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THE CONCEPT OF THE SUBJECT IS APPLIED TO HIGHER ANIMALS

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Abstract: In this article, you can learn how the concept of the subject is applied to higher animals.

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Introduction: We are accustomed to speak of a person as an active subject, who daily encounters a certain space of choice between various alternatives and makes this choice depending on his subjectivity. One such choice is the growing trend in recent decades to acquire pets that act as social partners. Moreover, a person can treat animals as family members and give them the status of significant others.

Obviously, significant others are always subjects for a person with certain personal characteristics that must be taken into account when interacting. But is it possible to speak of a subject and subjectivity in relation to animals? Isn't the subjectivity of an animal a kind of projection of a person interacting with it, existing only in human perception? In domestic psychology, a single methodological basis has not been developed in the study of the subject and subjectness. This, in turn, leads to the fact that experimental methods for studying subjectivity have not been developed. There is, in fact, no clear differentiation between the concepts of "subject" and "personality".

Methods: The above methodological problems largely translate the answer to the question of the subjectivity of animals into the plane of theoretical reasoning, supported by experimental research in related areas of psychology.

Subjectivity in relation to the animal is discussed mainly in the legal aspect, in philosophical terms, within the framework of the demarcation of man and animal according to the characteristics of culture and cognition and the relationship of man to the animal as a significant subject and an equal member of the group. However, in the theoretical and methodological aspect, there are no works in the domestic literature that try to develop an approach to the animal as a subject.

This article aims to consider various approaches to the subject and subjectivity, proposed in domestic and foreign psychology, to analyze the evolution of scientific views on the problem posed, to determine the key characteristics of the subject, to

designate the problem of applying the concept of subjectivity to higher animals and to formulate a model for its study.

Initially, within the framework of German classical philosophy, the development of the category of the subject began. As it seemed to German thinkers, the subject acts as one of the properties and forms of matter; together with the process of development of matter, the subject itself also changes. There is an opposition of the subject to the object, it is always active in comparison with the object. But at the same time, the subject experiences a certain orientation towards the object, which is expressed in the achievement of the "I" of the "non-I", filling this shortcoming. Thus, the idea of simultaneous opposition of subject and object and their direct relationship was formulated. This approach, which is expressed in the recognition of the delimitation of the subject and the object, but also the connection between them, is also present in Russian psychology.

As the most developed concept of the subject, we will consider the approach of G. Hegel. He believes that the subject arises from inanimate matter. According to the dominant form of reflection of matter, Hegel formulates the stages of development of the subject. The condition for the emergence of the subjective form of matter is the need for the interaction of an object with the surrounding world in order to obtain from it something that will contribute to ensuring life and self-preservation. According to Hegel, the first case is the so-called. the "incomplete subject" that we find in the plant. In the process of evolution at the level of animals, we discover an independent subject. A new formation of the subjectivity of animals is their delimitation from the surrounding world and the possession of internal states in the form of self-sensations. There is an activity of the subject, which manifests itself in the direction of the object in order to achieve or avoid it. And here, in the process of interaction between subject and object, their opposite is overcome. According to Hegel, the essence of the mental lies in the discovery in the object of the object of need for the subject, its adequate preliminary reflection without direct influence, in order to determine the possibility of satisfying the need with the help of it. At a higher evolutionary level - man - subjectness is transformed even more radically: now subjectivity appears in the form of spirituality and is embodied in mental and creative processes. Having traced the transition of the object form of the existence of matter into the subject one, we can conclude that the subject is distinguished by the presence of internal experiences, the manifestation of its own activity in relation to itself, the environment and other subjects.

Based on Hegel's theory, G.G. Filippova distinguishes in the process of development of matter forms of reflection and interaction with the surrounding world, which arise at various stages in succession: mechanical, physical, plant, animal, human. Psychic reflection has a unique feature in comparison with the physiological one, which is expressed in the fact that the interaction does not affect the object and

preserves the integrity of living and inanimate objects.

