

**ALIENATION FROM SOCIETY - AS AN OBJECT OF SOCIO-
PHILOSOPHICAL RESEARCH**

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ABSTRACT

One of the classic philosophical problems is the problem of alienation. Paradoxically, it is both an abstract and an actual practical problem at the same time. We believe that its relevance is particularly expressed in anthropological, social and methodological terms. The anthropological plan of relevance lies in the fact that concrete forms of alienation do not theoretically, not abstractly, but actually affect a person both at the social and individual levels of his existence. And these manifestations are felt one way or another, even if a person does not know that he is faced with what in philosophical language is called alienation, alienation, in view of which alienation is a problem to which one cannot be indifferent.

KEYWORDS: Society, Alienation, Object, Research, Philosophical Sphere, Social Alienation, Education, Youth.

INTRODUCTION

The profound changes taking place in the world at the end of the XX - beginning of the XXI centuries have affected all spheres of life: the system of education, upbringing, and socialization of a person. These changes have led to the emergence of new, already universal, so-called global issues. These include the problem of ecology, terrorism, the threat of nuclear war and the demographic crisis. All these are not only social, but also deeply existential problems. Society is not just a collection of individuals, society is a product of human interaction, they are united into one whole by human activity in its various forms. It is clear that philosophy should take a direct part in solving problems that arise in society. One of such global philosophical problems is the problem of human alienation. Moreover, in our opinion, alienation should be considered both as a social phenomenon resulting from certain historical conditions and as an existential, anthropological phenomenon. Within the framework of this article, we will attempt to reveal both alternatives to the phenomenon of alienation and indicate specific ways to overcome them.

In the ordinary sense, alienation is usually thought of as a lack of intimacy, trust, understanding, coldness in relations between people.

As a philosophical category, the concept of "alienation", scientifically developed in the philosophy of G. Hegel and further refracted through the prism of Marxism, acquires a purely socio-philosophical aspect and for the first time is presented by Marxism, first of all, as an objective, material alienation of the subject from the results of his own activity, labor. G. Hegel argues that alienation is the result of opposites and contradictions existing in existence, that the removal of alienation is the process of overcoming contradictions in human thinking.

Although Marx is often attributed to the Hegelian tradition, there is a colossal difference in the Hegelian and Marxian understanding of alienation. In overcoming the alienation between being

"in oneself" and "for oneself", between consciousness and self-consciousness, subject and object, G. Hegel sees the whole meaning of human development, his thinking and life. And since for G. Hegel a person is, first of all, a product of the Absolute Spirit, a thinking subject, the removal of alienation also occurs in the world of thoughts, spirit. Alienation is removed only in thought, in the thought of a philosopher, and in objective reality everything remains the same.

Summarizing the existing arguments on this topic, three interpretations of alienation can be identified:

- 1) Alienation as any objectification of human activity, which acquires a material or spiritual form and is separated from a person; it can be qualified as global (universal);
- 2) The understanding of alienation as the reification of the subject, enslavement by his results (material and spiritual) of his activities; it can be designated as socio-economic;
- 3) Identification of alienation with the emotional and mental state of a person, in which he is characterized by awareness of personal unfreedom and manipulation, control of his state by extraneous forces; this interpretation can be called emotional and psychological.

The social scientists understand alienation as a social process, as a result of which the results of human activity turn into an independent force, commanding them and hostile to them. The main prerequisites for the emergence of alienation are the relative isolation of individuals in the course of their activities, the division of labor and the emergence of private property. Alienation manifests itself primarily in the domination of materialized labor over real labor, in the transformation of the individual into an object of exploitation and manipulation by those social forces that are in power. Alienation is a historically transitive form of a person's objectification of his abilities and is closely linked to the fetishization of social relations.

Alienation also manifests itself existentially in human consciousness. This is expressed in the inconsistency of human desires and expectations with norms and principles imposed by the dominant social structures and perceived as alien and hostile. Here we should also add feelings of loneliness, insecurity, anxiety, which become companions of human existence.

Analyzing the genesis of alienation, it can be argued with good reason that it appears already in Plato's philosophical system and appears in the image of the Demiurge - the world immortal soul. At the same time, the natural world, the world of sensory phenomena is nothing but an alienated copy of the world of ideas. The demiurge formed him through alienation from himself.

