

FRANKFURT SCHOOL SOCIO-DESTRUCTION CONCEPT

<https://doi.org/10.5281/zenodo.17196744>

Gulshoda Hayitovna Bekmurodova

Doctor of philosophy, (DSc) professor

Annotation

The article argues that the Frankfurt School has left a noticeable mark in the history of social philosophy, and the concept of social destruction developed by its representatives is among the most significant scientific and philosophical legacies. The author analyzes the concepts of social destruction by Max Horkheimer and Theodor Adorno, Herbert Marcuse and Erich Fromm. In his opinion, these concepts can serve as a reliable theoretical and methodological basis for a systematic analysis of today's regressive and crisis processes and factors, negative and destructive phenomena.

Keywords

destruction, social destruction, Frankfurt School, the concept of social destruction by M. Horkhammer and T. Adorno, the concept of social destruction by G. Marcuse, the concept of social destruction by E. Fromm.

There are various points of view in the historiography of social philosophy, according to which social consciousness cannot be represented as an inherited entity. Frankfurt Mactabria is a set of philosophical mactabria based on the concept of social destruction, which is based on the philosophical heritage of Frankfurt am Main.

Representatives of the Frankfurt School do not apply this concept to themselves. The name was later used by researchers to refer to a group of philosophers who created it at the Institute for Social Research, founded in 1923 under the auspices of merchants Herman Weil and his son Felix Weil at the University of Frankfurt. Its original leader, Karl Gryunberg, attracted a number of young philosophers to the Institute who were inclined towards communist and social-democratic views. These scientists dealt with the most pressing problems of social philosophy, in particular, the creation of the theory of modern industrial society. From 1931, the Institute began to be led by the famous philosopher Max Horkheimer. From this period, the Institute's t.Adorno, G.Markuze, E. The books of his representatives, such as Fromm, Maskan's articles published in the "Journal of

Social Research”, came to the attention of the scientific public these scientists dealt with the most pressing problems of social philosophy, in particular, the.

Ижтимоий деструкция концепциясининг ишлаб чиқилишига The impetus was the socio-political events that took place in Germany in the first half of the 20th century. It is known that in contrast to the outcome of the defeat in the first World War, Germany was deprived of its territory of 67 thousand km². On top of that, the country began to pay many million reparations to representatives of the Entente[1;82]. Despite the efforts of the government, Germany, cut off from world economic ties, came to the brink of an economic crisis at the end of the 20s of the 20th century. impetus was the socio-political events that took place in Germany in the first half of the 20th century. It is known that in contrast to the outcome of the defeat in the first World War, Germany was deprived of its territory of 67 thousand km². On top of that, the country began to pay many million reparations to representatives of the Entente[1;82]. Despite the efforts of the government, Germany, cut off from world economic ties, came to the brink of an economic crisis at the end of the 20s of the 20th century. In 1932, about 68,000 industrial enterprises in the country went bankrupt, production fell by 40 percent, and foreign trade fell by 60 percent. As a result of the reduction in craft production and retail trade, the number of unemployed exceeded 8 million[1].

On the basis of the economic downturn, socio-political conflicts in society also went to kuchaya. These conflicts contributed to the gradual consolidation of Nazi party positions. In particular, in the elections to the Reichstag in 1928, the NSDAP was limited to 800,000 votes, while in 1930 its electorate reached 6,400,000 people. n the basis of the economic downturn, socio-political conflicts in society also went to kuchaya. These conflicts contributed to the gradual consolidation of Nazi party positions. In particular, in the elections to the Reichstag in 1928, the NSDAP was limited to 800,000 votes, while in 1930 its electorate reached 6,400,000 people. In the 1932 elections, the party won 13,750,000 votes. In 1933, German president P. Hindenburg represented the largest faction in a. Hitler was appointed to the post of reichskantsler[1]. However, it is well known to us that these socio-political changes served not only to drive Germany out of the swamp of decline, but also to its destruction.

Such a deep crisis and destructive processes prompted representatives of the Frankfurt School to reflect on the original causes, logic and laws of social destruction. So what are the original causes of destructive processes in society related to? What is the logic of these processes? Are there certain laws of social destructionuch a deep crisis and destructive processes prompted representatives of the Frankfurt School to reflect on the original causes, logic and laws of social

destruction. So what are the original causes of destructive processes in society related to? What is the logic of these processes? Are there certain laws of social destruction? During the 40s of the last century, especially during World War II, these questions were dizzy on Max Horkheimer and Theodor Adorno in 1947 in his book "dialectics of Enlightenment. Philosophical fragments". The book was reprinted in 1969 as a completed volume. For the first time in it, a concept of social destruction with a holistic system and content is put forward.

