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**A SOCIO-PHILOSOPHICAL STUDY ON THE
UNDERSTANDING OF THE OBJECTIVE WORLD**

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ABSTRACT

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General Characteristics of the Dissertation

Relevance of the Topic and Degree of Study. The objective world requires all members of society to comprehend the mysteries related to nature and social reality. This comprehension process is only possible if people possess a philosophical worldview. Philosophical thought plays an important role in understanding human existence, the environment, and social relations. In this time, humans can acquire knowledge about the process of thinking, social development, the laws, and regularities of the objective world. This knowledge is essential for understanding societal dynamics and fostering deeper reasoning in approaching to social issues. The social-philosophical study of the objective world contributes to the systematic collection and integration of this knowledge, thereby broadening an individual's perspective on the world.

Social reality is a contradictory and complex historical process that includes both negative and positive aspects alongside various changes. The transformations occurring in society and the emerged innovations require an understanding of these processes, their impact on social philosophy, and their systematic examination.

In the progress and governance of a globalizing world, the role of social sciences, particularly philosophy, is of great significance. Every intellectual or scholar must study the issues studied by philosophy to gain a deeper understanding of current and potential processes, the causes, characteristics, and consequences of events manifesting in different regions, and understanding the true essence of the objective world, as well as they should base their activities on this knowledge. This is because fundamental changes in all spheres of public life led to principal transformations in the operation of social institutions, public consciousness, and individuals' worldview and mindset. The social processes of the modern era are not only characterized by new qualities but also by high dynamism and multidimensionality¹. Social-philosophical

¹ Rzayev, M. Müasir şəxsiyyət (sosial-fəlsəfi təhlil) / M.Rzayev. – Naxçıvan:

research clarifies the deeper meaning of these changes and the influence of the objective world on human society.

Considering the above-mentioned points, it can be stated that cognition, which constitutes the subject of philosophy and its impact on social philosophy, is one of the most, even the first essential areas for human beings. This is related to the fact that humans, by their very nature, are endowed with consciousness, intellect, and thought. While conducting a historical-philosophical analyze we can observe that humans not only comprehend the laws and regularities of the objective world but also gain an understanding of their own existence. This understanding is necessary for understanding the role by the person within a socio-philosophical context, as only such awareness allows for the comprehension of societal dynamics and the explanation of the essence of social processes.

It is particularly important to emphasize that the development period of cognition and its philosophical foundations is closely linked to human formation and historical progress. For this reason, in all socio-historical periods, the role and place of cognition in human life have never been incidental. The process of cognition begins with the receipt of information about the external world. Through human activity, particularly labour processes, humans have developed the ability to comprehend external phenomena, delve into their depths, and understand their intrinsic regularities. This process plays a significant role in the development of the socio-philosophical aspects of the objective world.

Comprehension of the objective world and the understanding of truth by human mind hold great importance from both scientific and practical perspectives. If the world and its laws of development are understood and our knowledge accurately reflects reality, then the comprehended forces of nature can be given for human use. This enhances humanity's ability to understand the world and communicate with it within a socio-philosophical framework.

From a philosophical perspective, the purpose of cognition is not only to understand the objective world but also to expand its influence by integrating the objective world into its sphere of impact. This expansion has necessitated conducting research that covers specific theoretical issues. Thus, methodological characteristics including dynamics, structure of cognition and other areas highlight the relevance of studying certain theoretical-epistemological problems. In this context, a fundamental question arises: What is cognition? Analyzing this question from different perspectives reveals that cognition is the process of interaction and reflection between the subject and the object to acquire comprehensive knowledge about the objective world. Regarding the subject, it is important to note that cognition is intrinsically linked to thought (consciousness). When we consider the essential relationship between cognition and thought, we clearly see that cognition is a form of thought that reflects the properties of objects and phenomena². The relevance of the topic consists of analyses of various aspects of the concept of cognition, understanding how the objective world by humans, and exploring how this relationship can be expanded through methodological approaches. For this reason, the development of dissertation is considered highly significant and is of great importance from philosophical, social, and methodological perspectives.

The socio-philosophical study of the objective world is one of the least explored philosophical fields. The main reason for this is that the scope of the topic is sufficiently broad and required the updates according to the contemporary demands. However, different aspects of the problem have been studied and examined by various philosophers and scholars at different times. A review of global and local literature reveals that numerous studies have been conducted on various aspects of cognition throughout different historical periods.

² Hacıyev, M.Ş. Riyazi mücərrədləşdirmə dərkətmə vasitəsidir (nəzəri-fəlsəfi təhlil): / fəlsəfə elmlər doktoru dis. / – Bakı, 2012. – 243 s., s. 5

These studies aim to deepen society's ability to understand objective reality and influences of this reality on social relationships.

The theory of cognition emerged simultaneously with philosophy and has played a significant role in the development of the socio-philosophical study of the objective world. Plato, Democritus, Epicurus, Aristotle, the Stoics, and the Sceptics established the foundation for the analysis of cognition. And in later periods, Descartes, Bacon, Locke, Leibniz, Spinoza, Diderot, Kant, Feuerbach, and Hegel further developed this theory. In the East of Islam, Sh. Suhrawardy, A. Bahmanyar Miyanachi, N. Tusi, M. F. Akhundov, S. Urmavi and others conducted thoughts and research focused on understanding the objective world. Their works of these scientists profoundly influenced the development of social philosophy and helped to understand the relationship between humans and the objective world.

