Issues of traditions and values in philosophy

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Abstract---As far as the spirituality of a person is mixed with national values, the spiritual and social meaning of the essence of the national character acquires such a deep shade.

Keywords---tradition, social and material traditions, rite, social and material culture, value.

Introduction

In the history of human society there is a task that does not and cannot have a final solution; it again and again confronts society, every community. This is the task of education, the preparation of each new generation to enter into the social ties practiced by the society. Such upbringing requires the development of forms for the preservation and transfer of accumulated social experience, labor creative skills, moral values and aesthetic ideals. It has long been noted that such a transfer cannot be carried out only through an educational, enlightening way, through the transfer of knowledge. The task is broader and more complex. A member of society entering life must be ready for social choice, for responsibility, which means that in preparation for this, he must master those principles and norms that are acceptable to other members of society, and the social community to which he belongs will receive approval. This system, which is assimilated by coexistence, belongs to everyone and unites all members of a particular community, is defined as a tradition. This study focuses on the relationship of customs, traditions and national characters. As noted by the President of the Republic of Uzbekistan Sh.M. Mirziyoyev: "Hospitality, beneficence, generosity of soul and tolerance in the truest sense of the word have always been inherent in our people and formed the basis of its mentality."

Materials and Methods

The methodological basis of this analysis was provided by general scientific methods, such as theoretical-logical and system analysis, historical and comparative analysis. An important contribution to the historical and literary foundations of the study are the works of Plato, Aristotle, J. Locke, D. Hume, I. Kant, Yu.V. Bromley, A.Ya. Gurevich, E.0. Durkheim, V. Asmus,. D. Larertsky and many others.

Discussion and Results

The most important methodological requirement of philosophy is the consideration of any social phenomenon in concrete historical terms, taking into account the circumstances of the time. With regard to traditions, this requirement has a double meaning. First, it is necessary to analyze those real socio-economic and social factors that gave rise to this or that tradition, gave rise to customs and rituals, and take into account their historical evolution. Secondly, it is necessary to analyze the study of the very approach to the study and interpretation of traditions in social philosophy, ethnography, social psychology, since this approach did not always change under the influence of opportunistic considerations, but also under the influence of the accumulation of facts, empirical material, expanding the possibilities of their objective study.

The essence of any object can be revealed only through the system of categories in which it is reflected. Based on this, the consideration of national traditions, customs and rituals in the education of the individual should be preceded by an analysis of the concepts themselves and their relationship with each other. The fact is that a concept (as opposed to a term that requires simple memorization) is a synonym for understanding the essence of phenomena. It should be noted that the concept of "tradition" is sufficiently defined. Ethnography, sociology, and historical sciences have explored the need to reveal traditions as peculiar social phenomena that have a stable set of features that are manifested in their functioning. Among these signs, first of all, the duration of the existence of traditions is noted. Most often it turns out to be impossible to establish the chronological framework of its appearance, although, of course, exceptions to this rule are possible. Further, such a sign as the ability to transplant, transition, that is, the ability to overcome time coordinates, passing almost unchanged from one generation of people to another, is emphasized.

Secondly, the legacy of the past can be transmitted in an officially institutionalized form - school, press, mass media, which use by no means traditional mechanisms for this. Academician Yu.V. Bromley, who noted that "not every kind of continuity, not all phenomena of social life that have stability, can unconditionally be classified as traditional. These include only those stable phenomena of social life, the transmission and accumulation of which is the domain of social consciousness.[*] The determining function of traditions is modernized in a peculiar way in accelerating or, on the contrary, slowing down social processes. A new approach to the content and functions of traditions leads to a broader interpretation of their composition: in tradition, the inner side (norms, moral precepts, ideological potential, programming social behavior) and the outer side (behavioral practice of the bearer of the tradition, which acquires special significance in this culture, is singled out). because it makes national identification possible). Such a difference gave grounds for separating traditions from a common ritual and ritual complex: if in tradition external and internal differences can exist separately, then in customs and rituals their fusion, inseparability, and indissolubility are obligatory. The same circumstance can

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[*]Bromley Yu.V. Ethnos and ethnography. M., 1973.-S.69.

explain what is now interpreted differently, and the scope of traditions. It used to be thought that traditions spread primarily through ideological relationships.

