



## PHILOSOPHICAL ASPECTS OF UNDERSTANDING SOCIO-HISTORICAL PROCESSES

Mamarasulova Maftuna

Student of the Faculty of History, Termiz State University

Mamatkulov Eldor

Scientific Supervisor,

Teacher at Termez State University, PhD in Philosophy

ABSTRACT	KEYWORDS
<p>This article provides a philosophical analysis of the methodological foundations for understanding socio-historical processes and the interconnection between the philosophy of history and social reality. The author explores the concept of socio-historical integrity based on a systems approach and proposes a paradigm of "dialectical-cultural understanding" of history. The article highlights the role of historical narrativity and ancestral heritage in the development of national identity, as well as the correlation between formational and civilizational approaches within the context of the views of Eastern and Western thinkers and contemporary researchers.</p>	<p>Socio-historical process, socio-historical integrity, philosophy of history, methodology, national identification, civilization, cultural existence, dialectical-cultural understanding, epistemology.</p>

### Introduction

In today's context of globalization, the need to scientifically and theoretically, as well as practically, study the methodological foundations of understanding socio-historical processes on a global scale is steadily increasing. In particular, the growing interest of the younger generation in comprehending historical truths has become a key factor in the development of national identity. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized: "...preserving, studying, and passing on historical heritage from generation to generation is one of the most important priorities of our state policy."

During the years of independence, the objective analysis of socio-historical processes and the education of a well-rounded individual through profound historical knowledge have been elevated to the level of state policy. History is such a rich source of experience that drawing inspiration from it and understanding it philosophically determines a nation's bright future.

Across the world, the study of the methodological foundations of understanding socio-historical processes based on scientific-theoretical and practical research is expanding, while young people's interest in learning historical truths continues to grow. Identifying the priority aspects of understanding socio-historical processes in the development of national identity, developing new paradigmatic

approaches to help youth comprehend historical realities, and studying national historical narratives from a heuristic perspective are among the innovative approaches being implemented. During the years of independence, the objective analysis of socio-historical processes and the upbringing of the younger generation through deep historical knowledge have been defined as key priorities.

## **MATERIAL AND METHODS**

Today, only by properly guiding the understanding of socio-historical processes is it possible to educate a harmoniously developed generation and shape a complete individual. In this regard, revitalizing the deeds and heroism of our great ancestors and forming a new historical consciousness are among the most pressing issues. The past is a rich source of historical experience from which people learn, gain knowledge, and draw inspiration. From this, we recognize that a profound philosophy lies at the core of understanding history. Knowledge and comprehension of history play a crucial role in ensuring a nation's bright future and in pursuing a strong state policy. As emphasized by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, "...preserving, studying, and passing on historical heritage from generation to generation is one of the most important priorities of our state policy."

The identity of every nation is determined by the historical path it has traversed and the level at which this path is understood. Today, the scientific understanding of socio-historical processes is not merely about recalling the past, but also about defining future strategies, thus gaining significant methodological importance. It should be particularly noted that in our country, opportunities for an objective and systematic approach to historical reality, as well as its analysis in harmony with national interests and universal values, have largely emerged during the years of independence.

The theoretical and methodological principles of understanding socio-historical processes have been formed gradually throughout the stages of our country's development. The fundamental foundations of this field were initially reflected in the works of the First President of the Republic of Uzbekistan, I.A. Karimov, and in the current period of national revival — the foundation of the Third Renaissance — they have been elevated to a new level by President Shavkat Mirziyoyev.

Reflections on the methodological foundations of understanding socio-historical processes can be found in their early scientific and practical forms in the works of great thinkers of the East and West, such as Plato, Aristotle, Al-Farabi, Beruni, Ibn Sina, Ibn Khaldun, Amir Temur, Mirzo Ulugbek, Alisher Navoi, Abdurauf Fitrat, and Mahmudkhoja Behbudi.

## **DISCUSSION AND RESULTS**

Human history is not merely a sequence of events, but a complex dialectical process with its own laws and spiritual-philosophical foundations. Philosophical understanding of socio-historical processes requires, first of all, the analysis of the driving forces of societal development, the system of values, and the continuity between past and future. In my opinion, studying history not simply as a collection of facts, but through the prism of national ideas and philosophical thinking, is what can truly enhance the intellectual potential of society.

In our republic, the contribution of a number of local scholars to the formation of methodological foundations in this field and to the study of the theoretical and practical interconnection between the philosophy of history and national values is invaluable. In particular, the works of researchers such as J. Tulenov, I. Jabborov, Q. Nazarov, S. Otamuratov, D. Alimova, M. Bekmurodov, A. Jalolov, A. Erkayev, and I. Ergashev deeply illuminate the historical forms of social existence and the

philosophical essence of national development. Likewise, the scientific studies of scholars such as S. Jo‘rayev, N. Jo‘rayev, U. Idivov, T. Karimov, B. Iminov, Sh. Paxrutdinov, S. Sharopova, I. Saifnazarov, A. Begmatov, and M. Nurmatova serve as important sources in systematizing historical reality from philosophical and sociological perspectives.