Throughout history, prominent philosophers have held differing views on whether the objective world and its laws can be comprehended. Some of them have denied its possibility, others have approached it with doubt, while some have believed that it's possible. Besides it, among subjective and objective idealists, the names of Plato, Hegel, Fichte, and Berkeley, F. Sánchez, M. Montaigne, and P. Bayle from the representatives of skepticism, Hume, who strongly advocates skepticism, Helvétius, Holbach, and Feuerbach, sensualists considering to be one of the pre-Marxist philosophical movements, and Spinoza, Descartes, and Leibniz, the rationalists can be shown.

In the beginning of XXI century and in contemporary times, the following researchers have conducted extensive research in this field by considering it from various aspects of the theory of cognition: D.L. Ustimenko, S.V. Danko, R.G. Chovpin, S.O. Borsheva, S.V. Ponomareva, A.V. Tishenko, R.A. Yarchev, E.A. Nikitina, D.V. Konstantinov, V.V. Savin, D.Z. Murtayeva, E.S. Bubnov, E.S. Pasharina, I.S. Zlobina, Z.F. Abrarova, N.S.

Oboturova, M.V. Trapeznikov, A.E. Bakhmetyev, M.A. Pilyugina, and N.S. Belyakov³.

The process of cognition has also been reflected in various aspects of Azerbaijani scholars' research. So, numerous Azerbaijani researchers have touched issues related to different types of cognition, its methods and forms, as well as its functional and essential characteristics, and have conducted theoretical and scientific-philosophical analyses on cognition. It would be appropriate to mention the research of several scholars regarding the issue in question: "The essence of the philosophical approach to the cognition process" by J.T. Ahmadli, "Dialectical cognition and general scientific research methods" and "Scientific cognition and its development dialectics" by A.B. Mammadov, "Rationality and irrationality" by A.B. Mammadov, V.I. Ismayilov, F.A. Mammadov, "Mathematical abstraction as a means of cognition" by M. Sh. Hajiyev, "The Philosophy of thinking" by A.I. Asadov, "Modelling and scientific cognition" by V. Abishov⁴.

The aforementioned issues have also been the studied object of the dissertation works by several Azerbaijani scholars: "The dialectics of abstract and concrete categories in scientific Cognition"

³ Устименко, Д.Л. Проблема очевидности в феноменологической теории познания: / диссертация кандидата философических наук / – Ростов-на-Дону, 2002. – 134 с.; Данько, С.В. Парадоксальность субъектной парадигмы в теории познания: / диссертация кандидата философических наук / – Москва, 2003. – 134 с.; Пилюгина, М.А. Интерпретация как метод гуманитарного познания: / диссертация кандидата философических наук / – Москва, 2015. – 161 с.; Беляков, Н.С. Вера в структуре современного научного познания: / диссертация кандидата философических наук / – Уфа, 2020. – 165 с.

⁴ Əhmədli, C.T. İdrak prosesinə fəlsəfi yanaşmanın mahiyyəti / C.T.Əhmədli. – Bakı: Diplomat, – 2008. – 406 s.; Məmmədov, Ə.B. Dialektik idrak və ümumelmi tədqiqat metodları / Ə.B.Məmmədov. – Bakı: Azər nəşr, – 1997. – 298 s.; Məmmədov, Ə.B. Rasionallıq və qeyri-rasionallıq / Ə.B.Məmmədov, V.İ.İsmayilov, F.Ə.Məmmədov – Bakı: Elm, – 2010. – 880 s.; Hacıyev, M.Ş. Riyazi mücərrədşləşmə dərkətmə vasitəsidir. Metodik vəsait / M.Ş.Hacıyev. – Naxçıvan: Məktəb, – 2005. – 52 s.; Əsədov, A.İ. Təfəkkürün fəlsəfəsi / A.İ.Əsədov. – Bakı: Qanun, – 1997. – 284 s.; Abışov, V. Moddelləşdirmə və elmi idrak / V.Abişov. – Bakı: Nurlar, – 2000. – 425 s

by E.B. Farajli, “The role of physical ideas in the development of scientific cognition” by E.G. Aliyev, “Irrational cognition in the history of western and eastern philosophy (Middle ages)” by K.Y. Bunyadzada, “Modern scientific cognition and the problem of the human” by I.A. Ibrahimov, “Theory of cognition and linguistic analysis” by F. G. Ismayılov, “The principle of correspondence in physical cognition” by F. A. Mammadov, “Dialectical cognition and general scientific research methods” by A.B.Mammadov, “The humanization of scientific cognition and its worldview implications” by M.A. Najafli, “Social cognition and social activity” by L.N.Nazirzada, “The specificity of social cognition in the management of society” by Z.M.Shabanov, “Mathematical abstraction as a means of cognition” by M. Sh. We have benefited from the scientific research outcomings of the latter⁵.

