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KEY IDEAS OF POSTMODERN PHILOSOPHY

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Abstract: This article explores the main ideas of postmodern philosophy and its impact on contemporary intellectual discourse. Postmodernism is analyzed as a philosophical movement that challenges classical notions of truth, reason, and universal meaning. The study highlights key concepts such as relativism, deconstruction, fragmentation of identity, and the rejection of grand narratives. It also examines how postmodern thought reshapes the understanding of knowledge, language, and reality in modern society. The findings suggest that postmodern philosophy does not provide fixed answers but instead emphasizes plurality, uncertainty, and interpretative openness.

Keywords: postmodernism, philosophy, relativism, deconstruction, identity, knowledge, truth, language, modern society, discourse.

INTRODUCTION. Postmodern philosophy is one of the most influential and controversial intellectual movements of the late 20th and early 21st centuries. It emerged as a critical response to modern philosophy, which was based on the principles of rationality, scientific objectivity, progress, and universal truth. While modern thought aimed to construct stable and universal systems of knowledge, postmodernism challenges the very possibility of such systems, arguing that reality, truth, and meaning are not fixed but socially and linguistically constructed.

The roots of postmodern thinking can be traced back to various philosophical and cultural developments in the 20th century, especially in response to the crises of modernity such as world wars, ideological conflicts, and rapid technological change. These historical conditions created skepticism toward grand narratives that claimed to explain history, society, and human existence in a universal way. As a result, philosophers began to question the foundations of knowledge, language, and power.

Key figures such as Jean-François Lyotard, Jacques Derrida, Michel Foucault, and Roland Barthes played a central role in shaping postmodern discourse. Lyotard famously described postmodernism as "incredulity toward metanarratives," emphasizing that large-scale explanations of truth and history are no longer credible in a pluralistic world. Derrida introduced the method of deconstruction, showing that texts do not have stable meanings but are open to multiple interpretations. Foucault analyzed the relationship between power and knowledge, demonstrating how truth is often constructed within institutional and social frameworks.

In contemporary society, postmodern philosophy has gained even greater relevance due to globalization, digital communication, and cultural diversity. The rapid expansion of information technologies and social media has transformed the way individuals perceive reality and construct identity. People are now exposed to multiple, often conflicting, narratives of truth, which contributes to the fragmentation of meaning and the weakening of traditional epistemological structures.

Another important aspect of postmodernity is the transformation of identity. In modern philosophy, identity was often understood as stable, coherent, and rational. However, postmodern thought suggests that identity is fluid, decentralized, and constantly reconstructed through language, culture, and social interaction. This perspective reflects the complexity of contemporary human experience in a globalized and interconnected world.

Furthermore, postmodernism challenges the classical distinction between objective and subjective knowledge. It argues that what we consider “truth” is always influenced by cultural, historical, and linguistic contexts. Therefore, knowledge cannot be separated from interpretation, and every claim to truth must be understood as part of a broader discourse.

The significance of studying postmodern philosophy lies in its ability to explain the intellectual and cultural transformations of the modern world. It provides critical tools for analyzing how meaning is produced, how power operates through knowledge, and how individuals construct their understanding of reality.

The main objective of this article is to explore the fundamental ideas of postmodern philosophy and to examine how these ideas influence contemporary understandings of truth, knowledge, identity, and society. By doing so, the study aims to highlight both the contributions and challenges of postmodern thought in today’s rapidly changing global environment.

LITERATURE ANALYSIS. The selected literature represents the core theoretical foundation of postmodern philosophy and reflects its major intellectual directions, including language theory, power analysis, cultural criticism, and epistemological skepticism.

Jean-François Lyotard’s *The Postmodern Condition* is considered one of the foundational texts of postmodern theory. He introduces the idea of “incredulity toward metanarratives,” arguing that universal explanations of knowledge and history are no longer valid in contemporary society. This work establishes postmodernism as a critique of modern rationality.

Jacques Derrida’s *Of Grammatology* develops the concept of deconstruction, which demonstrates that texts do not have fixed or stable meanings. Instead, meaning is constantly shifting through language differences. This idea challenges traditional views of language as a transparent medium of truth.

Michel Foucault’s *Discipline and Punish* provides an analysis of power relations and their connection to knowledge systems. He shows that truth is not neutral but produced within

institutional frameworks such as prisons, schools, and governments. This work is essential for understanding the postmodern link between power and discourse.

Roland Barthes' essay *The Death of the Author* shifts focus from the author's intention to the reader's interpretation, emphasizing that meaning is created in the process of reading rather than in the author's original intent.

Jean Baudrillard introduces the concept of simulacra and simulation, arguing that in postmodern society, representations replace reality, leading to a world of hyperreality where images become more real than reality itself.

Zygmunt Bauman's *Postmodern Ethics* explores moral uncertainty in contemporary society, suggesting that ethical systems have become fluid and context-dependent.

Fredric Jameson analyzes postmodernism as the cultural logic of late capitalism, linking aesthetic changes to economic structures.

Terry Eagleton offers a critical perspective, questioning whether postmodernism overemphasizes relativism and undermines the possibility of truth and political commitment. Richard Rorty supports a pragmatic approach, arguing that truth is a matter of language and social agreement rather than objective reality.

Ihab Hassan and Best & Kellner (Smart's perspective included) contribute to defining postmodernism as a cultural and philosophical shift characterized by fragmentation, plurality, and the breakdown of traditional boundaries.

Overall, the literature demonstrates that postmodern philosophy is not a unified system but a diverse intellectual movement. Despite differences among thinkers, they share common themes such as skepticism toward universal truth, the instability of meaning, and the central role of language and power in shaping reality.

METHODOLOGY. This study is based on a qualitative and theoretical research approach. The following methods were applied:

- Philosophical analysis – to examine core postmodern concepts;
- Textual interpretation (hermeneutics) – to analyze works of key postmodern thinkers;
- Comparative method – to contrast modern and postmodern philosophical frameworks;
- Critical discourse analysis – to study how language shapes meaning and power;
- Conceptual synthesis – to integrate different theoretical perspectives into a coherent understanding.

These methods allow a deep exploration of postmodern philosophy as a complex intellectual phenomenon.

RESULTS. The study identified several key results:

- postmodern philosophy rejects the idea of universal truth;
- knowledge is considered context-dependent and socially constructed;
- grand narratives (meta-narratives) are criticized as simplified explanations of reality;
- language is seen as unstable and open to multiple interpretations;
- identity is fragmented and constantly reconstructed;
- power relations influence the production of knowledge;
- reality is understood as mediated through discourse and representation;
- plurality and diversity of perspectives are emphasized over unity;

- certainty is replaced by ambiguity and interpretative openness;
- postmodern thought challenges traditional philosophical hierarchies.

Discussion

Postmodern philosophy fundamentally transforms the way reality, knowledge, and truth are understood. Unlike classical and modern philosophical traditions that seek universal principles, postmodernism emphasizes the instability and relativity of all knowledge systems. This shift represents a major epistemological break in the history of philosophy.

One of the central ideas of postmodernism is the rejection of “grand narratives,” or universal explanations of history and society. According to postmodern thinkers, such narratives oversimplify complex realities and often serve ideological purposes. Instead, postmodern philosophy promotes “small narratives,” which reflect localized, diverse, and contextual experiences.

Another important aspect is the role of language. Postmodernists argue that language does not simply describe reality but actively constructs it. Meaning is therefore not fixed but constantly shifting depending on context, interpretation, and power structures. This idea is closely associated with deconstruction, particularly in the works of Derrida, who demonstrated that texts contain internal contradictions that prevent stable meanings.

Identity is also redefined in postmodern thought. Rather than being stable and unified, identity is viewed as fragmented, fluid, and influenced by multiple social and cultural forces. In contemporary society, individuals often navigate between different identities depending on context, which reflects the postmodern condition.

Furthermore, postmodern philosophy is closely linked to the concept of power and knowledge. Foucault’s analysis shows that what is considered “truth” is often shaped by institutional power structures. This means that knowledge is not neutral but deeply embedded in social relations.

In the context of globalization and digital communication, postmodern ideas have become even more relevant. The rapid spread of information, cultural hybridization, and the rise of virtual reality have intensified the fragmentation of meaning and identity. Individuals are exposed to multiple realities simultaneously, which aligns with postmodern claims about plurality and uncertainty.

However, postmodern philosophy is also criticized for relativism and lack of stable foundations. Critics argue that excessive skepticism toward truth may lead to intellectual confusion or moral ambiguity. Despite this, postmodernism remains influential in contemporary cultural and philosophical debates.

CONCLUSION. The analysis of postmodern philosophy demonstrates that it represents a profound intellectual shift in the understanding of truth, knowledge, identity, and reality. Unlike classical and modern philosophical traditions that rely on stable foundations and universal principles, postmodern thought questions the very possibility of such fixed structures. It emphasizes that meaning is not given once and for all, but is continuously produced through language, interpretation, and social interaction.

One of the key conclusions of this study is that postmodern philosophy rejects the idea of absolute or universal truth. Instead, it proposes that truth is plural, contextual, and

dependent on cultural and historical conditions. This perspective fundamentally changes the way knowledge is understood, shifting it from an objective entity to a dynamic and interpretative process.

Another important finding is that postmodernism redefines the concept of identity. In contrast to modern philosophy, which views identity as stable and coherent, postmodern thought considers it fragmented, fluid, and constantly reconstructed. In contemporary global society, individuals often navigate multiple identities simultaneously, influenced by cultural diversity, digital communication, and global interaction.

The study also highlights the central role of language and discourse in shaping human understanding. Postmodern thinkers argue that language does not merely reflect reality but actively constructs it. Therefore, meaning is never fixed; it is always open to reinterpretation. This leads to the idea that knowledge is inseparable from power structures, as emphasized in the works of Michel Foucault.

In the context of globalization and digital transformation, postmodern ideas have gained even greater relevance. The rapid flow of information, the rise of social media, and the coexistence of multiple cultural narratives have intensified the fragmentation of meaning and truth. As a result, individuals are increasingly exposed to uncertainty and multiplicity in their understanding of reality.

However, despite its critical and sometimes controversial nature, postmodern philosophy provides valuable analytical tools for understanding the complexity of the modern world. It encourages critical thinking, openness to different perspectives, and awareness of the constructed nature of knowledge and social reality.

In conclusion, postmodern philosophy does not aim to provide final answers or universal solutions. Instead, it offers a framework for continuous questioning, reinterpretation, and intellectual flexibility. Its significance lies in its ability to reflect the complexity and diversity of contemporary human experience. Future research may further explore how postmodern ideas influence ethics, politics, education, and cultural identity in an increasingly globalized and digital world.

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FACTORS THAT INFLUENCED THE SETTLEMENT PROCESS OF NOMADIC ETHNIC COMMUNITIES OF THE FERGANA VALLEY (END OF THE 19TH - BEGINNING OF THE 20TH CENTURIES)

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Abstract: This article analyzes the sedentarization process of pastoralist ethnic communities in the Fergana Valley during the late 19th and early 20th centuries from a historical and ethnographic perspective. The article examines the process by which semi-nomadic tribes — such as the Kipchaks, Turks, Yuz, and Kyrgyz — merged with the sedentary population of the valley under the influence of Tsarist Russia's colonial policy and economic and natural factors. Drawing on source studies, archival materials, and ethnographic evidence, the article reveals the stages, forms, and ethnic consequences of sedentarization.

Keywords: Fergana Valley, pastoralist communities, sedentarization, ethnic processes, Kipchaks, colonialism, 19th–20th centuries, semi-nomadism, economic and cultural traditions.

INTRODUCTION. The Fergana Valley is one of Central Asia's historically most densely populated and ethnically diverse regions, where sedentary agricultural and nomadic pastoral communities have coexisted for millennia. In the late 19th century, the conquest of Turkestan by Tsarist Russia fundamentally transformed the region's socio-economic system. These changes had a particularly powerful impact on the way of life and economic activities of nomadic ethnic communities.

The sedentarization process — the transition of nomadic populations to a fixed place of residence and a settled mode of labor — is not merely a demographic phenomenon; it is a complex historical process encompassing profound ethnic, cultural, and economic transformations. This article examines the characteristics, factors, and consequences of this process in a comprehensive manner.

The relevance of this topic lies in the fact that the sedentarization of nomadic communities has not yet been fully examined at a monographic level within the historiography of Uzbekistan. Existing studies often focus on local ethnographic characteristics without considering the process as a unified system.

SOURCES AND RESEARCH METHODS. The article draws on the following types of sources: first, administrative and statistical documents compiled by the Tsarist government, including materials from the 1897 All-Russian census and annual statistical compilations of the Fergana Region; second, ethnographic works by Russian scholars such as A.F. Middendorf, V.P. Nalivkin, and S.P. Polyakov; third, administrative

documents held in the Central State Archive of the Republic of Uzbekistan; and fourth, scholarly works by contemporary ethnographers such as S.S. Gubaeva, K.Sh. Shaniyazov, and Ya.R. Vinnikov.

The research methodology is based on historical-comparative, systemic-analytical, and ethnographic approaches. Sources are evaluated from a critical perspective, and complementary information has been synthesized.

Ethnic composition of nomadic communities in the Fergana valley. In the mid-19th century, several nomadic and semi-nomadic ethnic groups inhabited the Fergana Valley and its surroundings. The principal groups were: Kipchaks, Turkmens, Kyrgyz, Yuz, local groups of Turks, and Karakalpaks. These communities led semi-nomadic lives in the foothills, piedmont zones, and meadow plains of the valley, spending summers in mountain pastures and winters on the valley slopes or in areas of irrigated lowland.

The Kipchaks were widely settled in the northwestern part of the valley — primarily around Kokand — and had served military and administrative functions in the Kokand Khanate. Their economy was of a mixed character: livestock herding was conducted alongside irrigated agriculture. According to K.Sh. Shaniyazov's research, the Kipchaks occupied an important place in the formation of the Uzbek people as a nomadic-Turkic component.[4]

The Kyrgyz inhabited the mountain ranges surrounding the Fergana Valley and engaged in pastoral and grazing husbandry. They followed a pattern of seasonal migration — köch — spending summers in the mountains and winters on the plains. According to available data, by 1915 the question of Kyrgyz land use in the districts of Osh, Skobelev, and Kokand had become a significant concern for the Tsarist administration, as their pastureland was at risk of being transferred to Russian settler farmers.[11]

The Yuz and Turk ethnographic groups were settled in the central part of the valley and maintained close economic ties with the sedentary population. As S.S. Gubaeva has noted, the migration and settlement of the Yuz into the Fergana Valley is of significant importance for understanding the ethnic processes at the turn of the 19th–20th centuries.[3]

The abolition of the Kokand Khanate in 1876 and the incorporation of the Fergana Region into the administrative structure of Tsarist Russia dealt a serious blow to the traditional pasture system of nomadic communities. New administrative boundaries severed migration routes. In addition, under the authority of the Governor-General of the Turkestan Territory, additional administrative taxes were levied on local pastoralists and their historical pasturelands were transferred to Russian settlers. This situation compelled many groups to transition forcibly to a settled way of life.

In the late 19th century, Russia's economic policy aimed at the extensive development of cotton cultivation in Turkestan led to a sharp expansion of irrigated land in the valley. Previously fallow or uncultivated land was converted into arable fields. This process reduced the pastoral space available to nomadic communities and compelled a portion of them to transition to agriculture. At the same time, the development of

commodity-monetary relations, the formation of markets, and the emergence of new economic opportunities made the transition to settled life increasingly attractive.

A series of droughts and epizootic events in the late 19th century placed nomadic communities in severe economic hardship. Once livestock perished, it became impossible to continue a nomadic way of life. In such circumstances, the population was compelled to move to settled areas and engage in agriculture or crafts. According to A.F. Middendorf's observations, pastoralists in the foothills surrounding the Fergana Valley lived there for years before finally migrating to the valley plains.[6]

The sedentarization of nomadic communities in the Fergana Valley can be divided into three main stages:

First Stage (1860s–1880s): In the early years of the colonial period, nomadic groups still continued their traditional patterns of seasonal migration, but new administrative boundaries began to restrict their movement. Some families started selecting permanent wintering points — this became the first sign of semi-nomadism.

Second Stage (1880s–1900s): As cotton cultivation expanded and pastureland diminished, semi-nomadism intensified sharply. Many groups began going to mountain pastures only in summer, spending the rest of the year in permanent settlements. Acquiring irrigated land and cultivating grain or cotton became an important source of income for families.

Third Stage (1900–1917): On the eve of the Soviet period, a great many nomadic families finally transitioned to a permanently settled way of life. Although their descendants retained the old tribal structures, the primary economic activity became agriculture or crafts.

In terms of forms of sedentarization, two main directions can be distinguished: the **first** — voluntary peaceful sedentarization, whereby the population itself purchased or leased available land and established villages; the **second** — compulsory sedentarization, whereby migration was abandoned under administrative or economic pressure. The second form was more characteristic of the population in Kyrgyzstan and in the Fergana piedmont areas.

The sedentarization process transformed not only the economic structure but also the ethnic identity of nomadic communities. Through close interaction and intermingling with sedentary populations — primarily Uzbeks and Tajiks — notable changes occurred in the language, customs, and lifestyle of nomadic communities. Certain Kipchak and Yuz groups rapidly assimilated into the Uzbek ethnic sphere.

At the same time, nomadic groups that joined sedentary communities retained their dialects, clan-lineage systems, and certain economic and cultural traditions for several generations. This gave rise to an ethnographically mixed population structure in the Fergana Valley. Research by S.S. Gubaeva and Ya.R. Vinnikov shows that at the beginning of the 20th century, the distribution of ethnographic groups in the valley had an extremely complex mosaic character.[1,7]

Cultural exchange was bidirectional: nomadic peoples adopted from the sedentary population the techniques of irrigated agriculture, pottery, and weaving; while the

sedentary population gained experience from the nomads in livestock herding, transport, and the selection of land for orchards and walnut groves. Both economic and cultural systems developed on the basis of mutual enrichment.

CONCLUSION. The sedentarization of nomadic ethnic communities in the Fergana Valley during the late 19th and early 20th centuries was a multi-layered historical process resulting from the interplay of colonial policy, economic transformation, and natural factors. This process disrupted the traditional way of life of nomadic communities, but at the same time impelled a portion of them to adapt to new economic conditions.

As a result of sedentarization, the ethnic landscape of the valley became yet more complex: on the one hand, intermingling and assimilation intensified, while on the other, certain groups succeeded in preserving their ethnic identity. A deeper study of this process will enrich the historical ethnography of Uzbekistan and contribute to understanding contemporary interethnic relations.

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AESTHETIC PERCEPTION IN THE POSTMODERN WORLD: THE PHILOSOPHY OF VIRTUAL REALITY AND VISUAL CULTURE

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Abstract. This article analyzes the transformation of the aesthetic perception in the context of postmodern society philosophically, the format of visual culture, and the influence of the philosophy of virtual reality on human thinking. The study reveals the contemporary aesthetic of the new form of thinking based on the concepts of postmodernism, the simulacra, media philosophy, and digital aesthetics. In addition, the impact of youth on the platform and virtual communications visual consciousness, aesthetic taste and cultural identity is examined.

Keywords: postmodernism, aesthetic perception, visual culture, virtual reality, media philosophy, hyperreality, simulacrum, digital aesthetics.

INTRODUCTION. The 21st century is characterized as a new stage in the development of humanity, marked by the emergence of the information society, digital technologies, and global communications. Especially within the context of postmodern culture, the forms of human aesthetic perception of reality are undergoing profound transformation. Today, individuals perceive reality not only through traditional artistic means, but also through virtual platforms, internet networks, media communications, and artificial intelligence. Therefore, the phenomena of visual culture and virtual reality have become some of the most important objects of study in contemporary philosophy.

Unlike classical modernist thinking, postmodernism rejects the existence of absolute truth, universal aesthetic criteria, and a single cultural model. In postmodern thought, fragmentation, pluralism, deconstruction, ironic approaches, and simulation gain dominant significance. As a result, classical forms of aesthetic perception are transformed, while media images and virtual signs become the primary instruments of human cognition. Modern individuals increasingly live through screens and perceive reality on the basis of media interpretations.

