



Article

# Development of Dialectical Views in The Works of Academician Jondor Tulenov

Shokirov Murod Rustamovich<sup>1</sup>

1. Senior Lecturer, Department of "Legal and Socio-Humanitarian Sciences," Bukhara Academic Lyceum under the Ministry of Internal Affairs, Republic of Uzbekistan

**Abstract:** This article analyzes the scholarly and philosophical heritage of Academician Jondor Tulenov and highlights its practical significance for modern life and ongoing reforms. The theoretical ideas, methodological principles, and socio-ethical views of J. Tulenov play an important role in the development of national spirituality, the modernization of the scientific-educational system, cultural identity, and socio-economic and political progress. The article presents the scholar's key concepts, their practical applications, solutions to contemporary issues, as well as recommendations for future research.

**Citation:** Rustamovich, S. M. Development of Dialectical Views in The Works of Academician Jondor Tulenov. Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(3), 76-80.

Received: 20<sup>th</sup> Mar 2026

Revised: 05<sup>th</sup> Apr 2026

Accepted: 20<sup>th</sup> Apr 2026

Published: 12<sup>th</sup> May 2026



**Copyright:** © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

**Keywords:** Philosophical Heritage, Methodology, Dialectics, Development, Spirituality, National Values, Educational Reforms, Moral Principles

## 1. Introduction

Today, a new stage of reforms is being consistently implemented in the society of Uzbekistan. The concept of "New Uzbekistan" and the national development strategy emphasize the principles of human-centered progress, the value of the individual, spiritual renewal, intellectual potential, and development based on science, knowledge, and innovation. In this context, the role of philosophy in social life is steadily increasing.[1]

After Uzbekistan gained independence, a new phase began in the development of national philosophy, spirituality, and social thought. Studying the heritage of leading representatives of national philosophical thought and applying their ideas in theory and practice has become especially important. The scholarly and philosophical legacy of Academician Jondor Tulenov is, in this regard, a significant source for the advancement of New Uzbekistan.[2]

J. Tulenov is one of the leading scholars in the fields of national philosophy and social theory. His scientific-philosophical heritage possesses not only theoretical importance for Uzbekistan and the region, but also substantial practical value. Given that the present era is one of cultural renewal and educational and economic reforms, J. Tulenov's ideas provide effective tools for addressing the challenges of this new stage.[3]

In his works, issues such as national worldview, dialectical development, the harmony between society and the individual, spirituality, and social progress are examined in depth.

The large-scale reforms being implemented in New Uzbekistan are aimed at harmonizing national and universal values, choosing a stable path of development, and

building a democratic society. In today's era of globalization—when ideological confrontations and conceptual rivalries are intensifying—the study and practical application of national philosophical heritage is one of the key factors for the development of New Uzbekistan.[4]

## 2. Materials and Methods

This research is based on historical, philosophical, comparative, and analytical methods. The study examines the scientific and philosophical heritage of Academician Jondor Tulenov by analyzing his works on dialectics, social development, spirituality, values, and human thinking. Comparative analysis was also used to explore the connection between his philosophical ideas and the ongoing reforms in New Uzbekistan. [5]

The research follows the principles of objectivity, historicism, and systematic analysis. A dialectical approach was used to study Jondor Tulenov's views on development, contradictions, continuity, and the relationship between national and universal values. The study also applies textual and conceptual analysis to better understand the practical importance of his ideas in modern education, social development, spirituality, and policymaking. Particular attention was given to the role of dialectical thinking in solving contemporary social and cultural issues.[6]

## 3. Results and Discussion

In the post-independence period, Uzbekistan's development has been carried out on the basis of national values, spiritual heritage, and scientific-philosophical ideas. In this process, the scholarly legacy of Academician Jondor Tulenov, a prominent representative of the Uzbek philosophical school, requires special attention. The successful implementation of current reforms depends on the strength and completeness of their philosophical and theoretical foundations. Therefore, drawing on J. Tulenov's intellectual heritage is one of the essential conditions for the progress of New Uzbekistan. His legacy provides opportunities to harmonize the national philosophical worldview of New Uzbekistan with global processes.[7]

According to Professor Gulmira Jandarovna Tulenova, Doctor of Philosophy at the Muhammad al-Khwarizmi University of Information Technologies (TATU): "Academician of the Academy of Sciences of the Republic of Uzbekistan, Honored Scientist of Uzbekistan, laureate of the Beruni State Prize, Doctor of Philosophy and Professor Jondor Tulenov devoted his entire life to the development of philosophical science, revealing its methodological significance for all fields of knowledge, substantiating its special place and importance in the processes of building a democratic state and civil society in our country, educating the younger generation, enriching their worldview, spiritual world, and scientific potential, and shaping their civic position. He is one of those great scholars and intellectual figures who engaged deeply in these issues throughout his life." [8].

