

NATURAL GROUNDS OF HISTORICAL PROCESSES

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Abstract

Philosophical analyzes of historical processes and natural factors that cause occurrence of events are presented in this article. Also, the natural foundations and geographical factors of the emergence of civilizations were studied.

Keywords: Civilization, nature, society, geographical environment, historical processes, Uzbekistan, natural basis.

Introduction

Nature is the main component of existence. Being is divided into material and spiritual beings according to the state of onto. Material existence, which is the material form of existence, is represented by the concept of matter. Matter is used in relation to the human mind and represents materiality beyond it. The concept of the objective reality of matter in relation to the human mind, that is, its existence, arose from the same comparative analysis. The concept of subjective reality, which is used in relation to the concept of objective reality of existence, is used to describe human consciousness and related processes. As stated in the scientific literature, the human mind is a highly structured matter, that is, a property of the human brain. Therefore, existence is divided into material and spiritual existence, objective and subjective existence - realities. In terms of the scope of existence, it is divided into natural existence (i.e. nature) and social existence (society).

In the scientific literature, the concept of “nature”, “natural existence” is used in general, specific and individual forms, that is, in broad and narrow meanings. The concept of “nature”, i.e. “natural existence” is being used in a broad sense, being equated with the concepts of “objective reality”. It is used in the form of particularity, that is, in a particularly narrow sense, in relation to the concept of “objective reality”, that is, in the sense of nature in relation to society. At the same time, the concept of “nature”, i.e. “natural entity” is used in a broad sense in relation to the concept of “geographical environment”. The concept of “nature”, i.e. “natural entity” reflects the “geographical environment” in a specific, narrow sense. Nature, i.e., natural existence, consists of particularity, i.e., in a broad sense, natural-material existence and natural - spiritual existence. Natural - material existence consists of inorganic nature and organic nature. Organic nature - the biosphere includes the human body.

Social existence, as a manifestation of existence in terms of scale, is manifested as a combination of objective reality (existence). Because the social being, in turn, is made up of the social material being (that is, the material aspects of society, including material life) and the social spiritual being, including its main part - the human mind. Social material existence as an objective existence does not exist without human consciousness - subjective reality. Because the core of

social material existence is material culture, a part of existence created by man. The social material being is the part of the natural material being modified by humans and the historical continuation. Social spiritual existence, including human consciousness, is a phenomenon that has developed historically on the ground of natural-spiritual existence and has emerged at a new quality stage. Therefore, from the philosophical-ontological point of view, nature, i.e., natural existence, is considered the natural ground of society and its qualitative manifestations - socio-historical integrity and processes specific to it. The changes occurring in this natural ground have a strong or weak, positive or negative impact on the socio-historical integrity of the country and its specific processes.

So, the social being is a being with a new quality, created in the chain of the general relational system of being as a whole society, social-historical integrity, and the improvement of the natural being is based on it. Man is the fruit of nature. Humanity is not only a part of nature, but a part of it where it is possible to live - the geographical environment is not only social-historical, but also the natural ground of diversity of social-historical processes. "The stratification of natural conditions finds its special social reflection as one of the sources of spatial diversity of history"¹. Because when a person changes and assimilates reality, it happens through some activity, type of work. Social activity is the core of society - the way of existence of material existence. The specialization of production in different parts of the globe in accordance with geographical conditions and accordingly the formation of different countries in different ways and at different levels shows that nature served as a natural ground for social-historical unity and the diversity of historical processes characteristic of it. The fact that oceans, seas, rivers and mountains stand as a wall between geographical latitudes has been a natural reason for different peoples to follow their own paths.

The difference in climate between the north and the south has also influenced the state of historical processes, and there are countries that are distinguished by the fertility of the land or the richness of natural resources, and on the contrary, there are countries that are distinguished by the infertile land and the lack of natural resources. These circumstances strongly influenced the development of socio-historical processes in different ways and at different levels. The severe cold in the northern regions forced them to maintain their existence by mainly hunting, fishing and reindeer herding, and the way of life arose accordingly. On the contrary, the natural conditions in hot tropical countries differ in that they have created the conditions for human existence². Or the development of farming culture in riverside oases in Central Asia, and animal husbandry culture in desert and steppe areas, and on this basis, the issue of the sedentary lifestyle of a certain people and the nomadic lifestyle of a certain people. The effect of these natural conditions is that statehood as a social phenomenon was formed and developed primarily among the settled population.

