

SOCIAL AND POLITICAL CONDITIONS IN THE DEVELOPMENT OF THE PHILOSOPHY OF THE NEW ERA

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Abstract

It is known that philosophy has always tried to find ways to solve the current problems of its time. By the 20th century, humanity has achieved great achievements in the field of science and technology development. But at the same time, this century was also a period of social upheavals, two world wars, ecological crisis, and heavy losses. This was reflected in the development of philosophical thought; it clearly determined the importance and scope of the problems that various directions and currents were engaged in. As a result of this, in the philosophy of the present era, there are finally different currents and trends. In turn, this determines the main features of science and practice and the development of the science of philosophy in the second half of the 19th century and until now.

Keywords: philosophy of science, scientific knowledge, development of science.

Introduction

The main principles of modern philosophy are the primacy of universal humanity, its harmony with nationalism, democratic freedoms, human dignity, and non-absolutism of any doctrine. Tolerance and tolerance ensure the diversity of current philosophical teachings.

In traditional philosophy, despite the division into different ideological systems, there was a certain commonality in solving important problems. On the contrary, in the philosophy of the present time, it is clearly visible the diversity and uniqueness of philosophical problems, the fact that philosophical currents are formed as independent directions based on them.

In traditional philosophy, it was interpreted that reason is the determinant of human nature, but now the problems of human existence (existentialism) and its non-rational nature have been put forward against rationalism. That is, if earlier the Idea of Enlightenment was the priority, now the attention to the rights of many people has increased. Apparently, philosophy has moved from abstraction to concreteness, it has begun to solve specific and not general problems.

Traditional philosophy tried to explain the phenomena on the basis of the laws of mechanics, but now the problems that are outside the scope of such analysis have been studied. To date, many philosophical currents have added the suffix "neo" to their names, which means new, modernized, in order to emphasize that they are related to traditional philosophy and different from it. For example, neopositivism, neothomism, etc. are among them.

Depending on the determination of the place of science in the life of society and the attitude towards it, modern philosophical teachings can be divided into two directions. One of them is



scientism (lat. scientia - science), that is, a philosophical worldview that supports the constant positivity of the development of science, that science can solve all existing social problems. Ideas of scientism form the basis of such doctrines as neopositivism and technological determinism.

The second is anti-scientism, i.e., a philosophical worldview that argues that the development of science has a negative impact on the life of society. Such a worldview represents existentialism, the Frankfurt social-philosophical school, a number of branches of the Club of Rome, and the attitude of some religious-philosophical currents to science. Anti-scientism is related to the demand to control the results of scientific development, not to endanger the life of society in this matter.

Some extreme representatives of anti-scientism also put forward the Idea of completely stopping the development of science and technology. In general, rationalism and irrationalism, anthropology and naturalism, scientism and anti-scientism, materialism and idealism are gaining their place in the philosophy of the 20th century.

Among the scientists who founded the new philosophical thinking, many mention the views of the German scientist Arthur Schopenhauer (1788-1860). Schopenhauer understands all existing things in the world as manifestations of will, and will as unconscious blind aspiration. Instincts and actions of creatures are manifestations of will. Human activity is also the result of a will that is alien to the mind. Therefore, human nature has an irrational basis. And the mind is random. Human life depends on the ever-circling Wheel of Will.

According to the German philosopher Friedrich Nietzsche (1844-1900), who continued Schopenhauer's teachings, "the deepest essence of existence is the will to achieve power." Nietzsche tried to justify the fact that creation and existence are united in human existence. The idea of educating strong people was put forward in his work "The Zoroastrian Tavallosi" created by studying the teachings of Zoroastrianism, which was formed two and a half thousand years ago in our country. He was a supporter of educating strong-willed people who are able to lead the masses of people without will. In 1918, G. Spengler wrote the work "The Decline of Europe" based on Nietzsche's Idea of the decline and end of civilization and culture.

Scientists of the end of the last century built a way out of the social crisis and spiritual stagnation by turning to the classical philosophical heritage in the West and restoring it. Later, neo-Kantianism appeared under the slogan "Back to Kant", and neo-Hegelianism appeared under the slogan "Back to Hegel".

