

HUMANITY AS AN EXPRESSION OF THE SPIRITUAL BEING OF HUMAN

Pirnazarov Nurnazar

Karakalpaks State University, Nukus, Karakalpakstan, Uzbekistan

Sultanbergenov Islambek

Karakalpaks State University, Nukus, Karakalpakstan, Uzbekistan

ABSTRACT

The subject of analysis in the article is sensations, which are considered as representatives of the external world in the inner being of a person. Because of this, they are the basis not only of human cognition, as many researchers believe, but of all spiritual existence. Feelings have informational and evaluating functions. The first determines the sphere of knowledge, on which researchers traditionally focus their attention, the second is associated with such a multifaceted quality of a person as humanity, which is realized both in practical and spiritual life. Humanity is often assigned a secondary role, and only in a religious feeling does this property acquire decisive significance.

Keywords: spiritual being, humanity, sensations, representatives, feelings, religious feeling.

INTRODUCTION

The lack of humanity, taking root in our country with the establishment of market relations, began to attract more and more attention of domestic researchers. Quite characteristic and even symbolic is the title of the relatively recently published monograph by the philosopher G. K. Saykina "It's hard to be a man..." [1]. Involving in the consideration of this topic, we proceed from the fact that, first of all, it is important to find out whether it is possible to find something in common in the variety of meanings invested in the concepts of "spiritual being", "spiritual sphere". The key point in this clarification is the analysis of sensations and perceptions as the initial components of the cognitive process. This is due to the fact that sensations are a unity of the objective and the subjective: the subjective is not as content-opposite to the first, but as conditioned by it, but organized in such a way that relatively an independent viable system could selectively react to external influences of the objective world, both favorable, necessary for its existence, and unfavorable, threatening its existence. This subjective assessment is the most important characteristic sensations and perceptions as ways of connecting the inner being of living systems with the outside world. Subjectivity is a characteristic, an individual assessment of objective effects on the body, which is determined by its organization, which is the degree of adaptability the attachment of a given organism to environmental conditions both structurally and functionally, subjectivity is an expression of the organism's attitude to the influencing objective factors. The same impact will be evaluated by different organisms significantly differently.

So, let's say, the hot sun of the desert, beneficial for its inhabitants, is unacceptable for the organisms of the northern regions and vice versa. And this subjective fitness is expressed, first of all, in sensations, which act as representations, representatives of the external in the internal. It is with them that all the vital activity of organisms begins, containing two functions at the same time - informative as the ability of an organism to perceive external influences and represent them in the form of accumulated experience, and evaluative, which determines the correspondence of external influences to the structure of the organism in terms of favorable / unfavorable for its life. This individual assessment is

already on the level of sensations acts as subjectivity, being the basis for subjectivity at the intellectual level.

This dual function of sensations and perceptions (we will not specifically talk about the latter as a channel of communication between the organism and the outside world) determines the unity of a person's cognitive activity and his emotional a mentally evaluative attitude to ongoing processes, which ensures not only the integrity of all mental external influences, but their organic connection with the outside world. As M. Merleau-Ponty rightly shows, who thoroughly dealt with the problems of the connection between the internal and external, "I myself am not a series of mental acts and not standing in the center of the Self, which combines these acts into a synthetic unity, but a unique experience that does not possible to separate from itself" [2, p. 517]. As he explains further, the Self is an experience that, even in a dream, determines the possibility of "seeing or not seeing, feeling or not feeling, suffering or being happy, thinking or breathe, in a word, "explain" with the world" [2, p. 516]. And it is impossible not to agree with him that this synthesizing attitude to the world cannot be associated only with consciousness. The latter enters into relations with things only through the body. We consider it extremely important such an understanding of consciousness and its connection with the body to comprehend not only the unity of the cognitive process with an emotional attitude to the world, but also the integrity of the entire inner world of a person. The body, corporality, from this point of view, act as a special way of being, including both the traditionally understood consciousness and what is included in the concept of "soul". Such a broad understanding of the body makes it possible to assert that the body is the true subject, when "one's own body <...> together with the world constitutes a single system" [2, p. 261]. The fusion of the body and space Merleau-Ponty shows by the example of the integration of the environmental space into the body space when learning to type on a typewriter. "A person who learns to type," writes Merleau-Ponty, "integrates space into his bodily space" [2, p. 194]. As a result of such integration of the external into the internal, the unity of the objective and the subjective is realized, due to which the phenomena of the internal life of a person, expressed in the concepts of "spirit", "soul", "spirituality", which are rather vague and can be interpreted far from unambiguously, are based on common intentions ascending to the unity of the informational and evaluative emotional function of sensations as an outgoing connection of the subject with the surrounding world.

