



THEORETICAL-PHILOSOPHICAL ANALYSIS OF HISTORICAL-CULTURAL HERITAGE

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Abstract

This article reveals the scientific and socio-philosophical foundations of the historical-cultural heritage, its special reality and phenomenon related to the past of the people, the nation, life and epistemological experiences, and material and spiritual wealth and artifacts. It is explained that the historical-cultural heritage is a special phenomenon related to the social existence of the people, the nation, epistemological researches and experiences, creative activities aimed at changing the world. Theoretical conclusions on effective use of intellectual potential and positive experiences in historical-cultural heritage in innovative development are given.

Keywords: historical and cultural heritage, socio-philosophical basis, national past, life experience, epistemological experience, material and spiritual wealth, creative activity, phenomenon, innovative development, positive experience, intellectual potential, strategy of actions, national values, conceptual idea, scientific methodological framework.

The President of the Republic of Uzbekistan, Sh.M. Mirziyoev, in his work "The Strategy of New Uzbekistan" wrote, "The strong support and historical and spiritual factor of the strategy of New Uzbekistan, that is, our greatest wealth, is the existence of a huge historical and cultural heritage and intellectual potential of our people." [1. – 34 p.]

Calling events and phenomena related to social existence, processes aimed at understanding and knowing them, realities as phenomena occurs even in the ancient Greek philosophers. However, I. Kant and Hegel initiated their study in philosophy, as a reality related to epistemology. According to I. Kant, the phenomenon is a separate reality (apparentia) with its own characteristics. "The general concept of experiences is empirical, its objects are phenomena, the laws of experiences, and in general, any sensory knowledge is called the laws of phenomena" [2: p.392]. The philosopher dwells on the phenomenon and the noumenon and goes on to reveal their influence on emotional cognition. This leads him to reveal that the phenomenon is related to time and space. The idea of time, he writes, does not arise from emotion, but precedes it. Indeed, through the idea of time, we understand whether the thing that affects our senses comes in succession, if it really exists, that succession does not create the concept of time, but indicates its existence. Time is specific to everything, reality. There is no single time for all existence. Therefore, every phenomenon, as a reality and a thing, has its own time. But this time can be understood, imagined. According to I. Kant, this knowledge is related to the phenomena that came before emotion and is a condition of relations. Time is the measure of continuity and the principle of laws of continuity in the changes of the Universe. Knowing time, the principle of awareness allows to study how, where and in what situation the phenomena happened. Knowing time is essentially



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a subjective phenomenon. Therefore, time is not some kind of objective and real thing: it is neither a substance, nor an accident, nor a relation, but as a subjective condition, in the pure observation necessary for the coordination of all sensory perceptions according to a certain law of the human mind. We coordinate substances and accidents simultaneously and sequentially through the concept of time, so that the concept of time, as a principle of forms, precedes the concept of them.

It is possible to argue with the philosopher's tendency to subjectivize time, but it is not our task. But the philosopher's thoughts about the passage of time and the passage of phenomena are important for us. Although I. Kant recommends time as a subjective observation, he openly admits that the phenomenon is an objective existence, a real event, a noumenon. A phenomenon in the bosom of time is not a phenomenon that passes away from time, even if the concept of time is a subjective phenomenon, it does not turn the phenomenon into a subjective phenomenon. This is a natural state, a philosophical, metaphysical way of understanding that is characteristic of a person.

Space is an expression of external existence. According to I. Kant, it does not depend on human intelligence and subjective views, emotional knowledge in it is due to the influence of space. But the imagination and understanding of space can be in pure observation, that is, a person is given to subjective observations in the understanding of external existence, he perceives and interprets it according to his imagination. Space is the absolute first principle of the sense-perceived world, not because the objects in the Universe are phenomena, but mainly because it is, in its essence, the one general principle that embraces all that pertains to sense-cognition. So, objects in the Universe, real reality consists of phenomena. They are everywhere in the space, if the Universe is filled with things and things, then these things and things are perceived as phenomena. The universe is built on the "formal principle of the world of phenomena" consisting of time and space. Phenomena manifest and manifest themselves through time and space, they cannot be opposed to each other. The "one general principle that applies to time and space" also applies to phenomena. Emotional perception can look at them separately, but it is impossible not to see the dialectical connection and harmony between them. What affects our senses as an object is a phenomenon.

Phenomena are considered and revealed, firstly, as phenomena of external sense in physics, and secondly, as phenomena of internal sense in empirical psychology. It is clear from these thoughts that whatever affects the human mind, feelings, imagination and observations as an object, it is considered a phenomenon.

