

METHODS OF DEVELOPING KNOWLEDGE OF PHILOSOPHY OF HISTORY AND ITS MODERN CONCEPTS IN FUTURE HISTORIANS

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Abstract

This article presents some opinions about the pedagogical conditions for the development of knowledge of modern concepts of the philosophy of history among future historians. Also, in the article, there are detailed comments about the concepts of the philosophy of history and the pedagogical possibilities of using them in the practical process among the student's studying history.

Keywords: Philosophy of history, political processes, method, method, pedagogic process, science, research methods, social relations, historical period.

МЕТОДЫ РАЗВИТИЯ ЗНАНИЙ ФИЛОСОФИИ ИСТОРИИ И ЕЕ СОВРЕМЕННЫХ ПОНЯТИЙ У БУДУЩИХ ИСТОРИКОВ

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Абстрактный

В данной статье представлены некоторые мнения о педагогических условиях формирования у будущих историков знаний о современных концепциях философии истории. Также в статье даны подробные комментарии о понятиях философии истории и педагогических возможностях их использования в практическом процессе у студентов, изучающих историю.

Ключевые слова: Философия истории, политические процессы, метод, метод, педагогический процесс, наука, методы исследования, общественные отношения, исторический период.

Introduction

Analyzing history scientifically, understanding it, evaluating the political and spiritual environment of a certain period through the social and political processes



that took place, studying the psyche, spiritual and moral criteria of people of each period, their attitude to events, philosophical perception determines the content of the concept of philosophy of history. Since history and its understanding, understanding of it, perception of it, ability to understand it and its explanation were carried out on the basis of different points of view and approaches in different periods, history and the science of history and the relation to it were also different in different periods. In fact, the concept of the philosophy of history was introduced by Cicero (Greek philosopher, 106-43 BC) "the ancient Greek historian Herodotus (lat. Herodotus, Greek. Herodotus, about 484 BC, Asia Minor, Halicarnassus) who was honored as the father of history. about 426 BC, Greece, Furia) and began with the works of Thucydides.

Literature analysis and methodology

Another such historian is the Greek historian Diodotus (90-21 BC, city of Argyria, belonging to Sicily) who lived and worked in ancient times. These historians, in their views, mainly described history as a driving force in human development, while Augustine created a philosophy of the history of the divine state, reflecting the views of those who believe in religion. According to Augustine's views, the development of society and humanity has a divine meaning, it is the example of the Christian church and its activities, the state and all the processes taking place in it are carried out on the basis of predetermined divine laws, and others influence this process. it is impossible (impossible), the divine state in its content put forward the philosophy of history. Later, Augustine's followers called for the deification of history, historical thinking, and the perception and understanding of history through theological thinking. Based on these views, the concept of apologetics, that is, the theological concept that all historical events and processes take place based on predetermined and known laws, was the basis for the emergence.

Analysis and results

Understanding and understanding history in this way did not lose its importance until the 18th century. By this time, a number of new concepts and views were formed in the fields of science and their scientific understanding. Among them, a number of schools began to emerge regarding history and its understanding, and this process continued until the second half of the 19th century - the middle of the 20th century.



Georg Wilhelm Friedrich Hegel (August 27, 1770, Stuttgart - November 14, 1831) was a German philosopher and the founder of the "absolute idealism" system. , Berlin). Hegel explains that history is a unified existence that is dominated by consciousness and thought, created on the basis of the harmony of worldly intelligence, universal thinking, human behavior and intelligence.

