



ISSN : 3031-7347

<https://doi.org/10.61796/ejlhss.v1i7.695>

A PHILOSOPHICAL VIEW OF NEW UZBEKISTAN REALITY

Shokirov Rustam UroqovichAssociate professor of the Turon-Zarmed University, candidate of
philosophical sciences

rustamshokirov252@gmail.com

Received: May 22, 2024; Accepted: Jun 29, 2024; Published: Jul 1, 2024;

Abstract: The renewal processes taking place in Uzbekistan are fundamentally different in character from the previous ones. This is the result of changes in the economic, political and spiritual spheres. In the period of renewal, cases of acceleration in all spheres of society's life were considered. It is not possible for each of these renewed areas to develop independently, acquire a new content and form. As a result of their interaction with each other, a system of development of the entire society is formed. It is important to consider the nature and character of this process in the knowledge of social phenomena. Therefore, every member of the society needs to approach it from a philosophical and scientific point of view in order to know the phenomena that surround him, in which he directly participates. Taking this into account, in this article we set ourselves the goal of analysing about the uniqueness of the philosophical approach to the life of society and the processes that take place in it.

Keywords: Transformation of society, comparative analysis, historical heritage, philosophical methodology, economic development, spiritual Growth, cultural legacy.

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

Introduction

First of all, we will get acquainted with special concepts that serve to understand the development process. Because concepts are forms of thinking that serve to reveal the essence of processes. We will use the following concepts to reveal the essence of the issue before us: New Uzbekistan; old and new; historical consciousness; social consciousness; social cognition; development process; past and future; important and unimportant; confrontation; conflict; system; content.

What is new Uzbekistan? Why is the term "New Uzbekistan" on the agenda? Couldn't we continue to live by the rules of the previous society? Today, most of the compatriots of the new Uzbekistan have such thoughts in their minds. As long as the people are disturbed by such thoughts, it is the responsibility of contemporary sociologists to answer these questions comprehensively. This is a very important task, based on a comparative look at our recent past and our present. How correctly this work is carried out and clearly stated is important for clarifying the future path of Uzbekistan. At the same time, the confidence in the future is determined in the mind of a person of the new era. Today, if there is no such comparative analysis, our future path will be dark and our goals will remain abstract. In such conditions, the members of society will not have enough vital spirit to organize renewal processes. A person who does not believe in the future will not go to work, he will not be satisfied with his work[1, 13]. There is no question of selflessness

Methods

Literature Review:

Start with a comprehensive literature review to understand the existing philosophical perspectives on Uzbekistan's new reality.

Explore philosophical works, articles, and historical accounts regarding Uzbekistan's transformation and its implications.

Theoretical Framework:

Develop a theoretical framework that integrates relevant philosophical theories and concepts to analyze the new reality in Uzbekistan.

Consider philosophical perspectives on social change, modernization, cultural identity, and political philosophy.

Data Collection:

Gather primary and secondary data through interviews, surveys, content analysis of speeches or writings by Uzbekistani leaders, and historical documents.

Collect data from various sources to capture diverse viewpoints and insights on the philosophical underpinnings of the new Uzbekistan reality.

Results and Discussion

In order to answer these questions, we need to start with a comparative analysis of yesterday and today. Such an approach to uncovering historical truth is the main requirement for social analysts. Because any research begins with a comparison of the opposite sides of things and events, which are important and insignificant, good and bad. This is what the philosophical methodology of studying any reality requires. If we want to know what kind of society the settled communities have united since the beginning of mankind, we need to compare them step by step. Only in this way can we find their negative or positive features, put them into practice and judge them as advanced or backward society depending on the results. We have enough historical philosophical sources to base it on. In the sources of ancient India, China, and Greece, valuable ideas about the rational organization of society's life, its development, the mutual relations of society members, their rights and duties, moral relations, ways of living richly and happily are expressed[2, 24]. Confucius, Plato, Aristotle, Abu Nasr Farabi, Alisher Navoi, Thomas More, Tomazzo Campanella, Saint Simon, Charles Fourier and others expressed the ideas of creating a free, prosperous and happy society in their views. Among these, it is appropriate to highlight the opinions of the great thinker Abu Nasr Farbi about the residents of the "City of Virtuous People".

For many years, these ideas came without finding their full expression in life. Humanity managed to implement some of them, some remained as a good dream. Realization of these ideas in all times was the duty of the people of that time, the citizens of that society. The society that pays more attention to science, enlightenment, and justice has more freedom and prosperity. Therefore, it is our sacred duty to solve these issues in the current situation. As our goal is to make the society an enviable society, we must lead our compatriots to a free and prosperous life, we must create all the material and moral conditions necessary for them to live happily and satisfactorily. Uzbekistan has a lot of natural resources and spiritual treasures left by our ancestors. All that remains is to implement them and use them wisely. With the legacy of Abu Nasr Farabi, not only Uzbekistan, but the whole world can be made happy. With the help of Ibn Sina's medical legacy, the health of the whole world can be preserved. With Alisher Navai's moral and aesthetic views, the people of the whole world can be turned into decent and beautiful devils. The main thing for this is to change our attitude towards this heritage in everyday life, to understand and love their true nature. We need to change the way we deal with our historical assets[3, 56]. Shortly, this is not an easy task. For this, we must first of all heal our spiritual being.

