Argumentation of Moral and Religious Values

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ABSTRACT

Religious and moral values are considered as some norms, principles, ideals that fulfill, in terms of religious and ethical concepts, the functions of harmonizing and optimizing spiritual and social relations in social reality. The most important functions are listed and the structure of religious and moral values is determined, the most important components of which are religiosity, morality and spirituality of the individual, as well as their defining social conditions. The author reveals various factors of argumentation of moral and religious values.

KEYWORDS: philosophy, argumentation, religion, worldview, society, values, morality, culture

Introduction and Relevance

Values play two different roles in debate as an element in forming a point of view. First, values are the foundation of any point of view. Even if the subject of discussion is not directly related to values, they have a decisive influence on the acceptance or rejection of a particular situation as the basis of a point of view. Second, there are times in debates where they are directly related to values and are involved in the expression of the thesis and the choice of arguments. These conditions are common to everyone in life..

There will be problems whose solution does not depend on the human mind. For example, you need to either tell the truth or stay calm. In truth, the head does not come out of the hustle and bustle, work, earnings, and so on. limited to some extent by things. If he prefers peace, he must close his eyes to the truth, hide his objections and criticisms, and ultimately lead to vices. As a result, a person faces a choice between reason and will, knowledge and leisure. This choice is a choice of values. The values that a person prefers in competition form the basis of the point of view that he stands for.

Spirituality protects both the freedom of the individual and the freedom and independence of the nation. "The study of social evolution, the logic of social processes creates an opportunity to identify changes in the system of historical, spiritual, cultural and moral values - respectively, the dynamics of the development of society in situations of risk, challenges and threats"[1].

The large-scale reforms carried out in our country over the years of independence have become an important basis for strengthening national statehood and sovereignty, ensuring security and law and order, inviolability of state borders, the rule of law, "human rights and freedoms, interethnic harmony and religious tolerance. The necessary conditions have been created for the realization of creative potential. our citizens."[2]

Method of research

The article uses chronological, systematic and periodic data, comparative and quantitative methods

[1] Khollievich AK (2017) Spiritual Aspects of Formation of a Threatening Resistant Society. J Socialomics 6: 214. doi:10.1472/2167-0358.1000214

[2] Namazova Yulduz Muzaffarovna Philosophy of Education as a Factor of Social Development// International Journal of Trend in Scientific Research and Development (IJTSRD) Volume 6 Issue 1, November-December 2021, Page 72

to explain more than ten scientific papers on this topic. ""Argumentation of moral and religious values".

Research Result

Values as a basis for discussion.In a debate, it is important to determine what values the opponent's point of view is based on. This is because values such as confidence affect the way the opponent interprets theses and arguments. Choosing good arguments alone is not enough from a proponent's point of view to make a reasoned speech persuasive. Arguments used in the discussion process are considered reliable if they correspond to the opponent's system of values. Otherwise, even the strongest arguments will not affect the opponent. That is, the enemy does not hear them or interprets them incorrectly.

A particular circumstance mentioned in the course of the dispute may be perceived by the parties to the dispute in different ways. How important the information is to the panellists depends on how they interpret the information. In other words, the final content of the message is determined by the opponent, regardless of what value the supporter attaches to the information in the communication process. Therefore, in advertising and marketing communications, much attention is paid to how the information is perceived by the audience. One piece of information can be interpreted differently by different audiences.

Disagreements in value debates are explained by different assessments of any object or event, differences in the value system and the hierarchy of values.

The following practical tasks are required in the value debate: first, to identify and recognize the core values from the opponent's point of view; the second is to convince the opponent, knowing the structure of values, and use it to achieve the goal; There is another tactics related to values, according to which the opponent's thesis does not depend on values. But on a deeper level, this connection exists and is felt. In this case, the critic must focus on values and not reject the arguments put forward by the opponent. In this case, there is no mistake in replacing the thesis. Because criticism will focus on the valuable side of the thesis. Of course, in order to solve the above problems, it is necessary to know the content and meaning of the concept of value and to study its relation to other concepts.

The question of values is the object of study of the science of axiology and is a philosophical theory of evaluation and values. In many European languages, the term "value" has at least two meanings. First, it is

something positive, material. Secondly, this word is used in a broad sense. It is applied primarily in the sense of an object or subject. It also represents situations that arise in purposeful human activity. In this sense, value has a positive meaning. In the philosophical literature, there are many definitions of the concept of "value". In our research we are based on the Uzbek philosopher K. Nazarov.

