



CERTAIN ASPECTS OF THE FORMS OF MANIFESTATION OF CULTURAL AND SPIRITUAL AND MORAL CHOICE IN MODERN SCIENCE AND PHILOSOPHY

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Abstract:

The article focuses on the forms of manifestation of cultural and spiritual and moral choice in the science and philosophy of modernity in harmony with the military sphere. In accordance with it, for a deeper study of the problem of spiritual choice, some methodological approaches to the problem of research, metaphysical, dialectical, existentialist, phenomenological, synergetic and postmodern approaches have been explored within the framework of the topic. In particular, the metaphysical approach focuses on the transcendental meanings of spiritual choice, indicating a priori motives for the implementation of alternatives.

Keywords: cultural and spiritual and moral choice, philosophy, metaphysical, dialectical, existentialist, phenomenological, synergetic and postmodern approaches.

INTRODUCTION

The current state of culture and spirituality in the society of the Republic of Uzbekistan is a highly controversial issue. For many, the main priority is the pursuit of material values, the desire to master them, material interest, accumulation, complete subordination of activities to momentary interests, all this leads to forgetfulness of spiritual and moral benefits, which are especially important for the individual. At the same time, military service, no matter how great it may be, cannot be measured by any material reward, since, as a rule, no material means can be used to pay for the willingness of a soldier and an officer to sacrifice themselves for the protection of their homeland and their own lives. So, even Plato in his book "The State" argued that the best organizers of the state (i.e., rulers-philosophers) should take care of establishing such an order in which the structure of society and the rights to property interests in themselves cannot be impossible or will be an obstacle to high morality. The main feature of this order is the deprivation of soldiers' rights to their property. The UNESCO Incheon Declaration, designed for the period up to 2030, states that "the main driving force for the development of education and important activities leading to the achievement of Sustainable Development Goals" is "human commitment to changing lives, encouraging people to take strong and innovative actions in new educational achievements" [1,].

The military has the right to life, health and access only to what is minimally necessary for the best performance of their duties in the State. The whole order, the entire charter and all the living conditions of the guardsmen are aimed at protecting them from the destructive effects of personal property and, above all, from the bad, harmful influence of money and gold. Plato is convinced that if soldiers began to buy money and valuables, they will no longer be able to fulfill their duty to protect the citizens of the state, they will become farmers and masters' hostile to other citizens. Of course, at present such a state of military personnel seems to be a utopia and even a significant defeat of their social rights, but, as Plato very subtly noted, the priority in military service is not material, property values, but spiritual guidelines. When determining the rating of the most powerful armies in the world", one of the most important areas is the psychological defense capability of the armies of states and the moral and psychological training of military personnel " [2,].

ANALYSIS OF THE LITERATURE ON THE TOPIC

The views of the Eastern philosophers Abu Nasr Farabi, Abu Rayhan Beruniy, Ibn Sina, Al-Khorezmiy and others are of urgent scientific and practical importance in the study of important aspects of the formation of spiritual and moral choice in a person. Rational foundations and epistemological problems of the formation of a later spiritual and moral choice by F.Bacon, R. Descartes, G.V. Leibniz, I.Kant, Hegel, M. Analyzed in the teachings of Schiller, Nietzsche and



other philosophers. They treated the problem of spiritual and moral choice more as a source of human spiritual power and the only weapon in mastering nature.

Notable studies on the formation of spiritual and moral choice within the CIS made by the scholars as well as D.P.Gorsky, A.M.Korshunov, V.A.Lectorsky, T.D.Levin, A.S.Maidanov, A. L.Nikiforov, B. I., Pruzhinin, V. S. Shvyrev, O.S.Grebenyuk, T.B.Grebenyuk, G.G.Danilenkova, A.B. Prozorov, A.M. Saranov, N.V. Samsonova and others.

ANALYSIS AND RESULTS

Currently, the military-informational and cultural-ideological expansion of the Western powers against the spiritual space of other states is acquiring new and more destructive features, as evidenced by the experience of NATO's military operations in Yugoslavia in 1989. Readiness to repel enemy aggression in Libya, Syria (from 2011 to the present) and especially in the south-east of Ukraine (from 2014 to the present) in 2011 due to the dispersion of personalities, the destruction of traditions uniting society, and the undermining of the moral and psychological state. A single person cannot resist such catastrophic events. The German thinker E. Hoffer argues that when a person is faced with death, he cannot rely only on his strength. The only source of strength for him is not to be himself, but to be a part of something strong, great and indestructible. Here, faith becomes, first of all, a process of identification - a process that "ceases to be a personal self and becomes part of something eternal" [3,300].