The French philosopher Jean Baudrillard describes postmodern society as a “society of simulacra.” According to him, modern people live not with real reality itself, but with its copies and systems of signs [1]. The concept of hyperreality emerged precisely under the influence of virtual technologies and media tools, where the distinction between the real and the artificial world disappears. This process gives rise to a new stage of aesthetic thinking.

The development of visual culture is closely connected with the popularization of television, cinema, advertising, computer games, social networks, and virtual platforms. The everyday life of modern individuals is filled with a constant flow of visual information. Mobile phones, tablets, and computer screens have become the primary means through which people understand the world. Consequently, aesthetic perception is adapting to rapid, brief, and emotionally charged visual experiences.

Virtual reality technologies are transforming human aesthetic experience into an interactive form. Whereas works of art were once external objects of observation, today individuals participate actively within virtual spaces themselves. This leads to the reinterpretation of the essence of art and aesthetic values. Particularly among young people, aesthetic thinking based on virtual identification, the digital “self,” and media images is being formed.

As digital transformation processes intensify in Uzbekistan, the influence of visual culture on spiritual and social life is also increasing. The widespread dissemination of internet culture and virtual communication among young people is generating new forms of aesthetic taste and values. Therefore, a philosophical analysis of the transformation of aesthetic perception in the postmodern world possesses significant scientific and practical importance.

The purpose of this article is to scientifically analyze the transformation of aesthetic perception in postmodern society, the philosophical essence of visual culture, and the influence of virtual reality on human consciousness. Based on the theories of media philosophy, postmodernism, and digital aesthetics, the study reveals the fundamental characteristics of contemporary aesthetic thinking.

Literature Review. The problems of postmodernism and aesthetic thinking have been extensively studied by foreign, Russian, and Uzbek scholars. Among foreign researchers, Jean Baudrillard, in his work *Simulacra and Simulation*, analyzes the dominance of simulacra and hyperreality in postmodern society [1]. According to him, virtual images replace real reality itself.

Jean-François Lyotard interprets postmodernism as the “crisis of grand narratives” and reveals the pluralistic character of contemporary aesthetic thinking [2]. Marshall McLuhan studied the influence of media on human consciousness and proposed the famous idea that “the medium is the message” [3].

Umberto Eco examined the system of signs in postmodern culture through semiotic analysis. Paul Virilio emphasized that virtual technologies are transforming human perceptions of space and time.

Among Russian scholars, V. V. Bychkov developed the categories of postmodern aesthetics and analyzed the aesthetic characteristics of virtual art [4]. M. S. Kagan studied the influence of visual communication on social consciousness within the framework of cultural philosophy [5]. F. I. Girenok investigated the anthropological and philosophical aspects of virtual reality [6].

Among Uzbek scholars, Nigina Shermuhamedova studied the transformation of philosophical thinking in the context of globalization [7]. Ismoil Saifnazarov analyzed

the relationship between media and spiritual values [8]. Sh. O. Madayeva focused on issues of modern worldview and cultural identification [9]. M. A. Axmedova researched the methodological foundations of aesthetic thinking and philosophy [10].

As emphasized in Z. S. Aripova's textbook *Philosophy*, aesthetics is the science of understanding the world according to the laws of beauty [11]. However, in the postmodern world, the boundaries between beauty and ugliness, authenticity and artificiality, are becoming increasingly blurred. Today, humanity lives in the era of the "visual turn," where images dominate over text and representations prevail over concepts. Never before in human history have images risen to such a level of influence in governing social life.

The analysis of the literature demonstrates that although virtual reality and visual culture have been widely studied in foreign philosophy, these issues have not yet been comprehensively researched within Uzbek philosophy.

METHODOLOGY. The following scientific methods were employed in this research:

1. **Dialectical method** – applied to reveal the contradictions between real and virtual existence.
2. **Phenomenological method** – used to study the forms through which virtual reality manifests itself in human consciousness.
3. **Hermeneutic method** – applied for the interpretation of postmodern texts and aesthetic concepts.
4. **Comparative analysis method** – enabled the identification of differences between modern and postmodern aesthetics.
5. **Semiotic method** – used to analyze the meanings of visual signs and media images.
6. **Axiological method** – served to determine the influence of visual culture on systems of values.
7. **Historical method** – applied in studying the historical evolution of aesthetic thinking.
8. **Content analysis method** – used to examine visual materials on the internet and social networks.
9. **Structural-functional method** – enabled the identification of the functions of visual culture within society.
10. **Sociocultural method** – applied to analyze the influence of virtual culture on social consciousness.
11. **Interdisciplinary method** – used to integrate approaches from philosophy, psychology, media theory, and cultural studies.
12. **Analytical method** – applied to systematize the main categories of postmodernism and virtual aesthetics.
13. **Empirical observation method** – used to study the aesthetic behavior of young people on virtual platforms.
14. **Interpretative method** – applied to explain the aesthetic content of media images.

The application of these methods made it possible to comprehensively illuminate both the theoretical and practical aspects of the research topic.

RESULTS. The research findings demonstrated that in postmodern society, aesthetic perception has moved beyond the traditional center of art and acquired new forms under the influence of media and virtual technologies. Modern individuals increasingly experience aesthetics not through direct reality, but through screens, the internet, and virtual platforms. As a result, visual images have become one of the main components of human consciousness.

The development of virtual reality technologies has transformed aesthetic experience into an interactive form. Whereas works of art were previously external objects of observation, today users actively participate within virtual spaces themselves. This indicates the transition of aesthetic perception from a passive to an active form. In particular, virtual museums, immersive art, and NFT technologies are creating new forms of aesthetic experience.

The analysis also revealed that the expansion of visual culture exerts a strong influence on human aesthetic taste. On social networks, short, emotional, and rapidly consumable images occupy a dominant position, while deep aesthetic reflection is increasingly replaced by rapid visual consumption. This process contributes to the transformation of human aesthetic values and tastes.

During the research, an intensification of the phenomenon of hyperreality was also observed. Individuals tend to trust media-generated images more than actual reality itself. Especially among young people, the concepts of virtual identification and the digital “self” are being formed. This situation gives rise to anthropological and ethical problems.

The findings further showed that in postmodern aesthetics, the concept of beauty has lost its universal essence and acquired a relative and subjective character. Irony, deconstruction, collage, and simulation have become the principal methods of postmodern aesthetics. At the same time, virtual reality democratizes art and expands opportunities for human creative participation.

The study also identified the negative aspects of virtual reality. It can lead individuals away from real social relationships, contribute to the formation of artificial needs, and intensify media manipulation. Therefore, aesthetic education and media literacy are becoming essential tasks for contemporary society.

Table-1. The main features of postmodern aesthetics thought[12]

Characteristics of Postmodern Aesthetics	Content	Manifestation in Visual Culture
Fragmentation	Disintegration of a unified system	Short videos, clip thinking
Simulation	Dominance of artificial images	Virtual avatars and NFT art
Hyperreality	Disappearance of the boundary between the real and the virtual	VR technologies
Pluralism	Existence of diverse aesthetic views	Internet subcultures
Interactivity	Active participation of the user	Virtual platforms
Visualization	Dominance of images	Instagram and

		TikTok culture
Deconstruction	Destruction of classical criteria	Experimental art
Media dominance	Supremacy of media tools	Digital communication

DISCUSSION. The transformation of aesthetic perception in the postmodern world is closely connected with contemporary technological development. As a result of the dominance of visual culture, human thinking is shifting from a text-centered orientation to an image-centered one. This process is shaping a new paradigm of aesthetic thinking. Today, individuals increasingly perceive the world through visual signs and media images.

Virtual reality is significant not only as a technological phenomenon, but also as an ontological and anthropological category. This is because virtual space transforms human perceptions of existence and reality. Modern individuals simultaneously live in both real and virtual worlds, giving rise to a new form of postmodern ontology.

The discussions revealed that media images are increasingly occupying a dominant position over actual reality. People no longer perceive reality itself, but rather its media interpretation. Consequently, aesthetic perception is acquiring an increasingly simulative character. This condition confirms the theory of hyperreality developed by Jean Baudrillard.

However, virtual aesthetics also possesses positive aspects. Digital platforms contribute to the democratization of art. Every individual gains the opportunity to participate as a subject of aesthetic creativity within virtual platforms. Virtual art, NFT technologies, and immersive performances are generating new forms of contemporary aesthetic thinking.

At the same time, the strengthening of visual culture significantly influences the consciousness of young people. Media manipulation, advertising, and virtual identification have become important factors in shaping aesthetic values. Therefore, issues of media literacy and aesthetic education are acquiring urgent importance in modern society.

Postmodern aesthetics does not represent the rejection of classical aesthetics; rather, it appears as its transformation under new historical conditions. For this reason, it is necessary to evaluate the influence of virtual reality and visual culture on human spirituality in a balanced and objective manner.

CONCLUSION. In conclusion, aesthetic perception in postmodern society is moving toward a new qualitative stage. Visual culture and virtual reality technologies have fundamentally transformed the ways in which humans perceive and understand existence. Modern individuals experience aesthetics not only through real works of art, but also through media images and virtual platforms.

The results of the research made it possible to identify the main characteristics of postmodern aesthetic thinking. Fragmentation, pluralism, simulation, and hyperreality emerged as the principal features of contemporary aesthetic consciousness. At the same time, virtual reality is reshaping human ontological and anthropological perceptions.

The expansion of visual culture significantly influences the aesthetic taste and value systems of young people. The popularization of digital identification and virtual images introduces new challenges into the spiritual world of individuals. Therefore, media literacy and aesthetic education have become important tasks for contemporary society.

Virtual aesthetics creates new opportunities for human creativity. Virtual art, digital design, and immersive technologies are generating new forms of aesthetic thinking. At the same time, virtual reality also increases the risk of individuals becoming detached from real social relationships.

In the future, the further development of artificial intelligence and virtual technologies may produce even more complex forms of aesthetic thinking. For this reason, the comprehensive study of postmodern aesthetics, media philosophy, and problems of virtual culture will remain one of the priority directions of contemporary philosophy.

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THE ACTIVITY OF THE “TARAKKIYPARVAR” ORGANIZATION IN ANDIJAN IN THE EARLY XX CENTURY: AN ANALYSIS OF ARCHIVAL DOCUMENTS

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Abstract. In this article, the socio-political landscape of the Fergana Valley, specifically the Andijan Uyezd, during the years 1916–1917 is comprehensively analyzed based on historical archival documents (Fond 461). The research focuses on the activities, organizational structure, and methods of struggle utilized by the underground political entity designated as "Tarakkiyparvar" by the colonial administration. Beyond the dry factology of archival materials, the article reveals the underlying human experiences, the fates of individual figures, and the spiritual portraits of these representatives of the national liberation movement. Furthermore, the historical continuity between this past experience, the current state policy of New Uzbekistan, and the foundations of the Third Renaissance is scientifically substantiated.

Keywords: Turkestan, Andijan, archive, Tarakkiyparvar, Ubaydulla Khodjayev, year 1916, colonial policy, national awakening, Jadidism, rule of law, human factor, New Uzbekistan.

Introduction. The first quarter of the 20th century was a period of radical turning points in the socio-political life of Turkestan. Particularly following the popular uprisings of 1916, anti-colonial resentment against the Tsarist administration began to manifest in both overt and covert forms. The Andijan Uyezd played a crucial role as a central hub for these political processes. The underground organization "Tarakkiyparvar" (Taraqqi-Parvar), which emerged during this period, stood out not only for defending the rights of the local population but also for its deliberate strategy to infiltrate the administrative apparatus and monitor it from within.

Archival documents indicate that for the local offices of the Tsarist government, this organization escalated into a "state within a state." It is no coincidence that the classified reports of the Military Governor of the Fergana Region described the group's operations as a "*tonko razrabotannaya sistema*" (a finely crafted system). The members of the organization successfully integrated administrative literacy, media resources, and international political connections. Based on the archival files of the National Archives of Uzbekistan (NAUz, Fond I-461), this article provides an in-depth analysis of the underground organization's personnel, financial resources, and the "legal front" activities led by Ubaydulla Khodjayev.

The core significance of this research lies in our effort to discover the real human fates hidden behind the numbers and rigid official language of archival texts. The inner world of these individuals, who endured the repressions and pressures of a despotic regime, and their personal courage in the pursuit of national freedom and honor, serve as a true school of mentorship for today's youth. We seek answers not only to the question of "what happened?" but also to "what did the heroes of that era genuinely experience and feel?"

Literature Review. A historiographical review of the topic reveals that under the influence of Soviet ideology, the history of this period was interpreted one-sidedly for many decades. In the works of Soviet historians, particularly in the studies of P.N. Pospelov, national organizations like "Tarakkiyparvar" were characterized exclusively as "reactionary," "bourgeois-nationalist," or "blackmailing groups." This approach served to negate the authentic national and liberationist essence of the movement, confining it strictly within the narrative of class struggle.

The history of political movements in Turkestan has been extensively studied by scholars such as P.G. Galuzo, H. Ziyoev, and B. Hayit. However, in many of these studies, the Jadid movement has been analyzed primarily from an educational and enlightenment perspective. The activities of the "Tarakkiyparvar" organization within the scope of Andijan Uyezd—specifically their infiltration into the local administrative structures (volost and uyezd administrations) and their functioning as a "shadow government" - have not yet been fully systematized at the level of archival documents.

Regarding the activities of Ubaydulla Khodjayev, existing literature mostly highlights his work in Tashkent and his association with the *Sadoi Turkiston* newspaper. This article, conversely, enriches the historiography by bringing forward archival facts regarding his legal advocacy in Andijan and his strategy to undermine the local colonial administration "from within."

Following the independence of Uzbekistan, historical science was liberated from ideological shackles. Thanks to the fundamental research of scholars like S. Azamkhodjayev and Q. Rajabov, an objective and scientific approach toward the history of the Jadid movement and its various branches was established. Nevertheless, the analysis of Andijan Uyezd archival documents (NAUz, Fond I-461) through the lenses of the human factor, personal motivation, and historical anthropology remains a highly relevant task. These documents are not merely informative sheets of paper; they are living testimonies of struggle and resilience.

Methods. This research is grounded in the principles of historical objectivity and systematic analysis. Methods of historical objectivity, chronological consistency, and source analysis were utilized throughout the study. Primary focus was directed toward the collection of documents in Fond I-461 ("Administration of the Military Governor of the Fergana Region"), Inventory 1, File 1968, preserved at the National Archives of Uzbekistan. During the research, confidential reports, interrogation transcripts, and official reports addressed to the Governor underwent content analysis. Additionally, the historical-comparative method was applied to distinguish between the subjective biases of Tsarist officials and the actual reality on the ground.

The methodological framework of the work consists of the following approaches:

1. **Archival Heuristics:** The primary source material was retrieved and examined from the National Archives of Uzbekistan, Fond I-461, Inventory 1, File 1968.
2. **Paleographic and Diplomatic Analysis:** The language, style, and content of both handwritten and typed confidential reports, interrogation protocols, and official accounts dating to 1916–1917 were evaluated.
3. **Historical-Comparative Method:** The data extracted from the documents were cross-referenced against official government viewpoints on one side and the actual interests of the local population on the other.
4. **Structural-Functional Analysis:** The internal divisions of the “Tarakkiyparvar” organization (including the translation team, the press group, and the legal branch) and their respective functions were systematically reviewed.
5. **Re-interpretation:** Actions labeled by Tsarist bureaucrats as “extortion” or “blackmail” were critically re-interpreted as economic and political methods of national liberation warfare.

Discussion and Results. The analysis of the archival materials (File 1968) demonstrates that the members of the “arakkiyparvar” organization prioritized personal loyalty, national pride, and human solidarity above all else in their operations. The resolve and mutual trust reflected in the documents show how deeply rooted this movement had become.

The organization’s influence over the administrative apparatus was so formidable that even Russian officials stood in awe of them. It is noted: “The translators of Andijan Uyezd, Sulaymon Kelgenboyev, Akbar, and Madamin Boytursunov, held all administrative affairs under their control for eight years” [1.3].

The group built its financial leverage by exploiting and offering protection to local officials. For instance, regarding the substantial funds spent to reinstate Saditdin-Ali-Khoji-Admon-Khodjayev to his post four times, the document states: “This group collected up to 9 thousand rubles to maintain officials in their positions” [2.7].

Sulaymon Kelgenbayev: Courage Within the System. Although Kelgenbayev worked as an official translator for the Uyezd administration, his allegiance remained entirely with the national awakening movement. Capitalizing on his position, he regularly warned the members of “Tarakkiyparvar” and the common people about the classified operations being prepared against the local population by the colonial government. In Tsarist records, his excessive closeness to the local populace, particularly the “native” (*tuzemets*) representatives, and his defense of their interests were noted with great alarm. Kelgenbayev considered serving his nation an absolute honor, even at the risk of his career and life.

The activities of local native judges (*qadis*) were fully overseen by Kelgenboyev's group: “The native judge Islomkhoja-Pansat-Khoji-Pansatov was forced to pay 500 rubles to Kelgenboyev in exchange for halting an investigation initiated against him” [3.7]. Such instances highlight how extensive the organization’s network was: “Persons

under their influence were confident that they could escape any form of judicial investigation” [4.8].

Ubaydulla Khodjayev: Defender of National Justice and Rights. Although Khodjayev’s activities are branded as “provocative” in the archives, he was in reality dedicated to raising the legal literacy of the people and defending them against the arbitrary whims of colonial officials. Every single petition he drafted and every appeal he forwarded to the Uyezds chiefs bears witness to the suffering of an individual or the shattered justice of a family, as confirmed by every page in the archives. Khodjayev was one of the early pioneers who sought to bring the national movement into the legitimate legal arena.

The appearance of Ubaydulla Khodjayev elevated the organization's activities to an intellectual tier. “Representing the Bozor-Korgon society, Khodjayev filed three consecutive petitions of complaint against the local precinct supervisor (*pristav*) and the elder (*oqsoqol*), successfully managing to remove them from office” [5.4]. This drastically boosted his prestige in the eyes of the populace: “This lawyer, previously unknown to anyone, became the most reliable official for the people” [6.5].

Khodjayev’s political ambitions extended far beyond regional borders, reaching the central government: “He presented himself as an individual under the protection of influential figures in Petrograd such as Kerensky and Tevkelev, and propagated pan-Islamic ideas among the local population” [7.6]. Concurrently, the power of the press was expertly leveraged: “Editors Chaykin and Shapiro turned the newspaper *Turkestanskiy Golos* into a propaganda tool for this group, printing anti-government materials with the aim of increasing its circulation” [8.8].

Mulla Abduqodirbek: An Emblem of Unbending Will. The confidential interrogation transcripts of 1916 reveal the immense fortitude possessed by the youth of that era. The answers given by Mulla Abduqodirbek during his interrogation are remarkable; he refused to betray his comrades or disclose the secret plans of the movement, choosing instead to confront his interrogators with the ugly realities of colonial policy. These were not mere words, but a profound moral victory achieved by an individual standing directly in front of the machinery of oppression.

Large-scale property owners also had to reckon with this hidden force: “The wealthy Andijan regent Alimqulov also relied on the assistance of this “Tarakkiyparvar” party to preserve his position” [9.5]. The Tsarist administration, on the other hand, assessed this as “Authority established among the population through fear and intimidation” [10.14].

Ivanov, the Military Governor of the Fergana Region, depicted the “Tarakkiyparvar” organization in his secret reports as a “gang of blackmailers” operating under the guise of “pan-Islamic” ideas. Here, the subjective human factor and the “accusatory strategy” of colonial policy become glaringly obvious. It was only natural for a Tsarist official to frame national leaders as “criminals” in order to justify systemic crises within his own administration, downplay public discontent, and report favorably to higher authorities.

In truth, a deep analysis of the archival documents proves that this movement served as the earliest foundation of civil society in the region. Utilizing the contemporary press

and legal tools of their time, they strived to protect the rights of the people and unite them politically. The Governor's panic, in reality, stemmed precisely from this collective awakening.

Conclusion. History proves that the struggle for the freedom of the motherland and the prosperity of the nation is never spent in vain. In the context of modern New Uzbekistan, the enlightenment and liberation ideas of our Jadid ancestors, including the representatives of the “Tarakkiyparvar” organization, have become the moral and spiritual pillars of our state policy.

