

AXIOLOGY: ETHICS & VALUES

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Theory of value is kind of modern philosophy. It hasn't longer time in historical but it is developing very fast in social, culture and position in a social branch. Moralities values research is attract attention for Modern Mongolians social global, free democratic opinions values development. Because moralities values is one of the kinds humans development and social changes. Value is based on person's opinion, emotions, and value of actions. So value has a symptom of object and subject. There are values, mates, classes, social nationality and human in subject. There are all things of mind and materiality in object. Subject and object's communicate is subject's attempt to connect for object and it is chance of express subject's position.

A theory or a system of moral values "An ethic of service is at war with a craving for gain" The rules or standards governing the conduct of a person or the members of a profession. Ethics of principled conviction asserts that intent is the most important factor. If you have good principles, then you will act ethically. Ethics of responsibility challenges this, saying that you must understand the consequences of your decisions and actions and answer to these, not just your high-minded principles. The medical maxim 'do no harm', for example, is based in the outcome-oriented ethics of responsibility.

1. Axiology (theory of value)

Some things we like, or find interesting, or useful; other things we abhor or find distasteful. We judge some objects and activities to be abhor or find distasteful. We judge some objects and activities to be valuable or disvaluable, and sometimes we work hard to appreciate that which we believe to be of value. We compare the value of a multitude of things, activities and states of affairs, and these comparisons are central to our deliberations about what we should do. We pursue what is value, avoid or attack what is disvaluable; we plan our lives around our most cherished values. And we constantly argue with each other about what really is and is not valuable, yet nothing surprises us less that others valuing that in which we can find little or no value.

These, then, are some of the central characteristics of the practice of valuing. As has been noted by others, compared to issues concerning right action an obligation, recent ethical philosophy has paid scant attention to the problems of valuing.¹ Even utilitarian theory, which would seem inevitably focused on a theory of value, has been largely preoccupied with what Rashdall called the "consequential or teleological criterion", of right action.² Indeed, today it is common to understand "utilitarianism" as meaning much the same as "consequentialism"; is, it has come to be interpreted as a doctrine about rightness with only minimal, or vague, commitments to a theory of value.³ Not that contemporary ethics actually does without theories of value; utilitarian's are apt to reduce all questions of value to a matter of "preferences" or

¹ See, e.g., Joel J. Kupperman, [Value judgements], p.506

² Hastings Rashdall, *The Theory of Good and Evil*, vol. II, p.112. On consequentialism, see also G. E. Anscombe, "Modern Moral Philosophy".

³ "The central thesis of utilitarianism, in its most general form, is that actions are to be judged solely by their consequences and are not right or wrong in themselves." D. H. Monro, "Utilitarianisms", p. 444.

'desires'¹, and the contemporary followers of Aristotle seem to equate what is valuable with what is good for humans. And, of course, John Rawls has made much of the idea of a "plan of life" as establishing "the basic point of them have emerged from analyses that closely attend to the main features or our practice of valuing. To remarkable extent, contemporary ethics has employed theories of value and goodness with little attention as to whether they adequately capture our concept of value and the practices that it informs.

Theory of values and values philosophy are some means and they are includes different kind of values. Our actions are never separate communicated in values. The father of modern value science, Robert S. Hartman, observed that we have made our world a paradox where, despite our extraordinary scientific and technological discoveries, we have gained little insight into how to find a sense of inner peace. Having experienced the moral confusion of Hitler's rise to power in prewar Germany, Hartman envisioned a science which could organize "good" as effectively as the Nazis organized "evil".

Dr. Hartman dedicated his life to the realization of this vision, and as the result of decades of research, created a new mathematical system which successfully orders the values of our everyday experiences. He realized that the primary difference between natural order and moral disorder lay in the mathematics which orders the natural world. His discovery brought to light the principles which order and structure not only our moral decisions, but all of our value judgments. The central structure of Axiology is Hartman's value mathematics. Value mathematics makes it possible to measure value as accurately as a thermometer measures heat.

Regular symptom is means normal duty and normal duty is nature's laws opposite total value's moralities value. Theory of values is research from normal empiric knowledge until sciences theory of value type. And it cause values mind and how build. Thus theory of values using of values say different moralities value, aesthetic value, religions values are based on our life's foundation. German's philosopher Lotze(1817 –1881) is a founder of becoming branch of itself theory of values.² Values doesn't located objects communicate and it located in people's between communicate, aesthetics, actions, and devotion. Value is the morality communicate he said, he said, the main of different objective he founded economy values, needs value, local value, opposites value. He opinioned candidate by science; extremity value is arise from real value.³ Objective experience is based on real values and it is communicate god, and goodness.

