

AFTER THE GLOBAL CRISIS COVID 19 EXISTENTIAL POWER OF FEELING AS AN INALIENABLE RIGHT OF HUMAN LIFE

Rakhmat KARIMOV¹, *karimov_r@nuu.uz*
Khurshid TOSHOV¹, *h.toshev@nuu.uz*
Mukhayyo TULAGANOVA¹, *tulaganova_m@nuu.uz*
Rauf BEKBAEV¹, *bekbayev_r@nuu.uz*

1. National University of Uzbekistan named after Mirzo Ulugbek, Republic of Uzbekistan

Abstract: *The article examines and analyzes the problem of the existential power of human feelings, which can radically affect the sociocultural life of an individual. At the same time, the right to life of the person himself, who is an existential, rational being, is his unique achievement, coupled with the possession of individual feelings that qualitatively affect the worldview and the life process of the individual. According to existential philosophy, the explanation of the meaning of life is closely intertwined with society, the state, nature, thereby defining the laws of the whole universe. However, for the person who thinks and feels, the world emerges as a personal, living experience. The article shows that a person not only appears, but also realizes himself as a unique part of our world. The dual nature of man is considered. Communication, guilt, willpower - all these are special aspects in a person's life that can lead him to a feeling of true freedom. As a result, one of the unequivocal conclusions is that feeling and only feeling can realize a real life in people.*

Keywords: *person, society, life, world, COVID 19, existence, feeling, freedom, mind, spirituality.*

Introduction

Existence for each person is a special force of his inner feelings, which can qualitatively affect his life in society. And, as you know, existentialism, being a large-scale and diverse philosophical movement, puts forward the individual existence of man as a fundamental problem. However, for a full analysis of the existential aspect of the relationship between a person and his life, it is necessary to pay careful attention to the discrete feelings of an individual, thanks to which a person's life as an existential being is able to naturally glitter with special shades of his being. According to the statement of M. Merleau-Ponty, "each "feeling" is a certain "world", that is, absolutely to other feelings, and yet, it constructs something that, from its very beginning, is open to the world of other feelings and forms together with them one single being"[1]. Therefore, as the French philosopher also believes, it is "feeling is nothing but a vital communication with the world that makes the world a familiar place for our life"[2], due to which, a person receives a full right to be updated in society. Therefore, in terms of its social content, feelings are a subjective attitude of a person to various aspects of social life - to himself, to other people, individual phenomena of public life, society as a whole.

It is also necessary always to remember that the upbringing of feelings is at the same time the formation of intellect and worldly wisdom. In the process of life, it is important from an early age to actively show the ability to empathize, to show good, positive feelings,

dedication, social activity. It must always be remembered that if one does not open the world of good and strong feelings to a person, then he will grow an indifferent egoist, whose life will be ordinary, colorless, devoid of all the gorgeous reality that exists in our saturated world.

Review of the literature on the topic

M. de Unamuno unambiguously defines that “there is one world, a sensual world, a child of hunger, and there is another world, an ideal world, a child of love. And just as there are feelings that serve the knowledge of the sensory world, there are feelings — nowadays mostly sleeping, because the dawn of social consciousness has hardly begun to emerge — serving the knowledge of the ideal world. So why should we deny the objective reality of creations of love, the instinct of self-commemoration, while we recognize the objective reality of creations of hunger, or the instinct of self-being safeguarding? If it is said about them that they are nothing more than our fantasies that do not have the status of objective reality, then is it impossible to say the same thing about what is nothing more than a product of the creativity of our sensations? Who will undertake to prove that there is no world invisible and intangible, perceived by our inner feeling, which serves the instinct of self-commemoration?”[3]. Alas, the philosopher did not have a definite answer to this question. In turn, N. Abbagnano believes that “the acceptance of the world means the acceptance of sensory experience as an act of self-inclusion in the world. But the acceptance of sensory experience as such is neither submission to it nor recognition of givenness: it is a research”[4], and which lasts the whole life of a person.

RESEARCH METHODOLOGY

In the course of the research, the following general and philosophical methods were used: historical, objectivity, abstraction, concrete, systematic analysis, comparative analysis.

Analysis and Results

We have no doubt that a person’s life is constantly associated with any relationship, and, as N. Abbagnano explains, “a person can enter into a relationship with himself and can realize himself as ‘I’ only if in this respect he recognizes the original being, which belongs to him as identified ‘I’. In a similar way, a person can enter into a relationship with the world only if he recognizes the primordial being of the world, i.e. only if he initially recognizes himself in this being and considers himself as a part or element of the world, as a creature in the world. The act of revealing the world to man is the very act by which a man takes root in the world and realizes himself initially as a creature in the world. This is sensuality. The transcendental function that the unity of the ‘Self’ or ‘I’ performs in relation to the world, conditioning the world in its inherent being, i.e. in his order, is immediately reflected in the conditioning that the world, in turn, extends to a person in his ability to realize and define himself as a creature in the world”[5], which is a unique creation of nature itself.