The results of this study show that the “Tarakkiyparvar” organization was one of the most complex and multifaceted manifestations of the Turkestan national movement at the beginning of the 20th century. Based on the analysis of these archival documents, the following final conclusions have been reached:

- The group was not merely an alliance of a few translators, but was fully formed as a political institution with distinct financial sources, a system of legal defense, and its own media organs.
- The operations led by Ubaydulla Khodjayev demonstrated that utilizing Tsarism's own laws against itself was a far more effective strategy than premature armed rebellion.
- Taking Andijan Uyezd as a case study, it was established that administrative management on the ground was practically controlled not by Tsarist bureaucrats, but by a shadow group operating through translators and legal professionals.
- The organization's connections with the State Duma factions in Petrograd prove that the Turkestan liberation movement was integrated with broader all-Russian political processes.
- “The inner world of these individuals, who endured the repressions and pressures of a despotic regime, and their personal courage in the pursuit of national freedom and honor, serve as a true school of mentorship for today's youth” [11; p. 245].

In conclusion, the “Tarakkiyparvar” experience served as a structural stepping stone for the extensive political reforms subsequently carried out by the Jadids. These archival documents will long remain among the most reliable sources for filling in the “blank spots” in the history of Uzbek statehood.

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CHARACTERISTIC FEATURES OF ENGINEERING THINKING AND ACTIVITY

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Abstract. This article examines the historical formation of engineering thinking and activity, as well as considerations regarding its study as a science. Attention is paid to the necessity of combining comprehensive technical and theoretical knowledge in the training of a future engineer. At the same time, it is emphasized that the humanization of technical education is not exempt from relying on teachings that must be formed in an engineer, such as ethics and aesthetics.

Keywords: engineering, freedom of activity, ethics, aesthetic education, humanities, worldview, technical education, objective, methodology, genetic engineering.

Introduction. An analysis of pedagogical literature and practice shows that engineering education has several serious shortcomings. One problem has long been the narrow specialization of engineers. One of the prominent representatives of engineering education, Professor A. Ridler, noted at the beginning of the last century that the task of a higher technical school is not only to train chemists, electricians, mechanics, etc., that is, specialists who never leave their limited field, but also to provide the engineer with a multifaceted education and create opportunities for mastering neighboring fields. The second problem, on the contrary, is not sufficiently deeply understood: our higher educational institutions, while preparing future engineers, are essentially oriented toward the image of the engineer of the second half of the 19th century and the first half of the 20th century. The fact is that modern engineering activities have become more complex and equipped not only with computer technology but also with non-traditional tasks requiring new engineering thinking.

Methods. Non-traditional types of engineering activity and thinking are characterized by the following specific features:

1) the connection between engineering aspects of activity and social, economic, and environmental aspects. Currently, an engineer must develop (design and manufacture) not only simple technical products—that is, machines, mechanisms, and devices—but also complex systems. However, these systems, in addition to technical subsystems, include other non-technical systems, the development of which involves addressing disciplines such as engineering psychology, design, engineering economics, applied ecology, and sociology;

2) the necessity of modeling and calculating not only the main processes of the designed engineering facility but also the possible, especially negative, consequences of its operation. Such consequences are usually of three types: changes in the environment and nature under the influence of new technology, changes in activities and infrastructure (for example, the introduction of new aviation equipment necessitates the creation of new enterprises, design bureaus, educational programs, and the allocation of resources), and finally, "anthropogenic changes," i.e., the impact of new technology on humans: changes in their needs, living conditions, etc.;

3) a new feature of engineering thinking. It implies a higher general culture of the engineer's personality, the use in their work of modern methodology and the concepts and methods of the applied humanities.

The third problem is how to prevent the engineering corps from being oriented exclusively toward the ideals of natural-scientific thinking, or more broadly, toward a technical culture. The opposition between technical and humanitarian cultures is well known. Representatives of technical culture proceed from the view that the world is subject to the laws of nature, which can be understood and then put at the service of man. Representatives of technical culture are convinced that rational relations operate in the world, that everything (including man) can be designed and constructed, and that phenomena are objective and "transparent" (i.e., their nature and structure can be understood by man sooner or later). Such ideas ultimately inspire genetic engineers, the designers of large systems, politicians who promise humanity continuous scientific and technological progress and increased prosperity, and, finally, ordinary consumers who are convinced that the nature of our planet is designed to live in favorable conditions and abundance, and therefore it is necessary to "equip" it with enterprises, cities, machines, and structures as soon as possible. In modern civilization, technical culture is undoubtedly the mass, leading culture, while humanitarian culture stands in opposition to it. A person with a humanitarian orientation refuses to recognize that the life of mankind, society, or nature is determined by science and technology. He is convinced that both man and nature are spiritual entities whose existence cannot be measured by the yardstick of technical culture. He views all of them as living subjects, believing that it is important to understand them, listen to them, and speak with them, but it is impossible to manipulate them or turn them into tools. A person with a humanitarian orientation values the past, lives a full life in it, and approaches other people and communication not as socio-psychological phenomena, but as the element of their own life.

Deep specialization and socialization in these two cultures ultimately lead to the formation of two types of people with different worldviews, lifestyles, and attitudes toward the environment. To an engineer, a person with a humanitarian orientation appears to be from another planet (because, despite living in a world of technical civilization, he does not want to recognize this world), and in the humanities, a person oriented toward technology leaves an unusual impression (a technical person and a

technical world resemble a rational device, a frightening or, conversely, a convenient machine).

Results. Today, the issue of the humanization of technical education is on the agenda. At the same time, various points of view have been put forward, one of which implies that philosophy, sociology, theory and history of culture, psychology and other humanities should be taught in technical universities, while another believes that humanities education is determined not by the study of humanities, but by a special approach to reality, a special way of thinking and a special worldview. Proponents of the second approach, citing arguments in favor of their point of view, often refer to the experience of the USA, where future scientists and engineers listen to relevant humanities and courses or, at their discretion, study some humanitarian topic such as "Features of Medieval Japanese Poetry" or "French Literature of the 19th Century." But neither viewpoint has a solid foundation.

In the first case, it is unclear why teaching casual humanities helps an engineer think and imagine differently. Furthermore, existing pedagogical experience shows that students do not fully understand why they need such humanitarian knowledge. In the second case, there is no answer to the question of which humanities and how to teach them in order to form the humanities-oriented personality of an engineer. In general, in our view, it is inappropriate to link the issue of the humanization of technical education with the teaching of humanities in technical universities. Here, it is necessary to approach the question more broadly: what should engineering education be so that it meets the requirements of the times and the engineering profession, the characteristics and trends of modern engineering, the specifics of the modern educational process, and the general requirements and ideals of post-industrial man?

Since the separation of technical and humanitarian cultures leads to a further exacerbation of the crisis of our civilization, it is necessary to work toward their rapprochement and to strive for the development of a unified humanitarian-technical personality. The ideal is a holistic, perfect person who is oriented in both cultures and is considered the "seed" of a new culture, free from the "humanitarian-technical" opposition. In general, the situations indicated here determine one of the content of humanitarian education. The second content of humanities education is professional and implies that future engineers and other specialists in the field of technical sciences must master specific specialized knowledge and methods in the field of humanities.

Conclusion. An analysis of the current state of engineering education shows that the training of a modern engineer should not be limited to providing technical knowledge within a narrow field. The increasing complexity of engineering activities, which are closely linked to social, environmental, and human factors, requires comprehensive, systematic, and critical thinking from the engineer. From this perspective, the humanization of engineering education—that is, its enrichment with humanities, ethical, and aesthetic perspectives—is a requirement of the times.

However, existing approaches to how humanities knowledge should be integrated into technical education (approaches focused solely on teaching subjects or shaping a

worldview) lack sufficient clarity and validity. Therefore, the issue of humanizing engineering education should be approached not in a narrow framework, but broadly, taking into account the needs of modern society, trends in technical development, and the ideals of a post-industrial person.

Today, overcoming the gaps between technical and humanitarian cultures and forming a comprehensively developed, comprehensively thinking engineer who deeply understands their responsibility to society through their integration is an important task. Such an approach not only enriches the educational process but also plays an important role in preventing global civilizational crises.

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MENTAL AND EMOTIONAL MANIPULATION OF MODERN PEOPLE

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Abstract. Modern man lives in a whirlpool of continuous mental manipulation. This is because uncontrolled advertising, along with the ever-increasing flow of modern information, expands the possibilities of manipulation by disrupting the world order. Religious extremist threats, beautifully disguised, unscientific advertising in the field of education and medicine, psychological mental manipulations are becoming attributes of modern life. The article attempts to provide a critical assessment of the manifestations of this socio-spiritual and cultural crisis.

Keywords: interests, civilization, advertising, manipulation, extremist, psychological, sadomachism, media, television, cinema, disharmony, disorientation, brainwashing.

Introduction. One of the most important human needs in the 21st century is the right to intellectual independence, as every day our brains are subjected to threats and increasingly powerful and frequent manipulations for interests alien to our personality.

Threatening, brutal, brazenly disobedient advertising and propaganda represent the most naked and shameless assault on the human mind, which was once a sacred sanctuary of the human ego and has now become a showroom filled with political debates, carbonated and alcoholic beverages, cigarettes, cars, branded clothing, cosmetics, investment advice, beaches, women, and more.

Television not only invades our minds but also disrupts our inner peace, aggressively bombarding us with images of sex, violence, sadism, depravity, rudeness, and coarse tears, and only rare films and cultural programs are exempt from this.

On the other hand, our mental abilities are negatively affected by high levels of acoustic and environmental pollution, which break down and weaken our brains, leaving them open to external influences. Our minds are skillfully manipulated to make us buy certain products or choose certain political leaders, famous singers, television programs, gossip magazines, or ways to invest money.

The creation of artificial needs is an attack on the right to free choice carried out through advertising, which penetrates our minds at an unconscious level and forces us to do things we never wanted to do. This is done solely for the purpose of generating profit. The gross manipulation of people's behavior through the media, forcing them to accept what they do not want to accept, is a serious moral violation. In democratic countries, citizens are not actually obliged to meekly agree to what is imposed on them through

authoritarian and immoral methods, to meekly tolerate the lack of transparency in judicial decisions, and to passively bear an excessive and unknown burden.

Methods. However, such programmed mental manipulations, to which the entire world is directly or indirectly subjected, aim to subordinate citizens to someone's dark interests.

By influencing their subconscious minds, people become convinced that:

To rejoice in the "benefit" of obtaining loans at fraudulent interest rates and increasing the capital of creditors month by month. To hate the rich and despise the poor. Discrimination against women. Imitation of absurd behaviour promoted by television and cinema. To commit crimes like movie characters, so much cadomazochism—that is, to immerse oneself in endless consumerism, blind imitation of famous artists, musicians, and heroes; to worship soap operas, crude and false values, and to follow established bad taste and crude consumption. Following herd behavior and becoming an obedient consumer.

The thoughtless adoption of any norms under the pressure of authority, We can cite endless examples of how passive acceptance of everything said in the media manipulates people's minds, as we encounter this all the time. The principle of democracy—government for the people—is violated and trampled upon because the consciousness of the people does not belong to it, but serves the media and their owners. The freedom of intellectual choice is fundamentally violated. Here is another of Karl Popper's statements about the danger that television poses to itself:

"The consequence of the mass-culture principle is that the public is offered increasingly worse programs, which they enjoy because they are experimented with 'pepper, spices and flavor enhancers' such as violence, sex, sexuality ... Food is increasingly seasoned to hide its deteriorating quality. Adding salt and pepper allows you to swallow up the crimes that television so blatantly inspired... most people admit it. The power of television has become so great that it threatens democracy, and today it cannot exist without putting an end to these abuses.

The abuse of mass media is a manifestation of ideological terrorism against humanity. Television intrudes upon a person like a thief upon his victim, penetrating the minds of children and adults with incredible force, transforming the freedom of choice of ideas into a romantic relic of the past. Control of people's minds has become a great business today. Anyone with enough money can start an advertising campaign and influence consumer behavior according to the existing economic system.

Even in ancient times, it was found that ambitious people could control someone's will and become a source of inexhaustible power. Unfortunately, there is no other way to protect oneself from such a seizure than to strictly control one's own mind. The opposite is that people are subject to the erroneous and fickle notion of the "great crowd," which is not shaped by a clear mind but, as a rule, stems from a group of ambitions that use the crowd as an unconscious tool. Through their reputation, popularity, or oratory skills, they influence crowds that are unaware of their true intentions.

Subsequently, this method was used for political purposes and simultaneously became a well-known "brainwashing" method widely used in Russia, as well as during the

Vietnam War and the Korean War. This was a type of psychological torture that drastically altered a person's behavior and consisted of their mental disorientation due to prolonged sleeplessness, extreme fatigue, extreme discomfort, fatigue, and anxiety. "Brainwashing" continues to this day, and although the technology has been updated and becomes more "quiet" but harmless, methods of "random" and deliberate modification of a person's behavior based on external sources have begun to be used. Among the "random" or "ordinary," the most powerful is the lifestyle characteristic of a civilized society. In our daily lives, there are at least two elements of this "brainwashing": orientation and anxiety. The increasing complexity of life in large cities, the rapid development of communication tools, and severe conditions such as clouding cause stress. These include new values, information overload, violence, noise, crime, and corruption. Due to increased "brainwashing," a person increasingly loses control over their consciousness, which is caused by orientation and anxiety, which have become part of our normal but, unfortunately, unnatural life. The cause of most mental illnesses and disorders is a person's inability to process the complex realities of modern civilization in their mind. Civilization does not contribute to the development of high individual consciousness; it limits us solely to intellectual memorization.

The parts of the single reality that should be harmoniously combined in the human brain become separated, opposed to each other, and do not obey their "I," whose role is limited to observing distracting and disturbing alerts. Among the external factors influencing perception, the main ones are advertising and propaganda. Advertising experts know how easy it is to influence consumer motivation by promising to satisfy their hidden needs. Eight unconscious needs have been identified that can be used to stimulate demand.

Results. These are sold with the product:

1. Emotional security.
2. Confirmation of one's importance.
3. Self-satisfaction.
4. Creative execution.
5. The object of love.
6. A sense of power.
7. A sense of belonging to a group.
8. Immortality.

These are eight proven methods of controlling the unconscious that ordinary people cannot defend themselves against.

Conclusion. One of the most pressing problems of 21st-century humanity is the increasing weakening of intellectual independence. Manipulative systems based on mass media, advertising, political agitation, and artificial needs are increasing pressure on the human mind, depriving it of the right to make independent decisions. Nowadays, manipulation is no longer a random phenomenon, but has become a form of psychological aggression that is consciously planned and managed. It turns the individual into a

consumer, one who follows instructions instead of reasoning, and their consciousness into a tool for imitation rather than decision-making.

Maintaining mental independence has become a vital necessity for modern man. To achieve this, it is necessary to constantly train the mind for critical thinking, develop immunity to information attacks, and develop internal intellectual discipline. Resisting mass manipulation requires action not only at the individual level but also at the level of social consciousness. Otherwise, humanity risks giving up being the master of its own consciousness and becoming a controlled society that serves artificial needs and the interests of others.

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HISTORY OF THE COMMUNICATION SYSTEM IN THE KHOREZM PEOPLE'S SOVIET REPUBLIC DURING THE YEARS OF SOVIET AUTHORITY

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Abstract. This article examines the history of the formation and development of the communication system in the Khorezm People's Soviet Republic in 1920–1924. After the abolition of the Khiva Khanate, the new Soviet administrative system required the reorganization of postal, telegraph, telephone and radio communication networks. The article analyzes the activity of the postal and telegraph department, its connection with the People's Commissariat of Internal Affairs and other administrative institutions, as well as the functioning of communication points in Khiva, New Urgench, Tashhovuz, Khanka and Dargan-Ata. Special attention is paid to the role of communication in public administration, security, economic relations and social life.

Keywords: Khorezm People's Soviet Republic, communication system, post, telegraph, telephone, radio communication, People's Commissariat of Internal Affairs, Khiva, Tashhovuz, New Urgench.

Introduction. The political changes that took place in the territory of Khorezm at the beginning of the 20th century made a fundamental change in the state administration, socio-economic life and administrative structure of the region. In 1920, the Khiva Khanate was abolished, and the Khorezm People's Soviet Republic was established in its place. Although the new republic operated for a short historical period between 1920 and 1924, this period in the history of Khorezm is characterized by the transition of the management system to the Soviet model, the formation of new departmental structures and the reorganization of state communication means. The communication system is an important infrastructure of any state administration. Post, telegraph, telephone and radio communication means play an important role in the exchange of information between state agencies, coordination of central and local administration, conducting economic relations, controlling security issues and providing services to the population. Especially in a newly formed, politically complex and territorially fragmented republic like the USSR, establishing a communications system was one of the main conditions for ensuring state stability.

The total area of the USSR was about 54 thousand square kilometers, with a population of almost 900 thousand people; administratively, it consisted of the Turkmen, Kyrgyz-Karakalpak, Urgench and Khiva autonomous regions. Khiva was chosen as the political and administrative center of the republic. Communication networks played an

important role in the consistent organization of state administration and social life in such a vast territory.

Analysis of literature on the topic. The issue of the communication system during the USSR has not been studied extensively enough as a separate independent direction in historiography. In existing studies, this issue is covered more within the framework of state administration, internal affairs bodies, the history of the press, political processes of the Khorezm Republic and the policy of Sovietization.

One of the important sources on the history of the Khorezm People's Soviet Republic is the study by Kh.Sh. Inoyatov entitled "History of the Khorezm People's Soviet Republic". This work covers the formation of the USSR, the system of government, political conflicts and the republic's relations with the RSFSR. Some information related to the communication system is mainly determined through archival documents and the activities of internal departmental structures.

In recent years, separate scientific articles devoted to the activities of the post and telegraph department in the USSR have also been published. For example, M.Kh. The article by Nazirov and A. Yermetov provides information on the activities of the Post and Telegraph Department of the People's Ministry of Internal Affairs of the Khorezm People's Republic in 1920-1924 based on archival documents [5,148-v]. This article covers the structure of the post and telegraph department, the functions of the Khiva post and telegraph office, the flying post, the radio station, and city communications. In addition, the communication system is indirectly reflected in research on the history of the USSR periodical press. In particular, the first issues of the newspaper "Sun of the Revolution" reported on the Shabbat in the square in front of the post office in Khiva, indicating that post offices and the social spaces around them were formed as part of the new Soviet social life.

Research methodology. The article uses the methods of historicism, systematic analysis, comparative-historical approach and source studies. The historicism method allows us to study the formation of the communication system in the USSR in connection with the political and administrative processes of 1920-1924. The systematic analysis method serves to consider postal, telegraph, telephone and radio communications as components of a single state communication system. Through the comparative-historical approach, the differences between the limited communication capabilities of the Khiva Khanate and the centralized communication system formed during the years of Soviet power were revealed. The source study method was used to analyze information from archival documents, scientific articles and periodical press materials.

Analysis and results. After the dissolution of the Khiva Khanate, one of the most important tasks for the new government was to establish state administration. For this, the need for a communication system that would ensure rapid information exchange between central and local authorities increased.

According to the resolution of the Provisional Khorezm Government of April 8, 1920, it was envisaged to establish a post and telegraph department under the Ministry of Economy.[3,1-v] However, for practical and political reasons, the post and telegraph

affairs of the republic initially remained under the influence of the People's Commissariat of Postal Communications of the Turkestan Republic. Later, a post and telegraph department was established under the Ministry of Internal Affairs, which operated as an institution managing the main communication networks.

It is noted that on May 29, 1921, an agreement was reached between the government of the RSFSR and the government of the USSR on the management of post and telegraph affairs. This situation shows that the communication system of the USSR was not only a technical and infrastructural issue, but also gained importance in the context of political sovereignty, state administration, and relations with the RSFSR [5, 149-v]. The fact that in the negotiations of 1920, the Russian side put forward the issue of transferring all postal and telegraph networks in Khorezm to the Russian government also confirms the strategic importance of this area.

The post and telegraph department of the USSR consisted of several components. Sources indicate that the department included an office, Khiva post and telegraph office, flying mail, a receiving radio station, and city communications. The office performed general administrative, financial, economic, and production functions. In 1921–1924, the number of employees of the office varied from 2 to 11 people [1, 245-v].