Historical and cultural heritage is beyond the human mind, consciousness and imagination, it is an object created before the birth of a person, passed down from generation to generation. The continuity mentioned above by I. Kant is clearly manifested as the principle of succession in the historical-cultural heritage. However, we can ask the question: does the historical-cultural heritage affect our mind, consciousness and imagination only as an external object? Does it have nothing to do with ethnogenesis, ethnopsychology and ethnospirituality? Doesn't the denial of intergenerational reflexive connections lead to a narrow interpretation of the historical-cultural heritage? Doesn't the perception of historical-cultural heritage as an external object lead to recognition of only its material aspect? Is our inner spiritual world only a product of our own experience, experiences, are they not influenced by the



a priori and epistemological experiences of our ancestors who created the historical-cultural heritage? In I. Kant's opinion that "phenomena do not express the absolute and inner quality of ideas and objects, but are the essence of the image of things" [3: P.396], the influence of those inner spiritual experiences is questioned. Yes, historical-cultural heritage comes as a unique phenomenon in terms of "big two principles", that is, time and space. Although these two principles apply, it cannot be forgotten that historical-cultural heritage has its place "for its own sake" or, as I. Kant used to say, "pure observation". Traditionalism and succession, continuity characteristic of the historical-cultural heritage require attention to the internal spiritual factor, ethno-psychological influences. That is why it is not enough to look at the historical-cultural heritage only as a complex of material-cultural assets, artifacts consisting of external objects.

In Phenomenology of Spirit, Hegel mainly focuses on the properties of things and knowledge. Discusses the influence of spirit and science on the phenomenon of consciousness. If we are based on his thoughts on issues such as substance, matter, sensory knowledge, Hegel says almost nothing about the category of phenomena, although, logically, he should have commented on the theoretical foundations of phenomenology [4: P.79-129]. As Bertrand Russell wrote: "Hegel asserts that what is truly conscious, all conscious things are true. But when he (that is, Hegel) says truth, he does not mean the "truth" that he means empirically... When he is conscious and defines the truth, he is given to a one-sided indulgence based on the decision that "what is, is the truth" [5: P.672]. So, it is difficult to understand Hegel, his confused ideas do not allow us to understand phenomenology as a theoretical philosophical view. B. Russell also admits that there is speculation and mysticism in it. From a general point of view, Hegel interprets the phenomenon as an absolute idea, realities such as consciousness, the expression of things related to consciousness, reflection.

The works of E. Husserl (1859-1938), who turned the phenomenon into a method of philosophy, gave certain definitions to it, studied the processes of consciousness and knowledge in the form of phenomena, are of great importance for our topic. In the formation of his phenomenology, the founders of the theory of descriptive psychology K. Brentano and K. Stumpf, the logicians Lotze, Boltzán, Frege, the historicist Dilthey and Natorp, a supporter of the neo-Kantian movement of transcendental idealism, and the classical philosophers Plato, Aristotle, Descartes, Kant, Leibniz, Locke and Hume are influenced. Already in his first works on logic, he strives to create a method of phenomenology that differs from psychologism and empiricism. According to Husserl, "phenomenology is the least and penultimate science of theories unrelated to metaphysical concepts." It follows that there are things that are perceived before the reality of cognition and consciousness, and it is precisely these things that phenomenology studies. These things do not exist in a way dependent on metaphysical observations and empiricism, they are objects of "pure phenomenology" as "single phenomena". The concepts of "eidos" and "apriori" mentioned by Plato, "thing in itself", "for itself", and "transcendental consciousness" of the philosophy of the new era are interpreted in a new way by Husserl. His works on epistemology and the cognitive functions of the mind aimed to confirm phenomenology as a philosophical science. Therefore, Husserl's philosophy essentially aims to establish phenomenology as a science with its own goals and tasks and methods. Husserl brings to philosophy many concepts such



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as "phenomenal reduction", "transcendental phenomenon", "spiritual phenomenon", "metaphysical phenomenon", "phenomenal intention", "phenomenal noema", "historical phenomenon", "cultural phenomenon" and various definitions for them. strives to give [6: P.190-192]. According to some researchers, Husserl's "method and method of thinking is even wider than phenomenology itself" [7: P.350]. It turns out that the philosopher seeks to raise the phenomenon to the level of a science of epistemological research, not just as an a priori that attracts reality, event, consciousness and thinking. Observing the philosopher's views on logic and epistemological reasoning takes us away from the problem, so we focus on aspects related to the concepts and realities of "historical phenomenon" and "cultural phenomenon".

