

## DIVERSITY OF MODERN TRENDS AND DIRECTIONS IN PHILOSOPHY

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**Abstract:** *There are more than 80 currents in modern philosophy and sociology, and we will mention only some of them by name. Neo-Hegelianism, critical realism, cultural conservatism, logical positivism, neo-rationalism, rationalism, logical empiricism, post-positivism, left Catholicism, semanticism, neostructuralism, radicalism, scientism, technocratic determinism, existentialism and others are among these currents.*

**Key words:** *positivism, determinism, rationalism, logical empiricism, postpositivism.*

*The 20th century is extremely intense, conflicting, exciting. The change of social systems is especially noteworthy.*

The development of scientific technology, atomic and nuclear weapons, reconstruction processes, the establishment of space sciences, the enrichment of the world map with countries influenced the change of philosophical thinking.



The 20th century, as we mentioned, was full of events and the discoveries in natural sciences that happened at the end of the 19th century gave impetus to the development of this century. Basically, it led to the development of social life, to the reinterpretation of the problems of social philosophy. It helped to solve problems and draw conclusions. For this reason, the position and theme of philosophy in Europe and the world did not become old, but appeared in a new color and character. The revolutions of the beginning of the 20th century, the world war, the socialist revolution, the second world war, the emergence of atomic and nuclear weapons, scientific research in space, the problems of the cold war, the years of stagnation in the socialist countries, the spread of the socialist camp, and the processes of reconstruction. The emergence of social problems, which became the basis for the development of more philosophy.

Characteristics of Marxian-Leninist philosophy that do not meet the requirements of the time began to appear. The teachings created by the supporters of the teachings of classical philosophers (before Marx) began to take on a new classical tone in the new era. In the 1980s, doctrines such as Platonism, Aristotelianism, Thomism, Spinozism, Kantianism, Hegelianism, and Nietzscheanism began to develop based on the conditions of the 20th century, which did not affect the development of philosophy. As a result of the "revision" of classical teachings, their relevance for the present time has increased

significantly. A new interpretation of the socio-political situation was adopted. In particular, disputes arose between left-wing Catholics and special ideologists (Marxists). To a certain extent, the reason for this is the emergence of imaginary evidences that cannot be denied religious noises in the press. Also, the debates between Dr. Ware Mitchell, the chairman of the American Medical Association, and Academician Prischer about mental experiences began to require new philosophical approaches.

The problem of the role of philosophy in the social development of the 20th century was at the center of the controversy. In the scientific interpretation of this problem, anti-positivist views prevailed: the place of man in the world, humanity and the individual, the unity and diversity of cultural views, the fate of humanity in the era of civilization, the essence and position of man in modern times, new ways of thinking arose from the demand of the times. Among these problems, the survival of humanity, maintaining peace, and preventing world wars are the priority areas. In fact, according to advanced philosophers, these problems have been far from the interpretation of most philosophers. Now the problem of war and peace is becoming a central problem of philosophy. The discussion of the consequences and results of the revolution of science and technology in the 20th century has expanded, and global problems have been highlighted. The interpretation of natural sciences became more and more involved. The problem of peace and war is still waiting for a real answer. He demands a social approach to the issue. Therefore, in the 70s and 80s, not only traditional philosophers, but sociologists, philosophers, journalists, publicists, and futurists began to deal with this field. Together with the philosophers, they collected materials and presented their views. They connected the development of the world and society with the development of science and technology, and helped to reveal its laws. The future of humanity is explained by non-Marxist philosophers in connection with values. "New" metaphysical thoughts of "old" metaphysics are emerging in philosophy in order to explain the doctrines of new values. The future is explained. Supporters of new metaphysics are increasing their position more clearly based on the breath of the times. That is, they encourage a reanalysis of problems related to a person and society. Among these problems: domination and subjugation, the incompetence of the part in relation to the whole, the powerlessness of individuals in front of society, and the existence and cosmic processes that are considered the basis of humanity are also important.