The Khiva post and telegraph office functioned as the main communications center of the republic. This office carried out telegraph communications of Khorezm with neighboring republics and supervised postal services in the city of Khiva. The number of postmen in the city of Khiva ranged from 2 to 10 people. These indicators indicate that the communications system was still in its infancy, with limited personnel and technical capabilities.

One of the most important practical forms of the communications system in the USSR was flying mail. Flying mail served to provide postal communications between various points and cities of the republic, as well as between Khorezm and neighboring republics. The main route of postal communication with neighboring regions passed through Charjoi.

Sources indicate that mail was delivered from Chorjoi to Khiva and from Khiva to Chorjoi up to twice a month by camel [5, 150-b]. From Khiva to other settlements of the republic, mail was delivered once or twice a week by horse-drawn postmen. This indicates that the geographical conditions, transport capabilities and political instability of the Khorezm region directly affected the communication system.

The unstable political situation in the country, the movement of armed groups and security problems also negatively affected the smooth operation of communication routes. Therefore, the personnel serving some postal routes worked on a contract basis, and they were not formed as permanent staff units. This indicates that the communication system did not fully transition to a stable and centralized form in the early years.

Radio communication also played an important role in the communication system of the USSR. The Khiva receiving radio station, which served the Khiva garrison and other military units before June 1, 1920, was later transferred to the post and telegraph department [2, 13-v]. The radio station had 4 employees. It received the Starosta and Turkta messengers, distributed copies of radiograms between state departments.

The existence of radio communication indicates that there was a desire in the USSR to use modern technical means for the exchange of military and administrative information. However, this system, rather than serving the general public, primarily served the needs of state departments, military units and administrative bodies. The Khiva city telephone station was also under the control of the post and telegraph department. Initially, the city telephone network covered about 15 points, mainly belonging to state departments. This indicates that telephone communication did not reach the level of service to the general public, and was mainly directed to departmental and administrative needs.

By mid-1922, the first intercity telegraph lines were opened between the capital of Khorezm, Khiva, and Yangi Urgench, Dargonata, Toshkhovuz, and Shokhabad. Telephone communication with Turtkul was also established. By the end of 1923, the number of telephone subscribers in Khiva reached 27 [5,151-b]. Although these numbers may seem small, they indicate the gradual expansion of the communication infrastructure in Khorezm in the conditions of that time.

On June 1, 1923, due to staff reductions, the post and telegraph department was abolished, and in its place a two-person post and telegraph department was established under the Ministry of Internal Affairs. From July 1, 1923, all postal and telegraph institutions were transferred to a self-financing system. In this regard, tariffs for postal and telegraph services were established.

This process shows that under Soviet rule, the communication system was aimed at economically regulating it, creating a financial basis for services, and reducing departmental costs. However, the self-financing system may have limited the population's ability to use communication services. Because in the early 1920s, Khorezm was experiencing economic difficulties, illiteracy, transport problems, and social instability. On September 23, 1923, the post and telephone stations in Yangi Urgench, Khanka, and Dargonata were transferred to the jurisdiction of the Central Asian Post and Telegraph District. Since January 1924, the post and telephone department was called the "public relations department." In mid-1924, the department included the Khiva telephone station, the Tashkhovuz telephone station, a radio station, and post offices in Khiva, Tashkhovuz, Khojaly, Yangi Urgench, Khazorasp, and Dargonata.

In the USSR, the communication system was an important tool of state administration. While the central government of the new republic was located in Khiva, its territories consisted of various regions and districts. In such conditions, communication means were necessary to send orders from the center to the regions, receive information from the regions, and monitor the military and administrative situation. The division of the USSR into 28 districts, the distance between the regions, and the presence of transport difficulties made the communication system even more important. While telegraph and telephone communication ensured the rapid exchange of information between state agencies, the post office was the main means of correspondence between the population, the circulation of official documents, and administrative correspondence.

The communication system also performed the function of political control. It was not for nothing that the post and telegraph department operated within the Ministry of

Internal Affairs. Because information moving through communication networks was considered an important source of ensuring state security and public order.

The communication system in the USSR was not limited only to the needs of state agencies. Post offices, newspaper distribution, government announcements, correspondence and information exchange became part of the new social life. The development of the press was also inextricably linked with the communication system. The delivery of newspapers and other periodicals to the regions, the distribution of official messages, the fight against illiteracy and the spread of the new Soviet ideology were difficult to implement without postal and communication networks. Therefore, the communication system in the USSR should be considered as an integral part of political, administrative and cultural-educational processes.

Conclusions and suggestions. During the years of Soviet power, the communication system in the USSR underwent a complex process of formation in a short period of time. In 1920-1924, the postal, telegraph, telephone and radio communication networks were adapted to the needs of the new Soviet system of governance. The postal and telegraph department, which was initially planned to be established under the Ministry of Economy, later operated as part of the Ministry of Internal Affairs. This indicates that the communication system was inextricably linked with state security, political control and administrative management. The main center of the communications system of the USSR was the city of Khiva. The Khiva postal and telegraph office, a receiving radio station, a telephone station and a flying post connected the central administration with various regions of the republic. The expansion of communication routes with such regions as Yangi Urgench, Tashkhovuz, Dargonota, Shokhabad, and Tortkul in 1922-1923 indicates that a modern communications infrastructure began to form in the region.

At the same time, the communication system faced many problems. Weak transport infrastructure, political instability, lack of personnel, financial difficulties and limited technical means prevented its stable operation.

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TRANSCULTURAL COMMUNICATION AND TOLERANCE: THE PROBLEM OF NATIONAL IDENTITY IN THE ERA OF GLOBALIZATION

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Abstract. This article philosophically examines the influence of transcultural communication and tolerance on the process of national identity formation in the context of globalization. The study analyzes issues related to intercultural communication, tolerance, national identity, and the transformation of spiritual values. In addition, the positive and negative aspects of globalization, the impact of mass culture on national values, and the role of intercultural dialogue in social stability are explored. The research findings demonstrate that transcultural communication and tolerance are important factors in promoting global integration while preserving national identity.

Keywords: transcultural communication, tolerance, globalization, national identity, intercultural communication, spiritual values, national consciousness, cultural transformation.

INTRODUCTION. In the twenty-first century, globalization processes have deeply penetrated all spheres of human life. The rapid development of information technologies, the expansion of internet communication, international economic integration, and migration processes have elevated relations among different peoples and cultures to a new stage. Under such conditions, transcultural communication and tolerance have become among the most relevant topics in contemporary philosophy. On the one hand, globalization strengthens intercultural cooperation and dialogue; on the other hand, it contributes to the transformation of national identity and spiritual values.

Transcultural communication refers to mutual understanding, cooperation, and interaction among representatives of different cultures. This process is based on the principles of tolerance, respect, and cultural pluralism. In the context of globalization, the intensification of transcultural relations promotes cooperation among nations, yet simultaneously reinforces cultural standardization and the dominance of mass culture. Consequently, problems such as the weakening of national values, identity crises, and spiritual alienation emerge.

In Uzbekistan, globalization has also made the issue of national self-awareness increasingly significant. In particular, virtual culture, mass media, and transnational communication increasingly influence the worldview of young people. Therefore,

preserving national values, strengthening historical memory, and promoting tolerance have become important directions of state policy.

Uzbek scholars such as N. Shermukhamedova, M.A. Akhmedova, and J. Yakhshilikov have analyzed the philosophical foundations of globalization and spirituality, emphasizing the importance of preserving national identity. Their studies highlight the role of spiritual values in maintaining social stability. Russian scholars including M.M. Bakhtin and V.S. Bibler developed theories of cultural dialogue, while foreign scholars such as Samuel Huntington, Charles Taylor, and Jürgen Habermas analyzed globalization and cultural identity through different philosophical approaches.

In the context of globalization, preserving national identity is not only a cultural issue but also a political, social, and axiological problem. The weakening of national identity may threaten spiritual security. Therefore, along with developing transcultural communication, it is essential to preserve national values and strengthen national consciousness among younger generations.

The purpose of this article is to philosophically analyze the impact of transcultural communication and tolerance on national identity in the era of globalization. The scientific novelty of the research lies in examining the dialectical relationship between transcultural communication and national identity through a contemporary axiological approach.

LITERATURE REVIEW. Among Uzbek scholars, N. Shermukhamedova investigated issues of globalization and spirituality, substantiating the importance of national values in social development [1]. M.A. Akhmedova philosophically analyzed the role of tolerance and spiritual culture in ensuring social stability [2]. J. Yakhshilikov highlighted the importance of national identity and cultural heritage in youth education [3].

Russian scholars M.M. Bakhtin emphasized in his theory of cultural dialogue that every culture develops through interaction with other cultures [4]. V.S. Bibler revealed the philosophical essence of intercultural communication [5]. L.N. Gumilev analyzed the historical development of ethnicity and identity.

Among foreign scholars, Samuel Huntington argued that globalization intensifies clashes between civilizations [6]. Jürgen Habermas developed the principles of communicative rationality and democratic dialogue [7]. Charles Taylor justified the importance of preserving cultural uniqueness through his concept of recognition and identity [8].

The analysis demonstrates that the effectiveness of transcultural communication depends on maintaining a balance between tolerance and national identity.

METHODOLOGY. The following methods were applied in the study:

1. **Dialectical method** – used to analyze contradictions between globalization and national identity.
2. **Axiological method** – applied to examine the transformation of spiritual values.
3. **Hermeneutic method** – used to interpret philosophical texts and concepts.
4. **Comparative method** – applied to compare Eastern and Western cultures.

5. **Historical method** – used to study the stages of national identity formation.
6. **Phenomenological method** – applied to analyze individual self-awareness and identity.
7. **Systematic analysis** – used to study globalization as a complex social system.
8. **Content analysis** – applied to analyze scientific literature and sources.
9. **Sociocultural method** – used to examine intercultural communication.
10. **Interdisciplinary method** – applied to integrate philosophy, sociology, and cultural studies.
11. **Synergetic method** – used to study interactions among cultural systems.
12. **Forecasting method** – applied to evaluate future cultural consequences of globalization.

Table 1. **The Impact of Globalization Processes on National Identity and Tolerance[9]**

Factors of Globalization	Impact on National Identity	Impact on Tolerance
Internet communication	Formation of virtual identity	Expands global dialogue
Migration	Strengthens cultural integration	Promotes tolerance
Mass culture	Weakens national values	Encourages cultural pluralism
Education system	Strengthens national consciousness	Develops intercultural dialogue
Social networks	Changes youth worldview	Broadens communication

RESULTS. The results of the study show that globalization significantly intensifies transcultural communication, strengthening integration and cooperation among nations. The development of information technologies and internet communication accelerates interaction among representatives of different cultures and contributes to the spread of tolerance. At the same time, the dominance of mass culture and standardization may weaken national identity.

The research identified historical memory, language, national values, and cultural heritage as the primary factors shaping national self-awareness. The education system and family upbringing were found to play a crucial role in developing national identity among youth. Tolerance and transcultural communication were also recognized as important factors in ensuring social stability and intercultural cooperation.

The findings further indicate that transcultural communication should not deny national values; rather, it should create opportunities to present them within the global cultural space. Therefore, preserving national identity in the era of globalization should be achieved not through isolation, but through an open and tolerant cultural policy.

DISCUSSION. Globalization accelerates intercultural communication in modern society while simultaneously transforming national identity. On the one hand, transcultural communication develops cooperation and tolerance among peoples. On the other hand, mass culture and cultural standardization may weaken national values.

Samuel Huntington's theory of the "clash of civilizations" predicts the intensification of cultural conflicts in the era of globalization [6]. Habermas argues that

intercultural consensus can be achieved through communicative dialogue [7]. Charles Taylor emphasizes that cultural recognition is essential for preserving identity [8].

In Eastern philosophy, tolerance and intercultural harmony have long been regarded as important values. The history of Central Asia demonstrates examples of peaceful coexistence among different nations and religions. Therefore, in the context of modern Uzbekistan, developing tolerance and strengthening national values are important factors of social stability.

The discussions reveal that the effectiveness of transcultural communication depends on balancing global integration with the preservation of national identity.

CONCLUSION. The study demonstrates that transcultural communication and tolerance are significant factors in social development during the era of globalization. Although modern communication processes strengthen intercultural integration, the necessity of preserving national identity becomes increasingly important.

The article substantiates the importance of historical memory, language, cultural heritage, and spiritual values as the primary foundations of national self-awareness. Tolerance and transcultural communication are interpreted as essential conditions for ensuring social stability.

The study concludes that reducing the negative effects of globalization requires:

- developing national culture;
- strengthening youth spirituality;
- expanding intercultural dialogue;
- promoting a culture of tolerance.

Future research should focus on virtual identity, digital culture, and the influence of artificial intelligence on national values.

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SOCIO-PHILOSOPHICAL ASPECTS OF HUMAN CAPITAL DEVELOPMENT IN THE CONTEXT OF DIGITAL TRANSFORMATION

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Abstract. This article examines the theoretical and practical aspects of human capital development through the education system. The role of human capital in economic growth and social development is analyzed, while the significance of modern educational technologies is revealed. Based on the research findings, scientific conclusions are developed regarding the improvement of the education system, acceleration of digital transformation, and enhancement of personnel potential.

Keywords: human capital, education system, social development, economic growth, digital education, innovation, competence, knowledge economy.

Introduction. In the current era of globalization, human capital has become a decisive factor in the economic and social development of states. Human capital includes not only knowledge and skills but also creative thinking, innovative approaches, and labor productivity. Therefore, the education system occupies a special place as the most important mechanism for developing human capital.

In the context of Uzbekistan, modernization of the education system, adaptation to international standards, and the introduction of digital technologies have become priority directions of state policy aimed at developing human capital. Consequently, this topic is considered scientifically relevant.[1]

Research Methodology. In this study, several scientific methods were used. In particular, methods of analysis and synthesis were applied to study the relationship between human capital and the education system. The comparative method was used to analyze the experience of developed countries. Statistical analysis enabled the evaluation of educational indicators. A systematic approach helped identify the interconnection between education, the economy, and social development.

Main Part. The concept of human capital occupies an important place in modern economic theory. It is regarded as the main resource of economic development, encompassing the level of education, professional skills, experience, and health of society's members. The education system plays a leading role in the formation of human capital because it shapes intellectual potential, professional competence, and social activity.

Under modern conditions, the education system is undergoing radical transformation. Traditional forms of education are being replaced by innovative

approaches. In particular, the introduction of digital technologies significantly improves the quality of the educational process. Distance learning, online platforms, electronic textbooks, and artificial intelligence-based systems considerably enhance educational effectiveness. This, in turn, contributes to qualitative growth in human capital. [2]

A competency-based approach in education is also of great importance. Today, not only theoretical knowledge but also practical skills, problem-solving abilities, and creative thinking are highly valued. Therefore, the education system should focus not only on providing knowledge but also on preparing young people for real-life challenges. This increases the competitiveness of human capital.

Furthermore, lifelong learning plays an essential role in the development of human capital. The concept of “lifelong education” implies the continuous improvement of an individual’s knowledge and skills. This enables adaptation to changes in the labor market. Since professions are rapidly changing in the modern economy, the flexibility of human capital becomes highly important.

The development of the education system directly affects economic growth. Highly educated specialists ensure greater productivity, promote innovative activity, and actively participate in the creation of new technologies. This increases the country’s competitiveness in the global economy.

However, existing problems in the education system hinder the full development of human capital. These include low educational quality in certain regions, a shortage of qualified teachers, and weak material and technical infrastructure. In addition, insufficient digital infrastructure slows down the modernization of the educational process.[3]

To solve these problems, comprehensive reform of the education system is necessary. In particular, improving teachers’ qualifications, introducing modern educational programs, widely applying digital technologies, and studying international experience are of significant importance. At the same time, improving cooperation between the public and private sectors can contribute to enhancing the financing of the education system.

Overall, developing human capital through the education system is one of the key factors not only for economic growth but also for ensuring social stability and welfare.

Results of the Analysis. The research results indicate that:

- There is a direct relationship between the quality of education and human capital.
- Digital technologies increase the effectiveness of education.
- Innovative educational approaches contribute to economic growth.
- The development of human capital ensures social stability.

In conclusion, the education system is the primary mechanism for developing human capital. Under modern conditions, the digitalization of education, the introduction of innovative approaches, and the training of qualified specialists should become priority tasks.

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ON THE STATUS OF COMPOSITE SENTENCE COMPONENTS

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Annotation: The article analyzes the structural-semantic classification of complex sentences in comparison with the concepts of Russian linguists. Based on the comparison conducted, it is concluded that this classification is effective for the syntactic section of Russian grammar. Structural-semantic classification, rational application in modern syntactic theories.

Key words: Complex sentence, complex sentence syntax, predicative unit, component, dispute, hypothyroidism

One of the most controversial issues in the study of SP is the status of its constituent components. In specialized literature, the dispute primarily revolves around whether the direct constituent parts of the SP are sentences or not. This dispute has even been reflected in the definitions of simple sentences formulated by various scholars, either from the point of view of the propositional status of its parts, or from the point of view of their similarity to simple sentences to one degree or another, and even the rejection of the latter due to their consideration only as parts, components, or elementary sentences, as well as predicative units.

In this regard, some scholars express the opinion that the parts of the SP are simple sentences, but they are deprived of the ability to be used as independent sentences, while often pointing to the means of communication that deprive them of this ability.

Among scientists, there is a more or less widespread opinion that the parts of the SP, whether they are components or sentences, do not have communicative independence, except for the opinions of G. V. Kolshansky, I. P. Raspopov and their followers, who, for example, believe that "the composition of sentences does not form a single sentence, but a qualitatively different unit of language from the sentence - a group of grammatically related equal, but not identical in meaning, sentences united by some logical sequence of thoughts. The conjunctive or non-junctive conjunction grammatically connects the ego, a differentiated whole, this grammatical / and not only semantic / but also remaining in each of its parts as an independent sentence" (Kolshansky, 1964, 32/).

Some scholars approach this issue cautiously and differentially, considering the parts of the SP in a static/structural/plan as sentences, and in a dynamic/communicative/plan not as sentences, but as parts, components, or predicative units.

Explaining her position on this issue, V.A. Beloshapkova notes that "the dispute over whether the parts of a complex sentence are sentences is meaningless until it is determined what the disputants understand by a sentence, which side of it is put forward as the determinant - static or dynamic. Depending on whether a sentence is understood as a static structure possessing predicativity, i.e., as a predicative unit, or as a dynamic structure possessing relative semantic integrity and intonational completeness, i.e., as a communicative unit, the question of the grammatical nature of a complex sentence is resolved differently. In the first case, the parts of a complex sentence are interpreted as sentences, and the entire complex sentence as their combinations; in the second case, the entire complex sentence is considered a sentence, and its parts are not considered sentences. M. Kubik also expresses a similar opinion /Kubik, 1967,11/.

Scholars' skeptical attitude toward the status of PP components as sentences is particularly strengthened when considering a complex sentence, where a non-matrix component—a traditional subordinate clause—organically includes a means of connection, which, from their point of view, determines its alleged strict attachment to the matrix component, i.e., the main clause, and thereby deprives it of the ability to be independent.

In our view, this dispute can continue indefinitely, as the researchers' initial position does not have a solid foundation, and the principles for considering this issue are not rigid or convincing. Solving this issue is impossible and unattainable until proper attention is paid to the fundamentally important aspect of studying the SP, namely acquaintance and training.

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Comparative Linguoculturology of the Russian and Uzbek Languages: Representation of National-Cultural Concepts in a Bilingual Context

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Abstract. This article examines the theoretical foundations of comparative linguoculturology as applied to the study of national-cultural concepts in Russian-Uzbek bilingualism. Drawing on the conceptual frameworks of cognitive linguistics, ethnolinguistics, and cultural semantics, the paper analyses the mechanisms by which language encodes and transmits culturally specific meanings across two typologically and genetically distinct languages. Special attention is paid to the notion of the kulturogenderema — an original theoretical construct proposed by the author — as a unit of linguocultural analysis that integrates gender, cultural, and linguistic dimensions. The article argues that bilingual communicative space constitutes a productive environment for the mutual adaptation, transformation, and occasionally the convergence of conceptual structures. The findings contribute to the broader discourse on linguistic relativity, cross-cultural communication, and the epistemological status of national-cultural concepts in a multilingual world.