Turning to domestic psychology, it can be noted that the category of the subject was considered in the tradition of Soviet psychology by S.L. Rubinstein and his followers. In this school, the subject was assigned an ontological meaning and understood as an active being, an organizer of his own being, a factor in changing reality. A special aspect of Rubinstein's concept is the recognition of the subject as always a conscious being, which is explained by the Soviet psychologist's reliance on classical philosophical ideas. Rubinstein's student K.A. Abulkhanova, developing his ideas, offers the concept of life activity, in which the subject manifests itself and at the same time organizes it. She also singles out the properties of position and disposition as two levels of life activity. Position is understood as an objectively given way of life, expressed in consciousness, certain abilities, feelings, etc. Disposition is considered as a unique property of the subject - the possibility of self-relationship and self-consciousness of one's position. Based on this understanding, only if it is possible to transform a position into a disposition, the object becomes a subject. The consequence of this understanding is the recognition as a subject only of an individual with a high level of self-reflection and consciousness, which is present only in humans. Nevertheless, Abulkhanova notes that "in psychology, the Hegelian concept of a "measure" of development, the formation of a subject is legitimate."

V. Brushlinsky develops a systematic approach to the subject: as an interconnected set of mental processes and personal properties, the subject is a systemic integrity that combines biological, social and individual qualities. Brushlinsky emphasizes this in the following way: "the subject is a person, people at the highest level of activity, integrity, systemicity, autonomy."

Another important characteristic of the subject is his active focus on his own life and the world around him. Many authors agree on this. And a special aspect of activity is its role in the self-development of a person. It is by this property - the ability to self-development - that the subject and object essentially differ.

So, in Brushlinsky, activity is peculiar only to man and manifests itself in various forms: conscious and unconscious; experience and contemplation; however, activity is designated as the leading form. V.A. Petrovsky adheres to the idea that activity is a side of activity and reflects the dynamism of the latter. One of the highest forms of activity is supra-situational, which is expressed in the fact that a person is able to realize values and goals that go beyond the current situation. On the one hand, supra-situational activity does not meet the needs of a person to adapt to the conditions of the surrounding world, but on the other hand, the subject is able to bear responsibility and give a self-report on the actions taken and their consequences. Among the manifestations of supra-situational activity, Petrovsky notes, for example, altruism, unmotivated risk, excessive normativeness in joint activities. It should be noted that in

Petrovsky's approach, only for a person and his activity, the category of the subject is used. At the same time, the scientist believes that some individual manifestations of supra-situational activity can be detected at earlier stages of phylogenesis; it is likely that in these cases the "maladaptive" behavior of the animal may play an adaptive role. There are other points of view regarding the activity of the subject. As a manifestation of the creative properties of the psyche, activity is considered by V.I. Panov. Here, creativity as an active mental process is realized to achieve goals in the conditions of human interaction with the environment. A similar idea is expressed by V.A. Ivannikov, when he says that living beings learn to isolate and establish the biological and functional significance of environmental objects, solving the problems of survival. Thus, development occurs in the process of the living being's own activity in the environment.

A. Barabanshchikov considers the subject and the object as interacting elements of the processes of perception: the individual as the subject of perception and the environment as the object of perception simultaneously interact and oppose each other. Perceiving the surrounding world, the subject organizes and embodies his own life activity in such a way that the object of perception acts both as a system of determinants and as a result of activity. This approach is referred to as subjective. Mental phenomena are always internal phenomena of a particular subject of life, and they are influenced by the context of its development and formation.

Similar ideas can be found in the works of N.I. Chuprikova. It develops a theoretical model of the functional system of the psyche. The main provisions of this theory are as follows. Being a carrier and source of activity, it is necessary to designate an individual as a complex open system that exists in constant interaction with the environment. As a system, an individual has a structure and its substructures - need-motivational, affective, cognitive, communicative and regulatory. The psyche reflects the objective reality with the help of cognitive processes. And, first of all, it reflects the needs of the body and how they are satisfied. The next thing that the psyche reflects is the significance of external processes and phenomena, internal states, and the results of actions for the individual himself. Finally, at higher levels of development of the psyche, volitional regulation arises as a coordination of the activity of reflection.

In the foreign tradition, the category of the subject until the middle of the 19th century. was considered in a philosophical speculative key, but the development of the natural sciences contributed to a change in views on the subject and a revision of its inherent characteristics, focusing on its interaction with the outside world. Thus, V. Dilthey notes that the concept of the subject always depends on the internal positions and values of the researcher and thinker. According to Dilthey, the condition for objective cognition of the subject is the recognition that in the inner world of the cognized individual there are the same states and properties as in the cognizing individual. M. Scheler shows the inconsistency of the idea of objective knowledge,

because the subject of cognition is included in communication and determined by it, and therefore is not capable of being objective. M. Heidegger describes language and communication as factors in the formation of the subject; he believes that the ability to communicate is not an attribute of the subject, but its determinant. K. Jung expresses the category of the subject through the development of such a personality structure as the Ego. This structure develops in experience and in the process of formation of the individual. Initially, the Ego arises at the moment of the collision of the psyche with the outside world and is established as a subject. In the Ego there are only those characteristics that are associated with the conscious life of a person. C. Trevarthen introduces the concept of intersubjectivity, which reflects the specifics of reciprocal relations between a person and society. Intersubjectivity is formed in early childhood as a result of the first social interactions of an infant with an adult. Intersubjective relations create the basis for the development of the image of "I-Other" in the psyche.

