

# Philosophical Analysis of the Concept of Historical Consciousness and Axiological Worldview

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**Abstract:** *This article examines the socio-philosophical essence of historical consciousness and the axiological worldview as central categories of contemporary social philosophy. It analyzes historical consciousness as a form of social self-awareness that enables society to interpret the past, construct collective identity, and shape present and future orientations. At the same time, the axiological worldview is explored as a value-based system that evaluates and directs historical interpretation through normative and teleological principles. The study emphasizes the dialectical interrelation between these two concepts, demonstrating that historical consciousness provides the cognitive foundation for social memory, while the axiological worldview determines the hierarchy of values through which historical experience is assessed. Special attention is given to the case of Uzbekistan, where the restoration of historical memory and the reconstruction of national values after independence have become key elements of socio-cultural transformation. The paper argues that only through critical and systematic analysis of historical consciousness and axiological structures can societies ensure spiritual stability, cultural continuity, and sustainable social development in the context of globalization and ideological pluralism.*

**Keywords:** *Historical Consciousness, Axiological Worldview, Social Philosophy, Collective Memory, National Identity, Value System, Cultural Heritage, Globalization, Socio-Cultural Transformation, Uzbekistan.*

## Introduction

Historical consciousness and an axiological worldview occupy a place among the central concepts of contemporary social philosophy. These two notions possess important theoretical foundations for understanding the formation of consciousness and the complex internal dynamics of value systems in the process of humanity's historical development. While historical consciousness is connected with the subjective and collective perception and interpretation of historical events, cultural experiences, and social processes, the axiological worldview is directly related to how this historical experience is understood and evaluated on the basis of particular values (Gadamer, 1991, p. 243).

Historical consciousness is not merely the recollection of past events; rather, it is an epistemological mechanism that reinterprets them in the spirit of modernity and actively participates in shaping contemporary social consciousness. Within the framework of social consciousness, historical consciousness functions as a form of society's self-understanding: it directly influences how society imagines itself as a historical subject, how it identifies its roots, and how it reflects history (Assmann, 2011, p. 62). In this respect, historical

consciousness simultaneously serves both as a construction of identity and as an ideological foundation of social development.

## Methodology

The connection of this concept with the axiological worldview is explained by the historical grounding of values and the formation of evaluations and interpretations of history through them. The axiological worldview constitutes a set of principles that orient historical consciousness toward ideological foundations. Each epoch possesses its own specific axiological criteria, and historical facts are evaluated precisely on the basis of these criteria. For example, a social consciousness in which the value of national statehood is strong interprets historical events as symbols of independence, national pride, and sovereignty. Conversely, a consciousness grounded in a cosmopolitan approach views global historical processes within the context of universal human values (Taylor, 1989, p. 27).

Collective memory plays an important role in the formation of historical consciousness. As Halbwachs (1950) stated, it is the formation of individual memory through the social environment. Collective memory shapes perceptions of which events are considered significant in historical consciousness and which ideals underlie them. These perceptions, in turn, determine the axiological worldview. For example, the central place of Amir Temur in Uzbekistan's historical memory is not merely a historical fact, but an interpretation connected with national values formed in the consciousness of the independence period.

The socio-philosophical dimension of the axiological worldview manifests itself in its normative and teleological functions. This worldview provides guidance regarding which values should be dominant in social life and which moral principles should be chosen as primary criteria. In this process, historical consciousness serves as a source of information, whereas the axiological worldview functions as the criterion that evaluates and directs this information. Thus, they are complementary and dialectically interconnected concepts.

Contemporary processes of globalization further complicate the interrelation of these two concepts. As a result of the expansion of transnational information space, multiparadigmatic tendencies in historical consciousness and relativistic tendencies in the axiological worldview have intensified. This has given rise to value pluralism in social consciousness and to conflicts of various ideological interpretations in historical narratives. From this perspective, contemporary social philosophy turns to critical thinking, hermeneutic approaches, and historical-constructivist methodologies in addressing these complexities (Ricoeur, 2006, p. 83).

