

Problems of Studying the Axiology of a Literary Text

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Abstract. This article examines the problem of axiology in artistic creativity, which is one of the current issues, since in the modern world people are beginning to forget about spiritual values and think more and more about material ones. The article studied the literature, 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. Kharchevoy. This work also analyzes the term "axiology" and its degree of study, significance in the modern world.

Keywords: Axiology, artistic creativity, spiritual values, constructive axiology, theory of values, philosophical foundations.

The problem of axiology in artistic creativity is one of the current ones, since in the modern world people are beginning to forget about spiritual values and are increasingly thinking 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. Kharcheva¹. 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 and ugly, about the ideal and good. All this is generally referred to as values, positive and negative.

Axiology (Greek *axia* - value, *logos* - word, doctrine)² is a discipline that studies values as the meaning-forming foundations of human existence, setting the direction and motivation of human life, activity and specific actions 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 had already been developed in philosophy Dr. East and antiquity (Plato).

According to 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 -create material and spiritual needs, highlight mental and social values that satisfy the corresponding needs.

¹ Kagan M. S. Philosophy of the theory of values. – St. Petersburg, TK Petropolis LLP, - p. 205; Rozov N. S. Values in a problematic world: philosophical foundations and social applications of Constructive Axiology. Novosibirsk: Novosibirsk University Publishing House. – 1998. – 292 p.; Kharcheva A.G. The problem of value in philosophy. – Moscow-Leningrad, Nauka Publishing House. – 1966 – 256s.

² 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.,

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 economic, technical and welcoming (health, environmental) values that satisfy a person's bodily existence, and spiritual values are religious (holiness), moral (goodness), aesthetic (beautiful), legal (justice), philosophical (truth), political (the 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 with which an individual deal 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 associated 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. Professional activities - describe the relationships and requirements for 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.
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 marking the beginning of 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 world-understanding” / 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 material³.

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 studies and axiology is the monograph by K. Sultanov "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., 1996/ and the doctoral dissertation of E.L. Afanasyev "Russian literature at the turn of the 18th-19th centuries: a turning point in national self-knowledge (axiology and poetry)" / IMLI im.A. M. Gorky RAS, 2002/.

A significant step in the rapprochement of axiology and literary criticism 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", "The character and his value orientation"⁴.

Literature:

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³ Monographs by Yu.B. Borev "The Art of Interpretation and Evaluation". M. ,1981/, A. V. Gulygi / "Aesthetics in the light of axiology." St. Petersburg, 2000/, in the work of T.B. Lyubimova "Axiological construction of a work of art" / collection. "Aesthetic research: methods and criteria." M., 1996/.

⁴ http://wiki.saripkro.ru/index.php/Formation_spiritual-moral_values_in_literature_lessons
<http://festival.1september.ru/articles/587795/>