

Alienation and Degradation as A Sociological Problem

X. F. Akramov

Toshkent davlat o'zbek tili va adabiyoti universiteti

Ijtimoiy-gimnitar fanlar kafedrası kata o'qituvchisi

xasakramov@gmail.com

Abstract

The article presents a collection of ideas about alienation and degradation. It tells about how important this topic is in society, its relevance, what it depends on, and its types. The views and opinions of sociologists have been shown, thus trying to broaden the way individuals in society fall into this situation and what its consequences will lead to.

Keywords: article, degradation, aggregate, society, sociology, current, process, individual, consequence, action.

INTRODUCTION

The problem of alienation is one of the most important issues in sociology, and a number of well-known sociologists have studied it in their research and come to different views, opinions, and conclusions. Alienation can also lead to the complete termination and disappearance of an individual's role in society. It is clear that each group in societies and individuals with its subjective views will be affected by the positive and negative changes that are taking place in their society, and that a change in status will occur. Because every change that is taking place, whether it is negative or not, it has no positive difference, and every member of the existing group in society will not be able to distinguish between subjective and objective attitudes toward change. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these questions. Objective views primarily determine the subjective formation of ideas. Because even from community thinking, the subjective attitudes of members of the group do not fundamentally change, but in part, they have an impact on attitudes and opinions. The problem of alienation is one of the main areas of analyzing the modern era. Research by Western hypocrites on this issue shows that the state of alienation, which has emerged as the opposite of the development of industrialism in modern society, remains a pressing problem in postindustrial society, where it is newly manifested.

Meditation and Views

Its classical forms, along with the dominance of things over people, commodity and monetary relationships, are usually characterized as the force of alienation technology and technology, power, and meaning. Alienation now encompasses various aspects of society: economic, political, social, technological, spiritual. Thus, the concept of alienation is portrayed as a special quality state of the entire complex of social relations, which represents the lack of human freedom, that is, it acts as a category that combines negative trends in the development of modern civilization. Based on such a comprehensive nature of alienation, it is important not to consistently consider specific theoretical applications presented in the philosophy of Western



Europe to overcome it. These include classical (Gegel, Marx), peacock (Frankfurt school and phenomenological-existentialistic streams), and peacock (structuralism, poststructuralism).

A particularly valuable and effective concept in overcoming the problem of alienation is J. Hebermas' theory of communication and the ethics of speech. We have not chosen this by chance: the concept of modernity as a project appears in the dissertation itself. Using the famous word of Khabermas, we can say that "the project of modernity is unfinished," because it did not fully understand and use the humanistic (and not just instrumental) possibilities of rationality. In many ways, Hebermas' thinking develops the logic of V. Benjamin's views. At the same time, his discussions on history will help to renew his understanding of the modern era. Each new generation is responsible not only for future generations, but also for the fates experienced by past generations. Mastering past experiences with reference to the future, modernity (now) will be preserved as a growth point where traditions will continue and innovation will emerge. We are not limited to studying this problem solely in accordance with Western philosophy. Not to be overlooked is the conflict that alcoholic be ruined by the holy Scriptures., published by Jehovah's Witnesses.

In modern society, the main source of a person's spontaneous alienation is the power that encompasses everything that exists either as "power over the living" or as a consumer power or as the ideological force of the mark. By opening up the potential of an Uzbek society based on the spiritual and practical value of the unscrupulous principle of unification, any result can be achieved by studying a person's ability to overcome self-alienation. The main condition for the possibility of implementing this program fundamentally changes European rationality from subject-object development to subject-entity structure.

The following types of alienation can be distinguished in modern society:

1. Economic; 2. Political; 3. Cultural; 4. Social; 5. Spiritual.

These types of alienation have their own particular forms. For example, economic alienation has three forms: (1) Alienation from activities.2) Alienation from financial management.3) Alienation from the results of activities. Political alienation from political power alienation; cultural alienation from communication, from one another; psychological instability consists of spontaneous alienation.

