



Manifestation Of Nihilism As A Destructive Social Phenomenon Of Society

Safarova Markhabo Khalimovna

Senior Lecturer of the Department of Art of Management Academy of public administration under the President of the Republic of Uzbekistan, Tashkent, Uzbekistan, markhaboj@gmail.com

Abstract. This article explores that nihilism emerged as a continuous social phenomenon in society in the history of human development, and often its interpretations are close to the fanatical spirit. Also, the author categorised the views of scholars who studied these processes

Key words: nihilism, social instability, approaches, dogmas, consumption of new values, social phenomenon, concept.

Introduction

Two World wars and several revolutions in the 20th and 21st centuries have led to the fall of many empires, while advances in space exploration and technology have changed the world, also the dynamics of socio-economic life, political and ideological conflicts between different countries have shown the existence of global instability in the security of civilised societies in the history of mankind. Of course, inevitably, these changes in various spheres of society (economy, politics, geopolitics, culture, science, technology, medicine, education) have changed the old values known to everyone, and at the same time they have also brought changes in people's worldview.

At the same time, it meant that members of society were open and ready for innovation and change, but on the other hand, it was evidence of the absence of traditional values, social ideals and dominant moral rules capable of ensuring the integrity of the society's worldview.

And this kind of change required to consider nihilism as an immediate social phenomenon that manifested itself in society

Literature review

There are certain approaches treating nihilism as a social, cultural, psychological, praxiological, ontological, axiological, political phenomenon, as well as nihilism as a specific way of thinking, a particular orientation of activity and actions of a social subject, human behaviour based on certain values, systems and a particular type of ideology.

While the first attempts to comprehensively comprehend nihilism as a sociocultural phenomenon were made in the philosophy of Friedrich Nietzsche [1], the socio-philosophical and socio-ontological foundations of nihilism were developed by A. Badiou, A. Glucksmann, J. Deleuze, A. Camus, J.-F. Lyotard, V. Reich, E. Fromm, M. Heidegger, E. Junger, K. Jasperse and consistently revealed in the works of nihilism. Camus, J.F. Lyotard, V. Reich, E. Fromm, M. Heidegger, E. Jünger, K. Jaspers and consistently revealed in the works of other scientists [2].



Research Methodology

Based on the empirical sociological method of research, the theoretical materials and classification of nihilism as a 'European phenomenon', its manifestation in society as a social phenomenon, as well as the study of a number of approaches aimed at understanding its nature are analysed.

Analysis and results

Nihilism was seen as a denial to a greater or lesser extent of generally accepted values, ideals, moral norms, culture and forms of social life, and in European languages this phenomenon was labelled as a negative idea. [3]. In the past period, we have witnessed that in the process of human evolution, nihilism as a social phenomenon manifested itself in various periods (ancient, medieval, modern) in various spheres of human activity, such as ethics, values, legal culture, aesthetics, religion. The diversity of its manifestations also means that there are many theories to explain this phenomenon.

Leo Strauss criticised nihilism in his works and considered its development dangerous not only for the individual but also for the whole society. In his view, nihilism predicts the destruction of traditional values and social institutions such as the family, religion and the state, and the denial of objective reality can lead to anarchy and disorder in its place. Therefore, the scholar calls for the defence of traditional values and social institutions. Because he believed that it is possible to ensure the well-being and stability of society through universally recognised values and norms [4].

It should be noted that many traditional interpretations consider nihilism as a destructive, socially harmful phenomenon. In its fanatical manifestations, it combines various anarchist, radical aspirations with political extremism, terrorism, scepticism, cynicism and can act as the main way of thinking of any fanatic.

The same mood was expressed in N.I. Nadezhdina's article 'Assembly of Nihilists', and the term 'nihilism' was used for the first time in Russia, and in I.S. Turgenev's novel 'Fathers and Children' nihilism is embodied as a socio-cultural phenomenon. In Zubov's mind Turgenev represented a combination of nihilism and materialism, comes to the conclusion that, unlike the fathers, this phenomenon emerged as a way of thinking peculiar to children - the younger generation [5], and later we see that it became popular among the population as an ideological worldview position. After I.S. Turgenev and other writers began to actively apply this word to people with a revolutionary mood, denying conservative views.

