

AN APPROACH TO UNDERSTANDING MAN FROM THE PERSPECTIVE OF DUALISM AND MONISM

Mustafayev Jafar Shomirzayevich
Asadbek Samaridinov Sherzod o'g'li
Samarkand branch of Tashkent University of
Information Technologies
Phone number: +998997113873
E-mail: asadbeksamaridinov96@gmail.com

Annotation: This article analyzes dualism and monism approaches to understanding human nature in the history of philosophy. The dualistic approach depicts humans as beings composed of both material and immaterial aspects, while the monistic approach emphasizes that human consciousness and mind are products of biological processes. It examines the interpretations and definitions of human essence provided by various philosophers throughout history. The article highlights debates concerning the relationship between the biological and social nature of humans. It aims to identify the differences between these approaches and the existing perspectives in philosophical analysis of human nature.

Keywords: Human essence, dualism, monism, philosophy, anthropology, biological and social nature, philosophical approaches, ontology, gnoseology, ethics, aesthetics, Enlightenment era, Plato, Schopenhauer, Descartes, Farabi, Beruni, La Mettrie, Teilhard de Chardin.

In the history of philosophy, it is nearly impossible to find a philosopher or a philosophical direction that has not addressed or indirectly analyzed the various aspects of human material and spiritual existence. Most philosophical and religious systems view humans as a microcosm or small universe, in contrast to the macrocosm, considering them the key to understanding the entire universe. Philosophers have repeatedly recognized that understanding the mystery of humanity is akin to solving the riddle of existence.

Humans understand themselves more thoroughly and earlier than they understand the world, which is why they comprehend the world through themselves. Philosophy is the internal knowledge of the world through humans, while science is the superficial knowledge of the external world beyond humans. In humans, absolute existence is revealed, while relative existence is manifested outside humans.

Every time philosophers focus on humans, they strive to understand their essence in a new historical context and from a fresh perspective, rediscovering them repeatedly. Without a doubt, there is no subject more complex and contradictory in the field of

philosophy than humans. Humans are interpreted as unique, unparalleled, and perfect beings embodying all virtues, as infinite microcosms, as flawed creatures doomed to destruction due to their corrupt nature, as God's creation, and as products of the actions of other people. For instance, Eastern thinker A. Beruni was the first in the world to study the relationship between humans and nature, between humans and the universe, from a secular scientific perspective.

The idea that humans are a complex of all social relations was challenged by the mechanistic approach of Enlightenment thinkers, notably the French philosopher J. La Mettrie in his work "Man a Machine."

Another famous French philosopher, R. Descartes, offers a completely different approach to the essence of humans, considering them as "thinking entities."

Renowned French philosopher and theologian P.T. de Chardin noted, "Man is not the static center of the world as he thought for a long time, but the peak and continuation of evolution, which is much more beautiful." In contrast, A. Schopenhauer emphasized that humans are flawed beings, referring to them as "nature's bungling."

Throughout two and a half millennia of philosophical history, numerous definitions and descriptions of humans have been provided, accumulating a multitude of synonyms that are hard to match in the philosophical analysis of any other subject. In the history of philosophy, humans have been interpreted as "rational beings," "political animals," "the crown of nature," "the dead end of life," "the false step of life," "tool-making animals," "beings capable of self-awareness," "spiritual and free beings," and so on.

The reason for this diversity of opinions must be sought in human nature itself. The mystery of human nature is one of the "eternal problems" of philosophy, which has repeatedly addressed it due to the essence and characteristics of its subject. This is especially important concerning the issue of the origin of humans, which provides a reference point for various views in this field.

As knowledge about the nature surrounding humans accumulated and developed, human interest in themselves also increased, revealing new and unique characteristics of human existence that offered broader opportunities for research. Philosophical interest in humans has particularly intensified during periods of profound and rapid changes in societal life, when existing perceptions and views underlying human relations have been entirely transformed. During such periods, philosophical inquiries into the essence of humans, their duty, role, and responsibility for ongoing events have intensified again. As a result, alongside ontology, gnoseology, ethics, and aesthetics, anthropology gradually emerged as a field of philosophical knowledge, analyzing humans from various perspectives and studying their interactions with social, natural, and cosmic processes.

Two important approaches to understanding the holistic nature of humans—dualism and monism—emerge from recognizing the biological and social differences and uniqueness among humans.

The dualistic approach, originating in ancient times, considers humans as beings composed of a material organism and an independent, non-material soul that controls the organism. This perspective is prominently reflected in Plato's philosophy, which views the soul as living in the realm of eternal ideas and entering the body at birth as if imprisoned, and returning to the realm of ideas after death. The idea of the immortality of souls is also characteristic of Eastern philosophical traditions.

In contrast, the monistic concept, supported by most contemporary scholars, posits that human psyche, emotions, thoughts, and moods are products of the life activity of the nerve cells in the brain, a component of the human organism. According to proponents of this approach, there is no sufficient evidence to consider psychic phenomena as having a non-material basis, and thus, understanding the nature of the psyche does not require going beyond material processes occurring within the human organism.

Thus, the described issue is not merely about whether humans are purely biological or purely social beings. Undoubtedly, humans are both biological and social beings. However, the relative importance of these two aspects, whether one predominates over the other, and what determines human essence, is a subject of intense debate. These questions have not yet found definitive answers, and various biological, psychological, and philosophical schools offer different responses.

Among the existing approaches to understanding the bio-social nature of humans, the concepts of biologism and sociologism hold a special place, each emphasizing one aspect over the other or even absolutizing it.

Conclusion: In conclusion, the analysis of approaches to understanding humans in the history of philosophy highlights dualism and monism as the main theoretical directions. The dualistic approach separates the material and immaterial aspects of humans, while the monistic approach seeks to explain mental processes through physiological mechanisms. Each of these approaches contributes uniquely to understanding human essence and reveals important facets of philosophical analysis. Considering the complex interplay between the biological and social nature of humans, a multifaceted approach is necessary for a comprehensive understanding. Therefore, integrating various perspectives from the history of philosophy can lead to a deeper understanding of human nature.

References:

1. Abdulla Sher. Estetika.Darslik. -Toshkent: O'zbekiston, 2016.

2. Abdulla Sher. Axloqshunoslik. Darslik. - Toshkent: O'zbekiston faylasuflari milliy jamiyati, 2010
3. Osnovi filosofii. Uchebnik. Izdanie 2-ye, pererabotannoe, dopoln. /Pod.red.
4. M.A. Axmedovoy, B.C. Xana V.S. Xana. – T.: Mehnat. 2004.
5. Po'latova D, Izzetova E. Filosofiya. - T.: Sharqshunoslik, 2012. 340-b
6. Saifnazarov I. i dr. Filosofiya.- T.: 2002.
7. J. Mustafaev. Some issues of nonlinear thinking and interaction of nonlinear systems. Institute of Philosophy and Law, O. Fayzullayev's 90th anniversary, conference materials, Tashkent – 2011. 92 pages.
8. J. Mustafaev. Development of science and technology in the 21st century and their impact on social life. Proceedings of the international scientific and practical conference, Problems of introducing innovative technologies in agriculture, SamAU. Samarkand – 2012. 240 pages.
9. J. Mustafaev. The spiritual life of young people and the era of globalisation. Current issues of ideological and ideological education of young people. Formation of reading culture in the minds of students. Proceedings of the Republican scientific-theoretical conference. 2019. 312 pages.
10. J. Mustafaev. The role of mass media in the fight against information security and ideological threats. Materials of the republican scientific-practical conference on the role, role and importance of cultural heritage in the current globalization. SamIES. Samarkand – 2020. 306 pages.