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# МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖИЛД 2, СОН 2

## ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ

ТОМ 2, НОМЕР 2

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# МАРКАЗИЙ ОСИЁ РЕНЕСАНСИ ЖУРНАЛИ

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**МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ****ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ  
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**PHILOSOPHICAL AND CONCEPTUAL FEATURES OF UZBEKISTAN IN THE  
DEVELOPMENT OF THE MODERN HISTORY OF PHILOSOPHY** <http://dx.doi.org/10.5281/zenodo.6071730>**ABSTRACT**

This article considers a very important problem of social philosophy - the historical dynamics of the most important civilizational areas. Taking into account the importance of globalization processes and intensive intercultural ties, the specifics of a particular civilization are analyzed using the example of Uzbekistan. The central attention is paid to the analysis of socio-cultural transformations during the years of the country's independence, starting from the first steps of translating into reality a kind of social model with national specifics - the "Uzbek model" of adopting a new strategy for the country. Based on historical and cultural knowledge, the work identifies three stages of the socio-cultural development of Uzbekistan. Each of the stages represents a qualitative leap in the social transformation of society.

The first two stages, beginning with Eastern peripatetism and then the emerging humanism of thinkers of the 14th-15th centuries, represent the Renaissance. The third stage of the country's revival is connected with the modernization processes of the Action Strategy. Based on the concept of "History of Philosophy" by Yu. Semenov, the article focuses on national self-consciousness and identification. At the same time, according to modern concepts of the history of philosophy, the principles of cyclicity in the development of Uzbekistan are indicated. Dividing the period of the country's independence into three stages, the originality of the "Strategy of Action" is indicated as a method that accelerates the modernization processes in all spheres of society, from the education system to security issues. Thus, this article attempts to identify both general trends and originality in approaches to assessing certain historical processes in the social development of Uzbekistan.

**Key words:** history of philosophy, Uzbekistan, Uzbek model of development, modernization, paradigm, evolutionary-stage model of modernization, Strategy of actions.

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**ЭНГ ЯНГИ ДАВР ФАЛСАФА ТАРИХИ РИВОЖЛАНИШИДА ЎЗБЕКИСТОННИНГ  
ФАЛСАФИЙ-КОНЦЕПТУАЛ ХУСУСИЯТЛАРИ**

**АННОТАЦИЯ**

Мазкур мақолада ижтимоий фалсафанинг долзарб муаммоси, яъни муҳим цивилизацион ареалларнинг тарихий динамикаси кўриб чиқилган. Глобализация ва фаол маданиятлараро мулоқотлар жараёнларининг аҳамиятини ҳисобга олган ҳолда, мақолада у ёки бу цивилизациянинг ўзига хослигини Ўзбекистон мисолида таҳлил қилинган. Асосий аҳамият мустақиллик йилларида бўлган ижтимоий-маданий трансформациялар таҳлиliga қаратилган ва бу ерда ўзгача ижтимоий модель бўлган “ўзбек моделини” амалга оширишнинг илк қадамларидан бошлаб мамлакатни ривожлантиришнинг Янги стратегияси қабул қилинишига қадар давр камраб олинган. Тарихий-маданий билимлар асосида Ўзбекистоннинг ижтимоий-маданий ривожланишининг уч босқичи кўрсатилган. Ҳар бир босқич жамиятнинг ижтимоий трансформациясидаги сифатли ўзгаришни ифода этган.

