

SOCIAL-PHILOSOPHICAL ESSENCE OF HUMANISM AND STAGES OF HISTORICAL DEVELOPMENT

<https://doi.org/10.5281/zenodo.20060549>

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Annotation

This article analyzes the socio-philosophical essence, historical roots and stages of development of the concept of humanism from a theoretical and methodological perspective. The study is based on the fact that humanism is a philosophical principle that interprets human dignity, freedom, honor, rights and spiritual perfection as the main criterion for the development of society. The article analyzes the humanistic views in ancient Eastern and ancient philosophy, the concept of "jen" in Confucianism, the ideas of popularism in the work of Alisher Navoi, the issues of freedom and natural law in the philosophy of the New Age, and the principle of understanding man as a goal in the philosophy of I. Kant. Also, the general content of the definitions given to the concept of humanism in encyclopedic and explanatory dictionaries is revealed on a comparative basis.

Keywords

Humanism, humanism, human dignity, socio-philosophical analysis, axiology, historical development, eastern philosophy, ancient philosophy, man and society.

INTRODUCTION. Humanism is one of the important socio-philosophical principles in the history of human thought, which underpins human dignity, freedom, spiritual perfection and social responsibility. It interprets man as the main goal and highest value of social development. In this regard, humanism serves as a theoretical criterion for assessing the extent to which the state, law, education, culture and social relations serve the interests of man. Humanistic views have been manifested in various forms in different historical periods. In ancient Eastern thought, the ideas of goodness, justice, compassion and collective responsibility, in ancient philosophy, human reason and moral choice, in the heritage of Eastern thinkers, the criteria of national grief, perfection and humanity, and in the philosophy of the New Age, freedom, natural rights and personal dignity have developed as the main directions of humanistic thought.

The relevance of the article is that in today's conditions of globalization and transformation of values, the need for a philosophical re-understanding of the human factor is increasing. The content of social progress is determined not only by economic or technological growth, but also by the opportunities created for human dignity, rights, freedom and spiritual development. Therefore, an analysis of the historical roots and socio-philosophical essence of humanism allows us to assess the development of modern society from the point of view of human interests. The purpose of this article is to reveal the socio-philosophical essence of the concept of humanism, to analyze the stages of its historical development based on the philosophical views of the East and the West, and to determine the content of theoretical approaches that interpret man as a supreme value.

METHODS. The article used historicism, comparative analysis, axiological, socio-philosophical and hermeneutic approaches. The principle of historicism served to consistently show the development of the idea of humanism in the ancient East, antiquity, the heritage of Eastern thinkers, the philosophy of the New Age and modern socio-philosophical interpretations. The method of comparative analysis made it possible to identify the common and different aspects of humanistic views in Eastern and Western philosophy. Through the axiological approach, humanism was analyzed as a philosophical principle that recognizes man as a supreme value. The socio-philosophical approach was aimed at determining the place of humanism in the system of society, state, law, education, culture and social relations. The hermeneutic approach was used to interpret the content of the ideas presented in the sources and explain them by linking them with the topic of the article.

RESULTS AND DISCUSSION. The results of the study show that the historical roots of the idea of humanism are not limited to the European Renaissance. In this regard, the following source idea was taken as a basis in the article: There is an opinion that the principle of humanism was first put forward by the thinkers of the European Renaissance. In fact, humanism was first introduced in the East, and the word "namlulu", which means humanity, humanism, is found in the ancient Samir tablets 3-4 thousand years ago [1:267]. Based on this idea, it is determined that the historical and philosophical roots of humanism were formed in a wider space. Thus, the ideas of valuing a person, humanity, compassion, justice and spiritual responsibility also existed in ancient Eastern civilizations as important spiritual and moral criteria. This result allows us to evaluate humanism not only as a phenomenon specific to a particular region or era, but as a socio-philosophical

value formed in the process of the general development of human spiritual thought.

In ancient Eastern philosophy, such values as human moral purity, justice, goodness, compassion, collectivism and responsibility occupied a special place. The principle of noble thought, noble word, noble deed in Zoroastrianism can be evaluated as an important humanistic idea expressing the spiritual perfection and social responsibility of a person. In Confucianism, a person is shown as the main subject of moral balance and social harmony in society. In this regard, the following idea is important for the study: According to Confucius, the most powerful of those born in heaven and earth is man. Man is integral, a whole by his essence. Therefore, people are close to each other by their nature. But they are far from each other in their behavior and customs [2:163].

This view shows that humanism is not only related to individual freedom, but also to moral closeness between people, mutual respect and social harmony. The concept of "jen" in Confucianism also expresses this content. Jen is interpreted as the main human virtue that ensures harmony and order in society. In it, humanism is associated with moral order, mutual respect, kindness, justice and responsible behavior rather than individual interest.