In 1857, Karl Gutzkov's story, republished under the title 'The Nihilists', tried to convey the general spirit of the time and his ideas about the revolution. Some scholars emphasise that K. Gutzkov perceived nihilism as a phenomenon capable of driving practical action.

So gradually, through its interpretation in literature, nihilism was consolidated as a unique, self-affirming way of denying everything of value to society, or dangerous free-thinking, and a new interpretation of the understanding of this phenomenon began with F. Nietzsche.

In fact, Nietzsche's approach to the study of nihilism was different from that of others. He was a scholar who clinically analysed the phenomenon of nihilism and was far from the spirit of traditionalism in his earlier views. With his nihilism, the scholar says that he must abandon ideals that do not correspond to life, and as a phenomenon of deconstruction, he must purge human



consciousness of biases, outdated moral norms that manifest themselves in the form of instructions and prohibitions.

It is well known that Nietzsche hated systems and rigid moral principles. Many understood his ideas as nothing more than a rejection of traditional belief systems. On the contrary, in his view, he emphasised that we should be able to think for ourselves, be able to see the future, and be immune to the pressures of society and morality.

According to the author, although Nietzsche rejected the fallacies of systems and morality, he did not believe that they should disappear completely. Rather, he saw nihilism as a stepping stone towards something else (or reality) that should be the object of our personal search. Nietzsche wanted to promote self-awareness through his writings and nihilism. He did not want to blindly follow risky concepts. He was tired of systems that offered convenient answers and did not allow him to think, and the scholar used nihilism as an objective process of critically evaluating his life and himself.

A. Glucksman's opinion that nihilism in modern society manifests itself in a position of scepticism inherent in the human way of thinking. T. W. Adorno believes that nihilists have such thoughts 'not from one quality to another, but from the negation of one quality to another negation, i.e. endless negation, maintaining a sceptical, critical attitude to any social change.' In doing so, we develop nihilism as a social-intellectual phenomenon, as a way of thinking that leads to an intellectually critical perception and comprehension of activities, processes and events.

The topic of nihilism has been an integral part of people's thinking since the medieval Renaissance, and today the study of the impact of this phenomenon on the organisation of social life becomes relevant. It would not be an exaggeration to say that the nihilistic worldview is characteristic of societies undergoing transformation processes today and has become a dominant factor in their social reality, which is often manifested in mass 'revolts' of people, in the definition of their life goals and the formation of their socio-cultural values.

Undoubtedly, a similar experience was observed in the world in the second half of the XX century at the third stage of society-youth relations. As a result of the scientific and technological revolution of the 40s and 50s of this century, there were changes that initially occurred in the developed countries of the West ('Youth Riots', 'Student Revolution', 'Youth Uprisings and Demonstrations'), later spread to almost all countries of the world (USA, Russia, Western Europe, Arab countries) [6].

These mass uprisings, which took place in the 60s of the 20th century, became not only a noticeable trend in the social life of all countries, but, according to historians, politicians and sociologists, this event, which caused social tectonic changes, is considered one of the most important events in the history of mankind. Since that time, young people have become a noticeable group in the social structure of society, and social systems have to create special mechanisms for their effective formation. [7].

Our initial analysis showed that the concept of 'dissent' is connected with such concepts as 'denial', 'negativism', 'rebellion', 'resistance', 'disbelief', 'refusal', 'antagonism', 'opposition', 'disagreement', 'confrontation'. In Russian, 'protest' (Latin protestari- to declare openly) means 'resolute objection to something', 'refusal', and nihilism is considered one of the most dangerous and destructive forms of individual protest activity. [8].



By nihilism N. A. Berdyaev imagined a man free from all fetters, free from everything. Today we see that modern man strives for almost absolute freedom, and this freedom manifests itself sometimes in creative and sometimes in destructive ideas. Often the destructive deviations can be explained by the everyday nihilistic psychology of millions of people from all walks of life rather than specific groups.

Religious scholars such as Thomas Alciter have stated that ‘the need to understand nihilism in relation to religion and to explore the essential elements of its character requires fundamental theological reflection’[9].

There is also a different approach in the research of Erich Fromm, who proposed an approach to nihilism as a psychological defence. He came to the conclusion that personal and social development is formed within the framework of basic tendencies, such as the desire for freedom and the desire for alienation. Human development occurs with increasing freedom, but sometimes this leads to negative mental states and experiences, leading to mutual alienation of people.

