



PHILOSOPHICAL AND ANTHROPOLOGICAL ANALYSIS OF THE FORMATION OF DESTRUCTIVE DESIRE IN THE HUMAN HEART

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Annotation: This article presents a philosophical and anthropological analysis of the formation of destructive desires in the human heart. The article also describes the interpretation of the human soul in Western philosophical thought and the formation of philosophical anthropological views on man.

Key words: soul, soul, soul, spiritual power, human soul, spiritual world, psyche, philosophical anthropology.

In Erich Fromm's philosophical anthropology, together with the study of the foundations that shape human nature and character, the desires of the heart, the human inclination to goodness and evil, the manifestation of masochism, sadism, and necrophilia tendencies and their forming factors are analyzed. The thinker reveals the desire for domination or subjugation in people - through the tendencies of sadism and masochism, love and hatred of life through the tendencies of necrophilia and biophilia. Examining these categories one by one helps to understand the human heart and show its social importance. We also aim to provide a Frommian analysis of these concepts within the framework of our research.

In the views of the thinker, submissiveness and dependence in the human heart is illuminated by the concept of masochism. A masochistic tendency is a person's sense of his own imperfection, powerlessness, and nothingness. Erich Fromm evaluates masochistic human characteristics as dependence on external forces: other people, some organization, nature. In people, masochism arises not according to their own desires, but based on external factual and imaginary commands. Often they have "lost their identity" and do not have an "I". In general, they look at life as if it were a powerful, uncontrollable thing.

The desire of the human soul to dominate, to enjoy the oppression and humiliation of others is called sadism. Sadism is the opposite of masochistic.

Erich Fromm shows 3 types of sadistic tendencies: "the first is to make other people dependent on oneself and control them as one wishes; the second is to exploit and use people, not just to establish absolute domination over them. The sense of ownership is aimed not only at the material wealth of others, but also at their moral and intellectual qualities; the third is manifested in suffering other people and seeing them suffer»[1]. The philosopher suggests that the origin of sadism is not related to the violation of sexual relations. This tendency can be observed not only in sex, but also in other natural relationships. Man wants to control and torment another being, and this is his secret desire. "The essence of sadism is to have true and unlimited control over a living being. If someone does not have the ability to defend himself, inflicting pain and humiliation on him will have an absolute advantage»[2;58]. Before Fromm, sadism and masochism were seen as phenomena of sexual anomalies. The scientist concludes

that "sadism (and masochism) as sexual violence represents only a small part of this huge field, these phenomena are not related to sex. In non-sexual sadism, a person finds a weak and defenseless creature (human or animal) and inflicts physical pain on it, even tries to deprive it of life»[2;61]. A person who has not found his place in society or whose desires have been suppressed since childhood has a sadistic attitude towards family members or others.

Masochistic and sadistic tendencies are masked by excessive caring and kindness towards others. While the masochist's dependence is obvious, the sadist needs someone to belong to, because his sense of power is based on being the master of someone. In fact, people can give everything to the people under their rule - love, attention, respect, but they do not give one thing - the right to freedom and independence. These situations can also be found in the relationship of parents with their children.

An American scientist asks where the masochistic traits of the character and the related disorder come from. That is, what are the common characteristics of both masochistic and sadistic tendencies? According to him, both masochistic and sadistic aspirations help the individual to escape the unbearable pain of loneliness and powerlessness. Psychoanalytic observations of masochists show that they have an increased fear of loneliness and a sense of their own helplessness. According to Erich Fromm, "in masochism, an individual is motivated by an unbearable feeling of loneliness and inferiority (nothingness). He tries to eliminate this feeling by giving up his "I" in the psychological sense; for this he humiliates himself, suffers and leads himself to extreme humiliation. But pain and suffering are not what he seeks; pain and suffering is the price he pays to achieve an unrealized hope, an unrealized goal. This is a harsh assessment; to pay more and more to this self-inflicted payer; he will never be able to achieve inner world and peace of mind for what he paid" [1; 131-132]. So, the suppressed desires in the human heart and its gradual continuation form a new character in a person.

The masochistic quality is that people seek to submit to other people, to structure, to God, and thus they want to get rid of loneliness. A sadist, on the other hand, seeks to dominate and impose his judgment and will on another. A clear manifestation of such unhealthiness leads to self-indulgence, in which instead of joining people, instead, they are given to the inner subjective world. "Anxiety and helplessness, fear and depression suddenly turn into ignorance and cause destruction, that is, a desire to destroy the alien, hostile world is born. An intransigent person wants to be absorbed into a group, dissolves into impersonality, thus avoids the "uncomfortable" state of loneliness and high risk" [3; 112]. Therefore, the desire for power, revenge of people in our society is also reflected in the corruption in the state of impotence and impotence.

