

**ONTOLOGICAL AND EPISTEMOLOGICAL FACTORS IN DEVELOPING
PHILOSOPHICAL THINKING AMONG YOUTH IN THE CONTEXT OF NEW
UZBEKISTAN**

Karimov Bozarkul Khuddayberdiyevich

Bukhara state technical university, associate professor of the "Social Sciences" department,
candidate of philosophy.

Annotation: This study examines the essential ontological and epistemological factors that contribute to the development of philosophical thinking among young people within the socio-cultural transformation of New Uzbekistan. It highlights that the rapid expansion of information flows, global challenges, and modern intellectual demands require youth to adopt deeper philosophical approaches in understanding reality. Ontological factors reveal the fundamental nature of being, helping young individuals comprehend objective reality, causal relationships, and the human position within the world.

Keywords: philosophical thinking, ontology, epistemology, youth, New Uzbekistan, worldview, critical thinking, spirituality, cognition, intellectual development.

**ОНТОЛОГИЧЕСКИЕ И ГНОСЕОЛОГИЧЕСКИЕ ФАКТОРЫ РАЗВИТИЯ
ФИЛОСОФСКОГО МЫШЛЕНИЯ В СОЗНАНИИ МОЛОДЕЖИ В УСЛОВИЯХ
НОВОГО УЗБЕКИСТАНА**

Аннотация: В статье рассматриваются ключевые онтологические и гносеологические факторы, влияющие на формирование и развитие философского мышления у молодежи в условиях построения Нового Узбекистана. Подчеркивается, что современная социокультурная динамика, ускорение информационных процессов, а также усиление глобальных вызовов требуют от молодого поколения глубокого мировоззренческого подхода к пониманию мира. Онтологические аспекты отражают сущностные основы бытия, которые помогают молодежи осознавать объективную реальность, взаимосвязи явлений и место человека в мире.

Ключевые слова: философское мышление, онтология, гносеология, молодежь, Новая Узбекистан, мировоззрение, критическое мышление, духовность, познание, интеллектуальное развитие.

**YANGI O‘ZBEKISTON SHAROITIDA YOSHLAR TAFAKKURIDA FALSAFIY
FIKRLASHNI RIVOJLANTIRISHNING ONTOLOGIK VA GNOSEOLOGIK
OMILLARI**

Аннотация: Maqolada Yangi O‘zbekistonni barpo etish jarayonida yoshlar tafakkurida falsafiy

fikrlashning shakllanishi va rivojlanishiga ta'sir ko'rsatuvchi asosiy ontologik va gnoseologik omillar tahlil qilingan. Ta'kidlanishicha, zamonaviy sotsiokultural dinamika, axborot jarayonlarining jadallashuvi hamda global chaqiriqlarning kuchayishi yosh avloddan dunyoni chuqurroq, falsafiy nuqtayi nazardan anglashni talab etmoqda. Ontologik jihatlar mavjudlikning mohiyati va asosiy tamoyillarini ochib beradi, bu esa yoshlarga obyektiv voqelikni, hodisalar o'rtasidagi uzviy bog'liqlikni hamda insonning olamdagi o'rnini anglashga yordam beradi.

Kalit so'zlar: falsafiy fikrlash, ontologiya, gnoseologiya, yoshlar, Yangi O'zbekiston, dunyoqarash, tanqidiy fikrlash, ma'naviyat, bilish jarayoni, intellektual rivojlanish.

Introduction. In the context of the New Uzbekistan, the large-scale reforms being implemented are primarily aimed at the development of human capital, the enhancement of youth spirituality, and the strengthening of their intellectual potential. In today's era, when global information flows are rapidly accelerating, ideological influences are intensifying, and competition for human consciousness is becoming sharper, the ability of young people to think independently, deeply, and critically is turning not only into a task of the education system, but also into an essential factor for ensuring social stability. The formation and development of philosophical thinking, in particular, play a crucial role as the foundation that shapes the worldview, intellectual maturity, and cultural thinking of the younger generation.

Philosophical thinking is inherently connected with understanding the essence of existence, the process of self-awareness, and the ability to perceive causal relationships within reality. In this regard, the development of philosophical thinking cannot be limited only to educational curricula; rather, it is achieved through the integration of ontological factors - which shape young people's understanding of being and existence - and gnoseological factors, which manifest in the processes of acquiring knowledge, searching for truth, and comprehending the world.

