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MUNISKHON GULAMOVA

**PHILOSOPHY
(Part 1)**

TEXTBOOK

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In the textbook the textbook the issues of the philosophy and its role in the life of society, stages of the development of philosophical thought are covered and reconsidered: Eastern philosophy, Western Philosophy, Philosophy of being and development, philosophy of Cognition, Logic, the essence of forms of thought, being, philosophy of society, philosophical anthropology and gnoseology, philosophy of values, problems of ethics, morale and philosophy of elegance, the essence of struggle against corruption in Uzbekistan as a global problem of the modernity.

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The President of the Republic of Uzbekistan Sh.M.Mirziyoev emphasized that education and science, the implementation of the state's youth policy into life is one of the strategically important tasks that determine the breadth of our society and our country, the application of new, modern methods of education to do this, taking into account the achievements of our republic and world science, "it is necessary to radically revise educational plans and programs, involving experienced. It is evident that the implementation of this will form an important part of the work carried out in our country on the further deepening of democratic reforms and the development of civil society¹. Work in this direction, which is currently underway at an accelerated pace, has been producing significant initial results. It is not difficult to see it, especially on the example of the rise of consciousness and thinking of our young people, a sense of genius for all the events that are happening side by side, an increase in confidence in tomorrow.

Such an urgent issue as deepening the comprehensive integration of our country into the world community cannot be solved without studying the history of socio-economic, political and cultural development of foreign countries from a philosophical point of view. The truthful coverage of our falsified history in the context of colonialism also presupposes an impartial display of the history of philosophical ideas, views. The implementation of these tasks is extremely responsible for the scientists and researchers involved in today's philosophical issues. In this, first of all, it is extremely important that the worldview of each of our compatriots involved in this sphere changes from the point of view of our national interests. How this process goes in the current period, when a legal democratic society is being built in our country, has a certain effect on the formation of a new philosophical consciousness. This program will help solve the pressing issue mentioned above.

The purpose of teaching science is to create a generalized system

¹Мирзиёев Ш.М. Танкидий тахлил, қатъий тартиб-интизомва шахсий жавобгарлик-ҳар бир раҳбар фаолиятининг кундалик қондаси бўлиши керак. Мамлакатимизни 2016 йилда ижтимоий-иқтисодий ривожлантиришнинг асосий якунларива 2017 йилга мўлжалланган иқтисодий дастурнинг энг муҳим устувор йўналишларига бағишланган Вазирлар Маҳкамасининг кенгайтирилган мажлисидаги маъруза. 2017 йил 14 январь – Тошкент: "Ўзбекистон", 2017-Б.45

of students ' worldview and show the place of a person in it, to form a person's knowledge of the world, socio–political, moral, aesthetic and other relationships, and to teach the skill of correct thinking;

The task of the curriculum is the approach of students from a critical point of view of knowledge of the world and its transformation, the social significance of natural scientific knowledge; the evolution of techniques and technologies as a response to human pragmatic needs; the interaction and difference of national values, culture and popular culture, the importance of ensuring the harmony of practice and; the role of educational philosophy and philosophical education in the formation of the world view, knowledge and fight against the causes, forms of global corruption, full manifestation of secular knowledge and skills in the process of reforms in the updated Uzbekistan, formation of social and professional Responsibility and a sense of worthy contribution to the development of society.

In this sense, we hope that this textbook serves to expand the worldview of today's young people of New Uzbekistan, who are laying the foundations of the third Renaissance, to make the right logical conclusions, decisions and become worthy children of our society.

Author

TOPIC 1. THE IMPORTANCE OF RELIGION AS A SOCIAL AND CULTURAL PHENOMENON

Plan:

1. The essence of the concepts of religion, religious studies, religious philosophy, religious faith, belief, and theology.
2. Functions and social importance of religion.
3. Classification of religions. Geographical and chronological classification of the emergence of religions.
4. Evolution of religious beliefs: polytheism, genotheism, monotheism. Primitive beliefs

Basic concepts: religion, belief, path, sect, religion, "religio", "relegyere", transcendent, immanent, cult, theology, "al-Firaq", "ar-Radd", "ad-Diyonot", "al-Milal", phenomenology of religion, sociology of religion, psychology of religion and philosophy of religion.

There is a country on the world map where the people living in it have their own religion, customs and traditions. These values are considered to be the main factor in determining people's behavior, daily activities and life style in general. The science of "Religious Studies" researches and analyzes this important factor. During the period of independence, there was an opportunity to get extensive information about the religions of the peoples of the world and to study their values. As a result, the science of religion began to develop consistently. In this, along with the study of the rich scientific and spiritual heritage left by our ancestors, there was a need to make effective use of the results of the researches and studies carried out abroad. The science of "Religion Studies" does not aim to criticize or blindly praise religion, but studies religion on the basis of historicity and objectivity, scientifically approaching its place in the lives of different peoples, as a part of spiritual life.

Although the essence of religion is interpreted in different ways, it is based on the feeling of faith. Indeed, religion is a feeling of belief. The feeling of trust is one of the most important and spiritual needs of mankind.

Definition of the terms religion and religious studies, philosophy of religion. Everyone knows that religion is an Arabic word. However, in

order to fully understand the concept of religion, it is appropriate to get acquainted with and analyze both its dictionary and terminological meanings separately.

According to Arabic sources, the word "religion" is derived from the verb "dân" ("dâna"), which means "to submit to someone, to bow down, to obey, to owe someone, to believe, to reward according to the work done"; and the word "din" means "religion, faith, reward, the right given according to the work done".

"Religion" in the Uzbek dictionary literature means trust, believe, belief, property, judgment, account, punishment, event, submission, obedience, prayer, diet, conduct, habit, etc. It is mentioned that it means to believe.

It is known that before Islam, the Turkic people used words such as "darm", "nom" and "den" to express the concept of religion. Among them, "drm", "darm" means religion, creed, from Sanskrit (ancient Indian language) "dharma" (dhamma in Pali); It is said that "name" came from the Sugdian language in the sense of religion, trust, law.

Uzbek terms meaning "religion" exist in all languages. For example, the Zoroastrians' source "Avesta" uses "daena" as "religion", while the ancient Persian Pahlavi language uses the words "den", "din", "dena", "daena", "path", "sect", means "ritual", "style", "style". The word "dath" used in Hebrew is a general term for "religion" and means "judgment", "command" and "law".

Several approaches have been cited in dictionaries regarding the origin of the word "religion", which means "religion" in Russian. According to some of them, this term comes from the Latin word "religio" which means "religion, religiosity, piety, godliness, faith, piety, holy thing or place, place of pilgrimage, place of worship." means "descent and related religious ceremonies".

The second group of linguists says that the word "religio" is semantically, semantically, and morphologically related to the word "relegiere" and means "to collect anew, to choose anew, to return to the previous synthesis for redevelopment". They argue that it means meanings.

Philosophy of religion. Philosophy of religion, whose main topic is "religion", like sociology and psychology of religion, studies "religion" based on philosophy. It takes an intellectual and neutral approach to research. This type of science tries to find a philosophical basis for the

belief in some kind of Creator. Because of this, the goal of those working in the field of philosophy of religion is not to deal with the question of whether religion is true or false, but to reveal the logic and essence of religious judgments. For this purpose, they primarily criticize or analyze the arguments for the existence of God, considering how valid or invalid these arguments are.

It studies the philosophy of religion, the essence of religion, the relationship of man with religious truths. At the beginning of the topics that this type of science focuses on, issues of a broadly metaphysical nature, such as the existence and attributes of God, the relationship between the creator and the universe, creation, the purpose of the creation of the universe, resurrection, prophecy and revelation occupy the main place. In addition, science-faith, science-religion, religion-culture (religion-art, religion-language-literature), religious experience, and religious feelings are included in the boundaries of this type of science.

In general, scientists emphasize that a certain belief must have three main characteristics in order to be called a religion. The first of these is the existence of the concept of a supernatural deity (or deities). God is the object of worship in every religion.

Conceptions of God in existing religions can be conditionally divided into two - transcendental and immanent deities. Transcendent deities include Gods who are outside of the human world, have nothing to do with humans, and are free from flaws and defects. As an example of this, we can cite God the Almighty in the Islamic religion, God the Father in Christianity, and Yahweh in Judaism.

Immanent deities include Gods who are imagined as a part of nature, are similar to humans, but have extraordinary powers of creation, destruction, and sustenance. Deities of this type are often imagined either in an anthropomorphic (human form), zooanthropomorphic (half-human, half-animal) or zoomorphic (animal) form. Examples of this are the religions of Ancient Egypt, Greece, Roman civilizations, modern India, China, and Japan.

The second is a cult or complex of cults that connect people with God. As mentioned above, the object of worship in every religion should be God. A set of prayers and rituals (sacrifice, fasting, holidays) that connects a person with the Creator is called a cult. Cults can be daily or seasonal, individual or collective. For example, if "prayer is a believer's

miraj" (i.e. rising to the presence of God) in Islam, then the Holy Spirit himself participates in "mysterious ceremonies" in Christianity. Thus, in all existing religions, believers connect with their gods through cults.

The third is the presence of religious organizations that gather believers. A religious organization is an institution where followers of a religion collectively hold their religious rituals and worship ceremonies and receive religious education. This is, in Islam - mosque, madrasa, in Christianity - church, seminary, in Judaism - synagogue, etc.

The science that studies the history of religions, the processes related to them, and the interaction of religion with various aspects of human life is called "Religion".

Religious studies, like all social sciences, has its own object of study. Along with researching the emergence of religion, its social essence and role in society, he scientifically studies the emergence and development of religious beliefs, their evolution in the development of society.

The emergence and historical development of the science of religion. The study of religions has a long history. Everyone is interested in the beliefs of the people around them, what religion they belong to, and wants to know about them. We can see the first information about this in the works of ancient Greek and Roman writers. The most famous of them was Herodotus (5th century BC), who was called the "father of history" and gave information about the religions of the peoples he studied. This interest also existed in medieval Europe. But those who comment on other religions, in order not to draw the attention of Christians and to ensure that they do not enter into those religions, they think it is better to approach them by expressing a negative opinion about those religions, by denigrating them.

Studies on the study of religions in the Islamic world have a long history. As early as the VII-VIII centuries AD, "articles" containing religious arguments (debates) (later "maqalat") began to be written, and from the VIII-IX centuries, "rebuttals" to other religions began to be written. From the following centuries, literature in the direction of "al-Firaq" (Sects), "ar-Radd" (Radiyya), "ad-Diyanot" (Religions) and "al-Milal" (Peoples) appeared.

The first work written in the direction of "Ad-Diyanot" (Religions) is the book "al-Aro' wad-Diyanot" (Beliefs and Religions) by Hasan ibn

Musa al-Nawbakhti (d. 910). Later, Mas'udi (d. 957) wrote his "ad-Diyonot" (Religions), Masbihi (d. 1029) "Darkul bugyati fiy wasfid diyonoti wal ibadoti" (Religions and Beliefs) norm) who wrote their books. Beruni's (d. 1048) book entitled "Tahqiqun ma lilhind min maqulatin, maqbulatin fil-aqli av marzulatin" (Researches about India that is acceptable or unacceptable to the mind) is also among them.

Books written in the direction of "Al-Firaq" (Sects) include the work "al-Farq bayn al-firaq" (Difference between Sects) by Abu Mansur Abdul Qadir Baghdadi (d. 1038) and Abul Maoli Muhammad ibn Ubaidullah (d. 1092) works "Bayn al-adyon" (Between the Religions) can be included.

In the direction of "Al-Milal", Qazi Abu Bakr Baqillani's (d. 1012) "al-Milal van-nihal" (Religions and Nations), Abu Muhammad Ali Ibn Hazm's (d. 1064) "Kitab al-fasl" fi-l-milal wa-l-ahvai wa-n-nihal" (Separate book about religions, air and peoples), "al-Milal wa-n-nihal" by Abul-Fath Muhammad ibn Abdulkarim Shahrastani (d. 1183) » works can be counted.

Many works have appeared in the direction of "Ar-Radd" (Raddiya). They included the works of Imam Ghazali (d. 1111) entitled "ar-Radd al-jamil" (The Beautiful Rebuttal), Ibn Kalbi's (d. 819-821) "Kitab al-asnam" (Book of Idols). should be noted separately.

Beruni writes about his work "India": "This book is not a book of debates, but a book of history. I learn the religion of the Indians from them and explain their opinions without criticizing them. This caused Beruni's works to become famous all over the world.

And Ibn Nadim writes: "Religious science was formed as an independent science by the 4th-5th centuries of Hijri." This corresponds to the 10th-11th centuries AD, and it was during this period that Beruni wrote his work "India".

In Western countries, the science of religion is often referred to as "RELIGIONS WISSENSCHAFT" in German or "HISTORY OF RELIGIONS" in English. This is a literal translation of the terms "علم الاديان" (Science of Religions) or "الاديان تاريخ" (History of Religions) used in the treatises of "Ikhwan al-Safa", works of Beruni and Shahrastani.

Modern Religious Studies dates back to a century and a half ago. In the West, the study of religions in the modern sense was initiated by Max Müller (1823-1900). The scientist paved the way for the study of other

religions with the works "Comparative Mythology" published in 1856 and "Essays on the Foundation and Formation of Religions" published in 1870 and gained great attention. He lectured on the history of religions at the famous Oxford University in England. He used the word "religious studies" for the first time in his work "Translation Series of Sacred Books of the East". Müller and his contemporaries considered philology to be important in the scientific study of religions and put forward the idea that the true essence of religion can be reached only through language research.

Functions of religion in society. It is necessary to distinguish the concept of "function" and "role" of religion, they are related to each other, but not the same. A function is the way religion operates in society, while a role is the sum total of the results of performing this function. Religion has several functions: worldview formation, compensatory, communicative, regulatory, integration-disintegration, culture promotion (kulturotransliruyushchaya), legitimization-removal of legitimization.

The function of forming a worldview is realized in religion due to the presence of specific views on man, society, and nature. Religion is understanding life (existence) from a certain point of view (explaining the world as a whole and certain phenomena and processes in it), observing the world (reflecting the world through feeling and perception), feeling the world (emotional acceptance or rejection), includes worldly attitude (valuation) and so on. Religious worldview determines the highest feelings and criteria for the Creator. In this case, giving an understanding to the existing existence allows those who believe in religion to get out of various restrictions, to achieve a bright future, to achieve happiness, it supports freedom from suffering, unhappiness, loneliness, and depression.

The compensatory function fills both the re-formation of people's consciousness and the limitation, dependence and helplessness in changing the objective conditions of life. Through spiritual freedom, real oppression is eliminated; social groups are equal in sinning and suffering; donations given by religious organizations, kindness, education, redistribution of income alleviates the suffering of the oppressed and hz. In general, the psychological aspects of compensation, such as relief of emotional shocks, consolation, catharsis and spiritual nourishment, are important.

Communicative function provides communication. It arises in both religious and non-religious activities and relationships, includes the processes of information exchange, interaction, and human perception. Religious consciousness defines two types of communication: the communication of believers with each other and the communication of believers with hypostatic beings (gods, angels, spirits of the dead, saints, etc.) by mediators and intermediaries during prayer, prayer, meditation, secret visions. .

The regulatory function is to control the activities, relations, consciousness and morals of individuals, groups and communities through certain ideas, values, guidelines, stereotypes, thoughts, traditions, styles, institutions. In particular, a system of norms (religious law, morality, etc.), role models (multiple examples for imitation), control (monitoring the implementation of rules), incentives and punishments (real and the promise of rewards after death) is important. Integration-disintegration function unites individuals, groups and institutions on the one hand, and separates them on the other. Integration preserves the stability and resilience of individuals, certain social groups, organizations, and society as a whole, while disintegration weakens it. The integrative function is realized when there is a single religious belief in a certain sense. If incompatible ideas appear in the religious consciousness and behavior of individuals, conflicting confessions appear in a social group and society, the function of religion becomes disintegrative.

The function of promoting culture previously helped the development of certain layers of culture - writing, printing, art in general, but now it is the preservation of religious cultural values, encouraging some cultural phenomena and denying others. and fulfills the tasks of reproduction, passing down the scientific and spiritual heritage from generation to generation.

The function of legitimization-delegitimization carries out the tasks of making certain public procedures, institutions, relations, standards, examples legal as obligations or outlawing some of them. Religion puts forward certain legal requirements and obligations, and on the basis of it, evaluates some manifestations, forming a certain attitude to them. In this case, the mandatory and indisputable character is important.

Briefly summarizing the above, in the history of mankind, religion, first of all, absorbed the standards of universal morality and turned them into

mandatory rules of behavior for everyone; secondly, people are encouraged to live together; thirdly, it strengthened people's sense of confidence and gave them strength to overcome life's trials, problems and difficulties; fourthly, it helped to preserve universal and spiritual values and transmit them from generation to generation, and in this way had a great impact on the development of culture.

According to our ideas about the life of a primitive man, the religious ideas that arose in his life were manifested in the following forms of primitive religion.

The role of religion typology in religious studies. When studying religions, it is necessary to classify and research them based on certain criteria. This creates the basis for a deep and comprehensive study of such aspects as the history of religions, their beliefs, beliefs, as well as their influence on each other. Religions are divided into different groups according to the number of people who believe in them, their scale, and whether they belong to a certain nation or people or not. No matter how numerous these groups are or how advanced they are in theory, they cannot be absolute. Because any classification pays attention to a certain aspect and cannot cover other aspects. Currently, in the typology of religion, there are the following classifications of religions:

- according to the historical-geographic aspect;
- according to ethnic aspect;
- according to the number of believers;
- in terms of its existence in the present time (living and dead religious systems), etc.

I. Historical-geographic classification.

1) Religions of the Mediterranean basin:

- a) Greek;
- b) Rome;
- c) Hellenistic.

2) Ancient Near and Middle Eastern religions:

- a) Egypt;
- b) Sumer;
- c) Akkadian;
- g) West-Somitic;
- d) Arab religions before Islam.

3) Prophetic religions of the Near and Middle East:

- a) Zoroastrianism;
- b) Judaism;
- c) Christianity;
- g) Manichaeism;
- d) Islam.
- 4) Religions of India:
 - a) Vedic religions;
 - b) Hinduism;
 - c) Indian Buddhism (theravada, Ḥaḍāna);
 - d) Jainism.
- 5) Eastern and Southeast Asian religions:
 - a) Buddhism of Sri Lanka, Tibet, South-East Asian basin;
 - b) Chinese religions (Taoism, Confucianism, Buddhist schools);
 - c) Religions of Korea and Japan.
- 6) Religions of American Indians:
 - a) Toltec and Aztec religions;
 - b) Inca religions;
 - c) Mayan religions.

II. Ethnic classification.

1) clan-tribal religions - religions based on totemistic, animistic ideas, worshiping magicians, shamans or tribal chiefs from their clan. They have been absorbed into national religions and world religions, and are now preserved in some tribes in Australia, South America and Africa;

2) national religions - religions specific to a certain nation and not accepted by representatives of other nations. They include Judaism (characteristic of the Jewish nation), Hinduism (characteristic of the Indians), Confucianism (characteristic of the Chinese nation), Shintoism (characteristic of the Japanese);

3) world religions - religions that are the most widespread in the world and can be believed by people regardless of their nationality and race. They usually include Buddhism, Christianity and Islam.

In addition, according to the doctrine, religions are divided into monotheistic - monotheistic (Judaism, Islam) and polytheistic - polytheistic (Hinduism, Confucianism) religions, etc.

1. Totemism. The word totem means "his clan" in the language of the Ojibwa tribe of North America. Its essence is to believe that "people have kinship ties with certain species of animals or plants." It is possible

that attention to an animal or a plant, which was the main source of food for a given community, may have become one of the main forms of the religious imagination of the tribe that arose later. Kindred groups considered themselves descended from an animal or plant with common symbols and totems. But such totems and connections between people belong to the distant past, and their existence is indirectly confirmed only by ancient legends. For example, from the legends preserved among the Australian Aborigines to the present day, one can learn about their imagination.

Totemism played an important role in the process of formation of Urugdosh society. In particular, they caused the separation of kinship groups from others. There was a clear impression that it was "ours", that is, it belonged to the same totem. The customs and norms that arose under the influence of totemism were strictly applied for centuries. Strangers who do not belong to this totem are considered outside the customs and norms of this community. This social role of totemism also affected the evolutionary nature of totemistic manifestations. Over time, in the process of the strengthening of the kinship system, the idea of the first-level totem order was put forward. Mixed with the zooanthropomorphic appearance, there were ideas about family relations between a person and his totem, that is, when a person dies, he becomes his own totem or, on the contrary, returns from a totem to a human form. On the one hand, all this led to the strengthening of the spirits of the past ancestors and increased faith in divine powers, on the other hand, it led to a change in the relationship to the totem, and the prohibition of eating the totem as food. A system of prohibition appeared. The most important of them was the ban on eating the totem as food. Only during certain religious ceremonies, priests or tribal chiefs were allowed to eat the totem. Thus, totemism became the historical basis of religious manifestations in the clan community - the earliest of social communities.

In the early stages of human development, the main tasks of totemism were unification and regulation, as mentioned in the first lecture. Despite the fact that totemism is the first form of religion, its elements are still preserved in the traditions and beliefs of many peoples (for example, in India, the cow, the kangaroo in Australia, and the white deer in the Kyrgyz are glorified as mythical animals that bring happiness).

2. Animism (anima in Latin means spirit, soul). Animism is one of the first forms of religion that promotes the belief in the existence of spirits, the spiritualization of the forces of nature, and the doctrine that animals, plants, and inanimate objects have souls, consciousness, and natural powers. The first animistic ideas appeared in the ancient past, probably before the emergence of totemistic views, before the formation of family communities. However, as a system with a sufficiently understood and stable religious character, it was formed later, at the same time as totemism.

Animism is different from totemism. Totemism is directed to the internal consumption of a certain family group with the goal of distinguishing it from others, while animistic ideas are broad and general in nature. They were understandable and acceptable to everyone. At the same time, he deified the powerful forces of nature - heaven and earth, sun and moon, rain and wind, thunder and lightning, and believed that they had a soul. Naturally, primitive people had a divine attitude not only to the great existences of nature, but also to the things and bodies that attract human attention, such as certain parts of the terrain - mountains and rivers, hills and forests. Even a perennial tree, a large boulder, or a cliff-like object was understood by primitive people to be alive, thinking, feeling, and moving, and capable of bringing good or evil. After that, it was necessary to pay attention to these natural things and events, make sacrifices, pray for them, and organize rituals.

Animism is the main tenet of all modern religions. For example, Buddhism, Christianity and Islam, which are world religions, have teachings about souls.

3. Shamanism or sorcery ("shaman" means "sorcery" in Tungus language). Sorcery (spell, magic) is a complex of rituals and customs performed in order to influence divine forces to obtain real results. It appeared at the same time as totemism and animism, through which people used to make imaginary connections with their totems and the spirits of their ancestors. It appeared in the ancient past, continued to develop and was preserved for thousands of years. Special people - shamans, sorcerers - were usually engaged in magic rituals. Among them, especially in the distant past, women occupied a large number of places. These shamans and sorcerers were nervous and nervous people, and people deeply believed that they had the ability to communicate

with spirits, to convey to them the hopes and intentions of the community, and to interpret their will. Shamans, usually through certain ritual actions, make themselves into a frenzy to the sound of drums and bells by chanting, dancing, jumping, and losing themselves, the high of frenzy. They used magic to reach the point. Spectators sometimes became participants in the ceremonies to the point of losing themselves. Usually, at the end of the ceremony, the shaman would not hear or see anything. Therefore, it was believed that his communication with the spirit world took place in the same state. In general, witchcraft, consisting of parts of ritual ceremonies, was carried out in life based on the real requirements of society. This way of connecting with the world of divine forces arose from unknown, unpredictable circumstances in life. But at the same time, witchcraft played a big role in strengthening people's thinking and consciousness. This played an important role in the formation of religious consciousness. Enchantment was considered to be a manifestation that occurs to a person spontaneously as thinking develops, not only as a result of purposeful actions, but also as a result of conditions associated with the spell of divine powers. As a result, many concrete phenomena, even individual objects, began to be perceived as possessing magical powers.

Magic rituals could be performed individually or in groups. According to the purpose, witchcraft is divided into the following: 1) Harmful - evil witchcraft. Its purpose is to harm someone; 2) Military magic. It is used against the enemy (for example, to enchant weapons); 3) Love spell. It is used to make it "hot" or "cold". 4) Medical magic. Use it for treatment. 5) Weather spell. This type of magic was used to summon rain or change the weather in a similar way.

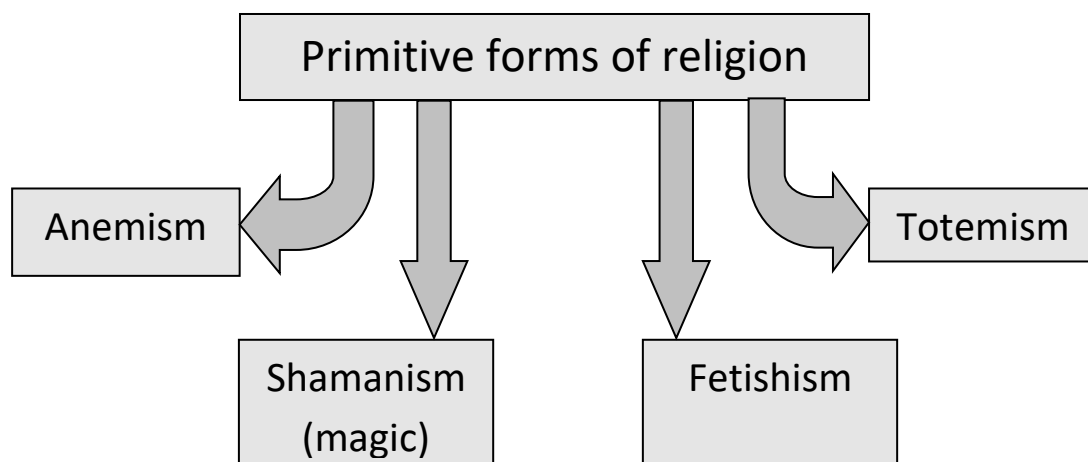
Sorcery is still preserved in modern religions and customs of various peoples.

4. Fetishism (the word "fetish" comes from the French word "fétiche" - "idol" or "talisman"). Its essence is the worship of inanimate objects in nature. According to him, certain objects have the power to achieve one's goals and to change certain events. A fetish has both positive and negative influence.

Fetishism was formed at the same time as the appearance of objects made of wood, clay and other materials. In these idols and talismans, communities saw a symbol of divine power coming from the supernatural world.

Such a fetish was usually possessed by sorcerers and shamans. They affected such objects according to magic methods. In the process of formation of the general complex of the first religious impressions of primitive people, fetishism became the final stage. In fact, through animism related to the reanimation of ancestors and nature, various totems, and totemism related to the personification of deceased generations, the concept of a divine and illusory world existed in the minds of primitive people along with real objects. As a result, the ability to think mythically was strengthened in their minds. And finally, the emergence of fetishes shows that the mythical power can not only have the property of moving in time and space, but also in objects of the real world. Thus, in the process of the formation of the seed-breeding society, a wide, clear, orderly complex of early religious manifestations was developed in the minds of primitive people. Its meaning means that religious ideas have become an indivisible, even the main part of human life. Of course, the laws of society and nature are governed by the forces of that world. Therefore, if a community wants to live well, to be provided with food, to be protected by someone, its first task is to respect those supernatural forces. These ideas about the world have improved over time and have had an impact on human life for a long time.

The elements of fetishism have been preserved in the customs and beliefs of peoples even in the present era. For example, statues, pictures, amulets, glasses and various symbols of all religions are a clear example of this.



Primitive mythology. The complex of imagination and beliefs of primitive people, their difficulties, problems and achievements in real

life are reflected in oral creation. This thing remained in the minds of people and caused the creation of various legends. The creation that made up primitive mythology was always closely connected with people's spiritual life, prayer, emotions and religious imagination. It is easy to understand: if the main spiritual life of a primitive man consisted of worshiping totems, deceased ancestors, a mysterious kinship with them, then at the center of mythology were zooanthropomorphic ancestors or deified heroes with the power of various miracles. The names of the "cultural heroes" were embodied in some important inventions or innovations in legends. For example, finding fire, establishing family and marriage forms, making cocktails and hunting weapons, and organizing beliefs about other feats. Cosmogonic plots occupy a large place in primitive mythology. That is, the influence of religious ideas was clearly manifested in the narratives and legends about the creation of the earth and the sky, the sun and the moon, plants and animals, and finally man. Spirits were believed to be monsters with the magical property of transfiguration, that is, the ability to change their appearance, simultaneously human and animal.

Primitive mythology described important relationships between life and death, nature and culture, women and men. The analysis of such contradictions of mythology is an important source for the reconstruction of the ancient stage of human history in the present conditions. In particular, this analysis makes it possible to determine the important role of religious ideas in the course of development in primitive communities.

Questions on the topic

1. What is the purpose of teaching religious studies?
2. What do you know about the stages of development of religious studies?
3. When was religious studies formed as a separate discipline?
4. Who do you know from the first European theologians?
5. What are the branches of religious studies?
6. What are the definitions of religion?

Independent work assignments

1. Tell us about the emergence of the science of religion.
2. Tell us about the goals and tasks of the science of religion.

3. Prepare a presentation slide about the definitions of religion given by different scholars (MS Power Point).

TOPIC 2. NATIONAL RELIGIONS

Plan:

1. The emergence and teaching of the Jewish religion.
2. National religions of India (Vedas, Brahmanism, Jainism, Sinkhism, Hinduism)
3. Confucianism and socio-ethical issues. Daoism is a philosophical doctrine.
4. Shintoism. Traditions of the Japanese people.



A menorah is a

The emergence and teaching of Judaism.

Judaism is a religion that emerged in Palestine at the end of 2000 BC and was the first to promote the idea of monotheism. Judaism is a national religion, unique only to the people of Israel. Biblical foundations of Judaism. av. It was formed in IV-III centuries. According to the teachings of this religion, there is only one God, Yahweh, who created the worlds. He made a covenant with them by giving them the Torah. It is said that the Isyarites are Yahweh's "most classic" of the peoples on earth and the truest of the gifts to be given in the next world, Moses is the messenger of Yahweh, the Torah (Torah) is the holy book given to Moses by Yahweh on Mount Tur. Yahweh began the creation of the worlds on Sunday and finished it on Friday, and rested on Saturday, and he commanded the people to rest on this day as well. Therefore, according to the Assyrian religion, Saturday is considered a great day. In addition, the doctrine of the coming of the Messiah - the savior - is also widespread in the Ayyubids. According to him, at the end of time, Yahweh will release a savior from among the Jews, and he will perform the following tasks: 1) build the world anew, reformed; 2) to gather all the Jews around Sinion (a hill near Jerusalem); 3) to punish all their enemies.

When Moses met Yahweh on Mount Tur, he revealed 10 tablets to him. They had 10 precepts that formed the basis of this religion:

1. Not to consider anyone else as God other than Yahweh;
2. Not worshiping idols, dates and pictures;
3. Not swearing in the name of God in vain;
4. Respecting the Sabbath and consecrating it to God;
5. Respect parents;
6. Not to kill unjustly;
7. Not committing adultery;
8. Do not steal;
9. Not to give false testimony;
10. Do not look at the belongings of loved ones.

Currents in Judaism. When we talk about currents in Judaism, we can divide them into ancient currents and modern currents. Ancient sects include the Sadducees, Pharisees, and Essenes. Modern trends include Freemasonry and Zionism.

The name Sadduqi is related to the name of the priest Saduk who lived during the time of King David. Many high-ranking priests were Sadducees. They recognized only the Law (the five books of Moses) in religious affairs. The law mentions priests, sacrifices, and prayers, but nothing is said about the hereafter and the resurrection. That is why the Sadducees did not believe in the resurrection of the dead.

The name Pharisee is derived from the ancient Oriya word for "explaining", "distinguishing", and they interpreted the Law of Moses and taught it to the common people. The Pharisees believe that the oral tradition has continued since the time of Moses. They believed that each generation can interpret the Law to satisfy their needs.

They accepted not only the law of Moses as a sacred source, but also the sacred writings of other prophets, and even their own traditions, and they strictly followed all of them. That's why they were very careful about food, clothes and other things. They pay great attention to the cleanliness of their hands and body. The Pharisees believed in the doomsday, the resurrection of the dead, about which many prophets spoke.

Most of the priests in Jesse's Jerusalem did not live as God required of them. In addition, the Romans appointed persons who were not worthy according to the Law of Moses to some religious positions. Seeing this,

a group of priests believed that praying and offering sacrifices in Jerusalem was no longer according to the Law. They left Jerusalem and went to the deserts of Ayeyar and formed their own communities there. They were called Jesses. The Jesse lived in prayer, waiting for the Messiah to come and cleanse Jerusalem.

The meaning of Freemasonry is "free builders" and is a secret organization. It was founded in 44 AD by Herod Acriba, one of the Roman emperors, with the help of two of his advisers: the deputy chairman, Heron Abyud, and the first secretary, Muab Lomi. The goal is to establish the rule of the Ayyavians in the world. At the time of its creation, it was called "secret power". It was later called Freemasonry. The name Zionism is associated with Mount Zion in Jerusalem. This trend is based on the pamphlet "Jewish State" by Australian journalist T. Gerls. The goal of this movement is to get the Jews out of the different countries where they live and achieve "national unification" in Palestine. Zionism promotes ideas such as "world nation" - "supreme nation". According to its idea, Zionism is a political movement that uses the Zionist religion to achieve its goals.

Sources of Judaism. Judaism, like other religions, has its own scriptures. It mainly has two sources, one is land. av. The Torah (Torah) was given to Prophet Moses, who lived in the 13th century and led the people of Israel out of Egypt, on Mount Tur. Since this source is also considered sacred for Christians, we will discuss it in more detail on the subject of Christianity.

Talmud. The Talmud (or. in the language lameyd - study) was created in the 4th century BC and, unlike the written Torah, was passed down orally from generation to generation. That is why the Torah is considered the written law, and the Talmud is the oral law. The Talmud is a collection of Mishnah and Gemara, with the Mishnah being rabbinic commentaries on the Torah, and the Gemara being commentaries on the Mishnah. There are Palestinian (Orshalim) and Babylonian (Bavli) copies of the Talmud. The Talmud of Orshalim



Holy Torah

was edited in the 3rd century AD, while the Bavli Talmud was edited in the 5th century AD.

It reflects the eschatological concepts (i.e. the end of the world, resurrection of the dead, reward and punishment in this world) that were previously unknown to the Assyrians. The Talmud clearly describes the ceremonies and customs of the Assyrians, which include 248 commandments and 365 prohibitions. It also contains historical information about the origin of religion, party, and groups (Sadducees, Pharisees, Essenes) among the ancient Assyrians. The religious laws, beliefs, instructions stated in it are the basis of the religion.

Jewish rituals and holidays. Jews perform several rituals to prove their loyalty to Yahweh. They consist of annual and daily prayers, holidays, rituals. Prayer is conducted both at home and in the synagogue. On the eastern side of the Jewish synagogue, there is a chest for keeping copies of the Torah and a pulpit for the Rabbi. Women pray separately from men. In the synagogue, prayer is conducted in the form of a choir.

Newborn boys are circumcised on the eighth day. In Judaism, eating several types of food is prohibited, mainly the meat of certain animals, such as pork, rabbit, buffalo, camel, ungulates, carrion-eating birds.

Pesach (Easter) is the most important of the annual Jewish holidays. Unlike the Christian Easter, this holiday is celebrated in connection with the liberation of the Jews from slavery in Egypt. In ancient times, Passover was a dinner of lamb and wine. When God decided to exterminate the non-Syrian babies in Egypt, they painted the roofs of their houses with that blood to show that they were Syaryans.

Jews eat unleavened bread without salt or leaven for seven days after Passover. By eating masa, every Israelite feels the hardships of their ancestors under the leadership of Moses. This holiday is celebrated on the 14th day of the month of Nisan (corresponds to the middle of April) of the sun-lunar calendar of the Ayyarites.

On the 50th day after Passover, Shavuot is celebrated by Shavuot. This holiday was originally a farming holiday, and later it became a holiday celebrating the giving of the Torah by God to Moses on Mount Sinai. It is celebrated on the 6th and 7th days of the month of Sivona according to the calendar of the Uyariyas.

In the fall, on the 1st and 2nd days of the month of Tishri (end of September, beginning of October), the new year holiday - Rosh Ashona is celebrated. This holiday is considered to be a festival of purification

for the Ayyarites, and they blow trumpets made of the horn of the sacrificed ram, knocking their pockets well.

On the 9th day of the month of Tishri, the holiday of cleansing from sins - Yom Kippur is celebrated. Between the holidays of Rosh Ashona and Yom Kippur, the Ayyarites fast. On fasting days, they don't wash, they walk barefoot, wrapped in old clothes. They cry and repent in the synagogue.

The holiday of Purim is considered the most joyful of the Jewish holidays. This holiday is celebrated in the spring in honor of the liberation of the Ayyarids from the tyranny of the Persian king Haman, who wanted to exterminate them. They were saved from Haman by a girl named Yesfir, who was brought up by her uncle Mordechai. That's why on this day, the people of Israel shout "Curses be upon Haman" and "God's grace be upon Mordechai."

Jews in Central Asia. It is known that the Jews immigrated to Central Asia since ancient times. There are different narrations about their arrival. Among them, one of the most widely recognized is that the Jews entered this region through Iran. The emigration of this people to Central Asia continued for many centuries. It is believed that they began to migrate to Iran during the Assyrian persecution - in the VII-VI centuries BC. There are even reports that in the 8th century BC, some Jews left Israel and found refuge in countries such as Egypt and Iran. The Persian state ruled Central Asia for a certain period of time, and in the same period, the migration of the Ayyubids took place. This opinion is also supported by the fact that the local people speak in one of the Persian dialects. Their way of life and customs are a mixture of ancient or Persian, local and Central Asian cultures. In various processes of history, the influence of some of these three cultures has been observed to increase or, on the contrary, decrease. As a result of the political processes that took place in Central Asia at the beginning of the 18th century, the Ayyarites were divided into the communities of Iran, Afghanistan, Khiva, Kokand and Bukhara. In the second half of the last century, the occupation of a certain part of Central Asia by Russia led to the division of the Ayyubids into the communities of Turkestan Autonomy and Bukhara Emirate. Since Judaism is the national religion, no matter where the Jews are, no matter how far they are from one or the other, the Torah is the book they read and the religion they believe in remains the only one. In the 18th century, the Oriyas of Central Asia

experienced a period of depression. In 1793, Iosif Mamon Maghribi, who is from West Africa and lives in the city of Sfat, Palestine, came to Bukhara in order to collect financial aid for the Jews of his city. He saw that the natives of this country started to move away from their religion, so he decided to stay here and give religious education to his compatriots. Jews have always preferred to live in peaceful, sparsely populated areas. Although the Central Asian Ashiyads are called the Bukhara Ashiyads, they mostly lived in Samarkand. When Nadir Shah conquered Samarkand in the middle of the 18th century, his army included Turks, Lazgins, Afghans, Iranians, as well as Jews. They lived in the guzars of Samarkand such as Shokh-Kash, Chor-Raga, Novadon, Koshkhovuz. During the reign of Nadir Shah, the government of Bukhara had a soft attitude towards the Jews.

All the Ayyarites, who had increased in number, wanted to live together in one area. However, both in Bukhara and in its provinces such as Shakhrisabz, Kattakorgan, and Karmana, the Ayyivites were forced to live separately from the Muslims. In the spring of 1843, a contract was signed to sell 2.5 hectares of land in the eastern part of Samarkand to the local Ayyivites for 10,000 silver coins. This contract was signed by 32 people from the Jews, and the state confirmed its authenticity with four seals. In this way, the Isyarites got their first neighborhood.

National religions of India

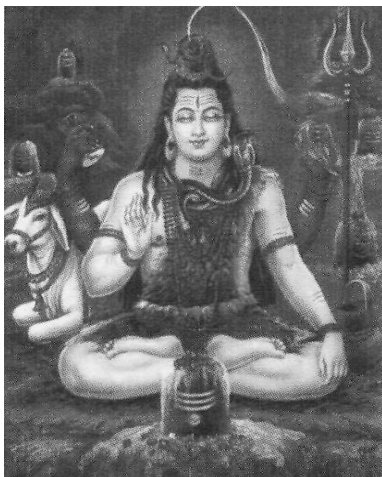
The Vedas. In the middle of the 2nd millennium BC, peoples whose languages and colors differed from the native population began to enter India from the North. They spoke a Sanskrit language similar to European languages, and they called themselves Aryans (nobles). They also brought their sacred writings with them. They were the Vedas (in Sanskrit - Prophecy). It included several books written in different periods, which included prayers, rituals, philosophical teachings, and historical information. The difference between the Vedas and other sacred writings (eg the Bible) was that they were unfinished and open-ended. Later priests had the opportunity to add additions to it. That's why these records have expanded so much later. The Vedas contain hymns about 33, according to some sources, 333 or 3339 mythical gods. The most famous of these gods are Indra, Varuna, Mitra, Dyaus, Adita, Agnyu, Vishnu, Krishna.

Brahminism. By the first millennium BC, the Aryans had their principality in India. The Vedic instructions for rituals became more complex. By this time, the influence of Brahmins among the population increased. They reformed the previous teachings, developed new linear laws and founded the Brahmanism religion.

Brahmanism is based on castes (varna), which means that people in society are divided into different classes according to their origin, occupation and occupation. The highest caste in **Brahminism** was the Brahmins, who were created from the language of the gods and had the right to speak for the gods. The second caste is Kshatriyas. They are considered to be human beings created by God, including kings, princes, and warriors. Another caste is the Vaishyas. They are considered to be human beings created from the womb of God, and merchants and artisans belong to this caste. The lowest of the castes are the Shudras. They are considered to be created from the feet of God, and ordinary people, farmers belong to them.

The caste foundations of Brahminism are laid by Manu, a semi-mythical ruler of India who lived in the 5th century, who formulated the laws.

The Brahmanical doctrine of transmigration of the soul has influenced almost all religions and philosophies of India.



Shiva



Brahma



Vishnu

Hinduism. In the 6th century BC, it emerged in India and later became one of the world religions. Although he accepted a few elements of Brahminism, he rejected the doctrine of caste. At that time, efforts were made to preserve the caste system in India, to reform and restore the

Brahmin religion. This movement was Hinduism, representing the struggle between Brahmanism and Buddhism. Hinduism is a polytheistic religion, which mainly recognizes the three gods of Brahmanism; 1) Brahma, the creator of the universe; 2) Vishnu, who maintains the order of the world; 3) Shiva who has the power to destroy the universe.

According to Hinduism, Brahma created the universe and all forms of life. However, Brahma is the nominal head of the three gods in this religion. Now there is almost no worship of Brahma. Hindus mainly worship Vishnu and Shiva and offer sacrifices to them.

Hinduism also has concepts of heaven and hell. They cremate the dead on the banks of the Ganges and throw the ashes into the water.

This religion is mainly spread in India, where 83% of the country's population believes in this religion. The first and foremost condition that Hinduism imposes on those who want to accept it is that they accept the caste system in India.

Hinduism is a polytheistic religion. In particular, Brahmanical gods such as Brahma, Vishnu, Shiva, Indra, and Agni are still present in this religion.

Lord Brahma created the entire universe, all living and non-living beings. According to the teachings of Hinduism, in the beginning, only chaos reigned in the universe. The environment was dark. Later, water appeared from this chaos. Fire was created from water. Then the great power of heat created the Golden Egg. The egg hatched in a bottomless ocean. After a year, the ancestor of Brahma was born from the egg. This is how the chief god Brahma appeared.

There is almost no worship of Brahma in Hinduism today. Hindus worship two other main gods, Vishnu and Shiva.

Although the whole world was created by Brahma, it is ruled by Vishnu. God Vishnu is depicted sitting on a lotus-like throne, dazzling like the sun.

According to Hinduism, Vishnu descends to earth to save humanity when it is threatened with destruction. Lord Shiva is present everywhere. She is depicted wearing a necklace of skulls around her neck, a moon bun in her hair, and holding a three-pronged spear in her hand.

Lord Shiva is always accompanied by evil spirits and giants. However, he also did good deeds. For example, when once a poison rose from the

bottom of the ocean and threatened all living beings, Shiva drank this deadly poison and thus saved the world from destruction.

At the same time, he is the god of death and destruction of time. Shiva is a warrior god. He is always victorious in the fight against Vishnu and Brahma.

Another god of Hinduism - Indra lives in the air. He is the god of thunder, storm and rain. Hinduism also has a god named Agni. He is considered the god of fire. He rides in a golden chariot. He has fiery hair and a red beard. It feeds on forests with the help of iron teeth (comparable to how fire burns forests). His eyes also burn like fire.

It is known that people who believe in Hinduism are cremated when they die.

According to Hindu teachings, if this is done, the deceased will be purified and his sins will remain in this world. The fire takes only the soul free from sins to that world.

Chinese national religions

In ancient China, the philosophical teachings of Kun-Zi (Confucius - 551-479 BC) appeared almost at the same time as the philosophical teachings of Lao-Zi. Confucius is an ancient Chinese philosopher and pedagogue, the founder of Confucianism. Confucius, although he considered the sky to be a supreme spiritual power and sacrifice to the ancestors as the main expression of their veneration, he hardly mentioned the problems of the mysteries of the sky in his teachings and paid little attention to concepts such as spirits and the afterlife. At the center of Confucius's philosophical and moral ideas are the problems of man, his mental and spiritual image, his place in the world and society, and his duties.

According to Confucius, the fate of man, like all beings in the universe, depends on the heavenly power. Therefore, it is impossible to change people's nobility or inferiority, belonging to a high or low class.

Therefore, a king should remain as a king, a citizen as a citizen, a father as a father, and a child as a child. Such an idea, as we will see, meant preserving the existing system. At the same time, Confucius developed the concept of an ideal, high man, original, brave man. According to this concept, people can reach high maturity not by their social origin or position in society, but by achieving high moral qualities such as humanity, justice, honesty, sincerity, filial honor.



Kun Tzu - Confucius



Confucian ritual

The philosophical teachings of Confucius became the basis of the religion that later became one of the dominant religions in China and was named Confucianism. (early AD). The source of Confucianism is the book "Lung-Yu" (Conversations and Reflections, 6th century BC) written by the followers of Confucius. Confucianism is fundamentally different from the teachings of Lao Tzu. He defended the views and interests of feudal officials who sought to save society from social upheavals. The purpose of Confucianism is to educate the people in the spirit of respect for the existing order. According to the creed of this religion, the law of "Jeng" (Humanity) sent from heaven applies in the society. In order to learn this law, a person must follow "Li", i.e. norms, rules of social ethics, traditional ceremonies, and act according to his level in society.

Confucianism requires strict adherence to prescribed religious orders. Confucius himself diligently followed religious practices during his lifetime.

Now, it became necessary for every family to have its own temple. each family places an image of "Zhu", a symbol of ancestors, in their temple. He places sacrifices next to him and performs religious ceremonies.

In Confucianism, the socio-ethical issue occupies a special place. In this sense, Confucius' teaching could be called the teaching of the norms of human behavior and life. It is noted that the way of life among people consists of five traditional relationships:

- the relationship between the head of state and officials;
- relationship between parents and children;
- relationship between husband and wife;

- relationship between older and younger siblings;
- the relationship between friends and brothers.

This teaching has such values that one cannot help but admire it. Here is just one example:

The son had to fulfill the following five duties before his parents:

1. Always fully respect parents;
2. Bring them their favorite food;
3. To grieve deeply when they become ill;
4. Heart-to-heart pity when they die;
5. To solemnly make sacrifices in their memory.

In Confucianism, the main content of religious ceremonies was the consolidation and legalization of traditions and tribal rituals that existed before Confucianism. Because Confucius said that he did not create any new teachings, he only insisted on strict adherence to old rituals and procedures. At this point, we found it appropriate to quote his following words: "The ancient rituals were not kept or they were canceled, then everything gets mixed up and goes out of the way. Abolish the ceremony of marriage, in which there is no marriage, which opens the way to great crimes, or abolish the ceremony of burial and sacrifice, in which children remember their dead parents, they do not think about them and do not serve the living; Abolish the ceremony of Ping-Shin - in it the distinction between the king and the official will disappear, small princes will start to do their own thing, and as a result, persecution and violence will begin."

Confucius knew very well that ancient rituals played a big role in the history of the Chinese people. That is why China made folk traditions and rituals the main content of its teaching. The worst tragedy for the Chinese is male infertility. If they don't have descendants, they will be very sad because after we die, who will remember us.

The main god of Confucianism was the God of Heaven. Later, Confucius himself was deified. In his honor, even the emperor himself performed religious ceremonies. It was not in vain, of course. Because Confucianism advocated the rule of the "nobles" over the common people. According to this religion, at the same time, the emperor himself was the representative of the supreme God on earth. In Confucianism, there was also the following advice written for the emperor: "If the emperor wants to achieve a great goal, he must go to the temple of his ancestors. He should inform his descendants about

what he wants to do and his purpose. At this time, he can look at the position of the stars in the sky, and after making sure that they are conveniently located, he can fulfill his purpose."

TAOISM

Taoism is actually a philosophical doctrine that appeared in China in the IV-III centuries BC. On its basis, the religion of Taoism was formed in the II century BC.



The philosophical principles of Daoism are described in the book "Dao-Deszin". This work belongs to the ancient Chinese sage Lao-Zhi. Sinologists are skeptical about Lao Tzu's historicity.

The main concept of the work is "dao" (way), which is understood as the essence and main cause of the universe, the source of diversity of the world, the mother of all things. It is as if it is some kind of road, the universe surrounds and all people should go along

this road. "Dao" was not only a path with a religious meaning, but also a way of life, method, and principles.

One of the main essences of the religion of Taoism is the Dao and related issues of natural philosophy and cosmogony. The second main point is the concept of existence, the relativity of life and death, and, accordingly, the concept of long life and eternal life.

SINTOIZM

The Shinto religion originated in Ancient Japan (shinto - "the way of the gods"). There is no clear information about the origin of this religion. However, it appeared and developed in Japan in an environment free of Chinese influence. The Japanese try not to confuse the essence and origin of Shintoism. For them, Shintoism means both history and tradition.

According to the teachings of Shintoism, the mikado (emperor) is the successor of the heavenly spirits. Every Japanese person believes that they are the spirits of second ancestors and heroes. The pious Japanese believes that he will be one of those kamas after his death.

In Shintoism there is no concept of "Ordinary God". He teaches the worship of the spirits of ancestors and nature. In Shintoism, there are no other religious traditions and customs other than the rules that must be observed in general life. There is one general moral rule in it - "It is

natural to observe general laws. Otherwise, they would be inferior to untrained wild animals.

Information about Shintoism can be found in Kodziki ("Ancient Records") and "Nihongi" ("Annals of Japan").

Kodziki is the holy book of Shintoism. It is the closest book to every Japanese, in other words, this book is the key to understanding Japan, the Japanese people.

In the Japanese imagination, the emperor-mikado is a blood-brother with the whole nation due to his divine origin, and he is the head of a nation consisting of one family. Even the shoguns who ruled Japan for more than 300 years called themselves representatives of the mikado. Although the power of the management feature of the mikado introduced in the teachings of Shintoism has weakened considerably today, it has not disappeared from the imagination of the Japanese.

Although the Japanese seem to be a little indifferent to this doctrine today, they sincerely and consciously approach it with respect. Until now, Shinto temples hold various ceremonies dedicated to the imperial family.

Shintoism instilled in the Japanese a unique view of the universe and nature. These views are expressed in five principles.

According to the essence of the first principle, all existence is the result of the self-development of duality. The world is self-created, good and perfect. According to the teaching of Shintoism, the power that governs the universe is embodied in the universe itself, not in some higher being, as in the Christian or Muslim beliefs.

The second principle represents life force. Every natural situation in life is respected. Only what is "unclean" is disrespected. However, any "uncleanness" can be cleansed. Therefore, Shinto rituals are aimed at instilling a tendency to adapt in a person: the Japanese accept any innovation that is purified, reformed and adapted to Japanese customs.

The third principle explains nature and history as one. Shinto doctrine does not divide the world into animate and inanimate. For those who believe in it, animals, teenagers, bodies, and all things in nature are alive in the world, and kama gods live in the human body. According to the teachings of Shintoism, the world of kama is not a different world from the world of people, but it is united with people. Therefore, one does not get salvation from some other world, but one attains salvation by merging with kama in everyday life.

The fourth principle is related to the concept of polytheism. Shintoism originated from rituals dedicated to local gods of nature, clan, and tribe. The primitive traditions of Shinto shamanism and sorcery took their present form only in the 5th-6th centuries when the emperor took control of Shinto temples. At the beginning of the 8th century, a special department dealing with Shinto affairs was established in the imperial palace. By the 10th century, a list of Shinto deities was compiled. At that time, their number was 3132, and later this number increased even more.

The fifth principle is related to the national - spiritual basis. According to this principle, the Shinto gods - kama - did not create all people, but only the Japanese. That is why the Japanese instill in their children the belief that "we belong to Shinto" from a young age. In this way, there are two important factors governing moral standards: first, to affirm that the kama is intimately connected only with the Japanese nation; secondly, from the point of view of Shintoism, if a foreigner believes in Shinto and prays to kama, it is considered immoral for a non-Japanese to do so. At the same time, Shintoism does not oppose Japanese people's belief in other religions: almost all Japanese, along with Shintoism, believe in another religion. If the total number of Japanese people is divided into groups according to their religious beliefs, their number will be more than the total population of the country.

The peculiarity of Shintoism is that each temple has its own deity, which has nothing to do with other temples.

Prayer rituals.

For an ordinary Japanese person, his temple, the rituals performed in it, and the colorful holidays that take place once a year have become a necessary part of his life. This is how his parents and grandparents lived, and he lives in the same way.

There are aspects common to all of them, along with their individual characteristics. This is the result of the government's attempts to regulate religious affairs and make Shinto the state religion. One such attempt took place in 1868 after the Meiji Restoration. At that time, an attempt was made to create an educational system to train Shinto priests. This priestly position, called Kannusi, was usually inherited.

In 1946, religion was separated from the state by means of the constitution.

Various activities are performed in the temple. Devotees stand in front of the mihrab, throw a coin into a special box, bow, clap a few times and repeat the words of prayer. Various holidays are also organized in the temple.

Shinto holidays. One of the most common Shinto festivals is Mosuri. This holiday is celebrated once a year in some temples, and



Shinto ceremonial dance

twice in some. Often, this holiday is associated with the beginning of agricultural work, harvest, as well as a date dedicated to a temple or local deity. the holiday is spent in a cheerful mood. Priests only regularly inform about the holiday. A large number of people gather on the Mosuri festival, and they have fun and games with great festivities. In some temples, Mosuri is held in the form of a colorful carnival.

Questions on the topics covered

1. When was the Jewish religion created?
2. What is the holy book of Judaism?
3. What are the basic teachings of Judaism?
4. How are the Vedas different from other holy books?
5. Brahmanism divides the society into what classes?
6. What kind of religions does Hinduism belong to?
7. What are the teachings of Hinduism?
8. What was Confucianism based on?
9. What position did Confucianism have in China?
10. Who is the founder of Taoism?
11. What are the teachings of Shintoism?

Key words:

1. Torah;
2. Talmud;
3. Pesach;
4. Yom Kippur;
5. Singoga;

6. Yahweh;
7. Rosh Ashona;
8. Rabbi;
9. Galakha;
10. Israel;
11. Or;
12. Zionism;
13. Freemasonry;
14. The Pharisees;
15. Sadducees;
16. The Jesses;
17. Veda;
18. Caste;
19. Brahman
20. Dao;
21. Confucius;
22. Krishna
23. Shinto
24. Mikado
25. Mosuri
26. Corsica

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TOPIC 3: ZOROASTRIANISM.

Plan:

1. The emergence of Zoroastrian religion.
2. Zoroastrian doctrine. Good thoughts, good words, good deeds.
3. Theological system and religious rituals of Zoroastrianism.
4. Avesta texts. The structure of the Avesta.

Zoroastrianism is a religion that arose in Central Asia and Ancient Iran in the 7th-6th centuries BC. This religion is related to the name Zarathushtra, Zaradust, Zoroastr. There are different opinions among researchers about whether Zoroaster existed in history or not. Some consider him a historical figure, while others consider him a legendary figure. According to sources, he was a theologian, philosopher, and poet born around 570 BC. Zarathustra founded a new religion by reforming the ancient religious ideas and beliefs based on polytheism in Movarounnakhr.

There are two opinions about the place where Zoroastrian was born and began his religious activity: the first is the "Western theory", according to which

Media (in the territory of present-day Iran) is the homeland of Zoroastrianism and the first place where Zoroastrianism spread. The proof of the proponents of this opinion is, firstly, that Zoroastrianism was widespread in the regions of Ancient Iran, and secondly, that the copy of Avesta, the holy book of Zoroastrianism, which has reached us, was written in the ancient Iranian-Pahlavi language.

Another opinion is the "Oriental theory", according to which the homeland of Zoroastrianism and the first place of Zoroastrianism is



Ahura Mazda



Zarathustra

Khorezm, and most source scholars support this theory. Khorezm is the first place where the Zoroastrian sacred fire "Atar-Khurra" was lit and connected with Zoroaster in Ahuramaz. In the Avesta, which is considered the main source of Zoroastrianism, it is said: "the first sacred fire "Atarhurra" was lit in "Eran-vej" (in some sources "Ayrian vedja"). The geographical and climatic description of "Eran-vej" corresponds to that of Khorezm.

The Avesta mentions a number of countries that have "blessings and salvation" given by Ahuramazda, and the first of them is Eran-vej, "nothing in the world can equal its beauty", then "abounding in people and herds of cattle." " Sogd (Sug'd), "mighty and holy" Mouru (Marv), "Land of high flags" Batxi (Bactria) are mentioned.

The Avesta also tells about the country where Zoroaster was born and where he started his career. It is said, "Such a country is ruled by a large number of armies, brave generals, has high mountains, beautiful pastures and waters, everything is provided for cattle breeding, deep lakes with abundant water, wide shores and There are navigable rivers that spread their waves towards the countries of Iskata (Scythia), Pauruta, Mouru (Marv), Khareva (Aria), Bava (Sugd territory), Khivayrizima (Khorazm).

Undoubtedly, "navigable rivers with wide banks" are the Amu and Syrdarya, and the cities described by Avesta are the cities of Central Asia located on the banks of these two rivers.

Based on this, we can say Khorezm, Sughd, Fergana or Bactria as the homeland of Zoroastrianism, the first place of Zoroastrianism and the place of origin of Avesta.

According to the "yasht" part of "Avesta", Zarathustra's compatriots do not believe in him and do not accept his teachings. Zarathustra leaves the homeland and goes to a neighboring country, where he gains the favor of the queen Khutaasa and the Horn Vishtaspa, who accept the teachings of Zoroaster. As a result, a war with a neighboring country begins, and Vishtaspa wins. After that, this doctrine began to spread widely among peoples.

According to the decree of Vishtaspa, the horn wrote the "Goth", the ancient part of the "Avesta", the 1200-chapter pandnoma of Zarathustra, and handed it over to the fire of the horn.

The teaching of Zoroastrianism. The doctrine of Zoroastrianism is a progressive, monotheistic doctrine, compared to the beliefs deifying the

forces of nature that existed in the primitive period in Central Asia. He condemns unnecessary bloody sacrifices, military conflicts, and wars of aggression, and encourages people to live a quiet, peaceful life, drink alcohol, and engage in farming and animal husbandry.

Considers trying to improve material life as a fight against evil. In the Zoroastrian religion, a person who opens a protected land and turns it into a garden receives the grace of theology, on the contrary, those who destroy gardens, plantations, and irrigation facilities face a great sin. Zarathustra wants to teach people to live in peace and make halal cocktails with his teachings. He taught his teachings that according to the life of people in this world, the fate of the next world will also be, after death, each person will be according to his deeds in this world, either eternal pleasure - heaven, or many bad deeds. It is based on the idea that Isa goes to misvongata, a beautiful place where there is neither joy nor sadness.

The basis of Zoroastrian doctrine was seen on the basis of the struggle of world contradictions. the eternal struggle between good and evil, light and darkness, life and death. All good is represented by Ahuramazda and all evil is represented by Ankhramaynyu or Ahriman. Ahuramazda tells people about good deeds and orders them to follow them, and tells people about bad deeds and tells them to get rid of them. Faith in Zoroastrianism is based on three things: purity of thoughts, stability of words, humaneness of actions.

A fire burns constantly in Zoroastrian temples. The four elements of the world - water, fire, earth and air - are fertilized in them.

Zoroastrian burials are unique in that the dead are placed in several low and high "towers of silence" - huts, where birds eat the flesh of the corpses and clean the bones. The bones, cleaned of meat, are scattered in the well in the middle of the tower. In this, it is achieved that "halal" and "haram" do not come close to each other.

Zoroastrianism is considered one of the oldest religions in the world, and it was the religion of the peoples of Central Asia, Azerbaijan, Iran and Asia Minor in the 7th-6th centuries BC.

It became the official state religion in Iran during the Iranian Shahs period. However, during this period, priests and noble governors subordinated it to their interests.

Until the Arabs invaded and Islamized Central Asia, Zoroastrianism was considered the main religion of the peoples of Central Asia.

Nowadays, the number of people who believe in Zoroastrianism has decreased dramatically. They are preserved in the Indian states of Bombay, Gujarat (about 115,000) and some remote regions of Iran. In Bombay there is an institute named Koma, the cultural center of Zoroastrians.

4. "AVESTO" or "OVASTO"

It is the main source and holy book of Zoroastrianism. Avesta is an important and unique source for studying the pre-Islamic socio-economic life, religious views, visions of the world, customs, and spiritual culture of the peoples of Central Asia, Iran, and Azerbaijan. Its contents have been created for almost 2 thousand years and passed orally from generation to generation.

Before Ahuramazda became official, his divine messages revealed through Zarathustra began to be collected as various religious ceremonies, prayers, hymns, surahs and verses among the peoples of Turan and Iran. After Zoroaster's death, these were compiled into a book and named "Avesta" (established, fixed rules).

Unfortunately, this is the oldest written literature, the work that embodies the rules of etiquette, has not reached us in its entirety. The great scholar Abu Raykhan Beruni writes about Avesta: "The chronicle books say that in the treasury of king Darius ibn Darius there was a copy of the Avesta written in gold on the skins of twelve thousand cattle. Alexander burned it when he destroyed the firehouses and killed those who served in them. Therefore, since that time, three-fifths of Avesta has disappeared."

