

The Role of Nihilism in the Formation of Youth's World View

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ABSTRACT

This article examines the meaning of the term nihilism as a philosophical concept, its influence on the organization of society and human life, on changing thinking, and most importantly, the social, psychological and philosophical influence of the value of "denial" on the adoption of constructive and destructive decisions by young people in a modernizing society was studied as a factor.

KEYWORDS: *nihilism, ethics, worldview, values, dynamics, spiritual feelings, individual, youth, transformation, cynicism, revolution.*

INTRODUCTION

The theme 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 is becoming more and more relevant, since nihilistic thinking is characteristic of societies undergoing transformational processes, manifested in their social reality, in this place people. It would not be an exaggeration to say that it has become dominant among the factors influencing the definition of life goals and the formation of their socio-cultural values.

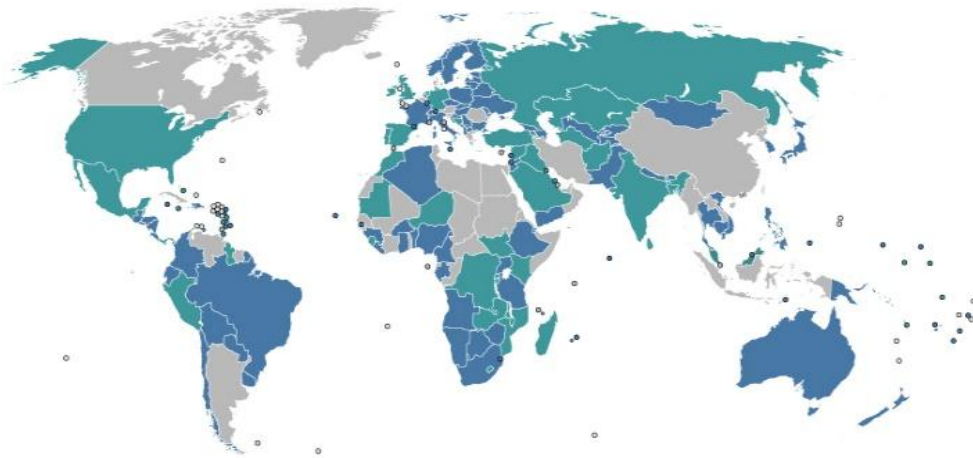
MAIN PART

Undoubtedly, a similar experience was observed in the world in the second half of the 20th century in 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) [1].

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

Public policies on youth have become one such fundamental mechanism, and as of January 2013, the number of countries in the world implementing active national youth policies was 99, and the number of countries reviewing their policies was 56 [2] (Figure 1).



198 countries have national youth policies: blue - there is a YoMS (50%); green - YoMS is being reviewed (28%), grey - YoMS does not exist (22%)

Here, first of all, it is necessary to clarify the issue of youth. Youth is a special social stratum characterised by a certain age range and status in society. Society gives this stratum an opportunity to get on their feet socially, provides various benefits. It also does not limit their active participation in public life [3].

Therefore, in the modernisation of society it is important to take into account the suggestions and comments of youth representatives who can express their individual position, challenging the existing systems, freely realising themselves on the basis of their own worldview in the process of determining their destiny as a "subject of individual existence". American psychologist G. Stanley Hall defines adolescence in 1966 as a "rebellious period" filled with stresses and conflicts [4], but this "rebellion" of personality manifests itself through "emancipation, escapism, nihilism, opposition, negativism" [5], can be.

In Hegel's approaches at the first stage of the development of thought in the East (China, India), he emphasised that man did not realise his freedom, he was completely subordinated to political and religious despotism, as if "asleep", "Man does not fight, does not protest, he bows down to the reality of life and the necessity of life, he sees himself as a separate being of existence. Not understood..."[6] says.

In fact, in traditional society, values such as criticism and protest are not prioritised in human psychology, but when we react freely to the changes around us, in many cases we observe that destructiveness manifests itself in our negative mood. takes precedence over creativity in our views. in our views.