Биринчи, икки босқич, Шарқ перипатетизмидан бошлаб XIV-XV асрлар мутафаккирларининг вужудга келаётган гуманизми Ренессансни ифодалайди. Мамлакат Ренессансининг учинчи босқичи “Ҳаракатлар стратегияси”нинг модернизацион жараёнлари билан боғлиқ. Ю.Семеновнинг “Фалсафа тарихи” концепциясига асосланиб, мақолада миллий ўз-ўзини англаш ва идентиклигига эътибор қаратилган. Бу борада, фалсафа тарихидаги замонавий тасаввурларга кўра, Ўзбекистон ривожланишининг даврийлиги тамойиллари кўрсатилган. Мамлакат мустақиллиги даврини уч босқичга бўлиб, “Ҳаракатлар стратегияси” тушунчасининг ўзига хослигига алоҳида аҳамият берилган, чунки у жамият ҳаётининг барча соҳаларида, таълимдан хавфсизлик масалаларигача модернизацион жараёнларни жадаллаштирмоқда. Шундай қилиб, мақолада Ўзбекистоннинг ижтимоий ривожланишидаги тарихий жараёнларини баҳолашда умумий тенденцияларни ва ўзига хос ёндашувларни аниқлашга ҳаракат қилинган.

**Калит сўзлар:** фалсафа тарихи, Ўзбекистон, тараққиётнинг ўзбек модели, модернизация, парадигма, модернизациянинг эволюцион-босқичли модели, Ҳаракатлар стратегияси.

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**ФИЛОСОФСКО-КОНЦЕПТУАЛЬНЫЕ ОСОБЕННОСТИ УЗБЕКИСТАНА В  
РАЗВИТИИ НОВЕЙШЕЙ ИСТОРИИ ФИЛОСОФИИ****АННОТАЦИЯ**

В данной статье рассмотрена очень важная проблема социальной философии - историческая динамика важнейших цивилизационных ареалов. Принимая во внимание важность процессов глобализации и интенсивных межкультурных связей, анализируется специфика той или иной цивилизации на примере Узбекистана. Центральное внимание уделено анализу социокультурных трансформаций за годы независимости страны, начиная с первых шагов воплощения в реальность своего рода социальной модели с национальной спецификой - «узбекской модели» принятия Новая стратегия страны. Основываясь на историко-культурных знаниях, в работе выделены три этапа социокультурного развития Узбекистана. Каждый из этапов представляет собой качественный скачок в социальной трансформации общества.

Первые два этапа, начиная с восточного перипатетизма, а затем зарождающегося гуманизма мыслителей XIV-XV вв., представляют собой эпоху Возрождения. Третий этап возрождения страны связан с модернизационными процессами «Стратегии действий». Опираясь на концепцию «Истории философии» Ю. Семенова, в статье акцентируется внимание на национальное самосознание и идентификацию. При этом, согласно современным представлениям истории философии, указываются принципы цикличности в развитии Узбекистана. Разделяя сам период независимости страны на три этапа, указывается своеобразие «Стратегии действий» как метода, ускоряющего модернизационные процессы во



всех сферах жизни общества, от системы образования до вопросов безопасности. Таким образом, в данной статье предпринята попытка выявить как общие тенденции, так и своеобразие в подходах к оценке тех или иных исторических процессов в общественном развитии Узбекистана.

**Ключевые слова:** история философии, Узбекистан, узбекская модель развития, модернизация, парадигма, эволюционно-этапная модель модернизации, Стратегия действий.

**Introduction.** The fact that the post-industrial period of global development in the world takes place through multivariate, nonlinear, uneven features poses a complex task to the science of historical philosophy, such as the analysis of the future image of the world. Theories and methods of explaining historically occurring social changes in the philosophy of history, as well as the tendency to determine the goals of human historical development, are becoming more and more prevalent. In the global world, as the negative factors that erode human existence, such as nuclear weapons, the ecological crisis, the anthropogenetic pandemic, intensify, it is today's urgent task to reveal new historical facts for humanity by addressing the realities of historical philosophy.

The orientation of the new Uzbekistan as an integral part of the modern world to a complex, intensively developing human society is directly related to the experience and direction of the evolution of the philosophy of history. At a time when Uzbekistan is striving to build the foundations of the Third Renaissance, it is important to realize that periods of radical change can be created by understanding the holistic nature of the development of human society. "National history must be created with a national spirit. Otherwise it will have no educational effect. We need to teach our youth to learn from history, to draw conclusions, to equip them with the science of history, historical thinking"[1]. In this regard, the implementation of tasks such as philosophical conceptual analysis of the evolution of historical philosophical concepts shows how important it is in society.