Therefore, in N. Abbagnano’s understanding, it is nature itself that is able to naturally interact with man, where the “sensuality” we seek is such a relationship between man and nature, thanks to which man is a part or element of nature, and nature is a totality that includes man as its element or its part”[6]. But with all this, only “pure sensuality is the definition of a person’s vital interest in nature and the simultaneous approximation of nature to man, the actual participation of nature in human existence itself. Elementary sensuality is simply a recognition of the real presence of an object that is in front of the eyes, and since it is in front of the eyes, it can be observed and used. But for pure sensuality, the presence of an object is simply a condition for sensuality itself to be refilled and completed. Seeing means that the object is in front of the eyes and that it can be revealed in its reality and in its characteristic features”[7], sometimes so unique and important enough for natural life.

We should also think about who such a person is. In this regard, M. Buber notes that it is impossible to get an absolute answer to this question “by examining the “present being” or

being, as such, but only by examining the essential connection of the human person with all being and its relation to all being. The consideration of existing being, or self-existence, as such gives only the most general idea of that translucent spiritual being which, despite its apparent endowment with sensations of bodily quality - peace-of-mind, concern for the safety of its being, sense of primacy - is nevertheless endowed with them some completely ethereal, alien to the whole bodily image. This spiritual being is in a person, lives his life and is accountable in this to himself, but it is still not a person, but our question is the question of a person. Trying to comprehend a person on the other side of his essential connections with the rest of being, we either see in him, after Nietzsche, a degraded animal, or, after Heidegger, an isolated spiritual essence. And only in an attempt to comprehend the human personality in its integral situation and in the potential relation to everything that is not itself, we comprehend the person. A person should be understood as a creature endowed with a triple attitude of life and capable of elevating every form of this relationship to essence"[8], which, in spite of all life barriers, will always realize a person in the process of his whole life. It is important to note that "a person's intermediate position between the material and spiritual worlds determines the problem of his fate: turning to spiritual blessings or bodily benedictions, a person accordingly either becomes like God or degrades. Our understanding of the nature of man and of the soul has a beneficial or detrimental effect on our life, depending on whether it is true or false"[9], thus, everything in this case may depend on the concept of life that we understand.

Paying particular attention to existentialists, it is important to note the opinion of A.V. Pertsev, who wrote that "it is customary to believe that existentialists are sensual, impetuous, emotional, chaotic people, not using reason and not calculating. This is not true. A sensual, truly impulsive, emotional and chaotic person does not notice his sensuality and confusion. He lives feelings, not analyzing his behavior"[10], thereby defining existentialism as a philosophy of strong feelings.

In our opinion, the human right to exist as an existential being is the active existence of a rational individual with a set of feelings capable of qualitatively changing his world and the process of his entire life. And after all, according to N.A. Berdyaev, "through the senses we know much more than through the intellect. It is remarkable that cognition is helped not only by love and sympathy, but sometimes also by hate and hostility"[11]. Moreover, as suggested by J.-P. Sartre, "man himself is wholeness, not set; therefore, he is fully expressed in the most insignificant and in the most superficial of his actions. In other words, he is revealed in feeling, in habit, in any human action"[12]. Moreover, according to the statement of the ideological girlfriend of J.-P. Sartre, Simone de Beauvoir: "a feeling can be free provided that it does not depend on any rules that are not related to it, when a person who experiences it can be sincere and be afraid of nothing"[13], which means always to be striving in life.

Arthur Schopenhauer especially argued that "at the level of sensory perception," material "is not just formed, which is then transferred to the level of logical reason and takes shape there. It is here, in the process of empirical contemplation, penetrated by the mind, and not at the level of concepts, that our view forms a multifaceted figurative world"[14]. The Russian philosopher S. Frank believes that "the experiences that form the content of" our own mental life ", as such, are given necessarily and constantly in the very fact of the conscious existence of ourselves; they are given precisely in the person of the sensory material of spiritual life, sensory sensations, external and organic, and the emotions and aspirations connected with them, because it is this sensual material, which differs in quality and order of change in different individuals, that gives for the first time mental life the character of "my individual", individual consciousness[15]. Moreover, "the more a person generally lives in the sensory realm, the more natural that his living knowledge will be limited by his own spiritual life; whereas feeling the alien implies the ability not only to know theoretically, but also to

experience the sensually absent, i.e. to live not only perceived, but also represented and conceivable"[16], as a result of which, an organic life activity of an individual takes place with the right to freedom of thought.