There are more than 80 currents in modern philosophy and sociology, and we will mention only some of them by name. Neo-Hegelianism, critical realism, cultural conservatism, logical positivism, neo-rationalism, rationalism, logical empiricism, post-positivism, "open society" left-wing Catholicism, semanticism, neostructuralism, radicalism, scientism, technocratic determinism, existentialism, Baden school, vitalism, antisentimentalism, Freudianism, philosophical anthropology, Kantianism, physicalism,

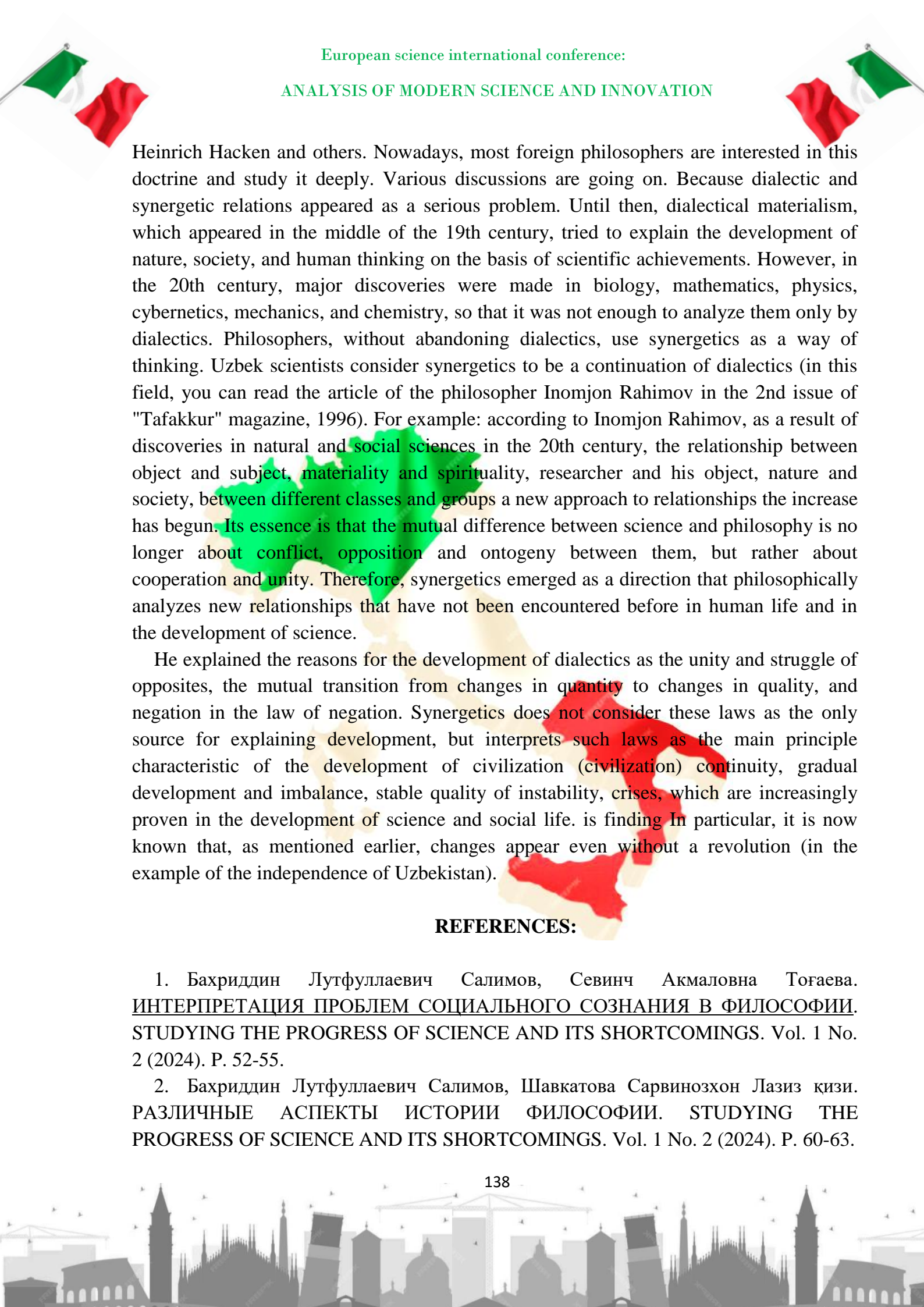


Christian spiritualism, criticism and others are these currents including These currents have their own views and theories. For example, Kantianism appeared in Margburg and Freiburg philosophical schools in Germany (Kogan G., Natorp A.). Kant recommended the restoration of values. A new Hegelian current appeared in the USA and England and analyzed the superiority of the will over the mind. We also see the issue of will in classical rationalism in F. Nissche. Instead of matter and soul, he put "life - the will to power", which Hitler used as a result. Henri Bergson put intuition in the middle. It turned out that the problem of feeling is the solution. And Z. Freud raised the problem of psychoanalysis and connected all processes with instinct.

