



## **Symposium on Natural and Applied Sciences**

Hosted Online from London, United Kingdom

Date: 5<sup>th</sup> January, 2026

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### **THE CONCEPT AND ESSENCE OF “NATIONAL PHILOSOPHY”**

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After achieving independence, our rich philosophical heritage was revived under the name “Uzbek Philosophy,” acquiring new meaning and content and entering a stage of modern development. This process, associated with returning philosophy to its essence, gradually eliminating the remnants of past eras, and emphasizing renewal, change, and development, became an integral part of the spiritual and educational life of our society. It also underscored the necessity of developing national philosophy to shape contemporary thinking among our people.

To understand the meaning of the term “Uzbek Philosophy,” it is first essential to grasp the concept of “National Philosophy,” its forms of manifestation, and its characteristics according to philosophical criteria. Uzbek philosophy is one of the philosophical systems rooted in an ethnic-social context and reflects the worldview and thinking patterns of a specific nation while simultaneously being part of universal philosophy.

Philosophy, as a universal human science, addresses problems concerning humanity at large. However, any universal issue or topic initially manifests itself in particular, national, or regional contexts. This, in turn, indicates that even universal philosophy inherently reflects national characteristics. Philosophically speaking, universality does not mean being without a homeland (cosmopolitanism), and similarly, national philosophy does not imply ethnic enclosure or narrow-mindedness.

At this point, one might naturally ask: “Can philosophy have a national dimension? After all, philosophy is defined by its very essence as a universal



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science.” This question is relevant to all nations pursuing a distinctive path of development. Any people striving for independence and seeking a rightful place in global civilization must first adapt their worldview, cleanse their thinking of ideas from periods of despotism, understand themselves, and return to their authentic identity. National philosophy reflects this natural and necessary process and serves as a key factor that ensures its effective implementation.

Studying this topic requires, above all, defining the essence of the concept of “National Philosophy,” its forms of manifestation, and its unique characteristics. This provides an opportunity to analyze the content of the philosophical worldview specific to our people, its formation and stages of development, its current appearance, and its relevance in contemporary issues.

International scholars have expressed various views on the national character of philosophy. Some philosophers argue that true national philosophy is impossible, as such an approach leads to ethnic limitations. Others contend that, as long as national philosophy expresses the worldview and thinking patterns of a particular people and forms the theoretical basis for national ideas and ideology, it exists. In this view, any general principles of philosophy are realized in specific social spaces and historical contexts, thereby acknowledging the existence of national philosophy.

Every concept inherently reflects its content, essence, and unique aspects. The term “National Philosophy” is no exception. Its description includes social and philosophical characteristics specific to a nation, the feelings and values influenced by a particular region, and the processes that shaped and perfected it. These elements serve as “bridges” connecting the worldview of individuals to national thinking and universal philosophy. It is natural for a person or specialist studying universal philosophy to account for national factors and related characteristics while applying general philosophical principles.



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The term “National Philosophy” refers to the aggregate of national worldview and thinking patterns, philosophical concepts, and principles that emerge and develop under the influence of a nation’s natural and historical development, material and spiritual life, cultural heritage, national language and communication, practical activities, and social interactions. Interpreting the concept in this way allows us to analyze the manifestation of a nation’s unique philosophy as a social phenomenon, tracing its continuous evolution and renewal from the past into the future.

The definition and description of any national philosophy are based on several essential features:

National philosophy is formed within the ethnic space that ensures the natural, historical, and social unity of a particular people. It manifests in diverse forms and shapes, influencing people’s consciousness and way of life as a distinct reality.

It emerges as a result of specific outcomes in material, spiritual, economic, political, and other spheres of life, acquiring particular significance for the people to whom it belongs.

It becomes visible in social interactions and activities, providing a moral and philosophical foundation for shared goals, ideals, needs, and aspirations.

It evolves, develops, and diversifies over time, constantly renewing itself while being transmitted from generation to generation as a form of cultural heritage.

The system of concepts and principles that express national philosophy develops alongside the national consciousness, shaped by historical chains, temporal contexts, and various social and political processes, passing from the past into the future. By refining its unique philosophy, each nation contributes to the formation of universal thinking, enriching the global philosophical worldview with distinct perspectives.



