

Impact and effectiveness of the framework approach to solving social-existential problems in new Uzbekistan

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Abstract: In the existential philosophy of Erich Fromm, the human soul's tendency to creativity and destruction, the desire for domination or submission in people, the content and social significance of love and hatred for life are analyzed.

Keywords: Creativity, destruction, desire for domination, submission, soul, social dependence, alienation.

Introduction: Man is a rational being: he is the owner of pleasant qualities and virtues. Since his birth, mankind has always sought to embody the image of humanity, the actions that befit him in behavior, and one or another virtue. The rules of etiquette and behavior of today's man have been formed and improved over the centuries. These virtues are expressed in the external and internal qualities of every person - in his behavior and actions. In fact, the correct direction of thinking is a process directly related to the issues of education. As is known, the main task of education is to perfect a person. Educating a person can eliminate material and animalistic desires and increase his divine and merciful qualities. A perfect person is the truth of all people, that is, the human of humans. As Najmiddin Kamilov said, "A perfect person is an ideal, possessing all worldly and divine knowledge, whose soul is connected to the Absolute Spirit, is full of grace and miracles, whose life is organized, and whose heart is pure and free from noble feelings"[1]. There are social criteria for perfection specific to each era. This is because human beings differ from each other in terms of their intellectual, spiritual, and physical abilities, talents, and potential. Guiding a person to honesty, purity, humanity, correctness, goodness, in short, to high morality has become one of the most important issues today.

In the philosophical anthropology of Erich Fromm, the issues of preventing moral crisis and forming high spirituality are also analyzed. The idea of the need to form high morality in society is put forward to prevent

nuclear war, eliminate the nature of international terrorism and religious extremism, and reduce moral degradation, destructiveness, and the desire for violence. Moral decline, according to the thinker, is accelerated by false emotions, stereotyped thinking, insincere attitudes, the absence of critical thinking, and the formation of a robotic person. Therefore, the task of finding and studying ways to eliminate moral decline is emerging.

Throughout life, a person spends his main energy on achieving his desires. But does he know what he wants, or does he want to achieve the goal he is striving for? Questions like this arise throughout life: is a person running after something that should make him happy, but does it not touch his soul as soon as he achieves it? According to Fromm's philosophy, modern man lives in a state of fantasy that he knows what he wants, but he wants it according to the template accepted by the majority. People's desires, as well as their thoughts and feelings, are not their own, but are attached to them from outside, but it is very difficult to understand this [2;204]. People are avoiding the responsibility of being free, liberated, sincere and polite, and are reluctantly following conformism. Although conformity seems good for everyone, it is not a solution to problems, but an escape from them, a turning a blind eye. According to the scientist, today's man, through conformity, chooses not freedom, but spiritual dependence. The culture of the era of globalization is increasing the number of paths leading to conformism (conformity). In such conditions, the development of true individuality in people slows down, a person loses his

«I», and deepens his doubts about his identity. According to Erich Fromm, this situation turns conformism (conformity) into an unwritten law. If we do not live according to the general scenario accepted by the majority, in addition to the growing dissatisfaction of others with us, isolation, we lose confidence in our own essence, which undermines mental health [2;204]. In such conditions, it is possible to live in harmony with those around us, without separating from them, but a person must continue to live, giving up his spontaneity, individuality and freedom. In a society based on economic relations, there is a need to raise the human heart against the emotional, intellectual and moral degradation of man. In fact, a person can control his emotions. He is a being capable of developing his good feelings and restraining his bad ones. Erich Fromm writes that it is surprising that despite the great hardships that befall people, they not only retain, but even develop, such qualities as dignity, courage and kindness.

In the 20th century, people developed insincerity and fake emotions. Emotions were generally suppressed in society. Creative thinking, like any other creative activity, is inextricably linked with emotions. However, the ideal life these days consists of thinking and living without emotions. “Emotionality” has become synonymous with imbalance or mental illness [2;195]. As a result of adopting these standards, a person becomes weak and his thinking becomes poor and shallow, Erich Fromm predicts. However, in our opinion, it is impossible to completely suppress emotions in a person. According to the thinker, those at the top and bottom of the social pyramid are not forced to be “nice”. But others live with the automatic expression of such qualities as sincerity, cheerfulness, and laughter. They suppress all their natural feelings and qualities, burying them deep in their hearts. He lives with false laughter, false sincerity, and false emotions.

Through the efforts of psychoanalysts, an image of a “normal” person has been created, who is never too sad, too nervous, or too excited. They do not approve of character traits or personality types that do not meet this standard and call them “infantile” or “neurotic” people. According to Erich Fromm, today not only feelings and emotions, but also thinking are doomed to distortion and interpretation. From the very first steps of education, a child has a desire to think independently, but ready-made ideas are placed in his brain [2;197], says Fromm. Children want to know the truth. However, this desire is ignored by adults or is expressed in the form of gentle favors, as is the case with the weak. Worse still, children are treated insincerely, that is, their questions are answered in the

sense that they are answered whether they agree or not. This is how a child prepared for life comes to school. Here too, teaching methods aimed at suppressing the child's independent thinking await. Fromm expresses his opposition as follows: «The student is required to know facts, information. The more facts a person learns, the more he will come to know reality! Hundreds of unrelated facts are forced into the student's brain; all their time and energy are spent on memorizing these facts, and there is neither time nor energy for thinking and reasoning. Spontaneous thinking, based only on knowing facts without reflection, is a fiction. Worst of all, truth is taught as a metaphysical concept. If someone tries to explain that truth is not relative, today's «thinkers» consider him backward» [2;198].