While the human body is a natural phenomenon, it is also a biosocial cultural phenomenon. Because the animal assimilates the finished products of nature, and the man separates his sustenance by processing it into reality and ensures his existence. In this process, a humanized being, i.e., a human society, is created with the cultural existence created by him. Agriculture,

¹ See Kelle. V.J. Problemy theory of historical process. - M.: "Politizdat", 1981. - p. 220.

² See: Ibid. - p. 221-222.

animal husbandry and crafts were created due to this need. Therefore, man has more relative independence from nature than animals. This situation shapes the relation of substance exchange and procreation to nature as a relatively independent existence of man, in a unique way, unlike animals. It is true that human society develops through human activities with its own laws. But a person in the anatomical sense is a part of nature. If there are certain quality changes in inorganic nature, this situation will have a positive or negative effect on organic nature - flora and fauna. The human body is not exempt from positive or negative changes in nature. Man's exchange of matter with nature has a positive or negative effect on the succession of generations of his offspring. Therefore, nature is the natural-geographic ground of human existence, that is, the conditions. At the same time, human biological existence enters the natural ground of social existence. "The natural environment" says G.H. Tillaeva, "provides the biological development of a person, while the social environment (family, kindergarten, school, extra-curricular institutions and neighborhood) serves as the main factor for the formation of a person".³

S. E. Krapivensky in his textbook "Social philosophy" using lists taken from the works of A. M. Rose (USA) and Ja. Shchepansky (Poland) shows the characteristics of the human organism as a natural ground for social life as follows:

- a) upright walking as an anatomical feature allows a person to see the surroundings with his eyes and to work with the front legs as hands;
- b) clawed hands with movable fingers allowed to perform complex and delicate functions;
- c) forward vision allowed to see in three dimensions and to find direction in space;
- g) cerebral hemisphere and nervous system allowed the human psyche to develop at a high level;
- d) the structure of the throat and lips, the complex sound mechanism that forms the development of speech;
- e) long period of protection of children by adults due to long-term dependence on parents, slow pace of growth and biological maturation, and therefore a long period of education and socialization;
- j) the balance of innate internal impulses and needs, the absence of coarse-sharp mechanisms of instincts;
- z) stability of sexual inclinations affecting family forms and other social phenomena⁴.

Demographic processes such as human birth and reproduction are natural phenomena. On the basis of reproduction, new generations come from generation to generation, and genetic succession takes place between them. This situation serves as the biological and demographic basis of the evolution of society. "As one of the conditions that determine the diversity of history", write V.J. Kelle and M.Ya. Kovalzon, the demographic factor is also involved, which, of course, makes (his - T.B.) movement ecological and socio-economic it is correct to look together with conditions and circumstances. The population of this or that country, its density and growth rate - all this depends on the concrete development of history at different points of

³ Tillaeva G.H. Social environment and education: problems and solutions (socio-philosophical analysis). False. science. name.... diss. abstract. -T.; 2007. - p.10.

⁴ See Pose AM Sociology. - New York, 1956. - P.96; Shchepansky Ya. Elementary concept of sociology. -M: 1969. - S.24-25.// Kr apivensky S.E. Social philosophy: Textbook for students of Vuzov. – M.: Humanist . izd. center VLADOS, 1998. – p.41.

the social space. or affects in a different way, for this reason (his – T.B.) the character of influence still depends on the level of social development.

In short, since nature is the natural ground of socio-historical integrity and processes, and we are its children in the biological sense, our attitude towards nature should be like attitude towards mother. Mother is holy, nature is also holy. A reasonable attitude to the nature that provides sustenance should form the core of the eco-culture of the society. In this case, the eco-culture, which reflects the attitude of the society to nature, has its own laws, and relying on them in our reasonable attitude to nature, using them, has a positive effect on the historical integrity of the society and the normal course of its processes.

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