

SYNERGETIC ANALYSIS AND DIALECTIC CULTURAL UNDERSTANDING OF HISTORY

ANARBAYEV O.I.,

*Doctor of Philosophy in Military Sciences(PhD),
Associate Professor, Head of the Department of the Academy
of the Armed Forces of the Republic of Uzbekistan*

Abstract: The article presents the main aspects of the dialectical cultural understanding of history. In particular, it describes the fact that cultural existence is the synergistic basis of the existence and development of society, the origin of correlational-functional, substantial laws and their synergistic character, and the dependence of civilizations on historical types of cultural existence.

Key words: understanding, cultural being, dialectics, synergetic, correlation, function, substance, law, civilization.

Animals absorb the ready-made gifts of nature and ensure their existence through their genetic succession. Humans, due to the lack of natural opportunities inherent in animals, process their existence into reality, transform it, and thereby ensure their existence. Humans and the existence created by them through processing become cultural existence, which is the synergistic basis of the existence and development of society. Such a view of social reality is the alphabet of a dialectical cultural understanding of history. The need to ensure their existence by processing reality also leads to human self-management and self-development. This is also the beginning of a synergistic analysis of social reality.

The diversity of human needs has given rise to various spheres of cultural existence. The social units of people and their aspects - material, spiritual and political-legal cultures - are the main components of cultural existence. On the basis of these types of culture, spheres of social life have arisen.

The needs of anthropogenesis, the need for a human herd and at the same time survival, led to the emergence of social units - labor collectives and primitive human families, which required the full-fledged social community, in particular, the satisfaction of its material needs by processing nature. This necessity was not without the formation of social norms - the root of current political and legal norms. Social norms performed a regulatory function. The emergence of social unity and at the same time material production, consisting of the primary processing of nature, and social norms with regulatory power was not without abstract thinking. Thus, the primary social unity, primitive material production activity, primitive social norms, the intellectual knowledge of the primary primitive person - in short, these socio-cultural aspects arose in parallel, as mutually dependent and interdependent, mutually creating factors.

Since the era of class society, we see that the aspects of cultural existence have been improved. In particular, we see that the principles of management and regulation, consisting of official political and legal cultures, and at the same time laws, have been included in social norms, which have led to the formation of the sphere of political and legal life. Thus, cultural existence consists of a correlative-functional whole of social unity and its aspects - material, spiritual and political legal cultures, and constitutes the basis of social life. In this case, social units of people

have the status of a social fundamental law in the form of a social substrate (i.e., the basis) and a driving force in social life. Because, without social units of people, there would be no other parts of social life.

Also, if the social units of people change, social life also changes. Therefore, the social units of people play a determining role in social life, that is, the law of the social basis. According to this understanding, the material basis of cultural existence, together with its spiritual and political-legal foundations, has parallel power and status. The more ancient a person is, the more ancient is the management and regulation of the human community on the basis of compulsion.

Politics is a form of governance, and the state, as its instrument, belongs to its later periods. Law is equally ancient and objective. Formal law is its form that arose in connection with the state. The state and legal institutions are actually derivatives. They are objective only in relation to the individual.

The political culture of a society has the status of a law of governance in relation to other aspects of cultural existence. The legal culture of a society, inextricably linked with governance, fulfills the law of regulating social phenomena.

Cultural changes cannot occur without a specific idea, including goals and plans. A specific idea, goals and plans are the first-order substantive elements of spiritual culture. Thus, spiritual culture is a side and spiritual basis of cultural existence. It plays the role of a spiritual, including epistemological, law of the basis of society in relation to the spheres or aspects of cultural existence. Thus, the four sides of cultural existence that form the basis of society - man and his units, material, spiritual and political-legal cultures - require each other according to their functional state, that is, they are in correlation. They fulfill the laws of the social basis, material basis, spiritual basis, management and regulation in relation to each other. These laws contain one of the important parameters of synergistic processes - the properties of self-organization in relation to each other.

As is known, the basis of socialist society was socialist cultural existence. It was characterized by the dominance of state and collective farm-cooperative ownership, the existence of working and peasant classes, intellectual and civil service social strata, the dominance of socialist political and legal culture, the dominance of communist ideology. Due to the independence achieved on August 31, 1999 by I.A.Karimov and the political leadership under his leadership, the tasks of liberation from totalitarian cultural existence were set, as a result of which the programmatic rules were put forward, proceeding from the real social existence of the country of Uzbekistan. All these rules revolve around the law of the social basis of society and act as its aspects, that is, as a person and his units. The law of the material basis is manifested as a form of market economy, our recovering spiritual culture is the law of the spiritual basis, the state power is the political culture, and the legal laws are the comprehensive expression of the legal culture, and the law of management and regulation is the law of cultural existence. The five principles and the strategic rules of the development of our country have become the internal formation, development, implementation and determining tendencies of society, which has created the foundation of a new democratic civil society, a whole cultural existence.