Our preliminary analysis has shown that the concept of "dissent" is connected with such concepts as "negation", "negativism", "revolt", "resistance", "disbelief", "refusal", "antagonism", "opposition", "disagreement". confrontation". opposition". In Russian, "protest" (in Latin protestari - to openly declare) means "resolute objection to something", "refusal", and nihilism is considered one of the most dangerous and destructive forms of individual protest activity [7].

If we turn to the analysis of nihilism, "nihilism" in its essence comes from the Latin "nihil", meaning "nothing". In a broad sense, it is also interpreted as a mental mood associated with thoughts aimed at the rejection of generally accepted values, ideals, moral norms and culture [8].

As a term, nihilism has been known since the XII century due to the interpretation of those who reflect the nature of "rebels who oppose the will of God", and since the XVIII century "nihilism"

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became, in its philosophical and social meaning, the essence, impassioned and immoral doctrine, rejecting everything that cannot be comprehended [9] is considered and stamped as a negative thought in European languages as an analogue of the denial of generally accepted values, ideals, moral norms, culture and forms of social life to a greater or lesser extent.

Of particular fundamental importance is nihilism as a phenomenon [10], who considered it a balm for the sick society of Europe undergoing great changes, as well as understanding of this phenomenon in a new interpretation, such as "revaluation of values". began with F. Nietzsche. According to the scholar, nihilism manifests itself in the initial stage as pessimism, in the "fall and retreat of the spirit", and in the later stage in the "rise of the spirit".

It is well known that Nietzsche did not recognise systems and strict moral principles. Many understood his ideas as nothing more than a rejection of traditional belief systems. In fact, through his approach, Nietzsche proposed the rejection of unrealistic ideals. He said that the human mind must be freed from the dependency that is trapped under conservative views, outdated moral codes that manifest themselves in the form of guidelines and prohibitions. As a result, he realises that our worldview is not limited to blind adherence to concepts, we need to be able to express our views independently, critically evaluating existing systems without becoming victims of them, and we need to build up our immunity to resist the pressures of society. society and morality.

In fact, the process of forming the worldview and value system of each person is not limited only to mental processes occurring in his spiritual world, above all, it is carried out under the influence of socialisation of a person into society in a certain space and time, the social environment, the changes taking place, as well as the system of values in society. But the value of values formed in a certain period is inevitable and they will have to be re-evaluated. At this stage, the creation of social change through critical thinking should be seen as the basis of any transformation.

Thus, Nietzsche did not advocate a total rejection of the prevailing values and norms, he did not believe that they should disappear completely, on the contrary, he advocated that each individual should create his own private system of values, which he independently evaluates and freely chooses. Rather, he sees nihilism as a stepping stone towards another level (or reality) and explains that it should be the object of our personal search and that it helps us realise our identity.

Bazarov, one of the rebellious heroes of his time, in 1862 in I. S. Turgenev's famous novel "Fathers and Children" [11] was critical of all new processes, did not recognise authority and generally accepted social norms, was known for his observations based on the principles of negation we see.

In the eyes of the hero, the old order in Russia made the country develop slowly, so he realised that in order to create a new one, something better than the previous one, it was necessary to destroy and ruin everything that existed. But his nihilism here shows a complete pessimistic denial of everything, we realise that any criticism is not always constructive, in this case the position takes on a radical revolutionary tone, so in the last minutes of his life Bazarov understands why he was not supported by society.

Indeed, we know many approaches that have studied that the nihilistic way of thinking is peculiar to the character of the Russian intelligentsia, the way of life and, above all, the moral character of the worldview. In particular, on the basis of N. I. Nadezhdina's article "A Gathering of Nihilists" published in Russia, the possibility of free expression of opinion and self-expression in society, which is also called Volterianism, is criticised. Therefore, the value of expressing our free thoughts through self-consciousness, which we believe to be true in terms of our subjective views, is not always seen as a constructive idea.