In today’s globalizing world, the problem of understanding socio-historical processes is becoming increasingly relevant and acquiring a transboundary character. This issue has been analyzed through various approaches by prominent representatives of world philosophical thought. In particular, thinkers such as Karl Popper, Jürgen Habermas, Friedrich von Hayek, and Savanter Fernando have studied historical processes within the framework of the concept of an open society and the philosophy of social communication.

Scholars such as L. M. Lopatin, I. T. Frolov, M. Gorshkov, J. Toshchenko, and V. Utenkov have provided scientific explanations of the transformation of social reality and the global changes in the relationship between humans and society.

However, an analysis of existing scientific literature and research shows that the methodological foundations of understanding socio-historical processes have not been sufficiently studied as an independent object of research. Socio-historical processes are not merely a collection of events that have occurred over time; rather, it is important to consider them in an integral (holistic) dimension.

In the existing textbooks, manuals, and lecture materials on social philosophy in our republic, issues such as “socio-historical integrity” and “historical processes” have not been studied comprehensively and in a specialized manner. As a result, there is no unified understanding of their forms of manifestation, particularly regarding civilizations. In fact, in identifying socio-historical integrity and processes, social-philosophical cognition plays a leading role. This interconnection necessitates a reconsideration of the subject of social philosophy.

Socio-historical integrity and processes are the result of objective relationships and connections, particularly fundamental, stable, and necessary relations—namely, laws. Depending on the state of general social laws, socio-historical integrity and processes also change, transitioning from one quality to another. Ignoring this objective reality makes it impossible to fully understand the stability of society, the country, and statehood.

The practical significance of this article lies in the fact that the theoretical conclusions, generalizations, and practical recommendations presented in it serve to improve the methodological foundations for understanding socio-historical processes. Furthermore, it can be used in teaching subjects such as “Philosophy,” “Social Philosophy,” “National Idea: Basic Concepts and Principles,” “Development Strategy of Uzbekistan. Civil Society,” and “Philosophy of History” in higher education institutions.

Philosophical understanding of the path traversed by humanity is not only a matter of knowledge, but also a key factor shaping the modern worldview of society. Understanding social reality and our attitude toward history are closely connected with epistemological laws of cognition. Therefore, a new dynamic of development, developed through retrospective analysis of the past, is today finding its practical reflection in the activities of the Republican Center for Spirituality and Enlightenment.

The main aspects that have attracted my attention and that I consider to be of vital importance are as follows:

The foundation of society lies in its cultural roots. Only when all aspects of cultural existence are interconnected through a correlation-functional relationship can socio-historical integrity be ensured.

The stability of the cultural foundation serves as a primary basis for the proper development of social processes. If cultural values and social life are in harmony, the process of historical cognition does not remain a mere collection of dry facts, but instead contributes to the spiritual elevation of society.

Reflections on the correlational-functional and substantial foundations of understanding historical processes have also been incorporated into the activities of the Youth Union of Uzbekistan. The implementation of the scientific results developed in this article provides young people with the opportunity to understand effective mechanisms of the methodological foundations for comprehending socio-historical processes.

These socio-historical integrities, as systems or structures, represent first-order manifestations of historical processes. Meanwhile, the set of relations associated with socio-historical integrity constitutes second-order manifestations of historical processes. For this reason, the terms “socio-historical integrity and processes” are used in the article. The term “social” is related to the concept of “nature,” since “history,” in a broad sense, encompasses both natural and social histories. The term “process” expresses relationships, while “historical” denotes continuity from the past to the present. The term “integrity” reflects a unified, law-governed system.

In general, socio-historical integrity and processes are interconnected manifestations of historical processes inherent to human society.

In scientific literature, within the framework of the theory of knowledge, we encounter terms such as “cognition” or “scientific cognition,” “social cognition” or “socio-historical cognition,” “holistic analysis of society,” “analysis of historical processes,” and “value-based approach.” Moreover, since each science has its own system of theories, there are also specific types of cognition reflected in textbooks and manuals, such as “legal cognition,” “historical cognition,” “artistic cognition,” and “natural-scientific cognition.”