A model of the difference between traditions is proposed, in which they cover three areas: the first is the materializing traditions of material culture, which includes the relationship of man to nature both in the production and household areas; the second - the traditions of social and material culture, including the culture of political and social activity (for example, the traditions of democratic parliamentarism); the third is the tradition of spiritual culture, which differs in accordance with the forms of social consciousness (traditions in art, in science, etc.). There is one more correction to the proposed typology. Even considering tradition as "a set of stable forms of spiritual activity, they do not pay attention to those psycho-emotional and especially behavioral phenomena of the traditional order that are outside the rational-logical level of social consciousness, for example, mentality. Possession of the forms of traditions in the mental structures of the individual is a prerequisite for overcoming one-sidedness and narrow rationalism in understanding the changes in spiritual formations both at the personal and at the social level. We think it is necessary to agree with A.Ya. Gurevich, who defined the content of the concept of "mentality". The researcher drew attention to the fact that quite recently the view was considered axiomatic, according to which a person, in essence, felt and thought approximately the same way all the time.

Therefore, to explain his behavior, the researcher could be content with common sense, studying the very system of reactions, principles of behavior that is inherent in his contemporaries. As a result, - A.Ya. Gurevich states, - in the place of penetration into the spiritual world of people of other epochs and civilizations, it was projected on their consciousness of their own worldview … There is no doubt that the vision of the world by a person is not a constant, that it changes depending on belonging to a certain cultural tradition, social environment and other variables that human consciousness is historical. The history of mentality also seeks to comprehend the specifics of the worldview of people of the studied era, capable of thinking and feeling, inherent in a given society, one or another social stratum of a given era. It follows from this that the study of mentality makes it possible to expand the study of social consciousness beyond the logical-rational layer. It is especially important for understanding ethnic processes, where the ritual and ceremonial complex is of particular importance, including the study of both the real socio-cultural behavior of a person and social groups (for example, nations), and the characteristics of their emotional and psychological attitudes, orientations, preferences. The concept of "tradition", as it is well disclosed in the available literature, is very capacious and multidimensional, characterizing in terms of content and functionality a fairly wide range of social phenomena. And the very diversity of these phenomena helps to suggest a different typology of traditions. They can be classified according to content (images, behaviors, principles, values, etc.), according to functions (customs and symbolic rites and rituals are practically significant), according to the method of implementation (oral, written, ritual), from the axiological point of

view (traditions progressive, neutral, negative), by social carrier (folk, elite, class), by ethnic meaning (national, local, universal).[†]

The concretization of the essence of traditions should include circumstances that combine not only different levels of social consciousness and its forms, but act as a form of real social relations, being a kind of "bridge" between the views, ideas, feelings of people and their practical activities. This is a complex dialectic of spiritual transformations and, at the same time, objective unrealistic connections. Any deviation from this dialectic can vulgarize the traditions themselves. Naturally, the emergence and consolidation of traditions necessarily presupposes the presence of appropriate socio-economic prerequisites, materialized conditions, practically implemented, certain ideas. Only taking them into account makes it possible to understand the nature of the influence of spiritually built-on components and factors on the formation and functioning of traditions, and thereby penetrate into their social essence and content. After all, a tradition will only exist when it functions. It cannot be used on demand like a video cassette or a tape recorder. The preservation of traditions is a constant concern for the society itself. The vitality of traditions is supported by public opinion, educational efforts, unwritten rules of conduct and accepted forms of communication.

Changes in the general approach to traditions led to shifts in the interpretation of such a phenomenon as "national traditions". In the past, only the originality or specificity of the formation of certain universal principles was recognized for them. Even special categories were introduced, such as "national-specific" or "national originality", which was supposed to complement and expand the "national-international" complex. Socio-national traditions are characterized as local, the most important function of which is to ensure the stability and reproduction of "historical communities as specific systems with a unique look. Otherwise, the dissolution of any commonplace in the surrounding historical environment is inevitable. Unlike local ones, "general traditions" support the stability of human communities regardless of their local specifics, but they are not an ethno-forming factor, while the totality of national traditions determines the individual uniqueness of the culture of each people. At the same time, it is worth repeating that such conditioning relies not only on the stabilizing integrative function of national traditions, but also on their dynamically active role, which is most clearly manifested in the functioning and evolution of everyday life, acting as a certain level of ethnoculture, on which customs and rituals predominate.