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In this process, a nation functions as both the main object and the custodian of its philosophy: it creates its own way of thinking and worldview, perfecting and continually shaping its unique features over time, while the philosophy itself influences and transforms the nation. Each people, by developing its philosophy and refining its unique aspects through historical progress, becomes the owner of its national philosophy and the primary agent in transmitting it from the past to the future.

Like all human creations, national philosophy is susceptible to decline. Historical examples demonstrate that even great civilizations may vanish if they fail to preserve and transmit their intellectual and cultural heritage. Ancient peoples such as those of Babylon, Byzantium, and the Maya established great empires, yet over time they fragmented, lost cohesion, or declined due to wars and internal disruptions. For instance, the Maya left behind ruins in the Amazon and Mexican forests, their sophisticated culture and worldview largely forgotten. The collapse of such civilizations highlights the critical need for a people to safeguard its philosophy, identity, and national characteristics, ensuring their transmission to future generations.

This issue becomes even more pronounced under the pressures of conquest and foreign domination. Conquerors often aim to reshape the mentality, heart, and consciousness of the subjugated people, suppressing independent thinking and imposing their own values, ideas, and principles. The goal of such policies is not only political control but also the creation of compliant populations, with the original culture and philosophical traditions of the conquered people weakened or replaced. Long-term exposure to these pressures can lead to cultural and intellectual erosion, diminished confidence in national potential, and the dominance of foreign ideas in the collective consciousness.



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For nations like ours, which experienced the totalitarian ideologies and assimilation policies of the former Soviet Union, this issue is especially significant. Preserving national philosophy, cultural values, and identity became a central task after independence. From the very first days of our sovereignty, the deliberate choice of a national development model and the implementation of comprehensive reforms have played a vital role in shaping our present and future. This issue has become increasingly important in the current era of globalization and demands constant attention. In today's world, imperialist forces continue to influence peoples and nations through alluring ideas presented under appealing labels such as "global culture," "export of democracy," "mass culture," or "universal state." These forces aim to displace the concepts of homeland, national mentality, and national statehood from the hearts and minds of people. Consequently, it remains crucial to maintain vigilance and awareness, particularly among the younger generation, and to cultivate loyalty to national values, patriotism, and the ideals of national statehood. The significance of this work is therefore growing.

The importance of this issue does not imply that national philosophies should be preserved in isolation. On the contrary, by their nature, national philosophies grow, develop, and are enriched through interaction with the achievements of other nations' philosophies. The universalist spirit in this context is not merely an aspiration to admire and disseminate one's national worldview among others; it begins with the recognition and respect of each nation's philosophy as it exists. In this sense, universalism does not mean imposing one nation's worldview on others but involves safeguarding all nations' philosophies, respecting the values preserved by history, and understanding the diversity of the world as a naturally integrated multiplicity.



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This approach necessitates a departure from outdated views on the universality and nationality of world philosophy, as well as the significance of a particular nation's or region's worldview. It calls for a fresh perspective, enriching philosophy with contemporary content and developing it according to modern demands. Studying world philosophy in depth, comparatively analyzing various theories and doctrines, deriving relevant conclusions from modern trends and approaches, and translating the works of leading scholars are among the key priorities in this field.

Equally important is the comprehensive study of the formation and refinement of our nation's worldview, and its organic connection with national statehood traditions. Understanding one's country and people's past, objectively analyzing historical processes, and discerning which ideas contributed to progress or decline are essential for the intellectual development of every individual. In discussing the history of philosophy, this truth becomes even more significant: just as history cannot be properly understood without philosophy and spirituality, the essence of philosophy cannot be fully comprehended without historical facts and moral criteria.

In conclusion, human history demonstrates that the national philosophy of a people, and the ideas of national statehood that emerge from it, never vanish entirely. Even if foreign invaders occupy a land for centuries, national identity and statehood traditions eventually reassert themselves. In this sense, the development and preservation of national philosophy, along with its transmission to future generations, is the primary foundation upon which a nation relies.

Any people that achieves independence first seeks inspiration from its history and philosophy, drawing on moral principles, national traditions, and values to underpin social progress. For a nation like ours, which has achieved sovereignty and steadily strengthens its independence, this underscores the need for a



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comprehensive and profound study of the stages of national thought and worldview, its unique features, and the contemporary development of Uzbek philosophy.

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