The fact that "Avesta" was taken to Greece by Alexander the Great, translated the necessary parts and burned the rest, about the golden text on twelve thousand cattle skins (12,000 parchments in Tabari) is written in Zoroastrian literature created in later times ("Bundakhishin", "Shahrikan Iran", "Denkard" (IX a), "Arda Viraf-namak" (IXa), "Letters of Tansar" (VI), "Muruj al-Zahab", "Forsnama" and other information. - it is written about what they carried out, how they killed religious leaders and took them captive. The "Avesta" that has reached us now, according to Beruni, is only two-fifths of the original. There are about two copies left.

According to written sources, "Avesta" was passed down from generation to generation, word of mouth, and was kept secret for centuries. At first (in the 1st or 2nd centuries) the collection of parts of

"Avesta" began during the Arshaki period. It was later recorded during the Sassanid period, during the reign of Ardasher Papakan (227-243). Especially during the reign of Shapur (243-273), the parts related to astrology, medicine, mathematics and philosophy were recorded and all parts were arranged, and later this main text was filled. Two complete manuscripts of this completed copy of the Avesta are preserved in India, one at the Koma Institute, a cultural center of Zoroastrianism in Bombay, and the other at the State Library in Calcutta. Both are in Parthian script.

In our opinion, the religion of the fire worshipers in Southern Urals, the original homeland of the peoples, was probably not developed from a technical and theoretical point of view. In the 13,17,149 years of the "Avesta", Ariya, Tuiriya, Sairima, Saina, etc. accepted Zoroastrian religion.

As a result, the oldest parts of the "Avesta", the Yashtas, appear. Zarathustra was the first in the history of mankind to create the doctrine that the fate of people in the next world will be determined according to their life in this world.

The name of the first of the four surviving books of the Avesta is called "Vadovdot" (law against giants). It consists of twenty-two chapters, mainly consisting of questions and answers and dialogues between Zarathustra and Ahuramazda. The second book is called "Yosin". And its content mainly consists of Zarathustra's letters (names) or ghats. It consists of seventy-two "Ha", that is, predictions. In the first prophecy, there are prayers to believe in the truth of the revelations of Ahuramazda, the ruler of nature and all things, all-knowing and all-powerful. The third book is called "Visporat". It consists of twenty-four chapters and consists of teachings on knowing the world. It is also called a collection of prayers. At the moment, it is an addition to "Yosin". The fourth book is called "Bundakhash" and it is written in the ancient Iranian-Pahlavi language. It contains a set of twenty-two unique ancient songs praising God in his fight against oppressive forces.

The most important source about the Avesta is the 9th century work "Denkard" (Religious Practices). Twenty-one books of Avesta are fully described in it. These definitions are: guidelines for meritorious works; rules of religious ceremonies and paintings; the basics of Zoroastrianism; the creation of the world by Ahuramazda; the Day of Judgment and its reckoning; disaster; social and legal regulations; Birth

and childhood of Zarathustra; follow the right path; rights of society members; consists of prayers, actions, etc., recited against evil forces such as giants and demons.

The English scientist Dj. Bouger and the French scientist A. Dupperon left very valuable information about the Zoroastrian religion. For example, A. Dupperon made a scientific trip to Hindiston in 1755, lived there for three years among the Zoroastrians, studied their prayers and traditions well, and translated the Avesta into French. A three-volume translation was published in 1771. At the same time, it is worth noting that, according to our scientists, since the Avesta came to us through the languages of Western Europe, Iran and India, the names and terms in it in most cases do not correspond to the original. Avesta has few Turkish aspects.

In Uzbekistan, the first comments about Avesta studies appeared in the 50s. Professor M.N. Mallaev, in his pamphlet "Literature of the X-XII Centuries (1958), thinking about the oldest written monuments of the peoples of the East, noted the literary value of the Avesta. M. Is'hakov, one of the Orientalists, "For a healthy generation". 1996, No. 4 and A. Irisov's articles on "Avesta" ("San'at" 1993, No. 3) are also important. Later, Askar Mahkam translated "Avesto" into Uzbek and published the book "Avesto" in 2001. In 2001, Hamidjon Hamidiy published a manuscript entitled "The Benefits of Avesta". Even now, scientific research on the study of "Avesta" has been widely launched

Key words:

- 1.Zoroastrianism
- 2.Zaradust
- 3.Philosopher
- 4.Avesta
- 5.Iskata, Pauruta
- 6.Goth
- 7.Central Asia
- 8.Ahuramazda
- 9.Ahriman
- 10.Bombay
- 11.Gujarat
- 12.Abu Rayhan Beruni

Questions on the topics covered

- 1.What is the emergence of Zoroastrian religion?

2.Explain meaning of: Zoroastrian doctrine. Good thoughts, good words, good deeds.

3.Speak about theological system and religious rituals of Zoroastrianism.

4. What is the structure of the Avesta.

TOPIC 4: BUDDHISM

Plan:

1. The history and teachings of Buddhism.

2. Currents and sources of Buddhism.

3. The development of Buddhism in the present period.

4. Historical roots of Buddhism in Uzbekistan (Karatepa, Fayoztepa, Dalvarzintepa) and the present time.

Buddhism is considered the oldest of the three world religions and originated in India in the 6th - 5th centuries BC. Believers of this religion are mainly in the countries of South, Southeast and East Asia, Sri Lanka, India, Nepal, Bhutan, China, Singapore, Malaysia, Mongolia, Korea, Vietnam, Japan, Cambodia, Burma, Thailand, Laos and partly in Europe and They live in the Americas, the northern regions of Russia - Buryatia, Kalmykistan.

Currently, the number of people who believe in Buddhism in the world is not determined, because according to the legal norms of many countries, reporting on the number of people who believe in which religion is not carried out. However, it is estimated that the number of Buddhists in the world today is about 750 million, and about 1 million of them are monks.

Buddhism originated in India more than 2,500 years ago as a religious and philosophical doctrine, and it has many legal sources and numerous religious sects.

Buddhism's widespread acceptance and spread among diverse ethnicities can be attributed to its ability to permeate distinct national and religious traditions, resulting in Buddhism's penetration into all aspects of society, including religious, cultural, political, and economic strata.

Studying the teachings of Buddhism in the Eastern countries that believe in Buddhism today is one of the main factors in understanding their political, economic, and spiritual culture there. In these countries, Buddhist rules and traditions take precedence over the laws of the central government in the eyes of Buddhists. This is the potential power of Buddhism.

The personality of the founder of Buddhism. The founder of Buddhism is a real historical figure. Many Buddhist researchers have demonstrated this using sources that have been passed down to us. The creator of Buddhism is referred to in folklore and fiction as Siddhartha, Gautama, Shakyamuni, Buddha, Tadhagata, Djipa, and Bhagavan. The meanings of these names are as follows: Siddhartha is a personal name, Gautama is a clan name, Shakyamuni is a guru from the Shakya or Shakya tribe, Buddha is the enlightened one, Tadhagata has passed away, Jina is the victor, and Bhagavan is the celebrator. The most well-known of these names is Buddha's, which inspired the name Buddhism. name, Gautama is a clan name, Shakyamuni is a sage from the Shakya or Shakya tribe, Buddha is the enlightened one, Tadhagata is thus gone, Jina is the conqueror, Bhagavan is the celebrator. The most famous of these names is the name of Buddha, from which his religion was named Buddhism.

Currently, five biographies of the Buddha are known: "Mahavastu" - written in the 2nd century AD, "Lalitavistara" - created in the 2nd-3rd centuries AD, "Buddhacharita" - created by Ashwaghosha, one of the philosophers of the Buddha, in the 1st-2nd centuries AD, "Nidanakatha" - written in the 1st century AD and "Abhidharmakosha".

The main conflict between these biographies is about the years in which the Buddha lived. They indicate different periods between the 9th and 3rd centuries BC. According to the official Buddhist account, Bhutama is the Lord Buddha. av. He was born in 623 and died in 544. However, most researchers believe that he was born on earth. av. They believe that he died in 564, and in 483. Sometimes they show 560 - 480 in full numbers.

In the biographies mentioned above, the real life of the Buddha and his legendary life are intermingled.

Siddhartha was the son of Shuddhodana, one of the kings of Shakya tribe. His palace was in a village called Kapilavasti at the foot of the

Himalayas. (Now in the territory of Nepal). His mother was Princess Maya. The king brought up his son in the heart of dreams and brought him up without any flaws. When he grew up, he married Yashadhara, the daughter of one of the neighboring kings, and having a son, he named him Rahula.

Siddhartha, a boy who grew up without any difficulties or shortcomings, met an old man, a sick man, a hard-working monk. The prince, deeply affected by this, left the palace in search of ways to save humanity from hardship and suffering. At this time he was 30 years old. He joined five monks and wandered from village to village with them. After spending a lot of time with these monks, he realized that there was no specific goal in their path and that this path did not lead to the goal he set for himself - to save humanity from suffering, and he left the community of monks.

He wandered through dense forests, got tired and sat down to rest under a tree and promised himself not to leave until he found the truth.

On the 49th day of this sitting, a voice echoed from his heart: "You have found the truth." At this moment, the whole existence appeared before his eyes. He saw a rush everywhere. There was no peace anywhere. Life was passing by looking at the endless distance. Human mind is a powerful force. Trishna - the hope to live, to exist, disturbed everyone, destroyed and created again. Now the Buddha knew who to fight against. From this he was called Buddha - the enlightened one. And the tree sitting under it was called the radiant tree.

The Buddha made his first call to his five monk friends in Rishipatana Park near Varanasi, who became his first disciples.

From that day, the Buddha went from village to village with his disciples, spreading his teachings and gaining new followers. For 40 years, Buddha delivered his teachings to various places in India and passed away at the age of 80 in a place called Kushtnagara. His body was cremated there according to Hindu customs, and his ashes were distributed among 8 Buddhist communities, and each community built a temple at the place where he was buried.

There are various legends about the life of the Buddha. According to these legends, the Buddha was reincarnated as various beings on earth for many years: 84 times as a priest, 58 times as a king, 24 times as a monk, 13 times as a merchant, 18 times as a monkey, 12 times as a chicken, 8 times as a goose, 6 times the elephant was also reborn as a

fish, a frog, a rat, a rabbit. Reborn 550 times in total. He always decided for himself where and in what form he would be born.

The last time he was created by the gods in the form of a human in order to start mankind on the right path. According to some of these legends, 6 Buddhas lived on earth until Gautama. That is why 7 temples were built in some sacred places of Buddhism. 7 Botha trees were planted. Some legends claim that there were 24 generations of Buddhas, while others claim that there were thousands of Buddhas.

The teaching of Buddhism. Buddhism is a religious system based on ancient Indian religious-philosophical teachings, consisting of practice and theory. Its basis is the idea that "Life is suffering, suffering" and "there is a way of salvation". According to the laws of Buddhism, a person is a self-adapted being, he is born in himself, destroys or saves himself. This is embodied in the 4 truths embodied in the Buddha's first call.

The first truth is that suffering exists. Every living soul experiences, therefore, any life is torture, suffering.

Birth is torture, sickness is torture, death is torture, encountering bad things is torture, loss of good things is torture, loss of bad things is torture, not having what one wants is torture. The main law of the structure of the world is interdependence. Nothing happens without a reason. But it is impossible to determine the primary cause of every event or action. That is why Buddhism calls for accepting the world as it is.

According to Buddhist teachings, any thing or phenomenon, whether material or spiritual, is made up of Dharma (elements). These elements are immobile by their nature, and their driving force is the thoughts and words of a person. objective reality is the ever-changing stream of Dharmas. Dharmas in action create the 5 forms of existence: body, intuition, emotion, action, awareness. These five forms constitute man. With their help, a person lives and communicates with existence, performs good or bad deeds. This thing ends with the death of a person. The five forms (skandhas) that make up man are reborn in turn. the properties of the new body produce five basic results: activity, mood, desire, desire, and norm. This process forms the "wheel of life". Constantly turning on the "Wheel of Life", man is tormented forever. The second truth is that "torture exists for reasons".

A person uses material things or spiritual values, considers them real and permanent, and always strives to have them. This aspiration leads to longevity. The river of life, made up of good or bad intentions, prepares karma for future lives due to dreams and aspirations. So, the rebirth, the new torture will continue. According to Buddhists, no one after the Buddha has attained the state of Nirvana.

The third truth is that "torture can be ended." complete detachment from good or bad intentions and desires corresponds to the state of Nirvana. In this case, a person ceases to be reborn. The state of nirvana is, according to the Buddhists, the exit from the "Wheel of Life". Detachment from the thought of "I" is the complete cessation of human emotions.

The fourth truth is that there is a way out of torture. This path is "Eight things to follow, right understanding, right action, to be in the right attitude, to concentrate the thoughts correctly." A person who follows this path follows the path of the Buddha.

Practicing these eight things is called meditation. The teaching of Buddhism mainly consists of three parts: 1. meditation; 2. morality; 3. wisdom.

Meditation.

1. Correct understanding;
2. To have the right intention;
3. Correct behavior
4. Correct comprehension
5. Do the right thing
6. To be treated correctly
7. Right thinking
8. To speak correctly

Moral norms - the advice of the Buddha "Pancha Shila",

1. Avoid of theft
2. Avoid of cheating
3. Avoiding fraud
4. Avoid false and fake things
5. Avoiding intoxicants
6. Avoid eating in the afternoon
7. Avoid from jeweleries, perfumes

Wisdom is the ultimate goal of Buddhism, the true understanding of the nature of things.

Early Buddhism's abstract metaphysical foundations of the nature of dharmas led to the emergence of two schools of Buddhism, the Hinayana (small wheel) and the Mahayana (great wheel).

Hinayana states that learning the nature of dharmas and attaining nirvana is through the spiritual path. This path is very difficult and only monks can reach the state of nirvana. Mahayana says that the body of the Buddha can take different forms to save sentient beings from suffering, and that everyone in the chain of life can learn and understand it. This is the reason for the origin of countless Buddha images and gods. There are ways to believe in these gods. That is why it is called "The Big Wheel".

Spread of Buddhism.

In the spread of Buddhism, Sangha - Buddhist communities played a big role. During the 9 months of the year when the weather was good, they went from town to town, from village to village, inviting the people to Buddhism and teaching them the teachings of the Buddha. Only during the 3 months when the Monsoon rains poured continuously, they stayed in their temples and engaged in worship.

The era of Emperor Ashoka, who ruled from 273-232 BC, created great opportunities for Buddhism to spread over a wide area. Ashoka began to believe in Buddhism from the beginning of his reign. He sympathized with Buddhism, its monks, and their missionary efforts in the countries bordering India. If they were opposed by any local population or priests based on their call, they continued on their way without making any countermeasures. If they felt goodwill towards them from the local population, they gave more importance to that place and invited them more.

Buddhist communities have the ability to survive for hundreds of years under the influence of any other religion, culture, or tradition, and to be influenced by them when the opportunity arises. These characteristics of them were clearly manifested during the period of Muslim rulers in India, during the colonial period of the Portuguese, Dutch and British in Sri Lanka, during the Confucian period of China and Japan, and during the spread of Buddhism in Southeast Asia.

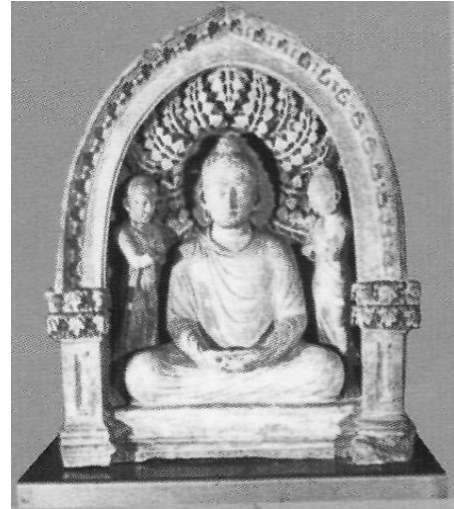
Thus, at the end of the 1st millennium BC, Buddhism entered Sri Lanka and the Kushan Empire, which included Central Asia, Central Asia, and Ancient Asia. During the archaeological excavations conducted in our country, they were found in Kara Tapa, Dalvarzin Tapa, Uva, Zartepa,

Gorovultepa, Ayrito regions. Shakyamuni figures, animal figurines, symbolic wheels, and stupa remains testify to the importance of Buddhism in the Kushan Empire.

Buddhism entered China in the 1st century AD, Korea in the 4th century, Japan in the 6th century, Tibet in the 7th century, Mongolia from the 13th to the 16th centuries, Buryatia and Tuva from the 17th to the 18th centuries, America and Europe in the 19th-20th centuries.

Buddhism has never prohibited the worship of other gods in its teaching. Perhaps praying to them can give a person temporary comfort. However, he said that it does not lead to the state of nirvana. Therefore, as the teachings of Buddhism spread in different places, the temples were occupied by the images of their worshiped gods or glorified persons.

For example, Indian Buddhist deities such as "Brahma, the creator of the world", "Indra, the god of lightning and thunder", "Khatimanu, the god of crafts", in Tibet: "Baser, the hero of the Tibetan epic", and Genghis Khan in Mongolia, became the quality of the national pantheon of Buddhist deities. But these pantheons do not lead to the state of Nirvana. Only the Buddha leads to nirvana and saves man from torture. Sources of Buddhism. The teachings of Buddhism are presented in a number of collections in the form of divans. The most important of them is Tripitaka (or Tipitaka) which means three baskets. It is named so because it consists of three parts. This written source of Buddhism is preserved in present day Sri Lanka. It was formed at the beginning of our era. They are the sutra texts (sutta-pitaka), which are considered the true statement of the Buddha's propaganda, the vinaya texts (vinaya-pitaka) devoted to monastic ethics and household rules, and the abhidharma texts (abhidharma-pitaka) devoted to explaining the philosophical and psychological problems of Buddhism.) consists of Later Buddhist literature in Sanskrit, Chinese, Tibetan, Khmer, and Japanese is more widespread, but of less historical value. All the stories related to the Buddha's life are collected in the Tripitaka.



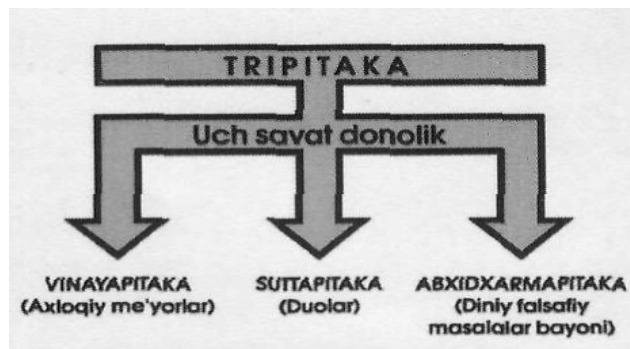
Buddha statue found in Uzbekistan

uch savat donolik - **three baskets of wisdom**

axloqiy me'yorlar - **moral standards**

duolar - **prayers**

diniy falsafiy masalalar bayoni – **statement of religious and philosophical issues**



Questions on the subject

1. Who is the founder of Buddhism?
2. In what period and where was Buddhism born?
3. What is the teaching of Buddhism about life?
4. In what period did Buddhism become widespread?
5. In which countries is Buddhism widespread now?
6. What is the holy book of Buddhism?

Basic words

1. Tripitaka;
2. Tipitaka;
3. Vinaya-pitaka;
4. Sutta-pitaka;
5. Siddhartha;
6. Buddha;
7. Mahayana;
8. Hinayana;
9. Dharma;
10. Karma;
11. Nirvana;
12. Meditation

TOPIC 5: CHRISTIANITY.

Plan:

1. The emergence and teaching of Christianity.
2. The main trends of Christianity (Catholicism, Orthodoxy, Protestantism)
3. The development of the Christian religion in the present period and its place in the countries of the world.
4. The history of the development of Christianity in Uzbekistan and the present time

The emergence of Christianity. Christianity is a world religion along with Buddhism and Islam. This religion is the largest among the world's religions in terms of the number of people who believe in it. The number of believers is 1 billion 600 mln and this number corresponds to almost a third of the world's population.

Christianity is mainly spread in the continents of Europe, North and South America, Australia, and partly in the southern part of the African continent and the eastern part of the Asian continent.

At the beginning of our era, Christianity arose in the eastern part of the Roman Empire in the lands of Palestine. According to the Bible, Jesus Christ (Jesus Christ) is the founder of Christianity, and he was born by the command of God to the virgin Mary in the Palestinian village of Nazareth in 747 years after the establishment of the Roman Empire. The beginning of a new era is also connected with the birth of Jesus Christ.

At the beginning of our era, the Ayyarites experienced a severe depression related to the three layers of power. On the one hand, the Roman emperor and his local viceroys, on the other hand, Herod Antipas, the king of Palestine, and on the third hand, the priests buried the people with various taxes and duties. At the same time, among the Ayyars, there appeared those who spread the news that the arrival of the awaited savior was near. They came to prepare the people for the expected coming of the deliverer. Then Jesus came out with the idea of reforming the Ayat and cleaning it from various superstitions and founded the Christian religion. The Jews expelled him and his followers

from Palestine. At the age of 33, Jesus was sentenced to death for conspiracy.



Icon of the Virgin Mary

There is disagreement between religious and non-religious sources about the historicity of Jesus: Christian sources claim that Jesus, while being God himself, was born in human form to take away the sins of mankind, that he was a historical figure, and that his lifestyle , gives extensive information about his communication with people, there are those who say that Jesus is not a historical, but a legendary person, assuming that the name of Jesus is not found in non-religious sources.

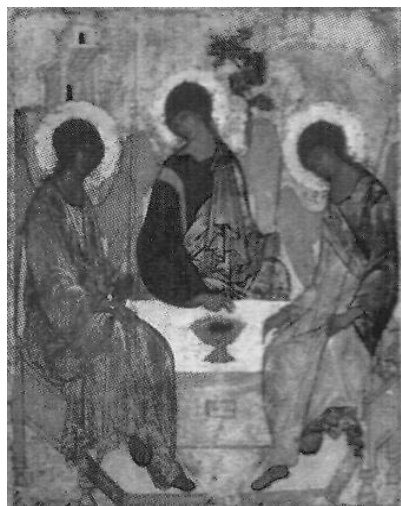
The word Messiah, which is added to the name of Jesus, is derived from the ancient or Hebrew word "moshiach" and means "anointed". In Greek, this word has the form "christos". The fact that this religion is called "Christianity" is related to these words. In addition, Christianity is associated with the village of Jesus Christ's birth - "Nazareth" and is also called Nazarene. Later, this name took the form of Nasraniyya, Christianity.

Jesus Christ taught his teachings to his 12 disciples, the Apostles. And after the death of Jesus, they brought the teachings of their teachers into the form of a book. These books make up the "New Testament" part of the Bible.

The doctrine of Christianity. According to the sources, Christianity was created in the environment of Jewish. This caused Christianity to be influenced by Oriya in many ways. The main idea of Christianity is that Jesus is the savior of mankind, the "Messiah", which exists in Judaism and originated from the doctrine of the savior who is expected to come near the end of the world.

Later, this doctrine is strengthened by the doctrine of the incarnation of God or the two natures of Jesus - human and divine - "washing away sin", that is, the voluntary sacrifice of Jesus himself. The Christian doctrine of the Holy Spirit, Father-God, Child-God, and the Holy Spirit - the three-faced God, propaganda - organization, heaven and hell, the end of the world, the return of Jesus and includes other beliefs.

The formation of the Christian community, the regulation of its beliefs, the development of church relations, and the creation of the system of religious classes took place in the beginning of the IV century after the declaration of Christianity as the state religion in the Roman Empire in 324 years.



Holy Trinity

In 325, for the first time in history, the Roman emperor Licinia convened the First Ecumenical Council in the city of Nicaea in order to reconcile and regulate the Christian

communities in the territory of the empire. In 381, the Second Universal Christian Cathedral was held in Constantinople. In these cathedrals, the foundations of Christian doctrine were accepted and these foundations were expressed in 12 parts.

The first part talks about God who created the universe.

The second part talks about conversion to Jesus Christ, the son of God.

The third part deals with the divine incarnation, according to which Jesus, while being God, was born of the Virgin Mary and took human form.

The fourth part deals with the suffering and death of Jesus. This is the doctrine of forgiveness of sins. It is believed that all the sins of mankind will be forgiven by God because of the sufferings and death of Jesus.

In the fifth part comes the belief that Jesus rose from the dead three days after his crucifixion.

The sixth part talks about the coming of Jesus.

The seventh part tells about Jesus' descent (second return to earth).

The eighth part is about believing in the Holy Spirit.

The ninth part is about the attitude towards the church.

In the tenth part, it is about the forgiveness of sins by baptism.

The eleventh part is about the mass resurrection of the dead.

The twelfth chapter deals with eternal life.

The teachings of St. Augustine played a major role in the further philosophical and theoretical development of Christianity. At the beginning of the fifth century, he began to preach that religion is better than knowledge. According to his teaching, existence is a phenomenon

that the human mind cannot understand, because behind it is hidden the will of the great and powerful Creator.

According to Augustine's doctrine of predestination, anyone who believes in God can be saved, because faith is a requirement of destiny.

Streams in Christianity. The separation of the Christian Church into the Catholic and Orthodox Churches was a result of the competition between the Pope and the Patriarch of Istanbul for leadership in the Christian world. The separation process began in the centuries when the western and eastern differences between the Roman Empire grew and deepened. Between 867 and 867, Pope Nicholas and Fethius, the Patriarch of Istanbul, had a serious schism, and this schism was officially recognized in 1054.

As a result of the separation of several European churches from Catholicism at the beginning of the 16th century, the Protestant movement arose in Christianity. During this period, the Lutheran, Baptist, Anglican and Calvinist churches were formed. In addition to having their own aspects in terms of the main rituals of the same church, these, in turn, were divided into several directions, sects and currents.



Jesus is a savior and miracle workers
great church officials such as

1. Orthodox stream. The Orthodox stream, as one of the three main directions of Christianity, historically emerged and formed as its eastern branch. This trend is mainly spread in Eastern Europe, Middle East and Balkan countries. The term "Orthodox" is derived from the Greek word "orthodoxy" and is found in the works of early Christian writers. The scriptural foundations of Orthodox were formed in Byzantium, because this direction was the dominant religion there.

The Holy Book, the Bible and the Holy Teachings, the decisions of the Seven Temple Cathedrals of the IV-VIII centuries, as well as the works of Athanasius of Alexandria, Vasily the

Great, Gregory the Theologian, John of Damascus, John of Chrysostom, are recognized as the basis of this doctrine.

During the development of Orthodoxy, the Eastern branch of Christianity, 14 independent (autocephalous) churches were formed: Constantinople, Alexandria, Antioch, Jerusalem, Russian, Georgian, Serbian, Romanian, Bulgarian, Cyprus, Hellas, Albania, Poland, Czechoslovakia, American churches.

Mysterious traditions occupy an important place in the Orthodox movement. According to the teaching of the Church, at such times, special rewards are revealed by God to believers.

Drowning is a mysterious phenomenon. In this case, a religious person immerses his body in water three times, calling upon God the Father, the Son, and the Holy Spirit, and acquires a spiritual birth.

Rubbing the mane on the body is also mysterious, in which the gift of the Holy Spirit, which restores and refreshes the spiritual life, is shared with the devotee.

The mystery of the atonement. In it, the believer prepares the blood of Jesus for eternal life in his body in the form of bread and wine.

The mystery of repentance is that the believer confesses his sins to the religious leader, and the religious leader forgives his sins in the name of Jesus.

The sacrament of priesthood is performed by the bishop touching (or placing) the hand on the person's body in order to promote this or that person to the rank of priest.

In the secret of rubbing the body with a mane, one hopes for God's grace to correct mental and physical weaknesses.

The Orthodox Church attaches special importance to holidays and religious ceremonies. Fasting is usually held before major church holidays. The essence of fasting is to purify and renew the human spirit, preparation for the important events of religious life.

Russian Orthodox multi-day fasts are four: before Easter, before Peter and Paul Day, before the Dormition of the Virgin Mary, and before the Nativity of Jesus.

Among the great holidays, Easter is in the first place. Easter is a holiday celebrating the resurrection of Jesus after his death. It is a holiday held from April 22 to the first Sunday of May. It will be held before "Father's Day". The history of Easter is related to the Passover holiday in Syria, which is the celebration of the liberation of the Syrians from Egypt.

After completely separating from Christianity or Judaism, Easter took on a new color.

After Easter, twelve important twelve-day holidays of the Orthodox religion begin. They are: Nativity, Candlemas, Baptism of Jesus, Transfiguration, Entry into Jerusalem, Ascension of Jesus, Trinity Ascension of the Holy Idol, Annunciation (Revelation of the Gospel), Christmas, Mother of God (Crucifixion of Jesus) and so on.

2. Catholic stream. Catholicism is one of the major branches of Christianity. It is distributed in Europe, Asia, Africa and Latin America, and has approximately 800 million fans. constitutes a person.

Catholicism means general, worldly. Its source is a small Roman Christian community, whose first bishop, according to legend, was the apostle Peter.

In Catholicism, the right to interpret the Bible is given only to priests, because they adhere to the religious requirement of celibacy. Religious prayers have a pompous and falsified appearance, religious readings, prayers, supplications are conducted in Latin. As in Pro-Slavic Catholicism, there are customs of worshiping angels, icons, divine power, and incorruptible dead bodies.

Catholicism, as one of the directions of Christianity, recognizes its main beliefs and rules, but differs in a number of features in religious doctrine, worship and organizational issues.

The basis of Catholic religious teaching is the Holy Book and Holy Scriptures. However, unlike the Orthodox Church, the Catholic Church considers as Holy Scriptures not only the decisions of the previous seven Ecumenical Councils, but also all the decisions of the Councils that have passed so far, in addition to the letters and decisions of the Pope.

The organization of the Catholic Church is characterized by strict centralization. The Pope is the head of this church. It lays down the rules and regulations regarding matters of religious morality. His authority is higher than the authority of secular cathedrals.

The centralization of the Catholic Church gives rise to the principle of dogmatic development, which is reflected in the right to non-traditional analysis (interpretation) of religious teachings. For example, according to the religious symbol recognized by the Orthodox Church, the Holy Spirit originates from God the Father. According to the Catholic faith,

the Holy Spirit comes from God the Father and God the Son. A special doctrine has been formed about the role of the church in salvation. The basis of salvation is faith and good works. The Church, according to Catholic teaching, has a treasury of necessary good works - the "Reserve of Good Works" created by Jesus.

In the name of Jesus, the Virgin Mary, and the Holy Spirit, the Church has the right to dispose of this treasure, to share it with the needy, that is, to forgive sins, to grant forgiveness to those who repent. Has the right to pardon in exchange for money or gifts. This is where the doctrine of indulgence comes from.

The doctrine of purgatory (the place between hell and heaven) exists only in the Catholic doctrine. The soul of minor sinners is burned there (perhaps this is a symbolic end of the torment of conscience and remorse), and then finds its way to heaven. The duration of the soul's stay in purgatory can be shortened by good deeds (by prayer and donations to the benefit of the church). These prayers and donations are made by loved ones in memory of the dead.

The doctrine of Araf appeared in the 1st century. The Orthodox and Protestant churches reject the doctrine of purgatory.

In addition, in contrast to the teachings of the Orthodox religion, in the Catholic direction there is also a belief about the innocence of the pope. This doctrine was adopted in the first Vatican Council in 1870. The special attention of the Western Church to the Mother of God was reflected in the doctrine of the Virgin Mary introduced by Pope Pius XII in 1950. The Catholic doctrine, like the Orthodox doctrine, recognizes the seven mysteries, but the views on the interpretation of these mysteries do not agree. For example, eating is done with hard bread, (in Orthodoxy with stewed bread), with bread and wine or only with bread for the worldly. Water is sprinkled during the immersion ceremony (on the person being immersed), he is not immersed in water under the ice.

Miropomazanie (rubbing a mane on the forehead of the diver) is performed at the age of seven or eight, not in infancy. In this case, the teenager (child) will have one more name. In this, he targets the deeds and ideas of that saint. Thus, the performance of this ritual must serve to strengthen faith.



Roman Catholic church in Tashkent

In Orthodoxy, celibacy is accepted only by the black priesthood. Among Catholics, celibacy is mandatory for all priests according to the rule introduced by Pope Gregory VII. The center of religion is ikhram (pyramid). Important elements of the religion are holidays, as well as fasts, which regulate the domestic basis of the life of churchgoers.

AD fasting is called Advent in Catholics. It begins on the first Sunday after St. Andrew's Day - November 30. They are celebrated with three prayers: midnight, morning and noon, symbolizing the conception of the

Virgin Mary, the birth of Jesus and the presence in the heart of the believer. On that day, for bowing the figure of the baby Jesus are placed in the ikhram (pyramid).

There are three levels of clergy in the Catholic hierarchy: deacon, priest (cure, pater, kenz) Bishop. A bishop is appointed by the pope. The Pope is elected by the College of Cardinals. Two-thirds of the total vote plus 1st vote (by secret ballot) began the process of renewal and modernization of all aspects of church life in Vatican II (1962-1965). First of all, it concerned the prayer traditions. For example, worship in Latin was abandoned.

3. Protestantism religion. The history of Protestantism begins with Martin Luther (1483-1546). He was the first to break with the Catholic Church and to develop and defend the fundamental principles of the Protestant Church. According to this regulation, a person can communicate directly with God. Luther's opposition to religious and secular authority, opposition to the views of Catholic believers on the control of faith and conscience as a mediator between man and God, was listened to with extraordinary attention by the public.

According to the essence of Protestantism, God's grace and mercy are given directly to people without the help of the church. A person's salvation comes through his personal faith and the agency of Jesus. The common people are not distinguished from the clergy, the priesthood is introduced equally to all believers.

Protestantism abolished most of the religious rites, only in Lutheranism the baptism with bread and wine was preserved.

Prayers dedicated to the dead, worshiping saints, worshiping holy corpses, dates have been canceled. Houses of worship were cleaned of extraneous decorations, altars, dates, and statues, and the celibacy conditions of priests were abolished. The Bible was translated into national languages, and its interpretation became the most important duty of every godly person.

Of the mysteries, only baptism and belonging (to the church) are recognized. The prayer consisted of sermons, joint prayer and singing of verses. Protestants do not recognize the personality of the Virgin Mary.

The main tenets of the reformation compiled by Luther were written in the form of 95 theses. They were inscribed on the northern doors of Wittenberg's Christian Church. Here is a copy of these theses: When the prophet Jesus said: "Repent, because the kingdom of heaven is near", he emphasizes that the life of those who believe should consist of unceasing repentance from head to foot.

Repentance does not consist of a single penitence before the priest (saint). In the first four theses, Luther asserts that true repentance is a long-term process, not accomplished by a single act.

The Pope can only remove the punishment he has imposed. The Church cannot free a person from any heavenly punishment. The laws of penitence are introduced (prescribed) for the living. Here and in several subsequent theses, the pope's sovereignty over the sacred is rejected.

The doctrine that "those who receive indulgences for souls are not required to do penance" is not the teaching of Jesus. Those who truly repent, God will forgive their sins and free them from eternal punishment. A sinner can hope for such forgiveness even without the papal label.

Luther states in several theses that a truly repentant Christian "does not rush to heavenly punishment, that is, heavenly punishment is not imposed on him."

The true treasure of the Church is the Holy Bible and the grace of God. Luther argued that the existence of a "treasure of good works" was beneficial to the rich and not to the poor, who could acquire these treasures by their own works rather than by papal favor. To win God's favor by such means is what Luther calls a mirage.

A true Christian must be accompanied by a desire to follow Jesus. The way to salvation is not in the license plate, but in sincere repentance and penitence.

These are the theses referred to the public verdict on October 31, 1517. Later, this day became a protestant holiday.

Calvinism. Another major figure in the religious reform was John Calvin (1509-1564). His masterpiece, "Instructions in the Christian Religion", published in 1536, became the basis of a new religious movement - Calvinism, after the formation of Protestantism as a doctrine.

Unlike the early Reformers, Calvin's focus remains on the Torah, not the Bible. Calvin developed the doctrine of absolute predestination. According to this doctrine, all people are divided into the category of those who are forgiven and those who are condemned, based on the will of God, which is unknown to us. A person cannot change what is written in destiny either by faith or "good deeds": those who are forgiven are condemned to salvation, and those who are deprived of forgiveness are condemned to eternal punishment. The doctrine of predestination is based on the fact that Jesus was made to suffer for our sins.

Calvinist successors of the Protestant Church (Calvinists or Reformers) had wide prestige and influence in Scotland, Holland, Northern Germany, France, and England.

Presbyterians. Presbyterianism is descended from the Calvinist church, (the oldest in Greek) moderate Puritans. In 1592, the Scottish Parliament decided to consider this doctrine as the main ideology. This community is headed by a presbyter elected by the members of the community. Communities join local and state unions. The religious ceremony consists of prayer, sermon of the presbyter, singing of verses. The liturgy has canceled, neither "symbol of religion" nor "otche nash" (our father) is recited. Only weekends are considered public holidays.

Anglican Church. Anglican Church - the state church of England In 1534, the local Catholic Church declared the Roman King Henry VIII as the head of the church, which means that the church was

subordinated to the king's authority. By the middle of the 16th century, worship in English was introduced, fasting was abolished, idols and religious figures were removed, celibacy of priests was no longer mandatory. The teaching of the "Moderate Way", that is, the middle way between Roman Catholicism and Protestantism, was formed. The Anglican doctrine is reflected in the Book of Common Prayer.

Baptism. The largest number of followers of the Protestant doctrine are Baptists. Baptism (Greek for "immersion in water") was born at the beginning of the 17th century, and today it has its adherents in 130 countries of the world. Supporters of this doctrine lead only teenagers to baptism. "No one, including parents, can choose a religion for a person. It is necessary for a person to choose his religion consciously" is the main rule of Baptists and psalmist Christians, in which worship is very simplified and consists of religious song, prayer and sermon. The Christians of Psalm kept four rituals: baptism, (for teenagers) foodie, marriage, stroking with hands. It is not a symbol of idolatry for Christians.

The Adventist movement. The Adventist movement (Latin - coming) arose in America in the 30s of the 19th century during a severe economic crisis (crisis) and general unemployment. Its founder was William Miller (1782-1849). Adventists are divided into several independent churches, the largest of which is Seventh-day Adventists. Their main idea is that Jesus will come down to earth for the second time and save mankind, fight with the devil and his followers, and completely destroy them. They call people to be of good character to welcome Jesus. Adventists require believers to pay a tenth of their money to the church and to carry out unceasing evangelistic work. The prophecy about the second return of Jesus to earth is considered the way of salvation.

At present, the leaders of the western and eastern churches are trying to eliminate the sad consequences of centuries-old conflicts. For example, in 1964, Pope Paul VI and Patriarch Athenagoras of Constantinople took the first step to resolve the differences between the oaths taken by the representatives of both churches in the 11th century.

Christianity in the history of the peoples of Central Asia.

At the end of the 11th century, the movement and spread of Christianity towards the East became mass. Those who spread this religion among the local population advanced to some regions of the East. As early as

280, Talos (Marke) churches were built in Samarkand (from 310), Marv (from 334), Herat (from 430), Khorezm, Mari and other cities of Central Asia. Then in Samarkand, Mari (430 years), in Herat (658 years) there were religious territorial communities and associations consisting of episcopates. Khurasanians and Sogdians were Zoroastrians, spiritualists, Buddhists, as well as Christians. They persecuted Karakhitas and Sassanids in the lands.

During the spread of Islam in the territory of Central Asia, conflicts and disagreements between Islam and Christianity began to intensify. However, until the 10th century, there were Christian settlements in Samarkand, Khorezm, and Tashkent regions. Even during Beruni's lifetime (973-1056), in Marv was an Orthodox metropolis.

During this period, Christianity began to spread in the Caucasus. It becomes the state religion in Armenia (301) and Georgia (318). In the territory of Caucasian Albania (now Azerbaijan and Southern Dagestan), it was considered the dominant religion in the IV-VII centuries.

Bible. According to the teachings of Judaism and Christianity, the Bible is a set of sacred books revealed by God, containing the main religious beliefs and moral laws.

The books related to the Ayyar religion included in it are called "Old Testament", and the books related to Christian teachings are called "New Testament". The Jewish and Christian Bibles are incompatible. The holy book of the Jews was written in the 13th century BC on the basis of the religious teachings and traditions of Ancient Israel and the Ancient Jews, while the Christian book was created at the beginning of the era. Jews do not recognize the book of Christians as a holy book, and Christians recognize the book of Jews as a holy book.

The translation of the word Bible from Greek *biblia* means book, scroll. The current Bible consists of 72 books in Catholic editions and 66 books in Protestant editions. According to the Talmud, another Jewish religious source, there should be 24 books in the Old Testament. According to Josephus Flaphius, an ancient historian, there should be 22 books. Protestants and Orthodox, after the Council of Trident (1545-1563), Catholics also include 45 books in the Old Testament. The difference between this number and the number given above can be explained by the fact that later some books were divided into several independent books. For example, the "Five books of Moses" were first

a whole, and then they were divided into five independent books, and the "book of minor prophets" was divided into 12 books.

The Jews divide the Old Testament into 3 parts:

1. to the first "Five books of Moses" - "Torah";
2. to the second "Previous and later books of the Prophets (Netiim);
3. to the third the remaining books (Ketubim)

Christians divide the Old Testament into "Books of Narratives", "Books of Doctrines", and "Books of the Prophets". This is how they classify the 27 books of the New Testament. The Books of Narratives include the Bible and the Acts of the Apostles. "Teachings" includes the "Letters of the Apostles", "Books of the Prophets" includes the book of Revelation.

The books of the Bible are divided into chapters, and the chapters are divided into verses. Its current accepted division was introduced by Stephen Langton (died 1228), Bishop of Nanterbury. He divided the Latin text into chapters in 1214, and this was later introduced into Jews and Greek texts as well. The verses were numbered first by Santes Panino (d. 1541) and later by Robert Etienne in 1555.

Torah. The five books attributed to Moses are called "Torah" and it is divided into the following books: 1) "Being" or "Genesis"; 2) "Exit"; 3) "Levit"; 4) "Numbers"; 5) "Second Law".

Bible. It means good news. The Bible, which is part of the New Testament, is divided into 4. 1) Gospel of Matthew; 2) Gospel of Mark; 3) Gospel of Luke; 4) Gospel of John.

Questions on the subject

1. When and where did Christianity first spread?
2. What is the main dogma of Christianity?
3. What main streams of Christianity do you know?
4. What is the holy book of Christianity?
5. What do you know about the person of Jesus Christ?
6. Where are the main centers of Christianity now?
7. What sources of Christianity do you know?
8. What books are included in the Bible?
9. Which currents of Christianity are spread in the territory of our republic?

Basic words

1. The Bible;
2. Holy Spirit;
3. Easter;
4. Immersion;
5. Cross;
6. Icon;
7. Patriarch;
8. Bishop;
9. Deacon;
10. Pope;
11. Metropolitan;
12. Altar
13. Indulgence;
14. Fasting

Topics for independent work

1. The emergence of Christianity.
2. The life of Jesus Christ.
3. The Bible is the holy book of Christianity.
4. The role of Paul in Christianity.
5. The division of Christianity into two main currents.
6. The main doctrine of Orthodoxy.
7. The spread of Catholicism.
8. Emergence of Protestantism.
9. Movement of Baptists, Adventists, Presbyterians.
10. Christianity in Uzbekistan.

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TOPIC 6: ISLAM.

Plan:

1. Socio-political and cultural conditions in the emergence of Islam.
2. Interpretation of prophecy and revelation.
3. Teachings and rituals of Islam.

Sacred sources of Islam (Holy Qur'an, Hadith).

Basic concepts: Judaism, Torah, Bukhara Jews, Christianity, Bible, Orthodoxy, Catholic, Protestant, Nestorians, Islam.

Islam is the third largest religion in the world. Islam occupies an extremely important place in the history of the peoples of the Middle East, North Africa, Southeast Asia, and the Caucasus, and at the same time it has a great influence on their socio-political and cultural life. Islam is the official state religion in countries such as Iran, Pakistan, Afghanistan, Saudi Arabia, Libya, Tunisia, and Sudan. The peoples of Central Asia, the North Caucasus, Azerbaijan, Tatarstan and Bashkortostan on the territory of the CIS states recognize that they are in the Islamic religion. Today, more than one billion people living on different continents, regardless of race, nationality, and class differences, are united around the norms and values of the Islamic religion and occupy one of the important places in the world socio-political and cultural life. In the 20th century, Muslims made up 15-16 percent of the world's population, but today this number makes up one out of every five people on Earth. In 2025, 30 percent of the world's population may be converted to Islam. The largest Muslim communities are in Indonesia (165 million), Pakistan (125 million), Bangladesh (120 million), India (93 million), Iran (63 million), Turkey (61 million), the

largest of the Arab countries there are in Egypt (48 million), Nigeria (43 million).

Islam appeared in the Arabian Peninsula at the beginning of the 7th century AD. The majority of the population of the peninsula was displaced by the Arabs. Before the advent of Islam, Arabs were mainly engaged in animal husbandry. Due to the convenient geographical location of Arabia (the caravan routes connecting the Western and Eastern countries passed through its territory and connected three continents), trade and crafts developed from ancient times. The level of economic development was different in the regions of the peninsula. The nomadic Arabs who lived in its vast deserts were engaged in animal husbandry. In the northern part of the peninsula, the influence of ancient cultural centers such as Byzantium and Mesopotamia was strong. In the south-western part (Hijaz) through which the caravan route passed, trade, agriculture based on artificial irrigation and partly handicrafts have been developed since ancient times. In the 1st century AD, city-states emerged in the southwestern part of Arabia. In the IV-VI centuries, there were large cities such as Mecca, Yathrib, and Taif. The income of the Arab nobles living in them was externalized by customs taxes and trade receipts from the caravan routes. As a result of the economic revival in the region, the process of the erosion of clan-tribal relations and the emergence of state associations in the nomadic cattle-breeding tribes has intensified. In the pre-Islamic period, the period of ignorance reigned in the Arabs. The word "Jahiliyyah" means "ignorance" in literary Arabic.

During this period, the cases of immorality, ignorance, usury, and looking down on women increased. The part of the Arabian Peninsula, which includes several important cities such as Mecca, Medina, Taif, Khyber, has been called Hijaz since ancient times. "Polytheism" belief prevailed in a large part of this peninsula before the emergence of Islam. Before Islam, there were many different religions in Arabia. According to the traditions of the Semitic tribes, they worshiped the sun, the moon, the supernatural forces of nature, and various gods and spirits. Each tribe had its own gods, totems or fetishes. They were sometimes at odds with each other. The religious ideas of the tribe ensured the unity of only the members of this tribe, and there was no universal religion. - On the eve of the birth of the Messenger of God, the peoples living in the Arabian Peninsula scattered and living in a tribal system were drowned

in the mire of idolatry and ignorance. The holy Kaaba, restored by Prophet Ibrahim (Abraham) (peace be upon him) and his son Ismail (Izmail) (peace be upon him), was full of icons and idols. Tribes were constantly at war with each other, social and property inequality was unbearable. Ignorance has reached such a level that in some tribes, when a girl child is born, they bury her alive. So, the economic crisis in Arabia, the desire to unite the scattered tribes increased the demand for a new ideology, and Islam emerged as such an ideology. Totemism, fetishism, elements of animism and the worship of the spirits of past ancestors can be included in the religious imagination of the ancient Arabs. As a clear evidence of totemism, it is enough to cite the names of many tribes: Asad - lion, Kalb - dog, Bakr - baby camel, Salab - fox, Zib - wolf, etc. The worship of heavenly bodies, that is, astral cults, characteristic of all Semitic peoples, was also widespread among the Arabs. Of course, the cult of idols representing various gods did not appear in Arabia at the same time. They have been formed for a long time. However, according to the reports of later Islamic historians, the person who first brought the idol to Arabia and promoted its worship was a person named Amr ibn Luhai. Later, the worship of idols became widespread among the Arabs. Anyway, idolatry was a new phase of religion. According to Ibn al-Kalbi (d. 763) in his work "Kitab al-asnom", as early as the 8th century BC, each Arab tribe had its own idol. After the frequent inter-tribal wars, usually the defeated tribe began to worship the figure of the victorious tribe. Sometimes the victorious tribe could accept the idols of the defeated tribe as part of their idols. In different parts of Arabia, there were residences of certain idols, which were known as shrines. One of them was Mecca Kaaba. When Mecca became the religious center of ancient Arabia, idols flocked there to the Kaaba. According to Ibn al-Asir (died 1232), after the conquest of Mecca there were 360 idols in the Kaaba in 630. For idols, this number seems very large, but if a particular idol was revered in several tribes, it may be that many copies were placed in the Kaaba. Before Islam, there were Jewish communities in Arabia. The Qur'an, hadith, **tafsir**, **sira** (literary genre that tells about the Prophet's life and holy wars) and history books tell about the Jews of Arabia. The oldest of the documents that clarify this topic and have been found so far is the chronicle of the New Babylonian king Nabonidus (555-539 BC). It says that in the years 552-542 BC, Nabonidus, who took the city of

Taima in Northern Arabia as his capital, moved a lot of people from Babylon in order to master the cities here; most of them were excommunicated by Jews. It is known that earlier (in 586 BC), when Nebuchadnezzar II conquered Jerusalem, he took about 30,000 Jews captive and brought them to Babylon, and the "Babylonian captivity" lasted for 50 years. Even after that, some Jews did not return to Palestine and remained in Babylon. Along with Judaism, Christianity also spread in the Arabian Peninsula. In order to get out of the severe tension of social conflicts and Arab tribes, efforts to unite into a centralized independent state intensified. For this, an ideology unifying the scattered Arab tribes was necessary. Islam appeared on the stage of history as an ideology uniting scattered tribes. In the 6th century in South Arabia, the movement of the Hanifs (in Arabic means true believers, pious people), that is, those who call for monotheism, spread widely. The reason why they were called "Hanifs" is still not clear. In some sources, it is noted that most of the participants of the movement came from the Banu Hanifa clan, so they were given this name. They condemned the worship of idols, fetishes and different gods and called for the worship of One God.

The life and work of Prophet Muhammad

Mecca period. Muhammad ibn Abd Allah ibn Abd al-Muttalib was born 50 days after the battle known in the history of Arabia as the Battle of the Elephant. According to the Egyptian astrologer Mahmud Pasha, the Prophet was born on April 21, 571 AD. His father Abdullah Muhammad (peace be upon him), before his birth, died in Yasrib (Medina) on his way back from Sham with trade work and was buried there.

According to the narration, when Rasulullah was tending Khalimah's sheep in the pasture, two men in white clothes came and opened his breasts, removed something from them and sewed up the cut. Seeing that two men in white clothes were taking Muhammad (peace be upon him), his brothers brought this news to their mother, and Halima immediately arrived at the scene of the incident. At this time, little Muhammad (peace be upon him) was in weak position. Then he told the story of what happened to him. After that, Halima, who was afraid that someone would harm the child, handed the child over to his mother.

At the age of 5, his mother Amina died. Until the age of 8, he was taken care of by his grandfather Abdulmuttalib, and after his grandfather's death, his uncle Abu Talib took him under his care.

When Muhammad (peace be upon him) was 25 years old, a rich woman from Asad's community, Khadijah bint Khuwaylid, asked him to travel to Syria with her trading caravan. A large profit came from this trade. Khadija, who saw Muhammad's high human qualities such as truthfulness, honesty, and loyalty, despite the fact that her age was much older, contrary to tradition, gave him a suitor. Muhammad's uncle Abu Talib and Khadija's cousin Waraq agreed to the marriage.

When Muhammad reached the age of 40, he started avoiding people. He used to go to a cave located on Mount Khiro, 3 miles above Mecca, and spend the month of Ramadan there and pray. When his concentrated nutrients are exhausted, he would return to Khadija, stay here for a while, and then go back to the same cave. There, he would immerse himself in silence and deep thought. Voices were heard from the unseen saying - You are the messenger of God. The dream seemed to come true.

In 610 AD, the Holy month of Ramadan was celebrated by the Prophet (peace be upon him), as usual, he went to the cave in Khiro again. He thought about getting rid of the injustices that are happening in the society, the error that humanity is suffering from - reaching the higher truth. Prophets like Abraham, Moses, and Jesus used to pray on Mount Khiro. Imam al-Bukhari comments on this prayer: If we are asked in what form our Prophet prayed, we say that it consisted of contemplation and example.

The beginning of prophethood became clear in the dream. Everything seen in a dream happened right like a moonlit dawn. One day, the angel Gabriel, who gave a revelation in the cave on Mount Khiro, He appeared to the Prophet and said: Read.

Prophet:

"I don't know how to read," they said.

Angel repeated his command. The Prophet said again:

I don't know how to read, - he answered. Then the angel squeezed him from head to toe until his strength was gone.

Then the Prophet said:

What should I read? - he asked.

At that time, the angel began to read the divine verses:

- Read in the name of the Creator! He created man from clotted blood. Read! It is for the sake of the Lord, whose grace is wide; He taught with a pen and taught people what they did not know.

These verses at the beginning of Surah Alaq are the first revelation. Prophet (peace be upon him) kept these verses in his heart and repeated after the angel. After that, he was shocked and scared by what happened, he immediately returned to the presence of Khadija and said - wrap me, wrap me. After that he went to sleep for a long time. When he woke up, he told his wife what had happened. Khadija spread this for good and went to the presence of her relative, who knew about the previous heavenly books named Waraqa ibn Nawfal, and asked for the details of this incident. Waraqa said that this angel who appeared was Gabriel, who brought the revelation to the prophets Moses and Jesus. He also told that Muhammad (peace be upon him) in the future would become a prophet to his people, and he would suffer a lot on this path, and he would be expelled from his country.

Rasulullah (The Prophet) began a secret instigation. Khadijah bint Khuwailid and his cousin Ali ibn Abu Talib were the first to believe. Then Zayd bin Kharisa and Abu Bakr believed. If we look at the first believers, they were women - Khadija, men - Abu Bakr, young - Ali ibn Abu Talib, and slaves - Zayd ibn Kharisa. They were from different classes of society, and this showed that Islam was a suitable religion for everyone. Over time, the total number of Muslims reached 30 people. They kept their religion secret because they knew that the Quraysh were against the new religion.

None of the first Muslims and those who did not have a strong support behind them were persecuted by the polytheists. The polytheists did not hesitate to punish Muslims like Usman ibn Affan. The most hostile to the Prophet were: Abu Lahab, Abu Jahl, Walid ibn Mughira, Abu Sufyan, Umayya ibn Khalaf, As ibn Wail.

The nobles of Quraysh recognized that the Prophet was the Messenger of Allah.

Non-Muslim residents of Mecca also recognized Muhammad as a man of high morals. The number of Muslims expanded, and the polytheists were confused by the faith of the Prophet's uncles - the brave Hamza, and then Umar ibn al-Khattab. They intensified the persecution of Muslims. In order to be free from these sufferings, the Prophet ordered the Muslims to immigrate to Abyssinia.

The first group of 11 men and 4 women who wanted to go to Abyssinia secretly left Mecca and went along the Red Sea. Among them were Usman ibn Affan and his wife Ruqiya (daughter of the Prophet), Abu Khuzayfa and his wife, Zubair ibn Awwam, Abdur Rahman ibn Awf, Abdullah ibn Mas'ud. The leader of the group was Usman ibn Mazun. A group of 15 people went to Abyssinia in the 5th year of revelation. They were very well received in Abyssinia. They started to live a nice quiet life there. Hearing that they were living such a peaceful life, other Muslims migrated there in a second group after a year. At the head of this group was Ja'far ibn Abu Talib (Ali's brother), and they were 80 people.

The people of Abyssinia and its king Najoshi had a very good relationship with the Muslims.

The people of Mecca besieged the Abdumanof clan in the Abu Talib valley. After that, they were migrated to Abyssinia twice. Khadija died after the siege. The Prophet migrated to Taif.

In Mecca, the events of Isra and Miraj took place. The enemies decided to kill Rasulullah (The Prophet).

The period of Medina. The people of Medina came to Mecca and accepted Islam in the presence of the Prophet. Friendly relations were established between them and Muslims of Mecca. When the oppression of the polytheists of Mecca against the Muslims increased, they ordered the Prophet to migrate to Yasrib (Medina). Then after him they left by themselves.

The Ansar (helpers) from Medina welcomed the immigrants of Mecca very cordially. Muhammad's (peace be upon him) emigration took place on September 20, 622 AD, on the 8th day of Rabi al-Awwal. The first Muslim masjid was built. Azon was founded. Peace was made with the Arab tribes of Aws and Khazraj and the tribes of Banu Qurayza, Banu Qaynuqa, Banu Nadir. Attacks against Muslims were organized from all sides. The Muslims successfully repelled them. There was a massacre of Badr.

During the Medina period, the Islamic community under the leadership of the Prophet Muhammad (peace be upon him) performed the duties of a strong state to be built among neighboring countries, and began to eliminate the mutual enmity of various Arab tribes and alliances of dependent tribes, and concluded short-term and long-term peace agreements between them.

One of the most important historical documents was the Khudaibiya Treaty concluded with the Quraysh of Mecca in the 6th year of Hijra. In order to ease the tense situation, the Prophet offered to conclude a ten-year peace treaty with the chiefs of Mecca in a place called Hudaibiya. The Treaty of Khudaibiya was concluded in a difficult situation for Muslims.

The treaty, which was one of the first historical documents of the Muslim state, was signed by the Muslim community the Prophet Muhammad (peace be upon him), Abu Bakr Siddiq, Umar ibn al-Khattab, Abdurrahman ibn Awf, Abd Allah ibn Suhayl (son of the governor of Quraysh), Sa'd ibn Abi-l-Waqqas, Muhammad ibn Maslama signed. Suhail ibn Amr, Miqroz ibn Hafs, and Khuwaylid ibn Abdul Uzza signed the treaty on behalf of Quraysh.

Mecca was conquered in the 8th year of Hijra. After the conquest of Mecca, the Islamic government achieved complete victory in the Arabian Peninsula. It should be emphasized that the capture of Mecca was of great importance for Muslims, because after that the Muslim community in Medina became the only state and political power in the Arabian environment.

In 632, the Prophet decided to go on a pilgrimage. Because this was his last Hajj, it was called Hajjat al-Wado (Farewell Hajj) in the history of Islam. Ninety thousand Muslims went on this trip. On the ninth day of the month of Zul-Hijjah, the Prophet (peace be upon him) died on Mount Arafat. He read the Farewell Sermon, which explained the basic conditions of Islam. After that, almost all Arab tribes accepted Islam and started sending ambassadors and letters to the Prophet.

After returning from Hajj to Medina, the Prophet fell ill. At the time when the 3rd verse of Surah Ma'ida was revealed, some of the Companions felt that the life of the Prophet was coming to an end.

In the eleventh year of the Hijra, the Prophet (peace be upon him) died. There are different opinions among historians about the day of the Prophet's death. Historians V. V. Bartold, Muhammad Khuzari Syed Amir Ali, the late professor Mutalib Usmanov, Dr. Abdulmun'im Majid Muhammad gave the date of death of Prophet Muhammad as June 8, 632. Historian Muhammad Reza believed that the prophet died on June 9, 632 (11 Hijri, 12 Rabiul avval).

The dictionary meaning of the word Islam in the Arabic language is surrender, submission, and in istilah, it means submission to the only

God. According to the teachings of Islam, the prophet Muhammad (peace be upon him) continued the work of the previous prophets, restored their religion, and is recognized as the last prophet (Khotam al-Anbiyya) - a prophet and a messenger.

Faith, prayer, zakat, fasting, and pilgrimage are the five main pillars of Islam.

- The dictionary meaning of the word "faith" is to believe, to confirm, and in istilah it means to confirm with the heart the word "La ilaha illallahu Muhammadun rasulullah" (There is no god but Allah and Muhammad is the prophet of Allah). It is stated in the hadiths that there are seven conditions of faith. They are:

- Believing in the existence and oneness of God, all his names and attributes described in the Qur'an and hadiths, accepting all his commands and turning away from all the things he rejected.

- believing in the existence of angels. Angels are God's special servants, created from light, who obey his commands without words, and do not deviate from his commands. Among them, the names of great angels such as Gabriel and Michael are mentioned in the Qur'an;

- believing in divine books. Just as Allah revealed the Qur'an to Prophet Muhammad (peace be upon him), He also revealed books to other prophets. The ones that are known to us are: Pages given to Prophet Abraham, Torah given to Prophet Moses, Psalms given to Prophet David, and Bible books given to Prophet Jesus. According to Islamic teachings, the Qur'an restored their teachings because the previous divine books were corrupted;

- believing in the truth of the prophets. God sent prophets to show people the right path. All prophets are like links in a chain. The names of 25 prophets are mentioned in the Qur'an. It is stated in the hadiths that the total number of prophets is 124 thousand;

- belief in the last day. According to Islamic teachings, this world is a testing ground. There is a life hereafter in which meritorious deeds done in this world are rewarded and sinful deeds are punished;

- belief in fate - belief that the good and bad things that happen to a person are from God;

- belief in resurrection after death. According to Islamic teachings, on the Day of Judgment, all people will rise from the graves and gather in the square of Mahshargah. There, all people are condemned to reward (heaven) or punishment (hell) according to their deeds in the world.

The Qur'an is the holy book of Islam. Hadiths are a reliable source after the Qur'an.

The Holy Qur'an is a divine book revealed by Allah to the Prophet Muhammad in the form of verses and surahs over the course of 23 years. Qur'an is derived from the Arabic word, which means "recitation".

The Qur'an is called "Kalamullah (the word of God)" "Furgan" (separator of truth from falsehood) "Zikr" (remembering), Tanzil (called by the same names as what was revealed, "Nur" (Light) "God" (Guidance)), Mubarak (Blessed), "Mubin" (Clear) "Bushro" (Good News), Aziz (Glorified) "Majid" (Great) "Bashir" (Foretelling Nazir (Warner)).

The Qur'an is the revelation revealed by Allah to his prophet Muhammad, that is, the instructions of Allah to his prophet.

1. The first revelation to Prophet Muhammad was revealed through a dream.
2. The angels brought the necessary things to the Prophet's heart without being seen.
3. It rang in his ears like a revelation
4. Angel Gabriel appeared to our Prophet in human form
5. The angel appeared in his original form and gave a vision
- b. Allah himself revealed to the Prophet the obligatory prayer on the night of Miraj and some similar things.

