

**THE NEED AND CURRENT STATUS OF DEVELOPING KNOWLEDGE OF
PHILOSOPHY OF HISTORY AND ITS MODERN CONCEPTS IN FUTURE
HISTORIANS**

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Abstract: This article describes the methodology of developing knowledge of the philosophy of history and its modern concepts in future history teachers. The article also contains some opinions about the origin of the philosophy of history, research methods and its stages.

Keywords: Philosophy of history, modern concepts, methodology, thinking, awakening, skills, research methods, worldview, doctrine.

**НЕОБХОДИМОСТЬ И СОВРЕМЕННОЕ СОСТОЯНИЕ РАЗВИТИЯ ЗНАНИЙ
ФИЛОСОФИИ ИСТОРИИ И ЕЕ СОВРЕМЕННЫХ ПОНЯТИЙ У БУДУЩИХ
ИСТОРИКОВ**

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Абстрактный: В данной статье описывается методика формирования знаний по философии истории и ее современных концепций у будущих учителей истории. В статье также содержатся некоторые мнения о зарождении философии истории, методах исследования и его этапах.

Ключевые слова: Философия истории, современные концепции, методология, мышление, пробуждение, навыки, методы исследования, мировоззрение, учение.

**BO‘LAJAK TARIXCHILARDA TARIX FALSAFASI VA UNING ZAMONAVIY
KONSEPSIYALARIGA DOIR BILIMLARNI RIVOJLANTIRISHNING PEDAGOGIK
TAHLILI**

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Qo‘qon DPI tayanch doktoranti

Annotatsiya: Ushbu maqolada bo‘lajak tarix fani o‘qituvchilarida tarix falsafasi va uning zamonaviy konsepsiyalariga doir bilimlarni rivojlantirish pedagogik tahlili haqida fikr-mulohazalar bayon etilgan. Shuningdek maqolada tarix falsafasining kelib chiqishi, tadqiqot usullari va uning bosqichlari haqida ayrim fikr-mulohazalar bayon etilgan.

Kalit so‘zlar: Tarix falsafasi, zamonaviy konsepsiyalar, metodika, tafakkur, uyg‘onish, malaka, tadqiqot usullari, dunyoqarash, ta’limot.

In the Middle Ages, representatives of philosophical thought, such as Aurelius Augustine, Thomas Aquinas, etc., synthesized the biblical and Greco-Roman philosophical and historical thought, created a new, theological concept of history, put forward new ideas about the content of historical events, the essence and tasks of historical works. In accordance with this concept, Christian authors, trying to understand the divine intention through history, rejected the idea of circular motion and imagined the historical process as a linear movement from the past to the future (achieving future refuge, the coming of the Messiah). Central Asian thinker A.R. Beruniy proposes dividing the past into periods through the history of the kingdoms. History, in his opinion, is a source of thought and thinking. It is constantly being improved as a result of the continuity and harmony of the interaction of various sciences. Therefore, history serves as an important source of research for any scientist. Beruni emphasizes that conducting historical research in conjunction with the study of other related disciplines leads to a certain result. After all, studying a historical source, proving its validity or unfoundedness is a responsible process for historical research. Because those who create historical sources, who have completed various documents, or collect evidence within the framework of their own interests and goals. In this context, Beruni admitted that “it takes on the appearance of truth and falsehood due to informers.” The restoration of historical truth, historical thinking and the collection of historical data were carried out using clear standards in the philosophy of history of the East. The crisis of feudalism, the development of capitalist relations, the strengthening of liberalism contributed to the liberation of social consciousness from the theological approach to history, which had a positive impact on the development of this science. Thinkers of the Renaissance (14th-16th centuries), unlike Christian historians, tried to explain the historical process based on secular conditions, on the basis of human nature. For example, Niccolo Machiavelli (1469-1527) tried to substantiate the idea of cyclical development in his works, proving that material interest, the desire to preserve and increase private property are the driving force behind the development of society. Some of his works also contain hypotheses about the laws of social phenomena, but he did not manage to describe these laws.[3;B.41]

The 17th-18th centuries became for Europe a period of industrial and socio-political revolutions that led to the emergence of bourgeois industrial civilization and the acceleration of the process of social development. Natural sciences played a huge role in the formation of the views of thinkers of the new era. During this period, natural science had such a strong influence on the development of social sciences that history was explained in most cases from a natural scientific point of view.