Thus, the socio-philosophical analysis of historical consciousness and the axiological worldview creates a profound theoretical foundation for explaining the process of humanity's historical self-understanding, the evolution of values, and the dynamic formation of social consciousness. These two concepts illuminate, complement, and stimulate critical analysis of one another. Without them, it is difficult to form stable foundations of spiritual stability, historical justice, and social identity within society. In the spiritual life of society, concepts such as historical consciousness and the axiological

worldview are complex philosophical phenomena that possess not only theoretical but also practical significance. As important forms of social consciousness, they determine the relationship of the individual and society to the past, present, and future, as well as the capacity to evaluate reality through value criteria. The philosophical analysis of these notions is especially relevant for societies that have experienced complex historical crises, including Uzbekistan. After gaining independence, society faced the necessity of reconsidering historical memory, restoring national values, and forming new socio-axiological paradigms on their basis.

Historical consciousness is the totality of collective and individual perceptions, reflections, and evaluations regarding past events, personalities, and processes. It is not merely historical knowledge, but a system of general representations about the past formed through monuments, traditions, customs, political and spiritual ideas. Such representations are shaped not by the simple illumination of historical reality, but by how society perceives it. As emphasized by Abdullajanova D.S., national historical memory should be interpreted not as a subjective construct, but as a structure of consciousness formed under the influence of social and spiritual processes (Abdullajanova, 2006, pp. 35–55). In Uzbekistan, the issue of historical consciousness manifested itself in two main contexts: first, the reinterpretation of national history during the political and ideological renewal process after independence; second, the influence of this process on the society's axiological consciousness. Whereas socialist approaches had previously dominated the education and ideological systems, in the new period attempts were made to harmonize national and universal values. Miraxmedov J.M. approaches this issue by stating that “the formation of historical consciousness constitutes the strategic foundation of spiritual security, strengthening in individuals the ideas of Homeland, people, and independence” (Miraxmedov, 2021, pp. 45–47).

At the same time, from a critical perspective, certain contradictions are observable in this process, manifested in cases of manipulation of historical consciousness—that is, the selective acceptance of memorial heritage and reinterpretation of history in accordance with particular political and ideological objectives. In the evaluation of historical events, certain ethnocentric or ideologically unilateral approaches sometimes prevailed. This, in turn, generated complex contradictions within the axiological worldview. Genuine historical consciousness broadens worldview, whereas selectively constructed, ideologized historical consciousness narrows it and transforms it into an object of manipulation. According to I.G. Bagno, transformations in historical consciousness are directly connected with civilizational change and require a new worldview and a new axiological space (Bagno, 2000, pp. 96–97).

The axiological worldview represents a person's orientation toward the world on the basis of values and constitutes a system of general meanings in lifestyle and activity. It is the spiritual mirror of society. In the case of Uzbekistan, this worldview was reshaped on the basis of a new spiritual idea—the idea of national independence. However, even in this process, certain ideological tensions emerged in maintaining a balance between universal and national values. On the one hand, national values were restored; on the other hand, in some instances they came into tension with modernization processes. From the standpoint of social philosophy, historical consciousness and the axiological worldview manifest not

only as individual but also as institutional processes. In such spheres as education, culture, politics, and economics, they interact and reshape states of consciousness. In Uzbekistan, this process was implemented particularly through new standards, textbooks, and educational courses aimed at forming historical consciousness and a national worldview (Miraxmedov, 2021, pp. 96–108). From a critical perspective, certain tendencies toward standardization and partial universalization are also observable in the institutional formation of historical consciousness and the axiological worldview. This is especially evident in societies where the tasks of avoiding ideological monism and ensuring pluralism of opinions have not been sufficiently fulfilled. Such conditions may lead to subjectivism in presenting historical truth and to adapting value hierarchies to the interests of particular circles. This does not negate historical consciousness but indicates insufficient development of its inherent multidimensionality and plurality of interpretations.