In the understanding of M. Buber, "feelings are what is "inside": here a person lives and rests from his activities ... Here a whole spectrum of emotions will appear to an interested look; a person indulges in his likes and dislikes, indulges in pleasures, as well as suffering, trying not to go too far in the latter"[17], but at the same time, according to A. Camus, "simple and eternal feelings around which the thirst for life, hatred, love, tears and joy revolve, grow in the depths of a person and form the face of his fate"[18]. However, already for M. Buber himself, our feelings are far from all the most significant for ourselves, but "at best, only a sign indicating that my being is preparing to become integral, and more often the feeling only misleads: it creates the appearance of integrity where it did not actually take place"[19], creating a certain illusion of our life.

In the discussions of J. Ortega-i-Gasset it is important to understand that "we are first of all what the world creates of us, and the main properties of our soul are stamped on it by our surroundings. This is not surprising, for living means getting used to the world. The general spirit with which he meets us is transmitted to our lives. That is why I so insistently emphasize that history did not know anything like the world that brought the modern masses to life. If before for an ordinary person living means enduring hardships, dangers, prohibitions and oppression, today he feels confidently and independently in an open world of practically unlimited possibilities. On this invariable feeling, as once on the opposite, his emotional foundation is based. This sensation dominates, it becomes an inner voice that from the depths of consciousness is indistinct, but constantly prompts the formula of life and sounds imperative"[20], and which for a long time can be a guiding star for the person himself.

In the understanding of S. Frank, "living means not only contemplating and thinking, but also feeling and acting. We feel the most in relation to what directly affects us, i.e. what is real or sensually close to us; and it is possible to act in general only through the medium of the really close, i.e. through the present to the future. Therefore, the sensually perceived (or that which can be perceived) the present is always for our practical life the price of reality, from which we inevitably proceed in all our relations to everything that exists"[21]. M. de Unamuno, in turn, notes that "it is not enough to think, it is also necessary to feel our destiny. Anyone who, having decided to rule his neighbors, declares and solemnly proclaims that the issues of transcendental content do not concern him, is not worthy to rule"[22]. At the same time, E. Fromm's words can be briefly expressed in the sense that "the thoughts and feelings of a person are rooted in his character, and his character is formed by the whole way of life practice ..."[23], which is subsequently quite difficult to fix.

Ultimately, as H. Ortega-i-Gasset concludes, "living just means feeling vanishing, only recognition of this truth leads to itself, helps to find one's authenticity, to get out on solid ground. Instinctively, like a drowning man, he seeks to grab hold of it, and his gaze is tragic, last and utterly honest, since it is about salvation, it regulates the confusion of his life. The only genuine thoughts are the thoughts of a drowning man. Everything else is rhetoric ... He who does not feel that he is really dying, will perish necessarily"[24], thereby never finding himself in his own life, constantly encountering his problems.

In the understanding of M. de Unamuno, "not only individuals, but entire nations can and do have a tragic sense of life. Ideas grow out of this feeling, moreover, it is it that determines their content, although, of course, then ideas influence it, feeding it in turn"[25]. However, "the same one who feels himself involved in an all-encompassing connection with his people would thereby gain security in the life stream that is passing through and outside

him”[26], in this case, if a person loses this connection with society, it is a negative event, as it appears in the socio-legal aspect.

For the philosophical thought of M. Heidegger, absolutely “different reason and sensual contemplation; the first is required “for concepts”, the second - “for the objects corresponding to them.” An object can never be given to us by our reason. For our part, our sensory contemplation is unable to establish what is given to them, as an object in its objectivity. Taken by itself, our reason can, through its concepts, think of an object only in its capacity. In order to know an object as real, affection through feelings is necessary”[27], namely, a full-fledged effect on the senses.

Gabriel Marcel wonders in that aspect: “How is it possible to identify a feeling that is experienced for the first time? Experience shows that such identification is often very difficult (love can take confusing forms that do not allow those who experience it to guess its true nature). I stated that such identification is then more feasible when the feeling can be likened to something that I have. It is then purified, determined, intellectualized. Thus, I can form a certain idea and compare it with the preliminary concept that I have about this feeling in general ... On the contrary, the less this feeling is outlined, and therefore distinguishable, the less is the certainty that I can recognize it”[28]. However, Marcel doubts that “in contrast to these feelings that I possess, is there something like an emotional branch that is so inseparable from what I am that I cannot really contrast it with myself (and therefore, to think)? Thus, I see, if not a deep difference, then at least something like a gamut of nuances, a barely perceptible transition between the feeling that I have and the feeling that I am”[29], which can be a significant dilemma in our lives.

