



Modernization: Etymological, Scientific And Social Philosophical Interpretations

Umarova Farida Saidikramovna

Researcher, Tashkent Medical Academy, Uzbekistan

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

In this article analyzed modernization etymological, scientific and social philosophical interpretations. As we know scientific research, by its epistemological basis, requires the identification of concepts and categories that are specific to the object of knowledge, which serve to reveal its ontological nature, and to have a clear idea about them. As science undergoes a process of deep integration, it is natural for concepts and categories to shift from one discipline to another, especially in the field of philosophy. Philosophy's tendency to be universal, comprehensive, and prone to extensive approaches give rise to concepts and categories related to specific sciences (physics, medicine, biology, mathematics, etc.). This sometimes leads not only to general notions of concepts and categories, but also to different notions from the original etymological interpretation. As a result, a single word is interpreted differently, resulting in assumptions that do not correspond to the ontological features of the object of study. In order for such "word games" not to occur, in order to have a clear idea of the object of research, scientific research begins with defining the concepts and categories that express the object and purpose of research, and defining their essence and functional functions. Such a fundamental concept, category, is "modernization" for our scientific research.

KEYWORDS

Etymology, scientific, social, philosophical interpretations, philosophy, category, concept.

INTRODUCTION

Human civilization is a product of language, understanding and words. According to A.N. Whitehead, language is a product of civilization, just as civilization is a product of

language. "Language" writes the philosopher, "expresses the identity based on knowledge, which expresses the essence of any being. " But this "identity" is related to the external

environment, experience, consciousness, thinking. In this sense, "the essence of language is the utilization by the mind of the elements of experience that are easily expressed in practice. As a result of human use over many years, these elements are understood as essences that encompass the vast experiences of man. Any language preserves historical traditions from being forgotten. It is an expression of the culture of the society that people use. The system of language expressions. This is not just about language. Words, expressions, and concepts expressed through language carry a certain etymological, epistemological, and socio-cultural burden. Language, therefore, is "the usual result of thinking and its discovery." [1] Philosophy benefits from this "discovery" and proves its existence and social necessity. For him, every new word, concept is an epistemological novelty, a new means of understanding existence.

The concept of "modernization" (French "modern") is etymologically related to such words as modern, fashion, modernism, modification. They are all taken from the French language, the lexicon. A brief discussion of these concepts, in our opinion, will help to understand that modernization is related to various social spheres and needs to be understood more broadly.

The etymological meaning of the word "modern" (French "modern") is modern. According to experts, the introduction of uniformity in modern artificial space, the unusualness of standard ideas, the diversity of nature. In the late 19th and early 20th centuries, it appeared as an expression of practical needs in architecture, home decor, and urban design. In countries such as Italy, France, Belgium, and the United Kingdom, decorating buildings, fences, corridors, and rooms with natural symbols, elements, and artifacts is seen as a method of modernization. The development of industrial society has shaped certain standards in urban design and

environments that artists, sculptors, designers and architects who are prone to creative pursuits seek to enrich these standards with natural elements. For them, modernity was a return to nature. He was known in the United States as "Tiffany's Style", in England as "Style", in Germany as "Jugendstil", in Austria as "Sessions" in Hungary, in France and Belgium as "Ar-Nuvo", in Russia as "Modern Style", and as "Synthetic Art". "Return to Nature" was originally the idea of the French Philosopher J. J. Russo. It was this idea that inspired artists in the late nineteenth and early twentieth centuries, inspiring them to bring natural elements into artificial space. [4] The important thing is that the unification of the social environment, homogeneity, the pursuit of quality, the forgetfulness of diversity, led the artists of that time to innovate in research, to modernize the methodology. The subjects of these innovations were intellectuals who tended to think in unusual ways, to bring something into modern imagination. Modernity should not be understood as mere research, it was an approach that gave impetus to thinking, imagination, activating and updating them. "Fashion" also appears as an expression of such desires and aspirations.

The word "fashion" (French "mode" or Latin "modus"), etymologically, means norm, imagination, image, method in the French interpretation. It is natural that the desire to modernize the environment, to innovate, is reflected in the way a person dresses, walks, and decorates himself. This aesthetic notion contradicts the rule, "They do not argue with Did." If we follow this rule, we can conclude that everyone can dress as they see fit, which is a purely personal matter. Fashion, on the other hand, requires a certain pattern, image, and style to spread among individuals and groups.