Faith in humanity, in generations, in the fate of "my" religion, people, race, party or family is nothing but a vivid vision of eternity in which we are doomed to the inevitable destruction of our "I". Therefore, a stable spiritual choice of the social position of the worldview by the personality of a serviceman is necessary, which allows preserving the traditions of Uzbekistan and its army, its cultural identity, and protecting it from the adaptation of public consciousness carried out through global information. The space is in the competitive interests of more developed countries. This is the only salvation from cultural and informational aggression, allowing a person to see and realize his own interests, and not the interests of others. Under these conditions, it is necessary to study the possibilities and limitations of the moral choice of a soldier's personality as an important social phenomenon for the country's defense capability.

The President of the Republic of Uzbekistan, Supreme Commander-in-Chief of the Armed Forces Sh.Mirziyoyev, in a festive greeting addressed to the

defenders of the Fatherland on the 25th anniversary of the formation of the Armed Forces, noted: "Currently, the military-political situation in the world and in our region has changed dramatically, risks and threats in the field of national and global security are becoming more serious. It is precisely this extremely responsible situation and life itself that require from all of us a deep and critical analysis of all our achievements, as well as the shortcomings that we allow"[4].

The problem of a person's spiritual choice has always been a philosophical problem of special importance. Even Friedrich Nietzsche wrote about the difficulties of spiritual choice: "the new right of the individual [values] – where will I get it? From the right of all old values and from the boundaries of these values. My strongest attribute is self-determination. But in most cases it turns out to be my need-I always stand on the edge of the abyss"[5,347]. Is a person independent in making decisions? What physical and mental efforts are enough to follow the accepted path? What is the responsibility for recognizing an alternative? All these issues remain very relevant for modern society. The whole range of answers to these questions can be represented by the following two opposite positions. The first position is related to the dilemma known since the time of Aristotle, according to which a person who is hungry and thirsty is at an equal distance from food and drink and is resting; this problem became even more relevant in the late medieval "parable". Buridan's ass " [6,640]. The French nominalist philosopher Jean Buridan, defending the position of moral determinism that a person faced with a moral choice should adhere to the greater good, argued that a donkey who is seduced by two identical species (two hay) cannot make a rational choice [7,219]. This highlights the difficulty or even impossibility of making an informed choice not only for a donkey, but also for a human.

For a deeper study of the problem of spiritual choice, it is necessary to consider some methodological approaches to the problem of research, including: metaphysical, dialectical, existentialist, phenomenological, synergetic and postmodern approaches. The metaphysical approach focuses on the transcendental meanings of spiritual choice, pointing to a priori motives for the realization of alternatives. In Plato's teaching (dialogical essays "Gorgias", "Phaedo", "Kratylus", "the state"), the human soul makes a double choice, first during a person's life - his actions, then after his death - an otherworldly judgment and punishment for sins, the soul chooses its future life and falls to death. of course, they have a great influence on the choice of Moira, the goddess of fate, weaving the fabrics of human life[8,225].



Plato believed that a person is able to freely choose his fate, that he can change, become better, create and carry with him his hell and paradise, Tartarus and Olympus. The main concern of a person should be caring for the soul, which Plato symbolically unites with the sea god Glauk, to whose body, during a long stay on the seabed, a lot of dirt, shells, algae and sand are attached, and his body was broken and mutilated by the waves, so he looks more like a monster than a God. The soul must also be cleansed of everything that grew together in the same state and in many reincarnations. This concern means purification of the soul, an inner contradiction in the desire to connect with the spiritually understandable world, liberation from all that is refined [9,272].

So, in ancient Greek mythology, the titan Prometheus faced a choice: to become immortal and look at the suffering of people from afar from the top of Olympus, or try to help them, bring fire, teach them a craft, grow up. the earth helps them survive. Prometheus made his choice: he stole fire from Olympus and gave it to people. In the tragedy of Aeschylus "Prometheus bound", full of love for people, Prometheus bravely defies Zeus and, despite terrible suffering, is ready to defend his innocence. "But that's all I foresaw. I consciously, consciously do not give up, I did everything to help people and punish myself."

For stealing fire, Zeus ordered Hephaestus to nail Prometheus to a rock in the Caucasus and sentenced him to incessant torment: the eagle, which flew every day, grew a titan's liver overnight. These sufferings, according to various ancient sources, lasted 30 thousand years, until Hercules killed the eagle with an arrow and freed Prometheus [10,216].

Of particular importance in the dialectical approach is the problem of choice, the basic law of dialectics, the negation of negation associated with the choice of the foundations for the further development of the individual and society. The dialectic of choice consists in the interaction of the material and conscious, necessary and accidental, social and individual.