We are a nation that has been alienated from its historical heritage for many years. Our riches are shown in black paint. Therefore, we have almost lost the difference between white and black. For seventy years we lived with our eyes closed and our hands tied. That's why we were in a hurry, not knowing what to do even when our hands were released. In this situation, we tried to do something, we pushed and pushed, and we achieved something. Most of our work turned out to be a fruitless experience.

In order to fully imagine what kind of society the new Uzbekistan we want to build today, we need to reconsider its material and spiritual foundations. First of all, it forms the culture of thinking

in our economic, political and spiritual outlook. It also creates a psychology of renewal in our minds. In order to analyze them, it is necessary to make effective use of the philosophical methodology of knowledge.

The economic and spiritual existence of the society will be closely related to each other. The development of the economy leads to the development of elements of spiritual life such as culture, ethics, art and science in the life of society. The more all this develops, the better the members of society will understand their economic needs. Conflicts between economic and spiritual needs act as a driving force for the development of society[4, 35].

In order to understand and analyze this process, it is necessary to use economic and philosophical methods of social knowledge. The central member of such an analysis should be the human being. Because, in the teachings of ancient philosophers, historians, economists, human being has been the main issue that should be appreciated. They considered man to be the standard of everything. Everything in the world was considered for the sake of man, for his freedom and well-being, for his happiness. For this reason, both in the organization of society, in ensuring its economic and spiritual development, and in determining its future destiny, man should be the main focus of attention in all of them. Because the development of society and society is determined by the comprehensive education of a person, mutual competition between people. Accordingly, the development of civilizations depends on the level of human maturity.

Another way of approaching the life of the society based on the philosophical methodology is to look at it as a whole chain, the components of which are interconnected. In the process of conducting social research, they sometimes look at the life of society as a system. Although the system is understood in the sense of a series, it is appropriate to call it by its name. It represents the state of sequential connection of things and events in only one direction. It can even be thought of as coral beads strung on a string. Things and events are not intrinsically related to each other, their existence does not arise from each other. Only a thread system holds it together with a mechanical arrangement. And in the series, the existence is not in one direction, but has infinite-many connections. Its constituent members are connected with each other in many ways. Their interdependence is the basis for the existence and development of the whole system - chain. For this reason, work is carried out using only the "systemcontent" method to reveal the essence, direction, and reasons of the development process. This method is the most convenient method for understanding development processes.

A system is understood as a whole whose components are interrelated and at the same time affect the environment and other systems. The system consists of many parts, and each of these parts performs specific tasks in the system. But the integrity of the system is always relative. Systems are divided into simple and complex systems. In complex systems, each of the internal members is active as independent subsystems. For example, a person always lives as a member of a social group that is built in the form of a system. The condition of the grain on the threshing floor, the condition of the audience in the theater cannot express the condition of the system. They cannot be considered as a system without interrelation of their component parts.

Composition is a set of elements that come together in a whole system and define what that system is. Content and function complement each other. The composition of the body organs is related to their function, the disturbance of the composition leads to the disturbance of its functions. Changes in the development of the organism occur due to changes in the function of organs under the influence of the environment. Changes occur due to the conflict between the new forms of life activity of the organism and its old components.

Taking all this into account is important for understanding the nature of social events and predicting the future. The legal relationship between the system and the content allows to predict the development of events and the future.

To conclude from the above, first of all, any thing and event, including a social event, should be considered as a natural-historical process. Because the current state of any thing and event is related to its yesterday's state, it is based on it. The knowledge of a person who cannot draw correct

conclusions from yesterday's mistakes cannot serve today or tomorrow. Secondly, in the study of any social phenomenon, it is necessary to take into account its connections with many things and events[5, 57]. If one of the relations is forgotten, the cause of the deficiency may be in that event. Thirdly, it is necessary to separate the relationship between things and events into important and non-important during the relationship of social events. Because connections that are important in a certain situation may become unimportant in another relationship. Fourthly, conflicts between the elements of the social system should be divided into types in terms of character and location. Because conflicts that are antagonistic in one situation may be non-antagonistic in another. Also, internal conflicts within a given social system can turn into external conflicts with respect to its internal elements.

Conclusion

This shows that the relationship between the phenomena is complex and requires a multifaceted approach. In this article, we have mentioned only the important aspects that should be taken into account in the study of social phenomena. In fact, social phenomena require constant and endless research, because the study of society is a work related to the fate of mankind.

References

- [1] Mirziyayev Sh.M. We will put forward to the new phase by going our path of national progress. – Toshkent: Uzbekistan, 2017. – P. 177.
- [2] Alikulov H. Humanistic legacy and the spiritual improvement of the person. –T.: Philosophy and law institute press, 2006. –P. 32
- [3] Karimov S. Weltanschauung of Orient and the progress of the society.–Samarkand. Samarkand state university, 2020.–P. 79.
- [4] Huseynova A. The universal values in the weltanschauung of the scholars of the Orient. -T.: Paradigma, 2018
- [5] Shermuhammedova N. Falsafa. –T.: “Publisher”, 2012. –P. 584.