During this period, under the influence of the above-mentioned reasons, several naturalistic (Latin: naturalis – natural, natural) concepts of the philosophy of history emerged. The representatives of these concepts approached nature as a universal principle for explaining all of existence, including the historical process. Since the concept of naturalism was interpreted differently, the following trends emerged: geographical naturalism, which explained social phenomena in terms of the influence of the natural environment (Charles Louis Montesquieu, Johann Herder, etc.); demographic naturalism, which explained historical processes using demographic determinism (Thomas Malthus); idealistic naturalism, which associates changes in

society primarily with human thought (Claude Helvetius, Jean-Jacques Rousseau).[4;B.79]

The development of historical self-awareness was also strongly influenced by the works of Voltaire (1694-1778), who in his research emphasized the philosophical understanding of history as a separate entity associated with the evolution and development of human rational nature, as well as the research of Marie Jean Condorcet (1743-1794), who was one of the first to substantiate the idea of the historical process.[5;B.133]G.V.F. Hegel (1770-1831) took a new step towards understanding the specificity of social development from the point of view of objective idealism. He approached history as a single legal process, in which each period is uniquely diverse, but at the same time it is a legal stage of human development. This development acquires a different character compared to the sphere of natural laws. Here, historical laws are implemented through the conscious activity of people, but at the same time a certain objective logic is also implemented in history, and the historical process is manifested as a process of unlimited spontaneous development, self-realization of worldly reason, an absolute idea. In the second half of the 19th century - the beginning of the 20th century, historical knowledge rose to a qualitatively new level. As a result of the improvement of methods of historical and linguistic analysis of various texts, the development of archeology, and a more critical approach to the testimonies of the past, historical knowledge acquired the status of a science. At the same time, it was increasingly understood that historical and natural scientific knowledge not only belong to completely different objects, but also differ from each other.

The above description of the evolution of the process of understanding historical identity allows us to look at the current concepts of the philosophy of history. Among these concepts, the epistemological direction (critical philosophy of history), the ontological concept, the axiological concept, and the technocratic concepts of history occupy a special place.[6;B.24]

The epistemological direction of the philosophy of history began to take shape as an independent direction of this discipline from the second half of the 19th century. Representatives of this approach (Wilhelm Dilthey, Benedetto Croce, Georg Simmel, Robin Collingwood, Raymond Aron, etc.) considered the main subject of the philosophy of history to be the logical-theoretical and methodological problems of studying the historical past, its theoretical reconstruction and determining the authenticity of historical evidence.[7;B.60]

The German cultural philosopher Wilhelm Dilthey (1833-1911) is rightfully recognized as the founder of this direction in the philosophy of history. In his theory, the method of human existence, the concept of life as a cultural-historical reality, occupies a central place (therefore, Dilthey's point of view is often called the historicist version of the "philosophy of life"). According to the scientist, a person does not have his own history, but he himself is history, and it is in this that his essence is manifested. In other words, for Dilthey, life and history are one and the same.

Dilthey's philosophy of history is characterized by contrasting the social and natural sciences. He believed that man explains nature, but only understands social life. In his opinion, this understanding is different, because each person approaches historical events from the perspective of his own relative observations. The conclusion from this is that it is practically impossible to

get to the bottom of scientific truth, to objectively know the historical process from a scientific point of view.

So, what should the philosophy of history study in this case? According to Dilthey's follower, Collingwood, the philosophy of history studies the historian's thoughts and, at the same time, the object of these thoughts. Therefore, the study of the historical process as such is excluded from the tasks of the philosophy of history: the historical process is relevant to the philosopher only insofar as it deals with the properties of phenomena that determine the essence of historical knowledge.

The epistemological direction is sometimes called the critical philosophy of history. This is due to the fact that representatives of this direction believed that only a critical study of history would allow us to create a model of human history, assess the degree of truthfulness of historical evidence, and theoretically embody the picture of historical reality. The origins of this approach should be sought in the neo-Kantian Baden school, which was engaged in the study of methodological problems of historical knowledge and the specific features of human history. Most researchers recognize the French philosopher Raymond Aron (1905-1983) as the founder of this school. One of his works is called "The Philosophy of Critical History". Windelband and Rickert, studying the relationship between social existence and spiritual life, came to the conclusion that in the history of society spiritual life plays a leading role in relation to existence, and therefore they critically looked at the materialistic understanding of history proposed by K. Marx, based on the decisive importance of the economic factor (i.e. existence) in the development of society. According to Rickert, this approach is unscientific, since it is determined by the political program of Marxism, which proclaims the victory of the proletariat as an "absolute value".

Based on these considerations, the philosophy of history acts as a science of values, which sheds light on the nature and essence of values, as well as their significance and realization in the life and activities of people.

In modern Western social philosophy and philosophy of history, technocratic concepts are one of the directions of social thought that consider technology to play a decisive role in social life and the development of society and try to substantiate the idea that only industrialization is capable of rationally regulating and perfecting social life and the individual. These concepts include the concept of a post-industrial society or information society (Daniel Bell, Alvin Toffler), the concept of a technotron society (Zbigniew Brzezinski), the concept of a new industrial society (John Galbraith). This technological determinism includes, first of all, the level of development of productive forces, technology, science and computer science among the main factors of social development. For example, the concept of post-industrialism stems from the fact that in modern society the primary sector of the economy is agriculture, and the secondary sector is not industry, but the tertiary sector (service sector), in which information plays a decisive role. It is noted that the microelectronic revolution taking place in the post-industrial society turns not labor, but information into a fundamental social factor underlying the development of society.

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