According to K. Nazarov's definition: "Value is not applied to the value of things and objects, but is an axiological category used to express the value of forms, states, things, events, phenomena, processes, situations, qualities, requirements and procedures that are important for a person."[3]We can say that value is a characteristic of a relationship, which is an object-specific feature that satisfies any need of the subject. Values are related to valuation, and valuation is related to norms. They are united by the assessment. Evaluation is widely used in debate and is expressed in modal terms. In this case, the attitude to the point of view and argumentation is expressed through the use of the concepts of good and bad, permitted, necessary, conditional, forbidden, forbidden.

Values and Appreciation

The point of view is often expressed with evaluative considerations. They are different from descriptive, i.e. descriptive considerations. Therefore, the study of ways to apply them in the process of argumentation allows us to understand the essence of the situations associated with the conflict of views. We know the estimates will not be true or false. If we want to convince the audience that any descriptive statement is acceptable, we must first demonstrate that the statement is true, or at least close to the truth. But this method cannot be used to convince the audience of the acceptability of the evaluator's comments. There are many reasons for this. Let's analyze the reasons.

In the most general sense, evaluation is a linguistic expression of a value's relation of thought to reality. Depiction, on the other hand, represents the relationship of reality between thought and reality. While truth is the central concept in the definition of descriptive reasoning, the concept of value plays an important role in defining evaluative reasoning. Value is expressed through the relationship between the subject's opinion of what the object being valued should be and the object itself. If the object meets the requirements for it, that is, as it should be, then it is considered "good" (positive value).

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[3]Қ.Назаров Қадриятлар фалсафаси (Аксиология). Т.: Файласуфлар миллий жамияти нашриёти, 2004.27б.

An object that does not meet the requirements is assessed as "bad" (with a negative value).[4] If an object is neither good nor bad, then it is considered indifferent or neutrally valuable. Value, as the relation of an object to the conception of an object, is the opposite of reality, which represents the conformity of an image to an object. When comparing imagination (thought) and object, in the first relation the object is the main, in the second relation the imagination (thought) comes first. If the descriptive comment does not fit the object itself, then the comment must be changed, not the object.If the object differs from the evaluator's consideration, then the object will need to be changed. We illustrate the above points using the following example. If we compare his plan with the house, if the plan is suitable for the house, then the plan will be drawn correctly (chin). If we build a house according to a plan and the house does not fit the plan, then the house is considered "incorrectly built", negatively assessed, or vice versa. In the first case, the opinion is expressed in the form of descriptive feedback, in the second case, the evaluator is expressed in the form of feedback. It turns out that there is a certain asymmetry between truth and value. First, the truth of the idea is not always recorded. We say "two times two is four," but we don't emphasize the truth of that idea.

According to anthropocentric theory, man is a key figure in nature and society, and he is at the center of the events taking place in society. He is influenced by the events and actions related to his life and activity in the objective world, and in turn reacts to them. This attitude is manifested in various forms. His conclusions based on his life experiences, his philosophical assessment of well-founded, in-depth observations, and his logical approach to various situations in social life based on the criteria of his own thinking.

The speaker's adherence to the moral rules of society in his attitude is the basis for the formation of an ethical assessment, the aesthetic assessment of his own perceptions and tastes, and the psychological assessment based on mental and emotional. Evaluation, no matter what it looks like, is only expressed through linguistic units. In other words, human speech activity is at the center of the intersection that connects different aspects of assessment. Man's enjoyment of various events, things, and objects, his inner experiences, arises in communication through the existing evaluative units of language.

In an argumentative discourse, evaluation is closely related to an individual's life experiences, how he or she approaches and evaluates the object being evaluated, social experience, education, occupation, lifestyle, and talent. Man is in a constant relationship with the objective being that surrounds him in the course of his life and activity. It assesses objects, events, different situations, the behavior of other subjects, as well as their own capabilities, the results of their actions. This situation also shows that in the subject's relationship to the subject, evaluation is a means of influencing the speaker's psyche and consciousness.

The nature of evaluation plays an important role in the expression of the relationship between subject and object. It is determined by whether the object being valued has a positive or negative significance for the subject and the subject's demand and need for the object. The views and arguments that motivate the subject to express different attitudes toward the object are the basis for the assessment.

The basis of evaluation is not stable, because as society develops, people's attitudes to things and events change accordingly. In this regard, the norms set by society, evaluation criteria, rigid assumptions also undergo certain changes. The variable nature of the assessment is determined by the fact that the measurements and criteria considered acceptable for one period are not accepted in another period and do not meet the requirements and needs. It is no coincidence that in the different classifications of the assessment, the work was based on the above-mentioned assessment views.