As a result, the person loses his or her ‘self’ and activates a defence mechanism called ‘freedom avoidance’. It is characterised by such qualities as masochistic tendencies, sadism and destructiveness, automatic conformism and nihilism. As long as the world does not burden the person, he has the desire to destroy the whole world.

By nihilism N. A. Berdyaev imagined a man free from all fetters, free from everything. Today we see that modern man strives for almost absolute freedom, and this freedom sometimes manifests itself through the ideas of creation and destruction. Often destructive deviation is associated with the everyday nihilistic psychology of millions of people from all strata of society, not just individual groups.

By the 19th century, another destructive new form of negative nihilism began to emerge - cynicism. Cynicism is understood as a personal stance or behaviour that questions moral and social values and the motives behind the actions of others. More precisely, according to Bertrand Russell, ‘Cynics are not only incapable of believing what they are told, but they are people who believe in nothing at all.’ Usually, the spread of mass cynicism manifests itself as a reaction to abrupt changes in society, their negative aspects, the gap between the new value and the ideals proclaimed by reality.

So, modern cynicism as a product of mass society represents the discontent of people - in their despair of their utopian and idealised expectations, in their disbelief in government, organisations, authorities and other aspects of social mechanisms, in the expression of accumulated negative experiences, negative emotions, in a state of mental emptiness, not seeing a way out of life situations, considers manifestations of rebellious moods and actions of social strata, groups and individuals.

In the table below, the author has categorised nihilism into three groups according to the scale of manifestation and compared the approaches.

No	Agent for manifestation	Approach author
----	-------------------------	-----------------

1.	Cybercrime	V. A. Vasenin, A. V. Galatenko, R. I. Dremlyuga, I. L. Morozov, E. A. Rogovsky O. B. Skorodumova, E. Starostina T. L. Tropina A. A. Yakovenko and others[10]
2.	'New World Order', American imperialism, anarchy, Western colonialism or economic blackmail [11], based on modern societal ethics promoted under the leadership of NATO (USA), ignoring international law, transferring its position towards other countries in pursuit of its own interests [12]	A. Badiou, M.G. Kolokoltsev, S. Huntington, J. Monroe
3.	Mass culture as the main factor of nihilism in postmodern society	Г. Le Bon, J. Ortega y Gasset [13], J. Lacan, M. Horkheimer [14], E. van den Haag[15]
4.	As a ground for the development of religious extremism and terrorism	M. Seijmena, R.G. Abdulatipov, A.E. Gapich, V.N. Goncharov, E. N. Grechkina, I. P. Dobaev, A. I. Zavalov
5.	Loss of historical memory, reanimation of the ideology of fascism [16], foundations of fascism [17]	Richard J. Golsan, D. Prenton
6.	Theory and practice of totalitarianism [18]	A. Camus
7.	Willingly or unwittingly paving the way for Nazism on the part of German intellectuals[19]	Young conservatives E. Jünger, E. Jung, A. Møller van den Broek, O. Spengler, E. Stadler
8.	9 Thermidor, counter-revolutionary coup in France, revolutionary-terrorist practices	P. Genife [20], A.B. Korchinsky [21]

Consequently, nihilism is an objective and necessary way of thinking characteristic of humanity in transition. It is a continuous process of understanding and reassessment of the content of the existing truths and values in society by generations in each period. As K. Jaspers noted, it is natural that ideas lose their significance over time, a critical attitude to outdated views for a new era is one of the indispensable conditions for scientific and social development.



Conclusion/Recommendations

Consideration of nihilism as a social phenomenon allows us to reveal its socio-economic and socio-political roots. It is known that the phenomenon, taken in different aspects, reveals different characteristics. So, we need to determine in what social relations a social movement acquires the properties of nihilism, becomes a nihilistic movement.

Nihilistic movement - a movement based on nihilistic thinking, aimed at the denial of certain values.

The nihilistic negation of social norms and values is based on the real alienation of the acting person from social institutions, social structure, as a result of which social norms and values are perceived as alien and hostile to the individual. Nihilism is not just a denial of values, but a process associated with the denial of alienated values and alienated norms, in short, a 'social phenomenon'.

In the first form, it leads to the clarification of a person's relations with society, critical perception of the fairness of its norms and requirements, in general, as the self-consciousness of a person increases, the claims of an individual to independent thinking lead to the strengthening of nihilistic moods.

