



The Problem of Philosophy and Philosophy in Existentialism of Karl Jaspers

Abdunabi Xotamov

F.f.n. associate professor, Jizzakh State Pedagogical University

Annotation: The article analyzes the issues of philosophy and philosophizing in the views of Karl Jaspers, one of the founders of religious existentialism, a German philosopher from a philosophical point of view.

Keywords: existentialism, religious existentialism, philosophy, philosophizing, divine truth, "bullet age", existential communication, transcendence.

Karl Jaspers (1883-1969) is a German philosopher, one of the founders of religious existentialism.

The formation of Jaspers views Plato, F. Aquinas, N. The teachings of Kuzansky, Spinoza, Kant, Nietzsche, Kierkegaard, Husserl had a special influence. Jaspers, for his part, strictly demarcates himself from the rationalist philosophy associated with Descartes, Hegel, and Marx.

The main content of Jaspers philosophy is civilization, culture, how to save humanity? How to fight against totalitarianism, danger of war, spiritual and cultural depression?

In what ways is it possible to decide humanism, to achieve freedom, to be spiritually independent, to be formed as a person? search for answers to such questions. Jaspers points out that philosophy plays a key role in solving these problems. That is, it is possible and necessary to fight against all utopias, fanaticism, intolerance aimed at breaking moral and cultural traditions and values with the help of philosophy and philosophical faith. This philosophy should be able to serve to establish feelings of friendship, mutual love, solidarity and cooperation between people.

However, this philosophy should have completely different characteristics from the previous "university philosophy". This philosophy, according to Jaspers, is a direct spiritual movement, an aspiration that encompasses all of humanity, different from science and private mental activity.

Jaspers thus denies that philosophy can exist as a science. According to Jaspers, true philosophy cannot be limited to a specific subject and method, unlike science, scientific knowledge. Philosophy means, first of all, thinking, philosophizing.

By this, Jaspers meant that philosophical thinking does not reach the end, it is not completed, and the subject and methods of studying philosophy are also very broad.

While philosophizing, Jaspers divides existence into three types: 1) the existence of things is "existence in the universe"; 2) Existence, i.e. non-objectified human identity; 3) transcendental existence, that is, existence beyond the limits of sensory cognition. Just as Jaspers divides existence into three types, he also divides the process of philosophical thinking into three stages.

In the first stage, man determines his place in the universe. In the second stage, the existence is enlightened, the soul is realized. In the third stage, the transcendence ciphers are interpreted. This stage requires philosophical thinking related to the understanding of God. According to Jaspers, the concepts of metaphysics are important as values for philosophizing. Because they represent human thoughts searching for the meaning of existence.



According to Jaspers, the main goal of philosophy is not to study existence, but to convince us of its existence. Philosophical thinking results in philosophical belief, says the thinker. Philosophical belief is based on contemplation, unlike religious belief based on theology, of which it is a derivative. At the same time, philosophical thinking also means the rejection of systematic philosophy in whatever form it takes. Jaspers past teachers S. Kerkegaard, F. Like Nietzsche, he did not engage in systematic philosophy, that is, he did not try to put his philosophical views into a specific system.

For Jaspers, the idea of philosophizing is both narrow and broad in relation to an entire philosophical worldview. Its narrowness, smallness is connected with certain "creative impotence". In the times of current changes and crises, there is no spiritual power, as in the times of Plato, Aristotle, Spinoza, and Hegel. In times when society was powerful, they created strict worldview systems from absolute principles (eternal idea, absolute spirit). That's why we have to content ourselves with revealing some parts, aspects of existence today.

Its breadth is seen in the fact that philosophical thinking helps us to understand life, to realize that our existence is full of suffering and shortcomings.

According to Jaspers, philosophizing is inherent in everyone, and it establishes real communication, that is, being able to speak and be heard. Communication is the central category of Jaspers's philosophy, and it seems that it allows to give meaning to philosophical thinking in the real sense. According to him, only philosophy that has a communicative character is true philosophy.