Ontological factors encompass the essential foundations of being, the nature of reality, the place of humans in the world, and the fundamental interconnections of phenomena. These factors help cultivate a coherent, stable, and meaningful worldview among young people. The spiritual policy of the New Uzbekistan, the concept of human dignity, and the national transformation agenda from "national revival" to "national progress" play a significant role in strengthening such ontological foundations.

Gnoseological factors, on the other hand, include the mechanisms of cognition, the formation of knowledge, critical thinking, logical analysis, reasoning, and the ability to draw objective conclusions. In the modern education system, the development of independent thinking skills, the ability to conduct research, and the capacity to make scientifically grounded judgments are all directly associated with gnoseological processes.

The state-building model of the New Uzbekistan identifies the development of youth consciousness and thinking as a strategic priority. This makes the issue of shaping philosophical thinking - based on ontological and gnoseological factors - even more relevant. Young people with well-developed philosophical thinking constitute the most stable, modern, and intellectually advanced part of society. They possess ideological immunity, make independent decisions, and acquire the ability to analyze reality deeply and systematically.

Therefore, this topic is crucial not only from a theoretical perspective but also from practical, social, and spiritual viewpoints. This study examines the mechanisms of forming philosophical

thinking in the minds of youth and highlights its importance and role in the development of the New Uzbekistan.

Research methodology. In the process of New Uzbekistan's development, the enhancement of young people's spiritual world, intellectual potential, and culture of thinking is becoming a strategic priority. The large-scale reforms taking place in society primarily aim to strengthen human capital and to shape youth as independent and critical thinkers. In today's globalized environment, where ideological influences are intensifying, the philosophical thinking of young people has become a crucial factor that determines their worldview, values, and life position.

The ontological factors of philosophical thinking refer to a person's understanding of being, the meaning of existence, and one's place in the world. These factors help form a consistent, stable, and meaningful worldview in youth. The ideas of human dignity, national revival, and national progress put forward within the concept of New Uzbekistan serve to reinforce these ontological foundations.

In conclusion, Gnoseological factors, on the other hand, relate to the process of cognition, the culture of thinking, as well as the skills of analysis, reasoning, and drawing conclusions. These factors play a decisive role in developing the scientific and logical thinking of young people. In the educational process, the formation of skills such as independent thinking, inquiry, and justification of personal viewpoints is achieved precisely through gnoseological approaches.

At the same time, the spiritual-aesthetic thinking, cultural maturity, and historical-philosophical worldview of young people directly influence the quality of their thought. In the current period, efforts to strengthen interethnic harmony, mutual respect, and adherence to national and universal values in society also serve as significant factors in shaping philosophical thinking.

The system of spiritual education, intellectual development, and support for creative thinking among youth is gradually improving, accelerating their self-awareness and the process of defining life's purpose and personal goals. This, in turn, plays a decisive role in the future of New Uzbekistan and in ensuring the stable development and renewal of society.

Thus, the development of philosophical thinking among youth-through the synthesis of ontological foundations (understanding being and existence) and gnoseological processes (knowledge, analysis, reasoning)-constitutes one of the fundamental elements of New Uzbekistan's progress.

The development of philosophical thinking among young people in the context of New Uzbekistan is emerging as one of the key factors determining the spiritual-educational progress, intellectual potential, and social stability of society. The large-scale reforms being implemented in the country are primarily aimed at strengthening human capital and shaping a well-educated, critically thinking, and socially responsible young generation. The foundation of this process is formed by a correct understanding of the ontological and gnoseological factors of philosophical thought and integrating them into educational practices and social life.

Ontological factors deepen young people's understanding of existence, reality, the human place in the world, the meaning of life, and core values, thereby shaping a consistent, stable, and meaningful worldview. This contributes to natural and harmonious development of self-awareness, goal-setting, and a sense of responsibility among the youth.

Gnoseological factors, on the other hand, promote skills related to the nature of knowledge, scientific inquiry, analytical thinking, reasoning, and drawing logical conclusions. In the current environment of intensified information flows, the ability of young people to distinguish true

knowledge, think independently, and engage in innovation is directly linked to their gnoseological preparedness.

Additionally, the spiritual-aesthetic thinking, cultural literacy, and historical-philosophical awareness of the youth significantly enrich their intellectual culture. Strengthening interethnic harmony, tolerance, and commitment to national and universal values also provides an important socio-cultural foundation for the development of philosophical thinking.