In ancient philosophy, human cognition, thinking, and experience are elevated to a special value. In this regard, the view of Protagoras is considered one of the important stages in the development of humanistic thought: One of the prominent sophists, Protagoras (490-420 BC), noted as early as the 5th century BC that "Man is the criterion of all things: he determines the existence of things that exist and the non-existence of things that do not exist" [3:262]. In this view, human thinking, experience, and the ability to evaluate are elevated to the level of a philosophical criterion. As a result, man is interpreted as an active subject who understands, evaluates, and consciously responds to social life. In the heritage of Eastern thinkers, humanism is also manifested in harmony with the ideas of patriotism, justice, compassion, and spiritual maturity. In particular, in the work of Alisher Navoi, the main sign of humanity is not being indifferent to the suffering of others, considering the people's grief as one's own grief, and serving for the prosperity of society. In this, the concept of "people's grief" is embodied as a practical expression of humanity. That is, the spiritual image of a person is assessed not by his personal interests, but by his attitude to the suffering of the people, his activities in the cause of justice and goodness.

The article also revealed that humanism in the philosophy of the New Age is inextricably linked with the ideas of reason, freedom, natural law, civil society and

social progress. During this period, human rights, individual freedom, state and society relations became central issues of philosophical thought. Thinkers of the Enlightenment era opposed ignorance, bigotry, oppression and social inequality and put forward the ideas of human freedom, legal equality and a just society. One of the important theoretical stages of humanistic thought is the idea of interpreting a person as a goal, not a means, in the philosophy of I. Kant. This idea is covered in the article based on the following source: I. Kant analyzes the problems of the generality and necessity of scientific knowledge and experimental reason that he posed in his time. According to this doctrine, a person comes into the world once, therefore the life of each person is the highest goal for himself. Therefore, human life cannot be used as a means to achieve one's own ends [5:83]. In this approach, the value of a person is determined not by his utility or social function, but by his unique existence as a human being. In this respect, Kant's view deepens the axiological content of humanism: a person is interpreted as a being who is not measured by price, who has value in himself. In order to reveal the socio-philosophical essence of humanism, it is important to conduct a comparative analysis of its dictionary and encyclopedic definitions. Because these definitions cover the theoretical, moral and social criteria of humanism from different angles. In particular, the Encyclopedic Dictionary of Philosophy provides the following explanation:

Humanism (Latin *humanus* - humanity, humanity) is defined as the recognition of the value of a person as a person, his right to free development and manifestation of his abilities, and the determination of human happiness as a criterion for evaluating social relations [6:84]. In this definition, the center of humanism is the value of a person as a person, the right to free development and realization of his abilities. Thus, humanism requires an assessment of social relations in society from the point of view of human happiness and free development. In the Explanatory Dictionary of Spirituality: Basic Concepts, humanism is explained as follows. Humanism (lat. *humanus* - human) - a philosophical doctrine that glorifies man, a concept that expresses the primacy of humanistic principles as the main criterion of activity for all systems, states, societies [7:121]. In this interpretation, humanism is manifested as a normative-social criterion. That is, humanism is understood not only as a theoretical view, but also as a criterion for evaluating the activities of the state, society and social institutions. The level of humanism of any social system is determined by the extent to which it serves human dignity, rights and interests.

The philosophical encyclopedia of the Institute of Philosophy, Political Science and Religious Studies of the Scientific Committee of the Ministry of Education and Science of the Republic of Kazakhstan gives the following explanation of humanism. Humanism (Latin *humanus* - humanity, humanity) - recognition of the value of a person as a person, his free development and realization of his abilities, acceptance of human interests as a criterion for evaluating social relations [8:179]. This definition also interprets the human person, his free development, realization of his abilities and interests as the main criterion. Therefore, the explanations in the dictionaries complement each other: in all of them, humanism is associated with the idea of valuing a person, recognizing his rights and freedom, and evaluating social relations based on human interests. As a result of the discussion, it can be said that the historical development of humanism is manifested in three main directions. First, it has an axiological content, interpreting the person as the highest value. Second, it has a socio-philosophical content, justifying the need for all institutions in society to serve the interests, freedom and perfection of the person. Third, it has a moral-practical content, demanding the primacy of justice, respect, empathy, tolerance and responsibility in relations between people. On this basis, humanism should be understood not only as a moral call, but also as a philosophical principle that regulates the relations between man and society, determining the humanistic criteria of social development.

CONCLUSION. The analysis shows that humanism is a socio-philosophical phenomenon that has been formed in the course of a long historical development in human thought and has been enriched with new content in each era. Its main essence is manifested in the recognition of man as a supreme value, in the understanding of his honor, freedom, rights and spiritual perfection as the main criterion for the development of society. The historical and philosophical views considered in the article show that humanistic ideas are not limited to the European Renaissance, but also existed in various forms in the ancient East, ancient philosophy, the heritage of Eastern thinkers and the philosophy of the New Age. The concept of "jen" in Confucianism, Protagoras' interpretation of man as a criterion, the idea of national grief and humanity in the works of Alisher Navoi, and the principle of understanding man as a goal, not a means, in Kant's philosophy serve to substantiate the historical and philosophical development of humanism.

As a result of the study, three important aspects of humanism are identified. First, it has an axiological content, interpreting man as the highest value. Second, it has a socio-philosophical content, justifying the need for all institutions in society to

serve the interests and development of man. Third, it has a moral-practical content, demanding the primacy of justice, respect, empathy, tolerance and responsibility in relations between people. In general, humanism is an important philosophical principle that evaluates the relationship between man and society based on the criterion of human dignity. Its socio-philosophical significance is that it explains the development of society in relation to the interests, freedom and spiritual development of man. Therefore, humanism is still of great importance today as a theoretical basis for a humane society, just social relations and spiritual development.

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