



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

SYNCRETISM AS A METHODOLOGICAL MECHANISM FOR THE TRANSFORMATION OF PHILOSOPHICAL THOUGHT: THE DIALECTICS OF KNOWLEDGE, IDEOLOGY, AND VALUES

Davron Kamilov

Associate Professor, Department of Social Sciences and Humanities
Academy of Law Enforcement Agencies of the Republic of Uzbekistan

PhD in Philosophy

E-mail: davrvkamil02@gmail.com

Abstract

This article offers a philosophical analysis of the mechanisms through which new knowledge, ideology, and values interact in the development of human thought and society. The author examines syncretization not only as a theoretical category but also as a methodological mechanism that drives the transformation of philosophical thought. The article further argues that the dialectical and synergetic nature of syncretism makes it an objective necessity for the spiritual evolution of society.

Keywords: syncretism, philosophical thought, transformation, ideology, kalokagathia, logos, value, knowledge, paradigm, evolution, internalization, integration, dialectics, synergetics.

Introduction

Throughout human history, new knowledge, ideologies, and values have served as forces driving the development of human thought and society. Such phenomena, which mark the transition from one epoch to another, have ensured the gradual enrichment and development of philosophical thought. In this process, progressive ideas, alternative ideologies, and diverse values have interacted with one another,



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

giving rise to the syncretic formation of philosophical thought and turning it into a general mechanism of progress.

Today, syncretization manifests itself not merely as a theoretical category but also as a practical process in science, culture, and social life. In our view, while scientific and innovative achievements enhance the intellectual potential of society, ideology determines its direction, and values guarantee its long-term stability. There is, however, no consensus as to which of these factors constitutes the principal driving force of society. It is precisely from this standpoint that syncretization acquires particular significance as a factor that defines the strategy of development and its distinctive "core."

Literature Review

To investigate the philosophical and methodological foundations of the concept of syncretism, the article draws on fundamental works in epistemology, axiology, and social philosophy. In particular, Q. Nazarov [6, p. 726], in defining the concept of "ideology," emphasizes that it is a system of ideological and theoretical views expressing the interests of a particular social stratum, together with the means of their implementation. This approach makes it possible to regard ideology not merely as a theory but as a practical mechanism syncretically linked to social being. Although the philosophical literature most often explains syncretism in connection with religious and cultural processes, its role in the transformation of scientific paradigms receives distinctive treatment in the work of Thomas Kuhn [2, p. 257]. Kuhn interprets the struggle and syncretization of old and new values in the course of scientific revolutions as a "paradigm shift." In his view, Darwin's idea of natural selection was not simply a scientific novelty but a revolutionary factor that plunged traditional creationist values into crisis and shaped a new scientific worldview.



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

In his Philosophy of Ideology, L. Letyagin [5, p. 8] characterizes ideology as a "subsystemic" property of the spiritual life of society and examines the problem in the context of a wide range of thinkers from antiquity to the present day (Plato, Hegel, Marx, Foucault, and others). T. Eagleton [1, p. 1], in turn, stresses how difficult it is to offer a single adequate definition of ideology, given the exceptional breadth of its meanings, thereby drawing attention to the epistemological complexity of the concept.

In his Synthetic Philosophy, H. Spencer [8, p. 510] sought to unite Darwinism, Lamarckism, and positivism on the basis of a single evolutionary principle. Research shows, however, that syncretic connections rather than organic synthesis predominate in Spencer's system. This demonstrates how complex the relationship is between new knowledge about evolution and ideological and value systems.

The formation of values at the personal level and the process of their internalization have been analyzed from an axiological perspective in the works of I. Kant [4, p. 147] and M. Scheler [7, p. 58]. Whereas Kant grounds the moral law in the subject's practical reason, Scheler emphasizes that the spiritual world is formed through the inner feeling of values. Both accounts present values not as mere external norms but as an integral part of the individual's syncretic system of thought.