Depending on how the fundamental question of philosophy is interpreted, different philosophical trends such as materialism, idealism, and agnosticism have emerged in the history of philosophy. As a result, in explaining social phenomena and their history, there have been tendencies either to exaggerate the role of spirituality or materiality, or to underestimate them. This, in turn, has hindered the understanding of social history as an integrated system and the comprehension of its internal processes. As V.N. Sirov writes, “the theory of five socio-economic formations adopted in national historiography does not satisfactorily explain many facts, particularly in the history of non-European societies.” Therefore, V.N. Sirov proposes the principle of humanizing knowledge that leads to value-based understanding.

This value-oriented approach to the history of society—its integrity and processes—is explained by N. Jo‘rayev as follows: “The real and holistic history of humanity encompasses the histories of countries, peoples, nations, and states formed over several millennia. The diversity and complexity of human history, as well as the relativity and limitations of its evaluation, lie precisely in this. If we consider that perceptions of a particular socio-historical reality in human thinking are never absolute truth, it becomes evident that our conclusions about human history are also limited.”

Each nation and country’s history is a distinct and vast reality. At the same time, this history is a unique and irreplaceable value for that people. The history of humanity, in turn, represents the integrity of values. Therefore, A. Jalolov writes: “...the main goal is to free philosophy from tendencies of abstraction, detachment from life, and false metaphysical inclinations, and to transform it into an

important theoretical-methodological and spiritual guiding factor for viewing all aspects of social life on a humanistic basis.”

Modern science places before philosophy not merely the narrow issue of the relationship between consciousness and existence, but rather the broader task of clarifying the relationship between the human being and existence. This is because consciousness is a fundamental component of the human being, who is a social and cultural phenomenon. As an element of existence, including society, a person must understand their place within this system. As emphasized in scientific literature, since a human being is a part of existence and social reality, both the general laws of existence and the general laws of society prevail over them. For a person to act consciously in society, it is necessary to understand and follow these laws. Without social cognition—including socio-philosophical and historical cognition—a person cannot comprehend the directions inherent in historical processes, that is, the integrity of society and its internal connections.

It is well known that the word “history” comes from Arabic, while “istoriya” is of Greek origin, both meaning inquiry or narration of events. As defined in the explanatory dictionary of the Uzbek language: “History is the reality and life that emerge in the process of social development.”

The term “historical” also carries the meaning of “important, remaining in history, or entering history.” The concept of “historicity,” in turn, is used in two senses: first, as a synonym of “historical,” and second, as a methodological principle of historical cognition in contrast to logical cognition.

Within the system of historical processes, socio-historical integrity expresses the unity of a specific social space and time. On the basis of this integrity, the continuity of social processes—and, in general, the transformation of society across different epochs—constitutes historical processes.

The understanding of socio-historical integrity and its inherent processes is прежде всего a socio-philosophical issue and corresponds to the topic of the “Philosophy of Society” in philosophical literature. It is closely related to such issues in social philosophy as “Society as a system,” “Historical process: the problem of large-scale divisions,” and “Social development.” The study of socio-historical integrity and its processes is the result of the integration of socio-philosophical and historical knowledge.

According to N.V. Popravka, “the predictive function of historical knowledge can be realized at the level of the philosophy of history. The latter is understood as a field and level of socio-historical knowledge that ensures the assimilation of the results of cultural cognition.”

Thus, social philosophy studies the general laws and driving forces of the existence and development of society. Society and its history have a staged character. Within the system of historical processes, socio-historical integrity and processes represent the qualitative determinations, events, and realities that emerge in the development of human society, as well as their common aspects, interconnections, and relationships.

The philosophy of history, in turn, examines how general social laws and driving forces manifest themselves in specific ways at different stages of societal development. Just as social philosophy and sociology are related spatially, social philosophy and the philosophy of history are related temporally. However, without resolving the issue of socio-historical integrity—that is, without scientifically understanding society as a system—these disciplines cannot fully achieve scientific truth.

Worldviews serve as a source for understanding socio-historical processes, as they are formed on the basis of interpreting reality, including social reality. Today, doctrines of socio-historical processes formed on the basis of a purely materialistic (dialectical-materialist) understanding of history cannot

be considered fully scientific, since cultural factors lie at the core of social change. Indeed, since the interrelations of different spheres of social life and culture give rise to correlational-functional and substantial laws, socio-historical processes emerge from these foundations. Therefore, in this article, socio-historical processes are interpreted based on a dialectical-cultural understanding of history, shaped in connection with the reforms and policies of the leadership of the Republic of Uzbekistan.

This new approach to understanding socio-historical processes has also been proposed by other scholars. For example, Professor H.F. Vohidov notes: “In modern scientific literature, the formational approach is gradually giving way to the civilizational approach, as the latter corresponds to the requirements of a rule-of-law state and provides opportunities for scientific analysis.”

