

The Issue of Human Problem and Socialization in Western European Philosophy

Ergashev Ozodbek Shavkatovich

Senior Lecturer in the Department of Humanities at the Andijan Institute of Machine-Building

Abstract: The scientific article explores the views of Western philosophers from the modern era on human nature and socialization issues. Specifically, it elucidates various historical perspectives on the human condition and reveals the existence of diverse approaches to related problems.

Keywords: philosophy, human, philosophy of the modern era, existentialism, intuitivism, personalism, anthropology, human essence, thinking, social relationship, materialism, idealism, life, sensations, desire-will, intuitive knowledge, feeling, contemplation, comprehension, spiritual and psychological image of a person, human nature, interest, desire, aspiration.



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INTRODUCTION

In their research, philosophers around the world have sought answers to questions such as: What determines the meaning and purpose of human life? What is the role of humans in the world? Can humans perceive the world? From which aspect does philosophy study humans? Thinkers who lived in different eras expressed various opinions on these issues and wrote numerous works. The philosophy of the modern era finds its expression in approaches to human participation in social relations and as a cognitive subject. [1]

For example, Descartes saw the essence of man in thinking and rational doubt about existence. The 18th-century French materialists such as Gassendi, Diderot, Holbach, Helvétius, La Mettrie, and others, influenced by the remarkable achievements in natural science and mechanics, equated the human soul with consciousness and reason, and the body with a machine, interpreting it mechanistically.

DISCUSSION AND RESULTS

The great German philosopher I. Kant (1724-1804) took an important step in interpreting human beings. He considered humans to be unique and unparalleled creatures, about whom separate philosophical studies could be conducted. At the same time, he stated, "Man is the most important subject in the world that can be investigated, for he is the ultimate goal for himself" [2]. In Kant's

view of existence, inanimate nature, living nature, and human nature became separate objects of study. In his opinion, at each of these levels, nature has its own laws: inanimate nature obeys the laws of mechanics, while living nature obeys expediency. Human nature, however, is characterized by its freedom.

L. Feuerbach (1804-1872) viewed humans not as products of historical and spiritual development, but as biological, sensory-physical beings, approaching them as natural-biological entities. He argued that humans are not creatures created by God, but a part of nature, and that humans are not mechanisms but organisms, as recognized by French philosophers. That is why Feuerbach's philosophy was called "anthropological materialism."

Since the 19th century, European philosophical thought has turned towards individualizing and historically concretizing human existence through the efforts of philosophers such as F. Schelling, A. Schopenhauer, M. Stirner, S. Kierkegaard, F. Nietzsche, N. Berdyaev, and H. Bergson. The concepts of life, senses, will, and intuitive cognition became subjects of special philosophical analysis. Later, these ideas were developed in philosophical currents such as existentialism, intuitivism, and personalism. Specifically, from the point of view of existentialism, the objective world is primarily "human existence," and there can be no discussion of the world outside of humans. M. Heidegger, who played a decisive role in the development of the existentialist movement, M. Scheler, one of the founders of philosophical anthropology, and the founder of the critical anthropology movement N. Hartmann, as well as E. Levinas, R. Ingarden, and other renowned philosophers, were considered creators of philosophical teachings related to human beings.

Historical perspectives on the problem of man showed that by the beginning of the 20th century, all the conditions had arisen for the emergence of a new field of knowledge in philosophy, the doctrine of man - philosophical anthropology.

Pierre Gassendi lived and worked in France in the second half of the 17th century. He put forward his ideas about man and the origin of his soul, explaining that the soul is composed of small, fiery, mobile atoms. According to him, the soul is influenced by movement and also has the ability to sense. The soul exists in all parts of the body, and when the body dies, the soul also dies. Death occurs when the atoms of the soul leave the body. However, death does not mean the disappearance of the soul's atoms; they continue to exist. The reason for this is that matter cannot be destroyed. The departure of soul atoms from the body, according to Gassendi, is analogous to the transformation of water atoms into steam and fire into smoke. The soul is spread throughout the body. If the body is healthy, the soul can be healthy. If the body parts, which are the material aspect of the soul, are unhealthy, the soul is also unhealthy. In Gassendi's view, the ability to think, associated with the growth and development of human organs, functions alongside the development of the body, as well as the development of imagination, experience, and sensory organs. The ability to think, associated with the growth and development of human organs, in Gassendi's view, is accompanied by the development of the body, as well as the development of imagination, experience, and sensory organs.