Keywords: comparative linguoculturology, national-cultural concept, Russian-Uzbek bilingualism, kulturogenderema, conceptual structure, cognitive semantics, linguistic relativity.

Introduction. Language is not merely a communicative instrument; it is a structured repository of cultural knowledge, historical memory, and collective world-view. The study of how different languages encode and transmit national-cultural experience has occupied a central position in twentieth and twenty-first century linguistics, giving rise to such disciplines as ethnolinguistics, cognitive linguistics, and, most directly relevant to the present inquiry, linguoculturology. The latter, consolidated as an independent discipline primarily through the foundational contributions of Teliya (1996) and Maslova (2001), proceeds from the axiom that language and culture are inseparably intertwined: linguistic units carry cultural 'loads' that cannot be fully decoded outside their socio-historical context.

The Russian and Uzbek languages occupy adjacent but typologically contrasting positions within the linguistic landscape of Central Asia. Russian belongs to the East

Slavic branch of the Indo-European family and is characterised by a developed inflectional morphology, grammatical gender, and a rich system of aspectual distinctions. Uzbek, by contrast, is an Altaic Turkic language typified by agglutinative morphology, SOV word order, and the absence of grammatical gender. These structural divergences are not incidental to the linguoculturological inquiry: they reflect and simultaneously shape the conceptual structures through which speakers of each language perceive and organise experience.

The present article addresses a question that sits at the intersection of comparative linguistics and cultural semantics: how do national-cultural concepts — understood as cognitive-semantic formations that condense ethnospecific knowledge and evaluative orientations — function and interact within a bilingual Russian-Uzbek communicative space? The article proceeds as follows. Section 2 provides a theoretical grounding in comparative linguoculturology and the theory of concepts. Section 3 examines the structural and semantic parameters of national-cultural concepts in Russian and Uzbek. Section 4 introduces the notion of the kulturogenderema as a linguoculturological unit of analysis. Section 5 analyses conceptual dynamics in bilingual space. Section 6 offers conclusions and directions for further research.

Theoretical Framework: Comparative Linguoculturology and the Theory of Concepts. Comparative linguoculturology emerges at the junction of contrastive linguistics, cultural anthropology, and cognitive science. Its core object is the linguocultural unit — a sign in which linguistic form and cultural content are fused in such a way that the sign cannot be adequately interpreted without reference to the cultural context that produced it. Vorobyov (1997) conceptualised the linguocultureme as the minimal such unit, integrating form, meaning, and cultural connotation. The present article builds upon and extends this framework.

The theory of concepts, as developed within Russian cognitive linguistics by Stepanov (1997), Likhachev (1993), and Vorkachev (2004), understands the concept as a 'clot of culture' (Stepanov's formulation) — a mental entity that stores culturally significant information in the form of images, representations, and evaluative schemas. Concepts are at once cognitive and semiotic: they exist in the mind but are accessible to analysis only through their linguistic manifestations — lexical units, phraseological expressions, texts, and discourses.

In the comparative perspective, what is most significant is not the presence or absence of a given concept in each language, but rather the differential structure of conceptualisation: the internal organisation of the concept, the constellation of features deemed culturally salient, and the evaluative orientation that the concept carries. It is at this level that Russian and Uzbek diverge most strikingly and most revealingly.

The linguistic relativity hypothesis, associated with Sapir (1929) and Whorf (1956), provides a useful, if contested, backdrop. The moderate version of this hypothesis

— which holds that language influences, rather than determines, cognition — is consistent with the comparative linguoculturological approach adopted here. Languages differ not in what their speakers can think, but in what their grammatical and lexical structures make cognitively salient, routinely expressible, and culturally marked.

National-Cultural Concepts in Russian and Uzbek: Structural and Semantic Parameters. A national-cultural concept, as the term is employed in this article, is a concept whose semantic structure is shaped by and inseparable from the specific cultural, historical, and axiological traditions of a given speech community. Such concepts typically resist full translation: their lexical counterparts in other languages may share denotative reference while diverging substantially in connotative load, evaluative orientation, and cultural imagery.

The Russian cultural lexicon is particularly rich in such formations. Concepts such as ДУША (dusha, 'soul'), СУДЬБА (sud'ba, 'fate/destiny'), ТОСКА (toska, an untranslatable amalgam of longing, melancholy, and spiritual anguish), and ПРОСТОР (prostor, 'vast open space') have attracted extensive scholarly attention precisely because they encode a world-view that is at once perceptible and resistant to full externalisation in other languages. Each of these concepts possesses a nuclear semantic component surrounded by layered connotative and cultural associations that constitute its full linguoculturological content.

Uzbek cultural concepts display an analogous density of culturally embedded meaning, though structured according to different axiological and cosmological coordinates. The concepts of ОР (honour, social dignity), ANDISHA (refined social sensitivity, anticipatory consideration of others' feelings), MEHR (deep, selfless affection encompassing both parental love and broader human warmth), and MAHALLA (the traditional neighbourhood as a socio-cultural institution) each represent condensed cultural programmes that regulate social behaviour, interpersonal relations, and collective identity. These are not merely lexical items: they are cognitive-evaluative schemas that shape the perception and organisation of social reality.

Structurally, national-cultural concepts may be analysed along several parameters: (a) the conceptual nucleus — the core semantic element from which other features radiate; (b) the peripheral zone — culturally specific connotations and evaluative associations; (c) the etymological layer — historically sedimented meanings that persist beneath the surface of contemporary usage; and (d) the associative field — the network of concepts with which the given concept enters into meaningful relations within the cultural imagination. Comparative analysis reveals that Russian and Uzbek concepts frequently share nuclear semantic elements — love, honour, fate, community — while diverging sharply in their peripheral, etymological, and associative structures.

The Kulturogenderema: An Integrative Unit of Linguoculturological Analysis. The present author proposes the term kulturogenderema to designate a specific type of

linguocultural unit in which gender — understood not as a grammatical category but as a socio-cultural construct — constitutes an integral and analytically inseparable dimension of the concept's meaning. The kulturogenderema is a linguocultural sign in which gender-specific cultural knowledge, evaluative norms, behavioural prescriptions, and identity formations are encoded and transmitted through language.

The theoretical rationale for this construct arises from the observation that a substantial portion of the national-cultural lexicon in both Russian and Uzbek is organised around gender-differentiated conceptual structures. Concepts such as ЖЕНЩИНА (zhenshchina, 'woman') and АЁЛ (ayol, the Uzbek equivalent) are not semantically equivalent: the cultural scripts, role expectations, and evaluative orientations encoded in each are shaped by the distinct patriarchal, religious, and historical traditions of their respective speech communities. Similarly, concepts of masculinity, honour, family obligation, and social performance are structured differently in Russian and Uzbek cultural imagination, and these differences are inscribed in the lexical and phraseological fabric of each language.

The kulturogenderema thus operates simultaneously on three analytical planes: the linguistic plane (the formal properties of the sign), the cultural plane (the ethnospecific knowledge and norms it encodes), and the gender plane (the differentiated meanings and evaluative orientations that the sign carries for and about differently gendered social subjects). This tripartite structure makes the kulturogenderema a particularly productive unit for comparative linguoculturological analysis, since it allows the researcher to track how gender ideology is linguistically mediated and how it varies across cultural traditions.

In the bilingual context, kulturogenderemy (pl.) from Russian and Uzbek enter into complex relations of partial equivalence, conceptual interference, and mutual reframing. A bilingual speaker navigating between the two languages must manage not only lexical and grammatical code-switching but also the negotiation of partially incommensurable cultural scripts for gender — a process that has significant implications for identity, communication, and conceptual organisation.

Conceptual Dynamics in Russian-Uzbek Bilingual Space. The bilingual communicative space constitutes a theoretically distinctive environment for the study of national-cultural concepts. It is a space in which two linguistic systems — and, through them, two cultural-conceptual systems — are simultaneously active, potentially influencing each other's structure and function. Research in cognitive linguistics and psycholinguistics has established that bilinguals do not operate with two independent, hermetically sealed conceptual systems; rather, their conceptual representations are interconnected, and activation in one language can influence processing in the other (Grosjean, 1989; Cook, 2003).

In the specific context of Russian-Uzbek bilingualism — a sociolinguistic situation shaped by decades of contact, the historical role of Russian as a prestige language of education and public life, and the current processes of Uzbek language revitalisation — several characteristic dynamics can be identified. First, there is conceptual borrowing: the introduction of Russian-mediated concepts into Uzbek-language discourse, accompanied by partial cultural reframing. Second, there is conceptual interference: the intrusion of cultural-evaluative associations from one language into the processing of formally equivalent units in the other. Third, and most productively for linguoculturological analysis, there is conceptual hybridisation: the emergence of new conceptual formations that combine elements from both cultural traditions, reflecting the lived experience of speakers who inhabit both cultural worlds.

These dynamics are particularly visible in the domain of gender-cultural concepts — the domain occupied by kulturogenderemy. The Russian concept of ЖЕНСТВЕННОСТЬ (*zhenstvennost'*, 'femininity') and the Uzbek concept of AYOLLIK (womanhood, femininity in the Uzbek cultural sense) overlap in denotation but carry distinct cultural programmes: the former is shaped by a Slavic-Orthodox tradition of spiritual depth and emotional expressiveness; the latter by an Islamic-Central Asian tradition of modesty, family centrality, and communal embeddedness. Bilingual speakers navigating between these concepts are engaged, consciously or not, in ongoing negotiation between competing cultural models of gender identity.

The bilingual space also generates productive ambiguities and creative reframings. The translation equivalents that bilinguals routinely construct are not simply linguistic substitutions: they are acts of cultural mediation in which meanings are renegotiated, cultural loads are redistributed, and new conceptual syntheses are provisionally established. The study of these processes illuminates not only the cognitive architecture of bilingualism but also the broader dynamics of cultural contact and change.

Conclusion. This article has argued that comparative linguoculturology provides a theoretically productive framework for the analysis of national-cultural concepts in Russian-Uzbek bilingualism. By examining the structural parameters of national-cultural concepts, introducing the kulturogenderema as an integrative unit of analysis, and analysing conceptual dynamics in bilingual space, the article has sought to contribute to both the theoretical elaboration of linguoculturological methodology and the empirical study of Russian-Uzbek linguistic and cultural relations.

Several conclusions emerge from the foregoing analysis. First, national-cultural concepts in Russian and Uzbek are characterised by shared nuclear semantic components and divergent peripheral, connotative, and associative structures — a pattern that generates both cross-cultural intelligibility and persistent communicative asymmetries. Second, the kulturogenderema constitutes a productive analytical unit that captures the intersection of linguistic, cultural, and gender dimensions in the organisation of meaning.

Third, the Russian-Uzbek bilingual space is not merely a site of code-switching but a dynamic environment in which conceptual structures are negotiated, hybridised, and creatively transformed.

Future research should address the empirical dimensions of these processes through systematic analysis of bilingual discourse, associative experiment data, and corpus-based methods. The present theoretical framework is intended to provide a conceptual basis for such investigations and to situate the study of Russian-Uzbek bilingualism within the broader international discourse on comparative linguoculturology and cross-cultural communication.

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COMPARATIVE LINGUOCULTUROLOGY OF THE RUSSIAN AND UZBEK LANGUAGES

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Abstract. This article explores the theoretical and methodological foundations of comparative linguoculturology as applied to the Russian and Uzbek languages. Drawing on the frameworks of cultural linguistics, cognitive semantics, and contrastive analysis, the study examines how language reflects national world-views, cultural values, and socio-historical experience. Special attention is given to national-cultural connotations in lexis, phraseology, and precedent texts. The article identifies systematic correspondences and divergences between Russian and Uzbek linguocultural spaces, including differences in conceptual organisation, culturally specific vocabulary, and the verbal representation of universal categories such as time, family, honour, and hospitality. The findings contribute to the development of a comparative linguocultural methodology and have practical implications for bilingual education, intercultural communication, and translation studies in the Uzbekistan context.

Keywords: linguoculturology, comparative linguistics, Russian language, Uzbek language, linguocultural analysis, national world-view, cultural concept, bilingualism, phraseology, intercultural communication.

INTRODUCTION. The relationship between language and culture has occupied linguists, anthropologists, and philosophers for centuries. Language is not merely a neutral instrument for transmitting information; it is the primary repository of a people's cultural memory, value system, and collective experience. The study of this relationship has given rise to linguoculturology — a discipline that investigates the language-and-culture nexus in a systematic and theoretically grounded manner.

In the context of Uzbekistan, where Russian and Uzbek coexist as major languages of education, science, and public life, comparative linguoculturology acquires particular significance. The two languages belong to different genetic families — Slavic and Turkic respectively — and encode cultural reality through fundamentally different conceptual lenses. Understanding these differences is essential for effective bilingual education, translation practice, and intercultural dialogue.

The present article aims to outline the theoretical foundations of comparative linguoculturology, to identify the principal objects of analysis in Russian and Uzbek, and to propose a framework for systematic cross-linguistic and cross-cultural comparison. The study proceeds from the hypothesis that differences in linguocultural organisation are not

arbitrary but reflect deeper divergences in the cognitive and axiological structures of the two speech communities.

2. THEORETICAL FOUNDATIONS OF LINGUOCULTUROLOGY

2.1. The Emergence of Linguoculturology as a Discipline. Linguoculturology emerged as an independent discipline in the late twentieth century, building on the insights of Wilhelm von Humboldt, Edward Sapir, and Benjamin Lee Whorf concerning the relationship between language, thought, and reality. The foundational thesis — that each language encodes a unique vision of the world — was systematised by Soviet and post-Soviet scholars, most notably V. N. Telia, V. A. Maslova, and Yu. S. Stepanov, who developed the conceptual apparatus of the discipline.

Telia's concept of the "national-cultural connotation" — the culturally specific layer of meaning superimposed on the denotative content of a lexical unit — became one of the central analytic tools of the field (Telia, 1996). Maslova's comprehensive survey of linguocultural phenomena provided a pedagogical framework for the discipline (Maslova, 2001), while Stepanov's dictionary of "constants of Russian culture" offered a model for reconstructing the culturally salient conceptual nodes of a language community (Stepanov, 1997).

In the Uzbek scholarly tradition, linguocultural research has developed alongside the broader renewal of Uzbek philology following independence in 1991. Researchers such as E. Begmatov, B. Yo'ldoshev, and N. Mahmudov have investigated the culturally specific dimensions of Uzbek vocabulary and phraseology, grounding their analyses in both indigenous Turkic traditions and contemporary theoretical frameworks (Yo'ldoshev, 2008).

2.2. Key Concepts and Analytical Framework. The central concept of linguoculturology is the linguocultural concept (*lingvokul'turny kontsept*), understood as a mentally encoded unit of cultural knowledge that is verbally expressed in a given language. Concepts differ from ordinary lexical meanings in that they carry cultural, historical, and emotional depth that transcends the dictionary definition of the corresponding word.

For comparative purposes, four main levels of linguocultural organisation may be distinguished:

- (1) Lexical level — culturally specific vocabulary (*realia*, *culturonyms*, *lacunae*);
- (2) Phraseological level — idioms, proverbs, and set expressions encoding cultural values;
- (3) Conceptual level — cultural concepts and the values they encode;
- (4) Precedent-text level — culturally salient texts, sayings, and allusions.

This four-level framework provides the structural basis for the comparative analysis conducted in subsequent sections of the present article.

3. THE RUSSIAN LINGUOCULTURAL SPACE

3.1. Cultural Dominants of the Russian Language

Russian linguoculturology has identified a number of cultural dominants — values and conceptual orientations that permeate the lexical, phraseological, and textual fabric of the language. Among the most frequently cited are: the category of the soul (*dusha*) as

the locus of emotional and spiritual life; the concepts of fate (sud'ba) and suffering (stradanie) as existentially significant; collectivism and communal solidarity (sobornost'); and the ambivalent attitude toward state authority expressed in the proverb «Закон что дышло — куда повернёшь, туда и вышло» ('The law is like a carriage shaft — wherever you turn it, that is where it goes').

The Russian lexicon contains a number of untranslatable words whose cultural specificity has attracted considerable scholarly attention: *toska* (an untranslatable blend of longing, melancholy, and spiritual anguish), *avos'* (a particle expressing fatalistic hope), and *prostor* (the sense of vast, open space associated with the Russian landscape and national character). These lexical items point to culturally distinctive ways of organising affective and spatial experience.

3.2. Russian Phraseology and Cultural Memory

Russian phraseology is an exceptionally rich repository of cultural memory, drawing on sources ranging from biblical tradition and classical literature to folk wisdom and Soviet experience. Phraseological units such as «Не в деньгах счастье» ('Happiness does not lie in money'), «Без труда не вытащишь и рыбку из пруда» ('Without labour you cannot pull even a fish from the pond'), and «Всё хорошо, что хорошо кончается» ('All is well that ends well') reflect a moral-didactic orientation rooted in communal peasant culture.

The extensive system of Russian diminutive suffixes (*ruchka*, *domik*, *solnyshko*) constitutes a linguistic mechanism for expressing emotional closeness and positive affect that has no exact parallel in Uzbek. This grammatical feature reflects a cultural disposition toward emotional expressiveness and interpersonal warmth that finds lexical expression in the richness of Russian terms for familial and affective relationships.

4. THE UZBEK LINGUOCULTURAL SPACE

4.1. Cultural Dominants of the Uzbek Language

The Uzbek linguocultural space is organised around a distinct set of cultural dominants rooted in Turkic traditions, Islamic civilisation, and the agrarian way of life of Central Asia. Among the most salient are: *qadrlash* (the deep respect for elders and ancestral wisdom), *mahalla* (the neighbourhood community as the primary unit of social solidarity), *or-nomus* (honour and dignity as cardinal social values), and *mehmonnavozlik* (hospitality as both a moral obligation and a source of prestige).

These values are encoded at multiple levels of the Uzbek language. The elaborate system of address forms (*siz* vs. *sen*, the use of *aka/opa* for elder siblings and strangers as a mark of respect) grammaticalises social hierarchy in ways that differ significantly from the Russian system. The concept of *or-nomus*, combining personal honour with collective reputation, has no single-word equivalent in Russian and requires a paraphrase in translation.

4.2. Uzbek Phraseology and Proverbial Wisdom. Uzbek phraseology reflects the values of the community with particular clarity. Proverbs such as «*Mehmon kelsa — rizq keladi*» ('When a guest comes, prosperity comes'), «*Yaxshi so'z — jon ozug'i*» ('A good word is nourishment for the soul'), and «*Ota so'zi — oltin so'z*» ('A father's word is a word of gold')

encode the cultural priorities of hospitality, verbal refinement, and filial piety that are constitutive of Uzbek identity.

The Uzbek proverbial tradition also reflects the syncretic fusion of indigenous Turkic wisdom with Persianate literary culture and Islamic ethical teaching. This multi-layered heritage distinguishes Uzbek linguocultural space from both Russian and other Turkic traditions and gives it a distinctive character that demands sensitive handling in comparative analysis.

5. COMPARATIVE ANALYSIS: CONVERGENCES AND DIVERGENCES

5.1. Universal Concepts and Their Culturally Specific Realisations

Both Russian and Uzbek linguocultural spaces contain representations of universal human concepts — family, time, labour, death, happiness — but organise and articulate these concepts in culturally specific ways. A systematic comparison reveals a pattern of partial equivalence: the concepts are recognisably similar at the level of universal human experience, but diverge in their internal structure, emotional colouration, and cultural salience.

5.2. Linguocultural Lacunae. Lacunae — concepts present in one language but absent (or only partially present) in the other — constitute one of the most revealing objects of comparative linguocultural analysis. Russian lacunae in Uzbek include: *toska* (the Uzbek «sog'inch» covers longing but lacks the existential dimension), *avos'* (fatalistic hope without a Turkic equivalent), and *razlichnye otenki stradaniya* (the fine-grained vocabulary of suffering in Russian has no structural parallel in Uzbek).

Uzbek lacunae in Russian include: *mahalla* (the neighbourhood community as an institutional concept), *or-nomus* in its collective dimension, and *mehmonnavozlik* as a formalised social institution. Attempts to translate these concepts into Russian typically require lengthy explanatory paraphrases, confirming that they encode culturally specific knowledge structures that cannot be mapped onto existing Russian categories.