Man, on the basis of his social units, material, spiritual and political-legal cultures have their own internal common aspects - substantial foundations, which constitute the substantial whole of cultural existence and determine the second side of cultural existence - correlative-functional whole, and vice versa, the correlative-functional whole of cultural existence ensures its status as

a substance in social life. Since man constitutes the substrate - the basis of the substantial whole of cultural existence, his micro- and macro-social units as a whole act as a substrate - the law of the social basis in all spheres of social life in the form of a social carrier and driving force. If the social carrier is in the form of a micro- and macro-social unit, then its driving forces act as the law of the growth of the role of the individual and the people in history [2].

According to the dialectical cultural understanding of history, the existence and development of society is determined by cultural existence. The role of the people and the individual in the creation of cultural existence and its aspects is equally valuable. It is true that this process cannot take place without the people, consisting of individuals. However, since cultural existence is created and processed, it is precisely individuals who determine the emergence of one or another aspect of it. The development of the theoretical foundations of our independence by I.A. Karimov, Sh.M. Mirziyoyev and our scientists is a vivid proof of this.

cultural existence have defined civilizations, that is, countries with their own citizens and statehood. The transition from one civilization to another occurs through the growth of the first type of cultural existence into the second type of cultural existence. "It is necessary to emphasize that," says I.A. Karimov, "... the transition to normal, civilized development by evolutionary means is the main content and essence of the chosen path"[1].

Thus, it is determined that society consists of formations, and formations consist of civilizations. The basis of society is the existence of substantial elements that form a system that is inherent in all components of cultural existence, which are, firstly, people and their units, secondly, human needs and interests, thirdly, the understanding of needs, that is, human consciousness, fourthly, creative activity aimed at satisfying human needs, fifthly, the results of creative activity, sixthly, the implementation and assimilation of the results of creative activity, including consumption. They cause each other. In this case, on the basis of the sixth element - the implementation and assimilation of the results of creative activity, the second element - human needs are satisfied, and on this basis the existence of people and their units is ensured. In this, people are the subjects of cultural existence, their needs and interests are their motives, their consciousness is their epistemological basis, creative activity as the first stage of social activity is its method of existence, the products of creative activity are its sources and means of existence, and the implementation and assimilation of the results of creative activity serve as its next method of existence as the second stage of social activity [3].

Man, his needs and interests, thinking, knowledge, assessment, purpose and plan, the creative stage of his activity constitute the first stage of cultural existence, which has a substantial qualitative unity, the products of activity constitute its second stage, and the consumption - assimilation of the products of activity constitute the third stage. All three stages, each qualitatively different from each other, are inextricably linked with each other. The first stage, that is, consisting of a combination of a number of elements, without man, there would be no second stage - the products of his activity intended to satisfy human needs, and without the products of activity there would be no third stage, consisting of the processes of their implementation and consumption. The existence of the third stage ensures the existence of the first stage and its improvement. It is difficult to draw a clear, unambiguous boundary between these stages, since the first stage is formed in the process of producing cultural phenomena, and therefore it is also a product of activity. But the first stage is the creator of cultural phenomena aimed at satisfying human needs. Therefore, man and his activity are considered the substantial

substrate that creates cultural existence as a system. The third stage simultaneously includes both the first stage as a type of activity and the second stage as a product of activity. But the orientation of cultural phenomena to satisfy human needs constitutes the third stage as a separate process. The substantial unity of cultural existence is its first substantial law. Preservation of the substantial unity of cultural existence means preservation of the unity of society. This also means preservation of the specific unity of the spheres of social life, which are based on the specific unity of the components of the core of society - cultural existence [4].

The substantive laws of cultural existence are, first of all, in the unity of its constituent elements. From the dialectical unity of these substantive elements, three substantive laws of cultural existence arise - the substantive unity of cultural existence, the law of the circular circulation of substantial progress of cultural existence, and the law of the growth of need, which are the general laws of society and determine all social trends.