M. Horkheimer and T. Adorno's views on the circumstances of destruction in society and the causes of regressive processes are completely different from those of Marxists. It is known that Marxists seek the causes of conflicts in society from the peculiarities and laws of social production, the class struggle that persists. M. Horkheimer and T. Adorno does not T. Adorno's views on the circumstances of destruction in society and the causes of regressive processes are completely different from those of Marxists. It is known that Marxists seek the causes of conflicts in society from the peculiarities and laws of social production, the class struggle that persists. M. Horkheimer and T. Adorno does not. In their opinion, man himself is essentially a destructive being. "Man," they write, "presents itself as the most evolutionarily developed and therefore the most destructive force since its emergence as a biological species " [2;10]. This power is so powerful that if the temple he destroys himself, he will destroy with him the whole nature, the fauna and the flora[2].

Thinkers evaluate the separation of man from nature as a turning point in human history. From this moment on, a subject (man) and an object (nature) arose in nature, which was previously a holistic system. Over the course of historical progress, the impact of the subject on the object has increasingly changed, becoming increasingly negative. In the end, man got used to perceiving nature as a reality capable of satisfying his needs and whims.ry. From this moment on, a subject (man) and an object (nature) arose in nature, which was previously a holistic system. Over the course of historical progress, the impact of the subject on the object has increasingly changed, becoming increasingly negative. In the end, man got used to perceiving nature as a reality capable of satisfying his needs and whims. As a result, the entire human civilization began to advance along a destructive path. The destructive essence of progress is so great that a human child must first break something even in order to build a system. Without breaking something, a new one cannot be built in its place. Destruction thus acquired an objective and necessary character in the Society of man, argues thinkers.

M. Horkheimer and T. Adorno characterizes destructiveness as a specific form of a person's attitude towards the universe. All forms of human efforts take root precisely from such an approach. "Such a series of actions includes:

the opening of the secret-syntheses of the universe, that is, the intensification of formalization, the unrecognition of everything and human uniqueness;

the abandonment of meaning, that is, the weakening of perceptions of the integrity of the universe as a result of its transformation and use the opening of the secret-syntheses of the universe, that is, the intensification of formalization, the unrecognition of everything and human uniqueness;

the abandonment of meaning, that is, the weakening of perceptions of the integrity of the universe as a result of its transformation and use the opening of the secret-syntheses of the universe, that is, the intensification of formalization, the unrecognition of everything and human uniqueness;

madness in the manner of a consumerist attitude to the universe (here in the sense of sharp rationality), a loss of ability to create, a tendency to destroy everything that cannot be subdued" [4;80].

"Dialectic of enlightenment. The authors of the book" Philosophical fragments " argue that social destruction in modern society leads to sad consequences. As a result of it, man is becoming more and more powerful in society, social norms, in the process of liberation from nature. Thinkers who analyzed the social processes of the mid-twentieth century in the context of their concepts show that social destruction has become a defining power for the purposes of historical progress. It is social destruction that motivates people to abandon the lifestyle, traditions, customs, norms that have prevailed for centuries.

Thus, Max Horkheimer and Theodor Adorno systematically (in contrast to other teachings and philosophers) analyzed for the first time in social philosophy that destructiveness is an integral attribute of human nature, an attribute that has a serious impact on the development of human society. Thus, Max Horkheimer and Theodor Adorno systematically (in contrast to other teachings and philosophers) analyzed for the first time in social philosophy that destructiveness is an integral attribute of human nature, an attribute that has a serious impact on the development of human society. For the first time, a set of theoretical reflections of the authors, brought to a state of holistic conception, made it possible to imagine negative and regressive processes in society in a holistic way, and not in isolation, to reflect on the laws of social destruction. Therefore, their concept can be included in the group of the most important socio-philosophical teachings of the twentieth century.

Max Horkheimer and Theodor Adorno's " dialectic of Enlightenment. Philosophical fragments", 9 years after its publication, the first variant of the concept of social destruction, developed by Herbert Marcuse, was referenced in the

judgment of the scientific community. Chononchi, who in the first years of World War II and later acted as an expert in special services and managed to familiarize himself with the category of analytical materials on the subject by the duty, and then, working as a political theorist at Columbia and Harvard universities, made theoretical conclusions from the analytical materials in question philosopher in 1956 "Eros and civilization. A philosophical study of Freudian doctrine". In this book, part of Marcuse's concept of social destruction is embodied. After that, the philosopher presented his famous book "The Unicorn: studies on the ideology of a developed industrial society" in 1964. The book ended the system of views of The Thinker on the concept of social destruction.