It should be pointed out that the rationalistic interpretation of traditions that came to mind in a certain way impoverished the understanding of ritual and ritual, custom, passing them off as a simple external expression of tradition, that is, in essence, traditions and customs were identified. With such an interpretation of custom, realized in a rite or ritual, it was understood the exact reproduction of elements of social experience, stereotypical behavior, standardization of the actions of large human masses, carried out unchanged over a long historical time. According to the mechanism of its reproduction, a custom can be correlated with

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[†]See Pershits A.I. Traditions and cultural-historical process//Peoples of Asia and Africa. 1981.-No. 4.-S.70.

a "legitimized" social habit supported by non-formalized public opinion of social everyday life at any level. This mechanism is always "switched on" by society when it needs to introduce the younger generation to its being, which at first is still unable to enter the entire complex network of social relations.

Even earlier, the French sociologist E. Durkheim drew attention to the same feature of custom and ritual, who wrote that "custom is the rules that people find ready in society and which encourage and regulate behavior. The punishment that follows the violation of custom is a protective measure that helps to maintain the unity of the groups[‡]. Unlike custom, tradition includes more complex, polyvariant social relations; in order to assimilate some, it is necessary to develop a more "complex" habit that implies freedom of choice of an act, and thus the personal responsibility of the individual, which stimulates his more and more complete socialization. The definition of logical difficulty was also in distinguishing between the concepts of "custom" and "rite". The fact is that in popular literature most often they become in the same logical row with tradition. We think that this definition is justified. Traditions and customs serve to express mass, repetitive, passed from the past. However, there is no complete identity between them, since "tradition" is a more universal term and is used to reflect such phenomena where the term "custom" is not used.

The formation of events and changes taking place in the social space into a research object are associated with the human mind and the processes of its consciousness. Changes in social existence and the processes of their understanding as interrelated processes become new topics, concepts, and methods in the object of study, as a result of which there are needs and interests for a broad and in-depth study of certain topics, concepts and methods. The formation of such concepts as "value", "appreciate", "dignity", "dignity" in the object of study of events, makes it possible to interpret them based on needs and interests. From ancient times to the present, among representatives of various schools and trends, disputes and discussions have been and are still ongoing around this topic, namely, whether value in philosophy is an attribute of a particular subject or whether it is an assessment criterion determined in connection with the needs of the individual and society.

In ancient Greece, reasoning and observation were highly valued compared to other activities. Since, reasoning and observation (from the Greek "theory"), on the one hand, introduces a person to the secrets of nature and, on the other hand, introduces him into the world of independent reasoning and equips him with these values. Zeno and the Stoics divided things into two types - "primary and non-primary." "Valuable things are preferred, priceless things are not preferred. In their opinion (i.e., the Stoics), value (ahio), firstly, is inherent in the corresponding life to all good things, and secondly, definitely auxiliary things that bring expressiveness or help to nature, life, for example, they include health and wealth, thirdly, the price of barter…"[§]. Thus, the Stoics to the structure of values, i.e., to the "advantages" attributed giftedness, art, such psychological properties

[‡]Durkheim E. 0 division of labor. Odessa., 1900, - S. 89
[§]Larertsky D. About the life, teachings and sayings of famous philosophers. - M.: Thought, 1979. - S. 306.

as maturity, life, health, strength-will, wealth, beauty corresponding to the whole organism, also introduced external signs - wealth, fame, celebrity [**]. Therefore, value is what helps a person to live healthy, beautifully and in abundance in accordance with his nature and life. This definition of the Stoics, in its substantial essence, has not lost its value and had its continuation in the theoretical concept of the works of all philosophers.