**Methods and methodology.** The ideas put forward in the speeches of the First President of the Republic of Uzbekistan [2; 3], the works of the President of the Republic of Uzbekistan [4; 5; 6; 7] and the conceptual and practical proposals on the concept of development of Uzbekistan serve as a methodological source for this study.

The ideas of Eastern enlightened thinkers such as Ibn Khaldun, M. Abdo, A. Badavi, I. Gaspirali, A. Avloni, A. Fitrat, aimed at explaining social development and change, also play an important role in the formation of theories of the concept of historical philosophy.

Synergetics was developed by I. Prigogine and G. Hacken as a methodology and method of studying complex systems. While G. Nikolis, I. Prigogine, I. Stengers, G. Hacken interpreted synergetics as the most effective method of research in the natural sciences, CIS philosophers considered synergetics as the main method of studying the mechanisms of formation, existence and movement of social structures, the possibilities of analyzing social relations of synergetic paradigm and dealt with the immanent problems of synergetics.

In the analysis of the modern period of Uzbekistan in connection with the philosophy of history, its spiritual and ideological foundations have a special place in the works of N. Juraev [8], T. Khojiev [9] and other philosophers and historians. The problem raised in this study reflects some aspects of the issues of the philosophy of history, and the logic of the changes of the period is considered in the philosophical context of the history of civilizations.

In connection with the study, general philosophical methods of scientific knowledge, such as historical, logical, objective, systematic analysis were used as well as synergetic method.

**Results and discussion.** The philosophy of modern history is determined by the period of historical boundaries of Uzbekistan in the late twentieth and early twenty-first centuries. Because the paradigmatic law of the philosophy of modern history covers not only the borders of one country, but also the territory and humanity. Also, in the era of globalization, the laws of the philosophy of history integrate the economic, cultural, religious, social features of the whole world.

From the first days of independence, Uzbekistan has been implementing large-scale reforms aimed at developing all spheres of public life, from the Action Strategy to the policy. Reforms have been gradual, and in the process of putting them into practice, shortcomings, social problems, and

aspects that need to be thought through have begun to emerge. Because the independent policy of our country after the Soviet era was surrounded by global problems in world development, aspects of strategic political games related to Central Asia, the escalation of the religious factor, the economic crisis affecting some countries.

The political changes that took place in the last decade of the last century began to take shape against the background of the Central Asian states, with the restoration of the historical, economic, political and cultural roots of the policy of national independence. The political context of the Uzbek model defined social policy based on historical memory and the national idea. During the strategy of action, the process of economic, political and spiritual modernization of the country was observed. However, modernization also took place during the implementation of the "Uzbek model". After all, a country with political independence naturally feels the need for this or that modernization approach in the development of public sectors.

In many studies on the history of Uzbekistan during the period of independence and the Strategy of Action, the tendency to refer to a longer history prevails. In the dissertation of a young researcher T. Khodjiev, who studied the process of modernization in Uzbekistan, there is an interpretation that "the peoples of Central Asia, in particular, can be found in the Middle Ages in determining the starting point of modernization in Uzbekistan." This shows the strength of the character of observing the modern history of our country through the laws of the past in the regional, in particular, in the humanities, in considering the holistic changes taking place in the philosophy of history. Indeed, the interpretation of the new history of Uzbekistan in the majority of research works in the social and humanitarian sphere is primarily associated with the Early Middle Ages and the Renaissance. This led to the announcement of the new history of Uzbekistan in 2020 by President Sh.M. Mirziyoyev as a law of public opinion in preparation for the Third Renaissance. "We have set as our main goal the creation of a new Renaissance, the foundation of the Third Renaissance in Uzbekistan, through large-scale democratic changes, including educational reforms. If we look at history, we see that our homeland, located at the crossroads of the Great Silk Road, has long been one of the centers of high civilization and culture. The rich scientific and cultural heritage of our people, ancient stone inscriptions, priceless architectural monuments, rare manuscripts, various artifacts testify to the deep roots of our three-thousand-year history of statehood" said Shavkat Mirziyoyev [10].