The existentialist approach, on the contrary, absolutizes human choice and calls it the only valuable treasure that a person can get. "Choice elevates a person's soul, gives him a calm inner satisfaction, a sense of self-worth, never leaves him completely." "The most important thing in a person's life is the moment of "real choice." Kierkegaard argues that "the point is not to have this or that meaning in the world, but to be yourself" [11,246]. According to Kierkegaard, "being yourself" means "being yourself", "choosing" yourself. Kierkegaard speaks of "choice" as a purely individual creative act. Kierkegaard's human soul "separates from

him during the competition. He reflects and chooses "the whole world" and "the eternal power that gives life to everything and everyone." "Rather, he defines himself" [12,248]. At the same time, a person does not "turn into another being", as if he has not changed, but awakens so much that he is able to "define" himself, create himself, because "the spiritual birth of a person depends on his creative attempt at will, and this is in the power of the person himself." By making a choice, he can "realize his age-old significance" [13,282], that is, "enter into an eternal union with eternal power" [14,283].

In his work "The spiritual state of epoch" (1931), K. Jaspers showed that modern society is becoming a "general mass order", since it destroys a person's ability to choose. "It is not only the person who wants to exist who decides which order to choose and establish; otherwise, the person completely submits to the power of being and obeys its decisions" [15,338].

Considering to another representative of existentialism, J.P. Sartre, largely subscribes to this position. Sartre must resist the illusory backwardness of events, fight for his faith, including with weapons in his hands: "Not a single social phenomenon that suddenly arose and engulfed me comes from outside: as if I were mobilizing for war. This is my war, I am to blame for it, I deserve it. I deserved it, first of all, I could have avoided it by hiding or committing suicide. Since I didn't do it, it means that I chose him, I became a partner" [16,344]. This, according to Sartre, is the true "humanity", since we remind a person that there is no other legislator but himself... because we show that a person can realize himself as a person, and not by immersing himself in himself. If you look for a goal from the outside, then it can be liberation or other self-realization.

The French thinker talks a lot about the circumstances of choice, which, in his opinion, happen in every person's life, and at the moment a person needs to show responsibility and choose his own path, because, postponing a choice, a person constantly goes through various situations that arise. There are no options, and he will only waste his spiritual energy, wasting his life. Ultimately, the choice is made by himself, against his will and reason, as a result of the influence of the dark forces of consciousness or fate. Therefore, the very moment of choice is very important, because through procrastination a person can experience some new meanings and emotions and already swallow the freedom of choice, life chooses for him, and he swallows himself.

In his poem "The Wall" (1939), J.P. Sartre describes in detail the mental state of a man who made



his spiritual choice (refused to betray his friend) and was executed for it. After the arrest of international brigadier Pablo Abeita, the Falangist's (supporters of Nazi General Franco) want to force him to extradite one of the brigadiers, Ramon Gris: "Either you or him. Where you are, that's where you live" [17,344]. For refusing to provide this information, Pablo and his companions are sentenced to death the next morning.

The internationalist thinks all night that death causes pain or is fainting, and almost physically feels a hail of burning arrows passing through his body: "I lean back against him, try to squeeze him with all my might, and he pushes. Get away from me like in some horror movie... you try to think about something, and it seems to you that in a minute you will understand something, and then everything slips away, evaporates, deforms... I try to convince myself that I won't see or hear anything else, and that life will go on-for others... what awaits us will be left behind, and we can be prepared for this. Pablo repeatedly recalled his execution, memories randomly surrounded him, the world began to seem dim, nothing attracted him, nothing disturbed his terrible calm. Sometimes he felt that everything connected with the life of the body seemed to him somehow sticky, vicious, ambiguous, as if he was slipping somewhere, crashing like a diving plane. "With what insatiable hunger I hunted for happiness, women, freedom. Why?... At those moments, at first glance, it felt like my whole life was in front of my eyes, and I thought: what a bad lie! My life wasn't worth a damn, because it was doomed in advance. I asked myself the question: how can I walk down the street and follow in the footsteps of women, if I imagined that I would die like this, I would not lift a finger. Now life was closed, tied up like a sack, but everything in it was not finished, not brought to an end. I was ready to say, but it was a wonderful life. But how to evaluate an outline, a draft - in the end, I did not understand anything, I wrote bills that are endowed with eternity. I didn't regret anything, although there are many things that I can regret..."[18,7-18].