While mentioning the significant importance of the above research studies conducted in the theoretical and philosophical investigation of cognition, it is also necessary to emphasize that various modern methodological and several paradigmatic aspects of this subject remain unresolved. It should be considered that, like various branches of science, cognition also requires investigation and philosophical analysis within a specific temporal context. From this perspective, we can see that the innovations of the modern world and their various formations throughout different periods make the

⁵ Əliyev, E.Q. Elmi idrakın inkişafında fiziki ideyaların rolu: / fəlsəfə elmlər namizədi dis. / – Bakı, 2000. – 115 s.; Bünyadzadə, K.Y. Qərb və şərq fəlsəfə tarixində irrasional idrak (orta əsrlər): / fəlsəfə elmlər doktoru dis. / – Bakı, 2006. – 236 s.; İbrahimov, İ.A. Müasir elmi idrak və insan problemi: / fəlsəfə elmlər namizədi dis. / – Bakı, 2001. – 142 s.; Məmmədov, F.Ə. Fiziki idrakda uyğunluq prinsipi: / fəlsəfə üzrə fəlsəfə doktoru dis. / – Bakı, 2010. – 175 s.; Nəcəfli, M.A. Elmi idrakın humanistləşməsi və onun dünyagörüşü nəticələri: / fəlsəfə elmlər namizədi dis. / – Bakı, 2005. – 190 s.; Nəzirzadə, L.N. Sosial idrak və sosial fəaliyyət: / fəlsəfə üzrə fəlsəfə doktoru dis. / – Bakı, 2012. – 148 s.; Şabanov, Z.M. Cəmiyyətin idarə olunmasında sosial idrakın spesifikliyi: / fəlsəfə elmlər namizədi dis. / – Bakı, 2002. – 165 s.; Hacıyev, M.Ş. Riyazi mücərrədləşdirmə dərkətmə vasitəsidir (nəzəri-fəlsəfi təhlil): / fəlsəfə elmlər doktoru dis. / – Bakı, 2012. – 243 s.

conducting of more adequate research studies important by the constant analysis and evaluation of perception.

Object and Subject of Research. The object of the research is the socio-philosophical study of the objective world, the cognition of the objective world, and the impact of this process on social philosophy. And the subject of the research is the socially significant processes that emerge because of the influence of the cognition of the objective world on social philosophy.

Aim and Objectives of the Research. The aim of the research is to investigate the socio-philosophical foundations of the cognition of the objective world, to deepen this concept's formation and development throughout various historical periods, as well as to identify its characteristics at individual and collective levels. At the same time, the aim of study is to analyse various forms of social consciousness, the social aspects of religious belief, dialectical philosophical categories and regularities, and the influence of forms of spiritual culture on social development. In this context, it aims to clarify the impact of technogenic and information civilizations on the cognition of the objective world. In this context, the study also considers the global formation of personality, one of the fundamental problems of social philosophy and aims to reveal the complex and multifaceted nature of the cognition of the objective world. According to the aim, subject, object of the study, and the specific topic of the dissertation, it is attended to execute and resolve the following objectives:

- Analyse existing literature to study the theoretical and philosophical foundations of the cognition of the objective world and its potential impact on social philosophy,
- Analyse the theological roots of the cognition of the objective world and explore its philosophical foundations,
- Study the manifestations forms of cognition in human consciousness,
- Identify the paradigmatic aspects of the influence of cognition on social philosophy,

- Reveal the methodological possibilities and synergetic potential in the process of cognition,
- Conduct a theoretical and philosophical analysis of the interrelations among the core subjects of social philosophy, that is time, space, human beings, and society as well as the processes emerging from these interactions,
- Justify dialectically the most significant connections and relationships between the internal aspects of events and objects,
- Conduct a theoretical and philosophical analysis in the term of the retrospective nature of spiritual culture and civilization and their modern opportunities' impact on social development,
- Determine the role of information and technogenic civilization in the cognition of the objective world,
- Study the developmental stages of the global formation of personality as a main issue of social philosophy.

Research Methods. In this dissertation, the studies of various philosophers and scholars from foreign countries and our republic as theoretical-methodological sources related to the issues under investigation were used. The process of cognition is a complex and highly challenging philosophical concept to study. This, in turn, necessitates the use of various methods during the research and while providing theoretical and scientific-philosophical analysis. For these reasons, significant research methods such as systematic and historical-comparative approaches, analysis and synthesis, generalization, induction and deduction, idealization, abstraction, and the ascent from the abstract to the concrete are used in the research.

The main provisions presented in Dissertation:

1. The objective world finds its real reflection in consciousness. Due to consciousness, individuals comprehend both material and spiritual values and utilize them. This process highlights the significance of studying consciousness and its crucial role in human life.
2. Whether human cognition can understand the objective world, its laws, and its essence is one of the fundamental problems of philosophy. This understanding, in turn, has a profound impact on

social philosophy. There have been divergent views on this subject by the philosophers throughout different historical periods. And this makes the relevance of analyzing and synthesizing the topic in an integrated manner.

3. The unified socio-cultural, political, and economic integration of humanity constitutes its specific character. Religion also has similar characteristics for unifying individuals. The significance of this issue consists of the fact that these processes lead to the emergence of various cultures and diverse forms of expression.

