

Socio-philosophical aspects of M. Heidegger fundamental ontology

Solieva Zarina Botirovna
SamSIFL Senior lecturer

Annotation: proposing a unified theoretical and methodological framework based on revealing the socio-philosophical aspects of Heidegger's "fundamental ontology", which makes it possible to use the possibilities of the doctrine in solving modern problems of social philosophy.

Key words: cognitive opportunities, concept, classical philosophy, historical-philosophical studies, substantive moment, fundamental ontology.

It is determined by the fact that in modern philosophical literature to this day there is a controversy regarding the peculiarities of socio-philosophical knowledge. According to many researchers, social philosophy, which has exhausted its cognitive capabilities, continues to live, despite all the successes of general sociological theory, as well as individual social sciences.

Understanding the existing socio-cultural situation prioritizes the problem of substantiating the universal reality of knowledge about an object, the way of existence of which is history, that is, about society. At the same time, knowledge about this object, in turn, must be historical. The process of developing the problem of harmonizing universal and concrete historiography in the Social Sciences was not easy and direct, since it was necessary to revise the centuries-old traditions of philosophy, the subject of which is higher than history, eternal.

Martin Heidegger has a spiritually hermeneutic and content-critical concept that allows us to clarify the understanding of the real state in addition to the problematic area of contemporary socio-philosophical thought.

This is the "only major thinker of our time", L. Strauss, as he noted, gave a new interpretation to the traditions of classical philosophy and created the necessary conditions for philosophy, and also contributed to the development of the most important problems of philosophical philosophy. Heidegger's philosophy of being is inseparable from the socio-philosophical and philosophical-historical intentions of the 20th century; the ontology he built is at the highest level historical, which even allows some philosophers to call it "political ontology" (P. Bourdieu, C. Fink). All modern research on the "everyday" nature of the human being, including A. Schutz, P. Berger. We must not forget that Lackman's sociology of knowledge stems from Heidegger's analysis of existential human beings.

In any case, the modern position of philosophy is to be with Heidegger. However, R. Rorty's view is that Heidegger's works are in no way a means by which the voice of being can be heard. Rather, it is a box of "tools" that allow us to study social reality in its historical transformations, determine the role of the individual in history, as well as the meaning and direction of the historical development of different peoples and eras.

It is also determined by the possible socio-political consequences of the research environment, which reveal new approaches to understanding social life. Heidegger's philosophy of political decision-making draws on the hypothesis of the substantive existence of the people, polemically contrasting the concept of "the people" to the humanist concept. "Humanity" can serve as an ideological basis for various versions of modern ethno-nationalism,

For more than half a century, the process of understanding and interpreting Heidegger's philosophy has been going on in historical and philosophical works. The number of publications is extremely large, but in the study of the socio-philosophical aspects of Heidegger's philosophy, it is often necessary to reveal the political side of his social activity (P. Bourdieu, J. Habermas), with emphasis on its association with philosophy. At the same time, there are very few works that are directly devoted to the analysis of Heidegger's views on the historical process and society. Perhaps this is due to its undoubted effect. Many versions of socio-philosophical discourse from Frankfurt School to French new law still prefer not to speak.

In the context of modern philosophical discourse, it seems necessary to describe the most important directions of understanding Heidegger's creative heritage. Heidegger warned against the early passion for the heuristic possibilities of the concept of being. Habermas's sharply negative assessment of this inheritance received the greatest resonance. In his opinion, existence is hidden from positive understanding, expressed in descriptive statements, since it can only be "captured" in indirect speech and is described as a standard number. The practical, political side of fate is characterized by a general appeal to our determination to submit to some kind of authority. The rhetoric of the late Heidegger, Habermas believes, compensates for the alleged substantive moment absent from the text itself and forces listeners to perceive false sacred forces. From our point of view, neither the influence of Heidegger on the Frankfurt School nor the enormous work of representatives of this school on the way to popularize his ideas while simultaneously criticizing his creator should be ignored.

J. Habermas correctly notices the tone and atmosphere of the world of Heidegger's works foreign to the educational environment of the new era. This world characterizes ontology as a kind of system - totalitarian, world, its social organization is copied, and the metaphysical hierarchy is glorified. The glorification of power and obedience in the works of Heidegger X.Blumberg became the object of criticism. In the context of defending the legitimacy of the modern era, he defines the theory of the history of being as going beyond the "inherited creative potential" of modernity, which attaches great importance to the critical spirit, to the possibility of autonomous human perception.

F. Dalmaer, J. Caputo, R. According to researchers such as Bernstein, Heidegger rejects modern humanism, which is essentially the same as metaphysics by nature, and Heidegger refutes the phenomenon of installation (Gestell), themselves the result of forgetting being, with all its frankness. At the same time, his interpretation of freedom logically stems from his radical anti-humanism.

In French philosophy, a slightly different but no less original interpretation of Heidegger's work is rooted. It is dominated by the idea that the early Heidegger, author of "existence and time", was influenced by the paradigm of Western humanism with human worship, subjectivity, will, etc. It is because of the theoretical dependence on "essentialist" categorical constructions that Heidegger expresses the frivolous belief that "overcoming nihilism" can be achieved with the help of a collective historical subject of nationalism. Thus, the uncritical perception of the philosophical tradition of "metaphysical subjectivism" - a paradigm that Heidegger would later firmly break - led him to collaborate with Nazi authorities.

At the same time, there are very few local works devoted to the socio-philosophical and social aspects of Heidegger's philosophy, resulting in a lack of proper attention to these problems. Proposing a unified theoretical and methodological framework based on revealing the socio-philosophical aspects of Heidegger's "fundamental ontology" allows the possibilities of this doctrine to be used in solving modern problems of social philosophy.

- analysis of the theoretical and methodological foundations of Heidegger's teaching on history and society, linking Dasein's existential analysis with modern versions of social ontology;
- observing the internal logic of the evolution of Heidegger's views on society and determining the place of existentialist "fundamental ontology" in the totality of his works;
- to consider the problems that arise in the process of moving from the phenomenological concept of the transcendental subject, which constitutes the intersubjective reality of the "world of life", to socio-philosophical views on the social essence of man;
- existential-ontological, revealing in its spatial-temporal individualization the connection of human existence with transcendental, universal in history, using a Category.
- during the transition from the study of the existence of a person to the study of being, social became the works of domestic and foreign scientists noted above, devoted to the problems of studying the socio-philosophical aspects of his philosophy.

The work uses the following special philosophical and general scientific methods: the hermeneutic method is used in the understanding of socio-philosophical problems raised in the texts of Heidegger. The phenomenological method used in the study of social ontology makes it possible to consider social reality as a system interconnected with other systems and subsystems of the universe due to the presence of immutable semantic structures in all its historical transformations. At the same time, the principles of modern

gnoseology make it possible to interpret socio-philosophical knowledge as historically variable, radically paradigmatic.

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