Today's upbringing and education often lead to the destruction of sincerity and the replacement of original mental acts with externally imposed feelings, thoughts and desires. Children do not love someone «for no reason». As they grow older, they lose the ability to distinguish a real person from a bad person. This is because the child first refuses to express his feelings, and later refuses to accept these feelings themselves. Children learn to suppress their perceived hostility or insincerity in other people; sometimes this is very difficult for them, because children have the ability to notice these qualities, and it is not easy to deceive them with words, like adults. Also, in the early stages of a child's upbringing, he is taught to love everyone, be friends with everyone, and laugh. This feeling that is not his own is gradually instilled in him. Social pressure also pushes him to do many things. In society, if you don't laugh, you are considered «not a very nice person» [2;194]. Such insincerity in education forces children to grow up in stereotypes and lies. Sincere emotions and relationships gradually disappear. This also weakens the moral standards of society.

Erich Fromm explains the next prohibition that clouds our thinking as follows: «Today's culture has the task of blurring (obscuring) the main issues of personal and social life, all psychological, economic, political and moral problems. Problems are made to seem too complex, beyond the understanding of the average person. In fact, the opposite is true: many personal and social problems are simple, so simple that practically anyone can understand them. They are often described as so complicated that only an “expert” can understand them, and even then only an expert in this field; this kills the courage and desire of people to think for themselves; it extinguishes their ability and confidence in thinking about pressing problems. « According to the scientist, in such a situation, the individual has no choice but to patiently wait for the “expert” to tell him

what to do. People become arrogant and distrustful, and as a result, everything that is said arrogantly, based on their own beliefs, seems right to them.

The thinker emphasizes that another factor that kills the ability to think critically is the distorted interpretation of the holistic picture of the world. We have tried to explain the originality of thoughts and feelings above, it is worth noting that this also applies to desires. Erich Fromm asks the question of what freedom means for modern man and answers as follows. "Man has been freed from external fetters that prevent him from acting in accordance with his thoughts and desires. If he knew what he wants, what he thinks and feels, he would act freely according to his will. However, he does not know this, he adapts to anonymous authority and adopts an "I" that does not constitute his essence" [2;201]. Thus, people seem to be successfully functioning in economic and social life, but behind this successful appearance it is impossible not to notice the invisible (secret) dissatisfaction. In such conditions, in order to eliminate the mental, emotional and moral changes in people and the formation of a sense of isolation, alienation and dissatisfaction of people in society, the scientist says that the formation of spontaneous activity is the only solution. Therefore, the lack of critical thinking and unlimited adaptability means heading towards a moral crisis. In fact, the main activity of humanity is to realize its «I». In this way, it must rely not only on the power of thought, but also on its emotional capabilities. Such spontaneity - creative activity can manifest itself in a person's emotional, intellectual and sensual life, as well as in his will.

A necessary condition for spontaneity is the recognition of the integrity of the individual, the elimination of the separation between "reason" and "nature", because spontaneous activity can occur only if the various spheres of human life are united into a single whole, only if a person does not suppress an important part of his personality. According to Erich Fromm, "spontaneous activity is not a forced activity, forcibly imposed by the loneliness and powerlessness of the individual; it is not the activity of a robot, conditioned by uncritical perception of templates due to external influences. Spontaneous activity is the free activity of a person" [2;205]. This term comes from the Latin word "sponte", which means "of its own accord", "of its own free will". Thus, spontaneous activity is a creative activity in which external influences and templates are completely absent. Although spontaneity has become a rare phenomenon for today's society, it is not yet completely lost. Children can be cited as an example of spontaneous activity. According to the philosopher, "children are actually capable of feeling and thinking on

their own, that is, they behave as they say" [2;206]. Thus, spontaneity is measured by a person's sincerity and innocence. If a person has not lost these abilities, then relationships will definitely be warmer. The American scientist asks how spontaneous activity solves mental, intellectual and moral problems. In his opinion, spontaneous activity is the only opportunity for a person to overcome his fears of loneliness without giving up his "I", because the spontaneous realization of the human essence reunites him with the world, with nature and with himself. But how does he reunite with nature and with himself? The first way is through a voluntary union based on love, and the second way is through work. According to Fromm, it is not the result of work that is important here, but the process. "A person is deprived of the only satisfaction that can make him truly happy - the enjoyment of the creative process. Only when a person speaks and feels independently, then he feels the highest pride, the highest happiness" [2;208].

What does spontaneous activity give a person? What problems can it solve in a person? It is worth noting that modern society isolates and alienates a person. A person lives with a sense of helplessness and fear. In such conditions, doubts increase in a person. The only way to get rid of doubts is to show his "I" on the basis of spontaneous activity. "These doubts arise from a person's loneliness, from the limitations (tightness) of life; if a person can live not by force, not by automatic means, but spontaneously, doubts disappear." Based on the views of Erich Fromm, if individuals are allowed to act freely, spontaneously, if they do not recognize any authority above them, this inevitably leads to anarchy. So, spontaneity is not a desire for disobedience to authority, not a desire for independence. It is a conscious responsibility and a conscious freedom.

Erich Fromm believed that humanity has created a democratic society, and from now on it is necessary not only to preserve it, but also to strengthen and expand it. Because an undeveloped democracy can become a cause of moral decline. For this, the development of democracy should consist in the development of true freedom, initiative and spontaneity of the individual. The only criterion for the realization of moral freedom is the active participation of the individual in determining his own destiny and the life of society, which should be manifested not only in the formal act of voting, but also in his daily activities, in his work, in his relations with other people. As a shortcoming of today's democracy, the scientist points out that it cannot eliminate the consequences of the economic powerlessness of the average individual.

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