The first revelation was sent to Muhammad while he was praying alone in the cave of Khir.

Sometimes one verse, and in some cases more than 10 verses were revealed through successive revelations. The Qur'an consists of 114 chapters and 6632 verses.

According to the time and place of creation, surahs are divided into two. To the surahs of Mecca (610 - 622 years 90 surahs)

Based on the conclusions of Islamic studies and Qur'an studies, it is possible to imagine the chronological order of the surahs.

Mecca period

1. Mecca period (610 - 615 years). During this period, European scholars, who read the surahs of the genre of saj, which are examples of high literary creations, named them "Nazmi surahs".
2. Mecca period (616 - 619 years). Muhammad (pbuh) and his followers lived under constant persecution and were educated in an environment

where many migrated to Abyssinia. European scientists called them "Rahman Surahs" due to the fact that Allah is often mentioned in these surahs as "The Merciful".

3. The Mecca period (from the beginning of 610 to September 622). Even during this period, Muhammad (pbuh) and his followers lived under persecution, secretly and often gathered for worship outside the city. European scientists called them "Prophecy Surahs" because the Aqeed teachings of Islam were given a wide place in the surahs of this period.

Medina period

Taking into account the historical events, it is better to divide the period of revelation of the 24 surahs revealed in Medina into five stages:

Period I (from March 622 to October 625) includes 4 surahs recited from the time Muhammad (pbuh) moved to Medina until the first major conflict with the people of Mecca - the Battle of Badr.

Period II (from March 624 to March 625). It contains 3 surahs recited in one year after the Battle of Badr until the Battle of Uhud.

Period III (from March 625 to March 627). After the defeat in the battle of Uhud, 5 surahs were recited in the two years before the battle of Trench.

Period IV (from April 627 to January 630). The 8 surahs recited in the three years after the Battle of Trench and the capture of Mecca belong to this period.

Period V (from February 630 to May 632). After the capture of Mecca, the 4 surahs that were recited within two years after the death of the Prophet Muhammad (pbuh) belong to this period.

The Qur'an was not compiled into a book in the hope that Muhammad would receive another revelation during his lifetime.

Muhammad (peace be upon him) heard the verses of the Qur'an from the angels and memorized them. Then other Muslims would learn from that person and memorize it.

After the death of the Prophet, Abu Bakr was elected as the leader of the Muslims. During his time, fierce battles were fought between believers and polytheists. Many reciters who memorized the Qur'an were martyred in these battles. Then Umar Ibn al-Khattab told Abu Bakr to compile it into a book. Abu Bakr entrusts this work to Zayd Ibn-Thabit. Because Zayd bin Thabit always memorized the surahs of the Qur'an together with the Prophet Muhammad (pbuh), he compiled

a collection of surahs collected from all sources. The collection of surahs was called "Sukhuf" (Pages).

This copy was kept by Abu Bakr until his death, but during the reign of Caliph Usman, it became necessary to make a new copy of the Qur'an, because during this period, the Arab caliphate occupied very large regions. As the empire expanded, it became difficult for the Companions to carry out propaganda work due to the weakness of the means of communication among the people. As a result, verses of the Holy Qur'an began to be read differently in different places. This conflict, in turn, could lead to the division of the Islamic society. Caliph Usman ibn Affan, who wisely took this into account, ordered the creation of a book copy of the Holy Qur'an.

This work was again entrusted to Zayd ibn Thabit. A new copy of the Qur'an was created during the Usman period. A new copy of the Qur'an was presented in 651. The new copy was called "Muskhaf". It is often called "Usman collection".

The original copy of the new collection of Usman's Qur'an was written on deer skin and kept in Medina. 3 copies were copied from the new collection of Usman's Qur'an and sent to Kufa, Basra, and Damascus. The Usman collection was kept in the large Jame masjid and it was not even possible to add a shape, to print a letter from a piece of paper. This situation lasted for 50 years. Copies were called "Muskhafi Usman".

According to Arab historians, Caliph Usman was killed while reading the Qur'an. His blood was spilled on the Qur'an. There are different opinions about how the copy of the Qur'an was brought to Central Asia. The Usman's Qur'an was kept in Khoja Ahror madrasa in Samarkand until the Russians invaded Central Asia. There are different narrations about this. One of them is said that Abu Bakr al-Raffal al-Shami brought the holy book from Baghdad.

In some sources, it is said that Baibars, the king of Egypt, was the first of the Mongols to accept Islam, and was sent as a gift to Barokotkhan, the ruler of Samarkand, with whom he later established friendly relations.

According to other sources, the Qur'an was brought to Samarkand by Amir Temur (1370-1405) along with many manuscripts and other spoils from Basra and placed in the famous library of Temur.

According to A.V. Shebunin, an oriental scholar from St. Petersburg, the idea brought from Basra to Samarkand is close to the truth. This

book was kept in Samarkand for 400 years. In 1868, when the Russians invaded Samarkand, material wealth was looted. In particular, this holy book was sent to Petersburg with special guards in 1869.

Since 1869, it has been stored in the Imperial Library in Petersburg. In 1923, at the request of Muslims, the Holy Quran was returned to Central Asia.

On August 18, 1923, it was handed over to the Khoja Ahror masjid belonging to the religious office of Sirdarya.

In 1926 it is brought to the old city museum. Commentaries on the Qur'an were written by many scholars of the East. The Qur'an was translated into European Latin in the 12th century. In the 18th century it was translated into Russian from the languages of European nations, in the 19th century from the original Arabic version.

The first translation from Arabic by scientist G. Sablukov was published 3 times in Kazan. Academician Krachovsky's Russian translation with scientific notes is famous. These translations were published in 1986.

After the independence of Uzbekistan, the Quran was translated into Uzbek.

In August 1992, the first Uzbek translation of the meanings of the Holy Qur'an was prepared by Alauddin Mansur and published in 100,000 copies in the "Cholpon" publishing house. On May 2, 2001, the translation of the meanings of the "Holy Qur'an" was prepared by Abdulaziz Mansur.

The Holy Qur'an is called the guide of the right path, the law for Muslims, the guidance for the people, the explanation of everything, the true word. Here are examples of some chapters and verses of the Holy Qur'an on moral issues. The following verses are mentioned in the chapter on morals in the Holy Qur'an

"Don't mix the truth with the wrong, don't knowingly hide the truth."
(Surat al-Baqarah, verse 42)

"And those who believe and do righteous deeds are the wise, and they will abide therein forever" (Surah Baqarah, verse 82).

"And those who believe and do righteous deeds, (Allah) will reward them perfectly. Allah does not like oppressors. (Surah Ali Imran verse 57)

"Whenever a greeting is sent to you to greet you, you should make it more beautiful or return the same phrase, surely Allah is the One who takes everything into account." (Sura Nisa verse 86)

"O people! Before every existing (prayer) adorn yourself (put on clean clothes) and eat and drink, but do not waste, for He does not love wasteful people. (Surah A'raf, verse 3).

"Allah, those who are patient and do good deeds, they will have enlightenment and a great reward." (Surah Khud verse 11)

"O my people"! Measure and weigh with justice. Do not hit people's belongings and do not make mischief on earth (Surah Hud verse 85)

"Do not be arrogant on earth. Because you cannot pierce the earth with your feet and you cannot reach the mountains in length. (Surah Isra verse 37)

"Do not turn your face arrogantly to people and do not walk on the ground, because Allah does not love all arrogant and boastful people." (Surah Luqman verse 14).

In the Holy Qur'an, it is emphasized that giving charity should not be wasted. Including:

"Pay your relatives, the needy, and the traveler their dues by giving charity, and do not allow extravagance at all, because extravagance is the brother of the devil." (Surah Isra verse 26).

"Be stingy, do not wrap your hands around your neck, and do not spread it completely by being extravagant, otherwise you will be blamed and will sit in poverty" (Surah Isra, verse 29)

In the Qur'an, pleasing parents is emphasized.

Tashkent. Hazrat Imam Complex. The Holy Qur'an of Usman.

Weaning period is two years. (We commanded man that) "give thanks to Me and your parents. The return is to me." (Surah Luqman verse 14).

The above-mentioned verses of the Qur'an encourage people to do good deeds, to be truthful and just, to respect parents and to have peace and tranquility on earth. In conclusion, the Holy Qur'an occupies a central place in the life and history of peoples who believe in the religion of Islam.

Hadith Sharif is the second source after the Qur'an.

Hadith is derived from Arabic, (story, message) and is a narration about the words, deeds, and instructions of Muhammad, peace be upon him.

What were the reasons for the creation of hadith when there was a holy word like the Qur'an?

As the caliphate expanded, conflicts in the political, creative, and cultural life of the society increased. Even if the Qur'an is a perfect source, it still could not answer all legal and moral issues of Muslim life.

As a result, Muhammad's words, memorized by his companions, began to be written down on paper. In order to clarify all legal and moral issues in the Qur'an, Muhammad, peace be upon him, said his hadiths. The Companions memorized it.

Hadiths began to be written from the VII-VIII centuries. Muhaddiths were engaged in writing hadiths. Hadith is divided into 2 types.

1. Hadith Qudsi (meaning word from Allah from the prophet)
2. Hadith Nabawi (both meaning and words, from the Prophet) Umar-Ibn Marwan, the eighth caliph of the Ummah, was one of the first to do this good work. It began to be collected 80 years after the death of the Prophet Muhammad. But those who collected hadiths were not organized. After the introduction of Islam in Central Asia in the 8th century, the Holy Qur'an and Prophetic traditions were taught and propagated in the cities of Bukhara, Samarkand, Shosh, Marv, - Khorazm, and Nasaf. From our compatriots in this field

- 1) Haisam Ibn Shoshi
- 2) Ibrahim ibn Nasafi
- 3) Hafiz al-Khorazmi
- 4) Abu Muhammad al-Dorimi
- 5) As - Samarkandi were active.

The ninth century of the Hijri (AD) took a special place in the development of hadith science.

It was during this period that only authentic works were separated and independent works were created. It grew out of the land of Khorasan and Movarunnahr

- 1) Abu Abdullah Muhammad ibn Ismail - al-Bukhari (810 - 870)
- 2) Muslim-ibn al-Khajjaj an-Naysurubi (819 - 874)
- 3) David Suleiman Ibn al-At'as Sijistani (817-880)
- 4) Isa-at-Termizi (824-892)
- 5) Ahmad ibn Nasai (830-915)
- 6) Abdullah bin Mojah (822-886) created a collection of six sahihs.

Among them, the great scholar Imam al-Bukhari stands out.

The most prestigious hadith collections in the Islamic world

1. Al-Jami' -as -sahih (Sahih Bukhari)

2. Sahih Muslim
3. Sunati Termizi
4. Sunati Abu Dawud

Imam al-Bukhari is a great scholar of the East

Imam al-Bukhari was born on the 20th of 810 in the city of Bukhara. His father, Sheikh Ismail ibn Ibrahim, was one of the most learned people of his time. However, he will not be lucky enough to see what kind of person his son will become. Imam al-Bukhari was taken from his father as a baby and grew up in the ashes of his mother. Imam al-Bukhari, who is perceptive and sharp-witted, has been diligently reading and memorizing books of the Arabic language and hadith since he was 10 years old.

In 825, Imam al-Bukhari went on a pilgrimage with his mother and brother. After Hajj, when his mother and brother returned, he lived in Hijaz for 6 years and diligently learned the science of hadith. After that, in order to increase his knowledge again, he lived in such cities as Damascus, Cairo, Basra, Kufa, and Baghdad, which were considered to be major centers of science at that time, and studied hadith and fikh (jurisprudence) from famous scholars. Participates in scientific debates and discussions, teaches students.

In the years 863 - 868, he lived in Nishapur and taught the science of hadith in the madrasa. At that time, Nishapur was one of the largest scientific centers in the Muslim East, where famous scientists gathered. Al-Bukhari's meeting with at-Termizi also took place in Nishapur, intense scientific debates and many creative and friendly dialogues took place between the two famous scholars. At-Termizi wrote that he got a lot of information for his works from the interesting conversations he had with al-Bukhari. Al-Bukhari, on the other hand, praised the wisdom of his student and colleague at-Termizi and said: "I benefited more from you than you benefited from me." These words were a sign of al-Bukhari's immense respect for at-Termizi.

Imam al-Bukhari was a person who gained wide fame due to his sharp mind and strong ability to memorize. It is recorded in the sources that al-Bukhari memorized about 300 thousand hadiths.

After Imam al-Bukhari returned from abroad, he taught many students and scholars in the science of hadith in his native Bukhara. However, due to the conflict between Bukhari and the emir of Bukhara, his life in his homeland was difficult. The emir of Bukhara, Khalid ibn Ahmad

az-Zukhali al-Bukhari, sent someone to his presence and appointed him to come to the palace and read the books "At-Terikh al-Kabir" (great history) to his children. But al-Bukhari says that I will not despise knowledge and take it to the door of rulers. As a result, the Emir of Bukhara ordered him to leave Bukhara after being interrupted by some envious, scheming, slanderous people who had not seen al-Bukhari. Imam al-Bukhari was forced to move to Samarkand and lives in the village of Hartang near Samarkand. In the meantime, al-Bukhari, who fell ill, died in 870 at the age of 62 and was buried here. Now, his tomb has become a holy place of pilgrimage for Muslims.

Imam al-Bukhari created more than twenty works during his creative activity, among which the work of great scholar, which has reached us, is known by the name *sahih-al-Bukhari al-Jame'-as-Sahih* (reliable collection)). This valuable work was written in Makkah Mukarrama, Madinat Munawwara and Bukharai Sharif for sixteen years and consists of ninety-seven books and 3450 chapters of almost eighteen thousand *sahih* hadiths. Many manuscripts of "Sahih al-Bukhari", mainly in 4 volumes, are kept as valuable sources in different major cities of the world. It was translated into several foreign languages, including English, French, Persian. Due to independence, it was translated and published in Tashkent.

Imam al-Bukhari collected a total of 600,000 hadiths, of which 100,000 were "sahih" (authentic) and 200,000 were "non-authentic". In his 4-volume collection of hadiths, 7,275 of the most "authentic" hadiths of Imam al-Bukhari have an incomparable educational and moral value.

In 1998, on the occasion of the 1225th anniversary of the birth of Imam al-Bukhari, a large monument was built in the village of Khartang, Chelak district of Samarkand region, in memory of the great scholar.

Thanks to the hard work of worthy knowledge for many lifetimes, the scholars were honored in the Muslim world as "Amirul-mo'min-fil-hadith" i.e. "the sultan of imams in the science of hadith", "Imamul-dunyo" i.e. "the greatest of all imams in the world", who looked at his book as a second source.

Abu Isa Muhammad Ibn Isa at-Termizi. According to historical data, al-Termizi was born in 824 in Termiz. From a young age, he showed great interest and passion for science. He interacted with famous muhaddis and scholars in Hijaz, Khurasan and other places, and learned from them. He considered Imam al-Bukhari as his teacher. Imam al-

Bukhari at-Termizi recognized his rare ability to carefully study hadiths and his superiority in piety.

Hafiz Umar ibn Alak said: "When Imam al-Bukhari died, he did not leave behind him a great elder in all Khorasan who was equal to Abu Isa Termizi in piety and asceticism."

The famous work of Imam at-Termizi is also called "Al-Jame' as-sahih". Also, "Shamaili Nabaviya" (Forms and Attributes of the Prophet), "Kitab uz-Zuhd" (Book of Asceticism), "As-mo' us-sahoba" (Names of the Companions), "Al-Asma' wal kuna" (Names and kunyas), such works as "Kitabol-ilal" (Book of Vices) were also finished.

Imam at-Termizi divided hadiths into 3 groups. They are called sahih, hasan, weak. With this, Imam at-Termizi reached another level in determining the authenticity (reliability) of the hadith.

He marked each hadith as "sahih", "hasan" or "weak".

Imam al-Termizi always promoted science, especially encouraged young people to learn. At the same time, gentleness and kindness were the beautiful qualities of the man.

Life-long hard work and life's sufferings would not fail to show their effect. In the last years of his life, Imam at-Termizi's eyes became weak. He died in 892 at the age of 70.

In August 1993, "Sahihi Termizi" (Selected Hadiths) of "Our Great Compatriot, Famous Muhaddith Abu Isa-at-Termizi" (Selected Hadiths) was first translated into Uzbek by Abdulgani Abdullokh and 50,000 copies were published.

Our first president, I. Karimov, stated the following in his works "High spirituality - indomitable power". "The spiritual heritage of another great compatriot - Abu Isa Muhammad ibn Isa Termizi, including his work (Sunani Termizi) is highly valued in the Muslim world." Scholar's ideas promoting fairness, justice, and humanity, which have been a program for scholars for centuries, are noteworthy for their importance in solving many moral and spiritual issues of our current complex era.

In short, the Holy Qur'an and Hadith Sharif, which are the holy sources of Islam, are based on the spiritual heritage of our people. Currently, our state is creating ample opportunities for us to further study the spiritual heritage of our great scholars who made an incomparable contribution to the development of our holy religion of Islam.

In the address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Supreme Assembly of 2020, he noted the following

in this regard. - In our country, on the basis of the noble idea of enlightenment against ignorance, the humanitarian nature of Islam, serving noble goals such as peace and friendship will remain one of the permanent issues on our agenda.

This year, international scientific and practical conferences and other events will be held on the topics of religious tolerance, devoted to the life and scientific heritage of Imam Bukhari, the Sultan of hadith science, the founder of kalam science, Abu Mansur Moturidi and his successor, Abu Muin Nasafi.

One of the main tasks is to learn the spiritual heritage of our ancestors by using the opportunities given to us young people.

We should be rightfully proud of being compatriots of these great scholars.

Questions on the topic covered:

- 1.Explain socio-political and cultural conditions in the emergence of Islam.
- 2.Speak about interpretation of prophecy and revelation.
- 3.What kind of teachings and rituals of Islam do you know?
- 4.What is the sacred sources of Islam ?

Key words

Judaism, Torah, Bukhara Jews, Christianity, Bible, Orthodoxy, Catholic, Protestant, Nestorians, Islam.

TOPIC 7. DOGMATIC TRENDS AND SCHOOLS OF ISLAM.

Plan:

1. The formation of the science of the Word.
2. Moturid and Ash'ari schools.
3. The emergence of Islamic currents and directions, causes and consequences of religious divisions.

Basic concepts

Aqeedah, kalam, Muturidism, Ash'arism, faith, Allah, angel, prophet, destiny, resurrection, heaven, hell.

Word science. The word "Kalam" in Arabic means speech, conversation, language, conversation, speech and statement. In the term, it refers to the doctrine that determines the faith, belief and worldview of a Muslim. In other words, the faith of an adult, conversion, confirmation in the form of the requirements of the Islamic religion is referred to Shariah religious rulings. According to the teachings of Islam, calling all prophets to believe in God is considered the most important duty. Nevertheless, it should be noted that their Sharia paths were different.

The Companions learned the teachings of Islam directly from Muhammad (peace be upon them) and passed them on to their followers. In turn, they passed it on to their successors. In this way, the teachings of Islam have reached the present day in their pure state. However, throughout history, we see that various schools and categories have emerged as a result of people's different interpretations of existing religious texts. There were also scientists who showed that the misconceptions and concepts that arose in the matter of religion were wrong, and they laid the foundation for a science that correctly explains the teachings of Islam. In different periods, this science was called by several names, such as "al-fikh al-akbar", "tawhid", "aqeedah", "kalam", "usul ad-din". It is clear from this that although the names are different; they all focus on the study and research of the same topic, that is, the science of belief.

Imam Abu Hanifa was the first to use the term "Al-Fikh al-akbar" and wrote a treatise dedicated to this topic. For example, the word "fikh" means to study something comprehensively and to understand it to the smallest detail. Also, the science that studies prayer, fasting, hajj, marriage and other practical rulings is called fikh. Therefore, the science that studies doctrinal issues was called "Al-Fikh al-akbar", that is, "big fikh", and practical fikh was called "minor fikh". In another "usul ad-din" religious rulings derived from Sharia and religion are studied and the original rulings in religion are studied. A number of scientists have published their books under this name. In the science of "Tawheed" attention is paid to the study of the oneness of God and His attributes. On the basis of this knowledge, it is more important to know Allah Almighty as one and only, to interpret and explain His attributes. After all, a Muslim must have the basic knowledge he needs about the faith. This primary knowledge consists in believing in the oneness of

God, that is, in the oneness of God, and studying it. Again, this term is called "word science". In Islamic sources, it is cited as one of the most famous names of the science of belief.

The most commonly used term in the study of Islamic teachings is "aqeedah" (plural aqeed), which appeared later than others, in the 10th century. The word "Aqidah" means "binding" one thing to another. Islamic creed is a set of creeds that firmly binds a Muslim person to certain concepts. That is, in order to believe in something, it is necessary to know it well enough to leave no doubt. A certain idea is recognized as a dogma only when it becomes a person's opinion and controls his feelings and actions. The science of Aqeedah is aimed at ensuring correct, healthy and pure belief.

According to the requirements of space and time, certain sharia rulings in religion may change to a certain extent. But Muslim scholars have emphasized in their works that pure and solid faith never changes. For example, beliefs about the oneness of God, angels, heaven and hell never change depending on time and place. If a person's creed is not correct, his human qualities are also not considered correct. From this point of view, it should be said that if the belief of a Muslim is pure, his path will be correct, all his deeds will be accepted, and some of his sins will be forgiven due to servitude. However, if a person's faith is not pure, if there is any mistake in him, his path will also be wrong, and his actions during life will be in vain. The science of Aqeedah is the basis of Islam. That is why Sufi Allahyar:

It's the devil who doesn't know the truth,

If a thousand years is considered a practice, it is a wind! - and pointed out the importance of this science.

This wise verse has preserved its value to this day. People with broken faith in history and now continue to follow and follow Satan. As if they were not lost enough, it is very dangerous for them to derail the beliefs of others.

Because the issue of religion is extremely delicate, Allah Almighty has given instructions on matters of faith to all prophets on earth, including the final Prophet Muhammad (peace be upon him). As a result, the holy Qur'an and hadiths provide the foundation for dogmatic beliefs, which are governed in a certain manner. It is clear that ideological inconsistencies and disputes existed among people throughout the Companions' lifetimes. Ideological disputes in Islam

began when the Kharijites split from the army of Rashidin Ali, the fourth caliph, and raised various doubts about aqeedah. They disputed with Hazrat Ali and Abdullah bin Abbas (r.a.) over aqeedah.

After the end of the period of the Companions, the situation became more acute during the period of the Tabeis. Because during this period, the number of people who know the religious sciences, especially the creed, has decreased significantly compared to before, and the spread of sects and categories that put forward various false ideas against pure creed views has increased. They spread their thoughts and beliefs alien to Islam to the masses and went on the path of misinterpreting the correct belief. Also, the peoples of the newly occupied countries had pre-Islamic religious views and philosophies, their own concepts and ways of thinking. For this reason, it was very difficult for them to understand the teachings of Islam, historical evidence testifies. Consequently, there are cases where the Qur'anic verses and hadiths are sometimes compared to their pre-Islamic teachings. As a result of different groups and communities alien to the religion of Islam, as a result of its distortion, scientists founded the science of kalam, i.e. aqeedah, as a refutation to them. Thus, this type of knowledge became a necessary field for Muslims. After all, it was considered necessary for every Muslim to know the correct creed. The famous mutakallim scientist Sa'duddin Taftazani in his work "Maqasid al-talibin" says: "The science of the word is a science that teaches to understand the methods of religious beliefs based on reliable evidence. Shari'i, theoretical and dogmatic issues are solved thanks to this knowledge. Its result is to adorn the faith with full confidence, and its benefit is to live an orderly life in this world and get rid of suffering in the hereafter. Therefore, the science of the word is the most honorable science. Hujjatul Islam Abu Hamid Ghazali in his work entitled "Ihya Ulum Ad-Din": it is necessary to learn the knowledge of the word."

Based on the above, it can be said that the task of aqeed or kalam science is: a) to prove religious beliefs with solid evidence and to reject doubts and suspicions about them; b) raising a person from being a simple imitator in belief to the level of being able to provide evidence for each belief; c) to protect the pure beliefs of Islam from the doubts and suspicions of the misguided people.

Moturidism and Ash'ariism. Mutakallim explained the issues of aqeedah in detail based on the verses of the Qur'an, hadiths and the path

taken by the Companions. Abu Mansour Moturidi and Abul Hasan Ash'ari occupy a special place among the scholars who worked on Aqeedah. These scholars were recognized as Imams according to the creed of Ahl al-Sunnah wal community. "Ahli Sunna Wal Jama'a" adheres to one of the four jurisprudential schools, but in the matter of doctrine, it is based on the doctrine of Muturidism and Ash'arism. According to this, the Hanafi madhhab is considered to be in the Moturidism, and the Maliki, Shafi'i and Hanbali madhhabs are in the Ash'ari doctrine. At this point, it is appropriate to give some information about the representatives of these two schools. The founder of the Moturidi religious school was the great kalam imam and jurist Abu Mansur Muhammad ibn Muhammad ibn Mahmoud Hanafi Moturidi Samarkandi (853-944). Abu Mansur Moturidi received his initial education in his village and later continued in Samarkand, which was the religious and educational center of Movarounnahr at that time. Moturidi considered Abu Bakr Ahmad Juzhani, Abu Nasr Ahmad Iyodi, the great scholar Nasr ibn Yahya Balkhi of Imam Azam's school, and Muhammad ibn Fadl as his teachers. Moturidi was interested in the issues of jurisprudence and kalam and took lessons from the famous scholars of the Hanafi School of his time. During this time, he interacted with many famous jurists and muhaddis, became known for his debates and wrote works related to this field. Among such works are "Kitab al-Tawhid", "Kitab al-maqamat", "Kitab rad avail al-adilla li-l-Ka'bi", "Kitab al-usul", "ar-Radd ala usul al-Qaramita" , "Kitab ta'vilot ahli sunna" and others can be cited.

To this day, many works of Abu Mansur Moturidi have not been preserved, and those that have arrived are mainly kept in libraries and manuscript funds of foreign countries.

Imam Moturidi's work "Kitab ta'wilot ahli sunna" (another name is "Ta'wilot al-Qur'an") follows the path of rejecting views that are contrary to the Sunni creed and follows the path of pure creed based on the views of Abu Hanifa. This single work of Moturidi acted as leaven for the works of many scholars who lived in later times.

Muslim scholars mainly relied on two sources in matters of creed: the first is narrative evidence, i.e. Qur'anic verses, hadiths, and in addition to them, the consensus of the companions and subordinates (unanimity of mujtahid scholars on a certain opinion) and ijtiḥad (a scholar's decision to obtain a Shariah ruling on an issue) attempts). The second

is mental arguments. We find that Imam Moturidi drew scientific conclusions by combining both verbal and mental evidence. For example, since most people's minds could not accept narrative evidence in many cases, Imam Moturidi used mental evidence instead. It should also be noted that in Moturidism (as well as Ash'ariism) mental evidence is placed next to narrative evidence. At that time, the Mu'tazilites put mental evidence ahead of narrative evidence, and if intellectual evidence contradicted narrative evidence, that is, verses and hadiths, they did not take them into account.

The main services of Imam Moturidi are to prevent the negative influence of the erroneous currents in the belief of that time, to refute their views with valid and strong arguments, to defend the true belief of Islam, to respond with enlightenment against ignorance, and at the same time it can be said that it consisted of creating and distributing basic guides for Muslims on aqeedah.

Imam Moturidi raised many students, who continued the teachings of their teachers, and it can be seen that a school of kalam ilm was created in the Hanafi School.

Moturidi was known by such names as "Imam al-Huda" (Imam of the Path of Guidance) and "Imam al-Mutakallimin" (Imam of Mutakallim). The founder of the Ash'ari doctrine is Abul Hasan Ali ibn Ismail ibn Ishaq ibn Salim ibn Abdullah ibn Musa Abu Musa Ash'ari (873-941). He takes the first lessons from his father, later he learns the science of fiqh from the famous scholars of his time, Abu Ishaq Marwazi and Ibn Surayj, and learns the science of hadith from Zakariya ibn Yahya Saji. He moved to Baghdad after about forty years of age and lived in this city until the end of his life. During his lifetime, he wrote about a hundred works, including "al-Fusul fi-r-radd ala-l-mulhidin", "ar-Radd ala-l-mujassima", "Izah al-burhan fi-r-rad ala ahl az-zayg' wa-t-tug'yan", "an-Naqs ala-l-Jubbai", "Maqalat al-mulhidin", "Tafsir Abu-l-Hasan", "Imamat Abu Bakr Siddiq" books of the people of knowledge noticed. Imam Ash'ari uses narratives and reason to provide proofs of belief, and uses intellectual and logical proofs as documents. It is also possible to find that he resigned from philosophical issues. Because Ash'ari is one of the scholars known in the field of Aqeedah, as he gave refutations to Mu'tazilites, philosophers, Qarmatians, Batinians, Rafizis, and others.

At the time when Abul Hasan Ash'ari was spreading the Ash'ari religious teachings of the people of Sunnah and the community, Abu Mansur Moturidi also founded the Moturidi teachings in Samarkand. Although these two imams lived at the same time and did not meet each other, their dogmatic views are almost the same. Although there are verbal differences in the views of these two scholars on some issues, their real goals are not different from each other. In other words, some of the differences between the two doctrines are verbal and essentially support each other. From this point of view, these two scholars do not accuse each other of error or heresy and recognize each other as "ahle sunna wal jamaa".

The main difference between Ash'ari and Muturidism goes back to the matter of faith. According to Moturidi's teaching, faith is a confession with the tongue and confirmation with the heart, but action is not included in faith. In Ash'arism, faith is accompanied by action. For this reason, it is said that a person who has converted to Islam is considered a Muslim in countries where Moturidism is widespread, but he is a sinner because he does not practice it.

It should be mentioned that in the sources, the terms "Moturidian sect" and "Ash'ari sect" are found. From this, it can be concluded that Imam Moturidi developed Imam Abu Hanifah's doctrine of belief, while Imam Ash'ari improved Imam Shofei's belief views. Today, Moturidism is followed by those who follow the path of the Hanafi madhhab, while Ash'ari is followed by the Maliki, Hanbali, and Shafi'i madhhabs.

The teachings of these two scholars spread widely in the Islamic world and over the centuries helped Muslims to persist in pure faith, understand the meanings of the verses and hadiths correctly, and apply them to life, caused not to be affected by currents. The services of Abu Mansur Moturidi and Abul Hasan Ash'ari in conveying the pure belief to Muslims are incomparable, and their dogmatic teachings are followed with special attention by Muslims. In their works, along with explaining the Islamic creed, they also refuted the erroneous currents. That is why Imam Moturidi is known as the "Imam of Guidance", while Imam Ash'ari is known as the "Protector of the People of the Sunnah".

Representatives of the Moturidi School of the Word. A number of scientists who worked in Movarounnahr can be cited as examples of the representatives of the Moturidiya doctrine. Among them, the place of

Abul Muin Nasafi is of special importance. Abul Muin Maymun ibn Muhammad Makhuli Nasafi was born in Nasaf oasis in 1046 in an intellectual family. He received his initial education from his father. Nasafi's grandfather Abul Muti' Makhul ibn Fazl Nasafi (d. 930) was considered a famous mutakallim and mystic scholar of his time. There are also works of Abul Muin Nasafi on the science of jurisprudence. He died in 1114. Scholar's grave is located in the village of Kovchin, Karshi district. He wrote more than ten works during his life. Among the scientist's works, such works as "Tabsirat al-adilla", "at-Tamhid li qawaid at-tawhid" ("Introduction to the rules of monotheism") and "Bahr al-kalam" ("Ocean of the knowledge of the word") have reached us.

Among the works of Abul Muin Nasafi, "Tabsirat al-adilla" is considered the most important and the main one. The full title of the work is "Tabsirat al-adilla fi usul ad-din ala tariqati Abi Mansur al-Moturidi" ("Explanation of religious methods according to Abu Mansur Moturidi's tariqat with clear evidence"). The reason for Abul Muin Nasafi's writing of this work is that at that time there was no major work after "Kitab al-Tawhid" on the doctrine of Moturidia. After he finished writing "Tabsirat al-adilla", he wrote "Tamhid" and "Bahr al-kalam" as a conclusion and fihrist for it.

Another scholar was Najmuddin Abu Hafs Omar ibn Muhammad ibn Ahmad ibn Ismail Nasafi (1068-1142), known as Abu Hafs Nasafi, and some sources mention that he was given the nisab of "Moturidi". This indicates that he is a spiritual disciple of Imam Moturidi and a follower of Moturidi's teachings. After all, Abu Hafs Nasafi in several places of his work "Kitab al-qand fi zikri ulamoi Samarkand" ("A sugary (sweet) book on the mention of scholars of Samarkand") named Imam Moturidi as his spiritual teacher. respectfully mentions as Also, Abu Hafs Nasafi in his work "Aqeed al-Nasafi" ("The doctrines of Nasafi") reflected the views of the Moturidyia doctrine.

Abu Hafs Nasafi was given the title of "Moturidi" due to the fact that he spent most of his life in Samarkand, the land of Imam Moturidi. For example, Abu Sa'd Sam'ani (d. 1167), the author of the encyclopedic work "Kitab al-Ansab" ("The Book of Genealogies"), which illuminates the lineages of scholars and famous people of the Middle Ages, identified this scholar as Abu Hafs Umar ibn Muhammad. Nasafi Moturidi called it.

Najmuddin Nasafi was an encyclopedic scholar typical of medieval Eastern scholars, a famous historian, jurist, commentator, linguist, geographer, philosopher and poet of his time. The content of his written works was extremely wide and varied, and only a part of them has reached us. Najmuddin Nasafi created more than a hundred works devoted to such sciences as linguistics, history, fiqh. Abu Sa'd Samani was in academic communication with Abu Hafs Nasafi through letters. According to current information, about ten of his books have reached us. Especially, the work "Aqeed al-Nasafi" about the Moturid School of kalam gained great fame. It ranks next to Abul Muin Nasafi's "Tabsirat al-adilla" in the teaching of Moturidyya. Najmuddin Nasafi had many works on philosophy and belief. His poetic work called "Manzumat al-Nasafi fi-l-khilafiyot" ("Nasafi's poem about disagreements") was especially famous.

The next scholar Sadr al-Islam Abul Yusr Muhammad ibn Muhammad ibn Abdilkarim Pazdavi was born in 1030. He received his initial education from his father, Abul Hasan Muhammad Pazdavi. His grandfather, Abdulkarim ibn Musa, was one of Imam Moturidi's students and mentored him. In addition, sources say that Pazdavi studied with several Hanafi scholars. Among Pazdavi's teachers, scholars such as Abu Ya'qub Yusuf ibn Muhammad Nishapuri and Abul Khattab were of great service. Abu Hafs Najmuddin Umar Nasafi and Abul Muin Nasafi were considered Pazdavi's most famous students. According to sources, he died in Bukhara in 1099.

Among the works of Pazdavi, the work "Usul ad-din" ("Foundations of Religion") is of great importance. This work consists of 96 issues and was written in order to reveal the essence of the views of the Ahl al-Sunnah wal community and the Moturidiya School and to reduce the influence of the heresy and superstition community (ahl az-zayg wal bida') spread in Mowarounnahr. Also, as a commentary on Pazdavi Imam Muhammad Shaybani's work "al-Jami' as-saghir" ("Small Collection"), "Taliqat" ("Commentaries") and fiqh "al-Waqiat" ("Events") and "al-Mabsut" ("Broad Meanings") works. Pazdavi was considered a scholar who made great contributions to the development of the Hanafi madhhab and the Moturidiya Kalam School in Movarounnahr, especially in Bukhara.

Scholar Alauddin Samarkandi is also one of the closest students of Abul Muin Nasafi, a major representative of the Moturidyya doctrine, and a

scholar who has achieved great success in the field of jurisprudence. His full name is Muhammad ibn Abi Ahmad Abu Bakr Alauddin Samarkandi, and there is no information about the year of his birth in the sources. Nevertheless, the scientist's death is indicated in many sources as 1143.

Alauddin Samarkandi studied jurisprudence and theology from Abul Muin Nasafi, and wrote his famous work on jurisprudence called "Tuhfat al-Fuqaho" ("The Gift of Jurists"). He worked not only on jurisprudence, but also on the sciences of kalam and tafsir, and supported the school of moturidia kalam. As a result, Abu Mansur wrote a commentary entitled "Sharh ta'wilot ahli sunna" ("Interpretation of ta'wilot ahli sunna") on Moturidi's tafsir "Ta'wilot ahli sunna" ("The interpretations of the people of the sunna").

The service of Abul Muin Nasafi in writing this commentary of Scholar is extremely great. Because Alauddin Samarkandi himself gives information that he read Nasafi and Moturidi's work "Ta'wilot" together, and that Nasafi added comments to the places he considered permissible, and later turned these comments into a separate book. Also, Alauddin Samarkandi learned science from Abul Yusr Pazdavi. His closest student was his daughter Fatima bint Alauddin. Fatima bint Alauddin reached the level of a famous jurist scholar. Alauddin Samarkandi gave his daughter in marriage to his close disciple Alauddin Abu Bakr ibn Mas'ud ibn Ahmed Kosoni. Kosoni wrote a book entitled "Badoi' al-sanoi' fi tarib al-sharai'" ("Magnificent arts according to Shari'a order") in the form of a commentary on his teacher's work "Tuhfat al-fuqaho". Kosoni is one of the students of Abul Muin Nasafi.

Ibrahim ibn Ishaq Saffar Bukhari (d. 1139) is a representative of the Moturidiya Kalam School, who received education in the science of kalam from Abul Muin Nasafi in Bukhara. Initially, he wrote his treatise entitled "Risola fiha masoil suila anha ash-Shaykh al-Saffar fa ajaba anha" ("Treatise about the issues answered by Shaykh al-Saffar"). This pamphlet focuses on the views of Abu Mansur Moturidi. The scientist creates a study guide for the Bukhara people on the science of theology called "Kitab talkhis al-adilla li qawaid at-tawhid" ("Brief statement of the proofs regarding the rules of monotheism"). Nuriddin Ahmad ibn Mahmud ibn Abi Bakr Sabuni (d. 1184) is also one of the scholars who, together with Ibrahim Saffar, were active in the wide spread of the

Moturidian kalam school in Bukhara. He learned the science of speech from Abul Muin Nasafi. Nuriddin Sobuni will communicate with Fakhruddin Razi, representative of the Ash'ari school in Bukhara. The scientist's textbook "al-Bidaya fi usul ad-din" ("Fundamentals of Elementary Religion") has not lost its value and has been published many times.

Another scientist was Abul Fath Alauddin Muhammad ibn Abdilhamid ibn Umar ibn Hasan ibn Husayn Samarkandi Asmandi, who was born in 1095 in the city of Asmand near Samarkand. This city was also called Usmand or Samand. As he was confused with Alauddin Muhammad ibn Ahmad Samarkandi, the author of the work "Tuhfat al-fuqaha", the sources also add Asmandi's ratio to him. Asmandi studied jurisprudence from Ashraf ibn Muhammad Alawi, known as "as-Sadr ash-shahid" Burhan al-Aimma narrated hadith from Umar ibn Abdulaziz ibn Moza Bukhari (d. 1142), learned hadith from Ali ibn Umar Harrat. Asmandi used the scientific heritage of Abul Muin Nasafi in writing his works on the science of the word. He learned the works of Abul Muin Nasafi from his contemporary Alauddin Samarkandi. There is information about only one work of Asmandi on the science of speech. In some sources, his name is called "Lubab al-Kalam" ("Science of accurate words"), while in some sources it is called "al-Hidaya fi usul al-e'tiqad" ("Achieving guidance in the foundations of faith") or "al-Hidaya wa-l-kalam" ("The Science of Guidance and the Word"). This work was written to guide young researchers in the field of the word. Scholar, who has a unique reputation among Hanafi jurists, made a significant contribution to the development of the science of the word in Movarounnahr in the 12th century and died in Bukhara in 1157.

A question of faith in Islam. In the works written by Imam Moturidi, Imam Tahawi, Abul Muin Nasafi and other scholars, the issue of "faith" was studied separately, because it is considered one of the most sensitive and basic topics of the science of the word, because faith is the first condition of Islam. Through the definition given to faith, a judgment was made regarding the servant's behavior. Most of the extremist, terrorist and dogmatic currents that have gone astray in Islam make mistakes in the matter of faith and try to spread their doubts among the masses of the people.

The scholars mentioned above divided the subject of belief into four parts: theology, prophecy, happiness and consciousness. "Theology"

discusses about God and issues related to Him. In "Prophecy" there is a discussion about revelation, prophethood and related issues, and in happiness, there is a discussion about existing beings - man, angel, jinn, and the laws of causality. Consciousness argues about beliefs that can only be confirmed by hearing. Since these are mainly issues related to the unseen world, this type is also called "occult". Islam is built on five foundations. They are: faith, prayer, zakat, fasting and pilgrimage. These are the pillars of Islam (fard). The word "Iman" means to believe, to confirm, and in istilah, it means to say the verbal testimony, that is, to say "La ilaha illalohu Muhammadun Rasulullah" ("There is no god but Allah, Muhammad is His Messenger") with the tongue and the heart is confirmation with Whoever says this sincerely is a Muslim.

According to Abu Mansoor Moturidi, faith in a person's heart is unique just like the moon is unique in the sky. If it decreases, it should be half, if it increases, it should be one and a half or two. This is contrary to the truth. Only the light of faith in the heart is illuminated by good deeds and the light of faith is dimmed.

It is mentioned in the hadiths that there are seven conditions of faith, which are as follows:

1. Believing in the existence and unity of God, all the names and attributes described in the Qur'an and hadiths, accepting all his commands and abstaining from all his retributions.

In history, the scholars did not dwell on the existence of God and did not provide evidence. After all, in those times there was no doubt about the existence of God and everyone believed in him (that is, there was no idea that God does not exist). But in later times, after those who did not believe in the existence of God came out, scientists included this topic in their books of aqeedah, and it became the main topic of aqeedah. For example, it is useless to explain the subject of aqeedah to a person who does not believe in the existence of Allah.

In the Qur'an: **"Or are they wounded by nothing** (that is, without the Creator)?! **Or are they the creators themselves?! Or did they create the heavens and the earth?! No! They do not believe"** (Tur, 35-36), and those who do not believe in the existence of God are told that the world cannot be wounded by itself. The issue of the oneness of God is one of the most important topics in the science of Aqeedah. This is called "monotheism". Tawheed in the dictionary means attributing unity and oneness to something. In the literal sense, it is said to give up

various forms of shirk to Allah, to believe that Allah has no partner in His attributes, attributes, works, names, and judgments. There are many examples in the Qur'anic verses and hadiths about the fact that Allah has no partner. In these verses, it is shown that the order in the universe will be disturbed when God has a partner. For example: **"If there were gods other than Allah in both of them (Earth and sky), both of them would be corrupted. Therefore, Allah, the Owner of the Throne, is pure from the (partners) they describe"** (Anbiyya, 22), **"Allah did not beget children, and there was no deity with Him. Otherwise, each god would be arrogant with what he created and would be superior to the other (as a result, the Earth and the sky would be destroyed). Allah is purer than what they describe"** (Mu'minun, 91). In Islam, a person who believes in God is obliged to believe in his name and attributes. In the Qur'an: **"Allah has beautiful names. Call him by those (names)!"** (A'raf, 180), **"He has beautiful names"** (Hashr, 24). Knowledge about God is acquired through these names and attributes. According to the opinion of all scholars, the purpose of learning the names of Allah is not to give Him attributes that are not worthy of Him. Also, the hadith about "Allah has ninety-nine names" was narrated by the scholars. Imam Abu Hanifa said about God in his work "al-Fiqh al-akbar": "He is not like any of the things he created. There is nothing like him. It has existed from time immemorial and will exist forever. Generic qualities are life, power, knowledge, speech, hearing, sight, will. Verbal adjectives are the adjectives that indicate the content of making, creating, and others. He, along with all His names and attributes, has always been and will be forever. No name or quality was added to it later."

In another place: "We know that God has a hand, a face, and a soul, as He mentioned in the Qur'an. These are some of His attributes, but it is not said how. It is not even described as his power or blessing. Otherwise, one of its qualities will be destroyed. This is the word of the Qadaris and the Mu'tazilites. We say that the hand is a peculiar, moody quality. Also, His anger and satisfaction are among his unique moody qualities."

According to Islamic teachings, the name and attributes of Allah cannot be compared to any other creature. There is no debate about his state, mood, image, that is, Allah sees and hears, but unlike us humans and other creatures, it is heresy to argue about him.

2. A Muslim must also believe in angels. An angel is called "malak" in Arabic, plural "maloika". A person who does not believe in them is not considered a Muslim. It is said in the Qur'an: **"Each one of them believed in Allah, His angels, His books, and His prophets without separating any of them"** (Baqara, 285), and believing in angels is considered one of the foundations of faith.

Angels are made of light, because the speed of light is so strong that angels cannot be seen. No one knows the number of angels except Allah, they are special servants who always do what is ordered to them without leaving the command of Allah. They can be said to be the ambassadors of all God's creatures. They take the work from the presence of God to the world and do the same thing. They have no gender. They can take any form they want. In the verse: **"We sent to him Our Spirit (i.e. Gabriel). So he appeared (to Maryam) as a real person"** (Maryam, 17).

In the Qur'an and Sunnah, information is given about the specific duties of angels. For example, there is a category of angels who are represented by mountains, rain, clouds, the sun, the moon, crops, and even the womb in the mother's womb. At the same time, the angels assigned to man record the deeds of each servant. There are also angels who are assigned to the affairs of the hereafter: death, questions and answers in the grave, heaven, hell, etc. For example: **"When death comes to one of you, our messengers (angels) will make him die without melting (on time)"** (An'am, 61), **"We only made the angels the owners (guardians) of hell, and We numbered them (nineteen) only to test those who disbelieved... Only He knows the hosts of your Lord (the number and qualities of the angels)"** (Muddassir, 31), **"And the angels stand around (heaven) (waiting for God's command). Eight (angels) will carry the throne of your Lord over them on that day"** (Haqqah, 17).

Information about the exact appearance of angels is not given in the sources. Only some aspects have been mentioned, including: **"...who makes the angels messengers with two, three, four wings..."** (Fatir, 1). Four of the angels: Gabriel, Michael, Israfil and Azrael are considered archangels.

3. Believing in divine books. Believing in the revelation of books from God to His prophets. This can be known from the verse **"... he believed**

in his books and prophets without distinguishing any of them" (Baqara, 285).

At the same time, general faith is brought to these books. However, there is no exact information about their number and names. Just as the Qur'an was revealed to the Prophet Muhammad (peace be upon him), the book was also revealed to other prophets. The ones mentioned in the sources are as follows: "Pages" to the prophet Abraham, it is said in the Qur'an that **"there are (also) in the pages of Abraham and Moses"** (A'la, 19). In one hadith, "Abu Zarr: O Messenger of God, what happened in the pages of Ibrahim?" When he asked the question, the Prophet (peace be upon him) said: "All of them were struck...". From this hadith, you can find out what his subject was. Scientists have said that it consists of certain pages and has not reached the status of a book. Next is the Torah, which was given to Prophet Moses, and the Psalms to Prophet David. The Bible was revealed to Jesus. According to the teachings of Islam, the "Quran" was revealed to the Prophet Muhammad (peace be upon him). Also, when a book was revealed to a prophet, he was considered to have changed the Sharia before him or brought completely new views.

4. Believing in prophets. According to the teachings of Islam, it is obligatory to believe in the prophets sent by God to show people the right path. **"...He believed in his Prophets without separating any of them"** (Baqara, 285). Therefore, it is necessary to believe all of them equally. To deny one of them is to deny them all. Allah Almighty started from Adam (peace be upon him). Prophet Muhammad (PBUH) sent prophets in the interval. According to the hadith, their number is one hundred and twenty-four thousand. Only twenty-five prophets are mentioned in the Qur'an. Prophets are divided into two groups: prophet and messenger.

The difference between a prophet and a messenger: 1. To whom God sends a vision and orders him to convey this message to others, that person is a prophet and a messenger. But if it is not made necessary to convey it to others, he is considered a prophet, not a messenger; 2. The Messenger brings a new law. Nabi does not come with a new Sharia. Perhaps, he himself follows the previous sharia and encourages others to follow it; 3. Rasul is general and applies to both angels and humans. In the Qur'an: **"Indeed, it (the Qur'an) is the word of a great**

messenger (the revelation that Gabriel brought from God)" (Takvir, 19). This verse refers to the angel Gabriel.

In general, prophets are also human beings who came to call others to follow the instructions of God. There are 313 apostles among them. Prophets followed God's commands and warnings and set an example for other people. They ate food, drank water, and lived in the markets. The only qualities that distinguish prophets from ordinary people are that they are protected from evil vices that harm humanity and take away human dignity. They performed various miracles and confirmed their prophethood. Prophet Jesus healed the sick, Prophet Moses split the sea in two, Prophet Muhammad (peace be upon him) split the moon in two with the gesture of his hand, and other miracles can be cited as examples. If what the prophets show is a miracle, what the saints show is a blessing.

5. Belief in the Last Day is also a part of faith. According to Islamic teachings, this world is a testing ground. God will take the lives of all His creatures in the Resurrection and resurrect them, and they will answer for what they have done. If he has done good deeds, he will receive a reward, if he has done bad deeds, he will receive a punishment, and all his deeds in this world will be shown to him and weighed.

6. Believing in destiny, that the good or bad that befalls a person is from God. In other words, fate is the belief that all the good and bad things that happen to a person, every event and event in existence, or everything that happens in the hereafter, will happen according to God's destiny, knowledge, will and determination. Happiness and sadness, life and death, wealth and poverty, sickness and health, etc. must be recognized as being from Allah. No one knows destiny except Allah, not even prophets and angels are aware of this secret. In the sources, he was discouraged from debating the issue in depth. Most currents are wrong about this. Happy is the one who is written as happy in destiny. Also, a person who is written as unfortunate or unfortunate in fate is unfortunate. In one verse it is said: **"He (Allah) is not responsible for anything he does, but they (servants before Allah) are responsible"** (Anbiyya, 23).

Also, in the works on the creed, it is stated that Allah knows what will happen until the Day of Judgment, and if He does not know them, His perfect quality will be defective, and this divine knowledge is called "Qazai-qadar". God's foreknowledge of how things will be in the future

is called qaza. Qadar means that these things come into being according to God's eternal knowledge. The meaning of Qaza and Qadr is that God foreknows the deeds of the servants in the future. As a result of the misunderstanding of Qaza and Qadr, Qadari, Jabari and other currents appeared.

7. Believing in resurrection after death is one of the conditions of faith, and according to it, on the Day of Judgment, all people will be resurrected and gathered in the Great Hall. There is a reward (heaven) for those who do good deeds, and a punishment (hell) for those who do bad deeds. All the deeds of the slave will be calculated and seen in the presence of Allah. The book of everyone's deeds - *nomai amal* (deed list) is read. Good deeds and bad deeds are all measured. There are many examples of this in the Qur'anic verses and hadiths. For example: **"They said: 'Woe to us! Who woke us up from our sleep?' - When they say, (they will be told): 'This is the true thing (Doomsday) promised by the Most Merciful and spoken by the prophets'"** (Yasin, 52).

The day when people will be judged is called "doomsday" and it means "standing". This is the name given to all the resurrections from the grave. Doomsday is known by several names, such as the day of reckoning, the day of the end, and the day of Mahshar. The sources do not say exactly when the doomsday will happen. According to Islamic teachings, no one knows when it will happen except Allah, not even the prophets and angels. Only books contain information about some of its symptoms. According to the teachings of Islam, people will gather at the place where questions and answers will be answered - Mahshar. It is said in the books that after the question and answer in Mahshar, people cross the bridge called Sirat over Hell. A person who has passed the Resurrection will reach his place in heaven (garden) or hell. God created both heaven and hell. They are the last destination that people reach. According to religious beliefs, heaven is prepared for those who believe pious and good people. They live there happily and comfortably. There is no suffering, no sickness, no old age, and no death. They will get what they want. All these are given because of the deeds done in this world. There is no end to the delights there, and it is not blocked from people. The highest blessing in Paradise is to see God. Hell, the opposite of heaven, is a place of punishment prepared for infidels, hypocrites and sinners - those who do not fulfill their religious

obligations and are subjected to various torments and tortures. There is a fire for torment, a boiling spring. Their food and drink are also prepared to torment them. It consists of several levels of depth; people are punished according to the level of their sins. The pleasures of heaven and the sufferings of hell are for both the body and the soul. Many verses of the Qur'an provide information about the description of the resurrection, heaven and hell.

Emergence of trends in Islam. After the Prophet's death in 632, the government was controlled by those elected to the caliphate. The first caliph was Abu Bakr. Umar ibn al-Khattab was elected second, followed by Usman ibn Affan and Ali ibn Abi Talib. During the time of the two previous caliphs, there were no internal disputes and divisions in the caliphate. In the last years of the Ottoman caliphate, internal disputes arose and opposition to the caliph increased. Eventually, a mob broke into Usman's house and killed the caliph. The assassination of the Caliph led to the War of the Caliphate, and such conflicts intensified during the Caliphate of Ali ibn Abi Talib. The governor of Sham, Muawiyah, opposes the caliph and demands that the killers of Caliph Usman be found and punished as soon as possible. At this time, the caliph first began to settle internal disputes. This conflict leads to an armed conflict.

The name of the battle was called Siffin because this conflict took place in 657 in a place called Siffin in Iraq. Then there was a division into three categories on the issue of the state system, on the question of who should pass the caliphate after the Prophet.

The first group is the supporters of Caliph Ali, who believe that the caliphate should be inherited only in the house of the Prophet. As a result, the Shia stream came from them.

The second is a group of Kharijites (separates) composed of former supporters of Caliph Ali, who left him after the Battle of Siffin.

The third group is "Ahli Sunna Wal Jama'a".

Shahristani says that the difference between the Companions began during the Prophet's lifetime.

In Islam, heresy, sectarianism and error started from the sects of foreigners and Shiites. Such sects appeared on two main issues: Imamate (leadership of the state) and belief.

Therefore, the division into sects in Islam is considered to be mainly based on the religious and political point of view. The appearance of

the first Kharijites was also due to their disagreement with the policies of Caliph Ali, and the later Shiites were those who believed that the Caliphate should be inherited by Ali and his descendants. At this point, it is necessary to emphasize one more thing that the division into sects in Islam is answered by the hadiths of Prophet Muhammad (pbuh). They cited several hadiths and mentioned the division of the Islamic Ummah based on this.

Prophet Muhammad (pbuh) says: "Jews are divided into 71 sects, Christians are divided into 72 sects, and my ummah is divided into 73 sects. One of them will be saved, and the rest will be in Hell." When the Companions asked: "Which faction will be saved?" The Prophet will answer: "The path followed by me and my companions" (narration of Imam Tirmidhi). The sect of salvation mentioned in the hadith is "Ahli Sunnah wal Jama'a".

"Ahli sunna wal jamaa" is also known as Sunni. Its unique and different aspects are loving all the Companions, considering a person as a Muslim even if he has committed a great sin, praying the funeral if he dies, not opposing a just and oppressive king, not denying the attributes of God and etc.

However, since Muslim scholars did not develop a unified creed of Muslims in the early days, the concept of "right belief" and "heresy" was introduced into the system after the emergence of Shi'a and Foreigners.

Foreigners are a group that broke away from the army of Caliph Ali and put forward ideas that do not correspond to the belief of "Ahli Sunna wal Jama'a". In doing so, they separated from Caliph Ali, accusing him of complicity, and started a war against both the Caliph and Mawiya.

They considered themselves true Muslims and were intolerant of political and ideological opponents. According to the teachings of foreigners, the caliph is elected by the community and obeys the community; any devout Muslim (even a slave or black) can be elected caliph; if the caliph does not protect the interests of the community, he will be dismissed and even executed.

The foreigners accused those who had committed a great sin of infidelity and even went so far as to kill them. Some companions were also called infidels. In addition, they say that it is a religious duty to oppose the "tyrant" king with a weapon in his hand.

Another trend that appeared simultaneously with foreignism is Shiism. Shia comes from the name "Shiatu Ali" (group of Ali) and is a pro-Ali movement. In the beginning, this trend appeared as a political movement, without any differences and ideological differences. Later, religious disagreements and ideological differences arose. According to them, power belongs to Caliph Ali and his descendants. Because Imamate is one of the main religious pillars. According to their doctrine, the leader is not elected by the people, but inherited.

According to their opinion, the Prophet (pbuh) appointed Ali as caliph. Among the caliphs, Abu Bakr, Umar and Usman took this right from Ali by force. They also believe that Ali's caliphate is a divine instruction.

Shias also recognize the Qur'an as the divine word (some fanatical sects believe that some parts of it were omitted during the time of the caliphs). Its scholars base their teachings on the metaphorical interpretation of the content of the Qur'an. Also, from the hadiths, they recognized only the narrations made by Caliph Ali and his descendants, and compiled independent collections of such narrations and hadiths.

In contrast to the religious beliefs recognized in Sunnism, Shi'ism believes in 5 beliefs, consisting of monotheism, justice, prophecy, Imamate, and resurrection. 4 of these beliefs are tawheed (recognition of the oneness of God), adl (justice, the justice of God, i.e. the belief of predestination), nubuwwat (prophethood), qiyamat or maad (the coming of the last day and the resurrection of the dead). , basically coincides with the teachings of Sunnism. The 5th Aqeedah differs from Imamate (the authority of twelve imams consisting of Ali and his descendants) as it is contrary to Sunnism.

As a result of conflicts within Shila, many factions have emerged. Among them are Zaydis, Jafaris and others. The Imamis and the Ismailis are the two major schools of Shiism.

The Mu'tazilites split from the Ahl al-Sunnah wal community on the issue of aqeedah. They recognize the Qur'an as the source of religious truth, try to interpret it figuratively rather than literally, and oppose blind faith in narrations. Also, he has a unique view on issues such as the graveness of sin, the punishment of the grave, and the blessing of saints. For example, they say that a person who commits a great sin is neither a believer nor an unbeliever, but is somewhere between the two. Another creed of the Mu'tazilites is about the creation of the Qur'an.

Sunnis say that the Qur'an is the word of God, while the Mu'tazilites believe that the Qur'an is God's creation.

Caliph Ma'mun (813-833) accepted the teachings of the Mu'tazilites as the state religion. He tested the faith of everyone, especially judges, scientists, and officials. As a result, anyone who did not recognize the creed of the Mu'tazilites (in particular, the creation of the Qur'an) was fired, and even the death penalty was used. During the time of Caliph Mutawakkil (847-861), this doctrine was persecuted.

The Mu'tazilites recognized intelligence as the basis of belief, tried to deny Sufism, and considered themselves supporters of monotheism and justice (adl).

Later, by the 13th and 14th centuries, the Mu'tazilites disappeared.

Qadariya, like the Mu'tazilites, are mistaken in the matter of doctrine. Their main claim is that they deny God's will, punishment, and destiny, and they say, "Allah is powerless over the work of His servants." The Sunnis say that Allah knows everything in advance, while the Qadaris deny it. They believe that justice is one of God's primary attributes, and sin cannot be predestined by God. He came to the conclusion that only righteous deeds can be expected from God, and sinful deeds are related to human activity, which means that a person has free will and freedom of action, so he commits a sin.

Their teachings were later continued by the Mu'tazilites.

The Jabaritis, on the other hand, developed the opposite of the Qadaris belief and are one of the sects recognized as having erred in the matter of destiny in Islam. They deny the issue of predestination, which is recognized in the Ahl as-Sunna Wal community. The Jabarites advocated the belief that the destiny of man is predestined by God, that man does not have any free will and freedom of action, these things exist only in God, and man has the ability to master this activity. They reject the human free will, saying that Allah has decreed sinful deeds for the servants and that man is obliged to commit sinful deeds. They attributed the quality of coercion to God, saying that God can impose on man what he cannot bear. The Jabaritis were opposed to the Qadaris, who supported freedom of will.

The Mushabbiha believe that Allah is like a human being and that He has bodies similar to human organs. With this, he went against the creed of "Ahl al-Sunnah wal Jama'a". For example, Sunnis do not compare God to anything, and such comparison is considered a mistake.

In general, the stray factions that arose in the history of Islam were themselves divided into several groups. It should be emphasized that the various stray currents emerging today take the beliefs of their predecessors and present them in a new way. In particular, the killing of foreigners is similar to what is currently being done by ISIL (Islamic State of Iraq and the Levant) and other militant groups. If a person commits a major sin, it is considered the work of foreigners to disbelieve him.

Questions on the topic

1. What does Kalam, Aqeedah, Tawheed sciences study?
2. How did the trends of Moturidism and Ash'ariism appear?
3. What does faith mean?
4. How many things is it necessary to believe in Islamic teachings?

Independent work assignments

1. Imam Moturidi and his views.
2. Literature of the science of the word.
3. Analysis of verses about the hereafter in the Qur'an.
4. Propaganda to acquire knowledge in hadiths.

Books

1. Tulepov A. Islam and fanatic movements. Completed edition. The responsible editor is Sheikh Abdulaziz Mansur. - Tashkent: Sharq, 2014. - 536 p.
2. Aqilov S. Word science. - Tashkent: TIU publishing-printing association, 2011. - 160 p.
3. Isaqjanov R. Islamic philosophy. - Tashkent: Somplex Print, 2019. - 192 p.
4. Muhammad Anwar Badakhshani. Commentary on Aqidatut-Tahawiyyah. - Tashkent: 2015. - 448 p.
5. Ochildiev O., Rahimjonov D., Muhamedov N. et al. Fundamentals of religious studies (study guide). - Tashkent: TIU publishing-printing association, 2013. - 320 p.
6. Mominov A., Yoldoshkhojaev H., Rahimjonov D., et al. Religious studies. - Tashkent: Labor, 2004. - 296 p.

7. Abdullaev A., Hakimova N., Joraev Sh., Karimov J. There is no salvation except science. - Tashkent: TIU publishing-printing association, 2015. - 156 p.