The process of alienation and degradation are interconnected phenomena. If the rate of production in society decreases sharply, corporate relations are severed, the value of money decreases, prices rise rapidly, governance structures are abandoned, and political entanglements arise, we may think that all sectors of society have been devastated. It is clear that these deeply disturbed people can have a negative impact on the world of strong alienation, and some procedures will enter. In turn, the wider the alienation process, the deeper the degradation continues. For example, the distribution of labor takes place in the manufacturing process. This is a great step forward in development. At the same time, however, such a type of social relationship based on social ownership - manufacturing relationships - is formed that on its basis, the manufacturer gradually becomes alienated by his hard work, moving away from the manufacturing tools that are directly produced. Now the labor force for this breeder has no daughter either. When private property was socialized in Marxism's theory, manufacturing tools now had to be owned directly by manufacturers. But in social practice, it turned out to be the opposite. Proletariat, which conquered political power, has transformed



production tools into state property. According to the logic of the sociolistic revolution, these events needed an axe war at the root of the alienation process. But the social property we were taught over 70 years of history was state property. This property, on the other hand, turned out to be the most disgusting, unfair type of private property. Because public property does not have its own real owner. It was an abstract concept. The laborer, on the other hand, was alienated from the property again. State property, on the other hand, became the private property of the state apparatus, making this nomenclature a "new" class. As a result of these negative processes, the production could not find its true owner.

Many members of society were also alienated from political power on the political front. That is, while political power has been declared public power, public power, in fact it has become the property of a certain group - the elite. On the basis of this, an entire nation was alienated from the political power of the state, and a huge canyon formed between this alienated public and the nomenclature. In turn, these processes led to political upheaval, and because of this turmoil, the totalitarian state, which had not defeated the outside enemy, was spontaneously torn apart. Alienation in the cultural sphere also caused a spiritual upheaval with profound consequences. Spirituality and culture play a special role in creating a healthy environment in society. Because they have a profound effect on the formation of individuals as perfect. If members of society move away from their spirituality, rich cultural heritage and alienate from it, they will now begin to deny both national traditions and traditions of their nation, from their origins. For example, our alienation from our rich cultural heritage made us "turn into mangroves," according to renowned nobleman Chihuahua Abdullah,¹ that is, we have distanced ourselves from the history of our people, national liberation movements and their warriors, our religion, and ourselves.

Spiritual alienation is a move away from a person's own essence. German scholar Erich Fromm developed this problem very well. He believes that every level of human self-alienation under the influence of a social structure, where human nature is always hostile to itself, is characterized by a certain social character — worldliness, exploitation, recipe (default, mold), and market orientation. When people are alienated from one another in relationships and communication, alienation occurs on their own, as a result of people's alienation from each other, they can cause isolation, boredom, and loss of interest in life.

Gegel advances the principle of subjectiveness as the basic principle of modernity. From Hegel's point of view, he has a dual character. On the one hand, the principle of subjectivity reflects the undoubted superiority of the new world order in terms of its historical development - a sign of progress. Hegel believed that history would move forward.² At the same time, it should be noted that his views on this differ from his beliefs in the development of his predecessors, enlightenment philosophers. According to some philosophy historians, Hegel did not think that the development of history was connected with a person acquiring more empirical

¹ Text of lectures from the "Sociology" Fan. Developer: Hadjiev Umrbek Shonazarovich. Urgench 2015. 91-b.

² Hegel. G.V.F. Phenomenology of Spirit / G.V.F. Hegel / transl. from German. St. Petersburg: Nauka, 2002. P. 6.



knowledge and better technological capabilities.³ It is known that from the philosophy of modern times, an individual is defined as an entity that thinks and acts actively. From this point of view, Hegel's philosophy becomes "practical spirit metaphysics" with its inner intentions. The ⁴ emergence of a modern society is accompanied by a person's comprehensive emancipation, which is expressed in the bifurcation of reality into the subject of active knowledge and the object of knowledge that confronts it. Historically, the first area of a person's alienation from its essence was the mind area, to be precise, that a person initially thought of himself as a wise creature capable of studying the world wisely. Hegel attributed the modernization of society to the possibility of "another existence of an absolute spirit" in human thinking, in a precise place of reflection.

Hegel was a philosopher of the birth period of the modern world, while Marx was already a contemporary of the modern era "on the move." The idea of dynamics, development, development has found its own practical implications: the opening of laws governing the preservation of matter and energy, Charles Darwin's evolutionary theory, the opening of the cellular structure of living organisms, the invention of simulated telegraph (telephone), parasites, and so on. As J. Khabermas wrote in this regard, "the railway is unlikely to have created the minds of the modern era. But in the XIX century, it literally became a symbol of the mass realization of the era of modernity - the locomotive became the main spinning image, interpreted as the mobilization of all life-styles of progress."⁵ Therefore, Marks attributes the modernization of society to the more efficient use of natural resources and the steadily accelerated development, the expansion of the global network of communications. Now the possibility of social progress is based on acting and production practices, not a reflexively knowledgeable entity.