5.3. Precedent Texts and Shared Cultural References. Both linguocultural spaces are characterised by a rich system of precedent texts — canonical literary, religious, and folk texts whose phrases and images circulate as cultural shorthand within the speech community. In Russian, the works of Pushkin, Dostoevsky, Tolstoy, and Chekhov, together with folklore and Soviet-era literature, supply an inexhaustible stock of cultural references. In Uzbek, the ghazals of Alisher Navoi, the wisdom of Babur, and the epic tradition of the *Alpomish* constitute the canonical core of the literary heritage.

The comparative analysis of precedent-text references reveals both points of contact — in the shared legacy of Islamic civilisation, which informs the literary traditions of both languages — and points of divergence, particularly in the role of Soviet cultural memory, which is far more pervasive in Russian than in contemporary Uzbek discourse.

6. IMPLICATIONS FOR BILINGUAL EDUCATION AND TRANSLATION

The findings of the comparative linguocultural analysis have direct implications for bilingual education in Uzbekistan, where Russian and Uzbek are both used as media of instruction. An awareness of linguocultural divergences enables educators to anticipate

points of interference and conceptual mismatch, and to design instructional materials that explicitly address cultural as well as linguistic difference.

In translation studies, the identification of lacunae and culturally specific vocabulary provides a principled basis for choosing between translation strategies (domestication vs. foreignisation, borrowing vs. paraphrase). The culturally sensitive translator must be equipped not only with linguistic competence but with the kind of bicultural knowledge that comparative linguoculturology aims to systematise.

For intercultural communication, the comparative framework highlights areas of potential misunderstanding arising from divergent culturally encoded expectations — for instance, the different social meanings of silence in Russian and Uzbek interaction, or the contrasting norms of directness and indirectness in speech act realisation.

7. CONCLUSION. This article has outlined the theoretical foundations of comparative linguoculturology and applied them to a systematic comparison of the Russian and Uzbek languages. The analysis has demonstrated that, while both languages share universal human concepts, they organise and articulate these concepts through culturally specific conceptual structures, lexical systems, and phraseological traditions.

The principal findings may be summarised as follows: (1) Russian linguocultural space is characterised by a strong affective and existential orientation, a rich diminutive system, and a deep literary heritage; (2) Uzbek linguocultural space centres on communal solidarity, hierarchical social organisation, Islamic moral values, and a plurilinear literary tradition; (3) the comparison reveals systematic lacunae in both directions, confirming the culturally distinctive character of each linguocultural space.

Future research should extend the comparative analysis to pragmatic and discourse levels, examining how linguocultural differences are manifested in real communicative situations, including classroom interaction, professional discourse, and media communication. The development of a comprehensive comparative Russian-Uzbek linguocultural dictionary remains an important and achievable scholarly goal.

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SPIRITUAL ENVIRONMENT OF THE RENAISSANCE AND THE PHILOSOPHICAL-THEOLOGICAL FOUNDATIONS OF NICHOLAS OF CUSA'S WORLDVIEW

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Abstract. This article examines the distinctive features of the spiritual environment that emerged in Europe during the Renaissance and analyzes the philosophical and theological views of one of the most prominent thinkers of the period, Nicholas of Cusa. The study highlights the role of humanistic ideas, the revival of interest in classical antiquity, the criticism of scholastic thought, and the development of science in shaping the worldview of Nicholas of Cusa. Particular attention is paid to his concept of learned ignorance, his understanding of the relationship between God and the universe, and the interaction between philosophy and theology.

Keywords: Renaissance, humanism, spiritual environment, Nicholas of Cusa, philosophy, theology, learned ignorance, scholasticism, anthropocentrism, metaphysics.

Introduction. The Renaissance occupies a significant place in the history of world philosophy as one of the most important stages in the spiritual development of humanity. Covering the period from the fourteenth to the sixteenth centuries, the Renaissance marked a transition from the religious and scholastic worldview of the Middle Ages to a new humanistic and rational mode of thinking.[1] Economic, political, and cultural transformations in European society fundamentally changed perceptions of the role of human beings in society and nature.

One of the defining characteristics of the Renaissance spiritual environment was the growing interest in human personality, intellectual capacity, and creative potential. The rediscovery of the philosophical and cultural heritage of antiquity contributed to the spread of humanistic ideals. [2]As a result, human beings came to be viewed as central agents in understanding nature, society, and the universe. Among the outstanding thinkers of this period was Nicholas of Cusa (1401–1464), whose philosophy represents a bridge between medieval and modern thought. His worldview combined elements of scholasticism, Neoplatonism, Christian theology, and Renaissance humanism. His doctrine of *learned ignorance* (*Docta Ignorantia*) emphasized the limitations of human knowledge and the complexity of attaining absolute truth. According to Nicholas of Cusa, God is the absolute and infinite reality that cannot be fully comprehended by the human mind. Nevertheless, through continuous intellectual inquiry, humanity can move closer to truth. This idea significantly influenced the later development of European rationalism and scientific thought. Therefore, the study of the Renaissance spiritual environment and

the philosophical-theological foundations of Nicholas of Cusa's worldview is important not only for understanding the history of philosophy but also for identifying the origins of modern philosophical thinking.[5]

Characteristics of the Renaissance Spiritual Environment. The Renaissance inaugurated a new stage in the cultural and spiritual development of Europe. The growth of cities, the expansion of trade, and advances in science and the arts contributed to the emergence of a new understanding of human beings and their capabilities. Humanism became the dominant intellectual movement, emphasizing human dignity, freedom, and creative potential as the highest values. Renaissance thinkers revisited the cultural and philosophical heritage of ancient Greece and Rome, reinterpreting the works of Plato, Aristotle, Cicero, and the Neoplatonists. This intellectual revival encouraged a more independent and critical approach to knowledge, reducing the dominance of medieval scholastic traditions.

The Renaissance also witnessed significant developments in astronomy, mathematics, geography, and natural science. These achievements challenged traditional views of the world and stimulated new forms of philosophical inquiry. Consequently, intellectual life became increasingly centered on reason, observation, and empirical investigation.

The Philosophical and Theological Foundations of Nicholas of Cusa's Worldview

Nicholas of Cusa regarded philosophy and theology not as opposing disciplines but as complementary paths to understanding reality. In his thought, God is conceived as absolute unity and infinity, while the universe is understood as a manifestation of divine perfection.[4] One of his most influential ideas is the doctrine of *learned ignorance*. He argued that human knowledge is always limited and relative in comparison to the infinite nature of God. True wisdom begins with the recognition of the boundaries of human understanding. Thus, awareness of one's ignorance becomes the starting point for genuine knowledge. Nicholas of Cusa also developed the concept of the *coincidence of opposites* (*coincidentia oppositorum*), according to which contradictions are reconciled in the infinite nature of God. This idea represented a significant departure from traditional scholastic logic and introduced a more dynamic understanding of reality.[6] Furthermore, his cosmological reflections anticipated aspects of modern scientific thought. He suggested that the universe is boundless and that the Earth does not occupy a unique central position in creation. Such views contributed to the intellectual climate that later supported the scientific revolution.

Conclusion. The Renaissance was a period of profound transformation in European spiritual and intellectual life. The emergence of humanistic values, renewed interest in classical antiquity, and the development of science created favorable conditions for new philosophical approaches. Within this context, Nicholas of Cusa developed a unique synthesis of philosophy and theology.

His doctrines of learned ignorance, the coincidence of opposites, and the infinite nature of God played a crucial role in the transition from medieval to modern thought. As a result, Nicholas of Cusa occupies a significant place in the history of philosophy as a thinker

whose ideas contributed to the formation of modern European rationalism and scientific inquiry.

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ON SOME TERMS AND CONCEPTS IN ETHNOLOGY

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Abstract: This article provides a scholarly analysis of frequently used terms in ethnology such as ethnogenesis, ethnogenetic processes, ethnic history, ethnicity, ethnic group, and ethnographic group. The article also reveals the essence of scholarly-theoretical approaches to the formation of peoples — primordialism, constructivism, and instrumentalism — as well as the views put forward by theorists belonging to these schools.

Keywords: Ethnogenesis, ethnic history, ethnogenetic process, ethnicity, ethnic group, ethnographic group, primordialism, constructivism

There are a number of terms and concepts related to the origin of a people and their ethno-culture. A clear understanding of their meaning is important for a comprehensive scholarly analysis of the ethnogenetic processes and ethno-culture of any given ethnos. The most frequently used term in ethnology is "ethnogenesis."

Ethnogenesis – the term comes from Greek: *ethnos* (ἔθνος) meaning "people" and *genesis* (γένεσις) meaning "origin." Many definitions have been given to the term. According to the prominent ethnologist and academician K. Shoniyazov, "...ethnogenesis refers to the emergence of a new *ethnos* (nation) on the basis of several previously existing ethnic components." [1].

Thus, ethnogenesis is a concept referring to the origin and genealogical emergence of a particular people. Once a new *ethnos* emerges, the ethnic markers characteristic of the previous ethnic community gradually disappear (for example, the Sakas, Massagetae, Tokharians, and others), or the ethnic markers are partially preserved even as the ethnic composition changes. Academician A. Askarov divides the process of people-formation into three successive stages: ethnogenesis, ethnic history, and national history. He emphasizes that each of these stages — ethnogenesis, ethnic history, and national history — has both a starting and an ending point. The starting point of ethnogenesis traces back to the distant "ancestors" of the *ethnos*. The ethnogenesis process continues until a given ethnic community takes shape as a distinct nation. Once a people has formed as a distinct nation, its ethnic history begins.

The ethnogenetic process refers to the formation of a people's earliest roots. It is a long-lasting historical and ethno-cultural process. In this process, ethnic groups differing in physical appearance, language, and material and spiritual culture gradually come closer

together, intermingle, and develop common ethnic characteristics. The Uzbek people also, as a result of a long ethnogenetic process, assimilated various ethnic components into their ethnic composition and first formed as a nation (elat) and later as a nationality (millat)..

Ethnic History – encompasses the period from the earliest ancestors of a particular people, including the formation of the nation (elat), the stages of its development, and the period of its dissolution.

Ethnicity – a concept concerned with studying problems of polyethnic ethnoses or conflicting situations in inter-ethnic relations at the regional level. From the 1960s onward, the term "ethnicity" began to be used in Western social (cultural) anthropology. Entering the discipline from the English language, the term became widespread in European social anthropology by the last quarter of the 20th century, and was used as a "new concept" in the work "Introduction. Ethnicity: Theory and Experience" published by N. Glazer and D. Moynihan in 1975. An analysis of scholarly literature shows that to this day there is no unified, generalized definition of the true meaning of this term. Most researchers offer the following definition: ethnicity is the totality of cultural characteristics belonging to a particular ethnic group — that is, ethnicity is a form of social organization of cultural differences. [2].

Ethnic Group – a distinct part of a people or nation living in the territory of another state or within a different ethno-cultural environment, having preserved certain elements of lifestyle and culture (its own language, distinctive features of material and spiritual culture, religion, etc.).

Ethnographic Group – one of the subdivisions that forms an integral part of a given ethnos (nation or nationality), distinguished by some of its characteristics such as dialect, economic activity, and certain aspects of its way of life. Historically, the Kipchaks, Turks, Yuzs, and Kuramas within the Uzbek people were considered ethnographic groups.

Ethnic Tradition – a combination of stereotypes and behavioral norms, cultural canons, political and economic forms, and worldviews specific to a particular ethnic group, passed down from generation to generation.

It should be noted that today ever newer views on the formation of peoples are being put forward. Among them, the scholarly-theoretical approaches of primordialism (from Latin "primordial" – "primordial," "initial," "original") or essentialism, constructivism (from Latin "constructa" – structure), and instrumentalism (from Latin "instrumentum" – "tool," "instrument") have become widely established in academic discourse. Theorists belonging to these scholarly-theoretical schools provide various definitions of ethnic issues.

According to scholars belonging to the primordialism school, an ethnos or ethnicity is a concrete phenomenon with an objective basis in nature or society — a historically formed group of people, manifesting as a common language, territorial unity, economic life and psychological community based on cultural integrity, a product of the biogeographic sphere, a real reality that has undergone a long process spanning several stages of ethnogenesis. Adherents of this approach emphasize that an ethnos or ethnicity is a concrete phenomenon with an objective basis in nature or society. Representatives of this

approach include Western scholars R. Gambino, E. Wolf, C. Geertz, W. Connor, P. Van den Berghe, A. Greeley, G. Parsons, Russian ethnographers and historians L. Gumilyov, S. Shirokogorov, Yu. Bromley, and local scholars K. Shoniyazov, I. Jabborov, and A. Askarov.

Supporters of constructivism reject the idea that ethnoses and nations emerge based on principles of historicity, or that they are products of the biogeographic sphere and a real reality that has passed through a long, multi-stage process. Instead, they argue that the historical-social reality associated with the ethnos is a result of human imagination — an artificial socio-intellectual construct created by Soviet theorists. Western scholars B. Anderson, E. Gellner, F. Barth, E. Hobsbawm, Soviet and Russian researchers V. Tishkov, V. Voronkov, V. Malakhov, S. Kardinskaya, E. Belkova, Yu. Oleynikov, S. Madyukova, K. Reznikova, and local scholars A. Ilkhomov, V. Khan, I. Khujakhanov are among the supporters of this view.

According to proponents of the instrumentalist approach, the policies pursued by governments, state administrative bodies, or leading individuals served as the primary instrument in the formation of various peoples or nations. In other words, according to instrumentalism, "ethnicity" is a sense of "solidarity" within a group of people formed as a result of particular circumstances. A society formed on the basis of ethnicity is a tool used by various elites, groups, or individuals to achieve their goals. Among the proponents of this approach we may point to scholars such as L. Bell, N. Glazer, J. De Vos, A. Peterson-Royce, A. Cohen, D. Moynihan, J. Nagel, D. Horowitz, and S. Ozlak. This theoretical view was not only supported but also developed to a certain extent by Russian researchers such as V. Yadov, Z. Sikevich, M. Guboglo, and L. Drobizheva.

In conclusion, while today's scholarship offers a wide variety of approaches concerning the origin, meaning, essence, and definition of terms and concepts related to the formation of peoples, debates in this field continue to this day.

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INDEPENDENT THINKING AS A FACTOR IN ENHANCING STUDENTS' INTELLECTUAL POTENTIAL

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Abstract. This article explores the role of independent thinking in the development of students' intellectual potential. In modern education, the ability to think critically, analyze information, and make autonomous decisions is becoming increasingly important. The study highlights the significance of fostering independent thinking skills among students and examines effective pedagogical approaches to achieve this goal. The results indicate that the development of independent thinking contributes significantly to students' cognitive growth, creativity, and problem-solving abilities.

Key words: independent thinking, intellectual potential, students, critical thinking, education, cognitive development, creativity

Introduction. In the context of rapid technological advancement and increasing information flow, students are required not only to acquire knowledge but also to process, evaluate, and apply it independently. Independent thinking is considered one of the key competencies in modern education systems. It enables students to analyze situations, generate new ideas, and make informed decisions. Therefore, developing independent thinking skills has become a priority task in higher education.

Independent thinking refers to the ability of an individual to analyze information, form personal opinions, make reasoned decisions, and solve problems without relying solely on external guidance. This skill is closely related to critical thinking, creativity, and intellectual autonomy. In the academic environment, students who possess independent thinking skills tend to be more active, motivated, and capable of engaging deeply with learning materials. [1.12]

The importance of fostering independent thinking is also linked to the need for developing students' intellectual potential. Intellectual potential encompasses cognitive abilities such as reasoning, analysis, synthesis, and evaluation. These abilities enable students to adapt to complex and rapidly changing environments. Therefore, encouraging independent thinking is not only beneficial for academic success but also essential for personal and professional development.

Moreover, modern educational paradigms emphasize student-centered learning approaches, where learners are encouraged to take responsibility for their own learning process. In such environments, independent thinking becomes a fundamental component

of effective learning. Teaching strategies such as problem-based learning, project-based learning, and collaborative discussions play a crucial role in promoting this skill. [2.190]

Despite its importance, the development of independent thinking among students still faces several challenges. Traditional teaching methods, which often focus on memorization and passive learning, may limit students' ability to think freely and creatively. Additionally, the overwhelming availability of digital information can make it difficult for students to distinguish between reliable and unreliable sources.

Therefore, it is necessary to explore effective pedagogical approaches that can enhance independent thinking skills and, consequently, improve students' intellectual potential. This study aims to analyze the role of independent thinking in education and identify strategies that support its development in modern learning environments.

Literature review and methodology. Numerous researchers have emphasized the importance of independent thinking in education. Studies show that students who are encouraged to think independently demonstrate higher academic performance and stronger analytical skills. Various teaching methods, such as problem-based learning, case studies, and interactive discussions, have been identified as effective tools for fostering independent thinking.

This study uses a qualitative approach, analyzing existing literature and educational practices related to independent thinking. Comparative analysis and observation methods were employed to evaluate the effectiveness of different pedagogical strategies. [3.1]

In order to explore the role of independent thinking in enhancing students' intellectual potential, this study adopts a qualitative research design. The research is based on the analysis of both theoretical and practical sources, including academic articles, educational reports, and previous empirical studies related to independent thinking and cognitive development.

The methodology of the study includes several key methods. First, a comprehensive literature analysis was conducted to identify the main theoretical approaches and concepts associated with independent thinking. This allowed for a deeper understanding of how independent thinking has been defined and studied in different educational contexts.

Second, a comparative analysis method was used to examine various teaching strategies aimed at developing independent thinking. Methods such as case studies, project-based learning, group discussions, and problem-solving tasks were compared in terms of their effectiveness in enhancing students' intellectual engagement and autonomy.

Third, observation methods were applied to analyze students' behavior in learning environments where independent thinking is encouraged. This included examining how students interact with learning materials, participate in discussions, and approach problem-solving tasks. The observation helped to identify patterns related to students' cognitive activity, creativity, and decision-making processes.

Additionally, elements of descriptive analysis were used to interpret the findings and present them in a structured manner. The study does not rely on numerical data but

instead focuses on qualitative insights, allowing for a deeper exploration of students' intellectual development. [4.30]

The selected methodology provides a comprehensive framework for understanding the relationship between independent thinking and intellectual potential. By combining literature review, comparative analysis, and observation, the study ensures a well-rounded and reliable analysis of the research problem. [5.40]

Discussion and Results. The findings reveal that independent thinking significantly enhances students' intellectual potential. Students who actively engage in independent learning processes show improved critical thinking, creativity, and decision-making skills. Interactive teaching methods, such as group discussions and project-based learning, create an environment that encourages students to express their ideas freely and think independently. Furthermore, the integration of digital technologies in education provides additional opportunities for students to explore information autonomously. However, the lack of proper guidance may lead to difficulties in evaluating information critically, highlighting the need for balanced instructional support. One of the key results is that the implementation of student-centered teaching methods significantly contributes to the development of independent thinking. Approaches such as problem-based learning, case studies, and project-based assignments encourage students to explore issues in depth, formulate their own ideas, and justify their conclusions. These methods create a learning environment where students are not passive recipients of information but active participants in the educational process. [6.33]

The study also reveals that collaborative learning activities, such as group discussions and teamwork, enhance independent thinking by allowing students to exchange ideas, consider alternative perspectives, and refine their arguments. Through such interactions, students learn to defend their viewpoints while also being open to constructive feedback. This process contributes to both intellectual growth and the development of communication skills.