TOPIC 8. PHILOSOPHY OF ANTHROPOLOGY (PHILOSOPHY OF HUMANITY) (2 hours)

Plan

1. The problem of man in philosophy. The Becoming of Man
2. Origin and structure of consciousness
3. The process of personality formation is the process of socialization of the individual.
4. Subject of philosophy of education
5. Philosophical concept of activity

The problem of man in philosophy

Concepts of man in history and philosophy

Mythological worldview and
religious-idealistic worldview
Renaissance humanism and
German classical philosophy
Dialectical-materialist philosophy
Animation

Activity

Sociality

Philosophical anthropology

Main features of a person

Animation

Activity

Sociality



An individual person combines the universal, inherent in him as a member of the human race, social traits, characteristic of him as a member of a certain social group, and individual, inherent only to him.

Since ancient times, starting with the mythological worldview, there has been the idea that man is dual, consisting of body and soul. For a long time it was argued that the main thing in a person is animation, consciousness, and reason. In the religious-idealistic worldview, the human soul was understood as a manifestation of a higher, divine principle. The body is mortal, the soul is immortal. In the materialism of the Ancient world, the soul was interpreted as the result of a specific combination of material principles (in atomism - a connection of atoms with a special shape). As a rule, the soul was understood as the “carrier” of a person’s inner spiritual world, his consciousness, emotions, and reason.

During the Renaissance, and especially in German classical philosophy, the emphasis was placed on human activity, activity, and freedom. German classical philosophy considered activity as an essential characteristic of human existence, but at the same time it understood activity mainly as a spiritual, mental activity. The rational principle in a person is created by the activity of the subjective “I”.

Dialectical-materialist philosophy, distinguishing between material and spiritual activity, affirms the fundamental role of material, practical activity. The ability for spiritual activity itself is historically formed and improved in social conditions, with the development of social practice. Man is a social being.

As philosophy develops, the main features of man are highlighted: animation, activity, sociality. We must not forget that man is also a biological organism. Man is formed both as a natural biological and as a social being. A person is born three times: physically, socially and spiritually. And this makes a lot of sense.

Although man has always been the object of close attention in philosophy, in the 20th century. a proposal was put forward about the need for a special philosophical science focused on human knowledge - the so-called philosophical anthropology. One of its founders, M. Scheler, argued that all the main questions of philosophy come down to the question of what a person is and what position he occupies in the world. The initial problem of philosophical anthropology is the problem of human formation.

The Becoming of Man

Basics of anthroposociogenesis

Labor

the formation of a social form of movement

human development under the determining influence of social factors



From the fossil remains of ancient creatures, paleontologists have compiled a general picture of the evolution that led to man. Biochemical studies of humans and apes (chimpanzees, gorilla) have shown an insignificant genetic difference between them. Time parameters have been clarified. It is believed that the splitting of the evolutionary branch (from common ancestors to humans and apes) occurred about 5 million years ago.

The idea of a commonality between man and the great apes was expressed long ago, but its recognition was difficult, causing fierce objections, especially from churchmen. In the last century, Charles Darwin's book "The Descent of Man and Sexual Selection" (1871) sparked a lively debate. Darwin compared a number of properties between humans and animals, which is still of considerable interest today. Darwin outlined an approach to understanding man as a biosocial being. Dialectical-materialist philosophy, taking into account the achievements of modern science, also affirms the dual, biosocial nature of man. In solving the problem of the formation of man and society, she proceeds from the following fundamental principles.

- Labor played a decisive role in the development of man.
- The formation of man and society – the transition from the biological form of movement of matter to the social one. In this case, of course,

the biological form of movement does not disappear, but in a dialectical sense is “removed” by the social one.

- After the formation of a person, his development proceeds under the determining influence of social factors.

Initially, natural objects were used as tools: sticks, stones. Using the first “natural” tools, man enters into a new relationship with nature; he had a new power at his disposal.

The use of “natural” tools by our ancestors opened up the possibility of various types of activities, moving away from narrow specialization. With the emergence of the beginnings of labor activity, the nervous system developed, a flexible hand adapted to grasping various objects developed, and a transition to constant movement on the hind limbs took place. The use of the first tools contributed to the maturation of social ties. The specifics of the lifestyle begin to be determined not by biological, but by social relationships. A person develops socially determined needs.

At the next stage, a transition occurs from “natural” tools to artificial ones. With the manufacture of tools began something that does not exist in the animal world - **material production**.

Origin of consciousness

highly organized matter

irritability

reflection

sensitivity

display of material objects

ideal images of material objects

consciousness is the highest form of reflection

consciousness

consciousness is a social phenomenon

functions of consciousness

reflective

executive



One of the most important problems of philosophical anthropology is the problem of the origin of consciousness. Identifying the nature of consciousness, resolving the question of its connection with material phenomena is a question of enormous importance not only in theoretical, but also in practical terms; clarification of the dependence of the course of mental processes on objective conditions opens up the possibility of directed changes in people's consciousness.

Many challenges stand in the way of our understanding of consciousness. The truth is that we do not naturally become conscious. The visuals that appear in the brain cannot be seen from the outside. A person's actions, emotions, and speech may be observed from the

outside; the physiological processes taking place in the brain can be seen while analyzing it. However, awareness cannot be observed, not even with the use of equipment. The material qualities that the things they reflect have different from the representations that exist in awareness (for instance, although fire burns, the image of fire in consciousness lacks this quality).

Therefore, it turns out that when the physiological activity of the brain, human behavior, emotions, and speech are studied, it is not consciousness itself that is studied directly, but its material basis and its materialization in human activity. In this case, consciousness can be judged indirectly.

A special way of studying consciousness is introspection (introspection) of one's own spiritual life. However, there is a specific difficulty. So, for example, if we begin to analyze our emotions or thoughts, then during the course of this analysis they begin to disappear (the thought of the thought displaces the thought itself).

However, with all the difficulties in understanding consciousness, in order to further talk about it and its origin, we must try to give at least an undeveloped, working definition of consciousness. In dialectical-materialistic philosophy, a definition of consciousness is developed, including an indication of its two main functions: reflecting and controlling. Concretizing this approach, we can offer the following definition: consciousness is a person's ability to display material objects in ideal images and purposefully regulate their relationships with these objects. Here it is necessary to stipulate that such a definition of consciousness somewhat narrows its content, since consciousness operates not only with images of material objects, but also creates various images that are not directly related to the reflection of material objects. However, the fact is that the initial images of consciousness are precisely the images of material objects.

Basic functions of consciousness

Основные функции сознания

Reflective function of consciousness

Отражающая функция сознания

Specificity of reflection

Специфика отражения

The ability of objects to perceive environmental influences

- Способность объектов воспринимать воздействие окружающей среды
- Изменение объекта в результате воздействия на него других объектов
- Способность сохранять структуру воздействия
- Реакция на внешнее воздействие

Changing of an object as a result of the influence of other objects on it

Ability to maintain the structure of influence

Reaction to external influence

Consciousness is a property of highly organized matter. Being a specific property of highly organized matter, it has its own objective foundations in matter.

When explaining the origin of human consciousness, some philosophers of the past (however, there are some today) assumed that consciousness was, as it were, “spread” throughout nature, that all matter was “animate” (this point of view is called “hylozoism”). There is only a quantitative difference between the consciousness inherent in all natural objects and the consciousness of man. The hylozoistic concept is erroneous in general, but there is a rational point in it about the prerequisites for our consciousness in nature.

V.I. Lenin put forward the idea of reflection as a universal property of matter. “It is logical to assume,” wrote Lenin, “that all matter has a property essentially related to sensation, the property of reflection”[8]. In the course of the development of dialectical-materialist philosophy and science, the idea of reflection as a universal property of matter received its justification and concretization.

Reflection is associated with the interaction of objects. Without interaction there can be no reflection. However, reflection is not identical to interaction. The specifics of reflection are revealed in the following points.

- The ability of material objects to perceive certain environmental influences. This moment of reflection can be called “reflection-perception”.
- Change of an object as a result of the influence of other objects on it. The specifics of this change depend on the nature of the external influence and the internal content of the reflecting object. Let's call this moment “reflection-change.”
- The ability of an object to retain the results of influences. The structural features of the influencing object are reproduced in the content of the reflecting object. Thus, thanks to induction and resonance in various acoustic and magnetic phenomena, the structural features of some systems are “transmitted” and “remembered” by others. Let's call this moment “reflection-trace”.
- The ability of objects to react in a certain way to external influences. Here it should be noted that the reaction of an object depends on its “history”, its “remembered” past interactions with the environment. Let's call this moment “reflection-reaction”.

Evolution of reflection forms

Reflection in inorganic nature

Irritability

Psyche of living organisms

Consciousness



Reflection is the ability of material objects to perceive certain environmental influences, change under the influence of these influences, retain in their structure the features of the influencing objects and manifest their internal content in response.

The initial form of reflection in living nature is irritability - the ability of a living organism to the simplest specific selective reactions in response to the actions of specific physical and chemical stimuli.

As living organisms develop, specialization of cells and tissues occurs; Nervous tissue is formed, concentrating the ability to perceive the influences of the external environment, and muscle tissue, concentrating the ability to motor reactions. Sensitivity appears on the basis of nervous tissue - the ability to display the environment in sensations and sensory images.

A further complication of reflection in animals is due to the fact that a living organism orients itself in the environment, reacting not only to those influences that are directly included in the metabolism, but also those that warn of the possibility of the appearance of the former (they are their signals).

The highest form of reflection is human consciousness. The human brain reflects the environment in ideal images and controls human behavior. The brain, like humans as a whole, was formed in the course of biological and social evolution. This evolution is the path from a creature adapting to environmental conditions to a conscious person who transforms the environment (and himself) in accordance with his needs. This transition was a qualitative leap in the development of reflection.

The material basis of consciousness is the brain. The evolution of the brain was, firstly, under the influence of natural, biological conditions. But natural conditions alone cannot explain either the evolution of the brain or the formation of consciousness. The social environment and the development of the human form of life were of decisive importance for the emergence of consciousness. Social factors in the formation of consciousness were work activity, communication, and exchange of information (language).

Labor as an expedient activity for the manufacture and use of tools played a decisive role in the development of human mental abilities.

Consciousness is a social phenomenon in its origin, in its content and in the functions it performs. Consciousness not only developed

historically under the determining influence of work, communication and language - they play a decisive role in the formation of each individual consciousness always, in any historical era.

Structure of consciousness

Structure of consciousness

cognitive function - познавательная функция

executive function - управляющая функция

evaluation function - оценочная функция

goal-setting function - целеполагающая функция

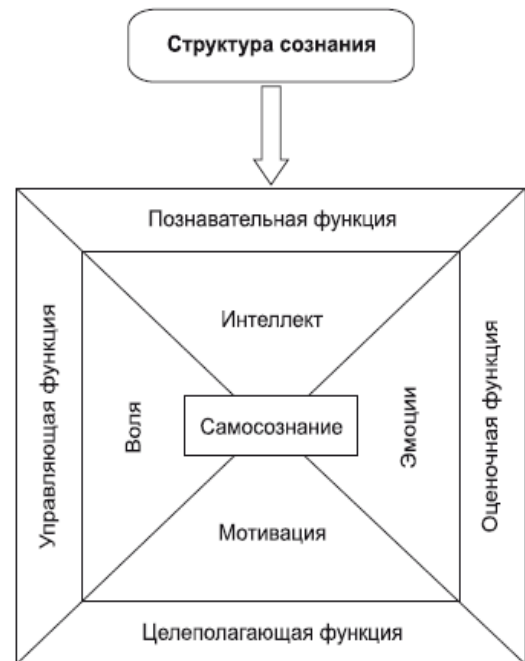
intelligence - интеллект

motivation - мотивация

will - воля

emotions - эмоции

self-awareness - самосознание



One of the basic characteristics of the brain is consciousness. However, you also have to realize that awareness and material objects are quite different from one another. The creation of physical impressions from outside things does not occur in the brain through reflection. An object is not the same as its image, its concept, or the object itself. The characteristics of material objects, such as volume, mass, hardness, etc., are not present in images of consciousness, and they also do not follow the same rules. Consciousness images are ideal, subjective, and spiritual.

Consciousness is subjective images of the objective world. Subjectivity here lies in the fact that consciousness belongs to individual people, subjects, and also in the fact that, although the images of consciousness are objective (more or less correctly reflect reality), nevertheless, in

these images there is a subjective moment - dependence on the state of the organism, on human experience, conditions of perception, etc.

Consciousness is the reflection of objects in the form of ideal images. Objects are reflected in sensory-visual and logical-abstract images. The system of these images constitutes the content of consciousness. Consciousness as a reflection of reality is knowledge, information about objects.

The reflection of reality in consciousness is not a simple mirror image, copying, but a very complex process, during which newly emerging images are combined with previous ones, processed, and comprehended. The mind can create ideas and concepts about what is not there or what may appear. But any, including the most fantastic ideas and ideas, ultimately arise on the basis of data obtained in the process of reflection.

An important aspect of consciousness is memory – the brain’s ability to store and reproduce information. Consciousness without memory cannot exist, build complex images based on simple ones, or create abstract images and ideas.

Consciousness includes not only cognitive, but also emotional, motivational, and volitional components.

сознание - consciousness

самосознание - self-awareness

подсознание – subconscious

инстинкты - instincts

физиологические влечения

physiological drives

память - memory

информация - information

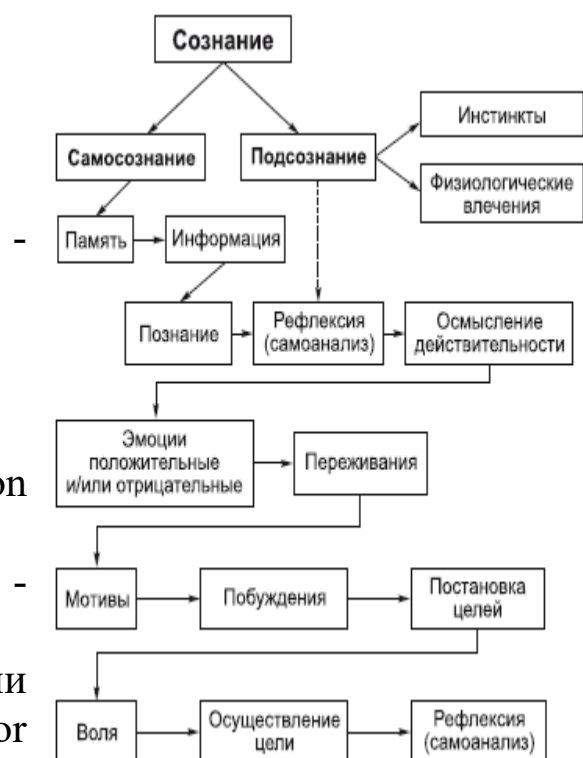
познание - cognition

рефлексия (самоанализ) – reflection (introspection)

осмысление действительности - understanding reality

эмоции положительные или отрицательные - emotions positive or negative

переживания – feelings



мотивы - motives

побуждения - urges

постановка целей - goal setting

воля – will

осуществление цели - implementation of the goal

рефлексия - reflection

A person not only reflects certain phenomena of reality; emotional experiences and assessments of these phenomena arise in his consciousness. These experiences and assessments can be both positive (joy, satisfaction, etc.) and negative (sadness, anxiety, etc.). Emotional states vary in their strength and duration. Emotions, as it were, highlight objects from the point of view of human needs, stimulate his actions and motivation.

Motivation is a set of goals and motivations for a person to take certain actions. Motivation is related to goal setting; Goal-setting is based on dissatisfaction with the world and oneself. Creative imagination, an idea of the results of one's activities, and the development of ideals play a big role in motivation. A person builds an ideal, a certain image of how the world should be structured and what it should be like, and then raises the question of how to achieve this ideal. The latter requires will. Will is the ability to consciously act to achieve a set goal. This requires a specific mental stress - an effort of will. Thanks to the will, consciousness is realized in practical action. Volitional effort, as it were, completes the dynamics of consciousness. Volitional control of human behavior is based on knowledge, emotions and motivation.

In the course of revealing the structure of consciousness, it is further necessary to point out self-consciousness. The formation of self-awareness begins in a person in early childhood, when he begins to distinguish himself from everything else. Subsequently, a person gradually develops a holistic idea of his "I". Self-awareness can be characterized as a person's awareness of his feelings, thoughts, interests, his position in the system of relationships with other people, etc. In self-awareness, communication with other people and taking into account their opinions about oneself play an important role.

In self-awareness, a person subjects himself to reflection. Reflection (self-analysis) can be presented similarly to the structure of consciousness discussed above.

1. Self-knowledge, self-observation, knowledge of oneself, one's position, abilities, etc.
2. Emotional assessment (positive or negative) of one's qualities.
3. Developing motivation, defining goals and ways of self-change.
4. Volitional efforts to achieve goals, self-regulation, self-control.

The concept of consciousness is often correlated with the concept of awareness. The concept of awareness, of course, presupposes awareness in a person, while awareness and consciousness are not identical. Awareness is associated with an understanding of social duty, a sense of responsibility for one's actions; we can say that the greater the place in motivation occupied by the understanding of social duty, the higher the level of a person's awareness.

Continuing the analysis of the structure of awareness, it is necessary to highlight the level of awareness and the subconscious (unconscious).

Language

Звуковые формы сигнальной системы у высших животных - Sound forms of the signaling system in higher animals

речевая сигнальная система человека - human speech signaling system

выражение эмоций и побуждений к действиям - expression of emotions and urges to action

членораздельная речь - articulate speech

знак-смысл знака-объект - sign-meaning of sign-object

язык - language

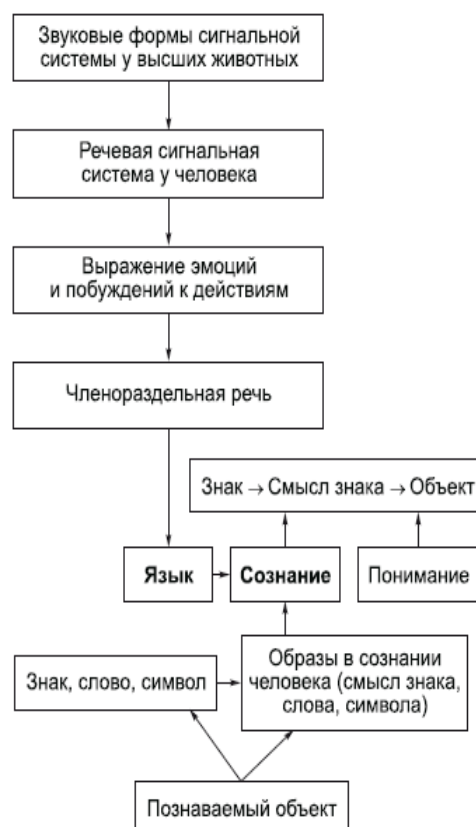
сознание - consciousness

понимание – understanding

знак, слово, символ - sign, word, symbol

образы в сознании человека (смысл знака, слова, символа) - images in the human mind (the meaning of a sign, word, symbol)

познаваемый объект - knowable object



Language refers to any system of signs that serves a person to receive, store and process information. The primary is natural human language, historically developed speech, a system of words that serves for thinking and communication.

The prerequisites for human language were the complex motor and sound forms of signaling that existed in higher animals. In the process of transition from animal ancestors to humans, a speech signaling system is formed; sounds from a means of expressing emotions and a stimulant to action become a means of designating things, their properties and relationships, and serve for intentional communication. The emergence of articulate speech was a powerful means of further development of man and his consciousness. Thanks to language, social experience, cultural norms and traditions are transmitted; through language, the continuity of different generations and historical eras is realized.

One of the interesting problems is the problem of the relationship between consciousness and language. There is an opinion that a person can think without words and only when he wants to convey his thoughts to someone, he puts them into words. In some cases, a person experiences difficulties in conveying his thoughts; it seems to him that he has a clear thought and the only difficulty is that suitable words and phrases are not found. Some people believe that not only is it possible to think without language, but that such thinking is “real” thinking. However, we cannot agree with this point of view.

From its very origins, consciousness exists in the material shell of language; through language it becomes valid, accessible to perception by other people. “From the very beginning there is a curse on the “spirit” - to be “burdened down” by matter, which appears here in the form of moving layers of air, sounds - in a word, in the form of language. Language is as ancient as consciousness; language is a practical consciousness, existing for other people and only thereby existing also for myself, real consciousness”[9].

функции языка - language functions

организация и хранение знаний -
organization and storage of knowledge

коммуникация (общение и передача информации) - communication
(communication and transfer of information)



виды знаков - types of signs

иконические - iconic

схематические - schematic

символические - symbolic

Thought takes on material, verbal form not only when we speak or write, but also when we think. There is a specific speech center in the brain. The process of thinking is associated with signals that go to this center from the organs of speech, hearing, vision, etc. It has been experimentally shown that the language shell appears along with thought.

Language consists of signs. A sign is some material phenomenon; but not every material phenomenon is a sign. A certain material phenomenon becomes a sign when it is included in a sign situation. This situation is schematically expressed by a semantic triangle. Here O is a certain object, Z is another object, which is a sign, C are images in the human mind. There is a causal relationship between O and C, as well as between Z and C; between O and Z there is a special connection called a substitution connection. The sign situation is as follows: a certain phenomenon, called a sign, replaces the phenomenon O, the sign is perceived by consciousness and an image of the object O appears in consciousness. Subsequently, the situation becomes more complicated, signs appear that denote other signs.

Various signs function in language. Some signs (the so-called iconic signs, from the Latin *iconus* - similar) are identical to the phenomena being replaced. Other, so-called schematic signs, are not identical, but are similar in some respects to the phenomena being designated. Still others, the so-called symbolic signs, have neither resemblance nor resemblance to the objects they replace and are accepted as a result of

agreement. The vast majority of signs are symbolic. A person's mastery of a language starting from childhood is its inclusion in a system of agreements.

Language performs two main functions:

- 1) organization of knowledge and its storage;
- 2) communication, communication, transfer of information.

In its first function, language consolidates the results of thinking. The history of language clearly shows how, as we move from concrete-objective thinking to abstract thinking, the language undergoes the process of developing words denoting general concepts.

The process of understanding is associated with comprehension, when a certain meaning is assigned to certain signs of language and linguistic expressions. This meaning is common to people using the same language. General meanings are realized in the individual consciousness, corresponding to the extent to which a person has mastered the information available in society. The main condition for communication is the same understanding of statements and the same emotional experiences of communication partners.

Activity

человек - human

деятельность - activity

определенные цели - specific goals

производство материальных благ -
production of material goods

целиполагание - goal setting

достижение цели - achieving the goal

объективные условия: естественные
законы - objective conditions: natural laws

субъективные условия: воля, эмоции -
subjective conditions: will, emotions

отражение действительности - reflection of
reality

практика - practice



The reflection of reality in consciousness, as it were, turns into activity and ends in it. This reveals the unity of consciousness and activity.

Activity is a way of human existence. But not all actions and processes in a person relate to activity. A person breathes, eats, etc. - here he is no different from the actions of animals. A person with a cold coughs, a person snores in his sleep, etc. - these actions do not belong to the philosophical category of activity. Human activity is distinguished by its purposeful nature. Human activity, on the one hand, is subject to natural laws, and on the other, to certain goals that a person sets for himself.

activity structure

subject of activity: individual, social group

object of activity

goal - a model of what can be as a result of the activity

mode of activity

acts of activity - individual actions

means of activity - a set of material instruments of activity

result of activity



A person's action is preceded by goal setting - the formation of an image of what can be realized as a result of the action. Before doing anything, a person imagines what the result of the activity will be,

imagines a certain sequence of actions that can lead to the realization of the goal.

Purposeful activity differs from instinctive activity. The latter is carried out without a preliminary idea of the goal, plan (method, method) of action, it follows a genetically established program based on unconscious reflection. This is exactly what animals do. In this regard, Marx wrote: “The spider performs operations reminiscent of those of a weaver, and the bee, with the construction of its wax cells, puts some human architects to shame. But even the worst architect differs from the best bee from the very beginning in that before he builds a cell of wax, he has already built it in his head. At the end of the labor process, a result is obtained that was already in the person’s mind at the beginning of this process, that is, ideally”[10]. Animals adapt to the environment, and humans, through their activities, transform it, creating a “second nature,” an artificial environment.

It is purposefulness that distinguishes human activity from processes occurring in nature. Purposefulness and reflection are interconnected. The basis of purposeful activity is the reflection of reality, its laws; knowing them makes it possible to achieve the goal. At the same time, reflection itself is stimulated by purposeful activity. An interesting fact is that emotional activation is necessary (although not sufficient) for productive reflective activity. Let us recall the well-known thesis that without human emotions there can be no search for truth.

The structure of activity can be presented as follows.

- Subject of activity: individual, social group.
- Object of activity.
- A goal is a model of what the activity might produce.
- Method (method) of activity.
- Acts of activity – individual actions.
- Means of activity – a set of material (or ideal) tools of activity.
- Result (product) of activity.

activities

gaming

educational

labor



Achieving a goal presupposes will, which focuses on achieving the goal and overcoming emerging obstacles. It should be noted here that in the general case there is no complete coincidence of goals and results of actions. Activity usually leads to two results: direct ones, which correspond to a consciously set goal, and secondary ones, which were not foreseen or even realized in advance. Side effects can sometimes be not only unexpected, but also unwanted.

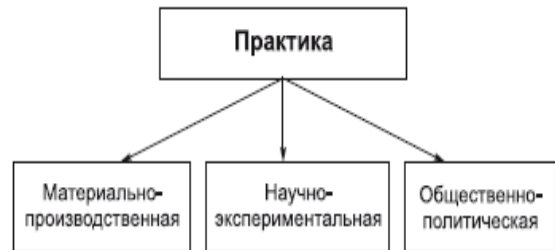
Activity can be reproductive, reproducing what is already known, existing, and creative, creating something new and socially significant. Images can be formed in the mind that, in a certain sense, are ahead of reality. Based on the reflection of possibilities and trends of reality, a person has the ability to foresee and organize his activities accordingly. In general, the activity of consciousness is characterized by purposefulness, imagination, generation of new ideas, and management of activities.

практика - practice

материально-производственная -
material and production

научно-экспериментальная -
scientific-experimental

общественно-политическая - socio-
political



структура практики - practice
structure

целеполагание - goal setting

нервно-физиологическая
деятельность - neuro-physiological
activity

предметно-орудийная деятельность - object-tool activity



People's activities are very diverse. Today there is no single, generally accepted classification of activities. If we approach the isolation and classification of its types from the point of view of the development of an individual person, then we can proceed from the following considerations.

The first type of activity leading in early childhood is play activity. It is of great importance; in games, children learn about reality, master norms of behavior, and develop physical and mental abilities. Gaming activity accompanies a person throughout his life, being an important element of leisure time.

The second type of activity is educational activity. In education, knowledge, skills, and abilities are acquired for the entire future life. A person prepares for independent life. Learning does not end at adolescence; a person learns throughout his life.

The third, main form of activity is labor activity. It aims to create products and services needed to satisfy needs. Labor here is understood in the broad sense of the word, including both physical and mental labor.

The main form of labor activity is the production of material goods. The goals that people set for themselves in the production process are determined by material needs. It is impossible to achieve the goals that

a person sets for himself while remaining in the sphere of reason. Just because a person has set this or that goal, nothing is done by itself. To make changes in reality, to achieve a goal, you need to influence the world around you with material means, practically.

Practice is the sensual, objective, material activity of people, through which they purposefully transform the surrounding natural and social world. Practice is not any movement, action, effort, but a conscious activity with an idea of the goal, conditions, and means aimed at the object of practice. In practice, there is a synthesis of objective activity with the creative nature of consciousness.

Practice includes three main types of activity: material and production, scientific and experimental and socio-political. The former is aimed at the natural environment, the latter at the social environment, and scientific and experimental activities are focused on both the natural and social environments.

The practical process includes three components: goal-setting, material-physiological and instrumental activity. The goal is a prerequisite for the material and practical act of activity. The transition from a goal to an objective result begins with the activation of certain organs of the body (primarily muscles) and ends with the use of material tools.

With technological progress, changes occur in both the physiological and instrumental aspects of practice. The state of the nervous system becomes more and more important, and at the same time the instrumental supply of practice develops. In a certain sense, a person is a product of his own practical labor activity. By changing the world, a person changes himself both materially and spiritually.

развитие человека - human development

социальный опыт, человеческая культура -
social experience, human culture

социализация индивида - socialization of the
individual

личность - personality



Personality

They say: a person is not born, but rather becomes. This clearly implies that the concepts of man and personality are not identical. But what is personality?

In philosophy there have been and still are different understandings of personality. For Hegel, the decisive feature of personality is “autonomy of the will,” or “self-consciousness.” It was said that not every person is a person. You need to have the gift of “pure thinking” to become a person.

The term “personality” in its original meaning meant the mask of an actor in the Greek theater, then it began to mean the actor himself and his roles. Later, this term takes on a different, deeper meaning. Personality is understood as the result of human development. An individual, an individual (for example, a child) becomes a personality as he masters the experience of humanity.

Social experience is not encoded in nerve cells, it is recorded in the culture created by humanity. An individual becomes a personality as he masters this culture. In principle, every person can master culture. One should not think that a personality is only an outstanding person. Every normal person who is included in culture, masters it, is capable of making independent decisions and is responsible to society for his actions is an individual.

Dialectical-materialist philosophy asserts that the essence of man as an individual is determined by social relations, primarily by social labor. In work, a person distinguishes himself from nature, distinguishes himself from other people and enters into communication with them, and then this is reflected in his consciousness: a person recognizes himself as an individual. The content and self-awareness of an individual is determined, in addition to work activity, by family and household relations, social activities, etc. A person is influenced by the lifestyle of the social group to which he belongs. A person speaks a language that is a product of social development, thinks in concepts that were developed by a number of previous generations. Each personality has social content embedded in it.

The process of personality formation is the process of socialization of the individual.

индивидуальные психологические
черты личности - individual
psychological personality traits
темперамент - temperament
характер - character
способности - capabilities
сангвиники - sanguine people
холерики - choleric people
флегматики – phlegmatic people
меланхолики – melancholic people



генетическая обусловленность
особенностей мозга - genetic
determination of brain characteristics

совокупность устойчивых черт личности - a set of stable personality traits

Specific personalities as a result of the socialization of the individual, even if they were formed in conditions of approximately the same social environment, are however unique. No two individuals are exactly alike; Each person has his own way of behaving, communicating with other people, and expressing himself in actions.

The content of personality is multifaceted. In its structure, first of all, its psychological characteristics are distinguished. Each personality has its own temperament. Hippocrates used the word “temperament” to designate individual abilities and characteristics of human behavior. He believed that all people can be divided into four types by temperament: sanguine, choleric, phlegmatic and melancholic. Psychologists believe that a person’s temperament depends on the properties of the nervous system. A person has innate properties of the nervous system: sensitivity and reactivity, performance, strength, mobility and balance in the processes of excitation and inhibition.

Although the properties of temperament are innate, this is not an obstacle to conscious self-education, compensation for certain

properties of temperament, consciously developed behavioral skills. In principle, people of any type of temperament can achieve success in any field of activity.

When organizing the activities of any team, it is important to know and take into account the temperaments of employees. Thus, in a team, choleric people can often be aggressive, boastful, vain, and stubborn. Young people with a choleric temperament are characterized by maximalism and negativism. Sanguine people are ambitious and tend to flaunt their virtues, while melancholic people usually disguise them. Phlegmatic people react calmly to criticism. Choleric and melancholics in a state of fatigue can easily enter a state of irritation, accompanied by affective outbursts. Naturally, a team needs psychological compatibility and a balance of temperaments of its members. Psychologists consider phlegmatic and sanguine people the most compatible; Choleric and melancholics most often conflict with each other.

социальные черты личности - social personality trait

мотив - motive

установка - installation

ценностные ориентации - value orientations

социальная роль - social role

побудительная причина - motivating reason

направленность к чему-либо - direction towards something

идеалы и убеждения - ideals and beliefs

нормативно одобренный образ поведения - normatively approved behavior



Based on temperament, in the process of a person's life activity, his character is developed - a set of stable personality traits that determine his typical modes of behavior. The character of a person is manifested in her attitude towards other people, towards herself, and towards business.

Individual psychological traits of a person lie not only in temperament and character, but also in her abilities. Abilities are genetically determined by the structure and functioning of the brain. Abilities that ensure particularly successful activities are called giftedness. Here it must be emphasized that abilities and talent in themselves do not guarantee that a person will achieve high creative results; This requires serious work and strong-willed efforts.

Now let's move on to the social aspect of personality, which includes, first of all, motives, attitudes and value orientations. They arise from the social position of the individual and are prescribed by his environment.

personality needs

basic

social

cognitive



Motive is a person's attitude towards his possible action, which determines the choice of momentary behavior. Attitude is a state of readiness, a mood to behave in a certain situation. The attitude determines behavior not only at the moment, but also for a longer period. Value orientations are a system of attitudes in the light of which a person evaluates situations and chooses a certain way of behavior. Value orientations are based on the ideals and beliefs of the individual.

The social aspect of personality, further, lies in the system of social roles it performs. A social role is a normatively approved pattern of behavior expected of everyone occupying a certain position in society (for example, a young man performs the social role of a student). In the course of his life, a person performs many social roles, since at the same time or at different times he can belong to different groups, in each of which he plays a specific role. From a variety of roles, a person can choose for himself the main, so-called internalized role. If this role is performed for a long time, it has a noticeable impact on personal qualities (for example, a teacher and an officer can be recognized outside of school and the place of service).

The combination of specific biological, psychological and social characteristics makes a person unique as an individual. This uniqueness is reflected by the concept of “I”. Each personality, each “I” has its own composition of needs. Typically there are three groups of needs:

- basic, biological (in food, water, etc.);
- social (the need to belong to a certain group, to occupy a certain place in it, to enjoy attention, to be an object of respect, etc.);
- cognitive (the need to know the world around you and yourself).

These or those needs take their place in the scale of personal values. The life path of an individual significantly depends on how these needs and values are combined in the individual. If, say, the satisfaction of biological needs is in the foreground, then this can lead to personality degradation (food turns into gluttony; increasingly frequent consumption of alcohol leads to alcoholism, etc.). A person can see the meaning of his life differently. For some it is personal success, for others it is caring for others, for others it is nature conservation, etc.

Today there are often calls for “soulfulness” and “spirituality”. But sincerity is associated with altruism, the need to be useful “for others”; “spirituality” - with the need for cognition, development of the emotional sphere, etc. They also talk about the need to form a “comprehensively developed personality.” But how should we understand it? Since ancient times, there has been an idea of such a person; its characteristics include a number of parameters:

- strength and health;
- diligence, mastery of practical skills;
- intelligence, wisdom, understanding of life;
- kindness, morality, high degree of humanity;

- beauty, development of taste, aesthetic feelings. In lapidary form it looks like this: strong - diligent - wise - kind - beautiful (the so-called humanistic canon).

The main question of classical philosophy in anthropology is “What is the difference between a person and an animal.”

The solution to this question explains a person's actions and behavior, and also explains his prospects.

The main feature of the philosophy of the classical period in understanding man is the attempt to find the basic unchanging features of man.

An individual person is part of living nature; he is unique due to his biological characteristics (genetic code, weight, height, temperament, etc.). However, he can become a person only in society: being cut off from society, for example, in infant society, a human being develops as a biological individual, but irrevocably loses the ability to become a full-fledged person (master speech, communication skills, learn to work, intellectual activity is also inaccessible to him). Undoubtedly, man is by nature both a biological and a social being. But what is the relationship between these two principles, whether one of them is decisive - this is a subject of scientific debate. There are two main approaches to solving this problem: There are two main approaches to solving this problem: biologization and sociology. Each of which absolutizes one nature (biological or social) of a person.

The biologization approach will try to find those qualities that can distinguish a person from an animal. In different periods, such qualities were considered: reason, speech, the presence of an immortal soul.

These qualities elevate man above animals, but at the same time biological norms force man to act like irrational creatures.

Speech that animals do not understand.

The presence of an immortal soul - this sign appeared in the Middle Ages with the strengthening of Christianity.

The term “creatureship” appears in Christian philosophy. In which the soul and body exist simultaneously.

All these three signs of a person indicate that classical philosophy tried to explain to a person in the form of existence with certain of its signs unchanged from the moment of the emergence of man himself.

Proponents of biologizing concepts strive to explain a person based only on his biological origin, and completely ignore the influence of

society or the individual's own choice. Thus, T. Malthus (18th century) proposed viewing social life as an arena of individual people's struggle for their existence, where the strongest win and the weak are doomed to death (by analogy with the animal world). Social Darwinism at the turn of the 19th and 20th centuries. continue this idea, armed with the teachings of Charles Darwin about natural selection and evolution. Sociobiology in the twentieth century. places emphasis on genetic inheritance. Human behavior, like that of animals, is genetically determined and no one can overcome the influence of their heredity, no matter what it is - good or bad (society is not a help here either). Racist concepts claim the superiority of some people over others on the basis of belonging to "superior" or "lower" races, which was clearly manifested in fascist ideology that called for "racial purity" and "racial hygiene." To a greater extent, these ideas were based on eugenics - the doctrine of by what means and how the "highest quality of human heredity" can be achieved. Freudianism, with its understanding of culture as the sublimation of sexual desires, also belongs to the biologizing direction.

Sociologizing concepts, on the contrary, absolutize the influence of society on the formation of a person. What is the social environment surrounding a person, so is he himself. It reflects, like a mirror, the vices of society or its virtues. What makes a person evil is imperfect social relations and improper upbringing. Create ideal conditions for a person, and he will be perfect. This is the attitude of all social utopianism, starting from the Enlightenment, ending with K. Marx, and its embodiment in reality - socialism. However, in reality it turned out to be more complicated. A person is not a tabula rasa (blank slate) on which society writes its own letters (whatever it wants). Not only the genetic characteristics of a given individual are not taken into account, but also the conscious free choice of values and direction of life movement, often completely inexplicable (and contrary) to the surrounding social environment.

In the formation of human personality, biological inclinations, social upbringing, and one's own choice (I) play a large role. Modern science does not name any of these three factors as determining. Everything is important and necessary. A person is an integral system, open to the world and possibilities.

S. Freud tried to eliminate the shortcomings of the biologizing and sociologizing approaches. Personality theory. He identified 4 concepts: man, individual, individuality, personality.

Man is a social concept that characterizes belonging to a biological species.

An individual is a characteristic of a person as a separate representative of the biological race of people.

Individuality is the characteristic of a person as a bearer of unique, peculiar, inherent qualities that allow him to be distinguished from other representatives of the human race. Individuality includes both inherited and acquired properties.

Personality is defined as a bearer of social qualities. A person becomes a personality in the process of assimilating the social and cultural experience of a given society (such a process in sociology is called socialization). Only a person with a formed worldview, values and moral principles can be called a person. Personality is the result of interaction between a person and society.

Existentialism is a unique philosophy that does not fit into the framework of traditional ideas. Its specificity is due to its special interest in the so-called individual issues of meaning and life, the first place among which is occupied by the problems of human existence and the fate of the individual in the modern world. Within the framework of the questions themselves, the attention of existentialists is aimed at understanding guilt and responsibility, decisions and choices, a person's attitude to his calling and duty, and finally, to death. Only to the extent that these questions came into contact with the problems of science, morality, religion, philosophy of history, were the latter of interest to existentialists.

The origins of the philosophy of existentialism lie in the works of B. Pascal, S. Kierkegaard, M. de Unamuno, F. I. Dostoevsky and F. Nietzsche. Thus, S. Kierkegaard already questioned the legitimacy of any rational system. The philosophical criterion for him is a close connection with the human individual and his feelings.

Conventionally, existentialism is divided into religious (N. Berdyaev, L. Shestov, K. Jaspers, G. Marcel) and atheistic (M. Heidegger, J.P. Sartre, A. Camus, M. Merleau-Ponty, S. de Beauvoir) . Whether a philosopher belongs to one direction or another determines the form of his philosophizing. Religious existentialism, based on the recognition

of the reality of the transcendent, operates with symbolic and even mythopoetic images. After all, the transcendental is not amenable to knowledge and can only be hinted at. Atheistic atheism, on the contrary, sets the goal of revealing the illusory nature of transcendence and therefore is characterized by an analytical and critical orientation.

Questions;

1. What is the problem of man in philosophy?
2. What is the origin and structure of consciousness?
3. Speak the process of personality formation is the process of socialization of the individual.
4. What is the subject of philosophy of education?
5. What is the meaning of philosophical concept of activity

Key Words

Philosopher, existentialism, creatureship, Christian philosophy, choleric, melancholic, Darwinism

TOPIC 9. GLOBALIZATION AND PHILOSOPHICAL ASPECTS OF GLOBAL PROBLEMS

(2 hours)

Plan

1. Globalization and scientific foresight as forms of understanding the problem of the future
2. Global problems of our time, their relationship and hierarchy
3. Concepts of post-industrial and information society. The phenomenon of globalization

1. Globalization and scientific foresight as forms of understanding the problem of the future

Globalization is a feature of the modern stage of development of civilization. Even in the last century, N.A. Berdyaev said that the human race is being reborn into humanity. Globalization processes do not abolish ethnic, linguistic, cultural and other differences within a single

civilization, just as they do not abolish differences in interests, discrepancies in the pace and forms of development of peoples. But diversity is becoming rather a local factor, and globalization is becoming a universal one.

Globalization means the universal nature of most processes significant to humanity. Modern humanity is a unified system of economic, political, social and cultural connections and interactions, which becomes the basis for the unity of its future destiny. The basis of globalization was informatization, which expresses the modern level of technological development. The evolution of information technology has changed the usual methods of communication, expanded and accelerated them (see 6.4). As a result, humanity is gradually integrated into a single community.

The negative side of globalization is the global problems of our time; they grow out of local regional problems, and overcoming them is necessary for the survival of humanity and requires the common efforts of states, regions, governments and public organizations.

Different researchers identify from two to three to a dozen global problems. The most acute ones are:

- environmental and related demographic and medical-biological problems;
- political, i.e. the threat of world war with the use of weapons of mass destruction; the problem of the gap between economically developed and politically stable countries, on the one hand, and the poorest countries with mass poverty and instability of internal political life, on the other hand; religious and ethnic conflicts and terrorism as a consequence of the confrontation between rich and poor countries.

Interest in the future is explained by the fact that a person is characterized by purposeful activity, its mental continuation, coordination of goals and means of achieving them, expectation of the results and consequences of his actions. Foreseeing the future is a necessary condition for the purposeful activities of people. The first boom in scientific forecasts (60s of the twentieth century) was caused by the desire to foresee the long-term environmental and social consequences of scientific and technological revolution. At the end of the twentieth century, there is an urgent need to find constructive solutions to global problems of mankind.

In this aspect, the concepts of “social forecasting” and “scientific foresight” are distinguished.

Social forecasting is a type of scientific research that involves developing probabilistic knowledge about the state of any social phenomenon in the future.

Social forecasting covers, on a scientific basis, almost all spheres of public life. Forecasting covers a relatively short time period (usually no more than 20 years): operational forecasts (up to 1 month), short-term (from 1 month to 5 years), long-term (5-15 years), long-term (over 15 years).

Scientific foresight is the final result of a set of studies, which represents scientifically based assumptions about the future state of natural or social phenomena. Scientific foresight is knowledge of what does not yet exist in reality, but what is potentially contained in the present in the form of objective and subjective prerequisites for the expected course of development.

A special science, futurology, deals with social forecasting of events in the distant future. A number of national and international scientific organizations are engaged in futurological research: the Club of Rome, the 2000 Commission of the American Academy of Arts and Sciences, the Hudson Institute, etc.

Within the framework of the futurological approach, the immediate future (the next 20-30 years), the foreseeable future (about 100 years), and the distant future (over 100 years) are distinguished.

Knowledge about the future, as we move away from the present, becomes less specific and precise, more general and conjectural. This pattern is explained by the diversity and alternative nature of historical progress, the unpredictability of the specific course and outcome of individual events, the ambiguous chronological sequence of social events, etc.

criteria for scientific foresight	essence
objectivity, impartiality	The forecast should be based on knowledge of the real prerequisites for the expected course of development.

specificity, targeting and conditionality of implementation	The forecast should have a narrow specialization and should not be total or universal. The forecast must provide for specific conditions for the implementation of the expected event.
variety of alternatives to the desired solution	The more options for the expected course of development are provided, the greater the likelihood of one of them being realized.
realism	The forecast must be plausible, since it must be based on knowledge of the actually existing prerequisites for future events.
feedback verifiability	If predicted events slightly distant in time from the present are not confirmed, then forecasts based on the same principles and methods for periods of time more distant from the present can be excluded.

Subjective factors in the action of social forecasts are the processes of “self-realization” and “self-destruction” of forecasts.

Types of social forecasts:

search - compiled to identify a possible image of the future, starting from realistic assessments of currently existing development trends in various spheres of social activity;

normative - focused on achieving certain goals in the future based on specified criteria and contain practical recommendations for the implementation of development programs;

analytical - intended to determine, for scientific purposes, the cognitive value of methods and means of studying the future;

forecasts-warnings - are compiled to directly influence the consciousness and behavior of people in order to force them to prevent the expected future.

Basic methods of social forecasting:

extrapolation - transferring trends into the future, the patterns of which have been quite well studied in the past and present;

historical analogy is a method based on taking into account the commonality of some characteristics of various historical situations and

using previously identified patterns of events to predict future social processes;

expert assessment - the opinion of a competent specialist about the possible state of affairs.

Social consequences of scientific and technological progress and prospects for modern civilization

Positive consequences:

growth in the number of goods and services;

growth of information;

economics of services;

mass consumption;

intensification of communication links.

2. Global problems of our time, their relationship and hierarchy

The global problems of our time are a system of interconnected problems on a planetary scale, which necessarily require a comprehensive solution that requires the efforts of the entire world community.

The main causes of global problems are the increasing power of technical means of warfare and the impact on nature, the depletion of natural resources, unequal economic and political relations within and between countries, and the crisis of universal human values.

Global problems are inextricably interdependent with each other. Each of the problems acts as an element of the structure of the entire system of global problems. Solving only one problem from a whole series does not give the desired effect, just as solving problems through the efforts of one state does not give the desired effect. However, the aggravation of one problem entails the aggravation of other problems.

There are several options for classifying global problems. In each classification, global problems are located in a certain hierarchical sequence.

kinds	examples of interdependence
1. The problem of nuclear war.	A nuclear war will cause an ecological (for example, nuclear winter) and demographic (extermination of the human gene pool) catastrophe.

2. The problem of unevenness in the economic and sociocultural development of regions.	The severe lag in the economic development of a number of countries contributes to the growth of poverty, the aggravation of political instability, and the intensification of terrorist activity.
3. World terrorism.	Threat of war, threat to human life, environmental disaster (damage).
1. Ecological	Economically underdeveloped countries are known to be raw materials “appendages”, and their territory is a burial place for radioactive waste.
2. Demographic.	Overpopulation of the planet can contribute to the aggravation of the food problem and the growth of economic and political tension in the world.
3. Energy.	Military conflicts as a means of struggle for the main sources of energy resources and, as a consequence, violation of the basic human right - the right to life.
4. Food.	The growth of cities and population contributes to the reduction of agricultural land.
1. The problem of poverty.	Poverty as a source of mass epidemics such as plague, cholera, typhoid fever, etc., as a source of political instability, and a breeding ground for the development of terrorism.
2. Health and education.	Low accessibility of healthcare and education in economically underdeveloped countries, and, accordingly, lack of opportunities for the realization of a number of human rights.
3. Guarantee of human rights.	War, poverty, poor ecology, etc. - factors of human rights violations.

3. Concepts of post-industrial and information society. The phenomenon of globalization

Post-industrial society (the concept appears in the late 50s of the 20th century) is a new state of society, as the embodiment of linear progress, economic growth, further technicalization of labor, as a result of which the necessary working time is reduced, well-being increases, etc. According to the original version, such a society should be managed by people with higher engineering education, i.e. techies.

In the 60-70s, synonymous concepts appeared - "technotronic", "information", "telecommunications" society.

In a broad sense, post-industrial society is a society of high technologies, primarily information ones. "He who owns the information owns the world," is his main slogan. The technology of obtaining, converting and transmitting information is becoming extremely relevant. Today, the emphasis is on a fundamental increase in the speed of generating and processing information, because this could allow a person to promptly prevent all the negative effects of his activities.

Since the 90s. In the twentieth century, the concept of post-industrial society is gradually being replaced by the concept of the information society, which subsequently becomes key. The information society is a new form of civilization, the attributes of which are:

firstly, new social phenomena - Internet lifestyle, information behavior, information culture, information communication, etc.;

secondly, new social processes - globalization of social processes, information wars, computer crime, anti-globalism.

The cult of science and technology has led to a number of contradictions in modern civilization:

between ever-increasing consumption levels and dwindling natural resources;

between the high rates of development of industrialized countries and the low rates of development of backward countries;

between the high level of education of the intellectual elite of society and the low education of marginal layers of society;

between the constant improvement of technology (increase in speeds, functions) and the limited psychophysiological capabilities of a person;

between the desire for security, order and the desire to ensure this security through the improvement and growth of weapons in the world.

The development of a post-industrial and information society has determined the phenomenon of globalization. Globalization is

understood as the process of gradual transformation of a heterogeneous world space into a single global system.

Globalization as a worldwide process has historical, political, sociocultural, and technological prerequisites. Historically, the first stage in the formation of the primary prerequisites for this global process was the Renaissance, which was a specific manifestation of proto-globalization on a European scale. It created the conditions for the formation of a new capitalist economic structure, a pan-European market, and international relations (the beginnings of international law). Second stage: turn of the 19th-20th centuries. - internationalization of capital, markets for goods and services - completion of the division of the world between the most developed countries.

The third stage began after the Second World War. Creation of legal prerequisites for globalization: UN, IMF, adoption of the Universal Declaration of Human Rights, Covenant on Civil and Political Rights, Covenant on Economic, Social and Cultural Rights (1966).

In the last quarter of the 20th - early 21st centuries. The fourth stage of globalization is taking place: frontal transnationalization of the economy, the creation of global financial and economic networks, intensive development of information technologies, and the creation of regional international associations.

Factors of globalization in the modern world:

the creation and rapid growth of the economic power of TNCs, the network of enterprises of which spreads in many countries;

the activities of international banks and leading financial organizations that have the ability to transfer large amounts of money from one country to another;

global trade networks (international trade liberalization);

information Technology;

internationalization of culture. Interaction of factors.

The contradictions of globalization. Concepts of globalization: I. Wallerstein, N. Luhmann, R. Robertson, S. Huntington, Z. Brzezinski and others.

main approaches to globalization:

) economic (I. Wallerstein);

) sociocultural (R. Robertson, S. Huntington);

) political-institutional (F. Fukuyama, Z. Brzezinski);

) complex (N. Luhmann, J. Habermas).

All concepts that determine the prospects of modern civilization can be divided into two groups.

	Technological Optimism Concepts	Concepts of technological pessimism
fundamental ideas and attitudes	By accelerating scientific and technological progress, all countries will sooner or later enter a post-industrial society in which: 1. Through the introduction of the latest technology and technology, an abundance of material wealth will be achieved and poverty will be overcome. 2. Information will become the main resource in the production of goods and services. 3. Robotization of production will take place, which will lead to the final displacement of humans from the sphere of material production and the elimination of exploitation. 4. There will be a comprehensive development of the social sphere, which will become the main sphere of society. 5. Global problems of our time will be solved. 6. All-round personal development will be ensured.	If existing trends in scientific and technical progress continue, a global catastrophe will occur in the 21st century, so it is necessary to move to “zero growth,” which assumes simple reproduction in the economy; - birth rate at the level of 2-3 children; - reduction of consumption (elimination of “pseudo-needs”).

Questions on the topic based

1. Globalization and scientific foresight as forms of understanding the problem of the future. Explain this plan.
2. What are global problems of our time, their relationship and hierarchy?
3. Concepts of post-industrial and information society?
4. Explain the phenomenon of globalization

Key words:

Globalization, modern humanity, scientific foresight, forecasting, self-destruction, UN, IMF, Universal Declaration of Human Rights

TOPIC 10. THE SUBJECT OF LOGIC AND ITS BASIC LAWS. CONCEPT AS A FORM OF THINKING

(2 hours)

Plan:

1. Thinking as an object of logic, the subject of the science of logic.
2. The relationship between language and thinking and the main stages of the development of logic
3. Concept as a form of thinking and the relationship between concept and word
4. Logical structure of the concept

1. Thinking as an object of logic

A person, having consciousness, reflects reality, acquires knowledge about nature, society and himself. The acquired knowledge in itself has no independent value. Knowledge is mainly valuable when it allows a person to correctly navigate the world, carrying out his life activities in it. Therefore, the goal of cognition is not to obtain any knowledge, but true knowledge, the use of which, subject to a number of conditions, leads to correct results. Truth is understood as knowledge that adequately reflects the phenomena and processes of reality in human consciousness.

There is knowledge, the truth of which is directly visible. These, for example, are facts of consciousness that directly reflect the consequences of a socially dangerous act committed: bodily injuries of the victim, traces of the action of the crime weapon (scratches on the lock left by a master key), traces of the feet or hands of the criminal, material evidence (objects, documents), etc. Facts of this kind are learned in the process of direct physical interaction with the object of knowledge using the senses. These facts are usually called obvious because they do not need proof: their truth is self-evident. Directly obvious knowledge includes, first of all, those that are the result of

sensory knowledge. Sensory cognition is carried out and consolidated in consciousness in three main forms: sensation, perception, and representation.

Sensation is a reflection of individual sensory properties of objects in the material world: color, shape, smell, taste, etc. Perception is a holistic image of an object that directly affects the senses. For example, the image of a crime weapons, a crime scene, a specific person, etc. A representation is a sensory image of an object preserved in consciousness that was previously perceived. If sensation and perception arise only as a result of the direct influence of an object on the sense organs, then the idea is present in consciousness when such influence is no longer present. This is, for example, the idea of a person whom you have met before. Sensory cognition, thus, gives us direct knowledge about individual objects and their external properties. It is emotionally bright, multifaceted, but rarely allows you to know the object more deeply, in its essential features and quality.

In addition to direct knowledge, there is knowledge, the truth of which is achieved indirectly, that is, with the help of other knowledge, not always referring to the testimony of the senses. This knowledge is the result of logical knowledge and thinking.

Thinking is the highest form of reflection of existence in relation to the sensory, consisting in the subject's purposeful and generalized cognition of significant connections and relationships of objects and phenomena, in the creative creation of new ideas, in predicting events and actions. By generalizing existing knowledge, people, through thinking, discover the laws of nature, society and knowledge, penetrate into the essence of phenomena, the natural connection between them. We study what cannot be known through the senses. In addition, only indirectly can all those events that take place or have taken place in our absence be known. For example, the knowledge that the footprints and fingerprints found at the scene of the theft belong to the suspect, that part of the stolen property was found in his apartment, gives reason to assume that he committed the theft. And this is knowledge about an event that was not directly observed by the investigator. In this case, indirect knowledge is proven, made convincing, obvious with the help of direct knowledge.

It is important to keep in mind that in the real cognitive process, sensory cognition and thinking are in an inextricable unity. Sensory cognition

contains elements of generalization, which are characteristic not only of perceptions and ideas, but to a certain extent also of sensations, and constitute a prerequisite for the transition to logical cognition. No matter how great the importance of thinking, it is based on data obtained through the senses. Intuition also occupies an important place in cognition, understood as the ability to comprehend the truth by direct observation of it without justification with the help of evidence.

Thinking is derived from being, from the surrounding reality; it is a product of the activity of the human brain. There is nothing in the content of our thinking that does not exist in the real picture of the world. Even the most fantastic images, if broken down into their component elements, are constructed on the basis of what actually exists. Let us recall, for example, the images of the Terminator, robot policeman, virtual policeman, Cyborg, etc.

Consequently, the order and connection of real things determine the content, order and connection of our thoughts. That is, the most important aspect of reality is necessity, which exists outside and independently of human consciousness and, being reflected in thinking, acts as a logical necessity. That is why thinking is logical by nature and in his reasoning a person, as a rule, involuntarily, spontaneously follows the laws of nature.

However, thinking, being a derivative of being, has relative independence. The manifestation of this property of thinking is very diverse and can have both a positive and negative orientation. So, for example, the positivity of independent thinking is manifested in its ability to get ahead of existence and foresee the future, in the creative nature of thinking, in the ability to exchange information, develop an interaction strategy, understand another person, etc. But sometimes the independence of thinking reaches such a degree that a person loses control over the correspondence of thought to the actual content of the reflected object, the ability of thought to reproduce the objective structure of reality in its structure. Thought, as it were, breaks away from its objective basis and begins to formulate knowledge that distorts the object of knowledge or is no longer connected with it at all. As a result, the thought becomes vague, contradictory, unconvincing, inconsistent and unfounded. Moreover, this can happen not only involuntarily, accidentally, but also intentionally. For example, when the person under investigation, hiding something, distorts the real state

of affairs not only sensually, but also cunningly, logically. This is one of the negative manifestations of independent thinking.

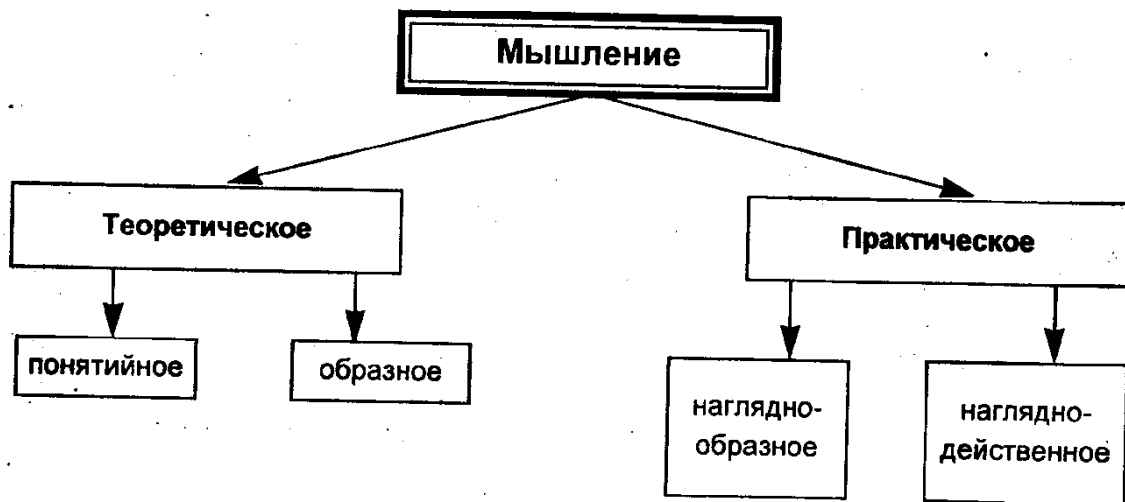
Ultimately, the independence of thinking lies in the fact that it itself is an object of knowledge. Thinking is cognized by a person in the same way as any object of physical reality reflected by thinking. Thinking reflects the world and its processes deeper and more fully than sensory knowledge. But to achieve this, you need to think correctly. Therefore, logic is often called the science of correct thinking. Thus, the object of logic as a science is thinking.

We have taken the first step in clarifying what logic studies. The main feature of its object is that it is ideal. What does this mean? And how does the ideal differ from the material? A successful, in our opinion, explanation of the difference between the material and the ideal was given by the Russian philosopher A.F. Losev. He explained that a real stick can be whittled, broken, and even completely burned. But the idea of a stick cannot be whittled, broken, or burned. Air can be breathed and bread can be eaten, but the idea of air cannot be breathed and the idea of bread cannot be eaten.

In other words, material exists in space and time, has attributive properties, and is accessible to man as something that affects his senses. The ideal has nothing of this. This circumstance must be kept in mind when considering thinking as an object of study of logic.

But thinking is a complex, multifaceted process. And not everything in it is of interest to logic. The origin and essence of thinking, its relationship to the material world and knowledge are studied by philosophy. Physiology is interested in how thinking depends on the states of the brain - the material substrate of thought. Psychology studies the conditions of normal (in relation to pathology) functioning and development of thinking, and the influence of the socio-psychological environment on it. Genetics is trying to reveal the secrets of people's inheritance of abilities for any kind of mental activity. Linguistics is interested in the essence of words and signs, language and speech in general as tools of human mental activity. Cybernetics scientists are studying the technical capabilities of modeling the brain and human thinking.

In addition, a person has different types of thinking, which are presented in the diagram.



мышление - thinking

теоретическое - theoretical

понятийное - conceptual

образное - figurative

практическое - practical

наглядно-образное - visually figurative

наглядно-действенное - visually effective

The main difference between theoretical and practical types of thinking is that they are related to practice in different ways. Thus, practical thinking is mainly aimed at solving particular specific problems of human life, while theoretical thinking is mainly aimed at finding general patterns of knowable reality.

What side of thinking does logic study, what is its subject? Let's look at this in more detail.

Subject of the science of logic.

The main type of thinking is conceptual (or abstract-logical). This is what logic explores. Abstract thinking is the process of rational [1] reflection of the objective world in concepts, judgments, conclusions, hypotheses, theories, which allows one to penetrate into the essence, into the natural connections of reality, and creatively transform it, first in theory, and then in practice.

As you know, all objects, phenomena and processes have both content and form. Our thoughts are no exception to this rule. The content of human thoughts is infinitely diverse: we can think and talk about politics and art, about love and hate, about the reform of the political

system and the meaning of life. At the same time, it is quite obvious that in terms of content, the thoughts of a mathematician differ from the thoughts of a lawyer; a musician thinks about something completely different than a builder. And the scientist uses in his reasoning such concepts and terms that, as a rule, are not used in everyday thinking and language.

In this regard, the activity of a lawyer, for example, is associated with thinking that is of a legal nature. Legal thinking, no matter in what areas it manifests itself: in rule-making, in investigative activities, in judicial practice, in theory, in legal advisory work, has a number of stable general characteristics. The basis for distinguishing legal thinking as a separate type is the independence of law as a social reality. Legal thinking not only reflects legal phenomena, and through them - all the main types of human relations, but also constructs a unique picture of social existence. The coherence of this picture is also ensured by logical means.

In thoughts that are different in content, you can find something essentially common. It is characterized not by the specific content of these thoughts, but by their typicality, pattern, and method of construction. At the same time, the entire content diversity fits into a relatively small number of mental forms. The fact is that the logical structure of human thinking has a very important property - no matter what verbal shell our thoughts take, no matter what language they are expressed in, they must necessarily take universal forms. Without this, it is impossible to exchange thoughts between people of different generations and professions, as well as mutual understanding between representatives of countries and peoples.

