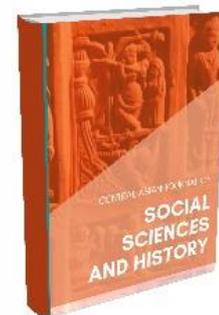




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Ethnothinking and its Pragmatic Features

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Abstract:

The article discusses the relationship of ethno-thinking with pragmatism, innovation, entrepreneurship, the processes of renewal, the philosophical aspects of these relationships are studied.

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Any reality, event that expresses the social existence of a people, a nation, has a rational meaning, a pragmatist character in a certain sense. The future belongs to people who are devoted to mysticism and spiritualism, not to the masses, but to people who understand the demands of the times and are capable of practical solutions to the problems of this place, D. In Dune's phrase, it was created by those who could "reconstruct in thought". [1; p. 5-6].

Pragmatism is a worldview about social development, the instruments to be implemented in this regard, achievements, results, and the orientation of intelligence to them. [2; p.541]. American philosophers such as C. S. Pierce, J. James, D. Dune played a big role in turning it into a philosophical doctrine. It was they who focused on practical activity of man in pragmatism, intellectual thinking capable of solving everyday problems, especially issues of production and economic life. They sought to establish that the practical result would be the goal of thought and philosophical research. They advocated utilitarianism in pragmatism, entrepreneurship and business, more "seeing profit". J. James's "radical empiricism" has taken a special place in philosophy as a method of evaluating everything through the benefits brought by experience. [3; p.150].

Thinking, including ethno-thinking, is a subjective phenomenon. Psychological and epistemological concepts such as "intelligence", "consciousness", "imagination", "imagination", "cognition", "awareness" are attributes, internal components of thinking. These concepts express one or another aspects and features of thinking and confirm that it is a multifunctional reality. Polyfunctionality is related, firstly, to the variety and variety of factors influencing thinking, and secondly, to the conflicting formation of the rational. The propensity of the human mind to restlessly search, sometimes to deny itself, turns polyfunctionality into a problem of problems.

"Ethno-thinking" is a concept related to the life of the people, the nation, their mental perception, their subjective relations to the outside world, their understanding and expression of their identity. In it, nationalism is the priority. From this point of view, it differs from the levels of thinking related to the individual, group, and state.

The people and the nation always approach the environment from the point of view of their real needs and life experiences. Even the religion, beliefs, and symbols that they worship and worship express certain vital needs. There is no need that is completely disconnected from the demands of social life. The needs of the people and the nation are always objective and real. Therefore, the study of the pragmatic features of ethno-thought is of great scientific and practical importance.

Ethno-thought is a reflection of the rational attitude of the people, the nation to the objective existence and social problems. Through this main sign, feature, we understand how the people, the nation perceives the social existence. It is not a reality in which perception forms smoothly and presents itself without conflict. For example, let's remember the state of mind of the Uzbek people in the 90s of the last century. The Uzbek people were supporters of the idea of preserving the USSR because they unhesitatingly believed in the calls of the political system. Our people believed that Uzbekistan could develop stably only within the multi-ethnic Soviet nation. Even when our republic gained political independence on August 31, 1991, it did not lose faith in building "proletarian internationalism" and "communist society". At this point, we see that conflicting, even conservative situations occur in ethno-thinking, and it is difficult to immediately change and renew it. However, political thinking had the power to eliminate these conflicting, conservative situations, so ethno-thinking gave rise to the experience of taking a healthy look around, assessing the problems of the era and life from the point of view of national development. So, political thinking has a leading role in the formation of ethno-thinking and making updates in it.

Ethno-thinking's tendency towards rationalism is clearly reflected in the attitude of the people, the nation to the socio-economic life. Socio-economic life essentially supports rationalism and pragmatism. That is why the founders of the philosophy of pragmatism emphasize entrepreneurship, business and mutual competition, creating new instruments, technical means, forms of activity. [4;5;6;]. Entrepreneurship is a type of activity aimed at profit [7; p.190].

Ethno-thinking relies on the historical experience of the people, the nation, and adopts the methods appropriate to the times. Uzbekistan's transition to a market economy has put on the agenda the issues of renewing economic thinking, referring to the historical experience of our people. According to experts who have specially researched this topic, the peoples of our country have had views and experiences compatible with modern economic thinking since ancient times. In them, "mercantilism in the economy (valuable gold, silver, jewels, the place of trade), physiocratism (the importance of land, agriculture and livestock), the classical school (free enterprise, freedom of prices, private property, the

role of competition), Martinism (value, the buds and clear signs of doctrines such as uniqueness) are clearly visible" [8; p. 240]. Therefore, the market economy, management principles, demand and supply, private property, commerce, business, etc., which are included in our economic thinking today, are objective continuations of the historical experiences of our people. They do not deny the possibility of profiting from economic entrepreneurship and types of activities, but profiting is considered as a factor that activates a person and finds new ways of working, types of services and means of trade.

How important it is to connect ethnic thinking with real-life problems and their practical solutions is confirmed by the innovative development tasks promoted by the President. President Sh.M. More than 30 decrees and decisions related to innovative development were announced by Mirziyoev, and the ways of innovative development of our country until 2030 were determined. Sh. M. Mirziyoev's pragmatic policy is aimed at changing and renewing ethno-thinking towards innovative development. For this purpose, 7 branches of advanced foreign universities were opened in Uzbekistan in 2018 alone, training of highly qualified specialists who think in a new way and contribute to the development of national development with advanced technologies with both knowledge and entrepreneurship was started. Today, Uzbekistan is on the way to providing innovative renewal in ethno-thinking.

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