The phenomenological approach also has certain similarities with the existential one, which focuses on identifying the individual colored meaning of being and the deep personal foundations of mental choice based on the reflection of subjective human existence. M. Heidegger believes that the meaning of being is equivalent to its understanding, namely: self-projecting presence [19,]. Heidegger defines the structure of human existence as care in its entirety, representing the unity of three moments: "being in the world", "looking into the future" and "being in the world". The most important aspect of presence, through

which it can be perceived as a whole, is "being in the world" (In-der-Welt-sein), that is, the content within the world belongs to the human subject, that is, the human being and the subjective and objective are inseparable from the whole world. Heidegger believes that being in the world a priori refers to man [20,176-193].

Consequently, based on the point of view of scientists involved in the development of a synergetic approach as a comprehensive interdisciplinary study of complex systems, I. Prigozhin, I. Stengers, E.N. Knyazeva, S.P. Kurdyumov, etc. Let's assume that the dynamics of the process of an individual's spiritual selection represents a certain movement from one attractor to another along the trajectory of development [21,]. According to Bauman, being fleeting and unstable by nature, modern society is constantly changing, that is, there is an internal deviation of the system from the average values of state variables in the language of synergetic [22,238]. As the system moves away from the equilibrium state, the oscillations do not fade, but intensify, capturing the entire system as a whole, forcing it to switch to a new mode [23,194-195].

When a certain attractor enters the gravitational field, for example, the predominance of a certain value system, the social space begins to develop in accordance with this stable state, built according to the plan laid down in the attractor, i.e. at the moment of the current development of the system, its future final form is determined. The approach to the bifurcation points before the moment of transition to a new state appears as a place of branching of the evolutionary paths of an open nonlinear system, in which the next direction of its development is chosen. It is the point of bifurcation that is the main link in which his spiritual choice in relation to a person takes place.

The postmodern approach justifies the rejection of spiritual choice, postulates the possibility of decentralization, deconstruction and several personal choices. According to one of the founders of postmodern philosophy, in modern society, the fact of J. Deleuze's existence remained indisputable. Thus, a defining characteristic of postmodernism arises: the place of truth is occupied by a "plurality of truths". - Since F. Lyotard notes that reality is now a matter of choice; what remains is what is perceived as reality in this context [25,15-27].

Postmodern philosophers J. Deleuze and F. Guattari created an image of modern society, the dominance of the global network "Internet" in it - a decentralized, reterritorialized, increasingly specific rhizome recognizing the equality of all values [26,35-36].



Modern culture is a culture of very intricate roots, in which the center of meaning is carved out. To illustrate the nonlinear connections established in a society characterized by fragility of structure, multiplicity, confusion and discontinuities, J. Deleuze and F. Guattari introduced the concept of a "buffet", that is, what each member of society receives from a "valuable" plate for himself. Whatever he wants, in this case he can be given a space of spiritual choice [27,35-36].

So, having studied the entire palette of methodological approaches to spiritual selection, let's turn to the problem of determining the essence of this social phenomenon. For a person, the problem of spiritual choice is very important, because, as he wrote in his famous poem, it consists in determining a person's life path, real or unreal.

The subsequent logic of studying the essence of spiritual selection creates the need for concepts similar to spiritual selection, which include self-determination, self-awareness, self-realization, socialization and identification in order to identify the common and special, to show their similarities and differences. One of these concepts is "self-determination". Self-determination is a special human condition, even aimed at protecting one's values, taking into account the danger associated with this situation.

The philosophical definition of choice is to overcome the state of uncertainty that arises in human activity in the presence of alternatives by taking responsibility for the realization of one of the available possibilities, first given in the Encyclopedia of Epistemology and Philosophy of Science. Thus, the choice is the presence of various options for the realization of the will. At the same time, the existence of choice is closely related to the justification of human free will, since choice implies the resolution of uncertainty in human activity in the context of a variety of alternatives.

The spiritual and cultural choice teaches them how to use their spiritual energy to achieve their goals. This creates a deep harmony between the client's spiritual path and his daily life." It seems that such a "spiritual choice" has nothing to do with spirituality, but it is another manipulative technology of communication and information that affects people's minds, which brings great income to those who carry it out.

There is no concept of spiritual choice in the reference and dictionary literature, only a definition of moral choice can be found. So, in the "dictionary of ethics" there is such a definition: a moral choice is an act of moral activity, expressed in a conscious preference for a certain line of behavior or a certain

course of action that an individual must carry out independently. It is important to recognize that spiritual choice is a broader concept in relation to this, rather, moral choice is a kind of general concept of spiritual choice [28,34].