4. The main nature of events and their general laws of development and transformation are key subjects of dialectics and are discussed based on scientific-theoretical philosophical principles.

5. Tribal and clan culture, communal culture, ancient culture, Eastern culture, Western culture, international culture, national culture, and other cultural models determine the level of societal development and significantly influence its social progress. This in turn necessitates systematic study of the subject.

6. The information civilization, the scientific and technological revolution, and its modern achievements are considered factors of social progress.

7. Personality represents the social dimension of a human being as a subject of cognition and social activity. Since social essence is one of the fundamental characteristics of personality. And this emphasizes the importance of studying the individual from a historical formation perspective.

Scientific innovation of the Research. The scientific innovations of the research are summarized as follows:

- The analysis of the cognition of the objective world has been conducted based on philosophical and social theories, with a new perspective has been introduced by comparing theological and materialist approaches for the first time.

- Characteristics explaining the individual, collective, and social cognition of the objective world have been linked with the regularities in social systems, have been developed in a new methodological framework and contributed to social philosophy.

- The role of the development of the XXI-century technogenic and information society, as well as globalization, in forming the individual's relationship with the objective world is examined and this process has been identified as a new research area in social philosophy.

- For the first time, the cognition of the objective world and its impact on social philosophy in the modern period of Azerbaijan have been researched, and the societal importance of this process has been determined.

- The characteristic features of cognition and social philosophy in the scientific-philosophical theories of various philosophers have been analysed comparatively.

Theoretical and practical significance of the Research. The scientific significance of the research is the justification of the theoretical and methodological foundations of the cognitive process and its impact on social philosophy from a philosophical perspective. The main results of the research, its scientific-theoretical and practical significance, can be taught in educational institutions where philosophy is studied. The materials of the dissertation can be used as a source for developing textbooks, monographs, articles, methodological teaching aids, and other scholarly works related to this field, in the preparing lecture texts and teaching programs. As well as, according to the context, the research's topic, methodology, and systematics can serve as a roadmap in dissertations prepared by doctoral students and researchers. Being in Azerbaijani, written in a clear and simple language of the dissertation, makes it a useful tool for those who are engaging with philosophy for the first time

Approval and Application. The research was discussed and completed at the Department of "Philosophy and Social Work" at Nakhchivan State University and has been deemed worthy of defence. The main scientific results of the research have been presented at several national and international conferences. It has been published in a periodical scientific journal included in international abstracting and indexing systems (bases) in the Russian Federation as well as in scientific journals recommended for

publication by the Higher Attestation Commission under the President of the Republic of Azerbaijan.

Institution where the Dissertation was conducted. The research was conducted at the Department of “Philosophy and Social Work” at Nakhchivan State University.

The total volume of the dissertation, indicated by character count, is provided along with the volume of each structural section separately. The research work consists of introduction (15 804 signs), 3 chapters (I chapter 3 paragraphs – 80 536 signs; II chapter 2 paragraphs – 66 561 signs; III chapter 2 paragraphs – 48 806 signs), conclusion (8 276 sign). Total volume of Dissertation is 239 777 signs.

MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” section of the dissertation, the relevance of the topic is justified, the degree of its development is investigated, and the object and subject of the research, as well as the goals and objectives, aims and tasks, research methods, theses to be defended, scientific innovation, theoretical and practical significance, approbation, and application of the work are explained.

Chapter I of the dissertation is titled “**The socio-philosophical aspects of cognition and directions of its formation directions**” and consists of three subsections.

Research in the first subsection, titled “**The socio-philosophical essence of cognition: religious, scientific, and philosophical aspects,**” reveals that the understanding of the objective world has historically been explained within religious and theological frameworks. Islam has tried to explain that humans understand the world not only from a material perspective, but also as something connected to a divine source. The Qur`an places great emphasis on knowledge, highlighting the development of thought to comprehend the objective world. Religious and scientific create

conditions for a deeper understanding of objective world.⁶

The scientific and philosophical ideas of Nizami Ganjavi were also formed under this influence. While striving to understand the objective world, he emphasized the importance of both rational and spiritual approaches and offered a concept that encompasses inner richness and moral development.⁷ Nizami also explains physical and natural laws through artistic and philosophical approaches, acting as a thinker aiming to understand the laws of objective world.⁸ In his works, the comprehension of God is connected to the understanding of existence, and this approach bears philosophical depth.