In other approaches, "nihilists" are also called "inquisitive youth" [12], on this basis Zubov understands nihilism as "children with a worldview opposite to their father's - a system of thinking

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peculiar to the younger generation".

Bulgakov described the behaviour of his contemporaries who accepted nihilistic institutions and said: "Cynicism was a characteristic feature of the nihilists' relations with other people. Cynicism, in turn, manifested itself not only in words but also in deeds. It is said that the nihilists always consciously tried in their conversation, behaviour, actions and even dress to present themselves as supporters of the deniers of all manners [13].

In our opinion, this attitude can be observed in the behaviour of modern youth. Because young people with a nihilistic view evaluate the values existing in society as a product of an old-fashioned view. It insists that values are nothing but an artificial bureaucratic barrier and this attitude makes them scrutinise others. Naturally, this process creates a lack of continuity between the older and younger generations and causes a difference in values between them, leading to misunderstanding and acceptance of each other. At the same time, we should not forget that each person has a personal hierarchy of value priorities according to time.

What is value itself, let's get acquainted with this concept and what is prioritised in the values of people in the world today.

In philosophical literature, values are interpreted in different ways. For example, in the explanatory dictionary of basic concepts of spirituality, philosopher and scientist K. Nazarov gives the following definition: "value is a component of human and social spirituality, a concept used to express the value of world events, events, processes, situations, qualities, requirements and procedures" [14]. Philosopher and scientist B. Ochilova emphasises that "value is a set of factors that are manifested in natural and social life, valued by people and are beneficial, useful and positively significant for them" [15]. So, we should look at values as a socio-historical and cultural category, as "everything that is important for man and humanity".

Today, what is prioritised in the human values, beliefs and norms of the peoples of the countries of the world was studied in 2017-2022 by the World Values Survey Association (World Values Survey and European Values study). study) in 111 countries. The Inglehart-Welzel Cultural Map of the World shows that there is a difference in the main aspect. (Figure 2)

The Inglehart-Welzel World Cultural Map 2023

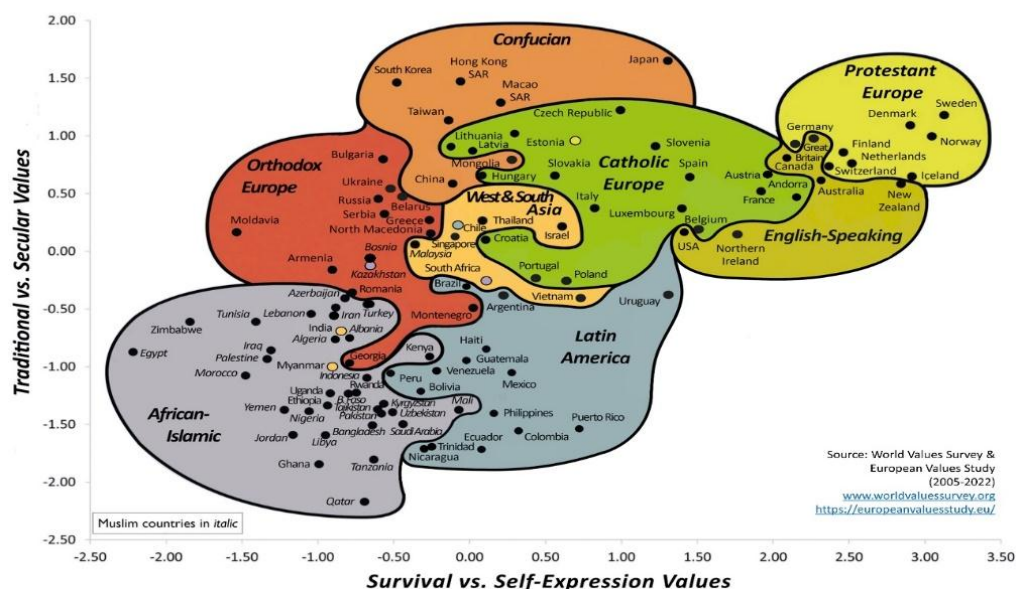


Figure 2. Cultural map of world values based on Inglehart-Welzel's World Values Survey sociological research base