At the same time, neo-Thomism, a religious movement, advocated preserving the classical roots of philosophy. Neo-atomism has not lost its position even today and is supported by the Catholic Church. The activity of the Vatican, which is headed by the Pope, is especially important in this.

Neo-Thomism is the largest religious-philosophical trend of the 20th century, which revived the teachings of Thomas Aquinas in the Middle Ages (13th century). It (neo - new, Thomism - "foma", changed to "thoma" in transcription) means the new, modern teaching of Thomas Aquinas. According to this teaching, there is complete compatibility and harmony between science and faith. They complement each other, both are God-given truths.



According to representatives of neo-Thomism, faith should be used where science is not enough. But this faith should not be just a blind faith, but a logically understood faith. Philosophy must prove the existence of God through various logical methods. Thus, the task of philosophy is to serve religion.

Neo-Thomists say that God created the world and society, and the development of society is based on God's plan. Being a stream of religious theology, neo-Thomism certainly gives priority to divine values. But he has a different approach to religion and its place in society than the time of Thomas Aquinas, who gave rise to his name. The idea of preserving the purity of Christianity in Europe after Thomas gradually became absolute and led to the inquisition, one of the known manifestations of the fanaticism of the Middle Ages. And this turned into superstition, prejudice against innovation in science. But in the 20th century, when human rights and freedom of thought have become a symbol of democracy, there is no place for such extreme fanaticism. Neo-Thomism is emerging as a civilized doctrine in today's civilized world. In turn, this corresponds to a certain extent to the way of life in which democracy is the priority.

Neo-Kantianism was formed in the middle of the 19th century and developed in the early 20th century. Its representatives analyze the problems of generality and necessity of scientific knowledge and experimental intelligence, which I. Kant raised in his time. According to this teaching, a person comes to the world only once, therefore, the life of each person is the highest goal for him. Therefore, it is not possible for someone to use human life as a means to achieve their goals. When Kant's followers mean a free being, they do not mean a person who does what he wants, but a person who does not go against the public interest, does not act contrary to it, but knows his rights well.

By the 20th century, with the development of science and technology, the interest in scientific thinking and philosophical analysis of language problems increased. Neopositivism, structuralism, and hermeneutics are examples of the largest currents working in this direction. Carnap, Ayer, Russell, Wittgenstein and others are major representatives of neopositivism. Neo - new; positive means positive. Neopositivism appeared in the West in the 20s of the 11th century, and its founder was Auguste Comte, who lived in the 19th century. In his opinion, philosophy cannot exist without the development of specific sciences. Philosophy is not an objective reality, but it should study and analyze the scientific, i.e., positive, conclusions made by specific sciences and put them in a logical order and system.

Comte's philosophy itself cannot independently provide any concrete knowledge about the objective world, it analyzes and re-evaluates the knowledge that has fallen so far based on the laws of formal logic, and transforms it into "absolute Idea, soul". He taught that he should get rid of excess thoughts and create a new philosophy. Neopositivists put forward the principle of verification (lat. Veritas - truth). In their opinion, only knowledge that has been confirmed in experience is true. But this principle was later denied due to the fact that it is impossible to find the equivalent of all theoretical and abstract knowledge in experience and to prove that it is exactly the same.

After that, K. Popper, a representative of postpositivism (that is, later positivism), put forward the method of falsification. According to this, a person must prove that some theoretical



knowledge is wrong, not true. In the end, representatives of neopositivism came to the conclusion that philosophy should prove and systematize the truth of knowledge through a logical-linguistic method. By the 60s and 70s of the 20th century, the position of neopositivism decreased, and structuralism and hermeneutics took the main place. Structuralism (main representatives Levi-Strauss and Foucault) asserts the importance of the structural method in knowledge. Supporters of this stream believe that knowing the structure of things and events means knowing its objective essence. For example, Lévi-Strauss analyzed the mythological thinking and proved that the myths created by ancient tribes and peoples living in different places have a common structure. In his opinion, the main content of these legends is consistent with each other. According to this doctrine, the scientific thinking of mankind also has such a principle and general logic.