Similarly, Ibn Sina in both his philosophical and scientific activities, aimed to understand the world and God, put forward the highest philosophical ideas of his time by analyzing human intellectual and spiritual development in term of theory. While studying the laws of nature and existence, he connects these concepts to God and defends that everything is connected to cause-and-effect relationships, all these connections inevitably point to God. Ibn Sina's philosophical approach is reflected in many of his works. For example, in his work "The Book of Healing" (Ash-Shifa), he explains the world, existence, and the existence of God by combining the logic, natural sciences, and metaphysics. His book titled "The Pointers" (Al-Isharat) also systematically explores the nature of human consciousness and knowledge and philosophically analyses the understanding of the objective world. In this work, Ibn Sina emphasizes the differences between sensory and intellectual knowledge while explaining the processes of

⁶ Qurani-Kərim / tərcümə edən V.M.Məmmədəliyev, Z.M.Bünyadov – Bakı: Çıraq, – 2005. – s. 478, s. 621

⁷ Azərbaycan Fəlsəfə Tarixi: [4 cildə] / Red. F.Q.Köçərli. – Bakı: Elm, – c. 1. – 2014. – s. 397; Səfərov, Ş. Nizami Gəncəvi yaradıcılığı fənlərin tədrisində / Ş.Səfərov, B.Həsənov. – Bakı: Maarif nəşriyyatı, – 1991. – s. 220-222

⁸ Apoyev, B. Nizami Gəncəvinin pedaqoji görüşləri / B.Apoyev. – Bakı: Adiloğlu nəşriyyatı, – 2008. –s. 28; Əhmədov, Ə. Nizami-elmşünas / Ə.Əhmədov. – Bakı: Azərnəşr, – 1992. – 18 s.

intellectual development and knowledge acquisition while. And although the issue of God is not discussed directly, it is implicitly present in the ontological and epistemological analyses of the work, as Ibn Sina presents God as the first cause and absolute being.

Unlike Ibn Sina, Abu Hamid al-Ghazali prioritized the fundamental principles of religion in his philosophical views and presented rational philosophy and religious sciences not as opposing but as complementary to each other. He defended for the joint development of rational and religious sciences, has emphasized the interrelation between reason and religion. In his philosophical views, the understanding of the human soul and the importance of belief hold a special place. Al-Ghazali rejected blind imitation in faith, arguing that people can attain the truth only through thought and comprehension.⁹

Muhammad Fuzuli, influenced by the philosophical currents of his time, left a deep mark on both his literary and philosophical works. He divided human cognition into rational and sensory stages and emphasized that both stages serve the purpose of reaching the truth. Fuzuli noted that rational and sensory cognition complement each other and mentioned that their combined use is significant on the path of existence and perfection. In his work *“Rind and Zahid”*, through the characters of Zahid and Rind, the ideas that express the different nature of human and the path to perfection reflect the depth of his philosophical approach.

Mawlana Jalaladdin Rumi presented deep thoughts on the comprehension of the objective world in his philosophical and literary creativity. He emphasized that existence should be understood not only materially but also through spiritual and divine contemplation. Mawlana stated that approaching of humans to the truth and the Divine Being is possible only through the union of

⁹ Cevdet, K. İslam felsefesine ilgisizliğin ve yöneltilen tenkitlerin sebepleri // – Elazığ: İlahiyat fakültesi dergisi, – 2003. №8, – 135-136 s.; Bakar, O. İslam bilim tarihi ve felsefesi / O.Bakar. – İstanbul: İnsan yayınları, – 2012. –s. 55; Kaya, C. İslam felsefesi: Tarih be Problemler / C.Kaya. – İstanbul: İsam yayınları, – 2013. – s. 293

rational and spiritual cognition. He mentioned the necessity of reaching true reality through divine love and defended the idea that divine love is the primary means by which a person reaches perfection.

Each of these thinkers analysed both the immovable and spiritual aspects of comprehending the objective world and they tried to understand the relationship between humans, existence, and the universe, emphasized that approaching the truth is possible not only through intellectual but also through spiritual understanding by integrating scientific and religious approaches.

In the second subsection of Chapter I, titled “**The socio-philosophical context of the materialist approach to the explanation of the objective world**”, how the nature of the objective world and consciousness is understood is analysed, considering significant changes and developments within philosophical traditions. This approach suggests that consciousness is explained solely by material causes and is the result of body and brain functions. Materialist philosophy attempts to explain natural phenomena only through physical laws and considers consciousness as a product of the evolution of matter. Since ancient times, philosophers such as Democritus and Epicurus have noted that consciousness is connected to the development of the body, and this idea has been supported by modern research on the nervous system.

One of the main features of the materialist approach is to emphasize the close relationship between consciousness and social and material conditions. emerged as an argument against the idealist philosophy, which sees consciousness as an independent and primary entity. While Descartes’ philosophy regarded consciousness as an entity independent from the material world, materialists, over time, demonstrated that consciousness is closely linked to social and material conditions. Marx and Engels further developed this idea, arguing that social consciousness is a product of economic and social conditions.

The fact that materialist philosophy explains the development

of consciousness not only as an individual phenomenon but also because of societal evolution and material living conditions enhances the significance of this approach. The varying forms of consciousness across different historical periods are related to changes in a society's economy and productive relations. For example, when transitioning from the Middle Ages, a period dominated by religious consciousness, to the modern era, the dominance of scientific and political consciousness is emphasized.

In conclusion, the materialist approach provides an essential philosophical framework necessary for understanding the objective world and the nature of consciousness. This approach shows that consciousness is closely tied to only material and social conditions and that its development is not only an individual process but also a result of the evolution of society and its material conditions.