Socrates considered all useful things to be valuable. "What is useful is valuable"[††]. From this point of view, he attributed to the value and beneficence"[‡‡]. Aristotle continued the views of his mentors Socrates and Plato. In his opinion, everything that contributes to ensuring eternity on earth, as well as actions aimed at good deeds, are valuable[§§]. Aristotle argues that the actions of a person, carried out for a happy life, are considered as the value of the final stage of his activity. He wrote: "We do everything to achieve prosperity", in this regard, we perceive the beginning and the cause as an estimated divine thing"[***]. According to the interpretation of the philosopher, the value should correspond not only to the good deed, but also to the "activity of the soul." Therefore, when he interprets well-being as a divine activity, he calls it an event connected with the "psychological activity of the soul"[†††]. Aristotle considers the highest type of value to be "politics (or the discipline of the state)"[‡‡‡]. Great doctors heal the human body, people involved in politics and leading the state not only treat the body and souls of people, but the whole society, thereby bringing social activity closer for the benefit of the development of society, for interpretation at the level of the most important value. Aristotle, "by nature among the most valuable things"[§§§] refers to wisdom and the pursuit of knowledge. He notes that valuable things and values are diverse, the value inherent in one individual may not suit another individual, everyone evaluates social phenomena and events according to their goals and interests. But, he claims that a good deed is equally valuable for everyone[****]. But most importantly, Aristotle put forward a concept that was approved in philosophy and marked the basis of all axeological teachings. This concept is reflected in his next idea: "all possibilities must rise to love and all one's deeds must be carried out for the good of life; if it turns out to be smaller in volume, then in terms of its energy and value it can be above all.[††††]. This means that all movements and actions in relation to the service of life, its veneration and exaltation are accordingly valuable.

In ancient times, the concepts of "value", "appreciate" were not special objects of philosophical judgments, since in those days the value was interpreted through the structure of beneficence and social actions of a person, in most cases it was

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[**] there. - C. 301.
[††] Plato. Dialogues. - M.: Thought, 1986. - S. 351.
[‡‡] there. - C. 351-352.
[§§] Aristotle. Works in four volumes. T. 4, - M.: Thought, 1983. - C. 71.
[***] there - C. 75.
[†††] Aristotle. Works in four volumes. T. 4, - M .: Thought, 1983. - C. 74.
[‡‡‡] there - C. 75.
[§§§]there - C. 179.
[****]there - C. 280.
[††††]Там же.

revealed through goodness, happiness, prosperity, peace, conscience, justice , satisfaction, exaltation of the universe, life, through the events of rendering good to others. Even in the works of Aristotle, who raised philosophy and ethics to a scientific level, the concepts of "value", "appreciate" are considered in a very broad, general, philosophical way, in many respects in accordance with ethics as relating to reality. But, back in those days, the correct definitions of the philosophical and ethical essence were given to the concepts of "value" and "appreciate". The idea of the existence of concepts outside the universe, mind and experience was put forward by Plato. According to his interpretation, concepts, ideas "have their essence not only in epistemological or logical images, but first of all they have their own world, their ontological essence" . Aristotle supplemented this position in his work "Metaphysics At this level, we do not use metaphysics as a method of science and scientific knowledge, but consider it as a concept that gives interpretation and conducts observation on defining transcendental values, which includes the categories of Eternity, Sacredness, spirit.

J. Locke divides valuable things into two: the first is given by nature, its man receives it from nature in finished form; the second man creates thanks to his movements and labor. According to the philosopher, what a person creates with his own labor is more valuable for us‡‡‡‡. D. Hume associates knowledge of the value of things with affect. In his opinion, a person is inclined to evaluate some things highly by their value, while he does not value other things, because he considers them unnecessary. In this regard, it is necessary to take into account the relationship between the object that causes us value and having the affect of "I". By this D. Hume shows that things have their own consciousness and purpose. Consequently, when a person appreciates and evaluates things, he proceeds from the relationship to his object, determines his position, feelings of happiness and unhappiness from his affective state.§§§§. He also writes that "price, value are directly related to utility"*****. It should be noted that here he draws attention to the fact that, from an affective point of view, things can benefit a person.

