



## The Triad of Society-Religion-Person and the Socio-Anthropological Place of «Ego» in It

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### Abstract

The society-religion-person triad is a certain logical conclusion of the forces, immanent signs and theo-philosophical aspects of the dialectical relations between society and the individual, religion and the individual. Modern socio-philosophical views encourage them to look at them as different, sometimes opposing antipodes. Systematic institutional analysis can help reveal the relationship between society-religion-personality in a certain way. The problem explored in the article requires approaching them through the concepts of «Ego» in the individual. It should be noted that the article is related to theology, socio-philosophical and socio-anthropological aspects of the problem are studied in it.

**Keywords:** society-religion-person triad, institutional analysis, dialectics, objectivism and subjectivism, property pluralism.

At the center of the society-religion-person triad is not religion, but also person (anthropology). It is natural that theology pretends to be a religion. Therefore, the relationship between the triad should be studied through the synthesis of socio-anthropological relations between the person and the society. Religion is a force that affects these relationships through its spiritual and moral imperatives, requirements and procedures, and moves social consciousness in the framework of freedom of conscience. It exists outside of social relations, but is an attribute of the internal spiritual life of society, infrastructural and institutional systems.

The formation of a person as a social being depends on the unique life of the society, the relations in it, and the moral norms encouraging to believe in one or another religion. Theological and anthropological studies encourage the study of personality formation through dichotomy, primarily human and animal instincts. Because any concepts related to the human personality must be studied through processes related to naturalness and consciousness, emotions, sensitive experiences. In socio-philosophical and anthropological literature, the individual's «Ego» is studied with all its relationships, life, achievements and failures, rational and irrational behavior. R. Green, who studied the laws of human nature and their impact on interpersonal relations, divides «Ego» into rational and irrational forms. In this place, he broadly interprets the irrational from the religious, non-life aspects, that is, the individual is an irrational being, he gives in to emotion and retreats from the demands of reason. This withdrawal brings him many worries, sufferings and bad luck. Before searching and revealing the theo-philosophical and spiritual factors in the irrational «Ego» mentioned by R. Green, we should dwell on the importance of the concept of «Ego» in personal life, activities and social relations. This helps to understand the socio-philosophical and anthropological aspects of the concept of «Ego».

R. Green writes: «We live close to people who interfere with us with their problems and pleasures throughout life. They can be our leaders, colleagues or teachers. They can be aggressive or passive aggressive, but usually they skillfully use our emotions. Most of the time they are very kind, bold,



and captivate us with their ideas and initiatives. It will be too late when we realize that their courage is worth nothing, their ideas are worth nothing». Plato, M. Aurelius, Epicurus, Epictetus, N. Machiavelli, T. Gobbc, A. Schopenhauer, and F. Nietzsche also recognized that a person has such psychological aspects. B. Gracian, who studied human character and thought a lot about it, writes: «Do not sacrifice yourself for the well-being of a stranger. Reach out a helping hand to someone who is drowning in the mire, and he will also pull you into the mire». In these thoughts, one who looks around for integrity and morality may see egoistic views. However, life, in particular, means that a person with his own interests and interests should look for people around him who will not only sympathize with him, but also give him practical help, sometimes even a bit. Individuals who make material possessions, egoistic interests, and self-reliance their life strategy do not remember integrity and morality. No one can guarantee that the «Ego» in them will be the opposite of the «Ego» in you. Therefore, life consists of a constant conflict of «Ego», even «We» have their own «Ego».

R. Green divides «Ego» into lower and higher forms. The irrational self refers to the lower self. In it, the person is given to emotions, makes decisions based on passions, acts without thinking about the consequences, makes non-life plans, does not critically evaluate his actions and activities, does not draw conclusions from the criticism of others, but instead seeks to take revenge on them. He wants to gain honor by substituting his egoic interests for social interests. He makes irrational decisions in order to gain power, make money, and attract attention, and as a result, he is defeated.

It is Hegel who revealed the dialectical relations and identities between the «Ego» as a philosophical problem. According to him, «Ego» is divided into thinking, objective «Ego» and whole, subjective «Ego». The former is limited, he is bound by the «chains» of objective existence and lives with its concerns. The second, according to his character and aspirations, strives towards infinity above the limited «Ego». As a result, the «Ego» is forced by the philosopher to give way to the objective, sometimes to the subjective side, which expresses the conflict between these two sides. «Ego, Hegel writes, water and fire collide». It is not one side of them, but the clash of two sides, the struggle between them». Religion tries to eliminate these conflicts and oppositions in the personal «Ego» and directs the objective «Ego» towards the subjective «Ego», in the mind towards the ideal «Ego», «transcendent Ego», «God Ego». Hegel tries to eliminate the contradiction in the «Ego» in this way.