Our knowledge of form is quite diverse. They talk, for example, about the form of keeping an interrogation record. We distinguish between a form of government, a form of territorial-state structure, and a form of political regime, which together constitute the form of a state. The form of a state is a way of organizing state power, the order of formation of state bodies, their structure and relationships in a single mechanism. In the examples given, the form thus reflects the way the content parts are connected.

Logical form is also understood in a variety of ways. Our thoughts are composed of certain meaningful parts. The way they are connected represents the form of thought.

Thus, various objects are reflected in abstract thinking in the same way - as a certain connection of their essential features, that is, in the form of a concept. The form of judgments reflects the relationships between objects and their properties. Changes in the properties of objects and relationships between them are reflected in the form of inferences. Consequently, each of the main forms of abstract thinking has something in common that does not depend on the specific content of thoughts, namely: the way of connecting the elements of thought - features in a concept, concepts in a judgment and judgments in an inference. The content of thoughts determined by these connections does not exist on its own, but in certain logical forms: concepts, judgments and conclusions, each of which has its own specific structure.

Let's take, for example, two statements: "Some lawyers are teachers" and "Some socially dangerous acts are crimes against the personal property of citizens." Let's replace all their meaningful components with symbols. Let's say that what we think about is the Latin letter S, and what we think about S is the Latin letter P. As a result, in both cases we get the same elements of thought: "Some S is P." This is the logical form of the above judgments. It is obtained as a result of abstraction from specific content.

Thus, the logical form (or the form of abstract thinking) is a way of connecting the elements of thought, its structure, thanks to which the content exists and reflects reality.

In the real process of thinking, the content and form of thought exist in inextricable unity. There is no pure, formless content, no pure, contentless logical forms. For example, the above logical form of the proposition "Some S are P" still has some content. From it we learn that every object of thought, denoted by the letter S, has a feature, denoted by the letter P. Moreover, the word "some" shows that the feature P belongs only to part of the elements that make up the subject of thought. This is "formal content".

However, for the purpose of special analysis, we can abstract from the specific content of a thought, making its form the subject of study. The study of logical forms, regardless of their specific content, is the most important task of the science of logic. Hence its name - formal.

It should be borne in mind that formal logic, while studying the forms of thinking, does not ignore its content. Forms, as has already been

canceled, are filled with specific content and are associated with a very specific, specific subject area. Outside of this specific content, form cannot exist, and in itself does not determine anything from a practical point of view. The form is always meaningful, and the content is always formalized. The distinction between its truth and correctness is connected with these aspects of thinking. Truth refers to the content of thoughts, and correctness refers to their form.

Considering the truth of thinking, formal (two-valued) logic proceeds from the fact that truth is understood as the content of thought that corresponds to reality itself. The concept of “truth” in the legal sphere is closely related to the concept of “truth” (“I undertake to tell the truth and only the truth!”). Truthful is not only true, but also correct, honest, just. If the thought in its content does not correspond to reality, then it is false. Hence, the truth of thinking is its fundamental property, manifested in the ability to reproduce reality as it is, to correspond to it in its content. And falsity is the property of thinking to distort this content, to pervert it.

In the legal sphere, distinguishing between types of falsehood, for example, “disinformation,” “misconception,” and “slander,” is of great practical importance. Disinformation is the transmission of (objectively) false knowledge as true or (objectively) true knowledge as false. Misconception is an unintentional discrepancy between judgments or concepts and the object. Slander is the dissemination of knowingly false information that discredits the honor and dignity of another person or undermines his reputation. Concealing the truth is also a type of falsehood. That is why the law determines the extent of a person’s responsibility for deliberate false mental constructions, because a lie is social, it is not related to the object of knowledge.

Another important characteristic of thinking is its correctness. Correct thinking is its fundamental property, which also manifests itself in relation to reality. It means the ability of thinking to reproduce the objective structure of being in the structure of thought, to correspond to the actual relationships of objects and phenomena. Conversely, incorrect thinking means its ability to distort structural connections and relationships of being.

Formal logic is abstracted from the specific content of thoughts, and not from content in general. Therefore, it takes into account the truth or falsity of the judgments being studied. However, she shifts the center

of gravity to correct thinking. Moreover, the logical structures themselves are considered regardless of their logical content. Since the task of logic includes the analysis of precisely correct thinking, it is also called logical by the name of this science. Correct (logical) thinking has the following essential features: certainty, consistency, consistency and validity.

Certainty is the property of correct thinking to reproduce in the structure of thought the real signs and relationships of the objects and phenomena themselves, their relative stability. It finds its expression in the accuracy and clarity of thought, the absence of confusion and confusion in the elements of thought and the thoughts themselves.

Consistency is the property of correct thinking to avoid contradictions in the structure of thought that do not exist in the reflected reality. It manifests itself in the inadmissibility of logical contradictions in strict reasoning.

Consistency is the property of correct thinking to reproduce through the structure of thought those structural connections and relationships that are inherent in reality itself, the ability to follow the “logic of things and events.” It is revealed in the consistency of thought with itself.

Validity is the property of correct thinking to reflect objective cause-and-effect relationships and relationships between objects and phenomena of the surrounding world. It manifests itself in establishing the truth or falsity of a thought on the basis of other thoughts, the truth of which was previously established.

The indicated essential signs of correct thinking are not arbitrary. They are the result of human interaction with the outside world. They can neither be identified with the fundamental properties of reality itself, nor separated from them. Correct thinking, reflecting, first of all, the objective laws of the world, arises and exists spontaneously, long before the emergence of any rules. The logical rules themselves are only milestones on the path to comprehending the features of correct thinking, the laws operating in them, which are immeasurably richer than any, even the most complete, set of such rules. But the rules are developed on the basis of these laws precisely in order to regulate subsequent mental activity, to ensure its correctness consciously.

Thus, the logical correctness of reasoning is determined by the laws of abstract thinking. Violation of the requirements arising from them leads to logical errors. The law of thinking is a necessary, essential, stable

connection of thoughts in the process of reasoning. These laws are the same for all people, regardless of their social and national origin. Logical laws operate independently of the will of people and are not created at their request. They are a reflection of the connections between things in the objective world. In this case, a person not only enters the sphere of action of a certain logical law, not only passively submits to its regulatory influence, but also develops a conscious attitude towards objectively occurring thought processes. Knowledge of the laws of logic, determination of their objective basis allows us to put forward and formulate its principles. The principles of formal logic, like the principles of any science, represent the unity of the objective and the subjective. On the one hand, they express the objective content of the laws of logic, on the other hand, they act as the rules of human mental activity. It is through the conscious formulation of principles that the laws of logic become regulators of people's mental activity.

Thus, formal logic, in order to be a means of discovering truth, must, based on the study of the formal structures of abstract thinking, preserve and take into account the logical correctness of reasoning determined by logical laws.

What aspects of abstract thinking does formal logic study? Firstly, she considers abstract thinking as a tool for understanding the world, as a means of obtaining formally true knowledge.

Secondly, she is interested in the practical effectiveness and correctness of indirect (inferential) knowledge obtained from previously established and verified truths without recourse to experience, but only as a result of taking into account formal logical laws and applying the corresponding rules of abstract thinking.

Thirdly, abstract thinking is considered as a formal process that has its own special structure, which differs from the structure of the objectively true content of thinking.

That is why formal logic allows one to abstract from the content of an object and focus attention only on the forms in which a particular thought process occurs. These aspects of the interdependence of Logic and thinking determine the features of formal logic as a science.

And so, formal logic is the science of generally valid forms and means of thought necessary for rational knowledge of being and its specific types. Generally valid forms of thought include concepts, judgments, and inferences. The generally valid means of thought are rules

(principles), logical operations, techniques and procedures, formal logical laws underlying them, that is, everything that serves the purpose of implementing correct abstract thinking.

Consequently, the subject of formal logic is:

- 1) forms of the thought process - concept, judgment, conclusion, hypothesis, proof, etc.;
- 2) the laws to which abstract thinking is subject in the process of cognition of the objective world and thinking itself;
- 3) methods for obtaining new inferential knowledge - similarities, differences, accompanying changes, residues, etc.;
- 4) ways of proving the truth or falsity of the acquired knowledge - direct or indirect confirmation, refutation, etc.

Thus, logic in the broadest understanding of its subject explores the structure of abstract thinking and reveals the laws underlying it. However, abstract thinking, generalized, indirectly and actively reflecting reality, is inextricably linked with language. Linguistic expressions are that reality, the structure and method of use of which gives us knowledge not only about the content of thoughts, but also about their form, about the laws of thinking. Therefore, logic sees one of its main tasks in the study of linguistic expressions and the relationships between them.

The relationship between language and thinking

Language constantly frames human cognition. A system of signals utilized for cognition and communication is called language. Images of thinking as ambiguous motivations and volitional impulses are only expressed nonverbally through gestures and facial expressions, which are significant but not as expressive as speech, which expresses an individual's goals, emotions, and experiences. Speech is the use of words to communicate with another person.

Thinking is inextricably linked with language and speech, but this connection is quite complex.

Language and thinking form a unity that includes two main aspects:

- a) genetic - expressed in the fact that the origin of language was closely related to the emergence of thinking, and vice versa;
- b) functional - from this point of view, language and thinking in their modern state represent a unity, the sides of which mutually presuppose each other and contribute to mutual development.

Being the sensually perceived side of thinking, language provides a person's thoughts with real existence. Outside of sensory perception, thought is inaccessible to others. Language is involved not only in the expression of thought, but also in its very formation. It is impossible to contrast "pure", extra-linguistic thinking and its "verbalization", subsequent expression in language.

At the same time, language and thinking are not identical. Each of the sides of the unity they make up is relatively independent and has its own specific laws of functioning and development. Therefore, the nature of the relationship between language and thinking in the processes of cognition and communication may be different depending on the types of thinking, the goals of mental activity, etc. Thus, there are certain differences between language and thinking.

Firstly, the relationship between thinking and language in the process of a person's reflection of the world cannot be represented as a simple correspondence of mental and linguistic structures. This is especially clearly manifested in the expression of thoughts in different languages. Thinking is carried out in forms common to all people, and natural languages vary quite a lot.

Secondly, the difference exists in the structure of language and thinking. The basic units of thinking are concepts, judgments and inferences. The components of language are: phoneme, morpheme, lexeme, sentence (in speech), allophone (sound) and others.

Thirdly, thinking reflects the objective world in ideal images with varying degrees of depth and detail, gradually approaching a more complete coverage of objects and their certainty, to comprehend the essence. Language, in turn, consolidates the acquired knowledge; it highlights and emphasizes in it what was previously done by thinking. Moreover, he does this with the help of his own means, specially developed for this purpose, as a result of which adequate reproduction of the characteristics of objective reality is achieved in the forms of language.

Fourthly, language develops under the influence of objective activity and cultural traditions of society, and thinking is associated with mastery of the conceptual apparatus and laws of logic, with the cognitive abilities of the subject.

Language and thinking, being in such a contradictory unity, have a mutual influence on each other. On the one hand, thinking influences language. This is done as follows:

- thinking provides a meaningful basis for language, for speech expressions;
- thinking controls the use of linguistic means in speech activity, speech activity itself, controls the use of language in communication;
- in its forms, thinking ensures the development and growth of knowledge consolidated in the language, experience of its use;
- thinking determines the level of linguistic culture;
- enrichment of thinking (change and clarification of the content and scope of concepts, justification of new concepts, etc.) leads to enrichment of the language (the appearance of new words and phrases, clarification of their meaning and meaning, etc.).

On the other hand, language influences thinking in the following areas:

- language is a means of forming units of thought and their combinations in internal speech;
 - language acts in relation to thinking as the main means of evoking certain thoughts in a partner, their expression in external speech. Thus, the thought of one person becomes accessible to other people;
 - language is a means for modeling thought, working with thought, as well as a means for modeling reality;
 - language provides a person with the opportunity to control his thoughts, since they are given a specific form;
 - language in relation to thinking acts as a means of influencing reality, a means of direct and, most often, indirect transformation of reality through the practical activities of people, controlled by thinking with the help of language (objectification and deobjectification, objectification and subjectification of thinking);
 - language acts as a means of training, honing, and improving thinking.
- Thus, the relationship between language and thinking is diverse and significant: they are in unity, have certain differences and have a mutual influence on each other. The main thing in this relationship is: just as thinking requires language, so language requires thinking.

Forms and means of thinking, being ideal formations, are materialized in language and can only be analyzed using speech means. There is a close relationship between the general structures of thinking and the

structures of linguistic expression: each mental structure is adequate to a certain linguistic structure and vice versa.

Main stages of logic development

Logic as an independent science began to take shape in India, China, and Greece long before our era. At the initial stages of its development in Ancient India, much attention was paid to the theory of inference, which was identified with evidence. In Ancient China, most of the logical theories were contained in numerous treatises that were devoted to issues of philosophy, ethics, politics and natural science. They focused on such logical problems as the theory of names, the theory of statements, the theory of reasoning, and the laws of thought.

The most thoroughly theoretical problems of logic were developed and systematized in Ancient Greece. One of its prominent representatives was the famous philosopher Democritus (460-370 BC). He is the creator of a system of logic, which was reflected in a special treatise "On Logic, or Canons," which consisted of three books. The name "Canons" means "rules", "criteria". Democritus built his logic on an empirical basis, which is why he is recognized as one of the founders of inductive logic.

The problems of logic were also dealt with by ancient Greek philosophers - Socrates (about 470-399 BC), Plato (427-347 BC). Socrates, for example, believed that any object can be known only if it can be reduced to a general concept. And it is necessary to judge him on the basis of this concept. Plato, being a student of Socrates, devoted a significant place in his views to issues of the theory of knowledge and logic. He sought to form concepts and then divide the concept into its types. Plato's favorite logical device was dichotomy, i.e. dividing the concept A into B and non-B (for example, crimes are divided into intentional and unintentional).

One of the great philosophers and scientists of Ancient Greece was Aristotle (384-322 BC). He gave a systematic presentation of logic as a science. Aristotle discovered that knowledge, whatever its source, is expressed in language. To study them, we need to consider the formal, that is, logical structure of sentences and the main types of concepts that express and formulate knowledge. It turned out that with all the diversity of knowledge, it is possible to identify a certain finite number of formal-logical structures expressing them. Aristotle was the first to

consider scientific knowledge as a sequence of statements interconnected by logical relations and deduced from each other according to the rules of logic. His main works in this area were “First Analytics” and “Second Analytics”, which gave the theory of syllogism, the definition and division of concepts, and the theory of evidence. Subsequently, all six of his logical treatises were united under the common name “Organon” (a tool for cognition of reality). Aristotle's merit also lies in the fact that he discovered and formulated such laws of correct thinking as the law of identity, the law of non-contradiction, and the law of the excluded middle.

It is important to keep in mind that Aristotle, for the first time in the history of ancient philosophy, began a special study of the internal structure of human thinking and sought to derive logical forms from the real content of thought. The laws and rules of logic, in his opinion, are not arbitrary, but take objective sources in the relations of the objective world.

In the Middle Ages (VI-XV centuries), logic was largely subordinated to the interests of theology. During this period, theoretical search in logic revolved around the problem of explaining the nature of general concepts. Thus, representatives of realism of that period, supporting the views of Plato, argued that general concepts really exist outside of individual objects, constituting a kind of supernatural essence of the latter. A similar point of view was held, for example, by A. Canterbury (1033-1109), F. Aquinas (1225-1274).

Representatives of nominalism, on the contrary, believed that only individual objects really exist, and general concepts are only names, names for them. This position was adhered to by I. Roscelin (1050-1120), W. Ockham (1285-1349), and others. However, as a result of these disputes, both one and the other side belittled the role of logical knowledge.

The founder of Arabic-language logic is considered to be the Syrian mathematician Al-Farabi (870-950), who commented on the entire Aristotelian Organon. His logic is aimed at analyzing scientific thinking. Al-Farabi distinguishes two stages in logic: one covers ideas and concepts; the other is the theory of judgments, inferences and evidence.

The famous Tajik thinker Ibn Sina (980-1037) developed logic during this period. In his work “Logic” he seeks to generalize Aristotle's

syllogistic and establish the relationship between categorical and conditional propositions.

During the Renaissance (XV-XVI centuries) there was an intensification of empirical trends in the logic and methodology of scientific knowledge. During this period, science is rapidly developing, and it is moving closer to practice. Mathematics begins to occupy a leading place among other sciences.

The English philosopher F. Bacon (1561-1626) played a major role in the development of logic. He developed the foundations of inductive logic in his work "New Organon", which, according to the author, should replace the old Aristotelian "Organon". If previous philosophers considered logic only as a means of testing and substantiating truth, then F. Bacon proposed using logic as an effective tool for making scientific discoveries. The task of logic, according to the views of F. Bacon, is to substantiate inductive conclusions in which a person's reasoning goes from private knowledge to general knowledge. He also developed inductive methods for determining the causal relationship between phenomena: the method of similarity, the method of difference, the combined method of similarity and difference, the method of accompanying changes, the method of residuals.

The successes of experimental natural science in the 16th-17th centuries were characterized, first of all, by the development of mathematics and mechanics, the theory of terrestrial and celestial bodies. The limitations of scientific knowledge of that time led to the establishment of a metaphysical view of nature as a frozen and unchanging system. The metaphysical way of thinking subsequently affected the understanding of the subject of formal logic. Its laws were given an absolute character, that is, their scope of action was extended not only to thinking, but also to the natural world surrounding man. A significant contribution to the development of logic of this period was made by French researchers, primarily R. Descartes (1596-1650). He formulated four basic rules of any scientific research: 1) only what is known, tested and proven is true; 2) break down the complex into the simple; 3) ascend from simple to complex, from more obvious to less obvious; 4) examine the subject in every detail.

His followers Arno and Nicole wrote the book "Logic, or the Art of Thinking" in 1662, where they substantiated the task of freeing

Aristotle's logic from the scholastic errors introduced into it by subsequent representatives of logical science.

Considerable credit for the development of logic belongs to representatives of German classical philosophy, especially I. Kant (1724-1804) and G. Hegel (1770-1831). Thus, I. Kant spoke out, in particular, against the absolutization of the laws of logic. According to the views of I. Kant, logic is the science of necessary laws, the rules of reason in general. That is why logic, in his opinion, should study the form of thinking in isolation from its content, i.e. regardless of the object of thought. He argued that logic is abstracted from all content, and therefore from the things themselves. I. Kant developed a new type of logic, which he called transcendental (from the Latin *transcendere* - to step over). In it, logical forms are considered as a priori (pre-experimental) properties of the mind that determine the possibility of universal and necessary knowledge of the phenomena of experience. A positive contribution to logic is that the German scientist distinguished logical basis and logical consequence from real cause and real effect. I. Kant also recognized the existence of "purely formal" logic, which deals with "pure" forms of thinking.

A thorough criticism of I. Kant's views on the essence of formal logic was given by G. Hegel. At the same time, he was critical of formal logic in general. He built his attitude towards this science as "metaphysical" on the basis of the objective-idealistic idea of the identity of the laws of thinking and being. G. Hegel gave criticism of the laws of formal logic in the second book of his work "The Science of Logic", in the section "The Doctrine of Essence". According to G. Hegel, the laws of logic are universal in nature and extend to all spheres of reality. However, such a universal logic should not be formal logic, but the dialectic of self-development, the "otherness" of which is the external world.

Concept as a form of thinking

The world around us appears to a person not as a cluster of identical objects, but as a multitude of objects, phenomena, processes endowed with different properties. Any properties, features, states, relationships of an object that characterize the object, distinguish it, help to recognize it among other objects, constitute its characteristics.

The characteristic of an object is that in which objects are similar to each other or in which they differ from each other. Signs can be not

only properties belonging to an object; an absent property (trait, state, attitude) is also considered as its sign.

Any object has many different characteristics. Signs that necessarily belong to an object, express its internal nature, its essence, are called essential. For example, essential signs of a crime against freedom, honor and dignity of a person are kidnapping, illegal imprisonment or placement in a psychiatric hospital, slander, insult, etc.

Features that may or may not belong to the object and that do not express its essence are called non-essential. For example, insignificant signs of a crime against freedom, honor and dignity of an individual at the stage of its qualification are the consequences of the crime, the number of its participants, the presence of a preliminary conspiracy, the threat of using weapons and many others.

It is important to keep in mind that the differences between essential and non-essential features of an object are relative. Under certain conditions, as well as with the development of the subject and our knowledge about it, they can change places. One of the main criteria for the materiality of features is social practice. For example, the listed non-essential signs of a crime against freedom, honor and dignity of the individual become significant when determining the measure of criminal liability for committing a specific crime of this kind.

Based on the presence of many signs of an object, a person, during the thought process, identifies the most characteristic ones in any respect and fixes them in concepts. Each of the essential features is necessary, and in their totality they are sufficient to isolate the subject of thought from the general subject environment.

Thus, a concept is a logical thought about an object, a reflection of the object in its one or more essential features [3].

To form a concept, it is necessary to find and justify the essential features of the subject. But the essential does not lie on the surface. To open it, the following logical techniques are used: analysis, synthesis, comparison, abstraction, generalization, etc.

Analysis is the mental division of objects into their component parts, the mental identification of features in them.

Synthesis is the mental combination into a single whole of parts of an object or its features obtained in the process of analysis.

Comparison is the mental establishment of the similarity or difference of objects based on essential or non-essential characteristics.

Abstraction is the mental selection of some features of an object and temporary distraction from others.

Generalization is the mental unification of individual objects in a certain concept. In the process of generalization, a person, as it were, moves away from a specific variety of objects, is distracted from many details in order to more deeply understand the main, most important thing.

These logical techniques are interconnected and form a single process. Its result is a thought, the content of which is infinitely varied, but the form is invariably the same - the concept. Concepts are consolidated and expressed using words.

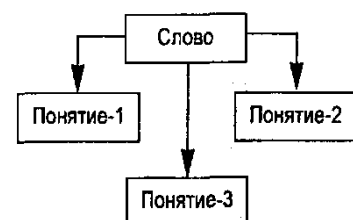
Relationship between concept and word

The concept and the word are inseparable from each other in their emergence and functioning. Words are the material basis of concepts, without which neither their formation nor operation with them is possible. However, the unity of the concept and the word does not mean their absolute identity, since there are certain differences between them. Let's look at these differences in more detail.

Firstly, not every concept is expressed in one word. Many concepts are expressed by a set of words - phrases. For example, “international criminal police organization”, “comprehensive accounting of all provisions of the Civil Code of the Russian Federation”, “second-year student of the Faculty of Law of the Moscow Humanitarian-Economic Institute”, etc.

Secondly, the concept and the word do not always clearly correspond to each other, which is due to the existence of homonyms and synonyms.

Homonyms are words that have the same sound but refer to different concepts. For example, “key”, “world”, “consequence”, “drive” and others. For clarity, this type of relationship between a word and the concepts expressed by it can be represented as follows:



СЛОВО - word

ПОНЯТИЕ - concept

Moreover, each concept expressed by the same word has only its own meaning. That is why such words are called ambiguous. For example, the word “presumption” has two meanings: 1) an assumption based on probability; 2) recognition of a fact as legally reliable until the contrary is proven. And the word “footprint” has five meanings: 1) imprint, imprint of a foot or paw on any surface; 2) the result, the consequences of someone’s activity; 3) a scratch, scar, bruise indicating something; 4) a surviving insignificant part of something, an insignificant remnant of what was; 5) lower part of the foot, sole of the leg.

Homonyms are accompanied by paronymous words. Paronyms are similar-sounding words with the same root that have different meanings or coincide only partially. For example, “guilt” and “guilty”, “represent” and “provide”, “design” and “intent”, “convict” and “convicted”, “status” and “statute”, “runner” and “fugitive” “

Mixing paronyms can lead to a distortion of meaning. Errors in the following reasoning are associated with an inaccurate choice of paronyms: “To the left of the doorway of the clothing warehouse along the northern wall there are charred remains of a table”; “The defendant did not live up to the trust of the team”; “I won’t be able to identify those men because I didn’t see them in person.”

Thus, the ability of words to express different concepts sometimes leads to ambiguity in reasoning. Therefore, it is necessary to accurately establish the meaning of words in order to use them in a strictly defined sense.

In this regard, a system of terms is developed in various fields of knowledge. A term is a word or phrase that denotes a strictly defined concept of any special field of science, technology, art, social life, etc. The term in relation to the language of law is understood as a word or phrase that has a legal meaning, expressing a legal concept used in the process of cognition and mastery of the phenomena of reality from the point of view of law. Thus, according to experts, the vocabulary of criminal law is terminated by 42.14% [4]. This is due to the fact that the language of law does not allow for other interpretations or any misinterpretations.

Legal concepts have a logical structure that is the same for all concepts. At the same time, their content and volume have some features that should be taken into account in law enforcement activities.

There are two types of legal concepts: relative legal and special legal. Relative legal concepts are used not only in legal, but also in other areas of activity. For example, the concepts of “law”, “witness”, “article”, “investigation”, “evidence”, “fact” and others can have not only legal, but also other content.

Special legal concepts reflect only the legal qualities of the object. For example, “plaintiff”, “defendant”, “jury”, “offence”, etc.

Relatively legal concepts turn into special legal ones if a special legal specific feature is added to their content. For example, the concept of “law” is a relative legal concept, and “legal law” is a special legal concept. For a more precise expression of the legal meaning, only special legal concepts should be used, although in some cases lawyers also use relative legal concepts.

Special legal concepts used in all branches of law, in turn, are divided into two subtypes: general and specific. General legal concepts are developed by the general theory of law, which is the methodological basis of the branch sections. For example, “legal order”, “legality”, “legal norm”, “subject of legal relations”, “legal responsibility” and others are general special legal concepts that are widely used in criminal law, civil law, criminal proceedings and etc.

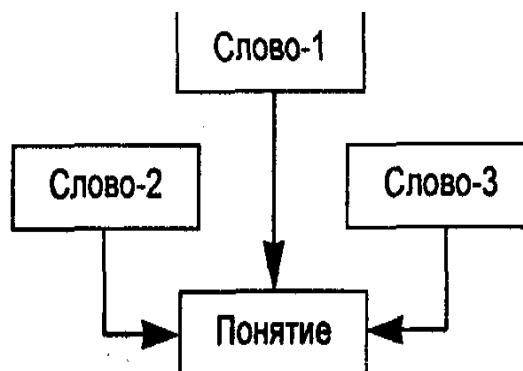
Specific branch concepts express the characteristics of a particular branch of law. They are used to understand the relations regulated by a given industry. The concepts of criminal law, for example, such as “crime”, “premeditated murder”, “limitation of criminal liability” and others, differ in their legal nature, say, from the concepts of civil law - “pledge”, “find”, “written transactions.” Even within the framework of one science that studies a specific branch of law, the terms differ. Thus, criminology operates with such concepts as “latent crime”, “personality of the criminal”, “crime prevention”, etc. And criminological victimology - “victim”, “victimization”, etc.

What gives stability and certainty to legal concepts is that they are enshrined in law. The concepts elevated to legal law become the only and mandatory ones for the subjects of knowledge. No one should use a concept specified in the law in a sense other than that provided by the legislator. For example, the concept of any specific crime (murder, theft, slander, etc.) includes a strictly defined set of essential features, which can neither be increased nor reduced.

Synonyms are words that are identical or very similar in meaning. For example, to designate participants in a crime, the Criminal Code of the Russian Federation uses the synonyms “accomplice” and “accomplice”. The synonyms “stealing” and “misappropriation” are also used to denote theft. For clarity, this type of relationship between the concept and the words expressing it can be represented as follows:

СЛОВО - word

ПОНЯТИЕ - concept



Thirdly, in everyday speech, additional shades are often added to the basic semantic meaning of concepts, which serve to express the emotional or evaluative attitude of the speaker to the subject of thought. For example, pairs of words “meeting” and “assembly”, “head” and “leader”, “lawyer” and “lawyer” coincide in their semantic meaning. However, in the second word of each pair of words there is a negative connotation that is not in the first word. In this case, there is also no complete coincidence of the concept and the word.

Thus, the concept, being in inextricable unity with the word, does not always clearly coincide with it. A word is a form of expression of a concept, and the concept, in turn, expresses the semantic content of the word.

Logical structure of the concept

The logical structure of a concept consists of its content and scope. The content of a concept is a set of essential features of an object or a class of homogeneous objects reflected in this concept. For example, the content of the concept of “law” is a set of such essential features as the expression of the state will of society, conditioned by economic, spiritual, as well as national, religious, demographic, natural and other conditions; a system of officially recognized and valid legal norms in a given state in their materialistic understanding; regulation of relations between people in accordance with the state will of society embodied

in it; implementation in the form of legislation, judicial practice, legal customs - sources of law, etc.

The scope of a concept is the totality of objects that is conceived in a given concept. Thus, the scope of the concept of “law” includes natural and positive law, substantive and procedural law, state (constitutional), administrative, financial, criminal, civil (property), family, labor, environmental, as well as transport, military, copyright, patent law, etc. The content and scope of the concept are closely interrelated. This relationship is expressed in the law of the inverse relationship between the volume and content of a concept, which establishes that an increase in the content of a concept leads to a decrease in its volume, and vice versa. So, for example, expanding the content of the concept of “law” depending on the specifics of the sphere of its focus (environmental protection), we get a new concept of “environmental law”, the scope of which has decreased, since it no longer includes family, labor, etc. law, which were included in the original concept of “law”. This law, therefore, indicates the dependence of content and volume in a concept: the less information about objects contained in the concept, the wider the class of objects and the more uncertain its composition, and vice versa. It is necessary to keep in mind that this law does not apply to concepts with zero volume, which will be discussed below.

The concept, fixing the essential and abstracting from the unimportant in objects and phenomena, can develop by enriching its content and volume. Thus, the formation of new social relations in the Russian Federation, the transition to commodity-money relations led to the need to form new industries for the modern domestic legal system: joint-stock, banking, investment, exchange, customs, foreign exchange, trade, tax, antimonopoly law, bankruptcy law, contract law, etc. And this accordingly affected the development of the content and scope of the concept of “law”.

Since the concept is connected in a certain way with the word, its volume and content are connected with meaning and meaning - the most important logical characteristics of the word.

Meaning (denotation, referent) is the object or class of objects denoted by the word, their properties and other characteristics. The meaning (significat) shows what information about the subject is contained in the word.

We can assume that the meaning of a word or phrase as a linguistic expression of a special type is the scope of the corresponding concept, and their meaning is the content of this concept. For clarity, let us present this relationship in the form of a diagram called a semantic triangle:

Слово (словосочетание) —
языковое выражение,
обозначающее понятие о
предмете

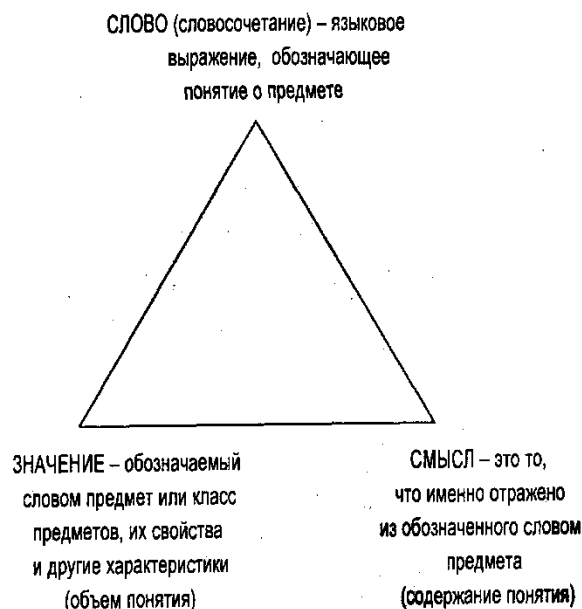
A word (phrase) is a linguistic expression denoting a concept about an object

Значение — обозначаемый словом предмет или класс предметов, их свойства и другие характеристики (объем понятия)

Significance — the object or class of objects denoted by the word, their properties and other characteristics (scope of the concept)

Смысл — это то, что именно отражено из обозначенного словом предмета (содержание понятия)

Meaning is what exactly is reflected from the object designated by the word (the content of the concept)



Therefore, each concept has its own meaning and expresses its own meaning. At the same time, significance and meaning (volume and content) in concepts can be correlated in different ways. Thus, some concepts have the same meaning, but express different meanings. For example, the concepts “the great Russian poet Alexander Sergeevich Pushkin (1799-1837)”, “the author of the novel in verse “Eugene Onegin”, “the author of the poem “I remember a wonderful moment”, “a poet mortally wounded in a duel with Dantes” and “the author of the historical work “The History of Pugachev” (1834) have one meaning - they represent the same person, but have a different meaning, since they express different information about him.

Other concepts can only have meaning, but have no meaning if they represent really non-existent objects that, in principle, cannot exist.

Such concepts, for example, include: “centaur”, “mermaid”, “round square” and others. There are also other types of concepts.

Consequently, the elements of the logical structure of a concept are directly related to the elements of the logical characteristics of the word and the object itself about which this concept is composed. This must be taken into account when using different types of concepts in the real thought process.

Types of concepts

Depending on the specific volume and content, all concepts are divided into certain types. Let us characterize the types of concepts by volume.

A concept in which one object is conceived is called singular. For example, “Russian lawyer Fyodor Nikiforovich Plevako (1842-1908)”, “United Nations”, “capital of the Russian Federation” and others.

A general concept is a concept in which many objects are conceived. General concepts can be registering and non-registering. Registering are general concepts in which the multitude of objects conceivable in them can be taken into account and registered. For example, “people's deputy of Russia”, “veteran of the Great Patriotic War living in Moscow” and others. It is known that the volume of the second concept is 188 thousand veterans[5].

Non-registering is a general concept that refers to an indefinite number of objects. For example, “person”, “prosecutor”, “crime” and others. Non-registering concepts have an infinite scope.

Zero (empty) are concepts whose volumes represent classes of really non-existent objects and the existence of which is in principle impossible. For example, “criminal who has not committed a crime”, “civilian military lawyer”, “equilateral right triangle”, “brownie” and others. Concepts that reflect objects that do not really exist at the present time, but existed in the past or whose existence is possible in the future, should be distinguished from zero concepts. For example, “Democritus”, “thermonuclear power plant”. Such concepts are not null.

Let's consider the types of concepts by content.

Concrete are concepts in which an object or a set of objects is conceived as something independently existing. For example, “power”, “reform”, “international treaty”, “rule of law”, “lawyer” and others.

Abstract are concepts in which not an object is conceived, but one of the attributes (property, relationship) of the object, taken separately from the object itself. For example, “whiteness”, “injustice”, “fairness”. In reality, there are white clothes, unjust actions, and honest people. But whiteness, injustice, honesty do not exist as separate, sensually perceived things. Abstract concepts, in addition to individual properties of an object, also reflect the relationships between objects. For example, “inequality”, “similarity”, “identity”, “resemblance” and others. Abstract concepts expressed in Russian do not have a plural form.

Relative concepts are those in which objects are conceived, the existence of one of which presupposes the existence of the other. For example, “parents” - “children”, “student” - “teacher”, “boss” - “subordinate”, “plaintiff” - “defendant” and others.

Irrelative are concepts in which objects are conceived that exist independently, regardless of another object. For example, “investment”, “rule”, “separatism” and others.

Positive are concepts whose content consists of properties inherent in the object. For example, “insight,” “literate person,” “living within one’s means,” “speaking English,” and others.

Negative concepts are those whose content indicates the absence of certain properties in an object. For example, “not living within one’s means”, “not speaking English”, “injustice” and others. In Russian, negative concepts are usually expressed by words with negative prefixes “not” and “without” (“demon”). For example, “illiterate”, “unbeliever”, “lawlessness”, “disorder”, and in words of foreign origin - most often with a negative prefix “a”. For example, “agnosticism”, “anonymous”, “immoral”.

If the particle “not” or “without” (“demon”) merges with the word and the word is not used without it, then the concepts expressed by such words are positive. For example, “bad weather”, “carelessness”, “hatred”, “slob”. In the Russian language there is no concept of “hatred”, “nasty”, etc. The particle “not” in the above examples does not perform the function of negation, and therefore the concepts “hatred”, “bad weather” and others are positive, since they express the presence of a certain quality in an object, maybe even bad, negative - sloppiness, carelessness, greed. Therefore, such a logical characteristic of a concept sometimes does not coincide, for example, with a moral assessment of an object or phenomenon reflected in the concept. For

example, the concepts of “crime” and “war” in logic are qualified as positive, although in life they are considered as negative, undesirable phenomena.

Collective concepts are those in which a group of homogeneous objects is thought of as a single whole. For example, “forest”, “constellation”, “collective” and others. The content of a collective concept cannot be attributed to each individual element included in the scope of this concept. Collective concepts can be general (“grove”, “choir”) and individual (“the constellation Ursa Major”, “NATO military bloc”).

Non-collective concepts are those concepts whose content can be attributed to each subject of a given class that is covered by the concept. For example, “tree”, “star”, “man” and others.

Determining which of these types a specific concept belongs to means giving it a logical characterization. Thus, the concept of “rocket” is general in scope (more than one object is thought of in it: space rocket, combat, signal, guided, unguided, single- and multi-stage, etc.), non-registering (refers to an indefinite number of objects, since we cannot say exactly how many objects are thought of in a given concept); in terms of content - specific (a set of objects is thought of as something independently existing), positive (characterizes the inherent property of objects to move under the action of a reactive force that occurs when the mass of burning rocket fuel is rejected), irrespective (objects are thought of as existing independently, regardless of other objects), non-collective (the content of a given concept can be attributed to each object conceivable in the concept).

In a similar way, we approach the logical analysis, for example, of the concept of “absent-minded inattention”, which is general, non-registering, abstract, negative, irrelevant, non-collective.

If a concept has several meanings, then a logical characteristic is given to it in accordance with each meaning. Thus, the concept of “museum” has two meanings: a) a building and b) a collection of interesting objects.

In the first meaning, this concept is general, non-registering, specific, positive, irrespective, non-collective.

In the second meaning - general, non-registering, specific, positive, irrespective, collective.

Thus, the implemented logical characterization of the proposed concepts helped clarify their content and scope, which makes it possible to more accurately use these concepts in the reasoning process.

Logical relationships between concepts

Since all objects are in interaction and interdependence, the concepts that reflect these objects are also in certain relationships. Specific types of relationships are established depending on the content and scope of the concepts that are being compared.

If concepts do not have common characteristics and are far from each other in their content, then they are called incomparable. For example, “symphonic music” and “cassation complaint”, “procedural acts of preliminary investigation” and “general notebook”.

Comparable concepts are those that reflect some common essential features of an object or a class of homogeneous objects. For example, “lawyer” and “attorney”, “bribe” and “theft”.

Only comparable concepts can exist in logical relations. Depending on how their volumes relate, concepts are divided into two groups: compatible and incompatible.

Compatible are concepts whose scopes coincide completely or partially. Incompatible are concepts whose scopes do not coincide in any element, but which can be included partially or completely in the scope of the concept common to them. The presented diagram shows the types of compatible and incompatible concepts.

отношения между сравнимыми понятиями -

relationships between comparable concepts

совместимые - **compatible**

равнозначность - **equivalence**

пересечение - **intersection**

подчинение - **submission**



несовместимые - **incompatible**

соподчинение - **subordination**

противоположность - **opposite**

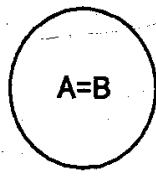
противоречие - **contradiction**

The relationships between concepts are usually illustrated using Euler circles (circular diagrams), named after Leonardo Euler (1707-1783), one of the greatest mathematicians of the 18th century, born in Switzerland, but who gave all his talent to Russia. Each circle denotes the volume of the concept, and any point inside the circle is an object included in its volume. Circular diagrams allow you to visualize the relationships between various concepts and better understand and assimilate these relationships.

Let's consider compatible concepts.

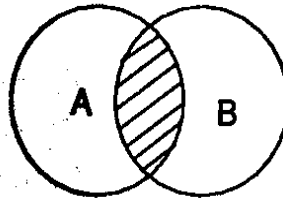
In relations of equivalence there are compatible concepts whose scopes completely coincide. In such concepts one and the same object or class of homogeneous objects is conceived. However, the content of these concepts is different, since each of them reflects only a certain aspect (essential feature) of a given object or class of homogeneous objects.

For example, the scope of the concepts A - "son" and B - "grandson" coincide (every son is someone's grandson and every grandson is someone's son), but their contents are different.



It is necessary to distinguish equivalent concepts from equivalent synonymous words. Equivalent concepts have the same scope, but different content. And synonymous words express concepts with the same scope and content. Replacing synonymous words with each other in any meaningful statement does not affect the meaning of the statement. Replacing words that express equivalent concepts can lead to a significant distortion of meaning. For example, in the statement "In 1980, Moscow was the capital of the games of the XXII Olympiad," it is impossible to replace the concept "capital of the games of the XXII Olympiad" with the equivalent concept "center of the Moscow region." Thus, words or phrases that express equivalent concepts are not themselves equivalent.

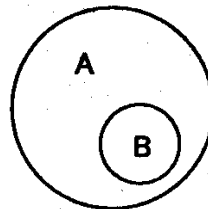
In relation to intersection, there are compatible concepts whose volumes partially coincide. The content of these concepts also partially coincides.



For example, the intersecting concepts are A - “athlete” and B - “lawyer”: some athletes are lawyers, and some lawyers are athletes. In the combined part of the circles we think of those athletes who are lawyers, as well as those lawyers who are athletes.

In relation to subordination, there are compatible concepts, the scope of one of which is completely included in the scope of the other, constituting its part.

In this relation, for example, are the concepts A - “theft” and B - “theft of personal property of citizens”.



The scope of the first concept is wider than the scope of the second concept: in addition to the theft of personal property of citizens, it also includes the theft of state and cooperative property.

Of two concepts that are in a relationship of subordination, the concept with a larger scope (subordinate) is generic, or genus in relation to the concept with a smaller scope (subordinate), and the latter in relation to the first is called specific, or species. Generic relations underlie the logical operations of limiting and generalizing concepts, dividing the scope of concepts and some types of definition.

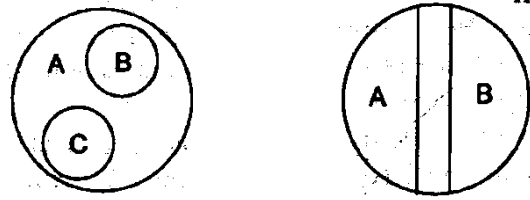
Let's move on to consider incompatible concepts.

When illustrating the relationships between incompatible concepts, there is a need to introduce a broader concept that would include the volumes of incompatible concepts.

In relation to subordination there are two or more non-overlapping concepts belonging to a common generic concept.

Subordinate concepts B and C are species of the same genus A, they have a common generic characteristic, but the specific characteristics

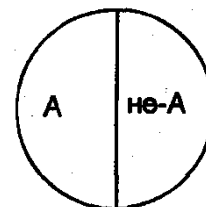
are different. For example, B is “official crime” and C is “economic crime”, where A is “crime”.



In relation to opposition, there are concepts that are species of the same genus, and one of them contains some characteristics, while the other denies these characteristics and replaces them with opposite characteristics.

For example, A - “severe bodily injury” and B - “minor bodily injury”, where the generic concept is “bodily injury”. The volumes of opposite concepts constitute only part of the volume of the generic concept common to them.

Words expressing opposite concepts are called antonyms. For example: convict - acquit, accusation - defense, alibi - evidence, lenient punishment - severe punishment, etc. Unsuccessful use of antonyms leads to ambiguity of thought: “The victim did everything possible, trying to overcome his weakness or “Goodov participated in criminal acts due to the weakness of his character.”



In relation to the contradiction, there are two concepts that are species of the same genus, and at the same time, one concept indicates some characteristics, while the other denies these characteristics, excludes them, without replacing them with any other characteristics.

For example, A is “guilty” and not-A is “innocent,” where the generic concept is “person.” The volumes of two contradictory concepts constitute the entire volume of the genus of which they are species.

Thus, understanding the logical structure of concepts, determining their types and relationships between comparable concepts makes it possible to move on to the consideration of logical actions, or operations on concepts.

Logical operations with concepts

The main logical operations with concepts are: generalization and limitation of concepts, their definition and division. These operations are based on genus-specific relationships between concepts.

Logical operations of generalization and limitation are based on the law of the inverse relationship between the volume and content of a concept. These operations have the opposite direction.

A constraint is the logical operation of transition from generic concepts to specific ones by adding a species-forming characteristic to the content of the generic concept. For example, if we add a species-forming feature to the content of the concept “lawyer” that shows his specialization, and then we get a new concept “lawyer-criminologist”, which is a specific concept in relation to the original, generic concept.

The logical operation of limiting a concept is widely used in legal activities, in particular when qualifying a specific crime. In this case, a consistent transition is made from a concept with a larger volume to a concept with a smaller volume. For example, “act” —> “administrative violation” —> “criminal offense” —> “robbery.”

When limiting concepts, it is important to observe the rule of sequential transition from genus to species. The limit of limitation is a single concept, for example, “lawyer-criminologist Petr Arkadyevich Artemyev, born in 1964, living in Moscow on Tverskaya Street in house No. 151,” because the scope of such a concept is no longer possible to reduce: only one specific Human.

Generalization is the logical operation of transition from a specific concept to a generic one by excluding its species-forming feature from the content of a given specific concept. Thus, if we exclude the specific feature “legal” from the content of the concept “legal academy,” then we obtain the generic concept “academy.”

To maintain the correctness of the generalization, it is necessary to consistently move from species to genus, which includes a given species. The limit of generalization is categories. Categories are the most general fundamental concepts that reflect the essential, natural connections between objective reality and knowledge. Categories of sciences differ in the degree of generality. The most common are philosophical categories.

Thus, by changing the volume of the original concept, we change its content, thereby making a transition to a new concept - with a larger

volume and less content (generalization) or with a smaller volume and more content (restriction).

Logical operations of generalization and limitation are of great importance in the process of thinking: moving from concepts of one volume to concepts of another volume, we clarify the subject of our thought, make our thinking more specific and consistent.

In legal theory and practice, there is often a need to reveal the content of concepts that are used in reasoning, law, or document. However, the content of the concept is not revealed directly in the word expressing it. This is achieved through the logical operation of definition.

The definition (or definition) of a concept is a logical operation that reveals the content of the concept or establishes the meaning of the term. Every definition answers the question: what is it? For example, “smuggling is the illegal movement of goods or other valuables across the state border, committed by hiding the items in special storage facilities.”

The concept whose content needs to be revealed is called definable; a concept that reveals the content of the concept being defined is defining. To determine the concept that reflects an object, it is necessary to carefully study the object itself, compare it with other objects, and analyze its properties and relationships. It is quite obvious that this is far from a one-time act. The definition is the result of a complex cognitive process; to a certain extent, it completes the logical formation of the concept. But the content of concepts does not remain unchanged, therefore there cannot be forever established definitions. Their clarification is due, on the one hand, to changes in the subject itself, on the other, to the development of our knowledge about this subject.

Depending on what is being defined - the object itself or the name denoting it - definitions are divided into real and nominal. Real is a definition that reveals the essential features of the object itself. For example, “ownerless property is property that does not have an owner or whose owner is unknown.”

A nominal definition is a definition by which, instead of describing an object, a new term (name) is introduced; the meaning of the term, its origin, etc. is explained. For example, “Creditor is a term denoting an individual or legal entity to which a given organization has a debt reflected in its balance sheet.” The nominal definition often reveals the etymology of a particular term. For example, the term “philosophy”

comes from the Greek words “philio” - love and “sophia” - wisdom, which means love of wisdom (or, as they used to say in Rus', love wisdom). Nominal definitions are characterized by the presence in their composition of the word “call (is called)”.

Real and nominal definitions differ from each other in the purpose that is achieved by one or another definition. Real definitions answer the question of what this or that object is, nominal definitions answer the question of what this or that word or expression means. At the same time, it is necessary to keep in mind that real and nominal definitions are mutually convertible. For example, let's compare the definitions: “Law and order is a state of orderliness of social relations, expressing the real implementation of the requirements of legality” and “Law and order is the state of orderliness of social relations, expressing the real implementation of the requirements of legality.” In this case, the content information in each definition does not change.

According to the method of revealing the characteristics of the defined object, definitions are divided into explicit and implicit. Explicit definitions are those that indicate the characteristics inherent in the object being defined. In implicit definitions, the connections in which the defined object is located with other objects are revealed.

The most common method of explicit definition is definition through the nearest genus and species difference. Its essence lies in the fact that when defining any object, they point to the nearest generic concept in the scope of which the defined object is conceived, and name its distinctive feature. For example, in the definition “Reform is a transformation of any aspect of social life that does not destroy the foundations of the existing social structure”, the generic concept is “transformation of any aspect of social life”, and the phrase “does not destroy the foundations of the existing social structure” - species characteristic.

The genetic definition is similar in structure to the definition through the nearest genus and species difference, the meaning of which is to describe the method of formation or origin characteristic of the object being defined. For example, “Punishment is a coercive measure imposed by a court verdict.” Revealing the method of formation of an object, its origin, genetic definition plays an important cognitive role and is widely used in a number of sciences. As a type of explicit definition, it has the same logical structure as the definition through the

nearest genus and species distinction, and is subject to the same rules, a careless attitude to which inevitably leads to logical errors. There are four of these rules.

Firstly, the definition must be proportionate, that is, the volume of the defining concept must be equal to the volume of the defined concept. This rule is implemented in the following definition: “the legal capacity of citizens is the ability to have civil rights and bear responsibilities, i.e., the opportunity to be a participant in all civil legal relations permitted by law.”

Failure to comply with this rule leads to the logical error of “disproportionality of definition,” which has two varieties:

a) “too broad a definition.” For example, “the legal capacity of citizens is the ability to have civil rights and bear responsibilities, i.e., the ability to be a participant in all legal relations.” In this case, the possibility of being a participant only in those permitted by law and only in civil legal relations is not taken into account;

b) “too narrow a definition.” For example, “the legal capacity of citizens is the ability to have civil rights, that is, the opportunity to be a participant in all civil legal relations permitted by law.” It does not take into account that the legal capacity of citizens presupposes not only their ability to have civil rights, but also the ability to bear responsibilities.

Secondly, the definition should not contain a “circle”. Violation of this rule leads to a logical error called “tautology”, when the defining concept only repeats the defined. For example, “The capacity of citizens is their active ability to act.”

Thirdly, the definition must be clear and precise. Violation of this rule leads to ambiguity in definitions. For example, “a bill of lading drawn up by the carrier is a document of title that certifies the holder’s right to dispose of the cargo specified in it and to receive it after completion of transportation.”

Fourthly, the definition should not be negative. A negative definition does not reveal the content of the concept being defined. It indicates what an object is not without explaining what it is. This is, for example, the definition “The theory of state and law is not criminology.” However, this rule does not apply to the definition of negative concepts. For example, “antipathy is a feeling of hostility, dislike.”

Thus, explicit definitions make it possible to formulate most concepts. But with their help it is impossible, for example, to define broad concepts (categories), since they may not have a genus, as well as individual concepts, since they do not have specific differences. In addition, there are situations when the identification of generic or species characteristics is not necessary or significant. To do this, implicit definitions or techniques that replace definitions are used.

Unlike explicit definitions, in implicit ones the place of the defining concept is taken by a context, a set of axioms, or a description of the method of constructing a certain object. Implicit definitions include:

a) contextual definition, the essence of which is to clarify the content of an unfamiliar word expressing a concept through context. Based on this definition, without resorting to a translation dictionary if the text is in a foreign language, or an explanatory dictionary if the text is in their native language, the person himself either determines the meaning of the word or formulates its content. For example, we can consider the situation that arose in the conversation between R. Sorge and the German Ambassador to Japan von Dirksen. Von Dirksen believed that he knew Russia well and advised R. Sorge: "In Moscow you can buy charming products - Vyatka, Khokhloma, palekh... Of course, Russian handicraftsmen have nothing in common with Japanese masters, but Vyatka are charming with their primitive." Even without knowing what Vyatki are, we can conclude that these are some kind of products made of ceramics or wood. In the first sentence, this word stands alongside Khokhloma and Palekh. This means that it either repeats their meaning or has its own characteristics. But they are all artistic folk crafts. Japanese handicrafts are associated with many natural minerals and painting styles, but if Japanese and Russian masters are compared, then we are talking about something close to artistic folk crafts. In fact, Vyatki are brightly painted clay figurines;

b) inductive determination. It is characterized by the fact that in it the defined term itself is used to express the concept. An example is the definition of "defensive war" as "a war waged in order to protect a state or specific territories." This is not a tautology, since here the initially defined term carries a semantic load;

c) definition by indicating the relationship of an object to its opposite. This method is widely used in defining philosophical categories. For

example, “freedom is a recognized necessity” or “possibility is potential reality.”

It should be borne in mind that in the process of real communication, techniques are often used that replace or complement the operation of defining concepts. Such techniques, first of all, include description, characterization, and comparison.

Description is a listing of external, sensory attributes of an object. The purpose of the description is to create, with the help of a sensory-visual image, an idea of an object that allows it to be distinguished from others: for example, a description of the appearance of the criminal, the victim, the act itself, and the circumstances of any case in general. The description can be practical or everyday or theoretical (scientific), so it can include both non-essential and essential features. Thus, in the work of Cesare Lombroso, “The Criminal Man,” published in Italy in 1876, a typical criminal is described by certain physical characteristics: sloping forehead, elongated or undeveloped earlobes, pronounced facial folds, excessive hairiness or baldness of the head, heightened or dulled sensitivity to pain, etc.

The characteristic is intended to list the characteristics of an object that are significant in some respect. The purpose of the characteristic is not to create a visual image, which is inherent in the description, but to reveal the degree of suitability of this object for solving a specific problem. The characteristic can be either specific or general. Examples of such a technique are the technical characteristics of household appliances and equipment. Often a characterization is given to a specific person (for example, a defendant) or a certain type of person (for example, the personality of a criminal).

Thus, the characteristics of the personality of the criminal are of great importance in criminal and penal law. The criminal-legal characteristics of the criminal’s personality are focused primarily on identifying characteristics that may influence the qualification of the offense (reaching a certain age, sanity, presence or absence of special knowledge of the subject, etc.) or on the imposition of punishment (presence or no criminal record, gender, age).

The personality characteristics of a convicted person highlight those personality traits, the consideration of which is important for the effective execution of punishment and the achievement of its goals (professional training and general educational level, compliance with

the regime of detention in a correctional institution, attitude to work, etc.).

Definition through comparison involves identifying a feature that is important in some respect in an object and correlating this object with another, in which a similar feature is expressed especially clearly. This technique, for example, is used in criminology to determine latent (hidden, unrecognized) crime: crime is an iceberg, the surface part of which is known, and the underwater part is only assumed. The underwater part of the iceberg is latent crime.

Explanation through example also complements the operation of definition. This technique is used when it is easier to give an example or examples that can reveal a concept than to attempt to give it a strict and clear definition. A variation of this technique is ostensive definition. It is often used when teaching a foreign language: they show an object or its image and name it. This is also done when explaining some words of the native language.

Thus, the definition of concepts plays an important role for a lawyer. Expressing in a condensed form knowledge about the subject being studied, it not only serves the knowledge of legal reality, but also develops correct thinking and acts as a means of formulating accurate and deep conclusions. Revealing the main thing in a subject, a definition allows you to highlight a given subject, distinguish it from other subjects or carry out a generalization, and warns against confusion of concepts and confusion in reasoning. And this is the enormous value of definitions in knowledge and practical activity.

Determining the content of concepts is inextricably linked with identifying their volumes as specific concepts included in a known genus. A logical operation that reveals the scope of a concept is called division.

In the structure of this operation, there are: a) a generic concept, the volume of which is subject to division, or divisible; b) species concepts resulting from division, or members of division; c) the sign taking into account which the division is made, or the basis of division.

Division is of two types: dichotomous and by modification of a sign.

The essence of dichotomous division is to identify two contradictory members of the division, the volumes of which completely exhaust the volume of the concept being divided. For example, "state taxes are divided into direct and indirect."

The disadvantage of this method of division is that each time a part of the volume of the concept being divided remains undetermined, namely the part that is designated by the particle “not”. At the same time, the convenience of dichotomous division is as follows. Firstly, it is always proportionate; secondly, the division terms are mutually exclusive; thirdly, division is carried out only according to one base. Therefore, dichotomous division is very common, although it is not applied in all cases.

The essence of division by modification of a characteristic is that each of the species obtained as a result of division exhibits the same general characteristic, but in each of them it finds a specific manifestation. For example, the functions of the state by sphere of activity are divided into internal and external; by duration of action - permanent and temporary; according to social significance - into primary and secondary.

Various signs of a divisible concept can be used as a basis. The choice of attribute depends on the purpose of division and practical tasks. At the same time, certain requirements are imposed on the basis of division, the most important of which is the objectivity of the basis. For example, one should not divide academic disciplines into interesting and uninteresting ones. Such a division is subjective not only in form, but also in content: the same academic discipline can be interesting for one student and uninteresting for another.

Of particular importance is the division in the legal sphere, in particular in legislation. Thus, the Constitution of the Russian Federation states: “State power in the Russian Federation is exercised on the basis of division into legislative, executive and judicial.” This division is of great importance for the functioning of the state.

A particular, but very common case of dividing a concept by modification of a characteristic is classification. Classification is the distribution of objects into groups (classes), where each element has its own permanent, specific place. It differs from the usual division in its relatively stable nature, which allows it to be widely used in the legal field.

Thus, the classification underlies the law on the order of civil service (ratio of ranks by seniority, sequence of ranks), which was introduced in the Russian Empire in 1722 by decree of Peter I and was called the Table of Ranks.

In accordance with this legislative act, all ranks were divided into 3 types: military, state (civil) and court. All of them were divided into 14 classes. Military ranks consisted of 4 categories (guard, land, artillery and naval) and were declared higher than their corresponding civil and court ranks. The ranks in the guard were a class higher than other military ranks. For example, let us cite from the Table of Ranks the names of civil and military ranks:

1. Chancellor (field marshal general; general of infantry, cavalry, artillery, engineer general).
2. Actual Privy Councilor (Colonel General).
3. Privy Councilor (Lieutenant General).
4. Acting State Councilor (Major General).
5. State Councilor (foreman in the 18th century, then there is no equivalent).
6. Collegiate Advisor (Colonel).
7. Court advisor (lieutenant colonel).
8. Collegiate assessor (captain).
9. Titular adviser (staff captain).
10. Collegiate secretary (lieutenant).
11. Ship's secretary - in the 19th century. not assigned (no equivalent).
12. Provincial secretary (second lieutenant; cornet).
13. Provincial Secretary; Senate, cabinet, synodal registrar (ensign).
14. Collegiate Registrar (no equivalent).

Consequently, it is quite obvious that the Table of Ranks is precisely a type of logical division operation.

And the classification of crimes in the Criminal Code of the Russian Federation is important not only for the theoretical understanding of the diverse forms of manifestation of such an unlawful act as a crime, but also for the correct practical qualification of a particular criminal act.

In the process of dividing a concept, it is necessary to follow a number of rules that ensure clarity and completeness of the division.

Firstly, the division must be proportionate, that is, the volume of the concept being divided must be equal to the sum of the volumes of the members of the division. Violation of this rule leads to a logical error, which can be of two types:

- a) “incomplete division”, when the division is made narrowly and a number of members of the division are not named. For example, “the foundations of the constitutional system of the Russian Federation are

divided into economic and social.” In the example given, not all the basics are listed; political ones were unnamed. To avoid such a mistake, when there are a large number of division terms, they resort to using the expressions “and others”, “and so on”, “and the like”;

b) “division with unnecessary members”, when in addition to all members of the division, species that do not correspond to the basis of division are also named. For example, “the foundations of the constitutional system of the Russian Federation are divided into economic, social, political and military.” In this division, the concept of “military” is clearly superfluous.

Secondly, the division must be carried out on the same basis. Although the scope of the same concept can be divided in different ways depending on the chosen basis, however, with a single division it is impossible, along with the species corresponding to the basis of division, to name the species that correspond to it not relevant. An error that occurs when this rule is violated is called “substitution of the basis.” For example, the following division is erroneous: “agreements between individuals are oral, written and fair.”

Thirdly, the division must be consistent. Violation of this rule leads to the “jump in division” logical error. This mistake, for example, is made when they say: “The media are divided into state, commercial, local, independent and military.” This is incorrect, since the media are divided into civilian and military, and those, in turn, are divided into a number of subtypes.

Fourthly, the division members must be mutually exclusive, that is, their volumes must not intersect. In this sense, dividing, for example, the countries of the world into eastern and western is correct, but into eastern, western, northern and southern - incorrect, because both eastern and western countries include both northern and southern ones.

To summarize, it is important to note that dividing concepts helps to correctly distribute subjects into groups, study them, and, therefore, gain a deeper understanding of the entire class as a whole.

Thus, the concept is one of the main forms of abstract thinking. It is capable of not only replacing or representing objects, but also analyzing them, abstracting from the unimportant and random, which allows us to penetrate deeper into reality and display it more fully. The concept not only replaces the object, but also introduces it into a system of complex connections and relationships. It is concepts that form the basis for the

construction of other forms of abstract thinking - judgments and inferences.

QUESTIONS TO REVIEW STUDY MATERIAL

1. What is a sign of an object?
2. What features are called essential?
3. What is a concept?
4. How can you characterize the logical methods of concept formation?
5. What is the content and scope of the concept? What is their relationship to each other?
6. What types of concepts are distinguished by volume and content?
7. What does it mean to give a logical characterization of a concept?
8. What examples can be used to demonstrate the relationship between compatible and incompatible concepts?
9. What are the specifics of logical operations of generalization and limitation of a concept?
10. What is the logical essence of the definition of a concept? Can you indicate the types and rules of definition, as well as errors that are possible when they are violated?
11. What does the division of concepts mean? What types and rules of division, as well as errors that are possible if they are violated, do you know?
12. What is classification?

Practical exercises to consolidate learning material

1. Give a complete logical description of the following concepts:
 - Preliminary conclusion;
 - Crime against public safety;
 - Punishment;
 - Criminal Code of the Russian Federation;
 - Criminal record;
 - Criminal environment;
 - Malicious intent.
2. Identify the logical relationships between the following concepts and express these relationships using circular diagrams:
 - Regional court - city court;
 - Faculty of Law - University;

- Scientist - historian - doctor of historical sciences;
 - Man - son - father;
 - Punishable act - crime - insult - verbal insult - hooliganism;
 - Witness of the incident - culprit of the incident - driver of the car ~ pedestrian;
 - Pistol - stiletto - dagger - rifle - weapon;
 - Airplane - jet - jet engine;
 - Rectangle - rhombus - square;
 - Crime - bribe - robbery;
 - University - institute - technical school.
3. Select concepts that are related to:
- Equivalence - to the concept of “independent state”;
 - Intersections - to the concept of “student”;
 - Subordination - to the concept of “crime”;
 - Contradictions - to the concept of “adult”;
 - Opposites - to the concept of “adult”.