Hermeneutics is named after Hermes, the messenger sent to earth to explain the wishes and will of the gods in ancient Greek myths. Therefore, hermeneutics focuses on the Ideas of understanding, explanation, analysis. Society, according to this doctrine, is based on communication between people. In the process of communication, cultural, historical and scientific fields are created. Therefore, the main task of philosophy is to derive the meaning and essence of life from the dialogue between people.

According to Schleiermacher and Dilthey, the representatives of this movement, the correct analysis of a historical source depends on the researcher's understanding of the characteristics of the period. Nowadays, there are many supporters of this doctrine. By the 30s of the 20th century, "existential philosophy" developed. Existence literally means to exist. Existentialism finally summarized the teachings of various directions based on the Ideas of the spiritual world of man, human destiny, and freedom. The interpretation of these problems became popular, especially among creative intellectuals. That is why existential philosophy became the most widespread movement in this period.

Representatives of existentialism are mainly divided into two directions. One is secular (Heidegger, Sartre, Camus) and the other is religious (Jaspers, Marcel), and this division is relative. According to the teachings of Heidegger, Sartre, and Camus, a person freely realizes the process of his creation. Humanity has great opportunities, and it is free to choose one of them. So, a person freely defines his own essence, who he becomes depends only on him. In this sense, a person is likened to a constantly developing, unfinished project. Freedom is interpreted as an inner mental state created by a person himself. Choosing the opportunities given to a person is ultimately responsible, because in this, a person recreates himself, others, and the world around him.

According to representatives of religious existentialism, Jaspers and Marcel, a person moves towards perfection in order to reach God during his free activity. True freedom manifests itself in difficult moments, anxiety and loneliness. "morality, responsibility is pure freedom itself, only in such conditions does a person fully understand himself. Concepts of life and death, fear, horror are the central concepts of this doctrine.

According to existentialists, the world is meaningless and unknowable, it is eternal, and human life is terrible because it is fleeting. Pragmatism, another stream of modern philosophy, is widespread in the USSR. In general, "pragmatism" is a doctrine that urges useful activity,



discusses the ways and methods of achieving "profit". In this case, the concept of "benefit" is equated with the concepts of "experience" and "reality".

Prominent representatives of the doctrine of pragmatism Ch. Pierce, W. James, J. Dewey and others. The changing nature of the world is expressed in their teaching. They describe the experience as a set of events that include various coincidences and unexpected situations, requiring our mind to make quick decisions. Intellect is the tool that controls human behavior for error-free functioning. According to J. Dewey, intelligence copies the world around a person and helps him adapt to the environment. The goal of the philosophy of pragmatism is to help a person find his place in the world. Dewey focuses on the "useful" aspect of the result of the experiment. According to James, truth is something or an event that is useful. Pragmatism expresses the values of social and cultural life of the USSR and is widespread among businessmen, managers, politicians and statesmen there. Americans value theoreticians of this doctrine as philosophers who made a great contribution to the change of the worldview of the people and to inculcate the principles of modern American life into the general public. For example, J. Dewey is mentioned with respect as "Arastus of America".

The analysis of ideas related to the development of society began to be formed in philosophy from ancient times, from the times of Sugrot and Plato. In the development of these Ideas, the Italian philosopher Dj, who lived in the XVII-XVIII centuries. Vico, I.G. who lived in the 18th century. Herder and especially Hegel, a great representative of German philosophy, made a great contribution. Among the teachings on the development of society, there are only a few teachings that promote the path of gradual development and revolutionary leaps. Many people prefer the gradualist way, and most of the philosophers we mentioned above are supporters of this view. Unfortunately, there are teachings that look differently. One of such streams spread in the philosophy of the new era is Marxism, whose founder is the German economist and philosopher K. Marx (1818-1883). His social philosophy is a theory that promotes the rise of class vision to the level of absolute antagonism in capitalism, the establishment of the dictatorship of the proletariat and thus the transition to a classless society, and does not reflect real life.

This doctrine, which later became the ruling ideology in the former union, was first described in the "Communist Party Manifesto" written by K. Marx and F. Engels. Its theoretical foundations were described in K. Marx's "Capital", F. Engels' "Anti-Döring" and "Dialectics of Nature" and had negative consequences in social life. He equated the concept of existence with matter, completely denied the spirit, absolute materialism and atheism.