Results and Discussion: Numerous studies on human-animal interaction describe interesting experiments and observations regarding animal behavior towards humans and human behavior towards animals. Thus, dogs whose owners use an overprotective and controlling style of interaction seek more support from the owner in the situation of approaching a stranger than dogs whose owners are not prone to overprotective and excessive control. In this case, the behavior of the dog when approaching a stranger is more autonomous. As a result of a survey of dog and cat owners, it was found that people's attitudes towards a social partner and towards a companion animal are very similar. In the process of interaction, dogs are quite capable of deliberately cooperating with some people and misleading others. Attachment style and personal characteristics of owners affect dog behavior, and dog behavioral patterns affect the degree of attachment of owners to them. The domestication of dogs and cats has certainly affected their behavioral characteristics, allowing humans and pets to have close interspecies interactions due to how much time humans and animals spend together and how many activities they can share. In turn, in the process of joint activity, animals learn to understand human communication signals. Based on the above studies, it can be assumed that higher animals have the characteristics inherent in the subject: they actively learn about their environment, enter into communication, and are capable of manifestations of supra-situational activity.

Other works are aimed at understanding the characteristics of the personal and subjective characteristics of higher animals. So, personal characteristics, first of all, include the most stable behavioral characteristics of the animal, the properties of the cognitive sphere and apply the theory of the "Big Five" to various higher animals, noting the species specificity of manifestation.

But speaking of the highest manifestations of subjectivity, we find difficulties: it is probably precisely along the line of distinguishing the characteristics of subjectness

that one can determine how much an animal possesses it, and how it differs from a person. E. Aaltola believes that if animals seek to avoid pain, if they are able to show strong affection, if they are able to pursue their goals, if they are capable of predictive behavior, then the degree of their similarity with humans is much greater than the degree of differences. V. Despret considers the problem of animal subjectivity and suggests that we should note the unique status of its internal experiences and distinguish it from human ones. H. Glock believes that it is necessary to draw boundaries between human and animal consciousness: an animal can be designated rational in the sense of having goal-setting and focusing on achieving something useful for itself, but self-consciousness is hardly present in an animal. In his own research, J.J. Couchman concluded that it is likely that self-awareness and self-regulation are two separate aspects of subjectivity and found that rhesus monkeys are self-regulatory but fail on tests of self-awareness. B. Carter, N. Charles recognize animal subjectivity, but on an individual level, and a person, along with individual subjectivity, also has a collective one, which allows the human community to set social goals and carry out collective regulation of the actions of its members.

Finally, the moral status and moral consciousness of animals is actively considered. G. Clement and L. Gruen believe that morality does not arise intrasubjectively, but intersubjectively: therefore, if an animal enters into a relationship with a person, then there must be morality in relation to each other. Moreover, we must recognize that the animal has sensitivity. These ideas and scientific results contributed to the emergence of a human rights movement in the Western world, which proposes to expand the legal concept of "personality" and apply it, at least, to higher apes.

Given the global trend towards tolerance and humanization in all spheres of human society, we can probably say that in the near future in Western psychology the concept of "personality" will be fully applicable to animals.

Conclusion: Based on the foregoing, the following conclusions can be drawn:

A) the generally accepted idea of subjectivity in relation to man encounters problems in discovering the structure and differentiation of its individual parts when we consider the higher animal;

B) it seems reasonable to introduce more criteria that define the subject. However, these criteria must be amenable to objective experimental evidence. So, for example, the ability to feel guilt can be singled out as a criterion of subjectivity, but at the moment the authors do not imagine how it would be possible to experimentally prove the presence or absence of guilt in higher animals;

C) according to the considered domestic and foreign works, it is possible to formulate a model for the study of the subjectivity and personality of animals: the subjectivity of the animal, the personal characteristics of the animal, the features of relationships with other animals and people, self-regulation, self-consciousness.

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