



## A LOOK AT THE HISTORY OF THE STUDY OF THE CONCEPT OF "RESILIENCE" IN SCIENCE

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**Abstract:** Humans are curious. The human mind always forces them to think, reflect, and explore the environment. In particular, the word fortitude has been and continues to be widely studied in many sciences, philosophy, psychology, ethics, and social sciences. This article examines in detail the study of the word fortitude in science.

**Keywords:** Fortitude, courage, philosophy, psychology, ethics, and social sciences, psychological strength, sociology, and anthropology.

**Annotatsiya:** Inson qiziquvchan mavjud. Insonning aqli har doim uni tafakkur etishga, fikrlashga, atrof-muhitni o'rganishga majbur etadi. Shu jumladan, matonat so'zi juda ko'plab fanlar, falsafa, psixologiya, etika va ijtimoiy fanlarda keng o'rganilgan, o'rganilib kelmoqda. Ushbu maqolda matonat so'zining fanda o'rganilishi atroflicha ko'rib chiqilgan.

**Kalit so'zlar:** Matonat, jasorat, falsafa, psixologiya, etika va ijtimoiy fanlar, psixologik kuch, sotsiologiya va antropologiya.

Humanity is designed to explore the environment around it. During this exploration, it risks its life and faces various difficulties. It tries to overcome these difficulties and survive in life with perseverance. The word perseverance comes from this. The work that led writer Ernest Hemingway to win the Nobel Prize, "The Old Man and the Sea," seems to be the exact definition of the word perseverance.

The concept of perseverance in science has always been aimed at understanding people's ability to cope with difficulties and the ways they respond to life's trials. It has been studied not only in individual, but also in social and cultural contexts, and these learning processes are always developing further in new scientific fields. The concept of perseverance has interested humanity since ancient times, or rather, since ancient times. Classical fortitude is also translated as "courage" but includes aspects of determination and patience, and important ideas about courage in the Western tradition come from the philosophers Socrates, Plato, Aristotle, Aquinas, and Kierkegaard, as well as from Christian beliefs and texts.<sup>1</sup>

The concept of "fortitude" (or "toil") has been studied in many fields of science, especially in philosophy, psychology, ethics, and the social sciences. Fortitude is usually understood as the ability of a person to withstand difficult circumstances, difficulties, stress, or suffering.

In Indian mythology, there are many examples of fortitude, exemplified by examples of physical and spiritual courage.<sup>2</sup> In Eastern traditions, the Chinese text Tao Te Ching offers many insights into physical and moral courage. The Tao Te Ching states that fortitude comes from love (慈故能勇) which translates as

<sup>1</sup> Rikabi, Jon (1909). "Matonat". Katolik entsiklopediyasi. jild. 6. Nyu-York: Robert Appleton kompaniyasi.

<sup>2</sup> Toussi, Seyyid Xalil (2020-02-24), "Mulla Sadra va ijtimoiy-siyosiy va madaniy muhit", Mulla Sadraning siyosiy falsafasi, Routledge, 19–50-betlar.

"Fortitude is achieved from love."<sup>3</sup>

According to Professor Daniel Putman, "Fortitude involves making deliberate choices in painful or frightening situations in pursuit of a worthy goal."<sup>4</sup>

Throughout the history of the study of this concept, this concept has also been studied in philosophy. According to this understanding, the concept of fortitude has been a subject of philosophical discussions since ancient times. This concept was especially important for the Stoic school of ancient Greece. The Stoics, such as Seneca and Epictetus, considered a person's inner strength and resilience to be the main factor in achieving mental stability. They considered fortitude to be a quality that does not depend on external factors, but arises from a person's own internal decisions. In ancient philosophy, determination was considered a moral quality related to fortitude. For example, Aristotle in his works associated fortitude with the virtue of "courage" (andreia) and the ability to overcome fear. According to Professor Daniel Putman, Aristotle refers to the appropriate level of confidence in fear and fortitude. "Fear, although it may vary from person to person, is not entirely relative and is appropriate if it is 'proportional to the danger of the situation.'"<sup>5</sup>

In the course of studying the history of the study of this concept, this concept was also widely studied in psychology. In the 20s and 30s of the 20th century, it began to be studied more deeply in the field of psychology as the concept of resilience, psychological strength or resilience. The focus was on how to respond to changing and difficult circumstances, in particular stress. Psychologists called resilience "psychological resilience" or "psychological elasticity" and it was associated with a person's personal development, adaptability and ability to resist. William James (late 19th century): One of the first psychologists to link resilience with willpower and attention. He defined it as the ability to overcome resistance in the process of achieving goals.

Social sciences, especially sociology and anthropology, sought to study resilience in the context of relationships between groups and societies. The issues of how resilience spreads among people and under what circumstances it is possible to overcome social barriers and implement change have become one of the key points for social analysis.

In medicine and health sciences, resilience is usually associated with resistance to illness or physical pain. In this case, resilience is described as the ability of the body and mind to overcome problems. The management of psychosomatic problems and trauma is also of great importance in the study of resilience. Research conducted at the intersection of psychology and neuroscience has shown that resilience is associated with the functioning of the prefrontal cortex of the brain, which is responsible for self-control and goal setting.

The concept of resilience has always been aimed at understanding the ability of people to cope with difficulties and the ways in which they respond to life's challenges. It has been studied not only in individual, but also in social and cultural contexts, and these learning processes are always being further developed in new scientific fields.

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3 "An'anaviy xitoycha belgilar". Zhongwen.com. Hanzi tarjimalari bilan Tao Te Ching.

4 Putman, Daniel (2001). "Matonat tuyg'ulari". Ijtimoiy falsafa jurnali. 32 (4): 463–470.

5 Putman, Daniel (2001). "Matonat tuyg'ulari". Ijtimoiy falsafa jurnali. 32 (4): 466.