There is a great quality, a character in fashion. It is constantly updated, and as it is constantly updated, it attracts people's attention. Just as life doesn't get stuck in one place, fashion doesn't like to get stuck in one place. Fashion is

not just about dress and adornment, it is also about changing social life, environment and perceptions. Renewed and modernized in accordance with the requirements of social existence has an artistic aesthetic and didactic essence. We do not simply dress, we do not decorate or change the traditions, imagination and aesthetic values of our social environment, our homes, our corridors, but we express our desire for renewal and modernization. In an existential sense, modernization is a fashion for countries on the path to independent development. Today, almost all of them aim to modernize their society and have their own models. For example, it is called “radical modernization” in Russia, “socially oriented market economy” in Tajikistan, “positive neutrality” in Turkmenistan, “evolutionary development” in Uzbekistan, “imitation path” in Kyrgyzstan, and “industrial development” in Kazakhstan. The factor that has made modernization fashionable is the demand for social development. [2]

The etymological interpretation of "modernism" (French "modernism") suggests that it is based on the definition of "modern". In special literature, it is considered an event related to art and literature. While French symbolism and decadence are at its core, it encompasses aspects of expressionism, surrealism, Cubism, Dadaism, abstractionism, and pop art that reflect the demands of the times, changing aesthetic tastes, and renewal. The tendency to unconventional style, the desire to expand the range of existing approaches, to deviate from the norm, and even to express themselves in an extravagant way are the hallmarks of modernism. However, such an artistic and aesthetic interpretation of modernism does not deny the etymological essence underlying it, but fills it with new ideas. Etymological interpretation requires that the original meaning of the word be derived from its genesis. In our example above, the basis is the word "modern". Modernization, conformity to the needs of the time, keeping

pace with the times express the etymological essence of this word.

"Modification" (French "modification") means the change of an object, the emergence of a new quality in the object. In this case, the object adapts to the requirements of another object, moves from one form to another, or acquires the characteristics of this form. However, modification does not mean that an object adapts to another object, but that some of its properties or aspects change. Assimilation would have taken place if the object had been fully adapted to both form and content. Therefore, it is appropriate to apply the modification to a partial change of the object. This idea also applies to modernization.

METHOD

The word modernization, as well as its use as a reality and its use in science, is a Western invention. The Renaissance and the Reformation of the fourteenth and sixteenth centuries in the West opposed the issues of freedom, fanaticism, and enlightenment against fanaticism, dogmatism, and totalitarianism, which later became a tradition for the renewal and modernization of social life. The Renaissance, which began in Italy in the fourteenth century, then spread throughout Europe, and in the sixteenth century, the Enlightenment and humanistic ideas that prevailed in England shaped liberalism as a priority. Therefore, experts say that liberalism has been a factor in the renewal of society, the promotion of human rights and freedoms, and cultural development. Modernization has been linked to liberalism and feudalism, to freedom of thought and development, especially to economic rights, entrepreneurship, and the creation and introduction of new means of production. But its genesis can be traced back to antiquity in the scientific literature. For example, liberalism in the sense of freedom occurs 338 times in Cicero's speeches. It is true that liberal ideas, especially those related to the will of the

individual, were one of the most widely used and disturbing problems of philosophers in antiquity. [3] Philosophers who saw the essence of the relationship between the individual and society, the citizen and the state, the political system in freedom, on the one hand, saw the state as a whole, an institution that ensures individual freedom, and preferred not to sacrifice their lives. known as the principle of the existence of the individual. The police, serving the state and respecting the rules it established, were the main ideas of the ancient Greeks to preserve the "whole", that is, the state. The fact that Socrates committed suicide by drinking the poison of the Athenian court is a confirmation of this idea. At the same time, Socrates' activity as a philosopher, his way of thinking, was an example of freedom. The fact that Plato and Aristotle called the state "whole" and imagined the freedom of the individual within this "whole" and proved that the ideal society, the existence of a happy life through the "whole" was an expression of this tradition. The spread of liberalism and the fascination of democracy is due to this freedom, individual freedom and rights. In ancient Greece, "freedom" meant personal and political freedom. It was not a freedom separate from the state, but a freedom combined with the individual's duty to the state and his civic obligations. "Equality" is seen as an expression of the legal equality of free citizens, that is, the state's treatment of its own citizens. Only democracy could be the main medal of a state built on freedom and equality of citizens. It was no coincidence that the liberal spirit manifested itself in the ancient republics".[4]