Erich Fromm believes that the most common form of suffering is a feeling of personal incompleteness, weakness, and inferiority. These feelings are not simply the awareness of one's own weakness and weakness. Such people always clearly show their need for the outside world. "They do not want to be active, that is, they do not do what they want, but obey the command of external forces that are real or vital. Usually people are not able to experience the feeling of "I want" or their own personal "I". They, in general, feel life as an uncontrollable, heavy force that cannot be overcome»[3;113]. Such a masochistic character-forming environment kills the personal "I" and creates personal incompleteness.

"Masochistic traditions are meaningless and have a non-emotional character. But in many cases it is accepted as reasonable, so that masochistic habits are manifested under the guise of love or loyalty, the imperfection complex replaces the awareness of real

shortcomings, and suffering is imposed on an unchangeable condition. The opposite of the masochistic tradition is sadism. It is manifested in a strong or weak way, fully or partially realized, but it is very rare that this state does not exist at all. Suffering can be physical, but more often than not, it is a mental condition. According to the scientist, discrimination and intimidation is the purpose of this aspiration, to secretly observe someone's humiliation and fear" [4; 197]. Sadistic and masochistic tendencies represent a strong desire to find one's place in life, considering the state of mind of a person.

After analyzing sadistic and masochistic character, it would be appropriate to dwell on the concept of authoritarian character. But before analyzing the authoritarian character, it is necessary to clarify the concepts of "authority", "power". Erich Fromm divides power into internal and external power, emphasizes that internal power manifests as duty, conscience, and writes about conscience like this. "Conscience governs more cruelly than external authority, moreover, the content of the dictates of conscience often does not completely correspond to the requirements of moral norms in relation to human dignity" [1; 141-142]. Conscience, with its strictness, can surpass external authority: after all, a person feels the commands of conscience as his own commands! How can he go against himself? Today, "conscience" has largely lost its weight. Every person is absolutely free as long as he does not violate the legal rights of other people. He cites the relationship to authority and power as an important feature of authoritarian rule. According to him, power automatically creates love. Power attracts him not because of the values behind power, but because it is power in itself. According to Erich Fromm, "thirst for power is not related to power, but to weakness. Power is the ability to rule over someone, while power is the ability to make a difference. If a person is strong, that is, if he is able to realize his potential based on the freedom and integrity of his personality, he does not need to rule over people, and he does not seek power»[1;138]. Therefore, we should teach the people of our society to value the possession of power, not the possession of power. Because power means weakness, power means power.

The thinker divides the relationship to authority: if people despair that the power of the authority is insufficient, they can fight against such authority, while at the same time or later, if another system satisfies their masochistic desires with its great power or great promises, they can submit to it. An authoritarian character's fight against authority is essentially empty boasting. It is an attempt to overcome the feeling of powerlessness in himself, and he still submits, consciously and unconsciously. The philosopher calls the authoritarian character a rebel, not a revolutionary, and evaluates the attitude of the authoritarian character to life as follows: "he loves conditions that limit human freedom, he happily submits to fate. How "destiny" will be depends on his social situation. But for the authoritarian character there is an external authority and he always obeys it. Thus, the common feature of all authoritarian thinking is the belief that life is determined by forces outside of man, outside of his interests and desires. The only chance to be happy is to submit to these forces. Therefore, according to Fromm's philosophy, the essence of any neurosis, like normal development, is the struggle for freedom and independence. For too many normal people, the struggle is over: the struggle has ended in complete surrender; they have sacrificed their identity, they have adjusted well and are considered normal people. A neurotic can be understood as a person who continues to resist complete submission, a neurosis that tries ineffectually to resolve the conflict between internal intractable dependence and the

desire for freedom»[1; 160-161]. Resistance to complete submission in the human heart creates a neurotic state in him.

There are tendencies that are the source of evil that destroy human life, and these include necrophilia and narcissism. Based on his research on these destructive tendencies, Erich Fromm analyzes the diseases and conditions they cause. The sense of destruction is manifested in two opposing states based on the attitude and behavior towards life: necrophilia and biophilia. In the inner world of a biophile, love for life becomes the main meaning. The worldview of such a person is completely opposite to mechanics, the main content for him is a functional organic worldview: that is, he sees everything in life as a generally connected unit, not as an independent mechanical unit[5;59]. A study of the tendency of the thinker to necrophilia is said by the Spanish scientist Unamuno "Long live death!" based on the slogan [6;34]. Through this slogan, one can get to the essence of the necrophilic state in a person. From the spiritual and moral behavior in man, it follows that there is no great difference between biophilia and necrophilia. A person is not completely biophilic or completely necrophilic[6;36]. Most people have both biophilic and necrophilic tendencies. What is important is not the exact presence or absence of one of the two inclinations in a person, but the greater manifestation of one of them in human relationships.

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