Another important result is the role of digital technologies in fostering independent thinking. Access to a wide range of online resources enables students to conduct independent research, analyze information from multiple sources, and develop informed opinions. However, the study highlights that without proper guidance, students may face challenges in distinguishing between credible and unreliable information. Therefore, educators play a critical role in guiding students toward effective information evaluation strategies. [7.58]

Furthermore, the findings indicate that students who regularly engage in independent thinking activities demonstrate higher levels of motivation and academic performance. They show greater curiosity, initiative, and responsibility for their own learning. This suggests that independent thinking not only enhances intellectual abilities but also positively influences students' attitudes toward education. [8.84]

Despite these positive outcomes, the study identifies several challenges. Traditional teaching methods that emphasize memorization and standardized testing may limit opportunities for students to think independently. In addition, some students may

initially struggle with independent learning due to a lack of confidence or experience. These challenges highlight the need for a gradual and well-structured approach to developing independent thinking skills. [9.145]

Overall, the results confirm that fostering independent thinking is an effective way to enhance students' intellectual potential. The integration of innovative teaching methods, supportive learning environments, and appropriate use of digital technologies can significantly improve the quality of education and prepare students for complex real-world situations. [10.60]

Conclusion. Independent thinking plays a crucial role in enhancing students' intellectual potential. It not only improves academic performance but also prepares students for real-life challenges by developing essential cognitive and analytical skills. Educational institutions should prioritize the implementation of teaching strategies that promote independent thinking. Future research may focus on developing more effective tools and methods to assess and support this skill in diverse learning environments.

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THE RELATIONSHIP BETWEEN HUMAN AND SOCIETY

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Abstract: This article analyzes the philosophical essence of the relationship between human beings and society, the role of individuals in social life, and the connection between personal development and social progress. In addition, the modern features of human and social relations in the conditions of globalization and informatization are highlighted.

Keywords: Human, society, personality, spirituality, social relations, development, values, globalization, culture, philosophy.

INTRODUCTION. Man and society are the two most complex and inseparable poles of all existence. A person cannot realize themselves as a person outside of society, and society cannot exist without active, thinking, and working people. Their relationship is a dynamic process based on constant cooperation, interaction, and sometimes conflict. In this article, we will attempt to scientifically and philosophically analyze this complex system of relationships, the influence of man on society and society on man, as well as the ideas that these two concepts cannot exist without each other.

In different stages of social development, various methodological approaches and alternative scientific perspectives regarding the relationship between humans and nature have emerged. The diversity of these views and their historical specificity can be explained, on the one hand, by the development of productive forces—especially science, technology, and innovations as a result of human intellectual potential—which have led to the increasing complexity of the “nature–society–human” system of relations.

On the other hand, these processes should be understood through changes occurring within the system of social consciousness, particularly through transformations in ecological awareness at both everyday and theoretical levels, as well as shifts in its paradigms.

In this sense, in any historical period, ecological ethics has always occupied a leading position among the criteria used to assess the essence and level of development of social relations.

LITERATURE ANALYSIS. The relationship between human beings and society is considered one of the important topics of philosophy. A person lives in society, receives education, and develops as an individual. Society develops through human activity and social relations[1]. Therefore, human beings and society are interconnected concepts.

Since ancient times, philosophers have studied the relationship between humans and society. Aristotle described humans as "social beings"[2]. Abu Nasr Farabi promoted the ideas of a just society and a perfect person[3].

Abu Rayhan Biruni "India" and "Monuments of Past Generations." He analyzed the customs of societies, religious tolerance, and the connection of the individual with universal human values.

Muzaffar Khayrullaev studied the socio-philosophical views of Eastern thinkers, especially the relationship between man and management.

Turdi Sharipov worked on the problems of man and labor, man and the environment.

Dilnoza Sadanova is a philosopher of the younger generation. His dissertation "Socio-anthropological essence of human interests in ensuring the development of society" is dedicated to this topic.

Georgy Ivanovich Chelpanov. His main idea is that a person cannot be studied separately from society. That is, the individual and the social environment are inextricably linked. This view is also directly related to the topic of human society.

METHODOLOGY. Today, under conditions of globalization, the relationship between humans and society is becoming increasingly important. The development of information technologies strongly influences human worldview and spirituality.

A human being is a social creature possessing consciousness and thinking ability. Through society, a person gains knowledge and adopts culture and values. If a person is separated from society, their spiritual and intellectual development becomes limited[4].

Every individual contributes to the development of society. Scientists contribute to the progress of science, teachers educate younger generations, doctors protect human health, and builders create new structures. Thus, the development of society is directly connected with human labor[5].

At the same time, individuals must obey social laws and respect the rights and freedoms of others. This ensures peace and stability in society.

Social development is closely connected with the human factor. Societies with educated, spiritual, and active individuals develop more rapidly[6]. Achievements in science, technology, and culture are products of human intellect.

During the years of independence in Uzbekistan, honoring human dignity and supporting youth have become priorities of state policy[7]. Great attention is being paid to providing quality education, improving intellectual potential, and strengthening moral education.

Human spirituality plays an important role in social development. A spiritual person is honest, responsible, and patriotic. Such individuals positively influence the development of society.

The more culturally developed a society is, the more culturally developed its population becomes. Likewise, the more educated, well-mannered, and spiritually mature a people are, the higher the overall cultural level of that society will be. It is well known that a person cannot live outside society, and the Earth is considered the common home of

all humanity. Therefore, its well-being depends on cooperation and communication among the peoples of the world.

Today, the need to protect the environment and ensure mutual understanding is steadily increasing. This implies the necessity of developing the ability to build respectful and culturally appropriate relations with people of different nationalities, religions, and cultural backgrounds. The modern educational process should be conducted in harmony with contemporary life realities, the culture of society, and the cultural and communicative situations specific to a particular region, educational institution, and society as a whole.

In the era of globalization, the relationship between humans and society has gained new meaning. The Internet and information technologies have become inseparable parts of human life. This creates great opportunities for social development while also causing certain problems.

In particular, protecting young people from harmful ideas and educating them in the spirit of national values and spirituality has become one of the most important tasks[8]. Youth determine the future of every society.

At the same time, globalization strengthens cooperation and information exchange among people. This positively affects the development of science and culture.

Spirituality defines a person's inner world and moral qualities. A spiritual individual contributes positively to social development[9]. Therefore, moral education is important in every society.

CONCLUSION. Family, school, and society play essential roles in shaping human spirituality. Especially, passing national values and traditions to the younger generation is an important factor for social stability.

In conclusion, humans and society are closely interconnected concepts. A person lives in society, receives education, and develops as an individual. Society develops through human labor, knowledge, and spirituality.

Today, spirituality, education, and social activity are among the most important factors of social progress. Therefore, every individual should understand their responsibility and contribute to the development of society.

In conclusion, the relationship between man and society is a key factor in human development not only from a philosophical but also from a practical perspective. These two concepts cannot exist without each other: society shapes a person, and a person develops society through their activities. Only balance and mutual respect between them can be a guarantee of building a stable and just society. After all, without free, thinking, and responsible people, society cannot develop, and society allows a person to realize their abilities.

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SPIRITUAL AND MORAL VALUES: PHILOSOPHICAL CONTENT AND MODERN PERSPECTIVES

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Abstract: This article examines the philosophical analysis of the concepts of spirituality and morality, their sources of origin, their interrelationship, and their role in contemporary society. In addition, the views of Eastern and Western thinkers on this issue are comparatively analyzed.

Keywords: Spirituality, morality, philosophy, value, ethical norms, ideal person.

Introduction. Spirituality and morality play a significant role in social development and human perfection. A person's inner world, attitude toward life, values, and behavior are manifested through these two concepts. Spirituality reflects an individual's spiritual and moral world, beliefs, worldview, and intellectual potential, whereas morality represents the system of norms that regulates human behavior and social relationships.

Throughout the history of philosophy, issues related to spirituality and morality have remained among the most important and relevant subjects. Philosophers from different eras and cultures have explored the relationship between human spiritual development and moral virtues. Indeed, high spirituality forms the foundation of moral maturity, while moral purity serves as an essential condition for spiritual growth and elevation.

In today's era of globalization, the preservation of national and universal values, as well as the education of the younger generation in the spirit of high spirituality and strong moral principles, has become increasingly important. From this perspective, studying the interrelationship between spirituality and moral philosophy, and analyzing their role in human and social life, is of both scientific and practical significance.

This article analyzes the essence and content of the concepts of spirituality and morality, their philosophical foundations, and their mutual influence. Furthermore, it highlights their importance in human development and the progress of society.

ANALYSIS OF SCIENTIFIC RESEARCH ON THE TOPIC

The issue of spiritual and moral values has been widely studied in the fields of philosophy, ethics, cultural studies, and pedagogy. The works of Eastern thinkers such as Abu Nasr al-Farabi, Avicenna (Ibn Sina), Al-Ghazali, and Jalal al-Din Rumi provide comprehensive discussions on human spirituality, moral perfection, and the concept of the ideal human being. In particular, spirituality, enlightenment, and humanism occupy a significant place in Ibn Sina's ethical views.

Among contemporary researchers, H. Alikulov has analyzed the development of spiritual and moral thought and issues related to philosophical heritage. His works substantiate the importance of national spiritual values in the development of society.

M.Ashurova has studied the role of the futuwwa (chivalric) doctrine in moral education and has explored the philosophical foundations for the formation of spiritual and moral virtues.

F.Yusupova, in her research, analyzes the importance of the moral ideal in the spiritual development of youth, highlighting the harmony between national and universal values.

In recent years, D. Asadova has studied the socio-philosophical aspects of value systems, historical consciousness, and axiological worldview, emphasizing the significance of spiritual values in the context of globalization.

Similarly, issues related to moral and spiritual education, personal development, and the role of ethical values in social relations have also been analyzed in the works of D. Jumanazarova.

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Today, the effective fulfillment of tasks such as educating young people as well-rounded individuals, strengthening institutions of civil society, and establishing principles of justice in social relations is closely connected with spiritual and moral factors. Therefore, the formation of spiritual maturity, moral responsibility, and a high level of

social culture is being recognized as one of the key conditions for the development of the state and society.

Analyzing the interaction between spirituality and morality, as well as their role in the life of the individual and society from a philosophical perspective, is considered one of the urgent scientific tasks. Studying the theoretical and practical aspects of this issue makes it possible to identify important factors for ensuring human development, social stability, and spiritual progress.

Spirituality (Lat. *spiritualitas* — “breath,” “spirituality”) expresses the highest level of consciousness associated with phenomena beyond the material world. In philosophical anthropology, spirituality is defined as a person’s ability to understand their own identity, strive for freedom, and sincerely love truth, goodness, and beauty [1]. Eastern thinkers, particularly Al-Farabi, considered spirituality to be an inseparable part of human activity within the virtuous city. In his view, spirituality represents the harmony between intellectual knowledge and high volitional qualities. [2]. Moral philosophy, or ethics, is a doctrine that evaluates human actions as “good” or “bad,” “just” or “unjust.” In his work *Nicomachean Ethics*, Aristotle argues that moral virtues are not innate in humans but are formed through experience and education. [3]. Al-Ghazali, on the other hand, seeks the two main sources of morality in the harmony between reason and Sharia (religious law). According to him, moral perfection is achieved through the purification of the soul and liberation from selfish desires.[4]. Morality without spirituality can turn into a mere set of formal rules. Conversely, moral norms become an internal necessity for a person only when they are connected with spirituality. In philosophy, this process is described as the elevation of the subject from “particularity to universality.”. For example, Immanuel Kant’s “categorical imperative” — “Act only according to that maxim whereby you can at the same time will that it should become a universal law” — expresses a high level of moral consciousness grounded in spirituality. [5]. In the 20th–21st centuries, existentialism and postmodernism introduced new approaches to issues of spirituality and morality. Jean-Paul Sartre argued that morality is formed within the framework of absolute human freedom. [6], other philosophers, for example Jürgen Habermas, argue that moral norms emerge through intersubjective agreement and communicative consensus among individuals. [7]. In Eastern philosophy, the preservation of national and universal spiritual and moral values has become an increasingly urgent issue in the context of globalization.

In the modern world, globalization processes are significantly influencing not only economic, political, and cultural spheres, but also the spiritual and moral life of society. The development of information and communication technologies and the expansion of international cultural relations are intensifying interaction between different peoples and cultures, contributing to the convergence of value systems. While this process creates opportunities for the wider spread of universal moral norms, in some cases it also leads to changes in attitudes toward national spiritual heritage and traditional values.

As a result of globalization, consumerist attitudes and pragmatic approaches are becoming stronger in social life. In some cases, the prioritization of material well-being and

personal interests leads to the marginalization of spiritual and moral principles. This, in turn, contributes to the formation of diverse moral perspectives among individuals and certain transformations within value systems.

At the same time, globalization also opens up new opportunities for spiritual dialogue. Cooperation between different cultures and civilizations helps to develop mutual respect, tolerance, and a sense of shared responsibility among people. Thus, globalization appears as a multifaceted social process that simultaneously has both positive and complex impacts on spiritual and moral life.

CONCLUSION. Spirituality and morality are two inseparable aspects of human existence. Spirituality serves as an internal source, while morality represents its external expression. From a philosophical perspective, the harmony of these two factors is a necessary condition for becoming a truly perfect human being. This harmony is not only a foundation for individual development but also a key factor in the progress of society as a whole.

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THE POLICY OF DISENFRANCHISEMENT APPLIED BY THE SOVIET GOVERNMENT AGAINST RELIGIOUS SCHOLARS IN UZBEKISTAN

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Abstract: This article examines the policies of discrimination, deprivation of political rights, and economic repression carried out by the Soviet authorities in the Uzbek SSR in the 1920s and 1930s against Islamic scholars and believers. Using historical documents and statistical data, the consequences of the deprivation of religious rights, excessive taxation, and administrative repression are analyzed.

Keywords: Uzbek SSR, Soviet religious policy, religious figures, deprivation of political rights, repressive policy, Union of the Atheists, high taxes, economic pressure, physical repression, persecution of Islam.

Introduction. From the very first days of coming to power, the Bolshevik Party began implementing an uncompromising anti-religious policy across the country. The foundational piece of legislation that defined the Soviet government's stance on religion and believers was the decree "On the Separation of Church from State and School from Church," signed by V.I. Lenin on January 23, 1918.

Subsequently, a special resolution of the Central Committee of the RCP(b) dated August 9, 1921, prohibited individuals associated with religion from joining the party ranks. By early 1929, the secret decree "On Measures to Intensify Anti-Religious Struggle" and the mobilization of the League of Militant Atheists initiated a new phase of isolating believers from society. In the context of Central Asia, particularly Uzbekistan, this policy was systematically aimed at the complete economic and political eradication of traditional Islamic values and the class of religious scholars (ulema) that had formed over centuries.

Methods. This study utilizes historical, objective, comparative-logical analysis, and statistical methods. Specifically, a comparative analysis was conducted on normative legal documents such as the 1918 RSFSR Constitution and the 1929 "Instruction for Elections to the Soviets of the Uzbekistan SSR." Furthermore, comparative statistical methods were applied to evaluate the economic measures, criminal prosecutions, and tax reports implemented against religious scholars during the 1920s and 1930s.

Results. Source analysis demonstrates that the Soviet government deployed a variety of mechanisms and instruments in its struggle against religious scholars, including political disenfranchisement (electoral restrictions), economic pressure (excessively high taxation), physical repression, and administrative persecution.

On August 9, 1921, the Central Committee of the RCP(b) issued the resolution "On the Violation of Clause 13 of the Program and the Organization of Anti-Religious Propaganda" (*"Po voprosu o narusheniyakh punkta 13 programmy i o postanovke antireligioznoy propagandy"*). Grounded in the party program, this document strictly prohibited individuals linked to religion from being accepted into the party ranks [6; 16.]. During this period, heavy administrative violations were carried out alongside aggressive anti-religious prohibitive measures. One of the central tools utilized by the Soviet government against believers was the policy of depriving them of electoral rights. Section 4, Chapter 13, Article 65 of the 1918 RSFSR Constitution explicitly outlined the list of persons disenfranchised from voting or being elected. Clause "g" of this article stated that monks, clergy, and religious servants of all faiths were to be deprived of their voting rights.

Similarly, Section 4 of the 1929 "Instruction for Elections to the Soviets of the Uzbekistan SSR," titled "On Persons Deprived of Electoral Rights," listed the categories of disenfranchised individuals clause by clause. Clause "n" specified "all former and current religious ministers of all faiths" [7; 19.]. Based on these legal foundations, Islamic religious scholars serving the faith were formally blacklisted as disenfranchised individuals. Across the Uzbekistan SSR, religious individuals accounted for 28% of the disenfranchised rural population in 1926–1927, and 22.8% in 1928–1929 [2; 18.]. In urban centers of Uzbekistan, believers comprised 16% of the disenfranchised population in 1926–1927, and 7.9% in 1928–1929 [3; 19.]. During the 1920s and 1930s, religious scholars were stripped of their political rights as groups categorized as hostile to the Soviet regime. For instance, in the Kosonsoy district of the Andijan Okrug, 536 individuals were deprived of their voting rights solely due to being religious [5; 132.].

In early 1929, a secret decree by the Central Committee of the VKP(b) titled "On Measures to Intensify Anti-Religious Struggle," along with the decrees of the All-Union Executive Committee dated April 8, 1929, "On Religious Associations," launched a new phase of the anti-religious campaign. Following these directives, the USSR intensified the anti-religious activities of the "League of Atheists," which was later renamed the League of "Militant Atheists." By the early 1930s, anti-religious campaigns driven by communists, Komsomol members, and atheist activists reached a fever pitch. Directives issued in April 1926 by the People's Commissar of Education of the UzSSR, Ramziy, titled "Anti-Religious Propaganda among the Population of Uzbekistan," emphasized the need to strengthen anti-religious propaganda among urban populations and aggressively mobilize Komsomol members for this task [10; 87.]. Regarding the rural population, the guidelines noted that because their primary income was tied to agriculture, villagers often associated unpredictable natural elements with religion, resulting in deeply rooted religious convictions. Therefore, the guidelines urged caution when conducting anti-religious propaganda among them, explicitly instructing agitators not to completely or aggressively deny God and the Prophet during initial explanatory sessions [11; 89.]. A communication letter sent on April 9, 1928, from the Andijan Okrug Executive Committee to the Namangan City Executive Committee provided detailed reporting on

the religious inclinations of several leading administrative officials, demanding verification and disciplinary action [14; 32.]. For example, it was reported to the Namangan City Executive Committee that Abdimumin Mashirbaev, chairman of the Chuqurko'cha neighborhood committee in the old city section of Namangan, along with Badalbaev Mulla Bashnali, the chairman and vice-chairman of the Mulla Baroq neighborhood committee, maintained close ties with religious scholars. They were reported for attending Friday prayers at the Mavloxon Eshon mosque and gathering funds from local residents for "zikr" rituals and charity (*xudoyi*) following an earthquake; immediate punitive action was demanded [15; 43.].

In early 1929, a directive signed by the Secretary of the Central Committee of the VKP(b), L.M. Kaganovich, was dispatched to local authorities, declaring that religious organizations were the only legally operating counter-revolutionary force retaining massive influence over the public. This document served as the absolute baseline for how local Bolshevik organizations dealt with religion and believers. On February 22, 1930, eleven individuals were sentenced to death by firing squad under charges of being wealthy landowners (*boy*) and kulaks, aiding basmachi insurgents, or harboring them. Among them were some of the most learned scholars of their era: Shahobiddin Omonov, Mamadali Eshon Isoqov, Mulla Fozil Oqilov, and Xolmatxoji Mirzaliev [17; 170.].

According to data presented in the work *"Rural Tragedy: Collectivization, Kulakization, Exile,"* up until June 1930, Soviet interrogators in Central Asian prisons forced confessions from 51 scholars accused of complicity with the basmachi, 59 scholars accused of espionage, 1 scholar accused of secretly crossing the border, and 1 cleric accused of counterfeiting currency [18; 183]. In April 1930 alone, 110 religious scholars were arrested under charges of participating in counter-revolutionary organizations and conducting counter-revolutionary propaganda. They were held under a strict regime within OGPU prisons during their interrogation [19; 89.]. Between 1932 and 1934, 718 kulak homesteads were identified across the Asaka, Shahrixon, Qo'rg'ontepa, and Norin districts of the Andijan Okrug, with several farmers placed on this list solely due to their religiosity [20; 95.]. In 1933, a series of new campaigns commenced to eliminate the remaining "kulak elements" who were still at large or had returned from exile, a vast majority of whom consisted of religious figures. According to a meeting resolution of the Kirov District Executive Committee dated January 18, 1936, the district finance department was ordered to levy an individual tax on Muhridin Raximjon o'g'li from Beshsari village, Navkat community, simply for serving as a practicing imam [12; 89.].