If Hegel's philosophy focuses on gnoseology and understands the process of formation of the spirit as a self-awareness of the subject, Marx's philosophy focuses on and understands the relationship between the subject acting as a "philosophy of practice" and the world of controlled objects. Thus, for Marx, this is not reflexive, but the labor response to social reality is important. Marx believes that labor is a key feature of a person and has a double influence on it. On the one hand, in certain conditions of social development, labor becomes a factor of a person's self-alienation from his or her important forces. On the other hand, it is manifested in the form of universality of social practice and as a result of piracy in the form of human labor, helping to "master" the general essence of it by an individual. The alienated labor category undoubtedly plays a central role in Marx's economic and philosophical manuscripts. Labor and material production are what Marks believes constitute a person's overall life. ⁶Man is "not only a natural being, it is a natural being of man, that is, he exists for himself, and therefore is a general being." This distinct difference between man and animal is not given by nature, it

³ Skirbekk. G., Guille, N. History of Philosophy. / G. Skirbekk, N. Guille / transl. from English, Moscow, VLADOS Publ., 2003.

⁴ Sergeev K.A., Slinin Y.A. "Hegel's Phenomenology of Spirit as a Science of the Experience of Consciousness" // Hegel G.V.F. Phenomenology of Spirit. P. 29.

⁵ Habermas. Y. Filosofskiy diskurs o moderne [Philosophical Discourse on Modernity] / Y. Habermas / transl. from German. Moscow: Vse mir, 2003. P. 67.

⁶ Marx. K. Soch. K. Marx. F. Engels. Op. – T. 42. Moscow, Politizdat Publ., 1974. – p. 164. 2 Ibid. - p. 94.



appears and develops in the manufacturing process throughout human history. Manufacturing is in its essence a social process that cannot be achieved as the activities of a separate person, it determines a person's social nature. Thanks to production, "nature becomes its human product and its reality. Therefore, the object of labor is to objectiveize a person's overall life" As in the mind, a person really, actively thinks of himself not only mentally but also in the world he has created. Thus, labor is a person's essence, that is, it is a human being capable of a variety of activities, endless development.

Marx believes that this constructive feature of labor is already expressed by Hegel in his essay "Spirit Phenomenology." Marx noted that Hegel understood that objectiveizing (human activities) and objectiveizing (nature) work are units, both self-alienation and removing it. Marx considers alienated labor in four aspects.

First, the worker eventually uses materials from nature, and as a result of labor, he gets the goods, things, labor products that are necessary for life. At the same time, neither the source nor the labor products belong to it—they are strangers to it. The more raw materials an employee recycles, the more he produces stuff and products, the more that does not belong to him, the more he becomes a world of "alien" things to him. Nature becomes for a worker only a labor force, and what is created in production, and things become a means of physical existence. They subject the worker, he is completely dependent on them.

Secondly, the labor process itself is mandatory for the worker. She has no choice: work for her or not, because she cannot provide an opportunity to exist in a different way. However, such labor is not a means of meeting the need for labor, but of meeting all other needs. Therefore, not only in labor, but only external labor, the worker is freed, he manages himself. She feels free only when she performs the vital functions common to humans and animals. Marx, on the other hand, believes that a person's spirituality, consisting of free self-activities, falls to the level of a simple means of meeting the elementary needs of the physical universe.

Third, alienated labor as forced labor, as Marks shows, usually deprives the worker of "tribal life." The human breed lives in nature. Man himself is a natural creature, and his life is incompatible with nature. This link, according to Marx, is an active contact with nature, where labor and production are the main thing. "Production life is tribal life. It is life that gives birth to life."⁷ But for an employee, on the contrary, labor is characterized as a alienating force, and therefore labor is only a means of preserving his or her own privacy and in no case is life of the "type." Therefore, the worker treats production and nature not as a free person, but as a worker, that is, as a stranger, a stranger, even an enemy. This represents the general human nature taken away from the worker.

Fourth, forced labor causes alienation among people. Workers are alien to each other because they compete for the opportunity to work for a living. Workers are more alien to those who force them to work and take away the labor force. This alienation also affects the capitalist, who must put up capital and is forced to compete in search of labour with other production tools owners. If the worker himself is a capitalist, the capitalist is a servant of his labour and serves to increase what is received.