The 20th century, as we mentioned above, is the century of science and technology. But the technical progress was not equally evaluated. Some currents have appeared, some of these currents exaggerate science and technology, while others do not believe in its power. For example, scientism believed that people's well-being lies in scientific and technical results. All achievements and changes depend on the progress of science. Science is the top of the human flow, and the future depends on it. This doctrine was also criticized by some philosophers. They called them anti-scientism. Supporters of this doctrine looked pessimistically at the achievements of science. Social progress is not achieved by science, but is the result of intellectual activity. They draw conclusions from scientific and technical consequences and go so far as to call science a mythical process. One of the technocratic doctrines is technocratic determinism. The development of socio-political science and technology gave rise to technocratic views. It was also called "information society". Teachings about the information society are given in the work of Arnold Toynbee, Bell Daniel, Alvin Tefler. "Information society" was interpreted as a society consisting of the embodiment of computer and telecommunication tools. The conclusion is that the philosophy of the 20th century developed more in Western Europe. However, in the former USSR, especially in the republics of Central Asia, there were also thoughts about moving away from the capitalist path to socialism. Marxist philosophy was mainly analyzed in the USSR, China, Vietnam, and Mongolia. The doctrine of secularism developed in India and other developed countries (Mahatma Gandhi, J. Nehru's activities, I. Gandhi). In Western Europe, in the 70s and 80s, ideas about synergism began to be discussed. Flow of Synergism: Reflections on Stability and Instability. The study of the phenomenon of stability made it possible to understand many processes that were not known until this time.

When thinking about the relationship between synergetics and dialectics, some currents began to show that dialectics is outdated. First, he focused his activities on self-organization, self-management, knowledge of the general direction and laws of chaotic situations in natural sciences, then in social sciences, and technical sciences. This doctrine was first put forward by Belgian physicist Ilya Prigogine, German physicist





Heinrich Hacken and others. Nowadays, most foreign philosophers are interested in this doctrine and study it deeply. Various discussions are going on. Because dialectic and synergetic relations appeared as a serious problem. Until then, dialectical materialism, which appeared in the middle of the 19th century, tried to explain the development of nature, society, and human thinking on the basis of scientific achievements. However, in the 20th century, major discoveries were made in biology, mathematics, physics, cybernetics, mechanics, and chemistry, so that it was not enough to analyze them only by dialectics. Philosophers, without abandoning dialectics, use synergetics as a way of thinking. Uzbek scientists consider synergetics to be a continuation of dialectics (in this field, you can read the article of the philosopher Inomjon Rahimov in the 2nd issue of "Tafakkur" magazine, 1996). For example: according to Inomjon Rahimov, as a result of discoveries in natural and social sciences in the 20th century, the relationship between object and subject, materiality and spirituality, researcher and his object, nature and society, between different classes and groups a new approach to relationships the increase has begun. Its essence is that the mutual difference between science and philosophy is no longer about conflict, opposition and ontogeny between them, but rather about cooperation and unity. Therefore, synergetics emerged as a direction that philosophically analyzes new relationships that have not been encountered before in human life and in the development of science.

He explained the reasons for the development of dialectics as the unity and struggle of opposites, the mutual transition from changes in quantity to changes in quality, and negation in the law of negation. Synergetics does not consider these laws as the only source for explaining development, but interprets such laws as the main principle characteristic of the development of civilization (civilization) continuity, gradual development and imbalance, stable quality of instability, crises, which are increasingly proven in the development of science and social life. In particular, it is now known that, as mentioned earlier, changes appear even without a revolution (in the example of the independence of Uzbekistan).

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