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In the first dimension, the countries on the vertical axis reflect a shift from traditional values to secular-rational values (it measures how important a role religious teachings play in society, the extent to which secular values influence the role of religion, and the extent to which society is changing towards a theocentric worldview), and in the second dimension horizontally and we can see a movement to the right in the countries reflecting the ability to manifest and express themselves from the values of struggle for survival (it measures the extent to which people are autonomous in their lives).

If we look at the map, we can see that in Central Asia Uzbekistan, Kyrgyzstan and Tajikistan tend towards traditional values in relation to Kazakhstan and "neighbouring countries" such as Saudi Arabia, Bangladesh, Pakistan, Rwanda, and Burkina Faso also hold moderate views.

It can be seen that today "individualism" has priority over traditional values, i.e. social justice of any society is connected with the observance of the criteria of universal humanity, the level of human value, the creation of opportunities for the manifestation of individual value and our consideration of personal desires. According to Karl Jaspers, nihilism "as a movement of thought, as a continuation of historical experience and tradition begins to take a firm place in a society where ideal figures and heroes are disappearing, and the sense of national identity is in crisis". It ensures the development of some societies and the decline of others" [16].

T. W. Adorno considers nihilism in modern society to be "the transition of the negation of one quality into another negation, and not one quality into another, i.e. endless negation, the preservation of a sceptical, critical attitude to any social change" [17], and thus nihilism. is social-intellectual, turns out to be an event.

A different approach can also be found in the studies of Erich Fromm, who offers an approach to nihilism as a process of psychological defence. He concluded that personal and social development is shaped by basic tendencies such as the desire for freedom as well as the desire for alienation. Human development occurs with increasing freedom, but this sometimes requires negative mental states and experiences that lead to mutual alienation of people.

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

By the 19th century, another destructive new form of nihilism based on negative characteristics was cynicism. Cynicism is understood as a personal stance or behaviour that questions moral and social values and the motives for 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.

In conclusion, it should be said that in the period of change in any society, when there is a reassessment of values and standards, it is somewhat difficult for young people to find their way in matters concerning life prospects, goals, and the meaning of life.

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, with the self-perception of the individual, the individual's claims for independent thinking increase, and his claims for independence from the religion and state institutions that limit him lead to the strengthening of nihilistic sentiments, in Camus's phrase, "rebellion". That is, the revolt of the individual manifests itself when the integrity of boundaries and sovereign rights is in danger of being violated. Here, the

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basis of consensus in ensuring a moderate transition of innovative reform can only be the policy of any state, realised on the basis of "principles of social justice".

Critical thinking is important for making rational decisions, but if subjectivism takes precedence in freely reacting to the changes occurring in the process of transformation, the activity of "protest" will manifest itself in a destructive form with emancipation, escapism, nihilism, opposition, negativism. It should also be remembered that nihilism, whether 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 to use nihilistic thinking and its values constructively, to consider it as a new model of creative activity and construction of social relations, to apply it in a progressive sense.

CONCLUSION

We compare Nietzsche's approach to nihilism with German economist Werner Zombart's idea of "creative destruction" in his book *Capitalism and War*. Because the goal of this idea is "a process of industrial mutation that constantly rebuilds the economic structure from within (reconstruction), destroys the old structure and creates a new one." This idea was later developed in the book *"Capitalism, Socialism and Democracy"* by economist and sociologist Joseph Schumpeter, and according to the scholar, "creative destruction" is a process of transformation accompanied by radical innovation [18].

Thus, we should accept nihilism not by rejecting it, but as a social phenomenon with the potential for change, the idea of "creative destruction" leading to progress in the course of modern trends.

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