The three substantial parts of cultural existence listed above are dialectically interconnected. From this follows the law of the substantial progressive circular circulation of cultural existence. Because if the first substantial part of cultural existence constitutes the first stage of the circle of progressive circulation, the second part consists of the second stage, and the third part consists of the third stages. The progressive movement of cultural existence does not end with consumer activity, but on the contrary, due to the satisfaction of social needs, opportunities are created for its existence and the movement of subsequent stages, for the satisfaction of subsequent needs. The progressive circular circulation of cultural existence can be clearly imagined through the following scheme: A - B - V - A1 - B1 - V1 - A2 - B2 - V2 - A3, etc. In this scheme, A represents the first, B - the second, and V - the third stages of the circular development of cultural existence. This progressive circular cultural process - the cultural path continues to develop as long as there is a social need. Because in the process of assimilation, new needs arise depending on the general level of cultural existence. In order to satisfy these needs, new types and levels of activity, new processed phenomena - cultural phenomena arise, and they, in turn, lead to the expansion of the consumption stage. Consumption - assimilation activity is the end, the limit point of processing from a functional aspect. Social needs are satisfied only in one way - in a cultural way, that is, through processing and creating cultural existence. The development of society, including the spheres of social life, proceeds from the dialectics of the development of a whole cultural existence [5].

Need and consumption are two polar points of cultural existence, and the conflict between them is the main source of the existence and development of society. Since need is a product of a whole cultural existence and at the same time a cultural existence, including a conscious internal motive of activity, the level of the law of increasing need is determined by a whole cultural existence. Since this law is the result of the complication of the substantial elements of cultural existence that form the system, it is at the same time a universal cultural substantial law of the existence and development of society. Because it constitutes the essence of the origin and development of society and all its phenomena, including legal ones. The basis of society - these three substantial laws of cultural existence contain one of the important parameters of synergistic processes - the development of society itself.

Social phenomena, technological and economic cultures - economic culture - are only one aspect of the criterion of social development. However, economic culture is not formed without economic thinking. Economic thinking, in general, is one aspect of thinking. Thinking is the

main element of spiritual culture. Therefore, the search for social, including legal, development in only one element of cultural existence - economic culture leads the researcher to economic materialism. Or, conversely, linking social development only to spiritual culture, in particular thinking, leads the researcher to subjectivism. The criterion of the development of society is the qualitative level of cultural existence, since cultural existence determines the development of society in the most general way [6].

The main function of the emergence and functioning of cultural existence is to satisfy perceived needs. The violation of the correspondence between needs and consumption, that is, the inability of consumption to satisfy needs or the emergence of new needs, leads to the change and development of cultural existence. The expansion and development of the scope of cultural existence causes the development of society. In this case, it is natural that one or another part of cultural existence will advance or lag behind each other, or develop in parallel. The quantitative indicator of the criterion of social development is cultural values.

Thus, the basis of society - the substantial laws of cultural existence - are manifested in specific forms and prevail in all spheres of social life. And in them we see the existence of one of the important parameters of synergetic processes - self-management. Therefore, we believe that the doctrine formed in connection with the actions of the leadership of the Republic of Uzbekistan on correlation-functional and substantial general social laws in the study of social phenomena - the foundations of the dialectical cultural understanding of history - also serves as a social philosophical methodology.

References

1. Karimov IA Uzbekistan's path to independence and development. -T.: "Uzbekistan", 1992. p. 10.
2. A Look at the Views of Eastern Scholars on Didactics / Nishonboev MX // Impact Factor: 9.9. ISSN-L: 2544-980X Miasto Przyszłości Kielce 2024 .
3. Yuldashev A.K., (2024). Structure of military-professional competence of cadets in higher military educational institutions. Ethiopian International Journal of Multidisciplinary Research, 11(10), 110–112. Retrieved from <https://www.eijmr.org/index.php/eijmr/article/view/2019>
4. Azimov B.M. Some aspects of improving the pedagogical techniques of teachers of higher educational institutions. No. 30 11/30/2024 International scientific journal, ISSN: 3030-377X.
5. Anarbayer, O.I. Innovations in Military Education as a Condition for Forming Professional Competence./O.I.Anarbayer//International Journal of Economy and innovation. ISSN: 2545-0573. 2024.
6. Anarbayer, O.I. The role and role of our historical, spiritual and cultural heritage in patriotic education of youth: / O.I. Anarbayer // Best journal of innovation in science, research and development. ISSN: 2835-3579. 2024.