Aristotle also considered the problem of alienation, expressed in his understanding of man as a "political animal", as well as in the interpretation of the state as an institution in which social life manifests itself alienated from the natural conditions of human existence.

Christianity also does not ignore the problem of alienation. However, it should be recognized that neither ancient nor Christian philosophy, despite notable achievements, failed to give a verbal definition of this phenomenon.

Alienation as an ordinary concept, and then as a philosophical category, begins to form mainly in Modern times. In fairness, it should be noted the priority of N. Machiavelli in the formation of ideas about alienation. It was he who, a century and a half before T. Hobbes, argued that the emergence of the state (a social institution alienated from people) was due to the selfish aspirations of a person and the need for their violent pacification.

A significant contribution to the understanding of alienation belongs to the theorists of the "Social Contract". For the first time, they put forward and partially justified the innovative idea of the relationship between alienation and social development - the idea of the reverse effect of social institutions and public relations. These institutions are known to be the result of human activity.

Subsequently, they become relatively independent and are able to act in the most destructive way on their creators, people. This idea is presented to a greater or lesser degree of validity in the works of all the major thinkers of the HOOP-HUSH centuries. T. Hobbes, who studied the question of the formation of society and the state, believed that the transfer of the rights of the individual to the social organism, which is the direct basis for the formation of statehood, ultimately leads to the fact that the new social institution subordinates the individual to his will, deprives her of freedom of action. This process is a manifestation of will, but at the same time a manifestation of social necessity and regularity.

The ideas of J.Russo are of considerable interest in the study of this problem. Russo, who, as you know, deeply and emotionally analyzed the question of the contradictory development of mankind, about the negative impact of his achievements on man. Russo has repeatedly noted that European history provides many examples confirming the use of economic and social achievements against people. Thus, the state, having arisen due to an agreement between people in order to facilitate their conditions of existence and having formed as a socio-political institution, under certain conditions can degenerate into despotism and become an instrument of oppression of people (Russo, 1969). As we can see, the formation of the state leads to the alienation of the rights (including freedom) of every person. Russo saw overcoming the state of alienation in the "restoration" of a patriarchal republic that had never existed (the main condition for the existence of which was allegedly the property equality of people) or by returning to the natural (natural) state of people.

Most of the famous French thinkers of the XVIII century. basically, alienation was interpreted in the same way as Russo. However, they offered a different way out of the state of alienation. K. Helvetius noted that political and social institutions formed thanks to the social contract act as a force alien to people, separating, colliding and condemning them to suffering. The French thinker saw a way out of this anti-human state in the elimination of the absolutist royal power, since it is she who acts as a guarantor of class inequality, supports arbitrariness and violence and in every way prevents the establishment of a "reasonable and just" system ("kingdom of reason").

Classical European philosophy (both materialistic and idealistic) interpreted alienation as a negative phenomenon, since it meant the domination of people by forces external to them. A positive solution to this problem became possible through the abolition of alienation. The subject of our analysis was alienation in the philosophical systems of Hegel and Marx, since it was in these teachings that it received the most in-depth analysis and comprehension. It should be noted that these two philosophical systems are united by the fact that in them, first in Hegel and then in Marx, although to a lesser extent, alienation is considered as an important factor in historical development.

In our opinion, there are good reasons (a deeper and more objective knowledge of human history, at least European) to assert that the social phenomenon designated as alienation is irremediable from public life. Alienation, as has been said repeatedly, is an inherent property of a person's material and spiritual activity. In addition, it is the most important factor of historical development. Consequently, alienation can be eliminated, or rather, it will disappear by itself only when a person ceases to think, create, participate in the socio-cultural process. In this regard, the ideas and arguments about the complete elimination of alienation are erroneous. We can talk about minimizing alienation, weakening its negative impact on society and the individual, but in no way about eliminating it.

The theoretical significance of the category of alienation lies in the fact that when considering any aspects of social life, production processes, relationships between people, it is necessary to take into account the positive (creative) and negative (destructive) properties of alienation, its universal inconsistency.

The methodological function of alienation consists in forecasting and taking into account situations (positive and negative) that arise in any form of relationships between people and determining ways to neutralize them.

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