Questions on the topic based

1. What the difference between the object of logic and the subject of the science of logic?
2. Explain the relationship between language and thinking and the main stages of the development of logic
3. Concept as a form of thinking and the relationship between concept and word
4. What is logical structure of the concept?

TOPIC 11. JUDGMENT. CONCLUSION **(2 hours)**

Plan

1. Judgment as a logical form, its structure and linguistic expression. Classification of judgments and conditions for the truth of complex judgments.
2. Relations between judgments and the “Logical square”. Determining the truth of judgments in their relationships.

3. Inference as a form of thinking, its structure, types and types. Basic types and types of inferences.
4. Direct and indirect inferences. The main types of direct inferences.

A human may recognize the objective world with the use of awareness. Seeing it, he makes links between items and their attributes and creates connections between the objects themselves. It takes judgment and logic to identify the similarities and differences between items and assign any attributes to them. Concepts serve as the foundation for our reasoning about certain characteristics and attributes of objects; they are not always sufficient to fully express the diversity of human cognition or the objects themselves. Thoughts take the shape of judgments, which represent the deepest relationships.

JUDGMENT

1. Cognition of the world involves not only the sensory and then mental-conceptual identification of objects, but also their juxtaposition, comparison with each other, establishing their similarities and differences. The content of experience becomes knowledge when this experience is comprehended and takes the form of a statement, in the language of logic, a judgment. A judgment is a logical form in which something is affirmed or denied about the object of thought, its properties or relationships with other objects. The purpose of a judgment is to reflect reality as it is, and its logical function is to, by comparing one concept with others, to judge (hence the name) about objects in the real world.

The true act of thought begins with judgment. If a concept expresses the objective nature of our thinking, then a judgment reveals the active relationship of thought to reality. As a form of thought, a judgment is more complex structurally than a concept, although their formation is always interdependent.

In the structure of a judgment, three elements are distinguished as mandatory - subject (S), predicate (P) and connective. The subject of judgment is the concept of the subject of thought, the predicate of judgment is the concept of its properties and relationships. The object and predicate are called terms of judgment. The relationship between the object of thought and its properties and connections with other

objects is expressed by a connective (“is”, “is not”). If we try to express the structure of a judgment in the most general form, then it can be represented by the formula: “S is (is not) P.”

In language, judgments are most often expressed in declarative sentences, for example: “A rose is a flower,” “A storm covers the sky with darkness,” etc. Sometimes the subject of judgment is preceded by such words (“all”, “none of”, “some”, etc.) that clarify its scope. In logic, such words are usually called quantifiers. For example: “No dolphin is a fish”; “Many students receive increased scholarships.”

Quite often there are judgments in which the subject is not expressed explicitly, but, nevertheless, is always assumed. In language, such judgments take the form of impersonal sentences (“It’s getting light”; “It’s chilling”; “It’s melted”). Interrogative sentences and many incentive sentences do not express any judgments (“Take care of the forests”; “Look at the root!”, etc.). A number of incentive proposals, in particular those that formulate orders (“Attack!”, “Not a step back!”), as well as calls or slogans (“Take care of the world!”, “Love your neighbor!”, etc.) although they express judgments, they are judgments of a special (modal) type that are beyond the scope of our consideration due to the limited scope of the logic course at a technical university.

2. To understand the essence of judgment and its role in cognition, the classification of judgments is of great importance. First of all, all judgments can be divided into simple and complex, consisting of two or more simple ones. Let's begin our consideration of the issue with simple judgments, since, having understood them, it is not so difficult to understand everything that concerns complex ones.

Simple judgments are classified according to their structural features into types and varieties on the following grounds:

a) according to the content of the predicate. On this basis, all judgments are divided into existence judgments, attributive judgments and relational judgments.

Judgments of existence resolve the question of the presence or absence of an object of thought. Examples of such judgments are: “There are no causeless phenomena”; “There is a chess pavilion in the city park.”

Attributive judgments (they are also called property judgments) provide knowledge about the properties of an object or about its membership in some class of objects, for example: “A rose has a pleasant smell”; “The faculty is the most important structural unit of the university.”

Judgments of relation, as the name itself suggests, express various relations between objects (by location, by time, by causality, etc.). These include, for example, the following judgments: “The Volga is longer than the Don”; “A proton is heavier than an electron”; “The color of a chameleon depends on the color of the environment in which it is found.”

b) by the quality of the bundle. The basis for division here is the basic logical function of judgment - affirmation or denial of something. On this basis, all judgments are divided into affirmative and negative, according to the type of connective (“is” or “is not”). An example of an affirmative statement: “Waste-free technologies allow you to save raw materials and energy.” An example of a negative judgment: “None of the existing internal combustion engines is absolutely environmentally friendly.”

c) according to the volume of the subject, there are: a single judgment, the subject of which includes only one object, a particular judgment, in which the volume of the subject includes part of a class of objects, and a general judgment, where the scope of the subject is the entire class of objects. Thus, the proposition “Sergei Yesenin is a great Russian poet” is a single proposition, the proposition “Some metals do not sink in water” is a particular proposition, and the proposition “All students of technical universities study higher mathematics” is a general proposition. Varieties of dividing judgments according to the volume of the subject are exclusionary, which in meaning act as particular, and in form as general (“All students, with the exception of the sick, came to the seminar on logic”), and emphasizing, which include the quantifiers “only”, “exclusively” and the like (“Only a good person can be a good doctor”).

Taking into account the special significance of the quantitative (in terms of the volume of the subject) and qualitative (in terms of the quality of the connective) characteristics of judgments, logic has also developed their unified quantitative-qualitative classification and the corresponding symbolism: A - general affirmative judgment; E - generally negative judgment; I - private affirmative judgment; O - partial negative judgment. This symbolism allows us to give a visual representation of the relationships between judgments using the so-called “logical square,” which will be discussed below.

d) by modality. Here, the basis for dividing judgments is the degree of reliability of the knowledge expressed in them. According to this indicator, the following are distinguished: judgments of possibility (problematic), expressing the incompleteness of our knowledge ("Perhaps all the students in the group will pass the physics exam"; "Probably he was sick"); judgments of reality, stating the presence or absence of a particular property, quality in an object ("Modern scientific and technological revolution is characterized by a high level of computerization of scientific knowledge, training and production activities"), judgments of necessity, which express the obligatory nature of the connection between objects or their characteristics indicated in them ("A necessary condition for becoming a specialist is his self-education." It is important to keep in mind that the distinction of judgments on this basis is determined by the objective characteristics of objects, and not by the subjective desires of a person.

The above classification applies primarily to simple judgments. For complex judgments in logic, there is another basis for division - according to the type of logical unions, combining a number of simple judgments into a complex one. On this basis, complex judgments are divided into categorical, divisive and conditional.

A categorical judgment, as the name implies, expresses whether or not this or that attribute belongs to the subject, regardless of any conditions (for example: "Everything in the world is subject to change"; "All substances consist of atoms"). Categorical judgments can be both simple and complex, consisting of a number of simple judgments. A complex categorical judgment, in which the subject or predicate consists of several concepts connected by the conjunctions "and" (in positive judgments) or "neither" (in negative judgments), is called connective or conjunctive ("The plant and animal world belong to living nature"; "Neither Petrov nor Sidorov were in Rostov at that time." The conjunction formula in symbolic form is as follows: $a \text{ and } b$, where the letters a and b denote simple propositions, and the sign is a symbol of the conjunctions "and" or "nor".

A divisive or disjunctive judgment is formed from simple categorical judgments connected by the conjunctions "or" and "either", the symbol of which is the sign. The formula for such a judgment is: $a \text{ or } b$. The " " icon means the strictness of the conjunction, the impossibility of the

simultaneous existence of both a and b (for example: “Tomorrow the court hearing will take place or will be postponed again”).

However, sometimes a judgment that is disjunctive in its form can be divisive-connective in content, i.e. allow for the possibility of simultaneous signs of the object or events that are discussed in the simple judgments that make up the disjunction (for example: “Success in sports can be achieved either through natural talent or through hard training”). Such a disjunction is called non-strict and in its formula the disjunction sign is not dotted.

Conditional or implicative is a complex proposition in which simple propositions are closely related to each other by conditional dependence. This connection is expressed by the logical conjunction “if..., then”. The first statement, playing the role of its subject in a conditional proposition, is called the basis, and the second, dependent on the first and playing the role of a predicate, is called the consequence. Examples of such judgments: “If an electric current passes through a copper wire, then it heats up”; “If the weather is good, we will go to the beach.” Scheme of a conditional (implicative) proposition: $a \rightarrow b$, where the sign serves as a symbol of implication.

The conditional proposition has three varieties: a judgment about causality (“If you give a radioactive substance a critical mass, then an atomic explosion will occur”); judgment about the logical basis (“If you strictly follow the laws of logic, then the result of the reasoning will be true”); judgment about the condition (“If you know your business, you will achieve the desired result”). One subspecies of the latter variety is the so-called equivalence judgment. The logical form of such a judgment is the connection of two statements with the connective “if and only if..., then” or “if and only if.” The symbol of this type of connective is the sign, and the logical formula takes the form: $a \leftrightarrow b$.

For judgments of conjunction, strict and non-strict disjunction, implication and equivalence in logic, tables of their truth have been developed (depending on the truth or falsity of the simple judgments included in them). If all these tables are combined into one, it will look like this:

		Conjunct ion	Disjuncti on	Disjuncti on (lax)	Implicati on	Equivale nce
--	--	-----------------	-----------------	-----------------------	-----------------	-----------------

a	b	$a \wedge b$	(strict) $a \dot{\vee} b$	$a \vee b$	$a \rightarrow b$	$a \leftrightarrow b$
t	t	t	f	t	t	t
t	f	f	t	t	f	f
f	t	f	t	t	t	f
f	f	f	f	f	t	t

Note: the letter “t” means the truth of the proposition, and the letter “f” means its falsity. Often (for example, in mathematical logic) truth is denoted as 1, and falsity as 0.

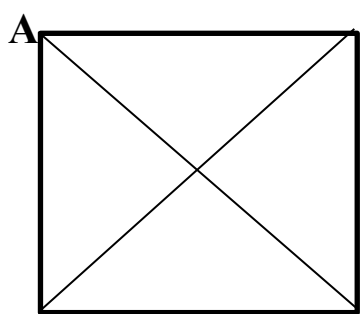
3. We looked at the classification of judgments. Let us now move on to consider the relations between various judgments. Like concepts, judgments can be comparable and incomparable. First of all, as in the case of concepts, we are interested in comparable ones, i.e. those that contain at least one general term (either S or P). They, in turn, are divided into two classes: compatible, i.e. those that express the same thought (in whole or at least partially) and incompatible - expressing opposite or contradictory thoughts about the same thing.

When classifying compatible judgments, the following groups (subclasses) are distinguished among them: equivalent (equivalent) - those in which the same thought is expressed in different forms (for example, “Yuri Gagarin is the first cosmonaut” and “Yuri Gagarin is the first person to travel in space”); subordinates are those that have a common predicate, and the subject of one of the judgments subordinates the subject of another (for example, “All students in the group successfully passed the session” and “Some students in the group successfully passed the session”).

Incompatible propositions are classified into the following groups (subclasses): a) opposite (contrary), which include general propositions expressing opposing thoughts about a whole class of objects (for example, “All the trees in the park belong to deciduous species” and “Not a single tree in the park does not belong to deciduous species”); b) contradictory (contradictory), i.e. such that completely exclude each other, which happens when one of them asserts something about one object or about the entire class of objects, and the other denies the same thing about this object or part of the objects of this class, or vice versa

(for example, “Neither one of the locomotives does not have electric traction” and “Some locomotives have electric traction”); c) subcontrary (partially coinciding) - such private judgments that, having the same terms (S and P), at the same time express opposite thoughts (for example, “Some houses are made of reinforced concrete blocks” and “Some houses are not made of reinforced concrete blocks”).

All types of relations between comparable judgments (except for equivalent ones) can be depicted in the form of a diagram, which in logic is called a “logical square” (see figure). It clearly shows all the relationships between the main types of judgments.



AO and **EI** – the diagonals of the “Logical square”

express relations of logical contradiction.

AI and **EO** are subordination relationships.

AE – opposite relations.

EO – subcontrary or partial relations

I

O

At the corners of the square are symbols of the quantitative and qualitative characteristics of judgments, which we already discussed in the previous section of the lecture (A, E, I, O).

The “logical square” allows, thanks to its clarity, to more clearly understand the relationships between the truth and falsity of compatible and incompatible judgments. The fact is that in reasoning and evidence, judgments are compared not only from the point of view of their formal consistency, but also from the point of view of their actual truth relative to each other.

4. In order to determine the truth of various types of comparable judgments, one should use logical rules derived taking into account the dependence of the logical form of judgments on their semantic content.

Rule 1. From the truth of the general subordinate judgment (on the logical square they are designated by the letters A and E) the truth of the particular subordinate judgment (I and O, respectively) always follows. For example, from the truth of the proposition “All students in our group are engaged in educational and research work,” the truth of

the proposition “Some students in our group are engaged in educational and research work” necessarily follows.

Rule 2. From the falsity of a general subordinate judgment, neither the truth nor the falsity of a particular judgment follows, i.e. it remains undefined. For example, if the proposition “All teachers of our university are doctors of science” is false, then the truth or falsity of the fact that teachers of a particular department (i.e., some of the teachers of our university) are doctors of science cannot be unambiguously deduced from it.

Rule 3. From the truth of a particular subordinate judgment, neither the truth nor the falsity of a general judgment follows; it will be indefinite. Thus, from the proposition “Cash registers are installed in some stores in the city,” neither the truth nor the falsity of the proposition “Cash registers are installed in all stores in the city” clearly follows.

Rule 4. From the falsity of a subordinate private judgment, the falsity of the general judgment subordinating it necessarily follows. Example: the falsity of the proposition “Some metals are dielectrics” determines the falsity of the proposition “All metals are dielectrics.”

Rule 5. The truth of one of the opposing propositions determines the falsity of the other. In other words, contradictory propositions cannot be simultaneously true. So, for example, if the proposition “All thieves are criminals” is true, then the opposite proposition “No thief is a criminal” is necessarily false.

Rule 6. The falsity of one of the opposing propositions makes the other uncertain. For example, the falsity of the proposition “All clocks show the right time” cannot determine the truth or falsity of the opposite proposition “No clocks show the right time.”

Rule 7. The truth of one of the subcontrary (partially coinciding) judgments leaves the other uncertain. Thus, if we accept as a true proposition “Some of the witnesses gave true testimony at the trial,” then it is impossible to determine from the standpoint of truth or falsity the proposition “Some of the witnesses did not give correct testimony at the trial.”

Rule 8. The falsity of one of the subordinate propositions unambiguously determines the truth of the other. For example, considering the proposition “Some cybernetic machines have thinking” to be false, the proposition “Some cybernetic machines do not have thinking” should be considered true.

Rule 9. Of the two contradictors, i.e. judgments that contradict each other, one will certainly be true, and the other will necessarily be false. Thus, if the proposition “Some politicians act as demagogues” is true, then the proposition “No politician acts as a demagogue” is necessarily false, and vice versa.

All of the above rules for determining truth in relations between judgments can be summarized in the following table, in which, at the intersection of columns and rows, the truth (t), falsity (f) or uncertainty (u) of a particular judgment in its relations with other judgments is indicated.

		A	E	I	O
A	t	—	f	t	f
A	f	—	t	u	t
E	t	f	—	f	t
E	f	u	—	t	u
I	t	u	f	—	t
I	f	f	t	—	t
O	t	f	t	u	—
O	f	t	f	t	—

CONCLUSION

1. Along with concepts and judgments, another important form of thinking is inference. Moreover, if concepts and judgments are most often an expression of knowledge acquired directly in the experience of a thinking subject - a person, then inference is the main form of mediated knowledge obtained in the course of logical experience from experimental data or from previously derived, but experimentally tested knowledge.

Inference is a form of thinking through which a judgment is derived from one or more judgments containing new knowledge about objects, their properties and relationships.

The main logical function of inference is, therefore, to necessarily obtain new true knowledge from already established true knowledge, without resorting directly to experience.

The logical act of inference consists not only in the analysis of already known knowledge, but also in the synthesis of new material obtained from experience, in the movement from the known to the unknown.

New knowledge obtained in inferences is connected with previous knowledge by a necessary logical connection determined by logical laws. Ultimately, this connection is based on objective relationships between real objects and phenomena.

Reflected in the human head, the natural order of the objective world determines the logical necessity of inferential knowledge. The logical necessity of a correct conclusion from reliable judgments makes inference the most important means of establishing true propositions. This implies its enormous cognitive role both in everyday life and, especially, in scientific knowledge.

In any conclusion, there are three mandatory components:

- a) initial knowledge called premises;
- b) substantiating knowledge, called the logical basis of the conclusion;
- c) inferential knowledge, or conclusion.

Inferences can be either absolutely reliable or probabilistic, when the conclusion can be accepted as true only with a greater or lesser degree of probability. At the same time, it is very important to emphasize that the truth of inferential knowledge depends on the truth of the premises and the logical correctness of their connection.

2. Based on the nature of the logical connection between judgments that are premises, which is determined primarily by their quantitative characteristics, in traditional logic there are three main types of inferences. If a thought moves from a general premise to a particular one and, accordingly, to a particular conclusion, then such a conclusion is called deductive. If the thought goes in the opposite direction, i.e. from individual and particular premises to a general conclusion, then we are dealing with inductive inference. In the case when both the premises and the conclusion are private judgments, inference by analogy takes place.

Deductive and inductive inferences, in turn, are divided into types. Among deductive inferences, the following types are distinguished:

- a) categorical, in which the premises are categorical judgments;
- b) conditional, in which the premises represent conditional propositions;
- c) conditionally categorical, in which one of the premises is a conditional proposition, and the other is categorical;
- d) divisive-categorical, where one of the premises is a divisive judgment, and the other is categorical;

e) conditional-disjunctive, the premises of which are, respectively, a conditional and disjunctive proposition.

Among inductive inferences, inferences of complete and incomplete induction are distinguished. Incomplete induction, in turn, can be popular, which is often called induction through simple enumeration, and scientific, in which facts are analyzed and selected according to strict rules.

The two main types of inferences by analogy are the analogy of properties and the analogy of relations. They differ in the nature of the information transferred from one subject to another.

3. Inferences are also usually divided into direct and indirect. The first of them contain one proposition as a premise and one as a conclusion or conclusion, while the second contain more than one premise.

Among the immediate conclusions, the following stand out:

- a) conclusions using a logical square;
- b) inferences of transformation;
- c) conclusions of the appeal;
- d) inferences based on opposition to the predicate.

Inferences based on a logical square express the relationships between judgments and make it possible to determine the truth of one of the judgments, subject to knowledge of the truth or falsity of the other. This was discussed by us in the previous topic ("Judgment").

Inferences of transformation are those inferences in which a change (transformation) in the quality of judgments is made on the basis that the judgment that the subject belongs to either a given predicate P or a contradictory predicate not-P is true. There are four such schemes:

- 1) If S is P, S is not non-P ("If all the students in our group are successful, then all of them are not unsuccessful").
- 2) If S is not P, then S is not-P ("If this court decision is not justified, then it is unjustified").
- 3) If S is not-P, then S is not P ("If some crimes are unintentional, then some crimes are not committed intentionally").
- 4) If S is not non-P, then S is P ("If many university teachers are not candidates of science, then many university teachers are candidates of science").

In inferences of inversion, the subject of the premise turns into the predicate of the conclusion, and vice versa. Such inferences are subject to the rule: a term that is not taken in full in the premise cannot be taken

in full in the conclusion. Three circulation schemes can be distinguished:

- 1) If “All S are P”, then “Some P are S” (“If all electric locomotives are locomotives, then some locomotives are electric locomotives”).
- 2) If “No S is P”, then “No P is S” (“If no innocent person should be convicted, then no convicted person should be innocent”).
- 3) If “Some S are P”, then “Some P are S” (“If some economists are business managers, then some business managers are economists”).

Note: Partial negative judgments are not addressed.

In inferences of opposition to the predicate, a transformation occurs, as a result of which the subject of the conclusion becomes the concept that contradicts the predicate of the premise, and the predicate of the conclusion is the subject of the original judgment (premise). There are three schemes for such transformations:

- 1) If “All S are P”, then “No non-P is S” (“If all the leading scientists of our research institute have an academic degree, then none of those who have an academic degree are the leading scientist of our research institute”).
- 2) If “No S is a P”, then “Some non-P are S” (“If no one in my family is an engineer, then some of those who are not an engineer are members of my family”).
- 3) If “Some S are not P”, then “Some non-P are S” (“If some workers are not professionals, then some non-professionals are workers”).

Note: Particularly affirmative judgments are not transformed by contrast.

DEDUCTIVE INFLUENCE

1. A simple categorical syllogism and the rules for its construction.
2. Figures of categorical syllogism and their modes.
3. Other types of deductive reasoning.

1. It is customary to begin the consideration of deductive inferences with a special, most typical form for them, called a simple categorical syllogism. This is a deductive inference in which a third is derived from two categorical judgments connected by a common term.

The structure of a syllogism is typical for any conclusion: two premises and a conclusion. The premises and conclusion contain the terms:

a) a smaller term representing the subject (S) of the conclusion;
b) a larger term representing the predicate (P) of the conclusion;
c) middle term (M), which is included in each premise, but is absent in the conclusion; its purpose is to be a connecting link between the premises of a syllogism.

The names “lesser” and “greater” for designating the terms of a syllogism arose because the predicate of a judgment that acts as a conclusion is, as a rule, larger in scope than its subject. Accordingly, the minor premise is the one that contains the smaller term, and the major premise is the one that contains the larger term.

Let's look at this with an example:

Big premise: Every citizen of Russia (M) has the right to education (P).

Smaller parcel: V.I. Petrov (S) – citizen of Russia (M).

Conclusion: V.I. Petrov (S) has the right to education (R).

It is clearly seen here that in conclusion P (those with the right to education) are larger in volume than S (V.I. Petrov). The middle term (M), connecting the premises and providing the possibility of a conclusion, is the concept of “citizen of Russia”. Thus, the general scheme of the syllogism appears as follows:

M is P

S is M

S is P

When constructing a syllogism, it is important to monitor not only the selection of premises, which, thanks to the presence of a middle term, allows us to draw the correct conclusion. It is equally important to strictly take into account the logical basis of any syllogistic conclusion, the so-called axiom of syllogism.

The axiom of the syllogism is formulated as follows: Everything that is affirmed (or denied) about the entire class of objects applies to any object of this class.

The axiom of a syllogism expresses the connection of concepts in a syllogism primarily by their content. But since the connection of concepts in content also determines their relationship in volume, the axiom of a syllogism also expresses the volumetric relationships of the terms of a syllogism. On Euler circles this can be depicted as follows:

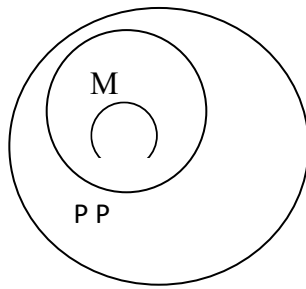


Diagram 1

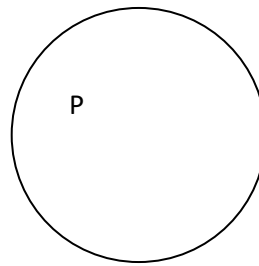


Diagram 2

Diagram 1 shows that if the subject of the syllogism is included in the volume of the middle term, and that in turn is included in the predicate of the syllogism, then, consequently, the subject of the syllogism is included in its predicate. Diagram 2 shows that if the middle term of a syllogism is not included in any of its elements in the predicate of the syllogism, i.e. is denied in it, then the subject of this syllogism cannot be included in its predicate. Let's look at what has been said with examples:

Example 1. All residential buildings in our village (M) are brick (P).
My brother (S) has a residential building in our village (M).
My brother (S) has a brick residential building (P).

Example 2. None of my relatives (M) are lawyers (R).
S.M. Ivanov (S) is my uncle (M).
S.M. Ivanov (S) is not a lawyer (R).

The axiom of a syllogism is not the only rule determining its construction. There are also a number of general rules, without observing which it is impossible to correctly compose a syllogism and obtain the correct conclusion. All these rules can be divided into two groups: rules of terms and rules of premises. Let's start considering them with the rules of terms.

Rule 1. Each syllogism should have only three terms.

This rule requires, first of all, the unambiguous use of the middle term in both premises of the syllogism. The fact is that often words that can have (depending on the context) different semantic meanings are used as a middle term. Then there is a danger of committing a substitution of concepts. Here is an example: from the premises “Work is the basis of life” and “Studying mathematics is work” it does not follow that the

study of mathematics is the basis of life, since the concept of “work” is taken here in different senses in each premise (in the first - as a philosophical and sociological a category that includes all the essential features of any type of human labor activity, and in the second - as a private type of human mental activity). Therefore, this concept cannot fulfill the role of a middle term. As a result, a logical error called quadrupling of terms occurred, and the conclusion turned out to be incorrect.

Rule 2. The middle term must be taken in full (extended) in at least one of the premises. Violation of this rule leads to the fact that the middle term ceases to fulfill its role as an intermediary (medium) between the larger and smaller terms. As a result, the conclusion of the syllogism loses its truth.

Let's look at this using an example: “All university teachers are associate professors”; “Some associate professors are doctors of science”; It cannot be concluded from this that all university teachers are doctors of science, since here the middle term (“associate professors”) is not common in any of the premises. Let's give another example: “All associate professors in this department have an academic degree”; “Ivan Petrovich Sidorov is an associate professor of this department”; therefore, “Ivan Petrovich Sidorov has an academic degree.” This is a correctly constructed syllogism in which the middle term (“associate professors of the department”) is taken in full in its first premise.

Rule 3. A term that is not taken in its entirety in the premises cannot be taken in its entirety in the conclusion. To explain this rule, we give the following example: “All criminals deserve punishment”; “Some trade workers are criminals.” It does not follow from this that all trade workers deserve punishment. The mistake here is that the term “trade workers,” taken in the premise not in its entirety, in the conclusion we extend to the entire volume (“all trade workers”).

Now let's look at the parcel rules:

Rule 4. No conclusion can be drawn from two particular premises. This rule is derived from the previous ones. In fact, if both premises are particular, then the middle term will not be common in any of them, which means rule 3 will be violated. For example, from the premises “Some employees of the company are economists” and “Some lawyers are employees of the company” there is no specific no conclusion can be drawn, since it is impossible to establish comprehensive

relationships between the terms of the syllogism. The scope of the subject (“some lawyers”) may overlap with the scope of the predicate (“economists”), but may not have any common elements with it at all.

Rule 5. If one of the premises is private, then the conclusion will necessarily be private. Indeed, if we want to obtain a general conclusion in a syllogism where one of the premises is particular, then rules 2 or 3 are violated. For example: “All cross-country participants are athletes”; “Some students are cross-country participants.” It cannot be said from the above that all students are athletes. Rule 3 was violated, so the conclusion is incorrect. Let's take another example: "Some doctors are surgeons"; "All therapists are doctors." The conclusion “All physicians are surgeons” again turns out to be erroneous, since rule 2 is violated.

Rule 6. It is impossible to draw a definite conclusion from two negative judgments. In this case, all terms are mutually exclusive, and no comprehensive relationship between them can be established. Accordingly, no conclusion can be drawn.

Rule 7. If one of the premises is negative, then the conclusion will be negative. The fact is that in this case there is no connection between the middle term (M) and one of the other two terms of the syllogism (either S, or P), which necessarily leads to the negation of either the subject or the predicate of the final judgment. Here are examples:

1. No science (M) is built haphazardly (R).

Biology (S) – science (M).

Biology is not built haphazardly.

2. All walruses (P) belong to pinnipeds (M).

This animal (S) is not a pinniped (M).

This animal is not a walrus.

2. As you can see, syllogisms differ from each other not only in the quantitative and qualitative characteristics of their terms, but also in the location of the middle terms in them. Depending on this, syllogism figures are distinguished in logic. There are four of them. Schematically they look like this:

M P P M M P P M

S M S M M S M S

Figure 1



Figure 2



Figure 3



Figure 4

A syllogism can include judgments that differ in quantitative and qualitative indicators: generally affirmative (A), particular affirmative (I), general negative (E) and particular negative (O). Depending on one or another combination of them, various types of construction of a syllogism are obtained, which in logic are called modes of syllogism. Moreover, the correct modes, i.e. those that ensure the reliability of the conclusion (subject, of course, to the truth of the premises) cannot contradict the rules of the syllogism.

Each figure of the syllogism has its own set of such modes, and in total there are 19 correct modes in the four figures:

Figure 1	Figure 2	Figure 3	Figure 4
AAA	AEE	AAI	AAI
EAE	EAE	EAO	EAO
AII	AOO	AII	AEE
EIO	EIO	EIO	IAI
		IAI	
		OAD	

In the practice of logical reasoning, we do not always use the syllogism in its full form. The complete syllogism is most often used where special precision and evidence of arguments are required (in mathematics, programming, etc.). Usually we use syllogisms in their abbreviated form, when one of the premises, and sometimes the conclusion, is not explicitly present in the conclusion, but is only implied. This form of syllogism is called enthymeme.

For example, if we say about someone: “You have to be an evil person to do such things,” then this expression in the form of a complete syllogism will look like: “All people who do such things are evil. This man does things like this. Therefore, this person is evil.”

Most often, in an abbreviated syllogism, the major premise is omitted, since it usually expresses a well-known position. But both the minor premise and the conclusion may be omitted.

Along with abbreviated syllogisms, we often use complex forms of deduction, called polysyllogisms. In such a conclusion, several simple syllogisms are connected to each other in such a way that the conclusion

of one of them becomes a premise for the next one. The scheme of the polysyllogism is as follows: All B are A.

All C are B.

All C are A.

All D are C.

Therefore all D are A.

An example of a polysyllogism is the following conclusion: All people of strong will (B) are not afraid of difficulties (A).

All brave people (C) have a strong will (B).

All brave people (C) are not afraid of difficulties (A).

All paratroopers (D) are brave people (C).

Therefore, all paratroopers (D) are not afraid of difficulties (A).

There are progressive and regressive polysyllogisms. In a progressive polysyllogism, the conclusion of the previous simple categorical syllogism becomes the greater premise of the subsequent syllogism. An example of such a polysyllogism is given above. In a regressive polysyllogism, the conclusion of the previous syllogism becomes the lesser premise of the subsequent one. For example:

Every organism (B) has a body (C).

Every plant (A) is an organism (B).

Any body (C) has weight (D).

Every plant (A) has a body (C).

Therefore, all plants (A) have weight (D).

The scheme then takes the form: All B are A.

All A are B.

All C are D.

All A are D.

There is a special type of polysyllogism - sorites, which consists of abbreviated syllogisms. It contains only the last conclusion, the rest (interim) are omitted. Like polysyllogisms, sorites can be progressive or regressive.

A progressive sorites is obtained from a progressive polysyllogism by eliminating the conclusions of previous simple syllogisms and the major premises of subsequent ones. It begins with a premise containing

the predicate of the conclusion and ends with a premise containing the subject of the conclusion.

An example of such a sorites: "Everything that improves health (A) is useful (B). Physical education (C) improves health (A). Athletics (D) is physical education $[(A - B) \wedge (C - A) \wedge (D - C) \wedge (E - D)]$ (C). Running (E) is a type of athletics. Therefore, running (E) is beneficial (B)." Its diagram: A - B; B - C; C - D, therefore A - D. Symbolized formula: $(E - B)$.

A regressive sorites is obtained from a regressive polysyllogism by discarding the conclusions of previous simple syllogisms and the lesser premises of subsequent ones. It begins with a premise containing the subject of the conclusion and ends with a premise containing the predicate of the conclusion. For example: "Whoever acquires a sharp mind (A) becomes a developed person (B). He who overcomes difficulties (C) acquires sharpness of mind (A). Delving into the difficulties of scientific problems (D), he is able to overcome them (C). One who is accustomed to concentrating his attention (E) is able to delve into the difficulties of scientific problems (D). A person engaged in science (F) gets used to concentrating his attention (E). Therefore, one who studies science (F) acquires a sharp mind (A)." Sorites diagram: A - B; C - A; D - C; E - D; F - E, therefore, F - A. Symbolized view: $(F - A)$.

There are also polysyllogisms whose premises are enthymemes. In traditional logic they are called epicheirems. An example of epicheyrema: "Everything that does not correspond to reality (A) causes distrust (B), and a lie (C) is a statement that does not correspond to reality (B). Flattery (D) is a lie (C) because it (D) deliberately distorts reality (A). Therefore, flattery (D) causes distrust (B).

3. Now we can move on to consider other, previously mentioned, complex types of deductive inferences. As already mentioned, in a disjunctive-categorical inference, one premise is a disjunctive judgment; the other is a categorical judgment. Moreover, a categorical judgment necessarily includes all but one alternative to a divisive judgment.

Separative-categorical inference has two modes:

1) affirmative-denying;

2) denying-affirming.

The general scheme of the first of them: A is either B, or C, or D; A is C; therefore, A is neither B nor D. It is important to emphasize that in this mode the disjunctive judgment must necessarily be strictly disjunctive (strictly disjunctive). An example of such a mode: "Sergey took an exam yesterday, either in chemistry, or in physics, or in history. Sergei passed his physics exam yesterday. Consequently, Sergei did not pass the exam yesterday in either chemistry or history."

General scheme of the second mode: A is either B, or C, or D; A is neither B nor C; therefore, A is D. In other words, the negating-affirming mode allows one to arrive at a true conclusion by negating untrue alternatives. In this mode, the nature of the disjunction (strict or non-strict) does not affect the truth of the conclusion. Example: "Associate Professor P. can teach either philosophy, or ethics, or aesthetics.

Associate Professor P. does not teach philosophy or aesthetics. Therefore, Associate Professor P. teaches ethics."

A prerequisite for a reliable conclusion in this mode is the completeness of the division in the dividing premise. This means that all possible alternatives must be highlighted. If this condition is not met, the conclusion will be only probabilistic.

Conditional-categorical inference (where out of two statements one is a conditional judgment, and the other is categorical) also has two modes. The first mode is affirmative, the second is negating.

In the affirmative mode, thought goes from the statement of the reason to the statement of the consequence, according to the scheme: if there is A, then there is B; Is there; therefore, there is also B. Example: "If I prepare well, I will pass the exam. I'm well prepared. Therefore, I will pass the exam."

In the negative mode, thought goes from the denial of the consequence to the denial of the basis according to the scheme: if there is A, then there is B; B no; therefore, neither does A. Example: "If you think carefully, you will find the right solution. You haven't found the right solution. Therefore, you haven't thought hard enough."

In a conditionally categorical inference, it is impossible to go from the negation of the basis to the negation of the consequence and from the statement of the consequence to the statement of the reason. It is

impossible, for example, to draw a conclusion from such premises: "If the weather is bad, then we will not go to the country. The weather is good today". The fact is that, besides the one indicated, there may be many other reasons why we will not be able to go to the dacha: one of us got sick, guests unexpectedly came, the bus did not arrive, etc. It is also impossible to draw a reliable conclusion from the premises: "If the car is in good working order, then you can drive it. We went by car." This, however, does not indicate that the car is in good working order, since it may have malfunctions that do not completely prevent it from being driven, for example, headlights are broken, or the carburetor is not adjusted properly, etc. The only exceptions to this rule are those inferences whose conditional premise has the character of an equivalence.

There can also be purely conditional inferences in which both premises are conditional propositions. Their general scheme is as follows: If there is A, then B; if there is B, then C; therefore, if there is A, then there is C. For example: "If my friends come to pick me up, then we will go to the lake. If we go to the lake, we will swim. Therefore, if my friends come to pick me up, we will go swimming."

In a conditional disjunctive inference, one premise (major) is a conditional proposition, or consists of two or more conditional propositions, and the other premise is a disjunctive proposition. Typically, this type of inference is a dilemma, the meaning of which is that the choice is always made only between two alternatives, since there is no third solution to the question.

There are two main modes of such inference – constructive and destructive. In the constructive mode, the conclusion proceeds from the statement of the basis to the statement of the consequence. Moreover, two alternative consequences follow from the two grounds. The scheme is simpler than a dilemma: If A, then C; if B, then C; A or B; therefore, C. Example: "If fertilizers improve the structure of the soil, then the yield increases. If fertilizers improve plant nutrition, the yield also increases. But fertilizers either improve soil structure or improve plant nutrition. Consequently, fertilization increases yield."

In a destructive dilemma, two consequences follow from one foundation, the second premise denies both consequences, and the conclusion thereby destroys the foundation itself. Thus, here the

conclusion goes from the negation of the consequence to the negation of the reason. The general scheme of a simple destructive dilemma: If A, then B; if A, then C; not – C; therefore not - A. Example: “If an enterprise produces high-quality products, then it is competitive. If a company produces high-quality products, then it makes a profit. This enterprise is not competitive or does not make a profit. Consequently, the company does not produce quality products.”

INDUCTIVE INFLUENCE AND INFLUENCE BY ANALOGY

1. The concept of logical induction. Basic types of inductive inferences.
2. Methods of scientific induction, its role in understanding reality.
3. Analogy as a method of cognition, its basic rules. Analogy and modeling.

1. Along with deductive inference, another important type of inferential knowledge is inductive inference. Logical induction is a way of thinking through which it is concluded that what is true in some particular cases will be true in other cases similar to them. Thus, in inductive reasoning, as opposed to deductive reasoning, thought moves not from the general to the particular, but, on the contrary, from the particular to the general. The use of induction allows us, on the basis of cases that we have observed and studied, to judge those cases that we have not observed or studied.

There are two main types of inductive inference: complete and incomplete induction.

Complete induction is a type of inference through which we obtain a general conclusion from premises that exhaust all cases of a given phenomenon. It is applicable only when we know (that is, observable and strictly fixed) all cases of the phenomenon under consideration without exception. And this, in turn, is possible only when these cases (or classes of phenomena under study) are very limited. Only under this condition is an absolutely reliable result obtained. At the same time, as some logicians believe, this result is not essentially inferential knowledge, since it does not contain new content, in other words, there is no movement of thought from the known to the unknown. It seems, however, that the conclusion in complete induction is not a simple repetition of what is in the premises. After all, generalization of

particular cases, especially if its result is reliable, allows in the further course of reasoning to deal not so much with empirical facts, isolated and special cases of the manifestation of certain properties and relationships of objects, but with concepts about objects, their properties and relationships.

Incomplete induction is a type of inductive reasoning by which a general conclusion is derived from premises that do not cover all cases of the phenomenon under consideration. This feature of incomplete induction, on the one hand, makes it a very important means of cognition, especially when, due to the large number of such cases, it is impossible to observe and study them all, and the need for general knowledge exists. On the other hand, this same feature can lead to erroneous conclusions, to the spread of certain characteristics to the entire class of objects, while some objects of this class do not possess these characteristics. In other words, incomplete induction cannot give us absolutely reliable knowledge about the objects and processes of reality. The conclusion in it is always probable, although this probability can be very high.

Most often, erroneous conclusions are obtained when they are made on the basis of a simple listing of known cases of a given phenomenon without taking into account their importance and necessity for its existence and functioning. Such incomplete induction is often called popular induction, and a logical fallacy that leads to an incorrect conclusion is called the fallacy of “hasty generalization.” An example of such an error was the conclusion made at one time by a number of European scientists, who had not previously encountered any other plumage color of swans other than white, that all swans are white. And only later, having discovered black swans in Australia, they became convinced of the lightness of their conclusion,

2. Incomplete induction can only give a sufficiently reliable value when it is based not on a simple listing of known cases, but on knowledge of what is essential and necessary in them, in other words, knowledge of the laws of phenomena, their cause-and-effect relationships. This kind of induction is called scientific induction. In the process of scientific induction, each observed case is carefully examined, analyzed, revealing its essential features, discarding random ones, and thereby revealing what is natural in it.

The entire process of scientific induction is based on the following points:

- 1) systematic selection of subjects for research;
- 2) establishing their common characteristics (properties, relationships, etc.);
- 3) identifying from them (features) necessary and essential, both for the existence of the objects themselves and for the practical activity of man;
- 4) disclosure of internal conditioning, i.e. the reasons for these significant signs;
- 5) a conclusion about the typicality and regularity of certain characteristics for the entire class of given objects;
- 6) comparison of the obtained conclusion with other provisions of science in this field of knowledge.

The listed points constitute the basic requirements for conducting scientific induction. Omission of at least one of them negatively affects the reliability of the conclusion. The central of these requirements is the disclosure of the cause of a particular phenomenon or its sign. Finding a cause means understanding a phenomenon and being able to explain it.

Investigation of the cause usually begins with observation. In the process of observation, an experiment is often used, i.e. an artificial, purposeful change in certain aspects of an object, its connections and relationships with other objects or the conditions in which it is located. Observing and experimenting, they use inductive research methods. There are four known such methods.

Similarity method. Its formulation is as follows: if the observed cases of a phenomenon have only one circumstance in common, then it is probably the cause of this phenomenon. Moreover, the wider the range of observed special cases, the higher the reliability of the inductive inference. At the same time, the reliability of the conclusion depends not only on the number of observed cases, but no less on how deeply and thoroughly they are described and studied.

Using the method of similarity, we must clearly establish that for all the phenomena being studied there is really only one common circumstance. But since this can often be very difficult to establish, the similarity method is complemented by other methods.

Method of difference. Its formulation is as follows: if the case in which the phenomenon occurs and the case in which it does not occur differ

in only one circumstance, then this circumstance is probably the cause of the phenomenon. This method is more active than the similarity method. As a rule, it is associated not so much with observation as with experiment. In other words, we ourselves purposefully create and change the conditions for the phenomenon that interests us, we ourselves introduce (or eliminate) certain circumstances.

For the correct application of the method of difference, it is extremely important to accurately establish that the cases of interest to us really differ in a single circumstance, which is sometimes difficult to do. Therefore, methods of similarity and difference are usually used together.

Residue method. The formulation of the method is as follows: if it is known that the cause of the phenomenon is not the alleged circumstances, except for one of them, then this one circumstance is the cause of the phenomenon. The essence of the residual method is as follows. In an effort to establish the cause of the phenomenon under study, we study all the preceding and accompanying circumstances. In the process of this study, we discover that all the analyzed circumstances, except one of them, cannot serve as the actual determining cause of the phenomenon that interests us. The conclusion that we draw, albeit with a certain degree of probability (since it is almost never possible to analyze absolutely all the circumstances), is that it is this “residual” circumstance that is the cause of this phenomenon.

The method of accompanying changes. Let's start again with the formulation: if the occurrence of one phenomenon each time necessarily causes the occurrence of another (accompanying) phenomenon, then probably the first of these phenomena is the cause of the second. This method is used in cases where the phenomenon under study, by its very nature, cannot exist separately from another phenomenon accompanying it. It is used in many fields of knowledge, but especially often in the study of social phenomena and organic systems. The method of accompanying changes is often advisable to use in conjunction with the method of difference. The fact is that the conclusion will be more accurate if we not only manage to establish the fact of the occurrence of one phenomenon simultaneously with another (accompanying it), but also that the disappearance of the first phenomenon leads to the disappearance of the other.

Induction is of great importance in the development of human cognition and practical activities of people. Induction accompanied every step in enriching our knowledge of the surrounding reality. At the same time, inductive research techniques should not be overestimated, much less their role in cognition should be absolutized. Using these techniques, we, of course, discover cause-and-effect relationships and relationships of reality, thereby expanding our knowledge about it. However, if we do not have any prior knowledge, even the most generalized and approximate one, then no inductive methods will help us. Not only can they not complete this knowledge, but we cannot even use them as methods, therefore, they must be organically combined with deductive techniques. The inductive process of generalization always includes deduction to establish the necessary connection between the feature of interest to us and the subject of research. “Pure” induction without deduction cannot produce a single proposition as truly reliable.

3. Inference by analogy is the movement of thought from the commonality of some properties and relations of compared objects or processes to the commonality of other properties and relations. In such an inference, the conclusion is based on the principle: objects that are similar in several properties and relations can be similar in this property. For example, object A has characteristics a, b, c, d, e; object B has characteristics a, b, c, d; therefore: object B may have attribute e. There are non-scientific (lax) and scientific (strict) analogies. In the first case, a conclusion by analogy is made on the basis of the so-called “common sense”, when the simple presence of a large number of common properties of objects serves as the basis for transferring a property discovered in an object to another object in which this property was not found. In the second case, there is a more significant objective basis for such a transfer - a natural relationship between the characteristics of one and the other object. Each object, having many properties, is not a simple sum of them, but an internally determined unity in which it is impossible to change any essential property without affecting its other properties. From this follows a number of rules that determine the possibility of applying inference by analogy.

Rule 1. When comparing the objects being compared, it is necessary to carefully study their similarities and differences in essential features (properties and relationships). In other words, it is necessary to highlight the essential and necessary characteristics of objects before

comparing them with each other. If you use objects only by external similarity or insignificant characteristics, then the conclusion cannot be considered sufficiently reliable.

Rule 2. It is required to establish as many different similar characteristics associated with the transferred trait as possible. This increases the possibility of obtaining a reliable conclusion.

Rule 3. It is necessary to identify a significant (cause-and-effect) connection between the characteristics common to objects with the transferable characteristic. In other words, it is necessary to make sure that similar features in their totality ensure the presence of a transferable feature in the subject under study.

Inference by analogy can go in two directions: 1) from the similarity of causes to the similarity of effects and 2) from the similarity of consequences (signs, properties) to the similarity of causes. The moments of deduction, induction and generalization are intertwined here.

It should be remembered that conclusions drawn by analogy do not have absolute evidentiary force. Therefore, in knowledge it is necessary to move from conclusions by analogy to conclusions by necessity. Any scientifically established analogy needs factual verification, but in the initial stage of cognition, analogy helps to build a first assumption, the correctness of which is verified by subsequent research using methods of deductive and inductive reasoning, as well as experiment.

Analogy is closely related to modeling. Modeling is a type of scientific analogy in which one of the objects (the model) is subjected to research as an imitation of another (the original) and the acquired knowledge about the model serves as the necessary premises for drawing conclusions about the original by analogy. In this case, the model plays a dual role: it is simultaneously an independent object of study and a means of cognition of the original. A model in a broad sense is understood as an artificially created system in which phenomena and processes are presented in a visual and somewhat simplified form. Models can be both real and mental, including mathematical.

Questions on the topic based

- 1.Explain the judgment as a logical form, its structure and linguistic expression.
- 2.Classify judgments and conditions for the truth of complex judgments.

3. What are relations between judgments and the “Logical square”?
4. Inference as a form of thinking, its structure, types. Basic types and types of inferences.
5. Direct and indirect inferences. The main types of direct inferences.

TOPIC 12. ARGUMENTATION AND LOGICAL FORMS OF KNOWLEDGE DEVELOPMENT (2 hours)

Plan

1. Hypothesis and its role in science. Basic rules for constructing a hypothesis.
2. Proof in logic, its structure and types. Proof and refutation.
3. Basic methods of proof and refutation and their rules.

1. In everyday and scientific knowledge, we always move from ignorance to knowledge, from incomplete, inaccurate, shallow knowledge to more complete, accurate and deep. On this difficult and multi-stage path, hypothesis plays a very significant role. A hypothesis is an educated guess about the causes of a certain range of phenomena or processes, and their natural connections and relationships.

The need to put forward such an assumption most often arises when one or another previously unknown phenomenon or a group of new experimentally discovered facts cannot be interpreted sufficiently strictly using existing knowledge (previous theories). The need for a hypothesis also appears when the currently known facts are insufficient to reliably explain the causes of certain phenomena, and also when the facts are complex and generalizing knowledge is required, even if only approximately, as the first step towards their clarification.

In its logical form, a hypothesis usually acts as a problematic (probabilistic) judgment. At the same time, it cannot be presented as pure fantasy, mere conjecture. We must always remember that a hypothesis can fulfill its role as a step in knowledge only when it acts as an assumption based on strictly recorded facts and a logical basis. And since logical foundations (laws and methods of evidential thinking) are, as mentioned above, a reflection in people's heads of

connections and relationships of the objective world, then we can say that the hypothesis has roots in objective reality itself.

The process of forming and applying a hypothesis in science can be represented as a series of successive stages in the movement of thought from directly observed (or well-known from the past) facts to their causal explanation. The first such stage is a thorough recording, a comprehensive analysis of the entire set of facts related to subsequent objects or processes. In the process of such analysis, all circumstances related to these facts (both newly discovered and previously known) are clarified, not only those directly accompanying them, but also those preceding and subsequent ones. At the second stage, the actual assumption about the possible cause of these objects or processes is made in the logical form of a probabilistic judgment. The third stage is the logical derivation of a number of consequences from the alleged cause. The fourth stage is an experimental verification of the consequences obtained in this way by setting up an experiment or, if this is impossible, by other available means. If the logically derived consequences correspond to the results of such a test, the hypothesis is considered valid and can even claim to be a new theory.

It should, however, be emphasized that comparison of the consequences derived from the accepted hypothesis with real facts obtained during experimental testing can take a long time, sometimes decades and even centuries. It involves a whole series of checks and re-checks (taking into account, for example, the emergence of new experimental possibilities). In addition, it must be borne in mind that most often not one, but several hypotheses are put forward for the same problem, and in the future there is a kind of competition between them. In the course of it, not only the rejection of some and the affirmation of others occurs, but also their complementarity, which leads to the emergence of new “synthetic” hypotheses. Moreover, to confirm a hypothesis, its agreement with the largest possible, ever-increasing number of experimental data is required, while to refute it, the mere fact that its consequence does not correspond to experimental data is often sufficient.

In order for a hypothesis to be closer to reliable knowledge from the moment it is put forward, i.e. corresponds to reality to the greatest extent possible, it must meet a number of requirements from the very beginning. Firstly, it must be the most complete explanation (at least at

the time of its proposal) of the phenomenon under study or a group of related phenomena. Secondly, it must take into account all currently available facts relating to these phenomena. Thirdly, it must explain as many circumstances as possible associated with the occurrence of these phenomena. Fourthly, it must take into account, to the greatest possible extent, the previous level of knowledge of the phenomena under study, primarily the fundamental laws of science. Only if all these conditions are met can a hypothesis claim to be scientific and have sufficient grounds for transition to a theory.

The role of hypothesis in understanding the world around us cannot be overestimated. It not only acts as a necessary step on the path from ignorance to knowledge, but also serves at the same time as a kind of guideline on this path, outlining new paths in science, directing the development of creative thought and thereby contributing to scientific foresight. The famous Russian scientist K.A. Timiryazev believed that if hypotheses were completely eliminated from science, then science itself would turn into a pile of bare facts. And another outstanding Russian scientist D.I. Mendeleev figuratively said that hypotheses facilitate scientific work in the same way as a plow facilitates the cultivation of useful plants.

2. To transform a hypothesis into a scientifically substantiated theory, along with its practical verification, a logical operation, which is called evidence, plays the most important role. Evidence is the main, defining feature of logically correct thinking. It is important to emphasize that the evidence itself does not establish the truth, but only reveals it, making it convincing.

A proof is a logical operation aimed at substantiating the truth of a position (judgment) through others accepted as true and related reasonable provisions (arguments).

A proof, since in it some propositions are deduced from others, as a rule, has the logical form of a complex syllogistic inference. At the same time, there are very significant differences between inference and evidence. Thus, in an inference, the conclusion (conclusion) represents new knowledge obtained on the basis of what is already known, while in a proof, the proposition being proven is known in advance, and judgments that confirm it are selected as premises. Moreover, in a conclusion one proceeds in advance from the truth of the premises, while in a proof their truth itself must be subjected to empirical or

logical verification. As a result, the proof appears as an integral system of inferences.

In any proof, three obligatory parts can be distinguished: 1) thesis, i.e. proven position; 2) the basis of evidence, i.e. his arguments, initial factual or theoretical provisions with the help of which the thesis being proven is justified; 3) demonstration, i.e. logical reasoning, in the process of which a thesis is deduced (or refuted) from arguments (arguments), in other words, the process of argumentation of the thesis itself. The demonstration closely combines all the main types of inferences (induction, deduction, analogy). It should, however, be emphasized that the final the conclusion should, if possible, be a conclusion of deduction or complete induction. Only in this case the proof will have impeccable reliability and persuasiveness.

According to the method of argumentation, all evidence is divided into direct and indirect (apagogical). In direct proof, the truth of the thesis is deduced from the truth of the arguments. In an indirect (apagogical) proof, the truth of the thesis is derived from the impossibility of the truth of the antithesis, i.e. a position that contradicts the thesis. For example, you need to prove thesis A. We admit (antithesis). We deduce corollary B from it. We discover that this corollary contradicts previously established facts or positions recognized as true (axioms, laws of science, etc.). So B is not true. Then proposition B can be true only if it is false. It follows that A is true, which is what needed to be proven.

Along with proving a particular position in the practice of reasoning and discussion, there often arises a need to refute the theses put forward by opponents or their argumentation. A refutation is a logical operation aimed at destroying evidence by establishing the falsity or groundlessness of a previously put forward thesis. A proposition that needs to be refuted is called a refutation thesis in logic. Judgments with the help of which a thesis is refuted are called refutation arguments.

There are three main ways of refutation: 1) refutation of the thesis; 2) criticism of arguments; 3) identifying the failure of the demonstration. 3. Direct and indirect evidence to confirm (or refute) a thesis is carried out using different methods. Here are some of the most commonly used methods that lead to reliable results. Let's start with methods for confirming the thesis:

- a) conditional confirmation of the thesis, the essence of which is to deduce the truth of the position being proven from establishing the truth of the arguments, for which they first determine all the necessary and sufficient conditions for this, demonstrate them and thereby prove the truth of the thesis;
- b) connecting confirmation of the thesis, which is built according to the scheme: first, the limit of applicability of the thesis to a limited number of cases is established (its distribution), then its truth is demonstrated for each of them, and, finally, the truth of the thesis being proven is deduced by the method of complete induction;
- c) apagogical (indirect) confirmation of the thesis, which consists of studying not the thesis itself, but the antithesis, arguing for its falsity, from which a conclusion is drawn about the truth of the thesis being proven (an example of this method is given above).

Now let's look at methods to refute a thesis:

- a) refutation by deprivation of foundation is carried out through proof of the inconsistency of its initial arguments by facts recognized as true scientific positions (actual deprivation of foundation), or by indicating the absence of the necessary logical connection between the thesis and the arguments put forward to substantiate it (logical deprivation of foundation);
- b) refutation through the logical destruction of the conclusion is achieved by reasoning, called “reduction to absurdity”, when first they conditionally assume the truth of the thesis put forward and deduce certain consequences from it, and then show their inconsistency with objective data and on this basis demonstrate the inconsistency of the thesis itself;
- a) an apagogical refutation is achieved indirectly through confirmation of the antithesis, which is substantiated in a direct way, and then the falsity of the thesis is deduced from the truth of the antithesis (it does not matter whether the antithesis is contrarian or contradictory in relation to the thesis, since in both cases from the truth of one follows the falsity of the other).

Since proof and refutation always represent a system of inferences, all logical rules established for concepts, judgments and inferences must be observed. At the same time, due to the fact that in the proof not only the logical course of reasoning is subject to verification, but also the

premises themselves - the grounds (arguments), a number of specific logical rules of the proof itself have been established. Let's list them.

Rule 1. The thesis and arguments must be clear, precisely defined, and ultimately supported by facts.

Rule 2. The thesis should not be in logical contradiction with previously expressed judgments on this issue.

Rule 3. The arguments given to confirm (or refute) the thesis should not contradict each other.

Rule 4. The proof must be complete, i.e. the arguments given to confirm (or refute) the thesis must be a sufficient basis for it.

Rule 5. Modification or deviation from the originally formulated provision is not allowed throughout the entire proof process.

Rule 6. The argumentation must be consistent and logically coherent, i.e. avoid violations of logical rules, techniques and methods of evidential reasoning.

The cognitive and methodological role of evidence is very great. It consists primarily in the fact that the process of proof pursues the goals of either testing a hypothetical proposition, the truth of which has not yet been established, or convincing other people of the truth of a known position. The foregoing indicates that these aspects of evidential reasoning are necessary both in scientific knowledge and in the transfer of knowledge to others. Mastering the art of proof is one of the most important aspects of becoming a leader of any rank, since it helps not only to clearly and clearly set certain tasks for subordinates, but also to convince them of the truth of the tasks and the need to solve them for the business. And a belief is only fruitful and forms stable norms of behavior and activity when it is justified and logically proven. This is how conviction, first of all, differs from blind faith, which often pushes people not only to unreasonable, but often dangerous actions for themselves and others.

LOGICAL PRACTICUM

The tasks of studying logic are not limited to mastering the laws of demonstrative thinking and other theoretical provisions. Mastering theoretical issues is only a necessary prerequisite for learning to apply them in the practice of thinking, in the process of reasoning, argumentation and discussion. Exercises in solving logical problems

are intended to play an important role in the acquisition of these skills in the educational process.

The logic workshop contains tasks on all the main topics of seminar classes. At the beginning of each task, an example of solving a problem of this type is given.

Topic "CONCEPT"

Exercise 1. Give a detailed logical description of concepts.

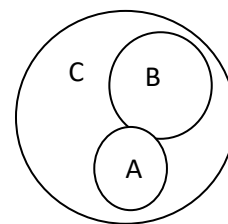
EXAMPLE: "Rostov region" - in terms of content, this concept is specific, since it reflects a real object, positive, because indicates its presence, without reference; It is single in volume.

1.1. Economic law. 1.2. Administrative offense 1.3. Boundlessness. 1.4. Poet V.V. Mayakovsky. 1.5. Reform. 1.6. Absolute point. 1.6. Business partner. 1.7. House. 1.8. Shamelessness. 1.9. Criminal Procedure Code of the Russian Federation. 1.10. Plaintiff. 1.11. Mineral water. 1.12. Ideal gas. 1.13. Deal. 1.14. Premises rental agreement. 1.15. Student of RGUPS.

Exercise 2. Determine what logical relationships the concepts have with each other and depict them using circular diagrams (Euler circles).

EXAMPLE: A – Unfinished house; B – Wooden house; C – House. All of these concepts are compatible with each other, while concepts A and B are intersecting and both are subordinate to concept C.

A generalized circular diagram will look like this:



2.1. Deal. Contract of sale. Criminal deal. 2.2. Labor market. Market. World market. 2.3. Costume. Product. Dress costume. 2.4. Worker. Worker. Specialist. 2.5. The weapon of the crime. Gun. Firearms. 2.6. Computer program. Computer training program. Gaming computer program. 2.7. Crime. Terrorism. Murder. 2.8. Russian citizen. Russian. Resident of Russia. 2.9. Economic entity. Entrepreneur. Manufacturer of goods. 2.10. Economist. Supervisor. Director.

Exercise 3. Select concepts that are in relation to crossing the data.

EXAMPLE: “Student”. In relation to the intersection of this concept are the concept “Athlete”, because a student may or may not be an athlete, and vice versa.

3.1. People's judge. 3.2. Promotion. 3.3. Teacher. 3.4. Normative act. 3.5. Highway. 3.6. Engineer. 3.7. Manager. 3.8. Musician. 3.9. Illegal action. 3.10. Painting.

Exercise 4. For these concepts, select subordinate and subordinating concepts.

Example: “Crime in the economic sphere.” Its subordinate concept is the concept of “Non-payment of taxes”, since tax evasion is one of the types of crimes in the economic sphere, and its subordinate concept is the concept of “Crime”, since it is generic in relation to the concept given in the task.

4.1. Unitary state. 4.2. Painter. 4.3. Crime. 4.4. Joint-Stock Company. 4.5. Higher education institution. 4.6. A poetic work. 4.7. The subject of the Russian Federation. 4.8. A television. 4.9. Investigation. 4.10. Railway.

Exercise 5. Check the correctness of the definitions below:

Example: “A student is a university student.” – The definition is incorrect. It contains the mistake of “too narrow a definition”, because A student is a student not only of a university, but of any higher educational institution.

5.1. An island is a piece of land bounded on all sides by water. 5.2. Architecture is music frozen in stone. 5.3. A fraudster is a person who commits fraud. 5.4. A claim is a legal remedy for protecting a violated or contested right or legally protected interest. 5.5. Weight is the heaviness of something, determined by some measure. 5.6. A circle is a line described on a plane by the moving end of a segment when its other end is fixed. 5.7. A criminal is a person who has committed a crime in the economic sphere of society. 5.8. A federation is a state consisting of independent states united into a whole, whose laws do not contradict unified (federal) laws.

Exercise 6. Indicate the type of definition (nominal or real), as well as techniques that replace the definition.

EXAMPLES: 1) “The term “consensus” is borrowed from Latin and is translated as general opinion, agreement.” – Nominal definition, since the term denoting an object is defined, and not the object itself; 2) A square is a geometric figure with four equal sides, all angles of which are right angles. – A real definition in which the subject is defined, not its name. 3) “Man – it sounds proud” – It is not a definition, but represents an enthusiastic description of a person.

6.1. A cylinder is a geometric body formed by rotating a rectangle around one of its sides. 6.2. A planet is a celestial body revolving around the Sun. 6.3. Profit is the difference between the revenue received for the sale of products and the costs of its production. 6.4. Revolutions are the real locomotives of history. 6.5. The term pentagon is used to describe polygons that have five angles. 6.6. A barometer is a meteorological instrument used to measure atmospheric pressure. 6.7. B. Spinoza is one of the greatest philosophers of the European modern era. 6.8. An island is a piece of land bounded on all sides by the sea.

Exercise 7. Determine whether the division of concepts is correct:

EXAMPLES: 1. Crimes are divided into intentional, careless and crimes against the state. – Logical division was carried out incorrectly, because The members of the division are not isolated on the same basis: the first two of them are based on the intentionality of the criminal actions committed, and the third is based on their focus on a specific object. 2. The plant is divided into directorate, departments and workshops. – In this example, it is not the division of the concept that is carried out, but the division of the object itself.