This report links the establishment of a new era and its historical foundation with the historical factor of the revival of the Aristotle school through Eastern peripateticism and the "re-emergence of the torch of science in Central Asia in the IX-XXII centuries." In the first phase of the Eastern Renaissance, the First Renaissance produced dozens of great geniuses, including Muhammad Khorezmi, Ahmad Fergani, Abu Rayhan Beruni, Abu Ali ibn Sino, Mahmud Zamakhshari, and their world-class scientific and creative discoveries are still invaluable for the development of mankind. effect. This period is also characterized by a historical phenomenon that is recognized as the "golden age of Islamic culture." Such great scholars as Imam Bukhari, Imam Termezi, Imam Moturidi, Burhaniddin Marginoni, Abul Mu'in Nasafi, who gave high status to Uzbekistan in the Islamic world, ensured the spiritual, cultural and enlightenment development of religion in our country.

The period of the Second Renaissance of Central Asia is marked by the Renaissance of the XIV-XV centuries, which was founded by Sahibkiran Amir Temur and formed on the basis of Oriental literature, run by the humanism of Abdurahmon Jami, Alisher Navoi. This period is marked by the reflection in the social reality of the works of such unique scientists as Qazizoda Rumi, Mirzo Ulugbek, Giyosiddin Kashi, Ali Kushchi, Lutfi, Sakkoki, Hafiz Khorezmi, Abdurahmon Jami, Alisher Navoi, Babur Mirzo. Historians such as Sharofiddin Ali Yazdi, Mirkhand, Khandamir, artists such as Mahmud Muzahhib, Kamoliddin Behzod, representatives of calligraphy and musicology schools are recognized in the world in the field of historiography. It is obvious that the past roots of the Third Renaissance, in the observation of the truth of the philosophy of history, in the development of social thinking in Uzbekistan, the feature of self-awareness through historical memory prevails, the social consciousness pays attention to the succession of historical laws. According to the Russian historian Yu.I. Semyonov, the theory of the cyclical nature of history also existed in ancient

philosophy. Although the concept of "cyclicity" in ancient philosophy referred more to the laws of the universe, these views have not lost their relevance in the philosophy of modern history.

In the analysis of the modern period of Uzbekistan in connection with the philosophy of history, we can rely on the concept of the global stage of world history by Yu.I. Semyonov. Semyonov was also involved in global development during the former Soviet Union and was known for his realistic predictions about the future of the totalitarian regime. Yu.I. Semyonov developed the theory of formation in the philosophy of history, created the concept of the relay-stage stage of the global stage of world history. During the period from 1970 to 1980, he published several works in which he interpreted the changes of a number of socio-economic formations in the sense of relay development. According to Yu.I. Semyonov's concept, no society has to go through all the formations required by Soviet historical science. Societies that emerge through specific laws and expansionist interventions enter the backbone of human history and begin to move where the previously dominant socialist societies came to a standstill. Such an interpretation of the change in socio-economic formations can be called a global-formational understanding of history, and in a broader sense, a global stage. Many works of Yu.I. Semyonov, especially the work "Philosophy of history from ancient times to the present day: general theory, basic problems, ideas and concepts" [11] reflect a new understanding of world history. Such an understanding made it absolutely necessary to take into account not only "vertical", diachronic connections, but also connections between different stages of development of certain social-historical organisms, "horizontal", synchronous connections, i.e., connections that exist simultaneously. Yu.Semyonov developed and introduced a whole system of concepts that specify the concept of "global formation" of the world historical process: social interaction, sociological induction, historical worlds, historical center (world historical system) and historical periphery, superior and low socio-historical organisms, superinduction and intrainduction, superiorization, lateralization, socio-economic paraformation, ultrasuperiorization, historical nest, historical area, central world historical space, historical zone.