Ratings can be positive or negative and vary. In a positive evaluation, approval is felt when information is provided about the characteristics of the object of evaluation. In this case, the opinion expressed reflects the subject's confidence in the facts on which the assessment is based, the importance of the stated proposition. In the negative assessment, the opposite is observed. There is a hint of disapproval, protest, error. The concept of assessment is one of the key components of argumentative discourse.

Argumental discourse is characterized by the fact that axiologically or emotionally influential, emotionally colored words have a multifunctional character, forming an opposition in terms of positive or negative assessments. Speaking about evaluative discourse, special attention is paid to the speech situation, the specific intentions of the evaluating units, the problem of target use in response to evidence that

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[4]Ивин, А.А. Логика оценок и норм. Философские, методологические и прикладные аспекты : монография / А.А. Ивин .— Москва : Проспект, 2016 .— 318 с.

serves for evaluation. Individuality is one of the most important features of the evaluative discourse, which is reflected in the various purposeful actions of the speaker in interaction.

In various studies of the theory of argumentation, ethics argumentation is studied separately.[5]According to E.N. Viktoruk's definition, moral argumentation is a belief in the truth of certain behavioral stereotypes and values by spiritual-practical, explicit and hidden, verbal and non-verbal methods, through which: 1) specific human actions; 2) ideas about personality - the subject of morality about character, actions; 3) the behavior of other people, their assessment of their actions. This definition describes the methods of argumentation (spiritual and practical, explicit and implicit, verbal and non-verbal) and the purpose of argumentation (1-4).

But the relevance of ethical argumentation to ethical values is not clearly demonstrated. D. In Walton's work, ethical argumentation is practically explored in relation to a person's moral experience (values). We have abandoned the use of the concept of ethical reasoning based on the analysis of other similar studies. Instead of this term, we preferred to use the concept of moral values and their argumentation. Because the types and methods of argumentation in the field of ethics include religion, politics, law, and so on. same as those in the fields. The difference between them is in the value system and the evaluation criteria.

We begin our consideration of the argumentation of moral values with the definition and classification of moral values. In this regard, we rely on the textbooks on "Ethics" written by the famous ethicist of the republic A. Sher.[6]It should be noted that the concept of moral values is not defined in this source either. The Encyclopedic Dictionary of Philosophy, Spirituality: An Explanatory Dictionary of Concepts, and Philosophy of Values also do not define the concept of moral values. Based on the meaning and content of the concepts of values and ethics, we define this concept as follows[7]:Thus, moral values are a concept that reflects the criteria and method of assessment, reflecting the positive and negative values of the individual, social group and society, reflecting the coverage of the interests and needs of a person in relation to objects of reality.Much of the values are related to religion. Religious ideas and religious science form the basis of religious values.

Religion (Arabic -property, judgment, account, measure, obedience, obedience, prayer, diet, conduct, habit, belief, etc.) is the belief in the existence of a god or gods, supernatural forces. To define religion and its place in human life, it is necessary to define the essence of the concept of religious belief. Religious belief is the firm belief that the word of the Creator is true. Religious belief is a person's worldview and spiritual guidance. Religious faith is an absolute belief in the infinite blessing of the Creator in achieving man's goals and desires in both worlds (in this world and in the hereafter). Religious values are not created by man himself, but are formed through the knowledge of the Creator and the prophecies of the prophets.

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CONCLUSION

In scientific research, the concept of "religious morality" is most often associated with such a category of philosophical analysis as "spirituality." Spirituality in its essence is a state of consciousness that connects the individual reality of the personality and social reality, and thereby forms a kind of space of ideal images of behavior, thinking, motives, etc. If we talk about the concept of "value", then it should be said that a socio-philosophical concept that reflects

[5]Викторук Е.Н.Неклассические модели этической аргументации.Монография. - СПб.: Изд-во РГПУ, 2003. WaltonD.Ethicalargumentation. 2003.

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[8]Ислом. Энциклопедия: А-Ҳ /Шайх Абдулазиз Мансур тахрири остида. – Тошкент.: "Ўзбекистон миллий энциклопедияси"Давлат илмий нашриёти, 2017. 135-б.

the attitude of society and the individual to certain social and natural phenomena, which is expressed by the desire to establish harmonious and mutually beneficial conditions for the full development of a person as a being endowed with reason ... In our opinion, the concept of "value" is becoming the most significant category, especially for the analysis of the religious and moral culture of society.

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