With Hegel's thoughts on the understanding and knowledge of history, the philosophy of history and its knowledge started a new stage in the formation of philosophical views aimed at understanding. Hegel viewed the philosophy of history as the law of life, the process of spiritual formation, and the spiritual need of human development. His views made it possible to come to the conclusion that history is a product of human thinking, spiritual and moral maturity. While F. Bacon emphasizes that the object of research in determining the historical truth is not the subject or event itself, but its essence and the simple natural factors that create it, E. Condillac believes that the simplest way to know is to feel and puts forward the idea that it should be done through thinking. Most theorists have emphasized that the methods proposed and theoretically justified by them are fundamental in understanding the truth and being free from any errors in this regard. The main thing is that these ideas and approaches complement and perfect each other in most cases, while in other cases they provide an opportunity to choose the most appropriate way and method in understanding the historical truth. According to N. Zorayev, "History is a product of thought. Every event in our past happened under the influence of a certain spiritual, social and political environment. When you look at it, the logic, philosophy, spirituality, politics, economy, and the specific joys and sorrows of each era are clearly visible. May it grow stronger in our mind and consciousness. And then it helps a person to think, perceive the past and determine the future with the guidance of reason. The fact that history is a product of thought and a great training, a high value is determined by this... To approach history correctly, understand it correctly, and research it correctly, we place ourselves in historical destiny. we must live in it.

That's when we understand its aliveness, integrity, embrace it with all its scope and scale, understand its essence. The fate of the nation, the image of time and space will become clearer as we pass the process of historical destiny through our mind, heart and thinking and feel the sense of inheritance. . A certain level of historical reality and relevance to destiny is determined through human spirituality, its shape and



form. While studying history, our historians should analyze the dates and events, but also live in the vortex of destinies, experiences, mentality, interests, etc. behind them. Only then will our thoughts and conclusions about history be valid, our words will be effective, and our ideas will be viable." Historical knowledge has an autonomous character and can accept the influence of philosophical schools and philosophical directions in an indirect and conditional approach (in necessary cases). Philosophy can only give methods and approaches to the science of history. Historians in most cases do not widely use philosophical trends and their essence in their research in historical science, and therefore their choice of methods in many cases has a free-empirical (based on experience) character. Often, historians approach the selection of research methods in an eclectic manner, that is, they select and involve research methods necessary for historical research without taking into account the philosophical schools and directions of the selected methods, and the main goal is to focused on the result achieved in the research process. It can be understood from this that historians do not feel the obligation to adhere strictly to one or another line of philosophy. Accordingly, the science of history is cumulative, that is, it does not discard outdated methods and constantly replenishes research methods with new ones.

The given description of the evolution of the process of understanding the historical identity allows us to look at the current concepts of the philosophy of history. Epistemological direction (philosophy of critical history), ontological concept, axiological concept, technocratic concepts of history occupy a special place among these concepts.

The epistemological direction of the philosophy of history began to form as an independent direction of this science from the second half of the 19th century. Representatives of this approach (Wilhelm Dilthey, Benedetto Croce, Georg Zimmel, Robin Collingwood, Raymond Aron, etc.) focus on the main subject of the philosophy of history - the logical-theoretical and methodological problems of studying the historical past, its theoretical reconstruction and the validity of historical evidence. those who believe that to determine.

Conclusion

Methods of analysis and synthesis (examining the phenomena as a whole, summarizing the obtained results, drawing conclusions from them). These research



methods are also widely used by historians in the process of research. Analysis studies the entire phenomenon by separating different aspects of the object into separate parts. The historian cannot involve the period under study or the research object as a whole in the research process, or the scope of the research cannot cover the research object as a whole. The historian researching the factors of the object or its duration and the research object from the point of view of the theory of type combines the information obtained as a result of the analysis and, summarizing, comes to a whole, integrated concept or conclusion. Synthesis in history and historical research is a relatively complex method, which allows for significant qualitative progress in understanding the object of research.

Each philosophical direction began to show its basis for synthesis. One of them is the idea of synthesis based on cultural factors based on the postmodernist concept, and even today there are no clear and concrete conclusions in this regard. However, it is clear that analysis and synthesis are interrelated. Success in analysis is meaningless without synthesis. If the synthesis gives a new impetus to the analysis for research and ensures its activity, the analysis, in turn, paves the way for a new synthesis. Synthesis has also achieved success, but they are short and private in nature. There is no unanimity in putting forward specific factors determining the synthesis by historians, and the larger the scope of the research subject, the more complicated the synthesis.

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