Nietzsche (1844 –1900)'s theory is affected for hold in area of social and values mind. In his opinion, objective isn't real condition and it is value, so Anthology included Axiology. He said values are opposite such as "good and bad", "sin and blessing". German's new Kant's direction, the Baden School of Windelband, Rickert, and Lask tended to emphasize the questions of values, or axiology. Windelband considered philosophy to be first and foremost a teaching about universally valid values, namely truth in thinking, goodness in will and action, and beauty in feeling, a tripartite classification that is directly based on Kant. Windelband made a clear distinction between history and the natural sciences. He also insisted that "to understand Kant means to go beyond him," a slogan that would generally remained attached to Neo-Kantianism.

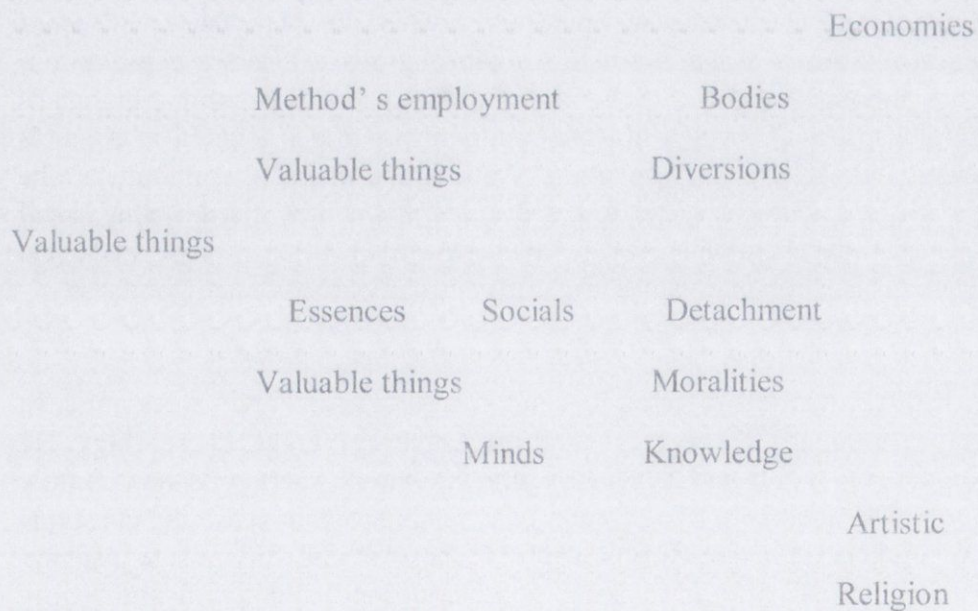
On the place of preferences in utilitarian theory, see Amartya Sen and Bernard Williams, "Introduction" to *Utilitarianism and Beyond*. I consider the notions of desire and preference at length in 7.2.

Gombosuren. Ts. 『Philosophy』. Ulaanbaatar. Mongolian National University, 2008. p.357-358

『A dictionary of ethics』. M. Progress, 1990. P.430

Windelband's successor, Rickert, developed his own axiology, insisting that the critical philosophy of Kant had to be expanded so as to include all aspects of the sciences, including the "Geisteswissenschaften" (the sciences of the mind, or cultural sciences). This brought him in touch with the heritage of German Idealism. In Bedan's school mate's opinion, sensitivity's things opposite Marburg school's mate's opinion and the bigger consul Wundt (1832-1920)'s opinion: sensitivity has a subjective symptom. Morality and authority's measure is being comparative in history it is becoming their root and any kind of values are comparative. But in German's scientist M. Sheller Austria's scientist Brentano's opinion: to deny subjective view sensitivity and value has a symptom of objective. Brentano divided 2 types of values root positive values and opposite values. Root of positive values action's are loving and respecting root of opposite values action's are hating and angering. In Sheller's opinion: any kinds of values founder is not human, and it is person. A person receives values transmission that person's originate their awareness compassionate, dissatisfaction, and hate.

So value has an Apriority, such as love and hate are human's innate emotions. It is developing and to getting rich for new meaning, and new content but the theory of values consuls are conflicts of opinions. Theory of values main research is valuable things. Valuable things are positive complex of human's value in historical social and culture. Korean's professor Yu Gen Hun(유경환) divided 2 types system of valuable things: method's employment valuable things, essence valuable and opined. There are economies, bodies, and diversions in method's employment. However essence's value is divided socials and minds, socials valuable things, precision researched and divided moralities and detachment's valuable, know minds valuable things, artistic, religion valuable things.¹



Russian philosopher Erasov is separated values by contents: socials, politics, moralities, religion, and aesthetics.² There values are person's value's; furthermore it becomes a root of nation's values system's development. Valuable isn't only valuation, and it is breadth concept, include

¹ 유경환. 『바람직한 가치관을 찾아서』. 대한출판공사, 1987. p232
² Erasov. B.C. 『Социальная культурология』. М. Аспект пресс, 2000

value's subject, estimate object. It is plain to coordinate to the result to communicate object and subject, and in the social relation's person's action. Person's morality is the condition of social, professional, culture, religion, and composes myself. In ethics explain dictionary, "Value is person's layer of intentional introduction, compose own world in subjective, task, and good deed and task. Values founder is measure"¹.