Also, nihilism can serve as one of the independent factors of socio-cultural development.

Relying on this point of view, the concepts researched by the author come to the conclusion that the phenomenon of nihilism can be distinguished as the following social phenomena:

- positive (development, innovation, scientific innovation, discovery, values, mentality, culture, psyche) and negative (behaviour, philosophical outlook, political regime);
- as a complex process, from the way of thinking, worldview of an individual person, to the characterisation of the formation of a social phenomenon when it spreads significantly in society;
- nihilism manifests itself not only in worldviews or events, but is also a psychological state that determines a person's mental state or mood;
- nihilism by its very nature is not only a negation, but also a laboratory of ideas, prompting any being to self-realisation and reassessment of natural values;
- a way of thinking that manifests itself in social life when there is a need for new values, i.e. by negating existing values there is a reassessment, re-evaluation (re-evaluation) and adjustment.

A retrospective study of the phenomenon of nihilism in its various forms and manifestations reveals the historical stability of the nihilistic idea. Its strongest adaptive potential determines its permanent existence; it has been able to create a situation where historical types of nihilism do not replace each other, but exist side by side in the contemporary space of everyday life, retain their obviousness, influence the life position and urge to action. .

Thus, nihilism in its first form manifests itself in the attempt to clarify the relationship of man with society, to critically perceive the fairness of its norms and requirements. Naturally, as man's self-realisation progresses, his claims to independent thinking increase, and his claims to independence from the religion and state institutions that limit him lead to the strengthening of nihilistic sentiments, in Camus's phrase, 'rebellion'. That is, man's revolt manifests itself when there is a danger of violating the integrity of the boundaries and sovereign rights he has defined. Here, the basis of consensus in ensuring a moderate transition to innovative reforms can only be the policy of any country, realised on the basis of "***principles of social justice***".



Critical thinking is important for making rational decisions, but if subjectivism is prioritised in freely responding to the changes occurring in transformational processes, the activity of 'protest' will manifest itself in a destructive form with emancipation, escapism, nihilism, opposition, negativism. It should also be remembered that nihilism, manifested at the individual or group level, is the traditional path to decline and social catastrophe, but it is a process as inexorable as evolution seeking progress.

On this basis, we recommend that nihilistic thinking and its values be used constructively, that it be seen as a new model of creative activity and the construction of social relations, and that it be applied in a progressive sense.

List of references

1. Nietzsche F. The Will to Power (Experience of Revaluation of All Values) - Reprint Edition. Moscow Book Publishing House, 1910. - 354 p., Nietzsche F. Works in 2 vol.- M.: Mysl, 1990. - 829 c.
2. Badiou A. Ethics: An Essay on the Consciousness of Evil. - SPb.: Machina, 2006. - 126 p.; Deleuze J. Logic of Meaning. - Moscow, Academia Publishing Centre, 1995; Camus, A. Rebellious Man. Philosophy. Politics. Art / Albert Camus - M.: Politizdat, 1990. - 415 c. Lyotard J.-F. The State of Postmodernity. - SPb.: Aleteia, 1998, Reich V. Psychology of the Masses and Fascism. - SPb.; M., 1997. Heidegger M. Time and Being: Articles and Speeches. M.: Respublika, 1993; 447 p. Heidegger M. European Nihilism // Heidegger M. Being and Time. M., 1993; Fromm E. Escape from Freedom. M.: Progress, 1990. - 269 p., Fromm E. Anatomy of Human Destructiveness. M.: AST-LTD, 1998.
3. Safarova M.X. "The Role of Nihilism in the Formation of Youth's World View" MIDDLE EUROPEAN SCIENTIFIC BULLETIN ISSN 2694-9970, 98-104, <https://cejsr.academicjournal.io/index.php/journal/article/view/1923/1771>
4. Strauss L. Gesammelte Schriften, hrsg. von H. Maier. Bd. I-.... Stuttgart; Weimar, 1996.
5. Zubova V. P. To the history of the word 'nihilism' // Selected works on the history of philosophy and aesthetics. 1917-1930 / compiled by M. V. Zubova. M. V. Zubova. - M. : Izd-vo Indrik, 2004. - C. 385-400.
6. Bell D. Traditions of Postindustrial Society. - M., 1999.
7. Safarova M.X., The Role of Nihilism in the Formation of Youth's World View. <https://cejsr.academicjournal.io/index.php/journal/article/view/1923/1771>
8. A.Sh.Huseynov 'Protest activity of personality', dissertation for the degree of Doctor of Psychological Sciences, Krasnodar, 2016.
9. Altizer, Thomas J. J. (1997). "Review: Nihilism before Nietzsche by Michael Allen Gillespie and Metaphysics by Michel Haar & Michael Gendre". The Journal of Religion. University of Chicago Press. 77 (2): 328 -330. DOI:10.1086/490005. JSTOR 1205805.
10. Vasenin V. A., Galatenko A. V. On the problems of information security in the Internet. Global informatisation and security of Russia / Global informatisation and security of Russia. M., 2001; Dremlyuga R. I. Internet crime: a monograph. - Vladivostok:, 2008; Morozov I. L. Information security of the political system // Political Studies. 2002. № 5. - P. 134-144; Rogovsky E. A. Cyber security and cyber terrorism // USA, Canada: economy, politics,