In the third subsection of Chapter I, titled “**Methodological approach to the comprehension of the objective world**”, it is stated that understanding the objective world is one of the fundamental issues of philosophical thought, and the investigation of this issue varies depending on social, cultural, and historical contexts. Socio-philosophical approaches explore how people perceive the world and how this process is influenced by social and cultural conditions. This approach emphasizes that understanding the laws of the objective world depends not only on individual experience and logical thought but also on social and cultural factors.

In the history of philosophical thought, there have been various approaches, theories, and viewpoints regarding the comprehension of the objective world. Representatives of the school of skepticism (F. Sánchez, M. Montaigne, and P. Bayle) denied the possibility of comprehending the world and claimed that human intellect has limitations in understanding reality.¹⁰ In philosophical systems that developed this approach, such as Kant's

¹⁰ Əlizadə, A.A. Antik fəlsəfə tarixi. Ali məktəblərin tələbələri üçün dərs vəsaiti / A.A.Əlizadə. – Bakı: “3 saylı Bakı mətbəəsi” ASC, – 2016. –s. 123

theory, although the objective world exists, its full comprehension cannot go beyond the limits of human perception¹¹. Representatives of XX century philosophical schools suggested that human cognition is primarily made up of subjective manifestations and that its connection with the objective world is limited by presenting various perspectives on this issue.

In the dissertation the role of practice in the process of cognition is also emphasized specially. It is noted that practice is the purposeful activity of humans which changes nature and society, and that by this activity, humans connect with objective reality. As a result, a person can understand the world only by interacting with and transforming it.

In addition, the study highlights that sensory perception is the initial stage of understanding the objective world, and humans first perceive their environment through their senses. The various forms of sensory perception, that is sensation, perception, imagination, and so on, help identify the similar and different characteristics of objects.

Socio-philosophical approaches show that comprehending the objective world is a multifaceted and complex process. These approaches combine social, cultural, practical, and subjective factors to help people understand the world and its laws.

Humans obtain information about the objective world through the senses of sight, hearing, taste, smell, and touch. Our senses provided a basis for their analysis determining the colour, shape, hardness, and other characteristics of an unknown object. In human life, sight is the most informative sense, followed by hearing, touch, taste, and smell. Our senses are the primary condition for comprehending the objective world because it is only through sensory organs that we can acquire information about events occurring in the external world. Sensation is the initial stage of perception and provides information about the processes occurring in the surrounding environment. Through sensations, we gain

¹¹ İsrailov, M.M. Məntiq / M.M.İsrailov. – Bakı: Maarif nəşriyyatı, – 1987. –s. 10

knowledge about the size, shape, colour, temperature, sound, smell, and other features of objects. Perception is a more complex cognitive process than sensation because it is connected not only to the senses but also to a person's previous experiences. Perception reflects objects with all their properties and has the characteristic of stability. And imagination is the retention of perceived objects in memory and their reimagining in the mind when they are not present. Scientific cognition arises from the combination of logical and theoretical activity, and it serves to discover scientific knowledge by reflecting objective reality. Science is the main tool for humans to comprehend the natural world and the laws of nature. In scientific cognition, there are elements such as theory, methodology, analysis, and synthesis and they work in an interconnected way. Logical cognition evaluates and analyses the information provided by sensory cognition and allows for the acquisition of more precise knowledge. Abstract thinking leads to the formation of non-concrete ideas and helps humans to understand abstract qualities. Imagination allows humans to imagine events and objects that do not exist in human consciousness serving as a bridge between sensory and logical cognition.

Chapter II of the dissertation is titled **“A socio-philosophical view on the characteristic features of individual, collective, and social cognition”** and consists of two subsections.

The first subsection, entitled **“The possibilities of the influence of universal and specific laws in social systems on the comprehension of the objective world,”** states that universal and specific regularities in social systems play a significant role in the process of understanding the objective world humans. Universal laws define common principles and behaviours among societies, and help individuals in comprehending the social realm, at the same time, specific laws highlight characteristics that form within a particular social context, in cultural and historical conditions. These two types of regularities interact with one another, allow for a deeper understanding of people's social structures and dynamics.

The analysis of dialectical approaches helps to better understand the motives and relationships behind human behaviour and interactions. These approaches, especially the analyses of philosophy in dialectics fields, play a vital role in comprehending the objective world and social relations. Dialectics is divided into two types: objective and subjective. Objective dialectics expresses the dialectics of things that exist independently of human consciousness and outside of it. Subjective dialectics, on the other hand, is the reflection of objective dialectics in the social and individual consciousness by the subject. These two types of dialectics help in understanding the interconnectedness of reality and human experience.

The concept of dialectics also allows for revealing the differences and relationships between laws and regularities. Laws determine concrete and necessary relationships, while regularities explain the repetition and development of these relationships. To understand the development of society, it is important to analyse both of these concepts together. Functional laws, developmental laws, dynamic and statistical laws provide essential tools for understanding the various stages and relationships within social systems. These laws are not just abstract theories, as well as they represent concrete principles applied in the analysis of real social changes and in the development of society.