RESULT

Renaissance and Enlightenment thinkers advocated individual freedom and rights as the most important values in social existence. For example, the great Renaissance writer Pica dela Mirandola (1463-1494) argued that God

created man as an absolutely free being, and that his qualities, moral and social formation, depended primarily on him. Leonardo da Vinci, B. Michelangelo, S. Botticelli, Raphael, El Greco, Velasquez, Petrarca, A. Dante, E. Rotterdamsky, the great representatives of the Renaissance, demonstrated the importance and power of this unique quality in man. they did. Later, the idea of liberalism was continued by philosophers such as J. Locke, D. Hume, A. Smith, M. Montesquieu, J. Priestley, J.J. Russo, Voltaire, Helvetius, and enriched it with new, especially socio-political approaches.[5] An analysis of this literature shows that:

First, the idea of freedom put forward by the philosophers of antiquity, the desire to separate it from socio-political processes, to look at them separately, was based on liberal views;

Secondly, a sociodynamic approach to liberal ideas and its opposition to the monarchism, despotism and feudalism of the time was seen as an example of independent thinking;

Thirdly, the view that the solution to the problems of rationalization of the relationship between the individual and the system, the citizen and the state is in the laws, in the procedures adopted by society, in the form of official significance and force;

Fourthly, in the Renaissance and the Enlightenment, man was placed at the center of social existence, change, and development, and the emphasis was on supporting secular knowledge and rational research in order to realize the creative and spiritual qualities of man. Because, according to thinkers, social existence does not improve by itself, does not change for the better, only humanistic ideas and intellectual, enlightenment research can ensure human perfection. Law and law is the basis on which they rely. This was, in fact, a conceptual idea of classical liberalism, a peculiar aspect that shaped it as a social philosophical and political doctrine.

"The main problem of classical liberalism was the relationship between the individual and the government," he said. How can the idea of equality and individual freedom really be reconciled with the need for political power? In the eyes of liberals, is it necessary for a person to submit to something at all, as long as he does not submit to any individual authority as a supreme value? The answer of all liberals to this question is that the individual is subject only to the law. It must be obeyed, because this is the only way to control people's behavior and passions. This means that liberalism denies all forms of social control other than the law." Therefore, Candidate of Philosophical Sciences, Associate Professor B. Umarov, who studied liberalism in particular, concludes: His contribution to the decision-making process is invaluable".[6] However, in our opinion, the social significance of liberalism lies in the fact that it encourages the constant renewal and modernization of society. Liberalism is not a rigid idea, it is a concept, it has the ability to adapt to the requirements of the time and to absorb the positive experiences in them. It is known that society, social relations are not static or mechanistic realities, they form and support new views and approaches. Indeed, "there is no double entrance to the river", each time it enters, it reflects a different state, has a different effect on the organism. It is not the product of human sensory perception, but first and foremost the product of the effects of changes in the "river," that is, in the objective being itself. Therefore, it can be said that modernization was formed as a product of liberal change and became a social need. The constant enrichment of liberal ideas with new ideas and approaches has led not only to the modernization of it, but also to the social being and relations associated with it. On the basis of liberalism, modernization, formed in the bosom, could not fail to come as a principle, practice, goal of the realization of liberal ideas. It is not enough to understand modernization as organizational renewal, modernization of social, political and economic institutions, it is a set of theoretical, scientific, social and practical

measures aimed at the objectification of liberal ideas.

CONCLUSION

In this set of measures, according to the proponents of modernization, two main factors are at the forefront. The first is new technology, scientific and technical discoveries, industrial and production, information research capable of updating social life; the second is a change in the social consciousness in accordance with modern requirements. Their dialectical connection is a guarantee of successful modernization. Thus, modernization represents both a set of scientific and technical discoveries related to practice, their introduction into production, labor processes, as well as theoretical ideas, thoughts, epistemological research related to social consciousness. Unfortunately, some researchers try to explain modernization in terms of practice, thus interpreting modernization in terms of scientific and technical discoveries and their implementation in practice, the transition of society from one stage to another. For example, E. Toffler interprets human development as a transition from primitive to agrarian relations (first wave), from agrarian to scientific and technological discoveries (second wave) and from industrial to post-industrial development, each of which has its own characteristics of modernization. In our opinion, this is an American pragmatic approach.