Overall, the development of philosophical thinking among youth in New Uzbekistan is a complex yet strategically significant process that arises from the organic unity of ontological foundations and gnoseological mechanisms. This process enhances the spiritual and intellectual capacity of young people, shapes them into responsible and active citizens, and plays a decisive role in ensuring the sustainable development and future progress of the country.

REFERENCES:

1. Mirziyoyev Sh.M. Milliy taraqqiyot yo‘limizni qat’iyat bilan davom ettirib, yangi bosqichga ko‘taramiz. – Toshkent: O‘zbekiston, 2022.
2. Nazarov Q. Falsafa asoslari. – Toshkent: Tafakkur, 2020.
3. Jo‘rayev M. Yoshlar falsafiy dunyoqarashining shakllanishi. – Toshkent: Fan, 2021.
4. Каримов, Б. (2011). Гармонизация взаимоотношений государства, общества и человека как основа справедливого общества. постановка вопроса. *Fuqarolik jamiyati. Гражданское общество*, 8(1), 71-73.
5. Каримов, Б.К. (2021). Гармония разума и духа. *Американский журнал социальных наук и инноваций в образовании*, 3 (05), 230–234.
6. Каримов, Б. (2023). ПРОЦЕССЫ МОДЕРНИЗАЦИИ В УЗБЕКИСТАНЕ В ДОКУМЕНТАХ ГЕНЕРАЛЬНОЙ АССАМБЛЕИ ООН (2017-2019). *MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH*, 2(24), 291-301.
7. Каримов, Б.К. (2023). СУЩНОСТЬ СОЗНАНИЯ И ЕГО ГЕНЕЗ. *Инновационное развитие в образовательной деятельности*, 2 (7), 532-539.
8. Karimov, B. (2023). ONG MUAMMOSINING ILMIY–FALSAFIY VA PSIXOLOGIK TALQINI. *Farg'ona davlat universiteti*, (6), 37-37.
9. Karimov, B. X. (2023). HISTORY OF CONSCIOUSNESS. *Educational Research in Universal Sciences*, 2(8), 304-316.
10. Karimov, B. X. (2023). NAVOIY VA MAXTUMQULI IJODIDA UMUMINSONIY G‘OYALAR MUSHTARAKLIGI. *SCHOLAR*, 1(28), 161-176.
11. Каримов, Б.К. (2022). ГАРМОНИЯ РАЗУМА И ДУХА. РОЛЬ НАУКИ И ИННОВАЦИЙ В СОВРЕМЕННОМ МИРЕ, 1 (2), 56-61.
12. Kakhramonovna, K. S. (2024). THE ROLE OF SPIRITUAL EDUCATION IN THE DEVELOPMENT OF THE NEW UZBEKISTAN. *JOURNAL OF INTERNATIONAL SCIENTIFIC RESEARCH*, 1(3), 84-102.
13. Jahongir, S. (2020). Philosophical views of Umar life. *Academicia. An International Multidisciplinary Research Journal.–India*, 10(4), 360-364.

14. Shodiev, J. J. (2020). Interpretation of moral facts in the opinions of Umar Khayyam. *International engineering journal for research & development.-India*, 5(3), 143-148.
15. Шодиев, Ж. Ж. Interpretation of the image of may in the ruba of Umar Khayyam. *Monografia pokonferencyjna science, research, development*, 33, 2020-30.
16. Шодиев, Ж. Ж. (2020). Умар Хайём фалсафий қарашларида инсон тақдири ва эркин ирода масаласи. *Наманган давлат университети Илмий ахборотномаси*, 2, 197-204.
17. Шодиев, Ж. Ж. (2020). Умар Хайёмнинг асосий асарлари ва рубойларининг тузилиши, мазмуни ва таҳлили. *Илм Сарчашмалари.-Урганч*, 10, 44-47.
18. Шодиев, Ж. Ж. (2020). Умар Хайём рубойларининг талкин ва тавсифи. *Наманган давлат университети Илмий ахборотномаси*, 9, 206-210.
19. Шодиев, Ж. Ж. (2020). Умар Хайёмнинг ижтимоий-ахлоқий қарашлари. *Фалсафа ва ҳуқуқ.-Тошкент*, 3, 107-110.
20. Shodiev, J. (2021). The problem of knowledge in the philosophical views of Umar Khayyam. *Imam al-Bukhari IBS Journal*, 2.