The last two centuries in the history of the Uzbek people are connected with the national factor. When Yu.Semyonov analyzes the concept of "philosophy of history" with his views on the nation, the Uzbek people become a factor of "philosophy of history" from a more political point of view. Because, according to Yu.Semyonov, "the word" people "used in modern times does not mean an ethnos, but a conglomerate of demosocial organisms with a common culture and language" [12, p.350-352]. According to the scientist, the nation unites not only one form of ethnic society, but also the unity of the Motherland, not the culture, language and ethnic identity, the status of members of an ethnic group. A nation is not an ethnic phenomenon, but primarily a political phenomenon. A nation is a phenomenon of political life, in contrast to an ethnos that is often misidentified, it finds expression in national movements. The idea that there is no national unity, there is no nation without national heroes, the nation could only be formed in the struggle to create a single Motherland or its independence [12, p.350-352].

In the first years of our independence, there was a need for the theme of historical consciousness, which forms the national unity in the strengthening of national identity, the process of national identification. At the same time, the history of the Uzbek people is inextricably linked with the history of Eastern civilization, its gradual development was formed in the late XIX and early XX centuries, and attention is paid to the widespread current of enlightenment and Jadidism. To what extent have the ideas put forward and the work done by the representatives of the Jadid movement strengthened the national factor? In the reformist movements of Jadidism, the idea of the organization of the human factor through the nation factor, more precisely, the renewal of education, science and culture in the context of the national state, prevailed. This huge reform movement began to bear fruit in the first steps of Uzbekistan's independence. In particular, A. Fitrat's works "Reform of Bukhara", "Leader of Salvation", "Oriental Politics", "Russians in Turkestan" can be considered as a strategic project aimed at modernizing the country, which aims to create a new society and a new person. However, due to objective socio-political obstacles, the huge reform movement aimed at creating a national statehood in Turkestan, initiated by the Jadids, was not completed.



The Republic of Uzbekistan, as a raw material base of the former Soviet Union for almost a century, serves as a supplier territory as an agrarian zone. The highways, production system, stockpiles, and many other infrastructure facilities built during the Soviet era were facilities created for the economy of the Red Empire.

In the first years of independence, the First President Islam Karimov said that the country lags far behind the average in all major economic and social indicators and is one of the last in the country. you have to realize there. Uzbekistan ranks 12th in the country in terms of GDP per capita, and the per capita national income is two times lower than the Union average. In terms of labor productivity in industry, the country lags behind the country by 40%, and in terms of labor productivity in agriculture - twice. On average, the population of Uzbekistan consumes twice less meat, milk and dairy products, eggs than the population as a whole. On average, 75 mln. The share of the population earning less than UZS is slightly more than 12% in the country, and 45% in our country. About a million people can't find a job in social production" [13, p.3].

Therefore, in the first years of independence, during the period from 1991 to 2000, the main focus was on the abolition of the centralized command and control system and the creation of conditions for the formation of the foundations of a market economy, primarily the legal framework.

In the history of our country, on the basis of the adoption of the "Uzbek model" of development, the economic, social, legal and organizational foundations of state building, the formation of private property, the development and introduction of continuing education, land reform have been gradually implemented. In addition, a system of national legislation has been developed, a banking and financial system has been established, and foreign policy and economic relations have been established. Systemic changes include: 1) liberalization of the economy from ideology; 2) ensuring the rule of law; 3) recognition of the managerial role of the state as the main reformer, 4) pursue a strong social policy, taking into account the specifics of our country; 5) The "Uzbek model" of development, consisting of the principles of gradual implementation of political and economic reforms, is of great strategic importance.

It can be seen that the principles of cyclicity and gradualism prevailed in the changes that took place in Uzbekistan in the laws of the philosophy of modern history. In the study of modernization processes in Uzbekistan, the special strategic development programs adopted in the country during the years of independence can be divided into 3 periods [10].

The first is the period of adoption of the "Uzbek model" of development. This period is mainly characterized by a number of features, such as national state structures, legislation, understanding of national identity, overcoming the complications of colonialism, the formation of new economic and financial structures.