This or that amount of communication is a criterion that shows the quality of the philosophical system. The communicative ability of a person distinguishes him from all other beings. Thanks to this ability, a person can find and discover himself. Communication (as a connection between me and you) forms the basis of existential relationships between people. According to Jaspers, only in the process of communication can one achieve the goal of philosophy - to understand existence, to solve problems, to illuminate love, and to die.

Philosophizing allows real communication to be resolved, says the philosopher. A common fate, a common situation is an existential transactional condition for mutual understanding between two, three, several people. Jaspers considers the "bullet age" (the idea of bullet time) as the condition and factor of universal human communication, the basis and support of universal existence, the spiritual source of all mankind.

According to Jaspers, the "bullet era", that is, 800-200 BC, is the most important period in human history.

During this period, according to him, philosophy took the place of mythological consciousness, and world religions took the place of primitive paganism. In the "Age of the Bullet", the philosopher continues, a philosophical belief will appear that has deep roots in world history and is more ancient than the religions of Christianity or Islam.

Indeed, in different geographically distant regions, specific, independent spiritual centers emerged during certain historical periods. At the same time, Zoroastrianism appeared in Central Asia, Buddhism in India, Confucianism in China, and ancient Greek science and philosophy flourished.

Thus, in the "bullet era", the human spirit was awakened, and the victory of reason over myth, religion over paganism, and God's victory was ensured. This awakening of the soul, according to Jaspers, is the beginning of the unity of human history. According to Jaspers, the real closeness between people is not in their blood relationship or living in the same place, but in their spiritual unity. The source of this spiritual unity is the one divine universe.



If humanity, says Jaspers, abandons the unity and commonality of destiny and faith, the highest spiritual values, then human relationships and opportunities for understanding each other will fail, which will lead to worldly destruction or ecological tragedy.

Therefore, in order to save the whole humanity and universal values, it is necessary to improve the relations between different societies, peoples, and religions, to search for ways to understand each other, and it is necessary to be an urgent task of philosophy, says Jaspers. It is necessary for us to philosophize in the face of the dangerous threats of the present time, to be ready for everything, and to focus all our thoughts on saving humanity. This is the special place of philosophy in the present era, says Jaspers.

As already mentioned, the philosophy of Jaspers is not aimed at studying existence, changing it. This philosophy is a philosophy aimed at convincing people of the existence of existence and studying the individual, examining the subjective existence, and changing it. From what has been said, it is known that Jaspers divided the ways of knowing existence into three types: the existence of things; existence; transcendence. Certain sciences study the existence of things. Certain sciences (social and natural sciences) also provide certain knowledge about different aspects of human existence.

However, they cannot completely cover a person, in other words, these sciences cannot notice the real existence of the subject. Man belongs to all spheres of existence, or all things in existence are embodied in man. It is seen in all things, in the forms of consciousness and spirit.

Man as a thing is a being composed of a body and a soul, having a common relationship with all things in existence. And in the form of consciousness, it appears as the organizing center of activity that creates all objective, legitimate universal things. And finally, in the form of spirit, man is connected with ideas. So, science is necessary for man, but it is not able to analyze real existence, existence.

Thus, according to Jaspers' views, the true essence of man is manifested in existence. The quality of existence is not determined based on general opinions, but based on its own. Existence is not subject to any general essence or any fixed laws and rules. Existence is unrepeatable, with its own freedom, the primary basis of its own individual "I". And that's why existence can never be known with the help of common concepts, knowledge.

Jaspers shows that the real value of a person is not in his origin or ideal type, but in his uniqueness and non-repetition. This existential character of a person is manifested with all its might in borderline situations. A person is always surrounded by some concrete situations, but there are such situations that awaken us, motivate us to understand our existentialism, to realize our true identity. At least they free us from the daily, various worries of life, albeit temporarily. Jaspers calls such situations borderline situations.

The best and most acceptable way to achieve existence is "existential communication", says the philosopher. A person cannot live completely alone, he can live only through contact with others. However, it is not perceived as another object, but as an existential self.

