
COMPETITION CULTURE AS AN OBJECT OF PHILOSOPHICAL ANALYSIS

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Annotation:

Competition is a very broad concept that covers many aspects within its framework, such as positive and negative, effective and ineffective, consequential or useless, that only prioritize one's own interests or move for the benefit of the community.

Keywords: competition, progress, society, social relations, philosophical content of competition, economics and ethics.

According to sources, competition as a concept is used abroad as early as 1500 years. But, as we know, when competition was not called, humanity has been competing with each other since the beginning of its formation and the first elements of thinking began to form. In many cases, competition manifested itself in the form of disputes, battles, disagreements. Philosophical analysis of the problem of competition, in revealing not only its economic, but also its moral aspects, the Scottish economist and philosopher scientist A.Smith's service is noteworthy. A.Smith explained economics and moral philosophy in relation to each other. He also noted that the formation of a rational competitive environment is the main factor leading to economic well-being. According to his reasoning, "in competitive conditions, the owners of resources (such as labor, land and capital) can use them in the most rational way, as a result of which the level of affordable equal income for all users is increased and adjusted to specific differences arising from factors such as trust, unemployment, complexity, education"[1]. From these notions, it can be understood that the level of equal profitability can increase only under the conditions of fair, civilized competition. Philosophy in general has been the subject of competition in history by many philosophers, but in all studies competition has been analyzed as an economic or political aspect of society. In particular, Margaret Hefferman's research focuses on biology, family, sport, education,



trade, and the manifestation of competition in the Soviet Union, risk factors, impact levels, achievement, and disadvantages.[2] It is appropriate to note that Hefferman tries to explain the problem of competition mainly the disadvantages, the negative impact, on the fronts from sports to financial life. A problematic approach to the issue of competition in philosophical knowledge was developed can also be found in by K. Marx's views. In this regard B.Allen outlines the views of Karl Marx in his research: “K.Marx believes that the capitalist system develops competition and egoism in all its members and completely destroys all real forms of society. It promotes an “atmosphere of competitive egoism and individualism” between employees for jobs, while Marx argues that competition between employees is considered higher than the competition shown by company owners. Argues that competition keeps people apart”[3]. From these considerations, we can note that K.Marx's philosophical views did not positively address the issue of competition. But K.Marx's approach as such stems from his approach to capitalism. At the same time we can read in his works the second approach to capitalism in terms of Scientific Revolutions.

While Zidmund Freud analyzed the psychological aspects of competition, M.Gandhi's philosophical views cite reflections on egoistic competition. As we explained above, the forms of competition in the field of biological, political, economic, legal, trade, sports, education have been addressed for centuries, studied and described its consequences. But its spiritual, cultural, ideological, philosophical essence is not fully revealed to this day. From this we can assume that the philosophical essence of competition reveals its spiritual and moral and cultural content. Ontological essence of competition. In our opinion, competition is a being that has existed for a long time, which has always, in every period, been manifested. Its existence can be observed both in nature and in society, in a whole human and animal world, as well as in the real, actual, potential and even, in the virtual world.

The phenomenon of competition exists on the basis of everything. It is known that “existence encompasses to itself the entire objective and subjective reality that existed before, exists now, and will continue to exist in the future. That is, nature, man, thoughts, ideas, society - all exist in different forms. Since they all exist, it also constitutes a holistic single being” [4]. So the person around us, the universe, nature, society, thinking, ideas,

fantasies that surround us all exist in one way, they manifest themselves in different ways and forms, all generalizing under the sign of existence and entering into the concept of being. And competition is considered one of the long-standing, integral, attributive parts of this existence.

A.G.Spirkin believes: "All existing things belong to being. They include both material bodies and all (physical, chemical, geological, biological, social, psychological, spiritual) processes, as well as their properties, relationships and relationships. It exists as a spiritual reality that is part of being, as a fruit of deep imagination, fairy tales and legends, even images in the patient's imagination"[5]. Hence, competition is considered a phenomenon that exists in both material and spiritual life. That is, when defined in an ontological sense, competition exists as an event-phenomenon in the external world, as an objective reality in processes, and as a subjective reality in the mind and thinking, fantasies, hearts of members of society. While its subjectivity is the entry of competing parties into spiritual competition with each other, its materiality is observed in the happens and processes of real reality, associated with practice.

In our opinion, the ontological aspects of competition can be attributed to:

The existence of competition in nature, society a whole being;

Competitive objective and subjective the existence of space in the quality of reality;

Competitive real, actual, potential, manifestation in virtual existence;

Competitive existence of spiritual-moral, educational-aesthetic, socio-psychological, political-economic essence.

The gnoseological essence of competition. The manifestation of competition in the process of cognition reveals its gnoseological content. It is civilized competition that is formed in our opinion only in the process of real scientific and theoretical cognition. In N.Shermuhamedova's interpretation, "knowledge is a trust that corresponds to and is based on reality" [6]. Only real knowledge serves as a constructive factor in the formation of competition based on rational, civilized, spiritual criteria. One of our great jadid scientists, Abdullah Avlani, said, "science is the glory of the world, thanks to the hereafter. Knowledge is a supreme and sacred virtue for Man. So, science shows us our condition, our action, like a game. A man without knowledge is like a tree without fruit" [7].

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The phenomenon of competition can manifest itself in any form of knowledge. For example, in the process of acquiring knowledge in the medium of play, whether it be various intellectual games, games related to sports, art, tradition, competition is observed in all, and it is the fairness of competition in the process of acquiring knowledge in the medium of play that is considered very important. Or, scientific-theoretical knowledge, all the time at the professional level in this field, scientists, states, spheres, regions, in general, at the global level, various inter-scientific competition has continued and will continue in the future.