David Hartley was born in 1705 in England to a parish priest family. His main work, the product of many years of research, is called "Observations on Man, his Frame, his Duty, and his Expectations." This work was published in 1749 and played a key role in making him a prominent figure of the 18th century. In this work, the processes of studying human psychology were analyzed in stages. Based on the study of the psychological relationship between imagination and thinking, he worked to create a comprehensive theory that reveals the laws of consciousness and behavior. This forms the core of his psychophysiological research, his doctrine on the vibratory nature of sensations. Hartley, well-versed in medicine and drawing from the anatomical and physiological views of his time, founded a new doctrine related to human sensation and the causes of "the emergence of ideas as a result of the improvement of sensory organs." In studying this

human condition, Hartley relied on the idea put forward in Newton's teachings that sensation is a product of vibration arising in the retina of the eye as a result of the action of light rays. According to Hartley, vibrations pass through the hard fibers of the optic nerve to the brain, triggering visual perception. Not only material but also sensory objects affecting the senses create vibrations of countless brain particles, first in the nerves and then in the brain. These are emotional states, that is, the physiological foundations of feeling and thinking. The difference in the nature of a particular process depends on the difference in such vibrations and varies in position, type, or location, and direction. All human mental abilities are realized through the brain, and he devoted his analysis to the relationship between the nervous system and brain activity. However, he deviates from the view that the brain is the material basis of the psyche. The reason for this can be seen in Part 2 of the book "Observations on Man, his Frame, his Duty, and his Expectations," where scientific interpretations of psychology are intertwined with religious beliefs. Hartley also presents his medical views regarding how toxic substances such as alcohol, drugs, nervous disorders, and similar conditions can damage the brain, impair the mind, and affect the thinking process.

Julien Offray de La Mettrie was born in 1709 in the town of Saint-Malo, France. He graduated from the Faculty of Medicine at the University of Paris. As a philosopher and natural scientist, he authored several works. His writings "Natural History of the Soul" (1745), "Man a Machine" (1747), and "Man a Plant" (1748) encompassed human-related problems and sparked significant scientific debates during his time.

La Mettrie's philosophical views contradict Descartes' notion that animals are devoid of feeling. He asserts that all living beings possess the same capacity for sensation. This idea applies not only to humans but to all living creatures. His perspectives were vividly expressed in his work "Man a Machine" [3].

La Mettrie, who proposed the idea that emotion is inherent in all living organisms, was among the first philosophers to suggest that humans originated from the animal world. In "Man a Machine," the author approaches human structure and activity in a unique way. According to La Mettrie, humans differ somewhat from mechanical structures. He considers humans a type of machine, a being capable of feeling, thinking, and understanding. Their most crucial aspect is the ability to distinguish between good and evil. That is, humans possess the capacity to perceive ideas related to the soul. The human body is a self-moving machine that differs from technology in being a living embodiment of continuous movement. Humans do not move like clockwork mechanisms; instead, there is a fluid that nourishes the blood. La Mettrie calls this fluid "khilas." In other words, it is evaluated by the increase in movement and, consequently, the activity of "khilas" in La Mettrie's concept. Although La Mettrie compares the human body to a clock, he assesses human bodily impairment or illness not as a mechanical failure but as a disruption of blood activity, that is, human behavior. In his opinion, "Man is a perfect machine."

He also states that not only biological factors are sufficient for human origin, but language and speech play a significant role as well. The social environment also serves as a key factor in human formation. Without these means, humans, according to La Mettrie, are cunning, dangerous, and predatory animals. They are born with these qualities and become humanized under the influence of society. La Mettrie, who attempted to prove that sensations are superior to everything else, emphasized the conditions in which the human body experiences pleasure.