No one can doubt the position that a person always needs to communicate, and according to M. de Unamuno, “the need for another person is another truly social feeling. So, in a state of an isolated individual, a person does not see, does not hear, does not feel, does not smell and does not taste more than is necessary in order to live and preserve himself”[30]. G. Marcel in this respect supplements that if a person is “completely immersed in himself, in his feelings, feelings and concerns, then it will obviously be impossible for me to catch and hear the message of another. And what I just called stickiness absentmindedness appears to me at the moment as inoccupation. Thus, we come to ask ourselves if we have a reason to accept a fundamental analogy between the sensory receptivity of a living being open to its environment and the inoccupation of a consciousness that can beware of another”[31], which is a legitimate comment regarding a socially dependent person.

In addition, Marcel argues in terms of the fact that “in the face of something unknown, a person primarily depends on his feelings, transforming for him the original unknown into something familiar to him. But man goes further — beyond what the senses provide. It requires more, trying to deepen the figuratively presented contemplation with a view to its creative design. Man transcends what he uses for the sake of what he wants to express”[32], which, of course, should be within the framework of socio-cultural relations.

N.A. Berdyaev believes that “many feels, but not many only realize that guilt lies behind the defects of our knowledge, behind its illness and limitation. Guilt, perfect sin, is the ontological basis of the limiting categories of our mind, the source of defects in knowledge. The guilt of the intelligible will of the whole world soul and all beings of the world tears from the origins of life, gives rise to discord and hostility in the world. Guilt makes the world subject to natural necessity, spatiality and temporality, and imprisons the cognitive creature in categories”[33]. Especially important here is the fact that guilt, according to existentialists, is the destiny of a truly free person. And it is no accident that the ideas of thinkers about human freedom, the right to choose, responsibility, and the constant search for oneself in life are a unique source of all existential philosophy.

For S. Kierkegaard “almost always, when someone seems happy and considers himself to be such, in fact, in the light of truth, being unhappy, he is very far from wanting to get rid of his mistake. On the contrary, he is angry and considers his worst enemy the one who is trying to do this, believing robbery and almost murder to be done, that is, as they usually say, the destruction of his happiness. Why so? He is simply a victim of sensuality, and his soul is completely bodily, his life knows only the categories of feelings - pleasant and unpleasant, abandoning the spirit, truth and other things ... He is too immersed in the sensual in order to have the courage and stamina to be spirit. Despite all their vanity and pride, people usually have a very vague idea or even no idea what it means to be spiritual, to be the absolute that a person can be”[34], but at the same time, remaining selfish and conceited, people will always be what they really are.

Moreover, as the Danish philosopher continues, “the sensual seeks instant satisfaction, and the more refined the sensual, the better it can turn the moment of pleasure into a little eternity. Therefore, true eternity in love, which is also true morality, in fact for the first time only saves it from the sensual. However, in order to manifest this true eternity, an intervention of the will is required ...”[35], which, we believe, should always be a priority for every person striving for freedom.

Kierkegaard, in his philosophical ideas, also emphasized “to define the sensual life, that it abides in the instant, and only in the instant. In this case, by the instant we understand the abstraction of the eternal, which, if understood as the present, becomes a parody of eternity. The present is eternal, or rather, the eternal is the present, and the present is fulfilled ... An instant denotes the present as such, that which has nothing past and nothing future; for it is precisely in this that the imperfection of sensual life lies. The eternal also denotes the present, which has neither the past nor the future - this is the perfection of the eternal”[36], sometimes lasting a person’s whole life. But at the same time, each of us should remember that “getting old means moving from feelings to sympathy”[37], which is so necessary in the modern world. And after all, each person is a unique creation of nature, behind the outer shell of which his unique existential feelings are hidden, the strength, will and legitimacy of which are determined precisely by the person himself.

Conclusions and Suggestions

Living in a civilized society, we must always remember that feelings are formed under the influence of sociocultural conditions. At the same time, a spiritual and moral feeling can be the best adviser when it is necessary to decide what should not be done, what actions should or should not be done. And guided by it, a person is able to respond to the situation directly and involuntarily, simultaneously updating the life experience accumulated and fixed earlier in his psyche, which is instantly able to manifest itself in sensory emotions. That is why the education of spiritual and moral feelings is an important aspect of personality formation, and rational moments in moral choice should in no way contradict conscience.

The philosophy of existentialism creates the appearance of social decisions with the illusions of life goals and the meaning of life. However, a person who is able to get rid of these illusions receives special moral satisfaction, but at the same time feeling and realizing the burden of his life. As a result, a person should live exactly as his innermost feelings are told to him.

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