Research Methodology

The article analyzes the concept of syncretism on the basis of the principles of historicism and universal interconnection. This approach makes it possible to trace the evolution of syncretism from the ancient notion of kalokagathia to modern paradigm shifts. In addition, methods of formal logic are used to identify the generic and specific features of syncretism and to clarify its relationship to cognate concepts such as "synthesis," "eclecticism," and "integration."



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

Furthermore, syncretism as a social phenomenon, including its interpretations and treatment in different periods and the problematic course of its development, is examined from the standpoint of social hermeneutics and philosophical anthropology. This allows syncretism to be regarded not only as a theoretical construct but also as a subjective mechanism (internalization and integration) that shapes a person's world of values and spiritual being.

Analysis and Results

It should be noted that syncretization is inherently interdisciplinary, encompassing epistemology, political science, sociology, and axiology. For this reason, scientific schools and philosophical doctrines in various fields have assessed syncretization from different perspectives. For instance, the twentieth-century philosophers Moritz Schlick and Rudolf Carnap, advancing ideas on the logic and development of knowledge in epistemology, maintained that new knowledge is the principal factor of social progress and that technologies directly shape new systems of ideology and values.

Charles Darwin's doctrine of the evolution of biological species came to be recognized as applicable to social development as well. This affected not only attitudes toward the methodology of producing new knowledge but also the transformation of ideology and values. In particular, the prominent sociologist H. Spencer supplemented the biological concept of natural selection set out in Darwin's *On the Origin of Species* with his own idea of the "survival of the fittest." In his view, "it is known to most who have looked philosophically at nature that the destruction of the 'bad' and the multiplication of the 'good' serve to maintain a constitution in harmony with the environment. Had the sickly and the feeble regularly survived and multiplied, the average capacity of any race would have declined. Hence, through the disappearance of the weak and diseased who fail to



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

meet the conditions of life and, conversely, the survival of those able to meet them, the average degree of fitness for life is maintained; this is an almost self-evident truth" [3, p. 532].

The popularization of this idea paved the way for Darwin's theory to become not merely a biological concept but the ideology of Social Darwinism, which expressed competition and struggle in the political and economic spheres. This ideology spread widely in Britain and the United States from the 1870s onward, but its prestige declined sharply in the wake of the crimes against humanity committed during the Second World War. Nevertheless, while some circles invoked Social Darwinism to defend capitalist values (individualism, competition, property), others sharply criticized it as an ideology that justified racism, colonialism, and fascism.

In our view, Darwin's theory of evolution influenced the formation of new knowledge about evolution within Spencer's natural-scientific and epistemological views, and this process required a rethinking of the ideological views and value systems of the time. At the same time, Spencer sought to build his theory into an integral system in which various fields of knowledge were logically connected on the basis of evolutionary principles. That is why he called his philosophical conception, grounded in Darwinism, Lamarckism, and positivism, "Synthetic Philosophy" [8, p. 510].

Thomas Kuhn, one of the most renowned philosophers of the twentieth century, analyzed in *The Structure of Scientific Revolutions* how Darwin's theory of evolution, published in 1859, affected the system of scientific values. According to Kuhn, what most troubled the scientific community was neither the descent of man from apes nor the mutability of species, but Darwin's revolutionary idea of natural selection. By interpreting evolution as a process without a predetermined goal or



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

direction, driven solely by random variation, this approach gave rise to a new paradigm that provoked fierce debate in science [2, p. 257].

As Kuhn puts it, "this theory of Darwin's made most scientists stop and think. That the mechanism of natural selection, arising from the struggle for life among organisms, could produce beings as extraordinarily complex as humans and other highly developed species seemed to them incomprehensible and disturbing" [2, p. 258]. Kuhn also notes that, although the theory of evolution was criticized, it succeeded in fundamentally changing the values of science: traditional creationism gave way to the doctrine of natural evolution grounded in empirical evidence and observation.

Although Kuhn did not directly address the chain of interaction among new knowledge, ideology, and values, his views on paradigm shifts show how much importance he attached to the impact of scientific discoveries on value systems.