The definition of this dictionary raises more questions than answers to them: is the choice in each particular case due to one reason in relation to others, is this particular motive the most relevant in the current conditions for the subject, or is the choice entirely due to chance? is there nothing that requires the unsaid decision of the subject? In other words, is the choice of the subject determined by the priority of his inner desires or motivation, or is it a derivative of pure impersonal chance, or is it unknown? These questions can be answered by defining the main features of the essence of spiritual cultural selection.

As a methodology for studying such signs of spiritual cultural, it is necessary to propose the concept of binary opposites, the essence of which is to present two opposite concepts, one of which indicates the presence of a certain quality, alit as well as others reject it. Among the servicemen of the modern Uzbek army, the desire to adhere to the traditions of military honor is undeniable, most of them faithfully serve the Motherland. However, serious crimes are also committed in the army, which are an example of an unfair attitude to their duties.

Thus, having considered the most important signs of the phenomenon under study, we give it the following definition. The spiritual and cultural choice is a free, responsible and decisive choice from several alternatives to a spiritually justified course of action, manifested in the moral qualities and spiritual values and beliefs of the soul (honesty, loyalty, duty, courage). At the same time, the specifics of a military man's spiritual and moral choice are determined by the dependence of other people's destinies on him, his responsibility for the consequences for the whole society and the state, as well as the uniqueness of the spiritual obligations that he consciously assumes, being a defender of his homeland.

Starting with defining the essence of spiritual choice, let's move on to defining its structure, the elements of which can be defined: freedom of choice, confidence in the correctness of the decision made, willingness to take responsibility, assessment of possible consequences. the desire to achieve a logical result. Let's take a closer look at these interrelated elements. Freedom of choice is a person's responsibility for fulfilling his desires, their connection with the natural and social determinism of actions; his way of self-affirmation as a reasonable (social) being.



A. Bergson argues that in fact there are no ready-made paths and options that our freedom is forced to choose, rather the opposite: freedom itself creates new paths and new opportunities. He hides new opportunities himself and implements them [29,140-146].

This concept of freedom was developed by S.L. Frank, who said that "Freedom of will is a completely different concept and cannot be reduced to the latter... Freedom is... human self-awareness"[30,372-373]. French philosopher L. Lavelle has published his book "The Dialectic of the Eternal Present". "About being", "the freest and at the same time the most perfect are actions that are no longer the result of choice" [31,]. According to H.A. Livraghi: "... as part of the great metatarychic progress towards evolution, we can create our own history and are responsible for everything we create and do. What is happening now, at the moment, is unique and unrepeatable. In this form and in this hypostasis, it never returns, therefore, every moment is valuable and sacred due to the fact that we are doing it here and now, because it never repeats as it is now. And therefore we are responsible for what is happening now, without giving up and without giving up on ourselves. There is a risk of becoming a log that splits into splinters for someone who fully believes in the inevitability of fate and allows himself to succumb to the flow of life. Each person has the opportunity to follow the path according to his own rhythm and abilities; but, whatever his rhythm and abilities, he must constantly improve himself, purify himself and strive forward [32,7-8].

Another reason for the problematic nature of spiritual choice is the excessive number of alternatives offered by modern society for a person, as can be evidenced by the modern motto, which enjoys a certain popularity in society: "You need to try everything in life!" According to Z.Bauman, globalization has revealed the spontaneity and unpredictability of social progress, which results in a decrease in human control over the most important social processes, in such an individualized society, a person becomes vulnerable to the power of these processes. All this leads to disintegration, setting short-term goals, a large-scale revision of traditional values of love, truth, justice, and the destruction of intergenerational and family ties.

SUGGESTIONS AND CONCLUSIONS

In the postmodern world, a person begins to put money above everything, believing that with their help he will be able to satisfy all his needs, in which case other people themselves will become the means to achieve consumption goals. "The attitude of people towards each other from a position of egocentrism

generates mutual alienation, hostility, hostility, which is essentially a denial of the other person" [33,390]. In this case, a person becomes a commodity that seeks to "sell" itself as profitably as possible.

Thus, the following should be specified as the output for this section. The greatest heuristic potential for considering the signs of spiritual choice is the methodology of identifying binary contradictions, which simultaneously considers two opposite concepts, one of which confirms a certain quality, and the other denies it.

Spiritual choice is a free, responsible and decisive choice from several alternatives to an ideal justified path of action, which is a manifestation of moral qualities, values and beliefs of a person (honesty, loyalty, duty, courage). At the same time, the specifics of a military man's spiritual and moral choice are due to his dependence on the fate of other people, responsibility for its consequences for the whole society and the state, as well as special spiritual duties. he consciously guesses when he becomes the defender of his Homeland.

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