



PHILOSOPHY OF HISTORY: PROBLEMS AND PROSPECTS

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ABOUT ARTICLE

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Abstract: In this article, the author presented his research results on the place of philosophy in the education of modern youth of New Uzbekistan. The author shows that the modern young generation, in search of an answer to the question “what should a person focus on in order to preserve his moral principles,” often turns to philosophy.

INTRODUCTION

The term “philosophy of history” was introduced into scientific circulation by the 18th century French educator Voltaire. He believed that a historian should not just describe events, present them in chronological order, but philosophically interpret the historical process and reflect on its existence.

Although the term appeared in the 18th century, philosophical and historical problems have worried many thinkers since antiquity. Hesiod, Lucretius, Augustine the Blessed and others tried to comprehend the historical process, to find the driving forces of its development and change.

In modern times, the philosophy of history has become the focus of attention of many historians and philosophers. Herder wrote an extensive work, “Ideas for the Philosophy of Human History,” which provides a broad panorama of the entire world history. As he writes, he was interested in science that would describe the entire history of mankind from the moment of its inception. For Herder, such a science is the philosophy of history. And he created a philosophical and historical work that played a vital role in the formation of the philosophy of history as a special discipline.

Actually, Herder’s compatriot Hegel was engaged in the philosophy of history. He introduced the term “world philosophical history,” by which he meant world history, that is, history, which “is necessary only from the concept of freedom of spirit, the development of moments of reason and thereby self-awareness and freedom of spirit - the interpretation and implementation of the universal spirit”.

In order to more realistically present world philosophical history, Hegel divided all historiography into three types: 1) primary history; 2) reflective history; 3) philosophical history.

Representatives of primitive history, to whom the German philosopher counts Herodotus and Thucydides, imposed historical events that they themselves witnessed. The content of the works of such historians is spatially limited, since they presented what they saw around them and what they themselves saw. Here the historian “does not resort to reflection because he himself has spiritually become accustomed to the subject he is presenting and has not yet gone beyond its limits....

In reflective history, the presentation of material is no longer associated with the participation of the historian in the events described. Hegel divided this history into certain subtypes: A. General history, when an overview of the entire history of a people, state or world is given. Here the main task of the researcher is to present the material from the point of view of his own spirit. It must have certain principles that serve it as a methodology for analyzing the material. The historian resorts to abstract forms of considering historical processes and phenomena. B. Pragmatic history, which involves describing the past from the perspective of the present. Events, Hegel notes, are different, but they have something common and internal. Thanks to pragmatic reflections, stories about the past are filled with modern life. B. Critical history. In this case, as Hegel put it, it is not history itself that is presented, but the history of history, an assessment of historical works is given, and their truth and reliability are established. D. This type represents a transition to the philosophy of history, when the researcher, when presenting the material, is guided by some general philosophical principles.

Philosophical history, or philosophy of history, “means nothing more than a thinking consideration of it”³. Based on his fundamental thesis about the dominance of reason in the world, Hegel emphasizes that the world-historical process is carried out rationally. The philosophy of history, he continues, must consider history as it existed, it must study facts and events and not allow a priori fictions. And to gain true knowledge, the mind must constantly reflect, and not be inactive.

According to Hegel, the philosophy of history seeks certain general principles in history that are inherent in all world history. Chief among these principles is reason. In this case, the German thinker understands the laws of development of the historical process by reason. From his point of view, everything that is real is reasonable and everything that is reasonable is real. What is reasonable is what is necessary and natural, and what is necessary and natural is at the same time real.

Another principle is the search for the ultimate goal, and that goal is freedom. Therefore, we can say that world history “is the discovery of the spirit in the form in which it develops for itself the knowledge of what it is in itself, and just as the embryo contains in itself the whole nature of the tree, the taste, the form of the fruit, so the first manifestations of the spirit virtually contain the whole history.”⁴ Hegel’s final conclusion: “World history is progress in the consciousness of freedom, a progress that we must recognize in its necessity.

The philosophy of history, the German philosopher continues, shows how peoples and states strived for freedom, how all kinds of sacrifices were made for it over a long historical time. At the same time, she considers the means of achieving freedom. To this end, she scrupulously studies the actual history of people, whose actions arise from their needs, art.