Sensations are such representatives of the surrounding world in the inner being of a person, which represent the unity of the information-objective factor and its subjective assessment, which depends on the system organization of the subject, his social and cultural experience. This causes the difference in the assessments of knowledge, information, which are based on the information function of sensations.

Such a bifurcation of the functions of the cognitive process as a whole causes the emergence of difficulties in it, which can be overcome only in the long historical development of the process of cognition itself, which significantly distinguishes human cognition from technical models of processing information in which the evaluation factor, if present, does not play a significant role. In the comprehension of reality by a person, the evaluative component plays no less significant role in it than the informational one.

And this is due to the fact that a person's being is dual in essence: his being as a living organism in the external environment and the being of his "inner world", which is the unity of all experiences and thoughts that are recognized by the individual. And this "inner being" is no less interesting and

important for him than the information side of interaction with the surrounding world, which gives knowledge about its properties and patterns. It is this interest in the "inner world" that the informatively processing side of human existence distinguishes it from technical information processing systems.

The presence of an evaluating factor in a person's interaction with the world plays both a negative and a positive role for him. The first is the possible opposition of the subject objective to objective, which can create significant difficulties in human cognition of the surrounding world. The positive role is determined by the intended purpose of the evaluation factor in the self-organization of the human being. The meaning of the evaluating function in the interaction of a person with the outside world is to preserve this being. And here, it is impossible to do without a subjective assessment of both external influences and internal experiences it is possible - due to the unity of the "inner world", including the awareness of these experiences, which can not only carry negative evaluative information, such as a state of horror, but also be a positive stimulant in a person's life, generating inspiration, confidence and other factors of his behavior. The complexity of knowing the inner world of a person begins with the fact that the cognitive process of the outer world itself is a component of the inner being of a person. The construction of a mental picture of the world based on sensations and perceptions as representatives, as representations of the external world in the internal, but in a different - non-material - form, as J. Berkeley noted, doubles the world in human being - into the surrounding material and the world of experience as a unity of sensual and generalizing abstract forms that do not have their own content, but contain the content of the external world. A supporter of pragmatic philosophy also writes a lot about the practical significance of a person's belief in a higher spiritual being.

W. James exploring religious experience, he understands religion as such a spiritual sphere, which, comprehending the reality of the invisible, is of great importance for the practical life of a person, since it relies not so much on the rational, but on the sensual side of human awareness of the world. For the mind, such concepts as "soul", "God", etc., James notes, do not contain any distinct "sensory content", in practical.

In relation to this, they have an important meaning. If science is actually indifferent to the inner, innermost experience of the individual, then religion allows a person to preserve both inner peace and conviction in his life positions, and (here James agrees with Jung) even health, since the root cause of any disease, according to James, is, ultimately, the isolation of a given person from God. At the same time, the American philosopher refers to the experience of L. Tolstoy, who experienced a spiritual crisis for two years, ending with a rethinking of his life position, which was expressed in the statement referred to by James: "Knowing God and living are one and the same. God is life" [4, p. 148].

Such significance of the spiritual world of a believing person is connected with his paramount interest as a person not in the "arrangement" of the surrounding world, but in his inner being, which serves as the initial fact of his reflections on "nature" and the essence of the surrounding world as a whole.