Each of us, says Jaspers, from the moment we are born, we are considered a part of some kind of unity (community, community) - family, church, state. In such societies, people replace each other.

In such an existence, says Jaspers, what others do, I do, what others believe, I believe, and what others think, I think. The true identity of a person is somehow hidden under these purely external relations. In contrast to these social communications, "existential communication" refers to the internal, freely chosen communication of people. In the process of these relationships, people discover each other as valuable and unique individuals.



Human existential communication can be achieved through self-determination, realizing one's true aspirations and desires. It is impossible for a person to be himself and achieve his identity without contact with others. But, at the same time, he cannot enter into an existential dialogue without being alone with himself. Existential dialogue also requires danger and loving struggle. Opening one's inner world in a different way, trying to understand the inner life of another is connected with danger.

Jaspers believes that danger is the only way for a person to communicate with other people and express himself. Existential communication also requires struggle. However, this struggle is a special, loving struggle in which there is no place for deceit, where full openness prevails, where no one is overcome by his physical and spiritual superiority, on the contrary, he reveals his shortcomings, says Jaspers. In this, the contending parties do not seek to lose each other, but conquer and discover each other. In this struggle, according to Jaspers, only alienated forms of human existence will be lost. And on this basis, the real being of a person - his existence returns to its original state.

Jaspers declares love to be the soul, the heart of existential communication. In his opinion, if "loving struggle" is considered a positive means of noticing and expressing human existence, then borderline situations serve as its negative means. Death, suffering, sin, and struggle (the struggle for everyday life, not the "loving struggle") are borderline situations. For example, when faced with death, a person realizes existence, his real existence. Jaspers here distinguishes physical death, or the demise of our everyday existence, from existential death, that is, the total death that everyone dreads and that signifies the end of all possibilities.

Death as a liminal situation is not perceived by a person at the time of his personal death. "While giving life, I experience death, but I do not know it. I know what death is when someone who is in existential dialogue with me dies. Existence, which is "lost" by death, is not existence itself, it is an event.

This is why, says Jaspers, we maintain contact with those who have died, despite their death.

From what has been said, it becomes clear that death is the touchstone that determines what is existential and what is not existential in life.

No matter by what means (positive or negative) existential enlightenment is achieved, it manifests the whole tragic nature of human existence. According to Jaspers, after a moment of existential enlightenment, a person sinks back into the depths of his normal existence. Jaspers sees man's way out of this tragic quality in his connection with the absolute and eternal world.

From this it follows that when the light of the divine kingdom penetrates our ordinary existence, an existential illumination occurs, which is irrational in its very existence. Jaspers comments here that the divine realm has nothing in common with the metaphysical realms discussed in the dogmatic philosophical systems of the past.

In Jaspers' views on existence and communication, in contrast to Kierkegaard's ideas about the unity of the human person, the person is connected to other people, as well as to the transcendent realm of eternity.

At the same time, there is a great opportunity to open the structure of the human individual. However, the act of communication is limited by Jaspers himself. Jaspers always emphasized the necessity and inevitability of loneliness to preserve the existential individuality of a person. In this way, he somehow breaks the continuity of communication. This aspect of the existential ring is further expressed in man's relationship to the transcendent realm.



Jaspers mentions that rational cognition is weak not only in relation to human existence, but also in relation to the transcendent realm.

According to Jaspers, a person can approach transcendence only on the basis of faith. In nature, society, art and philosophy, absoluteness is revealed not directly, but in the form of ciphers, that is, in the form of signs leading to transcendence. Jaspers categorically rejects any metaphysics based on the concept.

Any appearance of deviation from the scope of existential cognition is referred to by Jaspers as falsified objectification.

Thus, Jaspers comes to the conclusion that a person realizes his real existence in the process of communicating with himself, with others, and on this basis he feels absoluteness (God).

And to achieve this, Jaspers calls people to philosophize, to think philosophically. Jaspers' teaching has a special place in the development of the philosophy of existentialism. The ideas of Jaspers are gaining new meaning and importance during the development of integration processes taking place in the world today.