- culture. 2003, - №8 C. 23-41; Skorodumova O. B. Hackers as a phenomenon of information space // Sociological Studies. 2004. №2. - P. 70-79; Starostina E. Cyberterrorism - an approach to the problem. / URL: <http://www.crimeresearch.ru/articles/Starostina1/>; Tropina T. L. Cybercrime and cyberterrorism: let's talk about the conceptual apparatus // Collection of scientific papers of the international conference 'Information Technology and Security'. Issue 3. - Kiev, 2003. - C. 173 - 181; Yakovenko A. A. Cyberterrorism - a threat to the information society <http://www.russianlaw.net/law/doc/a202.doc>.
11. Huntington S. Clash of Civilisations? // Political Studies. № 1. 1994.
 12. The Monroe Doctrine / President James Monroe's 7th annual message to Congress December 2, 1823.
 13. Lebon G. Psychology of the masses. - Samara, 1998; Ortega y Gasset X. Revolt of the Masses // <http://www.gumer.info>; Ortega y Gasset X. Dehumanisation of Art. - M.: Raduga, 1991; Ortega-i-Gasset, X. Two Great Metaphors // Theory of Metaphor. - Moscow: Progress, 1990.
 14. Lacan J. Television. - M.: Gnosis/Logos, 2000; Foucault M., Jung K. Matrix of Madness. - M.: Algorithm Eksmo, 2007; Foucault M. Necessary to Protect Society: A Course of Lectures Delivered at the Collège de France in 1975-1976 Academic Year. - M. Nauka, 2005; Foucault M. The History of Madness in the Classical Epoch. - St. Petersburg: Book of Light, 1997; Horkheimer M., Adorno T. Dialectics of Enlightenment. Philosophical Fragments. - M., SPb: 'Medium', 'Juventa', 1997.
 15. E. van den Haag And there is no measure of our happiness and despair / translated by R. Oblonskaya // Foreign Literature. - 1966. - № 1. - C. 240-242.
 16. Fascism's Return: Scandal, Revision and Ideology since 1980 / edited by Richard J. Golsan. - Lincoln and London: University of Nebraska Press, 1998.
 17. Prenton, David. Fascism: Theory and Practice. - Pluto Press. London-Sterling Virginia, 1999.
 18. Camus, A. Rebellious Man / per. from Fr. - M.: Politizdat, 1990
Petzold, J. Konservative Theoretiker des deutsche Faschismus. Jungkonservative Ideologen in der Weimarer Bepublik als geistige Wegbereiter der faschistischen Diktatur. - Berlin: Deutscher Verlag der Wissenschaften, 1982.
 19. Genifé, P. The Politics of Revolutionary Terror / per. from Fr. ed. by A. V. Chudinov. - Moscow: Unitorial Urss, 2003.
 20. Korchinsky, A. V. The concept of a special course 'Discursive History of "Russian Nihilism": literature, philosophy, science' // New Philological Bulletin. - 2010. - T. 15. - № 4. - C. 148-151.



Czech

Journal of Multidisciplinary Innovations

Volume 28, April, 2024.

Website: www.peerianjournal.com

ISSN (E): 2788-0389

Email: editor@peerianjournal.com