Denis Diderot (1713-1784) was the leader of the encyclopedists. He was born in Langres to a well-off family of craftsmen. After receiving his initial education at a local Jesuit college, he moved to Paris. There he graduated from D'Harcourt College. Diderot, who opposed the feudal system, led a popular movement against the privileged classes of the nobility and clergy. He supported the new regime and opposed royal authority. Diderot authored works such as "Thoughts on the Interpretation of Nature," "D'Alembert's Conversation with Diderot," "D'Alembert's

Dream," "The Skeptic's Walk or Alley," "The Nun," "Rameau's Nephew," "Jacques the Fatalist and His Master," "Elements of Physiology," "Life of Seneca," and "Essay on the Reigns of Claudius and Nero." His work "Philosophical Thoughts" (1746) was burned by parliamentary decree the same year it was published. Diderot repeatedly addressed the problems of nature and humanity, tirelessly emphasizing that the role of humans and the power of their thinking is the most important object in all periods and fields of science. Although Diderot often repeated the phrase "we still do not know much" in his philosophical teachings, he explained that as human knowledge progresses, our understanding of the world and the reasons for our existence increases. When explaining his thoughts about humans, Diderot compares the thinking "I" in a person to a spider nesting in the brain, and the nervous system to the "spider's web" enveloping the human body. This gives a person the opportunity to "know nature through the senses." Diderot likened a person to an instrument possessing sensory abilities and memory. Although he emphasized that the source of human knowledge is sensation, his views are far removed from extreme sensualism. He proposed a generalized form of rational reasoning and sensory cognition. In his moral views, Diderot expresses ideas about "natural man" and "natural human needs," arguing that human vices have a natural basis and can be rationally limited through education. In Diderot's teachings, regardless of the soul's movement, the union of the soul with the body is sensory. To feel is to live. Sensation arises through the nerves. It is impossible to approach it without sensations. Simple sensations in this case are pleasant sensations, and they create more complex sensations. Not all parts of the body are equally sensitive. For a high level of sensation, the nerve and its connection with the brain must be free and unobstructed. Sensation is a process directed from the organs to the brain. The motion is described as being directed from the trunk of a tree to the branches and from the branches to the trunk. In Diderot's imagination, the soul is a being with a dynamic range, possessing complex sensibilities. No matter how cheerful, melancholy, irascible, refined, two-faced, or lustful a soul may be, it is nothing without a body. Without a body, one cannot explain the essence of any human being. It is precisely based on these ideas that Diderot opposes religious teachings. In his opinion, religion suppresses the activity of the human spirit. According to him, the environment is the factor that determines a person's spiritual and moral character. A person is not evil by nature - "bad upbringing," "bad habits," and "bad behavior" are what corrupt a person.

Ludwig Andreas Feuerbach (1804-1872) was born in Landshut in the Bavarian region of Germany to Anselm Feuerbach, a renowned lawyer. In his philosophy, he put forward ideas solely about humanity. He analyzed humans in direct connection with nature. According to him, the subject of philosophy should be human beings. The philosopher states that true philosophy is anthropology. According to Feuerbach, the key to understanding religion lies in human hands, that is, at the heart of human nature, interests, and aspirations.

Conclusion

Feuerbach attempted to reveal the social essence of man through his work, but when he failed to do so, man remained within his philosophy as an abstract being created by nature. He put forward the idea that it is necessary to reform man as a more perfect being, especially to make changes in his consciousness, to create a new religion that promotes increasing human love for fellow humans, rather than for God. He took love and affection as the foundation of this idea. According to the philosopher, love is not selfishness; rather, it liberates a person from selfishness. Love, in fact, means sacrificing one's life for another person. Based on the understanding of man as a being of material nature, Feuerbach advanced the principle of equal rights for the happiness of all people.

The aforementioned views clearly demonstrate that the subject of human nature is extremely multifaceted and that there are diverse approaches to the problems associated with it. This, in turn, shows that not only in the present but also in the future, problems related to man will remain one of the main issues of philosophy.

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