Laws is divided into three categories based on their scope: most general, general, and specific laws. These laws reflect reality at different levels and help to understand development within systems. The law of the transformation of quantitative changes into qualitative changes is a key concept for explaining changes within social and natural systems. This law shows the features of how the quality of an object or event changes and explains manifestation in different fields. In developmental process, there is a relationship between the old and the new: while the new negates the old, its positive aspects are preserved and this illustrates the negation, the irreversibility of the law of the negation and the recurring stages of

development¹².

Thus, the influence of universal and specific regularities in social systems on the comprehension of the objective world is a broad and multifaceted concept. Analyzing these regularities is crucial for understanding the development of society and changing social conditions and the philosophical discussion of these processes opens new knowledge and insights.

In the second subsection of this chapter, titled “**The socio-philosophical analysis of the role of moral culture in the comprehension of the objective world**”, it is emphasized that in the development and formation of culture, human influence on nature and the creation of moral and material values plays a central role. The concept of culture has carried different meanings throughout various periods, application of this concept in different fields has been interpreted specially in different geographic and historical environment. Both the material and moral dimensions of culture determine the development of society and the formation of individual personality. Culture’s creative and evaluative aspects reflect a person’s relationship with society, as well as their scientific and artistic activities.

This study focuses on the role of cultural values at various social levels and their influence on societal development. Cultural values can be classified by their scope of influence as universal, national, class-stratum, group-local, familial, and individual-personal and differs based on the degree of distribution in various classifications. Universal values encompass widely accepted principles, while national values are closely tied to the history and culture of a specific nation. In contrast, class- stratum, group-local, and individual values serve the various structures of society, and these values help shape both social and personal relationships between the people. Combining the universal and national principles of culture influences spiritual and material progress of

¹² Marksizm-Leninizm fəlsəfəsinin əsasları / F.V.Konstantinov [və b.]. – Bakı: Maarif, – 1980. –s. 112

society, as each national culture becomes significant not only for its own people but also for humanity as a whole when it is enriched with universal values.

Furthermore, it is important to understand the difference between culture and civilization. Culture is associated with human creative activity, beliefs, and traditions, whereas civilization relates to technological and social organization. The historical stages that each society passes through, and its development cause these two concepts to manifest in different aspects. Works such as those by Nizami Ganjavi demonstrate that national values, when combined with universal principles, contribute to shaping the cultural heritage of both their own people and humanity. The development of culture and the progress of civilization positively affects societal development and improves the quality of human social life.

The historical and social characteristics of culture demonstrate that culture plays a vital role in human life and the development of society. Depending on historical periods and political and economic conditions, culture has sometimes entered new stages, sometimes disappeared, and sometimes has been synthesized with other cultures. The international and humanistic nature of culture, its expansive quality, its dynamic and transitory nature, its tendency for continuity, and its discursive evolution make it one of the core structures of society. These characteristics stimulate societal progress, and the cultural elements passed on to new generations support the development of individuals on both personal and collective levels.

The III chapter of the dissertation is titled “**Cognition in the modern era as a research direction of social philosophy**” and consists of two subsections. The first subsection is titled “**The influence of technogenic and information civilization on cognition: socio-philosophical context in the techno-informational**”. The development of this period is associated with the influence of the Scientific and Technological Revolution (STR). The development of technology and information technologies has opened new perspectives for the comprehension of the objective

world, changed human worldviews, and raised the level of knowledge. A key feature of technogenic and information civilization is that science and technology complementing each other to support the development of society. These processes have created new opportunities not only in the material sphere but also within the information environment and changed living conditions of humans. The Scientific and Technological Revolution has led to fundamental changes in production and labour, enabling a deeper understanding of the objective world by human. At the same time, STR created the opportunity for the emergence of new divisions of labour and social relations. However, the effects of STR can be both positive and negative. Therefore, the proper governance of technology and its alignment with societal interests is important. To ensure that ETİ leads only to positive outcomes, a socio-political and ethical oversight system must be established, with its primary objective being to guarantee that technology serves the interests of individuals and society.

One of the positive outcomes related to the development of technogenic and information civilizations is that it creates conditions for people to become more skilled and specialized, as well as for the evolution of new civilizations and humanistic cultures. However, modern STR also poses certain risks. For example, negative consequences such as the rise of totalitarian regimes under the influence of technology, increased warfare, and ecological crises are estimated. Therefore, to benefit from the positive effects of STR and eliminate its negative consequences, it is very important that scientific and technological development is regulated according to ethical and humanistic principles¹³.

Considering the development of the information society in

¹³ Гюльмалиев, Б.Т. Научно-технический прогресс в исторической перспективе и его социальные последствия // Материалы VI Международной научной конференции «Современное общество: глобальные и региональные процессы», — Санкт-Петербург: — 16 марта — 17 марта, — 2021, — с. 55; Hacıyev, Z.C. Fəlsəfə. Ali məktəblər üçün dərslik / Z.C.Hacıyev. – Bakı: Turan evi, – 2012. – s. 472-473

the XXI century and the improvement of scientific and technological progress, it is evident that information will play an important role in the future of humanity. With the rise of the information society, people can gain a deeper understanding of the objective world and acquire new knowledge. The proper application of information in social and economic fields can contribute significantly to the progress and development of humanity. For example, through information collaboration and joint activities are increased, which in turn facilitates the development of innovation and scientific-technological progress. At the same time, the quality of information exchange has a great importance. Inaccurate and false information spread through social networks and other sources can harm society and lead to serious consequences. For this reason, it is essential to regulate information exchange and to align it with legal norms.