Modernization is not only a practical, industrial, scientific and technical renewal, but also a reflection of changes in social consciousness, value systems, ethnoculture and ethno-mentality. Only when we interpret it in such a broad way, as a broad social reality, can we understand the essence and dynamics of the radical changes that are taking place today. The following thoughts of the doctor of philosophy, the senior lecturer M. Ataulaev are close to us. He writes: "The modernization of society, as we have seen, is a process of social

consciousness.[7] The ideas and views of the first stream must now be exchanged for the ideas and views of industrial society. If in the first stream social interests, living for the sake of the people, the nation, the people, the pursuit of life (in this society, human rights and freedoms mean almost nothing), in an industrial society, the will and rights of the individual become a priority. Pre-collectivism encourages individualism, traditional modernism, managerial pluralism, collective consumption to meet private needs, and the organization of human life on the basis of absolutely new principles. At first glance, this futurology seems to be a difficult social ideal to achieve.

Traditions that have existed for fifteen centuries, ideas about social existence, and radical changes in attitudes toward the status of the individual have provoked protests and opposition. Industrial society rejected agrarian traditions and replaced them with mechanized, labor-intensive values, so experts link the beginning of modernization to a new era of "second flow" - science, technology rationalism, industrial development, the replacement of manual labor with technical means". True E. Toffler has an influence on this idea. Nevertheless, the researcher correctly articulated the social philosophical aspect and interpretation of modernization, revealing its importance in modern societies. In particular, his views on the relationship of modernization with human rights and freedoms, legal values, the analysis of the experience of Uzbekistan in this area provide us with scientific, methodological and empirical materials. Most importantly, modernization was reflected in the modernization of stereotypes in traditional society on the basis of new principles, in the renewal of existing systems on the basis of differentiation. "Characteristics of a modernized industrial society include a complex and broad system of division of labor, high differentiation of roles and institutions, development of political, economic and social goals beyond the goals of different groups,

broad commercialization of goods and services and their distribution through the market, stratification of education and employment. In addition these aspects of modernization are also noted in the centuries of modern researchers, and its stratification features are revealed on the basis of the national cultural paradigm. While Western researchers focus on scientific, technical, and socio-technological developments, others seek to link it to the national cultural paradigm and evaluate the complex processes of modernization in terms of national experiences and empirical research. Both approaches interpret modernization as a reality of the transition from traditional societies and attitudes to ever-changing social relations, regimes, and values. Although the next approach is close to us, we cannot deny the scientific and technical renewal of society, the modernization of social institutions, we look at the processes of modernization in ethno-thinking on the basis of these social changes.

REFERENCES

1. Uaytxed A.N. Izbrannie raboti po filosofii. - Moskva: Progress, 1990. S.366
2. Istoriya mirovoy kul'turi. - Moskva: KFMS "TKISO", 1997. S. 328-329; Borisova Ye.A., Sterin G.Yu. Russkiy modern. - Moskva: "Sovetskiy xudojnik", 1990. S. 6-8.
3. Zikirova N. Markaziy Osiyo davlatlarida milliy taraqqiyot modellari. -Toshkent: "TAMADDUN", 2017. 39 96 b.
4. Umarov B. Konsepsiya liberalizma (Istoriya i sovremennost'). - Toshkent: Akademiya, 2011. . S.10, -12
5. O'sha asar. S.15.
6. Manning D J Liberalizm. L., 1976; Arblasster A. The Rise and Decline of Western Liberalizm. -Oxford: 1984; Wallerstain I. After Liberalizm. -N. Y. 1999; Sovremenniy liberalizm Sb.

-
- Statey. -Moskva: Dom intel. Knigi, Tradisiya, 1998; Istoriya politicheskix i pravovix ucheniy. Pod red. V.S.Nersesyansa. - Moskva: Yurist', 1997; Antologiya mirovoy liberal'noy misli (1 polovina XX veka). - Moskva: Progress Tradisiya, 2000
7. Umarov B. Globallashuv ziddiyatlari: iqtisodiy, ijtimoiy va ma'naviy jihatlari. - Toshkent: Ma'naviyat, 2006. 32-33 b