Within the system of historical processes, socio-historical integrity is relative, whereas its internal processes are continuous as long as society exists. Today, we observe that even long-established and developed countries have undergone transformations across ancient, medieval, modern, and contemporary periods. Socio-historical integrity, first and foremost, represents the unity of its two main aspects—material and spiritual. As I.A. Karimov aptly stated, “if we compare the material and spiritual worlds to the two wings of a flying bird, it would be appropriate.”

Socio-historical integrity is shaped and developed by its processes, while at the same time ensuring their functional operation. It is relatively stable, whereas socio-historical processes represent its constant motion. The transformation of the potential of socio-historical integrity into reality occurs in the form of socio-historical processes under specific conditions. The unity of socio-historical integrity and its processes constitutes societies, civilizations, and states. Their diversity forms the diversity of civilizations and countries. Civilizations and states are concrete manifestations of socio-historical integrity and its inherent processes.

Through the study of history, we observe that society has continuously transformed its forms from the primitive period to the present day. Thus, in its historical development, society has consisted of social formations, and these formations, in turn, have taken shape as countries. In contemporary historical science, whether referring to ancient, medieval, modern, or contemporary civilizations (countries), they essentially correspond to social formations. As Professor H.F. Vohidov notes, “in modern scientific literature, the formational approach is gradually giving way to the civilizational approach, since this approach corresponds to the requirements of a rule-of-law state and allows for their scientific analysis.” The concept of “socio-economic formation” is derived from the mode of material production, whereas “social formation” originates from the historical generalities of the cultural essence—the core of society. In this context, we use “society” in the sense of the most general category, “social formations” as generalities, and “civilizations” as particularities. As I.A. Karimov stated, “on our land, which has been a cradle of great cultural heritage, many independent civilizations have passed on their values from generation to generation, thereby ensuring the continuity of spiritual and cultural values across time.”

It is incorrect to equate civilization with culture. Civilization is a specific type of society or country that develops on the basis of culture. The English scholar A. Toynbee argued that “the inner essence and spirit of civilization are formed by cultural factors.”

Researcher N. Muhammadiyev defines civilization as “a community of human beings possessing a unique mode of production within a specific historical space and time, capable of withstanding internal and external influences—macro and micro, known and unknown—and exerting its own influence in return, while embodying a relatively stable and unique cultural existence.”

## CONCLUSION

Understanding socio-historical processes is not merely the study of the past, but the comprehension of society as an integrated system. Socio-historical integrity represents a relatively stable system, while processes constitute its continuous movement. Their unity determines the character of civilizations and states. Only by guiding historical cognition on a “dialectical-cultural” basis is it possible to form a new historical consciousness and strengthen commitment to national values among the younger generation. Indeed, in order for a person to understand their place within social existence, there is a need for a philosophical comprehension of its underlying laws.

## References

1. Mirziyoyev, Sh.M. We Will Build a Free and Prosperous, Democratic State of Uzbekistan Together. – Tashkent: Uzbekistan, 2016. – 56 p.
2. Mirziyoyev, Sh.M. “Cooperation in the Path of Peace, Enlightenment and Creativity.” Speech at the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation // Xalq So‘zi. – 2016. – October 19.
3. Karimov, I.A. Uzbekistan on the Path of Deepening Economic Reforms. – Tashkent: Uzbekistan, 1995. – 144 p.
4. Karimov, I.A. High Spirituality – An Invincible Force. – Tashkent: Ma’naviyat, 2008. – 176 p. (p. 67 cited).
5. Jalolov, A. The Responsibility of Independence. – Tashkent: Uzbekistan, 1996. – 251 p.
6. Muhammadiyev, N. Theoretical and Methodological Foundations of Studying the History of the State and Law of Uzbekistan. – Tashkent, 1994. – 17 p.
7. Tulenov, J. Theory of Dialectics. – Tashkent: Uzbekistan, 2001. – 150 p.
8. Vohidov, H.F. Methodology of Studying Political and Legal Doctrines // History of Political and Legal Doctrines. Textbook. – Tashkent: TSUL Publishing, 2003. – p. 8.
9. Explanatory Dictionary of the Uzbek Language. Vol. 2. – Moscow: Russian Language, 1981. – p. 489.
10. Popravka, N.V. Prognostic Possibilities of Socio-Historical Knowledge. – Tomsk, 1990. – p. 13.
11. Saidov, S. (2023). THE SIGNIFICANCE OF MUNJIK TERMIZI HERITAGE IN THE DEVELOPMENT OF ISLAMIC SCIENCES. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3(5), 5-8.
12. Ugli, S. S. A. (2020). Philosophical and moral significance of IBN'S work" Al-adab Al-kabir. *Asian Journal of Multidimensional Research (AJMR)*, 9(2), 261-264.