2. Ethics & Values

"The problems of philosophy involve questions in which we are all (or should all be) deeply interested at the most basic level. They are important to us as we make decisions about what to believe, and how to be critical of our own naively held beliefs. Philosophical investigation may help us to determine what kinds of choices we should make, and what kind of person to be. It may help us to understand and justify our belief (or disbelief) in God. It may help us to form a rational life plan, and to better understand our own motives and fears. Philosophical questions are important to us as we try to understand what we are and to determine our place in the scheme of things. And they are important to us as we try to choose right actions in a complicated and difficult world, and to find meaning in our lives. These are not trivial projects."

Person's situation living is whole action's system (existence). Person's action starts wake up, have a breakfast in the morning and process of during the life time participate social action. So how coordinate to social life?, what is my life's the most valuable thing?, why some actions become true and some actions become false?, why we bear responsibility in front others?, and how we the freedom?, These questions root is never separate communicate in theory of values.

Can theory of values intentionally changed person's action? Can person's actions root exist in real in the future? Is correct actions root widespread? These questions growing by our person's existence, middle of this questions. Value has positive symptom and it becomes the roof of positive actions. Thus, morality value has inference symptom. What is valuing? The tongue has important rule for person's foreword's subject, reply actions and values. Cause, person's ability of value is the result of person's thought. So to value of person's action's thought is unite renewal of morality of value and tradition. Morality of values is choose the object and give some idea in that object, changed it to subject, if it has a symptom of own value, to the result of public interest, morality value has symptom of objective social morality value and it chose by person free. American philosopher Ban Morris said, value is difficult symbol system to compare and explain other concepts. There are religion, science artistic, and morality in the Great World so value has a lot of mean and difficult. It is relative of symptom of person's self. Ban Morris separated values as follows.

Values problem is communicate with person's actions trend's whole system. Theory of value is research special value either roots of person's opinion and total problem of value. People life's special value grows good and bad, true and false, beautiful and ugly in the root of those. Ban Morris divided theory of value in two parts: ethics and aesthetics. In ethics frame includes "what must we do" and it communicate their daily life's action and comprehension of good and

¹ [A dictionary of ethics] . M. Progress, 1990. P. 431

bad, wrong and right, aesthetics frame include "What is we must amuse?" and communicate comprehension of nice.¹

Ethics is a science in research of person's actions values problem. Ethic is candidate that problem: "What is happy all people?", "What actions we must do?", These questions become the root of correct action. Morality's upbringing and morality's value is unity comprehension.² Those two comprehension isn't possible to separate. In idealism, value is the rooter of absolute mind so it becomes the upbringing and value is copied absolute mind. Idealisms opinion morality's upbringing grows social tradition, and it can the best explain to the result of research person's morality's action. Human's values root is the result of social ceremony and proverb's historical development of long time. Thus in idealisms opinion morality's value is must develop social ethics in people.

In realist's opinion: the root of value is law and unified action with the nature is valuable. Nature has a law and person's social has a morality's law. Morality's law must follow nature's law. In realist's opinion: the root of morality's values is the process of person's experience to observe nature. To view on these opinions: idealist more interests actions objective side. However, Russian Philosopher Anisimov's opinion: the esteem thing and values has a difference and it notes valuables are socials good deed, value is note include certain mean of valuer subjects. Communication in values subjective necessity, interests, tasks are easily changing, so valueless. Absolute valuable things are life, health, knowledge, aesthetic, honest, and love. Absolute invaluable things are dead, rude, lazy, injustices, and impatient.³ American philosopher Solomon's opinion: Morality's value has means of comparison and object, test hasn't true.⁴ In old philosophy valuable things has a trend of compare, but it is continuing until now. End it is explain the never separate.

Inference

Value is assembler of socials communicates person's task, dream, desire, plan and reputation. Comprehension of values includes social any kind of communicate, and philosopher and researcher has a conflict of opinions. In modern globalism social values opinion is developing and it is taking new ideas in that social. There are subject, object, and subject objects communication in value. Values objective side feels good in subject, subject side is unite valuable things with object.

Subjective actions hope becomes objects root. Morality's value's object becomes action. Morality's value depends on these actions: descent, religion, culture, education level, economy conditions. Morality value is expression by person' action such as good or bad, wrong or correct. Morality value can help to decide our daily life and socials difficult problems. Morality's values reference "be valuable myself" and "be valuable others".⁵

¹ Van Morris and Young Pai. 『Philosophy and the American School』 Boston : Houghton Mifflin Co., 1976. p22

² George F. Kneller. Op. cit., p 29

³ С. Ф. Анисимов. 『Введение в аксиологию』 . М. Современные тетради. 2001. с21-30

⁴ Solomon, Robert. C. 『Morality and the good life』 . N. Y. Graw-Hill. Inc. 1992. p18

⁵ Solomon, Robert. 『Энциклопедический словарь』 . М. Tardarika. 2001. p37

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