7.1. Transactions can be bilateral, multilateral and wills. 7.2. Weapons can be firearms, piercing and automatic. 7.3. A dissertation always contains an introduction, main part, conclusion and bibliography. 7.4. Languages are divided into natural, artificial and local dialects. 7.5. Incentives to work can be material, moral and psychological. 7.6. In formal logic, concepts are divided into general, singular, concrete, abstract, correlative and non-relative. 7.7. The calendar year is divided into winter, spring, summer and autumn. 7.8. There are just, unjust and liberation wars.

Topic: "JUDGMENT"

Exercise 1. Give a detailed logical description of judgments, defining their terms and belonging to certain types for various reasons. In the case of a complex proposition, its type should be determined by the type of logical conjunction and its membership in the indicated types for each simple one included in it. Write down the judgment in symbolic form.

EXAMPLES: 1) Some transactions are multilateral. – The judgment is simple. Its subject (S) is “Some transactions”, its predicate (P) is “multilateral”, the connective is “are”. In terms of content P is an attributive judgment, in terms of the combined quantitative-qualitative indicator it is partial affirmative (I), in terms of modality it is a judgment of reality. The symbolic form of this judgment: Some S is the essence of R. 2) Perhaps, in case of bad weather, the match will not take place. – Let’s bring the judgment to a logically strict form: “If the weather is bad, then perhaps the match will be postponed.” The judgment is complex and conditional. Its basis is the judgment “The weather will be bad,” and its consequence is the judgment “Perhaps the match will be postponed.” Let’s analyze the base: S1 – “weather”, P1 – “bad”, connective – “will be”; in terms of content P is an attributive judgment, in terms of the combined quantitative-qualitative indicator it is generally affirmative (A), in terms of modality it is a judgment of reality. Let’s analyze the consequence: S2 – “match”, P2 – “postponed”, link – “will be”; in terms of content P is a judgment of existence, in terms of the combined quantitative-qualitative indicator it is a particular affirmative one, in terms of modality it is a judgment of possibility (problematic). A symbolic recording of the entire judgment given in the task: “Perhaps (S1 – P1) (S2 – P2).” Replacing (S1 – P1) with the symbol “a”, and (S2 – P2) with the symbol “b”, we get: “Perhaps (a c).” 1.1. Many investigative actions are aimed at crime prevention. 1.2. Orders for the enterprise are issued signed by the director or one of his deputies. 1.3. An insult can be inflicted either accidentally or intentionally. 1.4. A friend’s loyalty is needed even in happiness, but in trouble it is absolutely necessary (Seneca). 1.5. If the driver were to brake, a smeared mark from the tire treads would remain on the asphalt. 1.6. Only when the sun is at its zenith are its shadows shortest. 1.7. I

will be very upset if my wish does not come true. 1.8. Crises and conflicts are fertile ground for international terrorism.

Exercise 2. Determine the combined quantitative and qualitative characteristics of the above judgments and the relationships in which they are with each other. Indicate under what conditions each of them will be true.

EXAMPLE: a) Not a single member of the Sidorenko family works in business; b) Some members of the Sidorenko family work in business; c) All members of the Sidorenko family work in business. Judgment a) is generally negative (E), judgment b) is particular affirmative (I), judgment c) is generally affirmative (A). Using the “logical square” we find out that judgments a) and c) are contradictory, judgments a) and b) are contradictory, judgment c) subordinates judgment b). From the rules for determining truth in relations between judgments it follows: judgment a) will be true if judgment b is false); judgment b) will be true subject to the truth of judgment c) or the falsity of judgment a); the conditions for the truth of judgment c) cannot be strictly determined through the truth or falsity of judgments a) and b).

2.1. a) Some transactions of this company are not legal; b) All transactions of this company are legal; c) Not a single transaction of this company can be considered legal. 2.2. a) All law students study logic; b) Most law students study logic; c) Some law students do not study logic. 2.3. a) Most European states are unitary; b) All states in Europe are unitary; c) Some European states are not unitary.

Exercise 3. From the judgments given below, using a “logical square”, derive judgments that are in all possible relations to them. Determine their truth or falsity, given the falsity of the judgment given in the task.

EXAMPLE: All mushrooms are edible. – The opposite of the given one in the task is the proposition “No mushroom is edible”, the contradictory is the proposition “Some mushrooms are not edible”, the subordinate is the proposition “Some mushrooms are edible”. Let us denote the judgment given in the task by the letter a), the opposite one by the letter b), the one that contradicts it by the letter c), and the subordinate one by the letter d). According to the rules for determining truth in relations between judgments, we conclude that if judgment a)

is false, only judgment c) is true. Judgments b) and d) provided that judgment a) is false, cannot be unambiguously defined as true or false. 3.1. Nothing in the world remains unchanged. 3.2. Some people have amazing memories. 3.3. Most of my friends are students. 3.4. Transactions made in violation of the law are invalid. 3.5. No man wants to be his own enemy. 3.6. All students in our group participated in the cleanup. 3.7. Trade secrets cannot be violated.

Exercise 4. Determine the type of complex proposition, write it down in symbolic form and analyze the conditions for its truth or falsity.

Example: You will never be able to create wise men if you kill naughty children (J.-J. Rousseau). – We bring the judgment into an explicit logical form: “If you kill naughty children, then you will not be able to create wise men.” Using a typical logical conjunction, we determine that this is a conditional (implicative) proposition, the basis of which is the simple proposition “You will kill naughty children in children,” and the consequence is “You will not be able to create wise men.” Denoting the base with the symbol “a” and the consequence with the symbol “b”, we get the symbolic notation: $a \rightarrow b$. Using the truth table for implicate judgments, we determine that the judgment given in the task will be true in all cases, except when its consequence, i.e., judgment b, turns out to be false.

4.1. A citizen of the Russian Federation is accrued a pension if he has reached retirement age. 4.2. Minors who have committed a crime may be sentenced or educational measures may be applied to them. 4.3. Student Ivanov is characterized as diligent and disciplined. 4.4. The plaintiff has the right to increase or decrease the amount of claims. 4.5. Student Dubrovin successfully passed the exam and went home for the holidays. 4.6. Either Republicans or Democrats will win the next US elections. 4.7. A graduate of a comprehensive school receives a gold medal only when he has achieved only “excellent” grades for a certain period.

Exercise 5. From the data in the task of simple judgments, sequentially connecting them with standard (or replacing them) logical conjunctions, formulate all possible options for complex judgments.

EXAMPLE: a) Lydia Petrova will go to the library; b) Lydia Petrova will meet an employee. – Judgment of conjunction: “L. Petrova will go into the library and meet an employee” (a b). Judgment of a non-strict disjunction: “L. Petrova will go to the library or meet a staff member” (a b). Strict disjunction judgment: “Either L. Petrova will go to the library, or she will meet an employee” (a b). Judgment of implication: “If L. Petrova goes into the library, she will meet an employee” (a b). Equivalence proposition: “Only on the condition that L. Petrova goes into the library, she will meet an employee” (a b).

5.1. a) This enterprise is profitable; b) This enterprise is operating successfully. 5.2. a) My friend Ivan can work hard; b) My friend Ivan can rest well. 5.3. a) I will successfully pass the session; b) I will get an interesting job. 5.4. a) Law is one of the main forms of regulating the behavior of people in society; b) Law is the most important sphere of public life.

Topic: “BASIC LOGICAL LAWS”

Exercise 1. Will the identity of the judgment be preserved if the isolated concept is replaced by the concept enclosed in brackets?

EXAMPLES: 1) Joint-stock company "Crocus" in a year turned from unprofitable to profitable (profitable). – Replacing the term in this case leaves the judgment identical to itself, because the concepts “profitable” and “profitable” are equivalent. 2) The attacker, hiding from persecution, turned into a deserted (dead) alley. – In this case, replacing the term does not leave the judgment identical, since the concepts “deserted” and “dead” are not equivalent in relation to the alley.

1.1. During his work at the enterprise, V.S. Perov has established himself as an initiative worker (active). 1.2. Guilt of S.S. Mukhina was established by the evidence (arguments) contained in the case. 1.3. Property owned by spouses before marriage remains their separate property (property). 1.4. In the middle of the 17th century, France became a state with the absolute power of the king (undivided). 1.5. The essence of marriage, in my opinion, is sincere affection; everything else is secondary (matrimony).

Exercise 2. Based on the laws of non-contradiction and excluded middle, determine whether the following pairs of judgments can be false at the same time.

Example: All students in our group successfully prepared for the mathematics exam. Some students in our group did not prepare for the mathematics exam. – These judgments cannot be false at the same time, since they are contradictory to each other (see the law of the excluded middle).

2.1. Each shareholder of our joint stock company has the right to profit. – None of the shareholders of our joint stock company has the right to profit. 2.2. All state bodies have the authority to issue regulations. – Some government bodies do not have the authority to issue regulations. 2.3. Each legal norm relates to a specific institution of law. – Not a single legal norm refers to a specific institution of law. 2.4. Each trade transaction has its own characteristics. – Some trade transactions have no special features. 2.5. Each area of public relations is regulated by legal laws. – Some areas of public relations are not regulated by legal laws.

Exercise 3. Determine whether the law of sufficient reason is violated in the above reasoning?

EXAMPLE: I cannot agree with V. Selin's accusation of petty hooliganism, since he is not only a highly educated person with two higher educations, but has also been repeatedly elected to local government bodies. – This logical law is violated, because the presence of a higher education by a person and his election to certain elected bodies are not sufficient grounds for concluding that it is impossible for him to commit a hooligan act.

3.1. D. Polyakov must necessarily study higher mathematics, because he is studying at a university in a technical specialty, and everyone who acquires a higher technical education studies higher mathematics. 3.2. As the sun rises, so does the morning come. 3.3. If a person commits fraud, he should be prosecuted. However, the investigation does not have facts to convict L. Petin of fraud, so he cannot be prosecuted. 3.4. M. was summoned to court as a witness, so he is obliged to appear at the appointed time at the court hearing and give truthful testimony. 3.5. True judgments are taken as premises of this inference. This means that this inference is constructed correctly and its conclusion is also true.

Topic: “CONCLUSION. DEDUCTIVE INFLUENCE”

Exercise 1. Consistently draw conclusions from the proposed judgments: a) by logical transformation; b) by logical appeal; c) by contrasting with a predicate.

EXAMPLES: 1) Every truth is concrete knowledge. – Transformation: “No truth is non-concrete (abstract)”; Appeal: “Some specific knowledge is true”; Contrast with the predicate: “No non-concrete (abstract) knowledge is truth.” 2) Some crimes are not intentional acts. – Conversion: “Some crimes are unintentional acts”; Contrast with the predicate: “Some unintentional acts are crimes.” Reversal of this judgment is impossible, since it is a partial negative.

1.1. All crimes are socially dangerous acts. 1.2. Some graduation projects have practical applications. 1.3. Some lawyers work as judges. 1.4. Some people commit immoral acts. 1.5. Every French soldier carries a marshal's baton (Napoleon) in his knapsack. 1.6. No entrepreneur will work at a loss. 1.7. Some business enterprises are unprofitable.

Exercise 2. Make a structural analysis of the syllogism, defining its terms, major and minor premises, and conclusion. Having constructed its figure and mode, determine the logical correctness of the conclusion. If the conclusion is not logically correct, indicate why.

Example: Persons who have committed economic crimes are brought to criminal liability. N. was brought to criminal liability because he committed an economic crime. – The conclusion in this syllogism is the proposition “N. brought to criminal responsibility”, and the parcels – “Persons who have committed economic crimes” (large) and “N. committed an economic crime” (minor). The terms of the syllogism are: “N.” – S, “brought to criminal liability” – P, “persons who have committed economic crimes” – M. Let us bring the syllogism into an explicit logical form:

Persons who have committed economic crimes (M) are brought to criminal liability (P).

N. (S) committed an economic crime (M).

N. (S) was brought to criminal responsibility (P).

The syllogism is built according to the 1st figure: M P Its mode (AII) is available among the correct modes S M according to this figure.

This means that the syllogism is constructed logically correctly and its conclusion follows from the premises with necessity.

2.1. No scientific truth is based on faith. Not a single religious position is a scientific truth, because every religious position is based on faith.

2.2. Any material system can exist only through the interaction of its elements. The atom also exists only due to such interaction, since it is a material system. 2.3. Each participant in shared ownership has the right to alienate his share to another person. R. does not have such a right because he is not a participant in shared ownership. 2.4. Some elementary particles have no electrical charge. A neutron is an elementary particle, therefore it has no electrical charge.

Exercise 3. Using the indicated premises, determine the type of deductive inference, construct its diagram and, if possible, draw a logically correct conclusion. Restore the conclusion in its full (expanded) form.

Example: Every citizen is obliged to comply with the laws of his country. Every student in our group is a citizen of our country. Tatyana Serova is a student in our group. – Let us denote by letter symbols all the terms of inference: A – citizen; B – the obligation to comply with the laws of one's country; S – student of our group; D – Tatyana Serova. Then the inference diagram will look like this: All A is B. All C is A. D is C. Using the diagram, we determine the type of inference - sorites. Let's draw a conclusion from it: Tatyana Serova is obliged to comply with the laws of our country (D is B). The formula for the inference given in the task will take the form: Its full (expanded) form will look like this:

Every citizen (M) is obliged to comply with the laws of his country (R).
Each of my classmates (S) is a citizen of our country (M).
Each of my classmates (S) is obliged to comply with the laws of our country (R).

The syllogism is composed according to the 1st figure, its mode (AAA) is correct.

Each of my classmates (M) is obliged to comply with the laws of our country (R). Tatyana Serova (S) is a student in our group (M). Tatyana Serova (S) is obliged to comply with the laws of our country (R).

The syllogism is also constructed according to the 1st figure, its mode (AII) is correct. Consequently, everything given in the task does not contain any logical errors, and the conclusion we made is necessarily deduced from the premises.

3.1. Every organism is mortal. Every living being is an organism. Every person is a living being. Socrates is a man. 3.2. All metals are thermal conductors. Alkaline earth metals are, of course, metals. This means that alkaline earth metals are thermally conductive. And calcium is an alkaline earth metal. 3.3. Noble work deserves respect as it contributes to the progress of society. The work of a teacher is undoubtedly a noble work, since it consists of teaching and educating the younger generation. 3.4. All scientific laws have objective content. The laws of natural science are scientific laws. Physics is a branch of natural science. Quantum physics is a branch of physics.

Exercise 4. Determine the type and mode of a complex deductive inference, if necessary, bringing it into an explicit logical form and making a conclusion, write it down in symbolic form.

EXAMPLES: 1) If the session is successfully passed, Vladimir will go to Moscow. When Vladimir comes to Moscow, he always visits the Tretyakov Gallery. This means that if he successfully passes the session, Vladimir will visit the Tretyakov Gallery. – This is a purely conditional complex deductive inference. Its explicit logical form is as follows: “If Vladimir successfully passes the exam, he will go to Moscow. If he goes to Moscow, he will definitely visit the Tretyakov Gallery. Therefore, if Vladimir successfully passes the session, he will definitely visit the Tretyakov Gallery.” Having denoted the basis of the first conditional premise with the letter p, its consequence with the letter q, and the consequence of the second conditional premise with the letter r, we write the conclusion in symbolic form: $(p \rightarrow q) \wedge (q \rightarrow r)$; or:

2) It was established that the criminal could not get into the apartment either through the door or through the window. There was only one way to get into the apartment - through the roof. The criminal took advantage of her. – Let's put the conclusion in an explicit logical form: "You can get into the apartment either through the door, or through the window, or through the roof. The criminal had no opportunity to get into the apartment through the door or window. Consequently, he entered the apartment through the roof." This is a dividing-categorical conclusion made in a negative-affirming mode. Having designated the possible options for entering the apartment with the letters e, f and q, we write the conclusion in symbolic form: therefore, q, or: .

4.1. Employment contracts can be concluded with employees: a) for a certain period; b) for an indefinite period; c) the time it takes to complete a certain job. An employment contract was concluded with Nikitin for a period of one year. 4.2. If criminal negligence is characterized by the presence of foresight of socially dangerous consequences, then it represents arrogance; if it is characterized by failure to foresee such consequences, then it is negligence. K. committed criminal negligence without foreseeing its socially dangerous consequences. 4.3. If a person is principled, then, having noticed the shortcoming of a comrade, he will tell him about it and help him get rid of it. Having noticed his friend's shortcoming, S. either did not tell him about it, or did not help him get rid of the shortcoming. 4.4. This product must be sold either in large wholesale, small wholesale, or retail. This product was not sold either at retail or in small wholesale. 4.5. Student P. did not study the material necessary to complete the test and was inattentive when writing down the assignment. But students make mistakes in tests either due to inattention or ignorance of the material. That's why he made a mistake.

Exercise 5. Restore the enthymeme into a complete syllogism.

Example: Some aquatic animals are not fish, since these animals are warm-blooded. – Here the conclusion is the proposition "Some aquatic animals (S) are not fish (P)." The remaining proposition "These aquatic

animals are warm-blooded” is the minor premise of the syllogism (as we know, it contains S of the syllogism). This means that the enthymeme is missing the big premise of the syllogism (it contains the P of the syllogism): “No warm-blooded animal is a fish.” Let us now restore the enthymeme into a complete syllogism:

No warm-blooded animal (M) is a fish (P).

These aquatic animals (S) are warm-blooded (M).

Some aquatic animals (S) are not fish (P).

Figure of syllogism No. 1 M R Its mode EIO is among correct. So the syllogism S M is built correctly.

5.1. “Nadezhda” is a charitable society, and charitable societies have the right to tax exemption. 5.2. An increase in labor productivity leads to a reduction in production costs. Labor productivity has increased at the Vypel plant. 5.3. A criminal case is not initiated if there is no corpus delicti. There is no crime in this incident. 5.4. This physical process is not evaporation, since it does not involve the transition of a substance from liquid to vapor. 5.5. The right of a citizen of a democratic state to elect government bodies is enshrined in the Basic Law (Constitution). The right to vote of a given person is enshrined in the Basic Law (Constitution) of the state. 5.6. Persons who have not reached the age of majority cannot act as a representative at a court hearing, and Igor Smirnov acted in such a capacity.

Exercise 6. Determine the type of compound syllogism, draw a conclusion, draw up its diagram, and write it down in expanded form.

Example: All metals are thermally conductive. Copper is a metal. This part is made of copper. – This is a progressive sorites, having the following scheme:

All A (metals) are B (thermal conductors).

C (copper) is A (metal).

This D (part) is C (copper).

This D (part) is A (thermal conductive).

In expanded form, the polysyllogism will look like this:

All metals are thermal conductors.

Copper is a metal.

Copper is thermally conductive.

This part is made of copper.

Therefore, this part is thermally conductive.

6.1. All lawyers have a legal education. Everyone with a legal education studied logic. Anyone who has studied logic should know what inference is. All lawyers should know what an inference is. Ivan Petrovich works as a lawyer. 6.2. No person capable of self-sacrifice is an egoist. All generous people are capable of self-sacrifice. All cowards are selfish. 6.3. All vertebrates have red blood. All mammals are vertebrates. All carnivorous animals are mammals. Tigers are predatory animals. 6.4. Noble work deserves respect as it contributes to the progress of society. The work of a school teacher is a noble work, since it consists of teaching and educating the younger generation.

Topic: “INDUCTIVE INFLUTION AND INFLUENCE BY ANALOGY”

Exercise 1. Determine the type and type of inductive inference, its premises and conclusion. Establish the degree of reliability of the conclusion made.

Example: Peasant War 874 – 901 was defeated in China. Peasant War 1524 – 1526 Germany was also defeated. The peasant war in Russia under the leadership of E. Pugachev (1773 - 1775) was also defeated. It follows that all peasant wars are doomed to defeat. – The type of inference is incomplete induction, its type is popular induction. Its premises are: “The Peasant War of 874 - 901. was defeated” (1st premise); “The Peasant War of 1524 – 1526. was defeated in Germany” (2nd premise); “The peasant war in Russia led by E. Pugachev in 1773 - 1775 was defeated.” (3rd parcel). The conclusion is the statement “All peasant wars are doomed to defeat,” it is unlikely, since, firstly, the results of only three peasant wars were analyzed, secondly, their choice was made arbitrarily, and finally, thirdly, a cause-and-effect relationship between the nature of the war (peasant) and its result (defeat).

1.1. At the meeting of the joint stock company, shareholders Mitin, Vasin, Sergeev, Rozhin, Deev and Zhirov signed up to speak in the debate. The first two of them managed to speak before the break, while the other four spoke after the break. This means that all shareholders who signed up to speak in the debate spoke at this meeting. 1.2. As a

result of observations of some metals, it was found that they are all electrically conductive. From these facts it was assumed that all metals are electrically conductive. Further research revealed the presence of free electrons in all these metals. On this basis, it was concluded that it is the presence of free electrons that is the reason for their electrical conductivity. Subsequently, free electrons were discovered in other metals. As a result, the statement was made that all metals are electrically conductive.

1.3. Iron is a solid. Copper is a solid. Zinc is a solid. Gold, silver and aluminum are also solids. Iron, copper, zinc, gold, silver and aluminum are metals. Therefore, all metals are solids.

1.4. On the afternoon of December 18th on the street. Lesnaya Mr. B. Two guys caught up with him and unexpectedly stabbed him in the back, and when he fell, they took his wallet with money. That same evening, on nearby Komarov Street, unknown persons stabbed Mr. S. and robbed him. On the night of December 18-19, in the same area, Mr. D. was stabbed, and the criminals took his watch. In all cases, the criminals attacked their victims from behind so that the victims could not see them. The nature of the stab wounds was also similar in all cases. The police assumed that all the attacks were committed by the same persons.

1.5. There are eight student groups in the first year of the institute. A preliminary analysis of the session results showed that students of the 1st, 2nd, 3rd, 4th, 6th and 8th groups successfully passed all tests and exams. It was concluded that all first-year students successfully passed the session.

Exercise 2. Determine which methods of scientific induction are used in the following arguments. Write them down in the form of diagrams.

Example: The English physicist D. Brewster accidentally discovered that the imprint of a mother-of-pearl shell on wax causes the same play of rainbow colors as on the shell itself. He made impressions of the shell on plaster, resin, rubber and other materials and everywhere he discovered a similar play of colors. This led him to the idea that this play of colors was caused not by the special chemical composition of the shell, but, probably, by the special structure of its inner surface. – The method of similarity was used in the reasoning. Its scheme is as follows: under circumstances A (nacre as a substance) and B (the structure of the inner surface of the shell), phenomenon d appears (a rainbow play of colors); under circumstances C (wax as a substance)

and B (an imprint corresponding to the internal structure of the shell), phenomenon d appears; under circumstances F (gypsum as a substance) and B (an imprint corresponding to the internal structure of the shell), phenomenon d appears; under circumstances E (resin as a substance) and B (imprint corresponding to the internal structure of the shell), phenomenon d appears; under circumstances Q (rubber as a substance) and B (an imprint corresponding to the internal structure of the shell), phenomenon d appears (a rainbow play of colors); under circumstances P,G,S,L (other substances) and B (imprints corresponding to the internal structure of the shell), phenomenon d appears. Probably, it is circumstance B (an imprint corresponding to the internal structure of the shell), being the only one common to all cases of the occurrence of phenomenon d (a rainbow play of colors), that serves as its cause.

2.1. Previously, it was believed that animals needed only proteins and salts to maintain life. In 1880, the Russian doctor N. Lunin conducted an experiment: he fed one group of mice with regular food, and the other with exclusively purified proteins and salts. The mice of the second group died after a short time, while the mice of the first group continued to live. Lunin concluded that in addition to proteins and salts, animals need something else. Subsequently, this missing element of nutrition was found; it turned out to be vitamins. 2.2. It has been noted for a long time that the height of sea tides and their frequency are associated with changes in the position of the Moon. The highest tides occur on days of full moons and new moons, the smallest on days when lines mentally drawn from the Earth to the Moon, and from the Moon to the Sun, form a right angle. Based on this, it was concluded that a change in the position of the Moon causes a change in sea tides. 2.3. Studying conditioned reflexes, academician I.P. Pavlov established the following: if you remove the occipital lobe of a dog's brain, the visual reflex disappears. New experiments yielded the same results - the dogs were practically blind. The scientist concluded that the occipital lobe of the brain is the center of formation of the visual reflex. 2.4. Three people fell ill with encephalitis. In the first case, the disease of one person with encephalitis was preceded by the following events: A – an ixodid tick bite; B – beginning of the summer period; C – stay in the forest in the Urals. In the second case, the human illness was preceded by the following events: A – ixodid tick bite; D – spring period; E – stay in a forested region of Eastern Siberia. In the third case, the human illness

was preceded by circumstances: A – ixodid tick bite; K – end of summer; M – stay in the birch forest of Altai. Doctors concluded that the cause of the disease in all three cases was an ixodid tick bite. 2.5. A number of experiments, when the occipital lobes of the brain were removed from different animals, found that in all these cases their vision disappeared. Based on this, scientists have established that the presence of the occipital lobes of the brain is a necessary condition for vision in animals.

Exercise 3. Determine what type of analogy is used in the proposed reasoning and in what direction the thought goes in the conclusion. – Astronomers have long known that the Earth, being a planet in the solar system, has many common essential properties with other planets. At the same time, it was also known that the Earth has a satellite - the Moon. It was natural to assume that other planets in the solar system also have their own satellites. Based on this assumption, G. Galileo first discovered four satellites of Jupiter. Then satellites of other planets were discovered. A scientific analogy was used in the argument, since the essentiality of many common properties of the Earth and other planets of the solar system was asserted as a premise.

3.1. The English engineer Reed, having doubted the accuracy of the calculations of the battleship Keptun, built in 1870, used a model of this ship to show that its design was not perfect. The British Admiralty did not believe his arguments and sent the battleship sailing, as a result of which the ship sank and killed 523 crew members. 3.2. When robbing the cash registers of enterprises, the exposed criminals acted in one way. They attacked the watchman, disarmed him, tied him up and broke open the ticket office door. Using a crowbar and a sledgehammer, they pressed open the safe door and stole the money. A few years later, in the same city, cash registers of enterprises were robbed in the same way. It was suggested that one of the previously convicted, who escaped from prison, was participating in the robberies. 3.3. Copper is known to be malleable, electrically conductive and thermally conductive. By studying beryllium, we can also discover that this metal is malleable and electrically conductive. On this basis, we can assume that beryllium, like copper, is thermally conductive. 3.4. Student G. Smirnov quite often, when solving tests and in practical classes, builds his conclusions on the basis of hasty generalizations. As a result, his

answers are often wrong. Knowing that another student (S. Zaitsev) also quite often makes hasty generalizations, we can conclude that his reasoning often ends in erroneous conclusions.

Topic: “HYPOTHESIS AND LOGICAL FOUNDATIONS OF ARGUMENTATION”

Exercise 1. In the above reasoning, determine its nature (proof or refutation), thesis, arguments and form of justification (deduction, induction or analogy).

Example: You say that Pisarev was a student of Chernyshevsky. Take a closer look at Dobrolyubov's activities and beliefs. So who, after this, do you think is Chernyshevsky's student? Pisarev or Dobrolyubov? Everyone admits that Dobrolyubov and in no case Pisarev. And then: Do you know what Chernyshevsky responded to the proposal to file a petition for clemency? He proudly refused. And Pisarev?.. He just shrugged. – The argument is an attempt to refute the thesis “Pisarev was a student of Chernyshevsky” (T). The arguments for this are the following: about the similarity in the activities and beliefs of Chernyshevsky and Dobrolyubov, (a1), that Dobrolyubov is in no way Pisarev (a2) and that Pisarev, having learned about Chernyshevsky's refusal to file a petition for pardon, just shrugged (a3). The form of justification is deduction. The reasoning does not achieve its goal, since logical errors are made in it: 1) “substitution of the thesis” - instead of refuting the thesis put forward by the opponent, it is replaced by another (“Dobrolyubov is a student of Chernyshevsky”); 2) arguments a1 and a2 are not in the necessary logical connection with each other, since both are private judgments, and it does not follow from them that Pisarev is not a student of Chernyshevsky; 3) argument a3 also does not, in fact, refute the thesis.

1.1. “In your opinion, there are only three misfortunes in the world: living in a cold apartment in winter, wearing narrow boots in summer, and spending the night in a room where a child squeaks and cannot be sprinkled with Persian powder; I have neither the first, nor the second, nor the third. Therefore, I have no misfortune.” (Pigasov's reasoning in I.S. Turgenev's novel “Rudin”). 1.2. Speaking in the case of R., the prosecutor qualified his crime as follows: “R.'s crimes were classified by the preliminary investigation authorities under Part 2 of Art. 173 and

art. 175 of the Criminal Code of the RSFSR. This legal assessment of his actions is correct. R., being an official and holding a responsible official position as deputy chief physician of a regional psychiatric hospital, repeatedly received bribes through extortion for the placement and maintenance of patients in the clinic, and also, for personal gain, entered deliberately false information into official documents. 1.3. In the comedy N.V. Gogol's "The Inspector General" has the following episode: "Bobchinsky. ...But he is this official. Mayor. Who, what official? Bobchinsky.. The official about whom you deigned to receive a lecture is an auditor. Mayor (in fear). What are you, God bless you! It's not him. Dobchinsky. He! He doesn't pay any money and doesn't go. Who should it be if not him? Ipodorozhnaya is registered in Saratov." 1.4. Speaking in the case of Uspensky, accused of murdering his wife, the lawyer denies his involvement in the murder: "If Uspensky really planned a murder, and even so cunningly and for a long time prepared that one could believe that Galina M. committed suicide, then allow me to ask think about it, would he, on the eve of the murder, put such a formidable weapon against himself in the hands of someone who seeks revenge for his daughter? Would he, I repeat, on the eve of his wife's death, write to her mother, anticipating that he was planning to kill her daughter?" 1.5. An outstanding scientist and philosopher of the Renaissance, Giordano Bruno refuted one of the accusations of the Inquisition as follows: "It was said to him: Do you not remember that you said, thought or believed that people are born in depravity, like all other animals, and that this state began already since the flood? He replied: I believe that this is the opinion of Lucretius. I read about this view and heard it expressed, but I did not pass it off as my own view, did not adhere to it, and did not recognize it. When I discussed this view in my readings, I expounded the opinion of Lucretius, Epicurus and others like them. This opinion is not consistent with my philosophy and cannot be deduced from its foundations and conclusions, as anyone who has read it can easily see." (Documents of the Venetian Inquisition. Fifth interrogation of Giordano Bruno, June 3, 1592. Quoted from: Anthology of World Philosophy, M., 1970. Vol. 2. P. 176).

Exercise 2. For the theses proposed below, select arguments with which to justify the theses, using any form of argumentation (induction, deduction or analogy). Determine the validity of the conclusion.

EXAMPLES:

1) A penetrating knife wound is life-threatening (thesis -T).

We select the arguments:

- with such a wound, damage to internal organs is possible (a1);
- violation of their functional activity (a2);
- bleeding occurs (a3);
- there is a real possibility of infection (a4);
- statistical data confirm that in case of knife wounds it is possible to save the lives of an average of seven victims out of ten (a5). We determine the type of inductive inference - incomplete induction, the thesis being argued is plausible.

2) My brother is taking the spring session (thesis – T).

We select the arguments:

All students at Moscow universities take the spring session. (a1)

My brother is a student at a Moscow university. (a2)

We construct a demonstration in the form of the first figure of a simple categorical syllogism:

All students at Moscow universities take the spring session. (a3) My brother is a student at a Moscow university. (a4)

My brother is taking the spring exam. (T)

The thesis being argued is credible.

2.1. Legal sciences belong to the humanities. 2.2. The accused Ershov committed a socially dangerous act. 2.3. An increase in crime is usually associated with an increase in alcohol consumption. 2.4. A new employee of our bureau must be distinguished by initiative and a conscientious attitude to work. 2.5. Many famous Russian novelists were also excellent publicists. 2.6. During the investigation into the case of N. Zubov, all witness testimony was confirmed. 2.7. This summer we should expect a big harvest of apples. 2.8. If V.P. Skvarkovsky is innocent, then he will be acquitted.

TOPIC 13. ETHICS. THE SUBJECT OF ETHICS AND ITS IMPORTANCE IN THE LIFE OF SOCIETY.

(2 hours)

Plan

1. Ethics: essence, basic issues
2. Concept and structure of morality
3. Levels of moral development

1. Ethics: essence, basic issues

Ethics is a philosophical doctrine whose subject is morality, and the central problem is Good and Evil. We can say that ethics gives the answer to the question of how one should live correctly.

It is necessary to emphasize the fact that ethics is:

- normative science;
- the doctrine of morality;
- a system of rules that control and correct people's behavior;
- a way of assessing human actions, their approval or condemnation;
- “social regulator” of behavior and relationships between people.

The range of ethical problems is quite large; let us highlight the most significant: ethics

- studies the genesis, essence, specifics of morality;
- reveals its place and role in the life of society;
- identifies mechanisms of moral regulation of human life, criteria for moral progress.

analyzes the content and meaning of such categories as good, good, evil, duty and conscience, honor and dignity, happiness and the meaning of life....

Purpose of ethics

According to Aristotle, the goal of ethics is not knowledge in general, but the assessment of actions and their content. Aristotle was the first to put forward ethics as an independent science, independent of philosophy. At the same time, the main task of ethics is the study of human relations in their most perfect form.



Let's list the main tasks:

theoretical description and explanation of morality: its history, norms, principles, ideals...

give an analysis of the essence of morality in its “ought” and “essential”.

teach morality so that a person can later develop his own strategy for a “correct life.”

The structure of ethics. Ethics as knowledge has a complex structure, the elements of which are interconnected and complement each other. In the subject field of ethics, modern researchers highlight:

moral theory - the doctrine of the essence of morality, its basic principles and categories, structure, functions and patterns, explaining the evolution and mechanism of action of morality;

normative ethics - justification of moral principles and norms that are based on the highest moral values;

applied ethics - a set of principles, norms and rules that perform the practical function of teaching people proper behavior.

environmental ethics, considers the norms of human behavior as part of an ecosystem in relation to the environment;

ethics of citizenship, develops norms of human behavior as a citizen in relation to society;

situational ethics, develops practical recommendations in relation to specific situations and areas of human life;

professional ethics - systems of moral principles, norms and rules of conduct for specialists in various fields;

ethics of business communication, which acts as an independent professional ethics (for managers and entrepreneurs).

2. Concept and structure of morality

In the 4th century BC. Aristotle used the term “*ēthos*” to designate the human virtues that manifest themselves in his behavior and make him perfect: courage, moderation, wisdom, justice, prudence, honesty, and “ethics” - the science of these qualities.

The concept of “**morality**” is of Latin origin. It is derived from the Latin word (plural - *mores*), which meant approximately the same as *ēthos* in Greek - character, custom. Cicero, with reference to Aristotle, derived from him the words *moralis* - moral and *moralitas* - morality, which became the Latin equivalent of the Greek words ethical and ethics.

“**Morality**” is a Russian word that comes from the root “*nрав*”. It was first recorded in the “dictionary of the Russian Academy” (St. Petersburg, 1793) and was used along with the words “ethics” and “morality” as their synonyms.

Philosophers define morality as a specific way of spiritual and practical exploration of the world, presupposing a special value-imperative attitude towards it. The essence of morality is to ensure a balance of personal and public good by regulating and regulating the behavior of people in society.

The content of morality includes:

1) Moral principles. The most important of them: humanism, collectivism, individualism, altruism, selfishness, tolerance.

2) Moral norms - specific rules of behavior that determine how a person should behave in relation to society, other people, and himself. They clearly show the imperative-evaluative nature of morality. Two types: demands - prohibitions (don't lie, don't be lazy; don't be afraid, etc.); requirements are models (be brave, strong, responsible, etc.).

3) Moral values - social attitudes and imperatives, expressed in the form of normative ideas about good and evil, fair and unfair, the meaning of life and the purpose of a person from the point of view of their moral significance.

4) A moral ideal is a holistic example of moral behavior that people strive for, considering it the most reasonable, useful, and beautiful.

Morality is a form of social consciousness, a type of human activity and human relations, an important way of regulating human behavior in society, it consists of principles, norms, rules, and assessments that guide a person's behavior.

The structure of morality

Moral consciousness is the spiritual side of morality. It is a reflection of the practical and historical experience of people. Moral consciousness functions at two levels of regulation in relations between people: emotional-sensual (ordinary consciousness) and rational-theoretical (ethics).

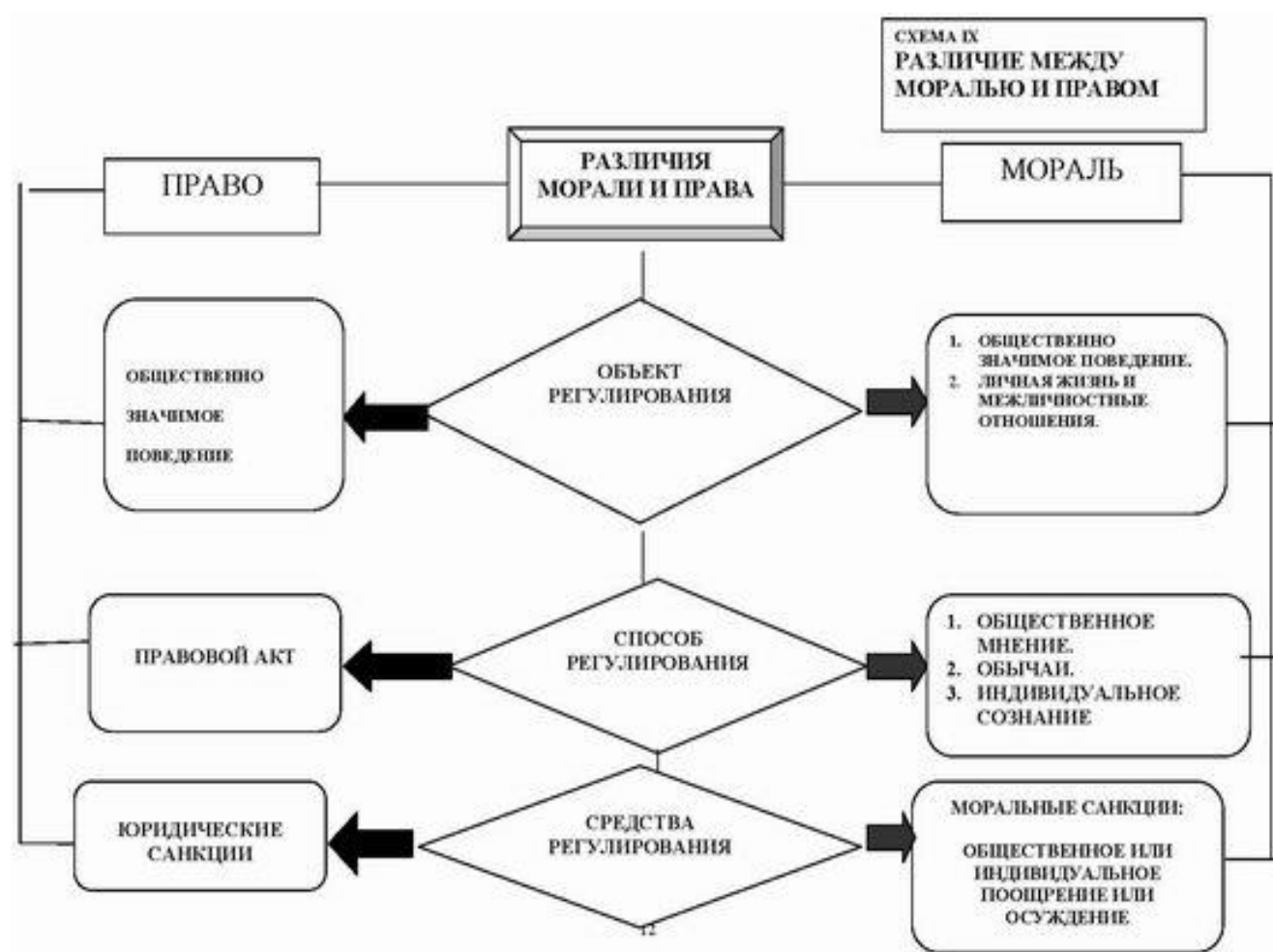
Moral behavior. A person's behavior is an indicator of his moral culture. Includes real morals, actions, moral attitudes. Actions and

actions have a positive or negative direction and imply moral responsibility.

Moral relations are the central element of the structure of morality, which fixes the properties of any human activity from the point of view of its moral assessment. The most significant ones are a person's attitude to society as a whole, to other people, and to himself.

One of the interesting issues discussed by scientists and philosophers is the question of the distinction between morality and law. Let us consider according to the scheme of researcher Smotrisky E.Yu. (See diagram IX)

http://www.i-u.ru/biblio/archive/smotricky_shemypophilosophiyi/



право	right
различия морали и права	differences between morality and law

различие между моралью и правом	difference between morality and law
общественно значимое поведение	socially significant behavior
объект регулирования	object of regulation
личная жизнь и межличностные отношения	personal life and interpersonal relationships
правовой акт	legal act
способ регулирования	regulation method
общественное мнение	public opinion
обычаи	customs
индивидуальное сознание	individual consciousness
юридические санкции	legal sanctions
средства регулирования	means of regulation
моральные санкции	moral sanctions
общественное или индивидуальное поощрение или осуждение	public or individual encouragement or disapproval

Functions of morality

Regulatory function. It exercises its regulatory capabilities with the help of norms-guidelines, norms-requirements, norms-prohibitions, norms-frameworks, restrictions, as well as norms-models (etiquette).

Value-orienting function. Orients a person in the world of cultural values surrounding him.

Cognitive (epistemological) function.

Educational function. Brings moral norms, habits, customs, mores, and generally accepted patterns of behavior into a certain educational system.

Evaluation function. Evaluates a person's mastery of reality from the standpoint of good and evil.

Motivational function. Allows a person to evaluate and, if possible, justify his behavior using moral motivation.

Communication function. Acts as a form of communication, transmission of information about the values of life, moral contacts of people.

3. Levels of moral development



Lawrence Kohlberg [1927-1987]

According to the later work of American scientist Lawrence Kohlberg, people typically develop through six different stages of moral development as they move from childhood to old age.

The first stage of moral motivation is “punishment and obedience orientation.” At this stage, the child builds his morality around the physical consequences of doing a certain action (“I will be punished if I hurt my sister”) and considers the opinions of anyone who is stronger than him.



At the second stage - “interdependence orientation” - everything is based on the fact that the “right” action is associated with any benefit that a given person needs. Social relations are considered from the point of view of benefit for oneself (“You give me, and I give you”).

At the third stage - "orientation towards a good boy or girl" - moral decision-making is considered from the point of view of obtaining approval of one's actions from "significant people." Anything that meets society's expectations is seen as the "right" thing to do.





The fourth stage of Kohlberg's typology is “law and order orientation.” People making moral assessments at this stage perceive their moral responsibilities in terms of their duty and relationship to authorities. The ethical dilemma is resolved by obedience to some external authority: the law, the government,

the boss.

Kohlberg states that two out of every three American adults are stuck in stage four or below in their moral development. Other adults are able to achieve a higher level of moral assessment (the fifth and sixth stages of this typology). They try to define moral duties in terms of the common good.

At the fifth stage - “orientation towards social and legal consent” - the individual is able to critically examine society. Good and bad are defined in terms of the superiority of mutual agreements over moral and legal values. There is a contrast with the orientation of the fourth stage: the law is made for people, not people for the law.



The highest stage of orientation, according to Kohlberg, is the sixth - “orientation towards universal ethical principles.” At this stage, the correctness of an action is determined in terms of compliance with universal moral principles (i.e., the “golden rule”, Kant’s categorical imperative).

A common mistake is to equate the Categorical Imperative with the “golden rule of morality”: “Do unto others as you would have them do unto you.”

The German philosopher Kant has two formulations of this postulate:

- “... act only in accordance with such a maxim, guided by which you can at the same time will that it become a universal law” and

- “...act in such a way that you always treat humanity, both in your own person and in the person of everyone else, as an end and never treat it only as a means.” — <http://dic.academic.ru/dic.nsf/enc1p/21958>

When these self-assembled principles of morality come into conflict with social or legal norms, universal ethical principles take over (?).

Kohlberg believes that the experience of “cognitive instability” is an essential element of moral development. If a person is satisfied with a certain level of moral motivation for his actions, he remains at this stage. However, if a person comes into conflict with issues of morality and the decision is beyond the competence of his level of moral motivation, this cognitive instability opens up the opportunity for him to rise to a higher level of moral development.

Incidentally, Kohlberg and his colleagues found that as people progress from stage four to stage five to stage six, they often “retreat” to the overt self-admiration orientation characteristic of stage two. Some of them participate, as the American scientist writes, in illegal actions of a more or less criminal nature. The period of “retreat” (for example, the second year of college) gives a person the opportunity to separate himself from the moral beliefs of his parents and experience the principle of moral relativity. Typically, those who “retreat” to the second stage in the third decade of life advance to the fifth and the sixth stage.

It seems clear that one's level of cognitive moral development will have a major influence on the way in which one's basic views on life are translated into idiosyncratic moral values. For example, two people may share views on life, but have profoundly different moral values, because one person justifies the moral motivation of his actions while being in the second stage, and the other is in the sixth stage. In addition, if people living in their society obey authorities for the sake of authorities, without basing this on their ethical values, it will be difficult to improve the overall ethical level of that society in the future.

Conclusions:

1. Ethics is a philosophical doctrine, the subject of which is morality, and the central problem is Good and Evil.
2. The goal of ethics is not knowledge in general, but the assessment of actions and their content.

3. Morality is a form of social consciousness, a type of human activity and human relations, an important way of regulating human behavior in society, it consists of principles, norms, rules, and assessments that guide a person in his behavior.

4. A person realizes through his actions six different stages of moral development:

- a. “punishment and obedience orientation”;
- b. “interdependence orientation”;
- c. “orientation towards a good boy or girl”;
- d. “law and order orientation”;
- e. “orientation towards social and legal consent”;
- f. “orientation towards universal ethical principles”;

ETHICS

Ethics (Greek ἠθικόν, from ancient Greek ἦθος - ethos, “character, custom”) is a philosophical discipline, the subjects of study of which are morality and morality [1].

Initially, the meaning of the word ethos was a common home and the rules generated by a common dormitory, norms that unite society, overcoming individualism and aggressiveness. As society develops, this meaning is supplemented by the study of conscience, good and evil, sympathy, friendship, the meaning of life, self-sacrifice, and so on[2]. The concepts developed by ethics - mercy, justice, friendship, solidarity and others - guide the moral development of social institutions and relationships[1].

In science, ethics refers to the field of knowledge, and morality or ethics refers to what it studies. In living language this distinction is not yet available[1]. The term “ethics” is sometimes also used to designate a system of moral and moral norms of a certain social group.

Subject of ethics

Some researchers note difficulties in defining the subject of ethics as a philosophical discipline. Unlike the natural sciences, whose subject is related to the world of natural phenomena, which makes it possible to designate the subject by pointing to objects of reality, ethics and philosophy require the assimilation of a certain minimum of philosophical knowledge in order to gain an understanding of the subject. A review of the history of ethical ideas[⇒] allows you to become familiar with the subject of ethics[3].

Basic Ethical Issues

- The problem of criteria of good and evil, virtues and vices.
- The problem of the meaning of life and the purpose of man
- The problem of free will
- The problem of what should be, its combination with the natural desire for happiness[1]

Classification of ethical values

According to N. Hartmann, the entire variety of moral values is divided into basic and private. The first, which underlies all the others, includes goodness and the associated values of nobility, completeness and purity. Private values, or virtue values, are divided into three groups:

- values of ancient morality - justice, wisdom, courage, self-control; this also includes Aristotelian values based on the principle of the mean;
- values of the “cultural circle of Christianity” - love for one's neighbor; truthfulness and sincerity; hope and loyalty; trust and faith; modesty, humility, distance; values of external treatment;
- other values: love for the distant, giving virtue, personal love[4].

History of ethics

Short review

The identification of ethics as a special aspect of philosophy is associated with the discovery made by the Sophists (5th century BC) that the institutions of culture differ significantly from the laws of nature. Unlike natural necessity, which is the same everywhere, laws, customs, and morals of people are diverse and changeable. The problem arose of comparing different laws and morals in order to find out which ones are better. The choice between cultural institutions, which differ among different peoples and also change from generation to generation, turned out to depend on their justification. The source of their justification turned out to be reason[3].

This idea was picked up and developed by Socrates and Plato[3].

Ethics is inseparable from philosophy even at its very origin[5]. This term was first used by Aristotle as a designation for a special field of study of “practical” philosophy, for it tries to answer the question: what should we do? Aristotle called happiness the main goal of moral behavior - the activity of the soul in the fullness of virtue, that is, self-realization. Self-realization of a person is reasonable actions that avoid extremes and stick to the golden mean. Therefore, the main virtues are moderation and prudence.

According to Plato's student Aristotle, the goal of ethics is not knowledge, but actions. The question of what good is in ethics is connected with the question of how to achieve it. "Thus, ethics as a practical philosophy was separated from theoretical philosophy (metaphysics)"[3].

The starting point of ethics is not principles, but the experience of social life, therefore the same accuracy that is characteristic, for example, of mathematics is unattainable in it; the truth in it is established "approximately and in general terms"[3][6].

Aristotle notes that human actions are expedient, that each activity has its own goal, that goals form a hierarchy. According to Aristotle, a higher, final goal should be allowed, which should be desired for its own sake, and not be a means to some other goal. It is precisely this, as good in the proper sense of the word, or the highest good, that will determine the measure of perfection of man and social institutions[3].

The highest good is usually called happiness. Happiness requires external goods and luck, but mainly it depends on the perfect activity of the soul - on activity consistent with virtue. The property of the soul to act in accordance with virtues is, according to Aristotle, the subject of ethics [3].

In a broad sense, Aristotle's ethics is the science of the polis (political science), which sets the basis for politics and economics[3].

The so-called "golden rule of ethics" - "do not do to others what you do not wish for yourself" - existed in one form or another independently in different cultures. It is present in Confucius[7], found in the Mishnah[8].

In the process of developing ethical theories, philosophers encountered significant difficulties in unifying terminology, since different theories declared different concepts, often vague, subjective or contradictory (good and evil, the meaning of life, etc.) to be basic. Moreover, due to the fact that ethics considers individual morality related to protected subconscious mechanisms, deep analysis is hampered by the activation of psychological defenses that block critical analysis of subconscious attitudes.

The peculiarities of religious ethical systems are that in religions containing a personified God, God is the object of morality, and the norms imperatively declared by religion as divine become basic; the ethics of social relations as a system of moral obligations towards

society is supplemented (or replaced) by divine ethics - a system of moral obligations towards God, to the point that it can come into conflict (sometimes social or even mass) with public morality. It should be borne in mind that classical studies of ethics were conducted mainly speculatively, by the researcher by personal example, and therefore are often replete with generalizations of personal principles and restrictions on ethics in general. Analytical ethics strives to overcome this subjectivism, using, in particular, formal logic to analyze ethical statements and construct generally valid ethical judgments.

Current state of ethics

- Modernity leads, on the one hand, to the relativization of ethics (nihilism), and on the other hand, to the expansion of the ethical field: the concept of goodness extends to relationships with nature (biocentric ethics) and scientific experiments (bioethics).
- In the wake of feminism, ethics received a gender interpretation: instead of abstract humanity or humanity (criticism of which reached its apogee in the postmodernist concept of the “death of man”), virtues can be grouped according to the opposition of masculinity and femininity.
- Albert Schweitzer put forward the principle of reverence for life, based on the ethics of non-violence of Leo Tolstoy and Mahatma Gandhi. In his book “Culture and Ethics,” A. Schweitzer analyzed the history of ethics and its state in the 20th century, and also outlined the paths of its development.
- Teilhard de Chardin, in his work “The Phenomenon of Man,” combines traditional ethics with the theory of evolution.
- The development of medicine and biotechnology has led to the rapid development of bioethics as the analysis of ethical difficulties that arise when making medical, forensic and other similar decisions.
- Logical-mathematical aspects of moral choice are studied in game theory, an example is the prisoner's dilemma.

Sections of ethics

While a practical, moral philosophy that describes correct and honorable behavior, ethics is at the same time a system of knowledge about the nature and origin of morality. This determines the presence of its two main functions - moral-educational and cognitive-educational, therefore, two areas can be distinguished in ethics - normative ethics, aimed at life teaching, and theoretical ethics, cognizing morality. This

division into different, although interrelated, disciplines took shape in the 2nd half of the 20th century.

Theoretical ethics

Theoretical ethics is a scientific discipline that considers morality as a special social phenomenon, finds out what it is, how morality differs from other social phenomena. Theoretical ethics studies the origin, historical development, patterns of functioning, social role and other aspects of morality and ethics. Its methodological basis is knowledge, concepts and ideas relating to the scientific knowledge of morality.

There are scientific disciplines besides ethics that study morality as part of their subject area:

- Sociology and social psychology deal with the social functions of morality, the rules it declares in comparison with other social phenomena;
- Personality psychology studies the physiological basis of morality;
- Logic and linguistics - the language of morality, rules and forms of normative and ethical logic.

The results of research obtained by these sciences, related to the essence, origin and functioning of morality and morality, are used and generalized by theoretical ethics.

Metaethics

A direction of analytical ethics that analyzes ethics itself as a scientific discipline, as well as the origin and meaning of ethical categories and concepts using the methods of logical-linguistic analysis[10]. Ethical studies of the early and mid-20th century are associated with metaethics. George E. Moore's *Principles of Ethics* is considered the first study in the field of metaethics. Questions about the subject, structure and purpose of ethics in dictionaries, reference books and textbooks are actually dealt with by metaethics[11].

Noncognitivism, as a direction of metaethics, questions the cognitive status of ethics, that is, the knowability of ethical concepts due to their uncertainty and, accordingly, the very fact of the admissibility of the existence of ethics as a science. In an effort to adequately explore various ethical concepts and understand the arguments of cognitivism and non-cognitivism, metaethics used the concepts and ideas of general philosophy and axiology, general and social psychology, sociology, biology, etc. The cognitivist approach is not limited to just one area of ethics, it is one of the most important methodological principles of the

philosophy of consciousness in general. Thus, knowledge is not understood in the narrow sense of the word (as a reflection of reality), but also includes human values, goals, norms, preferences, interests, will, affects, etc. In reality, in the history of philosophy, cognitivism actually dominated, it seemed direct and self-evident, not requiring justification or formulation[11].

Normative ethics

Normative ethics searches for a principle (or principles) that regulate human behavior, guide his actions, establish criteria for assessing moral goodness, as well as a rule that can act as a general principle for all cases.

Normative ethics aims to maintain fundamental moral values in society and sets standards of behavior in everyday life situations. By appealing to reason, normative ethics uses evidence, reason, argument; in this way, unlike moralizing, it is attractive to a critically thinking person and forms moral convictions. Reasoning that meaningfully substantiates moral principles transforms moral norms external to the individual into internal feelings that motivate behavior[9].

The indisputability of the status of moral concepts and assessments is achieved in two main ways - by giving them either a supernatural mystical, divine meaning, or a natural objective meaning.

Normative ethics can be viewed from two perspectives: cognitivist and non-cognitivist. Moreover, from the point of view of the non-cognitivist position, normative ethics is considered as an element of moral consciousness and is contrasted with descriptive ethics as knowledge about morality. From a cognitivist position, normative ethics is not distinguished from morality and is thus its own object of study, and the concepts of morality and knowledge about morality are confused.

Historical directions of normative ethics - stoicism, hedonism, epicureanism; modern - consequentialism, utilitarianism, deontology.

Applied ethics

Applied (practical) ethics studies particular problems and the application of moral ideas and principles formulated in normative ethics in specific situations of moral choice. Applied ethics closely interacts with socio-political sciences.

Sections of applied ethics

- Bioethics is the doctrine of the moral side of human activity in medicine and biology. In a narrow sense, the concept of bioethics refers

to the entire range of ethical problems in the interaction between doctor and patient. Ambiguous situations that constantly arise in practical medicine as a result of the progress of biological science and medical knowledge require constant discussion both in the medical community and among the general public. In a broad sense, the term bioethics refers to the study of social, environmental, medical and socio-legal problems affecting not only humans, but also any living organisms included in the ecosystems surrounding humans. In this sense, bioethics has a philosophical orientation and evaluates the results of the development of new technologies and ideas in medicine and biology in general.

- Computer ethics
- Medical ethics
- Professional ethics
- Social ethics
- Political ethics
- Environmental ethics
- Business ethics
- Legal ethics

Types of ethical concepts[

There are a large number of different ethical systems, differing in their content and justification. The concepts of heteronomous ethics believe that morality has a law external to man, given from the outside, for example by God. Religious ethics, including Christian ethics, substantiates morality in an authoritarian manner, while God personifies the Good, moral norms act as divine commandments and are therefore unconditionally binding. Since God often controls the implementation of his laws, giving everyone what they deserve, the intrinsic value of Good and other moral values is lost, replaced by the threat of punishment or the promise of reward. Autonomous ethics assumes that a person himself creates his own morality, formal ethics or material ethics of values. Absolute ethics (moral absolutism) considers moral values to exist regardless of their recognition; relative ethics (moral relativism) considers moral values to depend on human activity. Depending on the goals of the subject, ethics is eudaimonic, hedonistic, utilitarian, perfectionistic. Social ethics is the study of moral relations and responsibilities associated with life in society. Contextual ethics believes that making a moral decision in a given specific situation

does not depend on the general principles and norms of morality, but on the conditions of the given situation, that is, on the context.

Questions on the topic based

1. Ethics: essence, basic issues
2. Concept and structure of morality
3. Levels of moral development

Key words: Good and Evil, ethics, morality, Lawrence Kohlberg

**TOPIC 14. MORAL FOUNDATIONS OF FAMILY AND
MARRIAGE AND ITS PLACE FOR EDUCATION OF
YOUTH.
(2 hours)**

Plan

1. Psychological readiness for marriage.
2. Family and its functions.
3. Features of a young family.

Family and marriage

A family is a small social group based on marriage and consanguinity, whose members are bound by a common life, mutual assistance, and moral and legal responsibility. A family is a system of relationships between husband and wife, parents and children. As a social institution, the family interacts with the state and other social institutions. Sociology views the family from two main positions: as a small social group; as a social institution.

1. As a small social group, the subject of the study is intra-family relationships (relationships between spouses, between parents and children, between other family members).
2. As a social institution, the emphasis is on the relationship between the family and the state (society), as well as the social functions of the family.

Family, a broader concept and social phenomenon, usually includes the institution of marriage. However, there may be cases when marriage

and family exist as if on their own. Such extramarital relations in the family are usually called civil marriage.

A family is a single social community, the integrity of which is ensured through the complementarity of genders, social functions and roles.

Family social status is one of the types of social statuses in society and determines the individual's place not only in the family structure, but also in the general structure of society. Family statuses are divided into: marital (wife, husband); parental (mother, father); children's (son, daughter, brother, sister); intergenerational (grandfather, grandmother, grandson, granddaughter, etc.).

Family social role is prescribed and expected behavior determined by family status.

Social functions of the family

- * Reproductive – birth of children, reproduction of a biological species. Thanks to this function, the family not only reproduces itself, but also ensures the replacement of outgoing generations with new members of society.

- * Socialization of the individual.

- * Existential – the function of caring and protecting its members, ensuring their social and psychological safety.

- * Economic and household - joint production of material goods and their distribution, organization of cohabitation of family members and maintaining their physical health and well-being.

- * The function of primary social control is the moral and social regulation of the behavior of family members in various spheres of life.

- * Recreational – the function of restoring and strengthening a person's physical, moral and spiritual strength.

- * Social status – reproduction of the social structure of society. By acquiring new social statuses in the family (“husband”, “wife”, “father”, “mother”, etc.), the individual replaces the statuses of his predecessors (parents) in the social structure and thereby reproduces the social structure.

- * Leisure – organization of rational leisure for all family members.

- * Hedonic (from Greek - pleasure) - a function of mutual pleasure, pleasure, love, happiness, etc.

Marriage – 1) historically established, socially regulated relations between men and women, establishing their mutual rights and responsibilities in a family organization; 2) a legal institution that

regulates relations between all family members, between the family and the state.

Types of marriage

- * group marriage - a marriage union of several men and women (most characteristic of the early stages of development of primitive society);

- * polygamous marriage – marriage of one spouse with several. There are two types of polygamy: polygyny - the marriage of one man with several women; polyandry - marriage of one woman with several men (South-East India, Tibet, Ceylon, New Zealand, Hawaiian Islands);

- * monogamous marriage - the marriage of one man with one woman. Such marriages are most typical for the Christian world and for democratic countries in which there is legal equality of the sexes. But such marriages are 5 times less common than polygamous ones;

- * paired marriage - an equal marriage between a man and a woman, which took place during the period of transition from matriarchy to patriarchy (the period of barbarism);

- * exogamous marriages - based on customs that prohibit marriages within a certain social community, for example, within a clan, phratry, community. Such marriages involve the creation of marital relations outside a given kinship group;

- * endogamous marriages - based on the customs of marriage within a certain social community - tribe, caste, nation, denomination, etc.

There are also such types of marriage relationships as: love marriage, arranged marriage, sacred marriage, dynastic marriage, civil marriage, purchased marriage, kidnapping marriage, unequal marriage, remarriage and others.

Social functions inherent in marriage

- social approval and legal registration of the rights and obligations of spouses in relation to each other and to children, as well as children to their parents;

- regulation of sexual relations between men and women in society;

- regulation of economic and household relations between spouses, as well as between all family members;

- regulation of relations between the family and the state;

- legal registration of the social status of each family member. For example, having registered a marriage, a person immediately acquires

the status of “wife” or “husband”, “co-owner” and/or “heir” of certain material assets (state).

Family typology

1. According to the criteria of dominance in a family organization:
 - Matriarchal family – women occupy a dominant position in the family. The pedigree goes through the female line.
 - Patriarchal family – the leading role in the family is played by the male owner. A woman in such a family, as a rule, is also the property of her husband. The pedigree goes through the male line.
 - Egalitarian family – equal power relations between spouses with interchangeable social roles.
2. Depending on the complexity of the family structure:
 - An extended family is a complex family that includes representatives of several generations of relatives (grandparents - grandfather, grandmother, parents - mother, father, children - son, daughter, etc.).
 - Nuclear family – consisting of two generations – parents and children.
3. Depending on the number of children in the family: small children (1–2 children); medium-sized children (3–4 children); large families (5 or more children); childless (married couples who do not want or are unable to have children); incomplete (families with children, but without one or both parents).

The most characteristic of the modern state of society are two main types of family: patriarchal and egalitarian.