As soon as Herbert began to get acquainted with the Marcuse concept, it can be seen that he was seriously impressed by the teachings of Sigmund Freud. The philosopher published his book "Eros and civilization. A philosophical study of Freudian doctrine", argues that there are two Genesis - Eros and Tanatos-in the existence of Man and society, as Freud did. Eros stands up to Tanatos and creates culture as he fights him.s soon as Herbert began to get acquainted with the Marcuse concept, it can be seen that he was seriously impressed by the teachings of Sigmund Freud. The philosopher published his book "Eros and civilization. A philosophical study of Freudian doctrine", argues that there are two Genesis - Eros and Tanatos-in the existence of Man and society, as Freud did. Eros stands up to Tanatos and creates culture as he fights him. When thinking on a large scale, all human civilization itself is the product of Eros[5;11]. Tanatos, on the other hand, exists as the antipode of Eros. Its destructive power serves not only destruction, but also serves as a source of creativity and creativity.

In the eyes of Marcuse, there are two main features of Tanatos - social destruction. First, it has a universal character. In Nature, Society, the human being itself, there is a primitive of destructiveness. "Suffering, violence and destruction are categories inherent in both natural and human reality," he writes in his book "The Unicorn: studies on the ideology of a developed industrial society" [6].n the eyes of Marcuse, there are two main features of Tanatos - social destruction. First, it has a universal character. In Nature, Society, the human being itself, there is a primitive of destructiveness. "Suffering, violence and destruction are categories inherent in both natural and human reality," he writes in his book "The Unicorn: studies on the ideology of a developed industrial society" [6]. Secondly, social destruction has an objective, axiologically neutral character. Human civilization itself gives impetus to destructive processes, with Goh transforming goodness into evil and Goh transforming evil into goodness[7].

In his second book, Herbert Marcuse concentrates on describing the emergence and occurrence of socio-destructive processes in human society. To do this, he first divides the history of human society into three periods: a) a society up to industrial; b) an industrial society; C) a post-industrial society. According to the philosopher, destructive processes also existed in a pre-industrial society. During this period, however, there was a certain discrepancy between destruction and productivity. In an industrial society, there is no longer a distinction between destruction and production efficiency. On top of that, the efficiency of production itself took the impetus from the destruction and became something to end with the destruction. An industrial society (or unicorn society) first creates an excessive and non-volatile human needs, a consumer mood, and then ensures human well-being by satisfying them. Well-being, on the other hand, begins to generate new and new non-urgent needs. In an industrial society, this cycle cannot be disrupted because it (productivity and destruction involvement) is maintained using additional repression. In this, *The Thinker*, by additional repression, implies a mechanism of social restrictions and control that prevails in society.

Nevertheless, Herbert Marcuse ends his *Meditations* in a mood that is imbued with hope. He hopes that destructive processes will be brought to an acceptable level in the context of post-industrial society. The philosopher ends his book with the words of Walter Benjamin, one of the largest exponents of 20th-century cultural philosophy, "the truth of the hopeless is given to us, hope is given to us."

The traditional reflections of representatives of the Frankfurt School on the concept of social destruction were continued by the German philosopher and sociologist, psychologist and psychoanalyst Erich Fromm. *The Thinker* acted as a psychoanalyst for 35 years and concentrated a rich material on human nature. During these materials, he prepared his anthropological and socio-psychological monograph "anatomy of human destructiveness" in 1967-1973. E. Fromm defines destruction as: "the inherent human miles to absolute rule over other living beings,

the desire to destroy, I divide into a separate group and call" destructiveness "as well as" savagery". "[8;13]. Fromm defines destruction as: "the inherent human miles to absolute rule over other living beings, the desire to destroy, I divide into a separate group and call" destructiveness "as well as" savagery". "[8;13].

Erich Fromm also expresses the emergence of destructiveness in a unique way. In the early stages of the development of the human society, man lived in harmony with nature, engaged in hunting, farming, livestock. At this stage, there were no signs of destructiveness in society. As the division of labor in society became more complex, class and inter-class inequality deepened, elements of destructiveness began to appear as capital priority arose. rich Fromm also expresses the emergence of destructiveness in a unique way. In the early stages of the development of the human society, man lived in harmony with nature, engaged in hunting, farming, livestock. At this stage, there were no signs of destructiveness in society. As the division of labor in society became more complex, class and inter-class inequality deepened, elements of destructiveness began to appear as capital priority arose. In modern society, the nature of social relations has changed dramatically. As something becomes an absolute value, it has become a criterion that determines the social status of people, their position in relationships. He even gained domination over man, he evryed it into a simple element of the consumerist current.