In philosophy, D. Hume tried to classify value as a positive reality. He divides values into two types: positive (merit) and negative (demerit). He analyzes each value through human activity, sympathy, antipathy, satisfaction, love, hatred, beneficence, heroism, benevolence, reality. He refers to positive values those qualities that are aimed at nobility, humanity, sympathy, gratitude, friendship, fidelity, diligence, disinterestedness, generosity†††††. "The propensity for gentle affects makes a person soft-hearted and useful for life, it is these qualities that put situations that discredit society on the right track. If courage and the desire for glory are not guided by good intentions, then they can turn a person into a beggar or a robber. Other qualities are also similar. In themselves they have nothing to do with the interests of society, but along the lines of the aforementioned affects, they can bring mankind either benefit or harm‡‡‡‡‡.

‡‡‡‡ Локк Дж. Сочинения в трёх томах. Т. 3. - М.: Мысль, 1988. - С. 286.
§§§§there. - C. 512
***** there. - C. 501.
††††† Hume D. Works in two volumes. T. 1. - M.: Thought, 1986. - S. 769. 1 Ibid. - S. 769.
‡‡‡‡‡there. - C. 769.

I. Kant made a great contribution to the formation of philosophical values. His ideas are based on the fact that "every conscious being is its own end" and, consequently, a person cannot be looked at as a means, but should be looked at as the highest value. The rest of all things, due to the desire, inclination and interests of a person, have relative values[§§§§§]. Because of their relative value, they are called things and serve to satisfy a human need. In his opinion, things that serve to satisfy and human needs have a "market value"; satisfaction-oriented imitations of psychological forces and aimless games have an "affective value", and things used for personal purposes have an "intrinsic value"[******]. I. Kant sees this inner value only in man, in a being that realizes moral qualities. Only man is an "intrinsic value". So, as soon as a person creates social wealth through his actions through moral imperativeness. In human society, observance of general rules, moral norms and traditions is required. In this regard, I. Kant interprets that everything is determined by the law, and the law "should be unparalleled and have value without words"[††††††]. Here we observe the process of division by the philosopher of value into two types: personal and general.

Values are relations to objects intended to serve for the benefit and satisfy the moral and material needs of a person, social groups and associations. Things and events that are significant for a person and society have values or price properties. There are very few events in a person's environment that do not fall into his field of vision and have valuable properties. Therefore, there are a lot of values, as well as natural phenomena, various processes in society, human actions and feelings. But this idea is appropriate only when it means not only one person, but all of humanity. For some people, values, that is, the range of events of interest, can be very narrow and limited. The narrowness of a person's personality is manifested in a small number of his values and interests, or in their relation.

Conclusion

A person is in different (social, economic, political, ideological) relations with reality. In the sphere of relations with reality, a person, in order to satisfy his needs, begins to study, recognize, evaluate, and reveal the meanings of objects and events. In the process of this evaluation, a valuable relationship develops between the person and the object. In the process of cognition, the essence, qualities of objects and events are revealed, and when assessing, its significance and the scope of satisfaction of the need are determined. If the first is carried out within the epistemological framework, then the second means a valuable attitude. Relationships are based on connection, relationships and interdependence. The hiddenness of this thought is based on a human need, leading to the connection of a person with the surrounding reality and will end with the manifestation of active relations to things, the implementation of these relations, the evaluation and disclosure of the meanings of objects for a person.

[§§§§§] Kant I. Works in six volumes. T. 4. Part 1. - M.: Thought, 1965 - S. 269.
[******] there. - C. 276-277.
[††††††] there - C. 277.

The diversity of needs, benefits of the individual and society is reflected in the complex structure of values. These values are characterized in various ways. Things that satisfy the material needs of a person include: means of production, tools of labor, etc.; values related to political, legal, philosophical, religious, moral branches are called moral values. Any value in the process of social development is manifested, improved in a certain way and reflects such relations as man and man, man and nature. Based on this point of view, we can conclude that the values of values in different periods were different. The reality that surrounds a person, the values that determine the most important aspects of living and inanimate nature, have universal properties. They are the most common and important values expressing the processes associated with changes in time, place, actions, existence.

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