The processes of the emergence of «Ego» in the history of the universe and its transformation into psychological mechanisms that control people's actions and activities took many centuries, millions of years. Unicellular organisms, such as reptiles, immediately react to an external threat, either running away from it or using their own weapons against it. The reward between risk and decision is milliseconds. Due to these psychological elements, a complex of incon and nature, individual and society, rational and irrational behavior was formed. This complex has enriched the relationship between nature, society, competition and egos with elements that are difficult to explain and understand. But this complex is not devoid of psychological studies and sensitive experiences formed over millions of years, but they are aimed at further strengthening the dualistic aspect of a person (man and nature, man and animal, rational and irrational, objectivity and subjectiveness, «Ego» and «We»). came The formation of consciousness, language, abstract thinking and labor skills have colored dualism and egoism, they have turned emotional experiences into more subtle, deep and difficult to control situations. In today's information communication, when communication of emotional emotions and feelings has become a separate phenomenon, it is natural that relations between egos expand not only intensively, but also extensively. As a result, the spiritual factors that correspond to the society and the individual, their life goals, especially religion, become communicators. These communicators have the ability to transform the triad of society-religion-individual into lively, friendly, self-developing, creatively



active entities. This process can be revealed through the following systems, classification approach according to the topic and purpose of the article:

1. «objective ego» and «subjective ego»;
2. «rational ego» and «non-rational and irrational ego»;
3. «personal ego» and «group ego»;
4. «national ego» and «ethnic ego»;
5. «active ego» and «inactive ego»;
6. «constructive ego» and «destructive ego»;
7. «empathetic ego» and «empathic ego»;
8. «dogmatic ego» and «dialectical ego»;
9. «divine ego» and «religious ego»

«Objective ego» and «subjective ego» are the realities that arise from the person and his relations with the external objective world and express these relations. It is Hegel who revealed the contradictions and differences between them as a theo-philosophical problem.

The objective world is a self-existent entity beyond human imagination. It also has its own «Ego», that is, it affects the minds of people with its existence, certain laws and procedures. The objective «Ego» is derived from the laws and orders of nature, but their «Ego» is reflected in the human mind, in its atrocities. The objective universe does not say «Ego», it is not given the opportunity to think and reason, but it forms the «objective ego» in the mind of the incon through its laws and procedures. In this place, the galactic, metagalactic laws of existence of nature and human thinking patterns are combined. Also, most importantly, man shows his objectivity, that is, the fact that he is a substrate related to the objective world, through his living, being, and thinking. His duality of innocence and animality, or his recognition of his closeness to nature, or even his creation («subjective ego»), is the expression of this objective «Ego».

Objective «Ego» and subjective «Ego» can be opposed to each other, they appear in the human body, existential existence as a whole reality, process. However, it is possible to see that there are certain differences between them. They are sufficiently disclosed and studied in the literature devoted to the problems of objectivism and subjectivism, object and subject.

«Rational ego», «non-rational ego» and «irrational ego» are concepts that express the consciousness, cognitive process, epistemological experiences. It makes human knowledge socially useful and objectively necessary by approaching rational intelligence, experience, and evidence. R. Descartes, the founder of this method, emphasized the importance of experiences for knowledge and showed the harmony of rationalism and empiricism. The «non-rational ego» does not deny the demands of intelligence, but relies on its own narrow, often erroneous assumptions and experiences. He has enough foresight. «Rational ego» has the ability to see far, to proceed from a strategic point of view, to critically analyze and generalize accumulated experiences. In «non-rational ego» there is a lack of drawing conclusions from empirical experiences, critically evaluating them, and proposing new approaches, ideas and innovations. «Rational ego» turns the human intellect into a dynamic hodika with the pursuit of innovations through self-criticism and verification. By irrational «Ego» we mean the personal «Ego» that is inclined to religious, transcendental views implied in the theo-philosophical literature. R. Green uses it in the non-rational «Ego» style. In our opinion, belief in the theosophy, mysticism, and supernatural forces in the irrational self is superior. The concepts of «Ego» in world religions have such an irrational force.



«Individual ego» and «group ego» occupy an important place in the society-religion-person triad. The dialectic relationship between them is in accordance with the interests and development goals of society. Constructive cooperation and harmony between these two «Ego» gives integrity, rationality and generality to social relations. No society can develop without establishing a constructive relationship between them. But in the conditions of democracy, especially in the conditions of property pluralism, certain competition and differences between them will not only remain, but may even escalate. Society needs state management and organizational legal mechanisms for the escalation of such destructive situations.