The Council of People's Commissars of the UzSSR issued the resolution "On the Unified Agricultural Tax" on March 19, 1929, followed by the decree "On the Indicators of Kulak Farms Restricted from Privileges" on July 6, 1929. Under these defined criteria, religious individuals registered alongside kulak households were systematically stripped of all tax exemptions and benefits established by the March 19 decree [1; 53.].

Along with the general rural populace, believers were forced to pay a crushing array of levies: the unified agricultural tax, primary property tax, civic tax, poll tax, military tax, and others. Furthermore, in 1923–1924, the district tax commission made it

mandatory to purchase two state lottery bonds on top of the standard property tax. In addition, religious scholars were heavily taxed on income derived from performing religious rituals, and the tax rates were astronomically high. For example, in 1939, a tax burden of 621,511 rubles was imposed on 316 scholars in the Fergana region; by 1940, 367 scholars were taxed, shifting a massive financial liability of 798,754 rubles onto them [8; 211.].

In a report letter titled "On Religious Servants in the Fergana Oblast in 1939–1940," sent by Reyder, the head of the Fergana Oblast Finance Department, to the Secretary of the Fergana Branch of the UzRCP(b), it was disclosed that 316 individuals across the province were forced to pay a specialized household tax in 1939, extracting 767,606 rubles from them. In January 1940 alone, 105,425 rubles were extracted. That year, the number of religious individuals targeted for specialized taxation stood at 108, with the required tax collection quota set at 147,095 rubles, of which 24,924 rubles were collected by July 20. As time progressed, religious figures who had already been stripped of their physical property could no longer afford these massive specialized taxes. Consequently, they were forced to stop participating in religious ceremonies and providing spiritual services to the population. This decline is clearly visible through the records of disenfranchised individuals, which were continuously updated between 1918 and 1936 [9; 213.].

During this timeframe, a sharp decline in the number of taxed religious figures was observed in the city of Namangan, as well as the Kaganovich, Qo'qon, Quva, Molotov, I.V. Stalin, and Uychi districts. Meanwhile, the Oyim, Oltiariq, Izboskan, Leninsk, Marg'ilon, Paxtaobod, Toshloq, and To'raqorg'on districts failed to submit a single name of a religious individual for specialized household taxation. The drop in numbers was attributed to local people's courts and prosecutors artificially delaying the processing and sentencing of religious individuals. For instance, the prosecutor of the Kaganovich district concluded that all religious individuals under his jurisdiction "had lost their minds," an assessment formally approved by the Fergana Oblast Prosecutor, Toshmuhammedov. Similarly, the Marg'ilon city prosecutor left the cases of 4 religious individuals unresolved from September 1939 onward. It was noted that 5 cases in the Norin district, 1 in the Oltinkool district, and 36 cases in the Qo'qon and Namangan city procuratories remained unexamined, heavily hindering the oblast's projected tax revenues [13; 121.].

The Soviet government and the Communist Party operated strictly under the ideological maxim that "Religion is the opium of the people." Believers faced constant surveillance and intense pressure, and religious books were condemned as "reactionary" and systematically destroyed [21; 307.]. Consequently, even high-ranking administrators who held religious beliefs could not escape ideological persecution. The religious leanings of local officials were strictly audited. In Buvayda, the secretary of a neighborhood committee, Qori Muhammad Sodiqbaev, had served as a qori (Quran reciter) at the Isoq Eshon mosque until 1920. He later engaged in trade and eventually secured a job as a neighborhood committee secretary in 1927. After working for just six months, Qori

Muhammad Sodiqbaev's case was sent to the city executive committee for termination solely due to his past status as a religious figure [16; 44.]. Whenever an active official was found to have religious leanings, they were immediately expelled from the party ranks. For example, Mamajon Farmonqulov, an employee at the "O'zoziqovqatsavdo" (Uzbek Food Trade) cafeteria, was stripped of his party membership immediately after it was discovered that he had conducted private religious ceremonies [4; 17-18.].

Discussion. The gathered data demonstrates that the Soviet government's strategy of totally isolating religious scholars from society led to a severe drop in expected economic returns and caused profound social tragedies. Stripped of their property and facing insurmountable tax rates, religious figures were left with no choice but to cease performing religious services and ceremonies for the public. The most devastating consequence of these political measures extended to the children of the ulema, who were explicitly banned from enrolling in schools and institutions of higher education. Religious literature was condemned as "reactionary" and liquidated. Individuals working within state enterprises were blacklisted, terminated from their jobs, and expelled from the party if they had any history of religious activity or had observed private spiritual traditions in their personal lives.

Conclusion. In conclusion, during the 1920s and 1930s, the Soviet administration in Uzbekistan deployed a destructive apparatus of combined economic and ideological measures against religious scholars. Throughout this period, the Soviet state used a wide array of tactics and mechanisms to break the clergy and religious representatives. By applying severe political and economic constraints, the regime attempted to force them to renounce their beliefs. Economically, this was enforced by coercing them into paying inflated, punitive taxes. Politically, they were stripped of their electoral rights, and their children were denied access to schools and universities, effectively institutionalizing political repression. The ultimate objective was not merely the eradication of religion, but the systematic economic ruin, political disenfranchisement, educational exclusion, and physical elimination of the nation's intellectual and spiritual elite. This policy culminated in a profound national tragedy, leaving a deep social and cultural void within Uzbek society.

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THE FORMATION AND HISTORICAL DEVELOPMENT OF THE PHILOSOPHICAL WORLDVIEW

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Abstract. This article provides a comprehensive analysis of the philosophical essence of the worldview concept, its place in human thought and spiritual life, and its historical stages of formation. It also elucidates the role of the philosophical worldview in developing an individual's independent, critical, and analytical thinking skills, ensuring spiritual maturity, and understanding complex social processes in the context of modern globalization. The research findings indicate that a philosophical worldview serves as an essential theoretical foundation for enhancing human intellectual potential and determining sustainable paths for societal development.

Keywords: worldview, philosophy, philosophical worldview, mythology, religion, thought, spirituality, spiritual maturity, globalization, social development, critical thinking.

Introduction. A worldview is a system of a person's generalized views, knowledge, values, and beliefs about the world, society, and oneself. It is a crucial spiritual and intellectual foundation that determines an individual's attitude towards life, goals and aspirations, practical activities, and life decisions. Through their worldview, individuals comprehend existence, react to events occurring in their environment, and define their place in society.

Throughout human history, the worldview has manifested in various forms, evolving alongside societal development. In early periods, humans primarily perceived the world through mythological concepts, whereas later, religious views formed, and explaining existence through its connection to divine forces became predominant. The development of science and thought subsequently gave rise to a philosophical worldview, creating the possibility to comprehend existence logically, systematically, and theoretically.

The philosophical worldview holds particular significance as the highest and most systematized form of human thought. It enables individuals to deeply comprehend the essence of the world, society, and humanity, to analyze reality, to understand cause-and-effect relationships, and to draw independent conclusions. In this respect, the philosophical worldview serves as a crucial factor in developing a person's intellectual potential, spiritual maturity, and social engagement.

Main Body. The historical forms of the worldview are primarily manifested as mythological, religious, and philosophical. These forms reflect various historical stages of human thought and were shaped in close connection with the level of a society's spiritual and intellectual development. Each form of worldview arose from the human need to comprehend existence and expressed the socio-historical conditions of a particular era.

In the earliest stages, humanity explained natural phenomena, the mysteries of the cosmos, and the processes of life through myths, legends, and symbolic imagination. This constitutes a mythological worldview. In mythological thought, the phenomena of nature and society were personified, and reality was understood through symbolic imagery. The struggle between good and evil, light and darkness, and life and death occupied a central place within it. Specifically, the Avesta puts forward the idea of good triumphing over evil through the struggle between Ahura Mazda and Ahriman. This idea manifests as an important spiritual principle that calls people to goodness, purity, and justice.

The mythological worldview, as the primary form of human thought, created the foundation for the subsequent formation of religious and philosophical worldviews. Therefore, mythology represents not only the conceptions of the world held by ancient peoples but also the very cornerstone of humanity's spiritual development.

Later, in the course of humanity's intellectual development, a religious worldview took shape. At this stage, people sought to explain existence, life, and natural phenomena by linking them to divine forces, a sacred will, and supernatural powers. The religious worldview shaped a person's understanding of the world based on a specific belief system, giving their life meaning and spiritual support. In this worldview, the creation of the universe, the origin of humanity, and the meaning of life are explained through a divine source.

Religious beliefs have always performed a vital educational function in the spiritual life of humanity. They have served as an important factor in regulating moral norms, faith, spiritual values, and social relations within society. Specifically, virtues such as honesty, justice, patience, compassion, tolerance, and humanism have been widely promoted through religious teachings. At the same time, a religious worldview has been highly significant in ensuring a person's inner spiritual world, moral maturity, and spiritual stability.

In this sense, a religious worldview, unlike mythological concepts, served to comprehend existence based on a specific system of beliefs and moral principles. It was a crucial stage in the spiritual development of humanity and later created the necessary spiritual and intellectual foundation for the formation of a philosophical worldview.

A philosophical worldview, in contrast, emerged on the basis of rational and logical thought. It serves to provide a deep understanding of reality by scientifically and theoretically synthesizing human knowledge about existence, society, and thought. A philosophical worldview is aimed at the scientific analysis of reality, the comprehension of cause-and-effect relationships, the uncovering of the internal connections between things and phenomena, and the identification of general laws of development. In this

respect, it enables a person not only to understand existing reality but also to critically evaluate and consciously transform it.

Great philosophers such as Socrates, Plato, and Aristotle made immense contributions to the formation and development of philosophical thought. While Socrates advanced the idea of human moral perfection and understanding truth through contemplation, Plato developed the theoretical foundations of existence through his doctrine of the world of ideas. Aristotle, in turn, systematized the science of logic and established the scientific foundations of the cognitive process. Their legacy served as a solid foundation for the development of subsequent philosophical schools.

The main principles of a philosophical worldview are as follows:

- Scientificity — analyzing existence and reality objectively and based on evidence;
- Historicism — understanding all phenomena and processes from the perspective of their development, change, and progression;
- Logical consistency — ensuring that thoughts and conclusions are well-founded, sequential, and free of internal contradictions;
- Universality — encompassing all spheres of nature, society, and human life;
- The unity of theory and practice — applying knowledge not only in theory but also in practical life.

These principles define the essence of a philosophical worldview and are crucial in fostering an individual's independent thinking, analytical approach, and spiritual maturation.

In today's era of globalization and informatization, the importance of a philosophical worldview is steadily growing. The rapid social, economic, political, and cultural changes occurring in the world demand that individuals make swift, well-founded, and conscious decisions. As a result of the rapid development of information technologies, the volume of data has increased dramatically, and people are constantly living under the influence of various ideas, perspectives, and information flows. In such complex conditions, a philosophical worldview serves as a crucial intellectual foundation for an individual to objectively assess reality, critically filter information, and comprehend its essence.

A philosophical worldview cultivates an individual's ability to think critically, draw independent conclusions, and deeply analyze complex processes. It enables a person to grasp the inner meaning, cause-and-effect relationships, and developmental laws behind the external appearance of things and phenomena. Furthermore, a philosophical worldview is vital for enhancing an individual's intellectual potential, strengthening their spiritual resilience, and fostering an active civic position in society. In this sense, a philosophical worldview emerges as an essential spiritual and intellectual factor in the development of humanity and society within the context of modern civilization.

Conclusion. A philosophical worldview is considered an important indicator of a person's spiritual maturity. It serves to develop an individual's independent thinking, comprehension of the meaning of life, and conscious engagement with social processes. Philosophical thought enables a person to deeply understand existence, society, and

oneself, thereby helping to elevate their intellectual and spiritual potential. Through this, a person acquires the ability to objectively evaluate reality, approach problems critically, and draw well-founded conclusions.

In modern society, a philosophical worldview remains a vital factor for sustainable development, spiritual enrichment, and intellectual advancement. Especially in the current conditions of intensifying globalization, digitalization, and informatization, philosophical knowledge serves as an essential theoretical foundation for understanding complex social, political, and cultural processes. Furthermore, a philosophical worldview helps to cultivate an active civic position, spiritual resilience, and innovative thinking in an individual.

In this sense, a philosophical worldview is an important intellectual and spiritual foundation not only for personal development but also for the progress of society. It plays an invaluable role in defining the priority directions for human and societal development, ensuring sustainable progress, and enhancing the spiritual and intellectual potential of future generations.

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THE ROLE AND METHODOLOGICAL SIGNIFICANCE OF PHILOSOPHY IN THE DEVELOPMENT OF SOCIETY

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Abstract. This article provides a comprehensive analysis of the history of philosophy, its role in societal development, and its methodological significance. It highlights philosophy's role in advancing human thought, forming logical and critical thinking skills, and systematizing the process of scientific cognition. Furthermore, the article substantiates philosophy's contribution to fostering an environment of spiritual growth, sustainable development, and innovative thinking within society.

Keywords: philosophy, methodology, thought, society, development, worldview, scientific cognition, critical thinking, spiritual development, globalization, innovative approach, social reality.

Introduction. Philosophy holds a unique place in the history of human development. It is considered a fundamental field of knowledge that shapes humanity's most general views on existence, society, and the self. Since ancient times, philosophy has investigated such fundamental issues as truth, justice, goodness, knowledge, and the meaning of life. In this respect, it manifests not only as a system of theoretical knowledge but also as a crucial factor in shaping an individual's worldview, culture of thought, and spiritual maturation.

Philosophical knowledge enables individuals to comprehend their environment, deeply analyze reality, and grasp the substance of complex social processes. It expands human thought, helping to understand not only the external appearance of things and phenomena but also their internal essence, cause-and-effect relationships, and developmental patterns. In this respect, philosophy serves as an essential theoretical foundation for shaping a person's worldview, enhancing their intellectual potential, and making vital life decisions.

The need for philosophical analysis is becoming even more pronounced, especially in the current era of accelerated scientific and technological progress and a dramatically increased flow of information. In the modern information space, the sheer volume of data requires individuals to be able to filter it, evaluate it critically, and draw reliable conclusions. This is because factors such as globalization, digitalization, environmental problems, geopolitical shifts, and civilizational development directly impact human life in today's society. In such complex conditions, philosophy not only demands

comprehensive, critical, and independent thinking but also manifests as a crucial intellectual tool that cultivates such a culture of thought.

Today, philosophy plays a crucial role in defining the theoretical and methodological foundations of societal progress, understanding the principles of social development, and making strategic decisions. From this perspective, researching the role and methodological significance of philosophy in societal development is considered one of the most pressing scholarly issues.

Main Part. The term "philosophy" is derived from the ancient Greek word *philosophia*, meaning "love of wisdom." Pythagoras is recognized as the thinker who first used this term. In his view, the pursuit of true wisdom is the fundamental condition for human spiritual perfection. In Eastern philosophy, Abu Nasr al-Farabi interpreted philosophy as a science that serves to "cherish wisdom" and to comprehend the essence of existence. This demonstrates that philosophy possesses not only theoretical but also practical and educational significance.

Philosophy provides a holistic, systematic, and profound scholarly understanding of the world, society, and human life. It shapes a person's relationship with existence and serves as a theoretical foundation for comprehending reality. Through philosophical knowledge, individuals not only observe the phenomena around them but also gain the ability to understand their essence, their origins, and their principles of development. In this respect, philosophy is vital for deepening human thought and broadening one's worldview.

Other sciences study specific areas of existence separately. For example, physics examines the laws of nature, biology studies living organisms, and sociology researches the structure of society and social relations. Philosophy, in contrast, synthesizes the knowledge accumulated by these sciences, analyzing the general laws, cause-and-effect relationships, and internal connections between them. In this way, it serves the function of integrating various fields of knowledge into a unified theoretical system.

For this reason, philosophy is often called the "mother of sciences," as it serves as a general methodological foundation for all sciences. Philosophy makes a significant contribution to the development of modern science by defining the theoretical direction of scientific research, developing the logical principles of the cognitive process, and ensuring interdisciplinary integration.

The main functions of philosophy are as follows:

- The ontological function studies being, its origin, structure, and essence. It helps in understanding the forms of existence of things and phenomena in the world, their interconnectedness, and their laws of development.
- The epistemological function analyzes the process of cognition, as well as the sources, forms, and limits of knowledge. This function explains the ways in which humans comprehend truth, the levels of cognition, and the development of scientific thought.

- The methodological function formulates general research principles and methods for various sciences. Through this, philosophy creates the theoretical basis for scientific inquiry and ensures the logical consistency of the research process.

-The axiological function evaluates values, ideals, spiritual criteria, and moral principles. It plays a significant role in shaping a person's life goals, spiritual choices, and value system.

-The educational function serves to foster the spiritual, moral, and intellectual development of an individual. This function cultivates qualities such as patriotism, humanism, responsibility, and social engagement in a person.

Thus, these functions of philosophy are of great theoretical and practical importance in enriching human thought, understanding societal development, and engaging in conscious activity throughout life.

In modern society, philosophy plays a crucial role in developing an individual's skills in independent thinking, analysis, and critical reasoning. Philosophical knowledge shapes a person's conscious attitude toward reality, enabling a deep and comprehensive approach to various problems. Through this process, a person not only receives information but also develops the ability to analyze it, evaluate it, and draw well-founded conclusions.

Especially in today's environment of intensifying globalization and the rapid development of digitalization and information technologies, the importance of philosophical knowledge is growing even more. This is because the social, political, economic, and cultural processes taking place in society are becoming increasingly complex. In such conditions, philosophy enables individuals to filter information, critically evaluate various ideas and views, comprehend the essence of events and phenomena, and respond to them consciously and responsibly. In this sense, philosophy manifests as a crucial factor in ensuring intellectual development, innovative thinking, and spiritual stability in modern society.

Today, the sharp increase in the flow of information, along with the rapid development of digital technologies and global communication tools, demands that individuals possess the ability to think independently, critically, and analytically. Amidst the diversity of information and its rapid dissemination, individuals are required to assess reality correctly, distinguish truth from false information, and have the skill to make well-founded decisions. In this process, philosophy emerges as an important intellectual tool. Philosophical analysis enables a person to deeply understand problems, uncover their inner essence, see cause-and-effect relationships, and draw logical conclusions. In this respect, philosophy plays a vital role in enhancing an individual's intellectual potential and shaping a culture of thinking.

Philosophy is also a significant intellectual field that defines the theoretical directions of social development. It serves to identify the strategic directions of progress by analyzing the fundamental laws of societal development, the substance of social relations, and their trends of change. Philosophical thought enables a profound understanding of the social, political, and cultural processes occurring in society,

revealing their inner essence and making it possible to forecast the prospects for future development.

The philosophical teachings of each historical period have reflected the social, political, and cultural spirit of that era. In this sense, philosophy manifests as the spiritual and intellectual mirror of historical progress. For example, Aristotle's works deeply analyze matters of state governance, justice, morality, and civil society, and his ideas hold a vital place in the development of political philosophy. In the philosophy of Georg Wilhelm Friedrich Hegel, the ideas of historical progress, dialectical development, and freedom are central; he interpreted history as a process that develops through constant motion and contradictions.

Furthermore, the works of Alisher Navoi place special emphasis on humanism, the idea of the perfect individual, justice, and spiritual perfection. His spiritual heritage illuminates the inseparable link between human dignity, moral purity, and societal well-being. Today, this philosophical legacy continues to serve as a vital theoretical source for understanding human and societal relations, ensuring sustainable development, and achieving spiritual growth.

Conclusion. Philosophy is a crucial intellectual foundation for the development of humanity and society. It holds immense significance in shaping a person's worldview, culture of thought, and social engagement. Philosophical knowledge enables individuals to comprehend existence, society, and their own selves, thereby fostering a conscious and responsible attitude towards reality. At the same time, philosophy cultivates logical, analytical, and critical thinking skills in a person, contributing to a deeper understanding of complex social processes.

In the modern era, philosophical knowledge plays a vital role in the sustainable development of society, spiritual advancement, and the growth of scientific thought. Particularly in the context of globalization, digitalization, and innovative development, philosophy serves as an essential theoretical basis for enhancing human intellectual potential, shaping strategic thinking, and determining the priority directions of social progress. In this respect, philosophy maintains its importance not only as a legacy of the past but also as a fundamental science essential for present and future development.

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