The moderate supporters of this doctrine, led by K. Kautsky and V. Plekhanov, later became more inclined to social democracy. In Russia, the supporters led by V. Lenin followed the path of class vision and absolute dictatorship of the proletariat. This, in turn, led to choosing the path of revolutionary leap and started Russia on the path of terror. As a result, it became known that this type of worldview has a very negative place in the destiny of society and people. In the West, Marx's current supporters form the "neo-Marxism" stream. Many neo-Marxists have begun to recognize that it is necessary not to absolutize the class vision, but to follow the path of a gradual leap rather than a revolutionary one. But they still depend on the doctrine that their



real views are determined by the class and the development of the vision between them, not by the society or the nation.

It should be noted separately that it is not without benefit to study the fate of the ideology that until recently was the absolute ruler in the territory of the former Union and its allies, draw an objective conclusion from its history, and find out what sad results this doctrine has led to. In this regard, it is not useful to say no. After all, the history of teachings is the history of people, their destiny, their decline or decline. In many cases, this decline or decline occurs under the influence of certain ideas and ideologies. Sometimes, some ideas or ideologies that charmed thousands and millions of people may eventually cause the suffering of these millions. The theories of Marxism and National Socialism (fascism) formed in the region where it appeared, which we briefly analyzed, prove this historical fact. Underneath this fact lies the universal principle that the absolutization of the values of a certain doctrine leads to certain "ism" and dogmatism, which in turn leads to ignorance and hypocrisy. By the 20th century, the pluralistic model of social development, the concepts of "local cultures" and "diversity of civilizations" were formed as a result of the generalization of the teachings on the historical development of society. According to them, the history of society is not a unity of specific cultures, but a diversity. In this sense, it is compared to the diversity of life forms in organic nature. So, as nature is a unity of diversity, society is also a harmony of such diversity. Everyone and everything has its place in society.

These ideas were thoroughly substantiated in the teachings of the German philosopher and sociologist O. Spengler (1880-1936) and the English historian A. Toynbee (1889-1975). O. Spengler in his work entitled "The Development of Europe" considers history as a set of mutually exclusive cultures and shows 8 perfectly developed cultures. They are: Arab, Indian, Babylonian, Chinese, Greco-Roman, Byzantine-Arab cultures, Mayan and Russian-Siberian cultures. Cultures have their own religious basis, and each of them is subject to a specific biological rhythm. And passes through the following main periods: birth and childhood, youth and maturity, old age and old age. Based on this, it is shown that there are two stages of the development of cultures. The first stage is the development of culture (pure culture) and the second stage is its decline ("civilization").

O. Spengler opposed Eurocentrism, that is, the Idea of Europeanization of all cultures. The uniqueness of each culture made the Idea of development exclusive of each other absolute. He paid little attention to the existence of mutual relations between them. Another scientist, A. Toynbee, continued the Idea of local development of cultures in his 12-volume "History Study". However, his teaching differs from Spengler's concept in two aspects. First, it assumes that a person has the opportunity to freely determine his own life, that historical development consists of the mutual unity of necessity and freedom, and secondly, the periodic model of historical development is the main factor that brings all peoples together and unites peoples of world religions (Buddhism, Christianity, Islam). Enriched with mother.

Toynbee shows that the Western Christian civilization is going towards decline, and believes that the way to prevent it is spiritual unity, acceptance of a single religion by the peoples of the world. In general, the civilizational concept of the development of society is not recognized by most philosophers. In particular, the Ideas of industrial and post-industrial society are



becoming popular. According to him, the main criterion of the development of the society is the level of development of the industry.

Thus, by the 20th century, various philosophical doctrines were formed. Although it is not possible to review all of them in this topic, it is possible to draw a certain conclusion from the above information about philosophical pluralism, that philosophy is a complex science related to time and space. Our knowledge in this field, in turn, serves the formation of our national Idea and ideology, the enrichment and strengthening of our spirituality, and our intellectual maturity.

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