological method, the metaphysical method, and the positive method. It is science, as the third stage of evolution, that follows the theological stage, which explains all that is happening on the basis of religious views, and the metaphysical stage, which replaces the supernatural factors of development with essence and cause. According to him, [7]science is the highest achievement of the evolution of human thought. The higher, scientific level helps to organize the life of the whole society rationally. It shows the futility of attempts to comprehend all the primary foundations and ultimate causes that have been defined as the metaphysical goal of the whole being. It is also possible to come across the lavish idea that science is gradually creating a cognitive-methodological system of reason. At the same time, the scope of the concept of rationality remains unclear, and raises the next question of how to understand it. In research to find an answer to this question, contenders who claim to shed light on complex scientific problems from the point of view of common sense have yielded good results.[8] In this sense, rationality is primarily a specific way of connecting a person to the world. Man is connected with the world through love for nature, God, life.

Results and Discussion. There is no single universal interpretation of rationality in the process of turning science into value. [9]Modern methodologists note different types of rationality, such as “open”, “closed”, “universal”, “special”, “soft”, “extreme” rationality, as well as the peculiarities of social, communicative and institutional rationality. There are multifaceted concepts. It contents:

- aspects of natural coherence reflected in the mind;
- methods of conceptual-discursive understanding of the world;
- a set of norms and methods of scientific research and activity.

After all, “The current crisis of rationality is, of course, a crisis of classical views on rationality.” This crisis is associated with the loss of clear ideological and conceptual goals. From the point of view of classical rationality, the world is understood as a law-governed, structurally organized, regulated, self-developing phenomenon.

Conclusion. In conclusion, the role of intellectual activity in the process of turning science into value is high. Because the appreciation of intellectual activity means the appreciation of science. The emergence of science in the historical development of mankind, the active application of scientific methods of cognition in the process of cognition, the development of fundamental sciences have played a decisive role. Innovative development, the achievements of modern scientific knowledge, including genetics, anthropology, philosophy, cultural studies and other sciences, as well as the current needs of spiritual development will inevitably lead to the acceleration of work on this problem. The scientific, scientific-technical and innovative potential of the country serves a single purpose - to ensure scientific and technological development. Taking them separately, each of them performs specific functions and affects socio-economic development. Science not only makes a person virtuous, but also makes him strong and resilient. Because science dominates reason,



belief, and even the mind: the mind is an essential component of the soul and governs the will.

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