Literature

1. Ясперс К. Смысл и назначение истории. -М. :1991.
2. Философия. Часть первая. История философии. -М. :”Юрист”, 1999.
3. Ғарб фалсафаси (Қ. Назаров ва бошқалар). -Т. :”Шарқ”, 2004.
4. Ҳотамов А. Экзистенциализм фалсафаси. -Т. :”Истиклол”, 2013.
5. Sindorkulovich, K. S. (2020). The significance of socio philosophical study of young people's life goals. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(4), 523-527.
6. Khotamov, A., & Sindorkulovich, K. S. (2020). The study of the problem of life goal in the history of philosophy. *Asian Journal of Multidimensional Research (AJMR)*, 9(4), 34-42.
7. Zoirova, M. (2020). OPTIMIZATION OF INNOVATIVE PEDAGOGICAL TECHNOLOGIES BASED ON MODERN RHYTHMIC GYMNASTICS IN PRESCHOOL EDUCATIONAL ORGANIZATIONS. *Archive Nauchnyx Publication JSPI*, 1(95). izvlecheno ot https://science.i-edu.uz/index.php/archive_jspi/article/view/7684
8. Safarov, B.N. (2022). PEARLS-ADVANCE IN THE STUDY OF INTERNATIONAL READING LITERACY. *Innovative development in educational activities*, 1 (5), 134-138.
9. Safarov, B.N. (November 2022). EFFECTIVENESS OF ORGANIZING PEDAGOGICAL COACHING IN PRESCHOOL EDUCATIONAL ORGANIZATIONS. AT THE INTERNATIONAL CONFERENCE ON THE PLACE AND SIGNIFICANCE OF INNOVATIVE EDUCATION IN THE 21ST CENTURY (Volume 1, Issue 8, Pages 30-35).
10. Safarov, B. (2021). Importance of mathematics lessons in preparing 6-7 year old children for school education: Importance of mathematics lessons in preparing 6-7 year old children for school education. *Journal of Early Childhood Education*, 2 (2).
11. Norboyevich, SB, & Akhmadjonovna, BM (2023). MANAGEMENT PRINCIPLES OF EFFECTIVE ORGANIZATION OF EDUCATIONAL PROCESS IN EDUCATIONAL INSTITUTIONS. *Innovative development in educational activities*, 2 (4), 18-23.



12. Daminova Shoxista Farxodovna. The role of national cadres in the formation of social behavior culture in preschool children "Pedagogy"
Scientific-theoretical and methodical journal of TDPU named after Nizomi 6\December 2022 155-157
13. Daminova Shoxista Farxodovna. The role of national cadres in the formation of the culture of social behavior in children of preschool age.
14. Daminova Shoxista Farxodovna. Education of creative abilities of children of preschool age through fiction.
Mugalim khem continuous education scientific-methodical magazine December 2022 149-151
15. Daminova Shoxista Farxodovna. The role of national mentality in the development of a child's personality. Analytical Journal of Education and Development. Volume: 03 Issue: 02 Feb-2023
ISSN: 2181-2624 31-34
16. Daminova Shoxista Farxodovna. Ecological education and modern information technologies. Scientific and practical conference on ecological stability and youth education, 2016, pages 57-58
17. Daminova Shoxista Farxodovna. Forming the culture of social behavior of preschool children by means of fiction. "Modern trends of primary education: integration of education and training" international scientific and practical conference. City of Jizzakh April 17, 2021 199-201
18. Daminova Shoxista Farxodovna. Norkulova R. Methods of developing native language lessons in elementary grades. Science in the education system? Prospects for the development of innovation and digital economy" International scientific and practical online conference Jizzakh city (November 20, 2021) 243-245
19. Daminova Shoxista Farxodovna. The role of imaginative literature in the comprehensive development of preschool children SJIF Im'act Factor (2021): 8.013 ISI IF Value: 1:241 Monthly, Peer Reviewed (refereed) & Indexed International journal Volume – 6 Issue – 8 August 2021. 72-74