The philosopher's work "Crisis of European Science and Transcendental Phenomenology" ("Die kriser der Europaishen wissenschaften und die transzendentale phanomenologie") raises questions directly related to the historical and cultural heritage. While thinking about the crises of European science, Husserl considers science, primarily philosophy, as a spiritual heritage. If this legacy is in crisis, it is necessary for the researcher to exclude all "valued institutions, all questions about reason and topics that mankind and its cultural products call irrational. Scientific, objective truth should consist only of recognizing the fact of the physical and spiritual world. If the sciences recognize the objective existence of fact as a kind of truth, if history recognizes us, all the creations of the spiritual world, all the vital relations of human beings, appear and disappear like a tidal wave, if intellectual things constantly turn into irrational things, if virtuous actions become suffering, and this if it always goes on like this, can it teach anything, can the world and human existence have any essence in this world of facts? Can this be compromised? Is it possible to live in such a world when historical events consist only of a continuous chain of abstract aspirations and bitter regrets?" [8: P.53-54]. These questions arose during the crises that arose in Europe at the beginning of the 20th century, and Husserl was not alone in this regard. His position It is very close to the position and method of F. Nietzsche and O. Spengler. F. Nietzsche nihilistically promoted the creation of a new culture, a new morality and a new life by "reevaluating all values" because European culture, ethics, science, views, and even Christianity are in crisis. [9], and O. Spengler justifies that European culture goes through stages such as birth, growth, maturity, and birth [10]. It is true that Husserl focuses on philosophy and through it analyzes the conflicts and crises that have arisen in the sciences. We the important thing for him is that Husserl looks at philosophy as a "spiritual phenomenon", "cultural reality" and reveals their transformation into the development of the whole society, people's worldview and transcendental heritage. In his opinion, although the formation of philosophy as a science goes back to the legacy of the Greeks, the new era, especially the Renaissance, turned it into a "free and new way of thinking. He found his admirable example in the ancient heritage, and in his way of life he imitated the way of life of this antiquity. In this way, the philosophy of the new era was formed as a method of "universal understanding of the universe and man without absolute bigotry" [11: P.54]. It is because of this universality that philosophy is a spiritual phenomenon and becomes the spiritual heritage of all humanity. As Husserl wrote, "the historical process is not a smooth development, not a continuous cumulative growth of spiritual achievements, not an exchange of spiritual realities such as concepts, theories, systems explained by random historical situations. A



certain ideal and methods of universal philosophy are its beginning, that is, the beginning of the philosophy of the new era and the development of all its lines" [12: P.57-58]. This universality has turned philosophy into a historical-spiritual and scientific heritage, from which all teachings and epistemological researches have received their methods. Therefore, philosophy, according to Husserl's emphasis, is a special spiritual phenomenon, which has become a universal heritage and wealth due to its characteristic. This conclusion of the philosopher encouraged us to study philosophy as a historical-spiritual heritage in the next topic.

Spiritual wealth includes language, traditions, festivals and spectacles, linguistic heritage (dialects), examples of artistic and aesthetic creativity, folk creativity and art, religious and moral values, symbols representing ideals, songs, sayings, traditions and rituals. An individual is born, grows, forms and spends his life in the bosom of these historical and spiritual resources. He cannot have a nihilistic attitude towards these riches, although he renounces some of them, he cannot turn away from all the riches created by the social and spiritual environment. He is only given the opportunity to live in the space where these historical and spiritual treasures exist, and if he has the opportunity and talent, to add something to them.

One of the most important functional features of the historical-cultural heritage is the preservation and continuity of intergenerational relations. In this place, the support of evolutionary development of historical and cultural heritage is noticeable.

In the years of independence, interest in historical and cultural heritage increased, support of scientific and creative research in this regard became the policy of our state. In his speeches, President Sh.M. Mirziyoev has repeatedly emphasized the need to study the historical and cultural heritage. Brochures, books and monographs were published about the functional nature of heritage in preserving intergenerational relations. However, if we look closely, we can see that the historical-cultural heritage is treated as a reality, a wealth of the past. Existential ontological and social functional features of historical-cultural heritage are not disclosed in any scientific work. Even in the national encyclopedia of Uzbekistan, a well-known source, it is briefly defined as "relics of the past, scientific, literary and cultural wealth left from ancestors to generations" [13: P. 598.]. We will discuss this in detail in the next topic, and now we must mention that the historical-cultural heritage serves to preserve human life as a stable reality, gives gradualness and dynamism to intergenerational relations. It is not just a "relic of the past", as stated in the above source, it gives coherence and dynamism to the life of generations, because the new generation performs its social functions by relying on the life experiences left by its ancestors, learning from them. This is not blind imitation, repetition, of course, the new generation adds something to the heritage, changes something, transforms traditional approaches. This is actually due to the influence of the dynamism of the constantly changing social existence. So, the historical-cultural heritage is not a "residue", something that is frozen and simply passed on from one generation to another, it has a motive, power, and dynamism that encourages the next generation to search and create. This dynamism in heritage makes it a necessary and useful asset for social development.

Historical-cultural heritage is a reality, a phenomenon associated with the ethnocultural artifacts and ethno-spiritual traditions of a certain people, nation. Therefore, experts and scientists study the



historical-cultural heritage first of all in connection with ethnogenesis [14]. If we proceed from these approaches, we understand that the historical-cultural heritage is a separate reality and phenomenon, and it is inextricably linked with the genesis of the people and the nation. This dialectical connection has turned the historical-cultural heritage into a phenomenal reality, which come into harmony or dialectical connection in a unique way at each stage of development. The change in ethnogenesis, in turn, is reflected in the historical-cultural heritage, and, conversely, the transformation of phenomena related to the historical-cultural heritage indicates changes in ethnogenesis. So, historical-cultural heritage is a phenomenon inextricably linked with the genesis of the nation.

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