Subjectivity is of particular importance in the formation of a religious feeling and, accordingly, a religious worldview. The picture of the world formed by a person under the influence of the subjectivity of religious feeling has its own characteristics, in comparison with its design on the basis of natural scientific facts, having certain advantages and disadvantages. And the main advantage of such a vision is that in this case the primary attention is focused on the defining quality of a person - his humanity, which generally expresses a moral attitude that is organically associated with benevolence and love.

This quality, formed on the basis of the image of God and His commandments, becomes the main thing for the individual, determining all his behavior and even allowing him to overcome instincts under certain conditions in the name of the triumph of the Divine in man, from the point of view of the believer, and in fact - humanity in man. The importance of this becomes especially clear against the background of understanding the indifferent attitude of the world to the fate of man, which M. Heidegger expressed in the concept of "abandonment". A person is thrown into this world, and the best thing he can do in it is to fight all the ensuing possible consequences: either win and be a "king" - the king of nature and his fellow citizens, or be defeated. Humanity, brought up on the facts of life, in the real process is essentially, at best, very limited. So the religious feeling is a significant factor in the education of humanity in a person, and often more effective than it is carried out in the space of natural-on-scientific outlook. And secular authorities should consolidate their efforts, so far very weak, with the possibilities of religion to strengthen moral values in a person's being, without opposing the religious and natural-scientific visions of the world, which was typical.

Soviet power, so that the main measure of the civilized society was not only scientific and technical progress, which can cause a person to claim omnipotence, but also the degree of development of humanity as the highest quality, manifested in high morality, benevolence, love and creativity. Summing up, we can say that the common thing that is inherent in the concepts of "spiritual being" and "spiritual world" of a person, which can be interpreted in different ways, especially in the spaces of such different worldviews as natural science and religious, is the presence of meaning in them, which is expressed in the word "humanity".

Thus, an analysis of the human spiritual world leads us to the idea that the main thing in it is not knowledge, which serves as the basis for the creation of such a technique that would shock the imagination a man who lived only half a century ago. The main thing in it is the property of "being a man", and it should be in the center of attention of mankind, and not admiration for the fact that the body of a posthuman, which, according to A. G. Dugin, is already replacing modern man, and he "gradually transforms into an artificial prosthesis, an endless series of prostheses that allow bodies to be extended indefinitely. The subject and its body are transmuted into a hyper-productive clone-double model. The double is the perfect prosthesis, the simulacrum of the body" [5, p. 169]. But thinking it is, unfortunately, easier to talk about a posthuman that will eventually turn into a simulacrum of the body than to find a fundamental basis for asserting humanity in a person.

REFERENCES

1. Saykina G.K. It is difficult to be a man ... Metaphysical routes of man. Kazan, 2012. 428 p.
2. Merleau-Ponty M. Phenomenology of perception. SPb., 1999. 606 p.
3. Glover E. Freud or Jung. SPb., 1999. 206 p.
4. James W. Diversity of religious experience. M. 1993. 432 p.
5. Dugin A. G. Postphilosophy. Three paradigms in history thoughts. M., 2009. 704 p.
6. Resolution of the President of the Republic of Uzbekistan No. PP 3031 "On measures to further develop physical culture and mass sports" June 3, 2017.
7. Uli, Pirnazarov Nurnazar Rahsid;, Influence Of Virtual Reality On The Spirituality Of Information Society, Евразийский Союз Ученых, 2-2 (71), 2020, 000 «Евразийское Научное Содружество»
8. Pirnazarov, N. (2020). Philosophical analysis of the issue of spirituality.
9. Tzu-Chia Chen, Shu-Yan Yu, Haiying Zhang, Pirnazarov Nurnazar;

10. , "Application of Sustainable Education Innovation in the Integrated Teaching of Theory and Practice Adopted in the Auto Chassis Course--A Case Study on the Auto Repair Specialty of a Secondary Vocational School in Suzhou, China", "Tobacco Regulatory Science (TRS) (Tob Regul Sci, Electronic ISSN 2333-9748)", 7,6-1,7166-7189, 2021, Tobacco Regulatory Science Group
11. Nurnazar, Pirnazarov, Synergetic Analysis Of The Spiritual Being Of Man, Настоящи Исследвания И Развитие-2020,, 13, 2020,