⁷ Marx. K. Soch. / K. Marx., F. Engels. cit. T. 42. Moscow, Politizdat Publ., 1974. P. 93.



A socialist society can operate effectively at the highest level if its economic basis - public property on property, which is consistent with the minds of all its members - in which the advantage is a collectiveistic, moral, social principle. There is no specific written history of the problem of alienation, which is actively discussed in our literature. There is also no short contour that allows you to track logic. It is necessary to create a modern paradigm of formation and analysis. In "Capital," the phenomenon of commodity fetishism served as an altered form that stores personalityless social relationships and concurrent personalization signs. Marx points out that commodity fetishism is actually similar to human, spiritual manifestations - the products of the human brain. As with religion, they "represent themselves as independent creatures." "He says."⁸

Of course, it is difficult for every sociologist or philosopher above to stop by coming to a common optimal javov by comparing and analyzing their opinions, directions, and at the same time subjective views. However, it remains a very important issue to go until alienation collapses and then, in a certain sense, to prevent society from coming to the edge of the cliff. The abstract. Researchers at the Information Society can draw a number of conclusions by considering the development of ideas about the problem of alienation from Gegel's philosophy. The first conclusion is that the problem of alienation, studied in detail in Marx's philosophy, remains a vital problem in modern socio-philosophical theory as well. In Gegel's philosophy, alienation in the information age, which originally emerged as a positive process of thinking about oneself as a wise creature, as an opportunity for "another existence of an absolute spirit" in human thinking, helps virtualize almost everything in the information age. social relationships and power are characterized as alienation in the mark space as a compulsion of speech. It was important for us to study the problem of alienation as a product of modern society, because in modern society, the subject-based attitude of movement was developed as a wise creature, knowing that monologue and totalitarianism would later lead to a person losing confidence and being reasonable for his own destiny and actions.

As a result of the entity's crisis, which is primarily understood as the ideology and monopoly of a rational entity, structuralism passes through a reasonable entity's alignment the problem and cause of a person's self-alienation, alienating itself in the process and in the results. From its activities, to the space of transpersonal, unconscious structures, although they are man-made, but in the power of alienation it is not carried out by it. On the other hand, structuralism is also becoming the direction in which a person seeks structure, seeing it in the unconscious structure of the mind. Subjectivity, experience, and freedom are replaced by objectivity, scientific character, and the strict determination of an individual by various structures. Thus, an appetite for abstract modeling of structures leads to structuralism to inhumanize one's speech, removing all subjective things from a person's scope of knowledge.

In addition to criticizing subjectocrism, the philosophy of poststructuralism, which replaces structuralism, produces a complete denial of structuralism itself. The systematic orderliness of the mind is replaced by an understanding of the space of characters masking its open, irregular desire, power and lack of real meaning. Fuko believes that the sign of power in modern society

⁸ Hegel. G.V.F. On the Essence of Philosophical Criticism // Hegel. Works of different years. In two volumes. T 1. Moscow, Mysl Publ., 1972. p. 282



is spiritual. When the spiritual norm loses its balance sheet, it becomes clear that from this point on, the sign of power will undoubtedly change. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these proclamations. In the end, this society will continue to experience distrust, depression, anger, and so on.

References

1. Text of lectures from the "Sociology" Fan. Developer: Hadjiev Umrbek Shonazarovich. Urgench 2015. 91-b.
2. Hegel G.V.F. Phenomenology of the Spirit / G.V.F. Hegel / transl. from German. St. Petersburg: Nauka, 2002. P. 6.
3. Skirbekk. G., Guillier. N. History of Philosophy / G. Skirbekk, N. Guille / transl. from Engl. Moscow, VLADOS Publ., 2003.
4. Sergeev K.A., Slinin Y.A. Hegel's "Phenomenology of Spirit" as a Science of the Experience of Consciousness // Hegel G.V.F. Phenomenology of Spirit. P. 29.
5. Habermas. Y. Filosofskiy diskurs o moderne [Philosophical Discourse on Modernity] / Y. Habermas / transl. from German. Moscow: Vse mir, 2003. P. 67.
6. Marx. K. Soch. K. Marx., F. Engels. Op. – T. 42. Moscow, Politizdat Publ., 1974. – p. 164. 2 Ibid. - p. 94.
7. Hegel. G.V.F. On the Essence of Philosophical Criticism // Hegel. Works of different years. In two volumes. T 1. Moscow, Mysl Publ., 1972. p. 282.