...The general idea, the category that first appears in this continuous change of individuals and peoples who exist for a while and then disappear, is change in general. A look at the ruins that remain of its former splendor encourages us to take a closer look at this change from its negative side. What traveler, seeing the ruins of Carthage, Palmyra, Persepolis, Rome, did not indulge in reflections on the corruption of kingdoms and people and sadness about a former life, full of strength and rich in content? This

sadness is not caused by personal losses and the fickleness of personal goals, but is a selfless sadness over the loss of a brilliant and cultured human life. But the closest definition related to change is that change, which is death, is at the same time the emergence of new life, that from life comes death, and from death life.”⁶

It was noted above that the philosophical and historical problem has existed for a long time. But there is one difficulty here that many philosophers have drawn attention to. So, for example, the German philosopher E. Bernheim writes that the main task of the philosophy of history is the synthesis of the historical process and therefore “in ancient times, the philosophy of history in the sense just indicated was unknown, since the ancient world was alien to the idea of the internal unity of the human race; but along with Christianity one of the most important conditions appears in order to consider its destinies as one internally connected whole. Only in the Christian era do we encounter the first system of philosophy of history.”⁷ Indeed, the philosophy of history, which gives a philosophical characterization of the world historical process, could arise along with the formation of a single historical space, and this happened already in modern times.

According to Bernheim, modern philosophy of history arises in the works of Montesquieu, Rousseau and other thinkers, but Herder, who determined the range of its problems, should be considered the real founder of the philosophy of history. Bernheim continues, Marx made an important contribution to the philosophy of history with his discovery of the materialist understanding of history.

Bernheim does not, as many have done, identify the philosophy of history with world history. They have different tasks and problems. In one case we are talking about the philosophical study of history, and in the other - about a chronological presentation of world history. The task of the philosophy of history is “to clarify the principles of history, that is, the general causes, basic conditions and processes on which, on the one hand, the currents and connections of historical events rest, and on the other, their knowledge”.

Bernheim distinguishes between material and formal philosophies of history. The material philosophy of history poses the questions: how does historical development occur? What are the results and what is the meaning of historical development? We are talking, on the one hand, about development factors, and on the other, about values as the results of historical development. By formal philosophy of history, Bernheim essentially understands epistemology.

Thus, we can say that Bernheim proceeds from the unity of the ontological and epistemological in the philosophy of history. This is a fruitful idea that has not always found support from other scientists. Thus, Bernheim’s compatriot Simmel believed that the philosophy of history should deal only with epistemological problems, the study of the motives and actions of people. It is necessary to cognize not only what is known, but also what is desired and felt, to relive what has already been experienced, to be transported into the psychological atmosphere of the era under study.

True, instead of the concept of epistemology, which he also does not reject, he uses the concept of the theory of historical knowledge, which deals with obtaining knowledge about the historical past and methods of studying this past, and instead of the concept of ontology, which is also not rejected, he proposes the concept of historiology, which sets as its task a scientific understanding of that how all history happens.

The content of the subject of the philosophy of history, writes Kareev, covers a wide range of issues relating to the entire historical process (the role of the geographical environment in social development, the cultural and historical environment, the laws of society, necessity and chance in history, sources of historical change, progress and regression in history, etc. .d.).

According to X. Rappoport, the philosophy of history was in the center of attention of all the great thinkers - Vico, Bossuet, Herder, Hegel, Kant, Marx and many others, who reflected on the destinies of humanity, on the prospects for its development. "By studying the general principles and conditions of historical development in general, the philosophy of history differs from sociology, which deals with the statics and dynamics of the so-called social organism, in other words, the conditions of existence and development of social forms".

Rappoport identifies two meanings of the philosophy of history: theoretical and practical. From the point of view of theory, the philosophy of history is important, firstly, because it satisfies people's needs for a theoretical understanding of the entire historical process and, secondly, because it represents a necessary condition for the scientific nature of any history. For example, it gives a scientific explanation of historical facts, classifies them according to significance and importance. The practical significance of the philosophy of history lies in the fact that it has a direct impact on the practical life of people, on their adoption of certain political decisions. All people need to know where humanity is going, and the philosophy of history answers this question.

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