In general, it seems to us that there is no limit to competition in the process of cognition. As you know, the main condition for any knowledge is authenticity, reliability, validity. In order for the culture of competition to actually form at the level of knowledge, it should also include such criteria as fairness, integrity, faithfulness in combination with the conditions of authenticity, reliability, validity. We have included the following in the gnoseological aspects of competition:

The manifestation of competition, first of all, as a form of everyday knowledge;

The realization of any type of social competition through the process of cognition;

Manifestation of competitive culture in mythological, religious, scientific-theoretical, philosophical, artistic forms of knowledge;

Philosophical and conceptual foundations of competition as a logical, scientific way of thinking. The spiritual and moral essence of competition.

As part of the philosophical essence the spiritual and moral essence refers to the content of competition, manifested through subjective, internal, consciousness and thought, processes in the soul. It is this aspect of competition that can also influence its manifestations in practical activities, objective realism. That is, in this aspect, constructive, or destructive directions of competition are formed. It is known that spirituality is the main criterion that ensures morality. Morality in a society with a high level of spirituality would similarly be progressive. It is not for nothing that the rulers who wanted to occupy any land from time immemorial, first of all, did not apply the strategy of shearing the most basic vessels that provided the spirituality of that land. Spirituality, however, is a great power that ensures

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the unity, pride, freedom of not only one individual, but also a whole society, a country. Without him, degradation is inevitable. So, I. Karimov explained, "spirituality is the ability to distinguish the psyche of a person, his self – realization, taste, wisdom, volatility with justice, evil with good, ugliness with beauty, ignorance with restraint, intelligence, the ability to set high goals and ideas, to act and strive for their implementation."

Therefore, without spirituality, the existence of mankind, its place in society, the meaning of its life disappear. The result is spiritual poverty. Spiritual poverty, on the other hand, is considered the main factor in negative vices, such as immorality, disinterest, indifference, immortality. Therefore, in any area of the development of society, the spiritual and moral criterion acquires the necessary importance. In particular, the most influential factor in the formation of a culture of competition is the spiritual and moral criterion. When the spiritual and moral level of any competing party is formed at a high level, it is self-evident that a civilized competitive environment is formed.

The spiritual and moral aspects of competitive culture can be manifested through the following characteristics;

The conduct of competition on the basis of high ethical aspects such as morality, decency, ingenuity, pressure, respect, truthfulness, correctness, conscientiousness;

The norm of competitive culture, Justice, reason. organization by criteria such as science;

In competitive culture, religious and secular knowledge is practiced.

The axiological essence of competition. Competition can be realized through its mandatory, spiritual, enlightened, moral, ideological foundations, that is, the essence of its axiological, that is, value. As you know, "values are divided into several types and formative manifestations according to their essence, characteristics and scope of action. First of all, among all values, a person and his life are the highest values. It is absurd to say about the value, importance of something in a place where there is no person. All things and phenomena that exist in a non-human being lose their value. That is why from the first years of independence, respect for human dignity, protection of its interests in every possible way, improvement of marriage, development of knowledge and cultural level, preservation of health,



protection of life have formed the main direction of the policy of our state”[8].

The axiological aspect of competitive culture is that it has a property of value, both spiritual, cultural, moral-aesthetic, and scientific-theoretical content-in essence. However, in competing parties, always striving for victory, or passion, is formed at a very high level and try to follow as many strategies as possible along the way. All foundations, such as considered morality, enlightenment, spirituality with an axiological essence, are considered boundaries and norms that protect competing parties from nonlinear paths, unfair practices on their way to victory. It would not be an exaggeration to say that the exact axiological essence of competition reveals its content of civilizability and morality.

In our opinion, the axiological essence of competitive culture will be through the following factors:

The manifestation of the culture of competition as a spiritual and moral value in practical activities;

The essence of the culture of competition, formed through religious and secular knowledge, based on justice and truth;

The manifestation of the culture of competition in its aesthetic, that is, in its manifestations of beauty, ugliness, grandeur, inferiority, tragedy, sophistication.

Synergistic essence of competition. Competition is such a complex process in which synergistic properties such as order and chaos, helplessness and linearity, balance and imbalance, openness and closeness are always observed. But through these characteristics, a culture of competition is formed, developed. "Synergetics is a nonlinear wave direction, and its special aspect is that it brought constructive content-essence into open systems, chaos, imbalance, nonlinear thinking, in contrast to traditional science”[9]. So, no matter to what extent imbalance or chaotic situations are observed in the competitive process, they all serve for a constructive result. In Yu.L. Klimantovich's view, “if we focus on differentiating the principles of order and chaos, we will be able to compare two states at the rank of ordered. These are self-organization and self-organization”[10]. From these considerations, we can note that cultured competition functionally affects the

self-organization of competing parties, self-control, self-ordering. Let us include the following in the synergistic properties of competition:

In the process of competition, chaos and order, helplessness and linearity, balance and unbalance are constantly replaced;

Dynamic, stable and unstable, constructive and destructive properties of competition;

Polyfunctional as well as praxiological possibilities of competitive culture in the process of self-organization.

In conclusion, when reflecting on this paragraph, we will cite the following: First of all, the problem of competition, as well as the phenomenon of cultured competition, is a rather complex, surreal, prolefirative (networked), polyfunctional process, which is desirable to analyze in a wide range, inter-industry, interdisciplinary.

Secondly, such qualities as rationally organized upbringing and education, morality and spirituality, literature and art, elegance and enlightenment, as well as decency, goodness, justice, truth, conscientiousness, prudence are considered substantive and attributive properties of the phenomenon of civilized, rational competition. Thirdly, ideological, political, philosophical-pedagogical, spiritual-moral, ideological foundations are of constructive importance in the formation and development of cultural competition in the socio-political, spiritual-educational life of the country.

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