A society full of vices began to absorb the human personality. A person who has always lived in harmony with the norms and values in society, with his lifestyle, this time also tried to adapt to a new reality. The negative impact of the social system reduced it to a state of "negative ecstasy": it lost its identity and went to become something itself[9;294]. The new social reality reduced the chances of a person to find himself, develop himself, manifest himself. society full of vices began to absorb the human personality. A person who has always lived in harmony with the norms and values in soc.

Fromm believes that there are a number of reasons that motivate a person to perform destructive activities. Firstly, for some people, destructive activity is a way of self-knowledge, finding oneself. "For man, there are two poles of formation: the path of creativity and the path of destruction. If a person cannot form as a creator, creator, he can find himself in ruin"[10;85]. In this situation, destructive passions become a factor in satisfying human needs. romm believes that there are a number of reasons that motivate a person to perform destructive activities. Firstly, for some people, destructive activity is a way of self-knowledge, finding oneself. "For man, there are two poles of formation: the path of creativity and the path of destruction. If a person cannot form as a creator, creator, he can find himself in ruin"[10;85]. In this situation, destructive passions become a factor in satisfying human needs.

Secondly, a person can resort to destructive activity in order to feel his presence. This is reflected in various destructive acts, in behavior contrary to social norms. Thirdly, a person can operate destructively with the aim of finding flavor.

But there are also sparks of hope in Erich Fromm's reflections. The Thinker considers love for life, for living as one of the most important properties of the so-called biological being of a person. It is he who believes that love for Life serves to neutralize destructive States in modern society.

Thus, a number of Representatives of the Frankfurt School, based on centuries of theoretical reflections on the topic, created various variants of concepts of social destruction. What Max Horkheimer and Theodor Adorno, Herbert Marcuse and Erich Fromm concepts have in common is that they all interpret social destruction as a characteristic attribute of their human society. However, M.Horkheimer and T.Thus, a number of Representatives of the Frankfurt School, based on centuries of theoretical reflections on the topic, created various variants of concepts of social destruction. What Max Horkheimer and Theodor Adorno, Herbert Marcuse and Erich Fromm concepts have in common is that they all interpret social destruction as a characteristic attribute of their human society. However, M.Horkheimer and T.When Adorno's philosophical reflections led to conclusions that were coughed up by the mood of depression, G. Marcuse and E. Fromm hopes that there are opportunities to neutralize socio-destructive States or reduce its effects locally.

True, the processes and events that took place in the last quarter of the 20th century and the beginning of the new century, trends characteristic of post-industrial society, do not justify for now some of the hopeful conclusions of Herbert Marcuse and Erich Fromm. However, the further improvement of the concept of social destruction, created by these thinkers by a number of researchers who conducted scientific research in the chapter on social philosophy over the next half century, made it a reliable theoretical-methodological basis for the systematic analysis of processes and factors, negativity and destructive states that undermine stability in modern sositium, promote progress, regress and decline.

REFERENCES:

1. Муравьева Л.А. Германия в 30-е годы XX века.// Финансы и кредит, 2003, №17.- 82-с.
2. Хоркхаймер М., Адорно Т.В. Диалектика Просвещения. Философские фрагменты. М.; СПб., 1997.- С.10.
3. Хоркхаймер М., Адорно Т.В. Диалектика Просвещения. Философские фрагменты. М.; СПб., 1997.- С.283.

4. Вершинин С.Е., Борисова Г.А. Концепция социальной деструктивности Франкфуртской школы.// Антиномии, 2005, №6.- 80-с.
5. Маркузе Г. Эрос и цивилизация. Одномерный человек: Исследование идеологии развитого индустриального общества.- М.:АСТ, 2003.- С.11.
6. Фромм Э. Анатомия человеческой деструктивности.- М.:АСТ, 2009.- С.13.
7. Фромм Э. Анатомия человеческой деструктивности.- М.:АСТ, 2009.- С.294.
8. Вершинин С.Е., Борисова Г.А. Концепция социальной деструктивности Франкфуртской школы.// Антиномии, 2005, №6.- 85-с.
9. Фромм Э. Анатомия человеческой деструктивности.- М.:АСТ, 2009.- С.130.