Finally, the development of the information age also allows the societies to generate new cultures, ideologies, and ways of thinking, and these processes will play a significant role in shaping the future of society.

In the second subsection of the third chapter, titled “**The socio-philosophical perspective of the role and place of globalization in the formation of personality**” the significant role of globalization in the development of an individual’s conscious relationship to the objective world is analysed. Globalization deepens the social, cultural, and economic connections of individuals and societies, expanding human worldview and enriches the individual’s conscious relation to the objective world. This process strengthens the interconnection between biological and social characteristics of humans and plays an important role in the formation of personal identity.

The mutual influence between individuality and personality concepts reflects how the social environment and culture affect human psychological and biological development. In the context of globalization, a person not only begins to embrace his/her national identity, but also new ideas and values through global connections.

This highlights the importance of the role of social experience and interaction in the development of personality. At the same time, globalization creates positive opportunities for individuals to further enrich their personality, as a person gains the opportunity to develop himself/herself through the social environment and global connections.

The development of personality is related not only to the effect of social environment, but also by the individual's own consciousness and will. From this perspective, globalization not only creates conditions for the formation of personality but also lays the foundation for its broader and more dynamic development. The mutual influence of social and biological factors in personality formation makes contribution of globalization to this process in the modern world to be more important. In the philosophical analysis of personality, the individual's relationship with social environment plays a significance role in shaping his/her inner world, and globalization allows for a more comprehensive and complex explanation of these connections.

The formation and development of personality depend not only on biological factors, but also on the social and cultural environment of society. As a personality participates in the system of social relations (in political, economic, national-ethnic, and other spheres), they both learn these relations and interact with them. One of the main factors that determines the personality's attitude toward the social environment is his/her conscious and active approach to this environment. A person not only performs certain social functions in the society he/she belongs to, but also uniquely replicates and develops the consciousness and behaviour patterns of this society.¹⁴.

The mutual influence of individual and social qualities related to political, economic, and national-ethnic factors plays an important role in the development of personality. Political activity

¹⁴ Rzayev, M. Müasir şəxsiyyət (sosial-fəlsəfi təhlil) / M.Rzayev. – Naxçıvan: Əcəmi Nəşriyyat-Poliqrafiya Birliyi, – 2015. –s. 32-33; s. 36

of the individual enables him/her to participate in the political structure of society and realize his/her interests. And economic relations determine the individual's social status, and the realization of economic demands contributes to the development of society. National-ethnic relations shape the psychological and cultural characteristics of the individual and determine his/her sense of identity and belonging. In the context of globalization, the national-ethnic identity and social behaviours of the individual change to align with the global environment and protected. This process helps in the formation of the individual's conscious relationship to the objective world, as well as in ensuring both individual and collective psychological and cultural development.

In the “**Conclusion**” section of the dissertation, the key findings obtained during the research are systematized and generalized. The research analyses the theological roots of the understanding of the objective world and the theories of various philosophers, shows that the cognitive process forms and develops because of the impact of the material world on human thinking. Cognition occurs only as a process manifested in human sensation and perception. This indicates that if the material world did not exist outside our thinking, cognition itself would not be possible. Social consciousness and its forms reflect the historical and social changes of society, and this development occurs according to the socio-economic conditions of the time. In the modern era, technological innovations and multifunctional labour tools have contributed to the improvement of human consciousness.

The essence of consciousness and the role of humans in the universe have been widely analysed in philosophical and scientific contexts. In particular, the interaction between computer and machine technologies with consciousness has been considered, combination of the sensory and logical forms of cognition has been evaluated essential. Sensory cognition presents the information obtained from only the external world, while logical cognition deeply analyses this information and ensures its accurate understanding.

The development of thinking is closely linked to human labour activity and creative potential. By creating tools of labour and benefiting from science, humans have changed social relations and contributed to the development of society. The technological revolution has created new social structures but has also led to negative outcomes, such as unemployment. The influence of the scientific-technical revolution on society manifests itself with both positive and negative aspects.

In the modern era, the information environment affects human consciousness and social life. While the density of information can sometimes lead to the spread of misinformation, correct analysis and objective interpretation are crucial. The results of this research are important in ensuring the development of society and the accurate understanding of the objective world.

The conclusions obtained in the dissertation, and the proposed recommendations, are significance for a better understanding of society, accurate analysis of social philosophical issues, and ensuring sustainable development. The research can also support the development of contemporary philosophical thought and the active participation of individuals in social life.

The main content of the dissertation is reflected in the author's published scientific works listed below:

1. İslam dini və Azərbaycan Xalq Cümhuriyyətinin qadın hüquqları və təhsil siyasətindəki uyğunluğu // “AXC-100: Müsəlman Şərqiində ilk parlamentli respublika” mövzusunda beynəlxalq elmi konfrans, – Bakı: – Elm və Təhsil, – 21-23 may 2018, – 2018, – s. 668-671.
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