Thus, in the example of Uzbekistan, historical consciousness and the axiological worldview have been studied not merely as philosophical theories but as practical social processes. Only through systematic and integrated analysis of these concepts can issues of spiritual balance, historical continuity, and national self-awareness be fully realized. Only critical analysis can eliminate problems such as the instrumentalization of historical consciousness, stereotyping of worldview, and the false construction of value hierarchies. In this regard, social philosophy is not only a philosophy of understanding but also a philosophy of reconstruction.

## Result and Discussion

Historical consciousness and the axiological worldview are philosophical categories encompassing the deepest and most complex layers of human thought. They function as determinants of intergenerational spiritual continuity, preservation of cultural heritage, exchange of moral principles, and social consciousness. For societies that have experienced colonial processes and are striving to reconstruct their historical identity—particularly Uzbekistan—these two notions possess strategic importance.

Historical consciousness is the totality of concepts, attitudes, and evaluations formed in the consciousness of the individual and society regarding historical realities, events, personalities, and values. It is not merely remembering historical facts, but a means of self-identification and conscious direction of present and future social action. According to Mamashokirov, historical consciousness serves as a criterion of historical thinking, facilitating the rational comprehension of the relationship between human and society (Mamashokirov S., 1999, p. 42). In Uzbekistan, historical consciousness underwent systemic distortions during the second half of the twentieth century. Soviet ideology manipulated historical consciousness, interpreting the past solely through the lens of class struggle and attempting to deny national history. As Ismoilova notes, the totalitarian regime sought to weaken historical memory in Turkestan by negating religious institutions (Ismoilova D., 2003, p. 33). These distortions profoundly affected not only historical memory but also the related axiological worldview—the system of values.

The axiological worldview embodies society's most important moral, aesthetic, religious, and cultural orientations and serves as the spiritual anchor of individual and collective consciousness. As noted by Nazarov Q., the philosophy of values constitutes the principal conceptual field shaping society's spiritual immunity (Nazarov Q., 2004, p. 19). The loss, artificial distortion, or replacement of national values generated an axiological crisis.

After independence, the restoration of historical consciousness and reconstruction of the value system on the basis of national identity became central ideological strategies in Uzbekistan's socio-philosophical development. As Otamuratov emphasizes, the harmony of historical memory and values serves as a crucial moral-ideological foundation in national development (Otamuratov S., 2005, p. 38). In this context, the concept of cultural heritage functions as a mediator between historical consciousness and the axiological worldview. Historical monuments, written and oral sources, national traditions, and symbols serve as instruments for preserving historical consciousness and strengthening the value system. As Burxonova notes, museums constitute important spaces for restoring historical memory and its philosophical interpretation (Burxonova S., 2004, p. 44).

The integration of national consciousness and historical thinking becomes consolidated in the "national idea." Within the idea of national independence, a synthesis of these elements is envisaged. Qurbonmamedov and Ahmedova emphasize that historical memory functions as a key educational instrument in improving individual spirituality (Qurbonmamedov A., Ahmedova S., 2002, p. 21), while Abdurahimov reveals the role of historical heritage in shaping the ideology of national independence (Abdurahimov B., 2000, p. 17).

## Conclusion

Thus, historical consciousness and the axiological worldview serve as strategic instruments in the process of society's self-understanding and reconstruction. In the case of Uzbekistan, their harmony underlies the renewal of socio-philosophical thought and the philosophical foundation of spiritual renewal. This renewal is determined not by one-sided official ideas, but by the conscious integration of historical truth and values. Therefore, historical consciousness should be interpreted not merely as knowledge of the past, but as a principle for understanding the present and the future through it.

In contemporary social-philosophical analysis, historical consciousness and the axiological worldview function not only as theoretical but also as methodological instruments. Through them, individuals determine their place in society, construct value systems, and comprehend their existence on a spiritual basis. Social-philosophical approaches view these concepts as interconnected, complementary, and unified metaphysical categories. Such an approach provides an essential theoretical foundation for strengthening social stability, cultural continuity, and personal freedom.

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