Signs of a patriarchal family

- Priority of general family (tribal) interests over individual ones.
- The main criterion for marriage is not the personal choice of the young, but the economic and other interests of the patriarchal family.
- Complex social composition, usually including several generations of men with wives, children and other relatives.
- Having many children. Having a large number of children in a subsistence production environment is beneficial from an economic point of view.
- Prohibition of individual intervention in the reproductive cycle (prevention and termination of pregnancy).
- Weak social and geographic mobility. Children learn and inherit the social statuses and roles of their parents and remain in the family.
- All family property is collectively owned and inherited through the male line.

In a traditional patriarchal family, all relationships are built on the basis of customs and traditions that do not take into account the individual characteristics and preferences of spouses and other family members.

Signs of an egalitarian family

- Priority of individual interests over family (tribal) interests.
- The main criterion for marriage is the personal choice of the couple themselves.
- A simple two-generation social structure, usually consisting of parents and children.
- Few children. Lengthening the period of socialization of children and increasing costs for their maintenance, upbringing and education, as well as the desire of spouses to self-realize in other non-family activities, weakening reproductive motivation.
- Individual birth planning.
- Intense social and geographic mobility. Each family member (as well as the family as a whole) can choose and repeatedly change their type of activity and place of residence.

- Legal equality in ownership and inheritance of family property.

The main signs of a crisis in a modern family

- Late marriages.

– Small and childless families. Late marriages and the desire of spouses to realize themselves in business, creativity and other non-family activities do not allow them to devote a sufficient amount of time to having and raising children. The personal egoism of the spouses overcomes the natural feelings of preserving and reproducing their kind.

– Declining marriage rate. An increase in the total number of people who have never married.

– Increase in the number of divorces. In a democratic society, divorce is one of the attributes of personal freedom.

– Increase in the number of single-parent families. An increase in the number of divorces and out-of-wedlock births leads to an increase in single-parent families.

– Increase in the number of orphans, as well as homeless and neglected children. A family crisis and out-of-wedlock births lead to women in labor abandoning their children; other parents are deprived of parental

rights due to the fact that they are unable (for one reason or another) to fulfill their parental responsibilities.

– Child orphanhood, homelessness and neglect, being a consequence of the crisis of the family institution, at the next stage become one of the causes of this crisis. Adult children who grew up outside the family or in a dysfunctional family, as a rule, are not able to create a full-fledged family themselves.

– Reduced paternal educational role. An increase in the number of divorces and out-of-wedlock births lead to an increase in the number of single-parent families. In such families, paternal education is virtually absent. Children raised in maternal families internalize the stereotypes of maternal upbringing and transfer them to the upbringing of their children. The crisis of the modern family is also evidenced by the facts of the emergence and legal registration in some democratic countries of so-called same-sex quasi-families, which, due to the same-sex “marriage” partners, cannot have children together.

Questions on the topic based

1. Psychological readiness for marriage.
2. Discuss about family and its functions.
3. What are the features of a young family?
4. What kind of types of marriage do you know?

Keywords

Social institution, hedonic, paired marriage, endogamous marriages, matriarchal family, patriarchal family, legal equality

TOPIC 15. MORAL CULTURE AND VALUES (2 hours)

Plan

1. Professional ethics in the general system of moral relations of society.
2. The relationship between the national and the universal in professional ethics.
3. Types of professional ethics. Specifics of professional ethics of a teacher.
4. General and professional traits of a young specialist.

Human life acquires a deep meaning as the individual is included in active socially useful activities. In the process of this activity, people involved in a particular area develop their own morality.

Not only does every profession have its own morality. Moreover, it should be added that professional morality developed spontaneously in the process of spontaneous division of labor, the development of the material and spiritual activities of people.

How can we explain the presence of special professional morality in society?

The existence of professional morality is objectively determined by the historically established division of labor, which, no matter how it changes today and in the future, will always remain unlike the social division of labor. This circumstance has generated and is generating the need to define the boundaries of professional responsibilities and develop an appropriate attitude towards them, both on the part of representatives of a particular profession and on the part of members of society who are not members of this professional group.

One of the essential components of professional morality are some professional codes, which helped maintain the authority of professional groups in society, instilled confidence in them, and also created conditions for their own development. Along with demands addressed to other people, professional groups sought to develop and consolidate moral standards governing the relations of its members to each other.

In this sense, the numerous statutes that determine the life of workshops in the cities of Western Europe are very characteristic. Craft workshops of the 13th – 14th centuries. developed a number of rules that placed members of the guild community on equal terms in terms of purchasing raw materials, training students, using them, distributing orders, etc. The master did not have the right to praise his goods and in this way invite a buyer to come to him. It was strictly forbidden to lure away a buyer if he stopped in front of the shop of a neighboring craftsman. And the products were allowed to be displayed from the windows of the shop in such a way that they were not too conspicuous and did not cover the shops of neighbors.

Canons and codes of medical ethics (like the Hippocratic Oath) have remained virtually unchanged for thousands of years. Both through the “Geneva Oath”, which was adopted at the World Association of

Physicians, and through the solemn promise of the doctor, which is given by graduates of our medical universities, the ancient commandment of the minister of medicine “Do no harm” runs like a red thread. The ethics of a doctor presupposes a readiness to always come to the aid of a patient.

The emergence and development of moral codes can be considered as one of the elements of moral progress. When we talk about the increasing value of the human personality, we mean that in society professional morality is under a deforming influence from those factors of social life that gave rise to selfishness and individualism, etc.

We are once again convinced that in any society the existing professional codes are contradictory. What is their inconsistency? It lies in the fact that, while proclaiming the principles of serving people and humanity, they are forced to reckon with the interests of the corporation, with the selfishness of professions and professional groups.

But this is impossible. It is impossible to agree with the idea of “neutral ethics” (B. Russell). The living conditions of Western society have a direct effect on the consciousness of scientists and other specialists, creating alienation of the “world of professionals” from the humanistic tasks of science and the needs of social progress.

As a result, the requirements of professional ethics become vague and utopian, or are accepted formally in the behavior of specialists and are not implemented. Thus, the illusory idea of a classless ethics actually masks serving the interests of certain classes.

Our question is posed this way: the dignity of each specific type of work, of any profession, is ultimately confirmed by how consistently moral values are embodied in it.

Professional morality is not isolated from the general morality that prevails in a particular socio-economic formation. The prevailing morality is dominant in relation to professional morality. Therefore, only on the basis of taking into account general moral requirements is it possible to correctly understand the moral problems of a particular profession. And professional morality itself is a specific refraction, a concretization of the principles and norms of the prevailing morality in a given society in relation to the tasks and characteristics of various professions.

In the relationship between the national and universal aspects, the emphasis shifted to the universal aspect. But the professional division

of labor remains in any society, and therefore contributes to the formation of professional morality.

Professional morality is associated with various specifics of the profession, which are directly related to the concept of professional duty, honor, responsibility, pride, devotion, etc.

Professional morality is “competent” in determining the value of certain actions of an individual when performing professional roles. It creates nuances of a certain attitude towards people depending on the performance of their professional duties. In this regard, specific actions of people of different professions are assessed differently, taking into account the criteria of professional morality.

Professional morality is designed to provide a morally appropriate and responsible set of professional decisions, its practical implementation, taking into account the need to combine personal and public interests.

In turn, the active life position of an individual in the process of its implementation necessarily acquires a professional form of expression.

What is professional morality? Professional morality is a modification (modification) of moral attitudes, i.e. general guidelines translated into norms, rules and principles suitable for moral choice and moral assessment of the nature of a person’s performance of professional duties, his behavior as a specialist in specific life situations of a given society.

The dignity of each specific type of work, of any profession, is ultimately determined by how consistently its representatives embody common human, moral values in their activities.

As we noted above, there are professions whose representatives directly come into contact with people; the possibility of entering into the spiritual world of a person necessitates the existence for such professions of such moral standards, which, on the one hand, contribute to the successful implementation of professional functions, and on the other - ensure protection of individual interests. Naturally, society places increased moral demands on representatives of such professions, but at the same time it places great trust in them, raising the social and moral prestige of the professions.

In our time, the role of moral factors is increasing, and this leaves its mark on the requirements that society places on representatives of any profession; they must correspond to the position they occupy in terms of their business, moral and political qualities.

There are many different types of professional morality; they have common and specific characteristics. The general is determined by the fact that any professional morality acts as a part of general morality and depends on it. At the present stage of development in our society, there is a tendency towards an even greater introduction of norms of universal morality into the consciousness of professional groups. This is due to the restructuring of socio-economic relations and the spiritual renewal of society on the basis of openness and democracy.

Here we should pay attention to the fact that the nature of morality does not exclude, but on the contrary, presupposes the need to take into account its specific requirements for specific types of professional activity. This primarily applies to those professions whose representatives come into direct contact with people, for example, a doctor, lawyer, artist, journalist, etc.

Taking into account the specifics of our university, we will dwell in more detail on the ethics of a teacher. Let's take a look into history and see how the professional ethics of a teacher developed.

We find elements of pedagogical ethics in the teachings of ancient philosophers and teachers who tried to comprehend the specific problems of pedagogical morality. Its origin is associated with the emergence of professional pedagogical activity, the emergence of which was due to a number of socio-economic reasons.

The history of the development of human society represents not only a change in socio-economic formations, but also a continuous change of human generations, each of which, upon coming to life, finds a certain level of material, spiritual and moral wealth created by its predecessors over many millennia. Having inherited certain productive forces and historically established social relations, the new generation must, in a relatively short time, assimilate the practical experience of managing social production and master a set of labor skills. The need of society to pass on its experience and knowledge to younger generations gave rise to the school education system and gave rise to a special type of socially necessary activity - professional teaching activity. It was the result of the process of division of labor and arose at a certain stage in the historical development of society.

At the first stage of development of primitive society, no one in particular was entrusted with raising children. They were protected by adults and raised by participating in collective work. With the

development of productive forces and the accumulation of labor experience, people's knowledge expanded and their labor skills became more complex. It became increasingly difficult for children to learn them on their own. There was a need for organized training and education of the younger generation. Education was entrusted to the most experienced members of the clan community. They were presented with certain requirements: to possess the skills that need to be taught to children, to know the rituals of religious worship, legends, songs, games that serve to educate morals.

Thus, already under the conditions of the tribal system, education began to emerge as a special form of social activity.

Aristotle in "Athenian Politics" describes the solemn ritual of electing teachers by the Athenians, who were supposed to strengthen the youth physically, prepare them to defend the rights and property of slave owners, and educate them in a spirit of contempt for work and working people - slaves. The teacher instilled in young people such moral qualities as loyalty to class duty, discipline, and readiness to govern the state. The person elected to the post of teacher and educator was imbued with a feeling of pride and gratitude to those who elected him, who entrusted him with the "fate of the state," because According to ancient thinkers, the fate of the state depends on the political and moral toughening of the younger generation.

Among the Roman teachers there were many talented, educated people. The famous Roman scientist Marcus Fabius Quintilian made an attempt to generalize his pedagogical experience and theoretically comprehend the place of the teacher in the educational process. In his essay "On the Education of an Orator," he wrote that a teacher can be a highly educated person and only one who loves children understands and studies them. The teacher must be restrained, tactful, know the extent of praise and punishment, and set an example of moral behavior for those being educated.

The great Czech educator and thinker Jan Amos Komensky paid considerable attention to this issue. He developed a kind of teacher's code, indicating what a teacher's behavior should be and how he should approach his professional responsibilities. He believed that the position of a teacher was "as excellent as any other under the sun." But this position also comes with great responsibilities. The teacher, called upon to educate the younger generation, must himself be honest, active,

persistent in achieving his goals, maintain discipline “strictly and convincingly, but not jokingly and violently, so as not to arouse fear and respect, and not laughter or hatred. Consequently, when guiding youth there should be meekness without frivolity, when reprimanding - censure without causticism, when punishing - severity without ferocity.”

The pedagogical experience and literary heritage of K.D. Ushinsky are of exceptional importance in the development of pedagogical ethics. He emphasized that “the influence of the teacher’s personality on the young soul constitutes that educational force that cannot be replaced by textbooks, moral maxims, or a system of punishments and rewards.” A teacher, according to Ushinsky, must be educated, theoretically trained in the field of pedagogy and psychology, have strong convictions, without which it is impossible to work, and love children.

Representatives of the French Enlightenment considered enlightenment, science, and reason to be the driving force of human progress. It was from these positions that they interpreted the tasks of moral education and formulated the requirements for the moral character of the teacher.

An example of the creative application of the theoretical foundations of ethics in the practice of education at school is the pedagogical, social and scientific activities of A.S. Makarenko. He noted that the teacher must remember the primary – political – goal of educating the younger generation. A.S. Makarenko paid much attention to the relationship between the teacher and students, his behavior in everyday life, appearance, pedagogical tact, skill and technique of communication with children.

Our contemporary V.A. Sukhomlinsky paid great attention to the development of problems of professional ethics of teachers. In his opinion, not everyone can become a teacher, because... This profession requires dedication, patience, and great love for children. He repeatedly emphasized that teaching is, first of all, a living human relationship between the teacher and children. The basis of these relationships should be goodwill - the ABC of the teacher’s pedagogical culture.

The development of our society is currently characterized by an increase in the broad masses of working people towards the concretization of moral tasks in the living and working conditions of

representatives of various professions, towards the development of codes of professional ethics.

Workers of various production teams, doctors, teachers, etc. are increasingly turning to the rich moral traditions of their professions, which have been accumulated over thousands of years and are now acquiring new value.

These processes, like the development of morality in general, have their own objective laws associated with economic relations and the development of the moral foundation of society.

Before considering pedagogical ethics, its specifics and functions, let us dwell on the role that the teacher plays in our society.

Alexander the Great is credited with the following aphorism: "I owe my life to my parents, and my right to life to my teacher."

The writer A. Fadeev said well about the special, incomparable role of the teacher: "Teacher! What a word!... In our country, where every child studies, he is the first person. The future of our children, our people, is in the hands of the teacher, in his golden heart."

A resident of the city of Rovenka, Gerasimenko A., a worker with sixteen years of experience, a mother of five children, wrote: "This year our dad, i.e. the director of the orphanage Serdyuk Yakov Fedorovich went on a well-deserved rest, this man deserved great gratitude from us, the pupils of the orphanage. He dedicated his whole life to children. Before retiring, he worked as a school director. Here is a man who truly loves not only his children, but also us, the children of the people, who found a friend and father in him. He brought up in us the best that there is on Earth. I think people who raise children are the most deserved people of our country." The same can be said about the director of the orphanage, Antonina Petrovna Khlebushkina. She devoted her entire life to orphans. And her students are teachers, doctors and even the Minister of Energy.

In the thoughts of this woman, the place of the teacher that he occupies in our society is very well shown. The influence of the individual, an attentive and wise mentor in the age of scientific and technological revolution, becomes more significant and acquires decisive importance for the healthy and progressive education of our generation.

The teacher influences the student, first of all, by the content of teaching his subject, by the very process of mastering knowledge, which turns into his immediate worldview. Teachers know well that there is not and

cannot be such teaching that would be divorced from the moral improvement of students. When you teach children mathematics, physics, history or social studies, or any other science, you not only give them the knowledge they need in life, but at the same time teach them to work, overcome obstacles, be critical of themselves, and set big goals for themselves. And most importantly, you teach them to think for themselves. This is the only way to create a fusion of knowledge and beliefs.

A new image of a person, a teacher, does not arise automatically, on its own. First of all, it requires a high level of culture, education, social consciousness, and internal maturity of people. Therefore, the moral character of a teacher, educator, and the requirements for his morality are a subject of concern and close attention of the entire society.

Fedorenko notes that “Pedagogical ethics is a theoretical understanding of the requirements that society places on a teacher, his awareness of the requirements and their transformation into his pedagogical beliefs, as well as a moral assessment of his professional activities by the pedagogical community, the whole society.”

Pedagogical ethics should be distinguished from other types of professional ethics, including the corresponding professions, the object of activity of which is the human person for the following reasons. Pedagogical ethics - a relatively independent section of ethical science - studies the features of pedagogical morality, clarifies the specifics of the implementation of general principles of morality in the sphere of pedagogical work, reveals its functions, the specifics of the content of principles and ethical categories, it studies the nature of the moral activity of the teacher and moral relations in the professional environment, develops basics of pedagogical etiquette. If ethics studies the origin, essence and patterns of development of morality, its principles and norms, then pedagogical ethics identifies from the entire set of moral problems the most important for the activities of a teacher, gives an answer to the question about the sources of professional moral ideas, their content and development on the basis of a general moral progress, about the moral foundations of pedagogical activity. School reform presupposes the computerization of the educational process, which cannot be accomplished without the formation of the correct moral and psychological attitude of teachers towards the rapid

introduction of the achievements of science, technology and pedagogical practice into the educational process.

Consequently, one of the main goals of pedagogical activity is the education of students' personalities in the spirit of the normative ethics of a given society.

2. Pedagogical activity is, first of all, raising a comprehensively developed, healthy generation. Hegel wrote: "Pedagogy is the art of making people moral, it considers man as a natural being and shows the path following which he is born, his first nature turns into a second spiritual nature, so that the spiritual becomes a habit in him."

Ethics provides pedagogy with a methodological basis for organizing the educational process. Pedagogy, on this basis, puts forward ways to transform this process from social requirements of normative ethics into individual beliefs, into personal moral norms of the emerging personality of our society.

So, professional pedagogical ethics is a system of norms, rules of behavior of a teacher with students, parents, and teaching staff, aimed at fulfilling those put forward by the social life of our society for the training and education of the younger generation.

3. The pedagogical process is carried out through the personality of the teacher. The educational, human effect of teaching and, to a large extent, the content of education depend on it. The teacher acts not only as a subject of labor, a labor worker, but also as an "instrument" of labor. If a doctor influences a patient using the means of a surgeon, medicines, medical procedures, and not only the influence of his personality, then the teacher educates through only his personality on the personality of the student. This is the only thing he has. Consequently, if in teaching technical means promise great progress, then in educational activities their role is zero.

4. An important feature of pedagogical ethics is its focus on the future. Those people to whom the teacher addresses will become the most active, leading part of our society in 20-30 years. During this time, professional moral standards will also change. The requirements of pedagogical ethics today should be the same as we want to see the morality of our entire people in 20-30 years. The teacher must transfer from the future to the present, to the school, those moral standards that are now just emerging and reflect trends in moral progress. Today there is a need to improve the training of the younger generation through the

education system. The great changes that are taking place in the material, cultural and social life of our society will be decided by those who sit at a school desk today. Therefore, the reform sets itself the goal of raising the work of schools, lyceums and colleges to a new qualitative level that meets the conditions and needs of society. The prospects for socio-economic, scientific, technical and spiritual progress are largely determined by the system and quality of education. The reform of general education and vocational schools, lyceums and colleges is not easy, and therefore requires unrelenting attention on all fronts - from strengthening the material and technical base of schools, lyceums and colleges to the content, forms and methods of the educational process. But let's not reassure ourselves by talking about the reform of secondary and vocational schools. We can clearly see that she is stalling.

Let us move on to consider the functions of pedagogical ethics. Since pedagogical activity is formative, creative, the main functions of teaching morality can be called: 1) regulatory, 2) value-oriented, 3) educational and 4) cognitive. When choosing the profession of a teacher, a young person looks not only at the methods of work of his school teachers, but also thinks about the moral, professionally significant qualities that a teacher should have. And having already entered a pedagogical university, he gets acquainted with the requirements that are imposed on the teacher's personality both in the educational process and during teaching practice. And the future teacher gradually realizes the system of moral values that guide the school, learns the social significance of his work, that society trusts him with its future, that giving superficial knowledge to children is immoral, making public the cherished dreams of students, taking advantage of their trust, vilely trampling on the human dignity of an emerging personality is unacceptable.

The laws of dialectics, such as the unity and struggle of opposites, the transition of quantitative changes into qualitative ones, operate in the sphere of moral regulation. Therefore, morality puts forward the principle of not just humanism, but active humanism, collectivism, based not only on mutual respect and mutual assistance, but also on mutual demands and exactingness.

In pedagogical morality, the function of moral regulation is not simply adapted to a certain sphere of work. Increased requirements for

ideological conviction, moral responsibility, integrity of the teacher complement the mandatory requirements for an optimal combination of kindness and exactingness, trust and control, etc. A teacher, like no one else, must observe moderation in everything, even in small things.

1. The value-orienting function is realized in pedagogical morality in two ways. On the one hand, any pedagogical activity must be morally oriented, because its result is of great social value and is aimed at achieving moral progress. On the other hand, it ensures the formation of value orientations towards moral activity and the improvement of moral relations.

2. The moral consciousness of a teacher includes high value orientations that provide the necessary level of moral practice.

3. The educational function is an organic and specific function of pedagogical morality. Moral guidelines, norms, assessments, incentives - all this serves to educate a moral personality. Of particular importance in the implementation of this function is the presence of an ideal of personality, an ideal of behavior and relationships. The totality of these ideals represents a kind of model, focusing on which the teacher should form his own personality and the personality of his students.

The study of the social functions of pedagogical morality, the practice of moral relations in the teaching environment is of great importance for improving the training of specialists and improving the moral and psychological climate in teaching teams.

Pedagogical ethics considers moral relations based on an open one-way type of connection (the teacher's relationship with society and his profession through the fulfillment of duty) and on multilateral connections relating to the relationship of the teacher with students and other students. The subject of moral relations in the pedagogical environment is the teacher. Being the main link in the educational process, the teacher carries out the widest interaction with students, their parents, staff, etc. Therefore, he is the central figure of moral relations in the system of pedagogical morality. The objects of teacher relationships are students, their parents, colleagues, managers, public organizations, and society as a whole.

Pedagogical ethics considers moral relations as a set of social contacts and mutual ties that arise between a teacher and those people and institutions in relation to whom he has professional responsibilities.

Based on this approach, we can identify the structure of pedagogical ethics.

Teacher and students. The environment in which communication and interaction between teachers and students occurs has both general and special social characteristics.

The teacher communicates with students precisely during the period when they practically comprehend the ABCs of social relations and morality, when their basic moral principles are formed and reinforced. Children comprehend the world of adults through the prism of the views of the teacher, who most often becomes their ideal for life.

The most important condition for a teacher's positive influence on the student is a combination of reasonable demands and trust in him.

It is important to note that the contradictions in the process of moral education in society are caused mainly by moral and psychological factors, as well as by the strength of outdated traditions fixed at the microenvironment level. There are objective and subjective contradictions. The main objective contradictions in the process of moral education can be considered: the contradictions between the tasks put forward by the education system and orienting the younger generation towards high moral standards, and the life experience of the pupils, between the proper, to which we want to introduce the student, and his immediate needs and desires; between freedom and responsibility. And the difference between these contradictions cannot occur without conflicts, which represent steps on the path of social maturation of the individual.

Successful resolution of conflicts generated by objective contradictions depends on the level of the teacher's pedagogical culture and on the thoughtfulness of the means of resolving them.

Contradictions caused by subjective reasons and brought to the point of conflict most often lead to negative results, generate distrust in the teacher, and create a psychological barrier in relationships. Such conflicts, although they have an objective basis, are still not a condition for personal development, since they are most often generated by the low moral and ethical culture of the teacher.

One of the forms of microenvironment is the family. It always remains the same. The family is the most important source of formation of a child's moral positions. Family upbringing leaves a deep imprint on the formation of the moral qualities of an individual; it is here that the child

acquires some life experience and becomes familiar with the moral norms existing in society, an idea of the purpose and meaning of life, value orientations, moral and social needs are formed. Moral relations between teachers and parents are built through an intermediary, i.e. a student who finds himself included in two microenvironments that autonomously influence him. These two microenvironments must merge. Typically, the school either develops the child's moral qualities inherent in the family, or is forced to re-educate him. In any case, the teacher needs to know the specific situation in the family.

Despite possible differences in views on education, neither parents nor teachers should erase what the other side has done. The connection between family and school should be constant, not episodic.

Morality is a collective creation. In an effort to coordinate collective efforts on a humanistic basis, people have developed norms and principles of behavior, adherence to which would ensure the existence of human society and its progressive development.

A teaching staff is one of the types of professional associations (scientific, medical, etc.). Performing the function of spiritual reproduction, it is the main link in the system of social heritage. It ensures the transfer of knowledge and experience accumulated by humanity to the younger generation. The words refer specifically to the teaching staff: "The team is a complex orchestra in which everyone has their own instrument and plays it. In an ideally complex orchestra, not a single instrument should sound dissonant" (V.A. Sukhomlinsky).

Mutual assistance and mutual trust in the teaching staff are one of the determining conditions for professional growth and the normal development of moral relations.

Bernard Shaw said: "If you have an apple and I have one, and if we exchange them, then you and I will each have one apple left. And if you have an idea and I have an idea, and we exchange these ideas, then each of us will have two ideas." Mathematical paradox, isn't it? And if this paradox were made the law of moral relations in the teaching staff, then it would be wonderful, but this exchange must be absolutely voluntary. And the creation of a creative atmosphere in the teaching staff is a necessity dictated by the current state of scientific knowledge, the development of the scientific and technological revolution, and reform in secondary schools.

The teacher-warrior of the spiritual world of the individual, the confidant of society, to whom it entrusts its most precious, most valuable things. The teacher, the lecturer, is the key figure in perestroika. The new high title “teacher” acquires its true meaning only when it is inseparable from the concept of culture and morality. It is culture and high morality that make a teacher a person. Without such a person there is no school. The personal example of a teacher leaves a mark on young people for the rest of their lives.

The normative principles of pedagogical ethics are expressed through universal human values and the sincerity of the teacher. It is necessary that the ideas that the teacher talks about be the basis of the worldview, a particle of the teacher’s soul. The teacher must be sincere - the consequences of insincerity and hypocrisy lead to disastrous results, especially if the student initially trusted the teacher and then became disappointed. Such a student transfers his disappointment with the teacher’s personality to everything that he said, becomes a skeptic, a cynic, ceases to trust and respect human values, and embitterment is born in him. The famous playwright Yu. Chernyshev remembers his teacher this way: “We had such a case. Teacher K. taught physics, explained the material well, but liked to read “morals”. He spoke about the duty of man, about morality, purity, high principles, and not in ordinary words, but in sublime ones, and always referred to some historical fact. We even liked it. When he read morals, we always learned something new. But then, one day we found out that our teacher was teaching us, but he himself was drinking, there was a card game in his house at night, and the old mother had nowhere to hide. The nickname Tartuffe stuck to him. This teacher has lost all authority in our eyes. He still read his lectures, but no one paid attention to them anymore, they didn’t believe him. I remember how my neighbor at my desk, when our teacher received a bonus, said thoughtfully: “Maybe this is how we should live?” This was already the worst, the most dangerous.”

Diversity of interests and high culture are put forward as a normative requirement for a teacher. Anyone who wants to become a real teacher should not be confined to a narrow area of the subject being taught. He must know and understand a lot. For a teacher, this knowledge is not just desirable, but professionally necessary. The teacher needs to be at a high level of knowledge.

The next requirement of normative pedagogical ethics is the requirement of moral purity, justice, and honesty of the teacher. N.A. Dobrolyubov very precisely expressed this requirement: “The more the teacher remembers that his students look at him as a higher being, the more his every praise will bring joy, the deeper his every reproach will cut into the heart, and, consequently, the whole matter of education will be more beneficial. But woe to the teacher who, by his careless behavior, destroyed his charm, which he surrounded in their eyes; immediately the teacher’s words lose their power!”

An important norm of pedagogical ethics is exactingness. It shows respect for people and faith in untapped possibilities. Here is what the prominent physicist Borisov writes about his teacher: “When I entered the 8th grade, I became depressed because I learned that the physics teacher was a demanding person, and I had a weak C in physics. And here is the first call to the board, I can’t solve the problem. But the teacher takes the chalk and solves it in the same way that I began to solve it (in the opinion of the class - the wrong solution). The problem is solved. The teacher says: “I believe, Borisov, that these tasks are elementary for you, I feel that you must work on a larger scale. You just have to work.” This spurred the student on, he started studying, became interested in physics, and became a famous scientist. Borisov ends this way: “No matter how strict and demanding our physicist is, I will say this: “He forced us to work more for ourselves than other teachers. We obeyed because we felt in him a person and, even more, a friend.”

Further, it is a regulatory requirement to perform one's duties in good faith. The teacher often has to evaluate the knowledge and behavior of students. These assessments must be fair. A teacher is a person and therefore he cannot treat all his students equally. However, one should strive to ensure that everyone is confident in goodwill, so that children do not get the impression that the class is divided into favorites and hateful ones. When answering, the teacher should not demand a standard, not achieve exactly the wording that he gave in the lesson or lecture. Professor Naumov’s book “Press the Button, Colleague” raises many questions about improving teaching methods for schoolchildren and students. Example: “A student at a medical school is taking an exam in internal medicine. The ticket contains the question - sore throat. The student fully explained everything related to the occurrence and treatment of sore throat. But the professor is not happy. Throat color? -

Red. Professor - no. The student goes through all the synonyms of the word red - scarlet, crimson, pink, etc. Until the professor stops. And I gave you a flaming throat at the lecture.” The teacher needs to justify his disagreement with the student’s answer, but at the same time cite the data of science, its conclusions, but in no case his authority, his power.

The rule of normative pedagogical ethics should be considered the requirement for a teacher: to be self-confident, but in no case self-confident. And this means being very strict with your lessons and lectures. Dissatisfaction is a surefire guarantee of creativity and improvement.

And finally, pedagogical ethics requires special, careful adherence to etiquette. Teacher etiquette is not just politeness, good manners, sensitivity, attentiveness, accuracy. This is a model, a standard of behavior for students. The teacher educates by the way he greets adults, children, and the class as a whole. How he behaves with elders, with women, etc.

Pedagogical etiquette, pedagogical ethics - after all, the main thing remains the worldview, awareness of one’s moral responsibility and duty. It is the best guide when choosing actions. Etiquette and knowledge of it enriches the personality and is included as part of the content of pedagogical ethics.

All these and a number of other ethical requirements serve to strengthen the authority of the teacher among students and teachers, and help fulfill the main tasks of their profession - the formation of a healthy generation.

Only a teacher who personifies an example of a highly moral personality can successfully solve the complex tasks posed by the reform of lifelong education.

In the system of ethical knowledge, an important place is occupied by various types of applied ethics, which define and develop moral standards of communication between people in relation to various fields of activity. In the process of historical development of society, especially in the 20th century, many special types of morality arose, among which professional ethics occupies a prominent place.

Society can function normally and develop only as a result of the continuous process of production of material and spiritual values, and the well-being of the subjects of labor and society largely depends on

the moral goals and content of people's relationships in ensuring this process.

Professional ethics is a set of moral norms, rules, principles that regulate a person's attitude to his professional responsibilities, duty, as well as relationships between people in their work activities.

The contents of professional ethics are:

- ◆ norms of behavior that prescribe a certain type of moral relationships between people that are optimal from the point of view of their professional activities;

- ◆ justification, interpretation of codes, tasks and goals of the profession.

Professional ethics as an integral part of morality is based on its general principles and guidelines, but considers them from the perspective of specific problems in various types of work activity.

The structure of professional ethics is determined by the presence of the following elements:

- ◆ people's attitude to work, and through its characteristics to other people (hard work, conscientiousness, frugality, accuracy, dedication, etc.; antipodes - laziness, dishonesty, negligence, etc.);

- ◆ motivation for work (public good, earnings, personal life, etc.; antipodes - careerism, vanity, selfishness, etc.);

- ◆ management and production regulation of labor duties (setting goals for production activities, organizing work in a team, encouraging conscientious workers, etc.);

- ◆ means of achieving goals (training, education, example, authority of the leader, etc.);

- ◆ assessment of performance results (economic, economic, managerial, moral, etc.), their social significance;

- ◆ theoretical development of issues of professional ethics in connection with the development of social production, deepening the division of labor, and the emergence of new types of activities.

Professional ethics studies:

- ◆ personality qualities of a specialist necessary to fulfill his professional duty;

- ◆ moral relationships between specialists and the objects of their activity (teacher - student, doctor - patient, seller - buyer);

- ◆ relationships between people within the workforce and the norms that regulate them;

- ◆ goals and methods of vocational training and education.

2.1. Professional ethics:

- ◆ is a responsible, obligatory, but at the same time voluntary, i.e. free, activity of people who obey the rules, but are personally independent, comply with the law, but fulfill their duty;
- ◆ exists in a society with established morality and reflects the differences in moral requirements for specialists from universal or generally accepted norms and traditions of behavior in society. In this regard, professional ethics is sometimes called professional morality;
- ◆ affects the area of human relations, developing especially in those professions where work requires direct contact with people. Particular attention is paid to the moral qualities of those workers who are associated with the right to control people's lives (these are representatives of management, transport, the service sector, healthcare, education). The irresponsible attitude of workers in these areas to their duties is dangerous for others, harms the team and leads to personal degradation;
- ◆ sets standards for the behavior of specialists, understanding the quality of their work as the best result for people, the reliability and efficiency of goods and services;
- ◆ specifies society's requirements for the moral aspects of the activities of specialists. The principles of professional ethics highlight the moral values of the best, most educated and competent part of society, which takes responsibility for the state of affairs in enterprises.

Professional ethics in some cases is called professional deontology, or the doctrine of duty. The term "deontology" was initially identified with the doctrine of morality, then it began to be understood as one of the concepts of morality, and finally as one of the sections of ethics. But professional ethics is a broader concept, since, along with deontological aspects, it also presupposes certain obligations and norms both within the professional environment and outside of work.

The main function of the norms of professional ethics is to exclude the influence of random, purely subjective motives and circumstances, psychological states, to ensure reliability, predictability, standardization and generally accepted behavior. Norms form expected behavior that is understandable to others.

Professional morality cannot be considered outside of unity with the generally accepted system of morality. Only on the basis of the principles and norms of general morality is it possible to generalize new

moral experience in the sphere of work, determine new norms and prohibitions of professional morality, and overcome outdated rules and assessments. In turn, a violation of work ethics is accompanied by a violation of general moral principles. If there is a discrepancy between the moral system and the content of professional codes, or a conflict arises between them, preference should be given to the general principles of morality, since they deeper and more fundamentally determine changes in the living conditions of people, including in the field of professional activity.

2.2. Origin of Professional Ethics

The division of labor led to the emergence of many professions. Some of them arose already in ancient times. Issues of the professional division of labor were considered by such ancient thinkers as Plato, Aristotle and others. It was from this period that the moral regulations of the priests who performed judicial functions, the Hippocratic oath in medical practice and other professional ethical codes regulating the attitude of workers to their professional duties date back.

The first professional and moral codes as charters for a specific purpose appeared in the 12th century, when the formation of the medieval guild organization of labor took place. Their emergence reflected the interests of certain social groups, united by social status and the nature of their work activity. Professional moral standards and requirements, recorded in the guild regulations of artisans of the Middle Ages, changed and were clarified depending on the level of division of labor in society and changes in the content of the activities of representatives of the professions themselves. Numerous charters determined the life of workshops and manufactories in cities (distribution of orders, sales of goods, purchase of raw materials, training of craftsmen, etc.).

The emergence of professional ethics preceded the creation of corresponding scientific ethical theories. Everyday experience and the need to regulate relationships between people in a particular profession led to the awareness and formulation of certain requirements of professional ethics. Having emerged as a manifestation of everyday, everyday moral consciousness, professional ethics subsequently developed on the basis of a generalization of the practice of behavior of representatives of each professional group. These generalizations were summarized in both written and unwritten codes of conduct of various professional groups, as well as in the form of theoretical conclusions,

which indicated a transition from ordinary to theoretical consciousness in the field of professional morality.

In modern times, these issues were considered by O. Comte, E. Durkheim and other representatives of positivism. A scientific explanation of them from a materialist position was first given by K. Marx and F. Engels.

Nowadays, specialized moral codes are widely represented abroad, which regulate the process of labor activity to the smallest detail - the behavior of people of various ranks in production, communication between managers and subordinates, manner of dressing, gestures, etc.

Public opinion plays an active role in the formation and assimilation of professional ethics standards. When people interact, public opinion turns into a moral norm, which in turn can be the subject of criticism from public opinion. Different types of professional ethics have their own traditions. These are, first of all, those universal moral norms in the sphere of labor that humanity has carried through various social eras and preserved, although often in a modified form.

The formation of a modern information society is associated with an increase in the importance of professionalism, competence, the emergence of new professions, and changes are taking place in traditional areas of work. Emerging professions give rise to corresponding moral codes of labor relations, professional codes become more complex and supplemented, creating a systemic education based on general norms and principles of morality, which collectively cover all types of professional relations.

2.3. Types of Professional Ethics

The development of society, accompanied by a constant deepening of the specialization of production, its complication, differentiation of working conditions, requires continuous improvement of professional activities. This entails appropriate specification professional responsibilities, determines the need to develop new systems of moral requirements in various fields of work. A typological analysis of the sphere of work activity allows not only to determine the objective foundations of the norms of professional ethics, but also to identify its main types.

Depending on the sphere of work activity (production-economic, scientific, pedagogical, artistic, environmental, etc.), professional ethics is divided into the corresponding types: ethics of a doctor, teacher,

journalist, scientist, actor, artist, entrepreneur, engineer, builder and etc. Within the types of professional activities, many subtypes are distinguished. For example, the ethics of an engineer are divided depending on the specifics of the activity into such subtypes as the ethics of a software engineer, a communications engineer, etc. In pedagogical ethics, the ethics of teachers of general education institutions, higher school teachers, preschool teachers, etc. are distinguished.

The identification of types and subtypes of professional ethics indicates the diversity of regulatory requirements for specialists and the need to take into account the specifics of moral relations in each specific area of professional work. At the same time, there are general professional moral standards that act as guidelines, rules, models, requirements for a person's professional activity based on humanistic ideals.

Depending on the specifics of moral requirements in various types of professional activity, the importance of moral norms governing the relations of specialists is determined. But some professions are characterized by increased moral requirements. These are professions whose objects are a person, his life, health, the formation of his professional and spiritual qualities (medicine, education, training, etc.). These areas of work do not lend themselves to programmed technological orderliness; strict regulation is impossible for them; creative activity, maximum humanism and dedication of a professional are required. Increased moral requirements determine for them the paramount importance of a sense of duty and a high degree of responsibility. They necessarily include additional moral standards of behavior - decency in public and personal life, selflessness, dedication, etc.

Each type of professional ethics is determined by the uniqueness of professional activity and has its own specific aspects in the implementation of norms and principles of morality, which constitutes the content of the professional moral code. Thus, the ethics of a scientist presupposes such moral qualities as scientific integrity, honesty, and responsibility for the environment. The professional and moral position of a journalist is determined by such categories as professional duty, professional conscience, dignity, and honor.

At the present stage, the ethics of business and business relations are being revived in Russia. Business etiquette involves, first of all:

- ◆ respect for authorities, laws, business partners;
- ◆ purposefulness. The moral values of a business person should not conflict with the goals and values of the organization;
- ◆ loyalty to the word;
- ◆ goodwill in relations with team members;
- ◆ honesty and truthfulness, positive image;
- ◆ respect for private property rights;
- ◆ attentiveness to people, consumers of goods and services;
- ◆ continuous improvement (for example, becoming the best entrepreneur in the world).

Many features of professional ethics have spread to other professions from medicine. This is due to the fact that it was in medicine that the commandments of professional behavior towards the patient were first formulated. According to medical ethics, a medical worker must devote all his knowledge and energy to protecting and improving human health, treating and preventing diseases; be always ready to provide medical assistance; treat the patient with care and attention; keep medical confidentiality; constantly improve your professional skills; in all actions be guided by the principles of morality, etc.

Pedagogical ethics has also been sufficiently developed, studying the features of pedagogical morality, its principles and functions. On the basis of pedagogical ethics, the foundations of pedagogical etiquette are being developed, which is a set of rules of communication and behavior of people professionally involved in teaching and educating the younger generation: a teacher must love his profession, must know the psychology of students, be interested in their inner world, and study their individual abilities.

Nowadays there are more than a thousand professions, and their number is constantly increasing. Humanization of relations between people actualizes the importance of representatives of humanitarian professions - journalists, psychologists, librarians, museum workers, teachers, artists. In the humanitarian field, professional ethics is associated, first of all, with the increase in humanitarian values. But the duty of humanitarians is not limited to the narrow framework of specific responsibilities at the place of work - it is also participation in the formation of public opinion. A humanist as a professional creates and

promotes socially significant ideas. Humanists are called upon to satisfy society's need for the publication of knowledge, information, and the promotion of new, progressive things in culture. The professional duty of a humanist is to have communication skills, the ability to speak correctly and intelligibly, and to easily express one's thoughts orally and in writing.

Requirements for the behavior of representatives of different professions are not always expressed in a clear, orderly system. Many rules of activity are simply generally accepted. Some new professions do not yet have established traditions and a long history (programmers, roboticists, etc.). But there are areas of activity where deviation from the rules is excluded, for example, diplomatic protocol requires strict adherence to etiquette rules.

2.4. Principles and Standards of Professional Ethics

The content of professional ethics consists of general and specific principles.

The “golden rule” of morality is the rule that you should not do to others what you do not want for yourself. There is also a positive reverse formulation of this rule: “Treat others the way you would like to be treated. In difficult situations, when a person finds it difficult to choose a course of action, he can mentally put himself in the place of his interlocutor and imagine what he would like to see and hear in this situation.

In everyday life and in business communication, you can use the following principle-hint: “If you don't know what to do, act according to the law.”

Virtually all ethical principles and prescribed standards of conduct are formulated with these provisions in mind.

Particular principles arise from the specific conditions, content and specifics of a particular profession. Some of the particular principles include the following:

- ◆the principle of common sense: the norms of professional ethics should not contradict common sense, and common sense dictates that professional etiquette in general is aimed at maintaining order, organization, saving time and other reasonable goals;

- ◆principle of convenience: ethical standards should not constrain business relationships. Everything in professional activities should be convenient - from the layout of the office space to the placement of

equipment in it, from business clothes to the rules of behavior at work. Moreover, convenience should be provided to all participants in business processes;

- ◆the principle of expediency. The essence of this principle is that each precept of business ethics must serve certain purposes;

- ◆the principle of conservatism. Conservatism in the external appearance of a business person, in his manners, inclinations involuntarily evokes associations with something unshakable, strong, reliable, and a reliable partner in business is a desire for every business person. Reliability, fundamentality, stability are attractive features in the business world. They have a meaningful connection with conservatism;

- ◆the principle of ease. It is important that professional ethics does not become an artificially imposed phenomenon. Ethical standards should be natural, easy and effortless to implement;

- ◆the “Do no harm” principle. The corollary of this principle is that there is no room for error. The legislation of almost all civilized states provides for sanctions for erroneous actions of professionals. Professionalism presupposes a full consciousness of responsibility, concentration, and maximum concentration on work. Of course, people remain people, which means they can make mistakes, but negligence, mistakes due to oversight, laziness or indifference are unacceptable;

- ◆the principle of the highest possible quality of work is common to all professions within the agreed capabilities. The ability of a professional to develop creatively and improve his skills not only adds to his experience, but also strengthens his authority;

- ◆the principle of maintaining professional secrets, confidentiality (from the Latin *confidentia* - “trust”) of information about clients, information requests, services, technologies, recipes. If in personal relationships a person is expected to be sincere and open, then professional morality dictates that a specialist must always remember the need to keep special information related to his work secret. Professional secrecy dates back to the Hippocratic Oath. Professional secrets are fundamental in the state, military service, banking, etc. Professional secrets can have the status of state, military, commercial, medical, and provide for various degrees of responsibility - from official to criminal;

- ◆conflict of interest. All professions require that you refrain from using your official position for personal gain. Professional ethics affirms the

primacy of official duties and the secondary nature of personal duty. A professional has no right to receive income for work other than the agreed salary. Briefly, this principle can be understood as the absence of privileges in connection with a profession. Conflicts of interest are overcome by fulfilling professional duties;

◆the principle of collegiality. This principle is a direct consequence of the social essence of man, directing the latter to subordinate his personal interests to public ones. A person guided by the principle of collegiality experiences a sense of involvement in the affairs of the team, its goals and objectives.

Making collective decisions regarding the development strategy of a corporation or organization, joining forces for a prompt response in difficult situations does not lose relevance even at the present stage, when the degree of individual responsibility increases. In many professions, even today, collective searches for solutions to difficult professional problems are no exception; production meetings are regularly held - planning meetings, five-minute meetings, departments, etc., in which all employees are required to take an active part.

Production teams celebrate anniversaries, birthdays, weddings of employees, and congratulate them on special successes. Sad events do not go unattended when this or that person especially needs support and compassion;

◆the right to criticism. A professional must be able to criticize the work of colleagues without infringing on the dignity of other workers, and also correctly accept criticism addressed to him. Understanding the need for a critical analysis of activities and a constructive search for a better result is a condition for moving forward. But in this matter, it is most important to take care of the ethics of employee relations, to prevent criticism of the individual, not the idea, settling scores, or psychological confrontation;

◆hedonic principle. Hedonism is an ethical principle according to which the desire for pleasure and the avoidance of pain is a natural human right. Hedonism in professional

activity welcomes everything that prolongs the pleasure of life, mitigates inconvenience and smoothes out troubles. Hedonism imparts comfort and pleasantness to goods and services, along with usefulness and efficiency. The outward friendliness and friendliness of the

employees not only leaves a pleasant impression on the client, but also puts him in a good mood.

Hedonism obliges a professional to be optimistic, energetic, and able to inspire. A smile plays a special role. She opens the way to the hearts of other people. In trading, for example, a smile increases the number of sales.

Consequently, etiquette culture should be a manifestation of a general moral culture, a person's upbringing, and his internal attitude towards others.

Professional ethics is also based on general moral norms. One of the most necessary norms is politeness, which is manifested in many specific rules of behavior: in greeting, addressing a person, in the ability to remember his name and patronymic, the most important dates of his life. True politeness is certainly benevolent, since it is one of the manifestations of sincere benevolence towards people. Benevolence is an essential basis of politeness. An indispensable condition for politeness is sincerity.

Other important norms are tact and sensitivity. The content of these qualities is attention, deep respect for those with whom we communicate, the desire and ability to understand them, to feel what can give them pleasure, joy or, conversely, cause irritation, annoyance, and resentment.

Tactfulness and sensitivity are manifested in a sense of proportion that should be observed in conversation, in business contacts, in the ability to sense the boundary beyond which words and actions can cause a person undeserved offense, grief, and pain.

A tactful person always takes into account specific circumstances: differences in age, gender, social status, place of conversation, presence or absence of strangers. The basis of tactful behavior is also the ability to control oneself.

A prerequisite for tact is respect for another, manifested, in particular, in the ability to listen to him, in the ability to quickly and accurately determine the interlocutor's reaction to a particular statement.

An important etiquette norm is modesty, which manifests itself in the fact that a person does not strive to show himself better, more capable, smarter than others, does not emphasize his superiority, and does not demand any privileges, special amenities, or services for himself. At the same time, modesty should not manifest itself in timidity and shyness.

Delicacy should be a constant companion and advisor. This word most succinctly expresses what we mean when we talk about a sensitive, subtle attitude towards others, towards their feelings. But delicacy should not turn into flattery and lead to the praise of everything seen and heard.

Along with these generally accepted norms, honesty, truthfulness, commitment, hard work, fairness, and keeping promises and contracts are also important moral norms in professional ethics.

These principles and norms are not always taken into account in the actual practice of business relations. Sometimes the language of ethics itself is seen as a hindrance in business relationships. Often in the business world they generally try to avoid talking about morality, ethical ideals, duty, social duties, and responsibility. These problems are perceived as “irrelevant.” But compliance with ethical principles and standards is important; this is necessary both to increase production efficiency and to strengthen business ties and business relationships in general.

The principles and norms of ethically competent behavior are specified in the rules of etiquette in specific situations.

2.5. Classification of Ethical Codes

The issue of codes (from codex - “book, code of laws”) deserves special attention. Codes of professional associations are created as a supplement to the legislation regulating the activities of professionals, usually on their own initiative, as a result of self-determination, with the participation of lawyers, ethicists, to increase the responsibility of professionals for their actions. They remind us of the moral goals of the profession and are the result of understanding specific ethical problems. The codes formulate standards of professional conduct and indicate the most important rules of activity.

Emerging as a way of specifying job responsibilities in the historical past, ethical codes originate with the famous Hippocratic Oath. Gradually they become sets of laws for corporate use, an effective form of control over the activities of specialists.

The content of a company's code is determined by its characteristics, structure, development goals, and the attitudes of its leaders. As a rule, codes contain two parts: – ideological (mission, goals, values), which may not be included in the content of the code; normative (standards of working behavior).

In professionally homogeneous organizations such as banks and consulting companies, codes are often developed that primarily describe professional problems. The content of ethical codes regulates the behavior of employees in complex professional ethical situations. For example, in banking, the code describes how to handle information about the stability of the bank and confidential information about the client; prohibits the use of this information for personal purposes.

The development of corporate culture is facilitated by the inclusion in the code of an ideological part about the company's mission and values. At the same time, the code can be of significant volume, have complex specific content and be addressed to all employees of the company.

Structurally, the code may contain the following sections:

- ◆ introduction;
- ◆ message from the head of the organization;
- ◆ the main mission of the organization, its goals;
- ◆ what an employee of the organization should be like;
- ◆ labor dynasties;
- ◆ traditions and rituals of the organization;
- ◆ professional skills competitions;
- ◆ relationships with other organizations;
- ◆ social life of the organization;
- ◆ relations between managers and subordinates;
- ◆ relations between managers;
- ◆ attitude towards women employees of the organization;
- ◆ attitude towards young people working in the organization;
- ◆ the organization's attitude towards pensioners;
- ◆ requirements for business attire for employees of the organization.

Creating a code is not limited to writing the text of the document. There is a specificity in the execution of such documents: one cannot be forced to comply with the code of ethics. In order for the code to really work, even at the stage of its creation it is envisaged to include, if possible, all the company's employees in the document development process. Only on the condition that every employee accepts the code of corporate ethics will it be actually implemented.

Professional codes perform the following functions:

- ◆ reputational – building trust in the company from external groups (description of policies traditionally enshrined in international practice in relation to clients, suppliers, contractors, etc.) in order to increase the

company's investment attractiveness. Having a company code of corporate ethics becomes a global standard for doing business;

- ◆ administrative – regulation of behavior in difficult ethical situations;
- ◆ development of corporate culture.

The code provides ways to improve the efficiency of employees:

- ◆ regulation of priorities in interaction with significant external groups;
- ◆ determination of the procedure for making decisions in complex ethical situations, as well as unacceptable forms of behavior.

Classification of codes. Currently, there are three types of ethical codes:

1) a regulatory document with specifically developed rules, including sanctions against violators. Such codes are developed by authoritative experts and adopted at special symposia;

2) relatively short charters and declarations are created in the process of forming a professional community. These are a kind of declaration of intent;

3) detailed codes of individual firms and organizations, including specific obligations of employees to clients and partners, employees and society.

Many large corporations, trying to maintain their image in the eyes of the general public and find their own line of behavior, are developing ethical codes. Their characteristic feature is that the sections containing recommendations for solving ethical problems are developed in more detail and carefully than other sections. Most codes are based on internal corporate control over their compliance. Public (external) control by public organizations and state control over compliance with the code requires the creation of an appropriate state structure, quite expensive, which is burdensome for the budget of any country. The development of a unified system for motivating employees to comply with the code of ethics remains a very difficult problem. Of course, it is impossible to characterize and address in a code every ethical issue that employees may encounter. At the same time, the presence of official instructions allows us to resolve ethical issues that occur most frequently.

Codes are a kind of guide to correct behavior. The very existence of a code of ethics as a collective ethical standard helps employees understand the ethics of their business decisions. The written form gives codes even greater significance. Codes can provide a certain level of

legal protection for both the company as a whole and each individual employee.

Many companies form special departments or hire special employees to create codes of ethics. At the same time, company employees are familiarized with the provisions of these codes. A system is also being created to reward employees who take ethical issues into account when making decisions and provided that their professional behavior complies with the ethical standards set out in the codes.

2.6. Business Dress Culture

The basis of etiquette culture in clothing is taste. Dressing with taste means showing consideration for others. Of course, opinions on what “good taste” is may differ, but they have a lot in common. It is good taste that will always tell a person his own style - in clothes, hairstyle, etc. Good taste allows, following fashion, to apply and adapt it to one’s own appearance and character. Blind adherence to fashion and its exaggerated perception are tasteless. The appearance of a business person largely determines the effectiveness of professional connections and contributes to the creation of the necessary working atmosphere.

Clothes should be neat, cleaned and ironed, since neatness and smartness in clothing are often associated with organization at work and the ability to value one’s own and other people’s time. Untidy is a synonym for fussiness and forgetfulness.

Each professional group of people has its own style of clothing and appearance. But we can also highlight a general characteristic of a business person’s style – conservatism (since the business sphere is almost not subject to random influences); moderation, (there should not be too sharp color contrasts, excessively pretentious styles of clothes or shoes, etc.) A business person should look confident, solid, elegant, trustworthy, not lacking in taste, reliable, decent, neat.

Business etiquette is more lenient towards a woman, allowing her to deviate from rigid standards. Deviations relate primarily to color. Although the main type of business casual clothing for a woman, like a man, is a suit, the range of colors for a woman’s suit is very extensive, unlike men’s, who are prescribed an extremely meager choice - gray and blue, for special occasions - black.

The ability to find your own style in clothing, look attractive and fresh is especially important when working with people. Employees who

spare no effort to achieve this are often perceived as more competent, and they move up the career ladder more easily.

2.7. Behavior in Public Places

Professionals, of course, spend most of their time at work. But they have to get to work every day by public transport, they visit shops, exhibitions, conferences, go to the theater, cinema, and go on business trips. The mood and state of mind of not only them, but also those around them depend on how they behave in public places. Therefore, it is unacceptable to violate the rules of good manners both on the street and in public places.

There are no special rules for behavior on the street. In our country, traffic is on the right, so it is customary to keep to the right on the street. When driving down the street, it is important not to touch others with your elbows, umbrella, or bag. If the sidewalk is wide enough, you should not walk in the middle, much less against the traffic. But if there is no other way, then you definitely need to apologize if you interfere with someone walking towards you. When there is a large flow of people, you should not suddenly cross the pedestrian zone and squeeze through the crowd. Those walking in front are passed around on the left, and those walking towards them are passed around on the right. If the sidewalk is narrow, then the man must give way to a woman, an elderly person, and, if necessary, even get off the sidewalk (of course, the younger person must give way to the older person). You should talk to your interlocutor while moving away from the walking mass of pedestrians.

It is better to hold a bag, briefcase, and various things in your right hand. You should not wave your arms, especially if you are holding an umbrella, cane, or briefcase.

Loud laughter and conversation, exclamations and gestures that attract the attention of others are not accepted on the street. You should not look behind passing pedestrians. You need to be friendly and friendly when addressing someone with a particular question. If on the street there is a need to ask a passerby with a question, then the question must be formulated briefly and precisely in advance. When you stop a passerby or contact a police officer, you must apologize for the inconvenience caused. Thank you for the clarification. In this case, you should not forget about the smile. By asking questions, you will make

a favorable impression and are more likely to get the information you need.

It is strictly not recommended to eat on the street. If you're hungry, go to a café or, in extreme cases, stop at a bistro kiosk for a snack. You should not use chewing gum on the street, as a person chewing does not look aesthetically pleasing and his appearance may be unpleasant to others.

You can't spit on the street. If something happens to you and you need to spit it out, it is better to use a handkerchief or paper napkin.

Usually men smoke outside (this is prohibited in some countries). A woman on the street can smoke only in the most exceptional cases. If a man is asked for a light, it is more polite to hand him a lighter or matches than a smoking cigarette.

Rules of behavior in public transport are also based on generally accepted rules. It is the violation of the "passenger code of conduct," which is still not uncommon, that causes poor health and low performance. The rules for passengers are quite simple and easy to remember: in the metro, tram, trolleybus, bus, you are first given the opportunity to get off. The outgoing ones have the advantage, and only then comes the turn of the incoming ones.

A man must let a woman, an elderly man, a disabled person pass ahead, and, if necessary, help them when boarding. If the transport is crowded, you should try to stand in such a way as to disturb others as little as possible.

Young people should give way to older people, pregnant women, and women with small children. The offer to take the given place should be accepted with words of gratitude.

It is indecent to talk loudly and gesticulate in transport; it is not at all necessary for those around you to take part in solving family or work matters.

If you read a newspaper or book on public transport, try to hold it so as not to disturb your neighbors. It is indecent to look over your shoulder at a book, newspaper or magazine that another passenger is reading.

In transport, it is not customary to comb your hair and put yourself in order. It is completely unacceptable to be in the salon with ice cream, a hot dog or an open bun. You cannot ride in public transport wearing dirty, dirty clothes.

You should not respond to rude remarks from other passengers in transport or enter into controversy with them. Without getting into arguments, without responding with rudeness to rudeness, you will look more attractive.

Rules of conduct in a trading enterprise. A business person often plays the role of a buyer. While in a store, you need to adhere to generally the same rules as in any other public place.

When entering the store, you should let those leaving. In a small store, it is customary to greet the seller. In such a store, the buyer can be offered assistance in selecting the right product. When leaving, don't forget to say goodbye.

The selected goods should be handled carefully, trying not to wrinkle or get dirty. Food should not be touched with hands (there are special forks and spatulas for this).

When approaching the checkout, you need to have at hand the approximate amount needed for the purchase. You should only address the seller as "you", regardless of his age. When refusing a purchase, you should thank the seller for his attention.

In a store, as in any other public place, you should try not to draw special attention to yourself and not discuss your problems loudly.

In large supermarkets, each department has a salesperson on duty who you can contact for advice and help. But usually in such stores the buyer independently selects the desired product into a special basket.

The practice of ordering goods by telephone with delivery by a special messenger to your home or work has become widespread in many countries, and recently in Russia. To order household goods by telephone, there is also a service such as "goods by mail", when the product of interest can be ordered by selecting it from the catalog. Nowadays, the practice of ordering goods via the Internet is becoming more widespread.

In any retail establishment, the buyer usually deals with the seller and the cashier. The level of the store as a whole is judged by the way they look. It's not for nothing that they say that the salesperson is the face of the store.

The seller must behave friendly, be neat and cleanly dressed, regardless of what he is selling. The seller must always be ready to help the buyer.

Rules for visiting cultural institutions. When visiting the theater or cinema, they prepare in advance: they buy tickets and plan their time so

as not to be late for the performance. People usually wear a smart dress and evening suit to the theater. It is customary to arrive at the theater early in order to have time to undress and put your outerwear in the cloakroom. Upon entering the theater lobby, men take off their hats. A man enters the auditorium first. You should walk down the row to your seat facing those sitting.

Acquaintances in the auditorium are greeted with a slight nod of the head, a smile, and a hand is given only to those who happen to be nearby.

It is customary to maintain silence in the theater, except when the action is interrupted by applause.

Rules for visiting exhibitions and museums. A visit to a museum, exhibition, art gallery, etc. requires a lot of free time, and preparations are made for a visit to the museum in advance. This means that you need to find out, if possible, about the exhibition of a given museum, art gallery, and if the museum is large enough, it is better to decide in advance what exactly you should see. To do this, you can use the museum catalog or exhibition guide. Since it is known that a person is able to fully perceive information while maintaining attention, for about three hours it is worth choosing either the works that interest you, or the work of one artist or sculptor, or one department dedicated to a certain period.

In museums and at many exhibitions, it is customary to take off outer clothing, hand over bags and briefcases to the cloakroom or storage room, and in a number of museums you need to wear special shoes.

When viewing, you should not come too close to the exhibits, much less touch them with your hands. A well-mannered person will not react violently to what he sees in museum halls, expressing his delight or indignation.

During the excursion, well-mannered people silently listen to the guide's story. It is not customary to have discussions with tour guides. You cannot talk loudly with other members of the group, and questions can only be asked during pauses that the guide specifically makes, or at the end of the inspection. You should be restrained in both words and gestures.

Rules of conduct on a business trip. When getting ready for a trip, you should not forget the basic rules of behavior on a train, plane, or when staying in a hotel.

It is advisable to arrive at the train a little earlier so that you have enough time to calmly enter the carriage and unpack your luggage. If you are traveling not alone, but with a companion or an older person, you should enter the carriage first, lay out your luggage, and only then help your companion or an elderly person enter the carriage. Upon entering the compartment, you should say hello, but it is not necessary to introduce yourself and introduce your companions to your compartment neighbors. Usually, seats on the train are occupied according to the tickets purchased, but a polite person will offer his lower (more comfortable) seat to an elderly person, a woman, or a mother with a child. It is customary to help them unpack their luggage.

If the trip is short and the travel time is a day, then it is not necessary to change clothes on the train. It is only important to ensure that the clothes do not become too wrinkled, lose their appearance, or become unkempt. If the trip is long, it is better to change into a travel suit (possibly a tracksuit). A woman in a dressing gown and a man in pajamas look indecent. Your feet should be wearing comfortable shoes, but not slippers. It is not necessary to meet fellow travelers. You may not have long conversations with random people. Talkativeness is a sign of poor upbringing. However, if there is a common topic for conversation with fellow travelers, then it should be supported. A long trip together with people you don't know before will not be tiring if all your fellow travelers are attentive to each other, tactful and polite.

The food that a passenger takes with him on the train should not have a strong odor and should not be perishable. You should stock up on napkins. You need to eat (as, indeed, everywhere else), carefully. Paper, cans, and bags should be carefully collected and thrown away. It is better to put leftover food in a bag without leaving anything on the table.

It's not entirely tactful when people occupying the lower seats in a compartment seem to arrogate to themselves the preferential right to use a table.

Smoking is not allowed in the compartments and corridors of the carriage. Usually a vestibule is used for this purpose. You can also smoke in the dining car. But in the train restaurant, unlike ordinary restaurants, it is not customary to stay for a long time, so as not to delay other passengers who want to eat.

When approaching your destination, you need to get ready in time, change clothes and pack your luggage. When leaving the compartment,

you need to politely say goodbye to your neighbors and wish them a good journey. If a man is traveling with a woman, he must get out first, take out the luggage and help his companion get out.

Questions on the topic based

1. Professional ethics in the general system of moral relations of society.
2. The relationship between the national and the universal in professional ethics.
3. Types of professional ethics. Specifics of professional ethics of a teacher.
4. General and professional traits of a young specialist.

Keywords

Professional morality, classification of Ethical Codes, Hippocratic Oath, Business Dress culture

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