Personal «Ego» and national, ethnic «Ego» stand next in the triad system. A person lives by comparing his «micromen» with the «macromen» in the minds and beliefs of his nation, people. «Macromen» is an opportunity for existence, development, self-expression, protection from external pressures. «Micromen» represents the rights and freedoms of people in a democratic society. The «microman» based on liberal-democratic values turns the triad into a living, dynamic system, introducing new entities, factors and factors into it. For example, religious faith prompts a person, «micromen», to have an empathetic relationship with his fellow believers, and faith leads to the formation of «macromen», unity in the community. True, sometimes individuals, especially those who do not attend synagogues, churches and mosques, may understand or notice this, but the general ideas, customs and beliefs of faith do not fail to form the «macromen» or macroenvironment. When the time comes, the above-mentioned will come to the aid of the representative of the macromen, support him and, thus, harmonize the micromen with the macromen.

The factor that animates or strengthens the inner life and relationships in the triad of «active ego» and «inactive ego» is identified. Activity depends on the individual. A conscious individual seeks to align his life with sociodynamic development and change. From the theological point of view, it can be understood as an activity aimed at deepening the study of religious knowledge, promoting its mystical and spiritual views, and didactic experiences. A person can be not only socially, externally active, but also psychologically, internally active. In religious teachings, the inner activity of the person is more supported, that is, it is necessary for the person to constantly raise and improve his religious knowledge. This is not inactivity. However, there is an inactive «Ego» in life as well as in religious practices. For example, asceticism, that is, distancing from the problems of social life, alienation can be an example.

«Constructive ego» and «destructive ego» become our reality. Wars, rebellions, riots and crimes in the history of mankind show that destructive forces are on the rise. E. Fromm revealed the socio-philosophical and psychological aspects of this reality with clear examples and analyses. To turn the potential power of the personality, the forms of creativity in a constructive direction, to form a constructive sense of «Ego» in it has become the urgent tasks of social humanities, education and culture complex. Religion can't stay away from this strategic, more precisely, humanistic goal.

In religion, there is a strong inclination to «empathetic ego». A person tries to understand and evaluate the changes taking place in his soul and heart. Religion introduces him to the complex pursuit of a mature, noble, ideal being, that is, God. These internal, empathic experiences give psychological pleasure and peace to a person, a believer, if he is not satisfied with real existence and surroundings, empathism seems harmful to him. However, this kind of empathy can alienate the person from the environment. Although society does not reject empathic experiences, empathic individuals are necessary for its development. Empathic individuals are objects that direct their behavior and goals to others, society, and strive to improve their social qualities. The positive aspect of the community-religion-person triad is that it supports empathy in the person.

Dogmatic «Ego» and dialectical «Ego» are realities that arise from human nature, character and way of thinking, and express them. Dogmatism is not a sign of dogmatism. However, religious



dogmatism is of a different kind, in which there is a stubborn defense of a religious dogma, considering a religious dogma as the only truth, and ignoring other evidence. Impulsivity is a painful sign of the dogmatic «Ego». Dialectical «Ego» is his action. He encourages the pluralism of opinions, supports the principle of religious tolerance, establishes a dialogue between denominations, if necessary, enriches his beliefs with new views, modern ideas, and can even come up with a proposal for the modernization of religion. In a democratic state, the triad seeks the increase of such dialectic «Ego», believes that the implemented reforms will be supported by these forces. Dialectical «Ego» is a supporter of democracy, cooperation, enriching each other, listening to new subjects, listening to their colorful proposals and ideas, achieving harmony with everyone, regardless of their religion and belief. He is socially mobile, mobile, ready to act according to the dynamics of the environment. It is driven by the goal of serving social life and community development.

The divine ego and the invisible ego is the problem at the heart of our topic. Although all our thoughts revolve around these realities, we would like to emphasize something here. In almost all theosophical views, glorification of the divine «Ego» (transcendent, God, God, nature) and striving to subjugate the will and will to it occupy a prominent place. The dogmatist of religions demands this. But as soon as these opposites are analyzed from a scientific point of view, the invisible «Ego» as an anthropological problem is on the agenda. It is noticeable that the absolutization of the divine «Ego» leads to the devaluation of the imaginary «Ego», the difference between reality and unreality disappears. It strengthens the person's desire to actively respond to real-life problems. That is why modern science and theology are facing a problem to harmonize the divine «Ego» with the icononic «Ego», and to direct this harmony towards the development of society.

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