In our view, idealist positions that absolutize new ideas and treat them as the sole determinant of social progress can hardly be considered conceptually sound. At the same time, treating the influence of ideas as a secondary factor does not fully capture the essence of historical processes either. Historical experience shows that ideas and knowledge become the leading force in social development only when they are organically linked to, and in syncretic harmony with, the material conditions of life. This process unfolds according to dialectical laws and is enriched with new content through the unity and interaction of theoretical and practical contradictions.

It should be emphasized that religious, political, economic, cultural, and philosophical ideologies have acted as important determinants of the transformation of human civilization. For this reason, some thinkers have interpreted ideology as a spiritual force that profoundly influences the socio-cultural life of society and directly shapes new systems of knowledge and sets of



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

values. Thus, L. Letyagin, in his Philosophy of Ideology, regards ideologies as one of the most important conditions for the existence and development of society, noting that "this problem has been, and remains, among the socio-philosophical problems connected with understanding the subsystemic nature of spiritual life. This is confirmed by the views of Plato, the Enlightenment philosophers, Hegel, K. Marx, V. Lenin, S. Freud, K. Mannheim, M. Weber, C. Lévi-Strauss, K. Popper, M. Scheler, H. Arendt, F. Hayek, J. Habermas, J. Derrida, M. Foucault, K. Jaspers, and many other prominent authors" [5, p. 8]. Indeed, the problem of ideology has not lost its relevance. The emergence in contemporary socio-philosophical research of notions such as the "revival of ideology" and the "ideological renaissance" shows that the theoretical and practical significance of this phenomenon is being re-examined at a new paradigmatic stage.

It should be noted that there is no universally accepted definition that fully captures the general content of the concept of ideology. In this sense, one may agree with T. Eagleton's observation: "No one has yet produced a single adequate definition of ideology. This is not because researchers' views are shallow, but because the term 'ideology' covers an extremely wide range of meanings. For this reason, any attempt to construct a complete and unified definition is practically impossible" [1, p. 1]. From this standpoint, determining the content and epistemological scope of the concept is an important theoretical and methodological task in any analytical study of ideology.

In our view, ideology has historically manifested itself as a key factor in social development, a phenomenon aimed at directing people's consciousness and activity in every epoch and at regulating socio-political, spiritual, and cultural relations. Although the postmodern era has seen growing incredulity toward metanarratives and a decline in the significance of the notion of a "single truth," ideology has retained its social influence while changing its classical form. From this standpoint,



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

we consider methodologically sound the following definition of ideology offered by Q. Nazarov: "Ideology is a system of ideological and theoretical views expressing the interests, aspirations, goals, and objectives of a particular social group, stratum, nation, society, or state, together with the means of their implementation. It reflects the past, present, and future of the forces and strata whose interests it expresses" [6, p. 726].

Looking at the history of philosophical thought, one can observe that, alongside new knowledge and ideology, values have also exerted a significant influence on the formation of human consciousness. Although the term "value" had not yet taken shape as a distinct category in the early stages of the history of philosophy, its primary elements were present in ancient Greece within the concept of kalokagathia. In the thought of that era, the unity of goodness, beauty, and moral perfection was called kalokagathia (kalos, "beautiful"; agathos, "good"). Subsequently, however, this syncretic concept underwent a certain differentiation in the teachings of Socrates and Plato, and each of its components acquired its own meaning and essence.

Since human thought always develops within a certain system of values, every cognitive process rests, consciously or unconsciously, on value criteria. Syncretization also exerts a distinctive influence on this process. Its particular significance lies in its orientation toward harmonizing scientific, ideological, and moral ideas within a unified spiritual system. In this sense, value-driven syncretization is reflected in human thought at the stages of internalization and integration.