The second is the second stage of the adoption of the "Concept of further deepening democratic reforms and development of civil society in our country." At this stage, a number of fundamental institutional and legal reforms aimed at modernizing the country in the field of public administration, legislation, information, economic liberalization, electoral system, improving the activities of non-governmental organizations have been implemented. In the first period, the foundations of statehood were formed, and in the second period, fundamental ideas related to the improvement of democratic civil society structures were put forward and implemented.

The third is the third phase of the adoption of the Action Strategy. At this stage, in the process of modernization in the country, taking into account the real problems in the country, a period of reform has been entered at the level of world standards. Especially during this period, the influence of the innovative model on the modernization model of the republic has increased. In addition, the country's openness to its near and far neighbors, which is one of the important conditions for accelerated modernization, has begun to materialize. It is obvious that in the politics of the new period of Uzbekistan, the policy that forms the philosophy of modern history is manifested as postmodernism and the system of modernization that constitutes it. Because modernization is a macroprocess of transition from traditional society to modern society.

Today, the government of the state has developed a new socio-political concept for the development of civil society in 2021-2025 in Uzbekistan, which we refer to the fourth period in the development of the history of the state.

**Conclusion.** Evolutionary development processes, i.e. modernization, are a type of continuous process carried out through reforms and innovations, which means the transition to a postindustrial society today. In the implementation of modernization in our country, according to most researchers, the Action Strategy Program has been adopted as a method of accelerated modernization. This method has been consistently used since the second period of independence, based on the social, political, historical and socio-cultural potential of our country through effective mechanisms. Therefore, the adoption of the "Strategy of Action" can be called a completely new stage in the history of modernization of the republic, more precisely, a turning point.

"Strategy of action": I. Priorities for improving the system of state and society building; II. Priorities for ensuring the rule of law and further reform of the judicial system; III. Priorities for economic development and liberalization; IV. Priorities for the development of the social sphere; V. Ensuring security, interethnic harmony and religious tolerance, as well as the modernization of five major areas called priorities in the field of well-thought-out, mutually beneficial and practical foreign policy.

Special attention was paid to the development of science as a criterion of the modernizing society in Uzbekistan. The establishment of the Ministry of Innovative Development in our country testifies to the fact that a system has been created to explain the essence of modernization, and this criterion is being widely introduced. This structure deals with a scientific approach to the process of broad reforms in the ministry, the harmonization of science, education and industry, as well as the coordination of organizations and institutions operating in these areas.

Decree of President Sh.Mirziyoev PD-6108 "On measures to develop education and science in the new period of development of Uzbekistan" [9, p.118] dated November 6, 2020 also shows the gradual continuation of the policy of modernization through science in our country. In a sense, this Decree can be called a qualitatively new level of continuing education program. According to him, "Training of a new generation of high intellectual and spiritual potential capable of coming up with new initiatives and ideas for the development of the country, formation of the necessary skills and knowledge for graduates of educational institutions to become modern professionals. Tasks such as establishing a national education system that can withstand today's fierce competition around the world, improving textbooks and manuals in line with modern requirements, creating a new generation, optimizing curricula and standards, linking higher education with public education and bringing society to a new level -determines the use of science as the main criterion. It states that "in recent years, systematic work has been done to improve the quality and efficiency of the education system in the country, the formation of modern knowledge and skills in kindergarten, schoolchildren and students, close cooperation and integration between education systems and science, continuity and continuity of education is being done. At the same time, the current state of the national education system is necessary to modernize it on the basis of modern requirements, to educate young people as highly educated, physically and spiritually healthy people, to increase the prestige of managers and teachers of educational institutions calls for consistent measures to create conditions"[14].

To sum up, the philosophy of modern history of Uzbekistan is to integrate into the development of the new world, providing national potential on the basis of science, the development of a modern society, combining historical memory and the spirit of modern creativity. The post-independence model of development of Uzbekistan, consisting of the "Uzbek model" and the Strategy of Action, provides an intensive path of development of modern developing countries in the form of an evolutionary-stage modernization model.

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# МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖИЛД 2, СОН 2

## ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ

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