In our view, internalization is the process by which external social values enter the individual's personal system of thought; it entails the assimilation of the spiritual, moral, and educational standards created by society into individual consciousness. From a psychological and philosophical perspective, this represents the



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

individual's active and conscious relationship to the social environment, through which external norms become a personal system of values. In this regard, we consider well-founded M. Scheler's view that "the spiritual world in a human being is formed through the capacity to feel values inwardly and to accept them as criteria of life" [7, p. 58]. In this process, a person re-creates within his or her own system of thought such values prevailing in society as justice, truth, humanism, and patriotism, and adopts them as personal norms (maxims). This state can also be explained through I. Kant's idea that "the moral law does not confront a person as an external obligation but proceeds from his practical reason, that is, from the inner source of consciousness" [4, p. 147].

Integration, in turn, denotes the process of harmonizing the personal values formed in an individual's consciousness with the general spiritual and moral standards existing in society. At this stage, the individual does not merely assimilate external values but reshapes them within his or her own worldview and transforms them into a new spiritual whole. As a result of integration, personal and social values become interconnected in human thought, forming a balanced and mutually complementary spiritual system.

Conclusion

In conclusion, the influence of new knowledge, ideology, and values on the emergence and development of syncretic philosophical thought manifests itself in the following:

1. Syncretism appears as an active process that ensures the development of socio-cultural, scientific, and spiritual systems. Expressing the integrative, dialectical, and creative characteristics of philosophical cognition, it serves as a decisive methodological mechanism in the theoretical transformations of human consciousness. Syncretism is not a chaotic mixture of existing ideas or systems;



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

rather, by harmonizing new knowledge, ideological ideas, and spiritual values, it ensures the historical and epistemological continuity of thought. From this standpoint, it emerges as a factor that renews human thought and as one of the driving forces of the spiritual evolution of society.

2. Ideology and values constitute the spiritual foundation of syncretic philosophical thought, transforming human consciousness from passive reception of information into active creativity. In this process, they play a decisive role in selecting, systematizing, and giving direction to ideas. Value-based consciousness, as an active form of philosophical cognition, therefore constitutes the "initial foundation" of the process of syncretism.

3. Syncretism is not only a mode of cognition but also a dialectical state that manifests itself most clearly during periods of leaps and transitions in society and human consciousness. It reflects the renewal of philosophical consciousness in situations where existing systems are in crisis and a new system is emerging. The role of chance in this process also gives it a synergetic methodological character. In this respect, syncretism, as the ontological essence and objective necessity of socio-cultural change, embodies both dialectical and synergetic methodology.

References

1. Eagleton, T. (1991). *Ideology: An Introduction*. London; New York: Verso. 242 p.
2. Kuhn, T. S. (2012). *The Structure of Scientific Revolutions* (4th ed.). Chicago; London: University of Chicago Press. 264 p.
3. Spencer, H. (1910). *The Principles of Biology* (Vol. 1). New York; London: D. Appleton and Company. 706 p.
4. Kant, I. (1993). *Kritika prakticheskogo razuma* [Critique of Practical Reason]. Moscow: Mysl. 373 p. (In Russian)



Global Conference on Multidisciplinary Research and Innovation

Hosted Online from Berlin, Germany

Date: 2nd September, 2026

Website: <https://econferencia.com>

-
5. Letyagin, L. I. (2014). *Filosofiya ideologii* [Philosophy of Ideology]: Monograph. Yekaterinburg: Ural State Pedagogical University. 232 p. (In Russian)
 6. Nazarov, Q. (2019). *Jahon falsafasi qomusi* [Encyclopedia of World Philosophy] (Book 1). Tashkent: Ma'naviyat. 864 p. (In Uzbek)
 7. Scheler, M. (1994). *Formalizm v etike i material'naya etika tsennostey* [Formalism in Ethics and Non-Formal Ethics of Values]. Moscow: Respublika. 623 p. (In Russian)
 8. Spencer, H. (1997). *Sinteticheskaya filosofiya Gerberta Spensera* [The Synthetic Philosophy of Herbert Spencer]. Kyiv: Nika-Tsent. 512 p. (In Russian)