In his scholarly activity, Academician Jondor Tulenov addressed the fundamental issues of philosophy—existence, consciousness, dialectical development, and the harmony between society and the individual. His works explore the dialectical laws of development, the interpretation of progress on the basis of dialectical principles, the harmony of national and universal values, the evolution of value systems, the role of spiritual renewal in social life, social progress, the independence of thought, and the relationship between the individual and society. These ideas serve as a theoretical foundation for the current reforms.[9]

Such concepts align with the main principles of the New Uzbekistan Development Strategy—human dignity, knowledge-based progress, and the preservation and modernization of national values. Therefore, J. Tulenov's philosophical views are relevant

not only from a theoretical or philosophical perspective but also in practical terms. The ideas of “human value” and “knowledge for development,” which form the core of the New Uzbekistan concept, directly resonate with J. Tulenov’s intellectual heritage. Thus, applying his philosophical approaches to today’s reform processes is essential.[10]

Moreover, his legacy can serve as a methodological foundation for social development, the legal-democratic system, education and upbringing, culture, information technologies, and ecology in the context of ongoing reforms.

As the President of Uzbekistan stated: “It must be repeatedly emphasized that New Uzbekistan is not an accidental phenomenon, nor a temporary social reality that appeared by chance. Today, this concept has deeply rooted itself in the life of our society, in the hearts and minds of our people, and is exerting a profound influence on the course of reforms. In this regard, we must not forget a law inherent in human history and the development of nations.[11] In such complex processes, the principles of negation, renewal, and continuity inevitably reveal their influence. Over two and a half thousand years ago, the great Chinese philosopher Laozi said: ‘Everything in the world grows, blossoms, and returns to its roots.’ Time itself shows how accurate this dialectical truth is. Times change, but people remain. In society, the majority consists of those who strive for renewal, who deeply feel the necessity of reforms, and who consciously and actively participate in change. However, there will always remain conservatives whose nature is deeply rooted in the old and who do not desire new things. Unfortunately, our era is no exception. Such individuals do not openly oppose reforms and renewal; instead, they try to undermine them from within or from outside, seeking to discredit them.” [12].

In this context:

Applying J. Tulenov’s methodological principles in education and scientific-methodological work, as well as developing pedagogical methods that train students in systematic, historical, and critical thinking, enhances the quality of scientific thought.

Implementing systemic and historically informed decision-making in policymaking and development strategies contributes to the sustainability and effectiveness of reforms.

Identifying contradictions and negations allows one to uncover the roots of social problems and find long-term solutions.

According to J. Tulenov:

“In our view, when analyzing the forms of resolving social contradictions, three types can be identified:

- a. the destruction of the old and the establishment of the new;
- b. resolving social contradictions by integrating opposing sides;
- c. resolving social contradictions through consensus (mutual agreement).” [13]

J. Tulenov’s ideas on dialectical development are crucial for applying gradual and evolutionary principles in political decision-making. His philosophical views on justice, freedom, and legal consciousness contribute to strengthening the rule of law and civil society.

For state institutions, Tulenov’s ideas may be applied in drafting policy documents and strategic planning—for example, in the development of national strategies on culture, education, and youth policy.

According to J. Tulenov, in his work “Theory of Dialectics”, “the methodological basis of a strategy for political development is the principle of resolving contradictions between opposing forces not through revolutionary upheaval, but through gradual evolutionary processes. This approach represents a reliable mechanism for maintaining balance among social strata and groups pursuing different interests by eliminating contradictions gradually and in due time. To achieve this, it is necessary to elevate people’s political consciousness and culture of philosophical thinking. Every individual possessing

a high level of intellectual culture must understand their place in society and feel themselves an integral part of it." [14].

The scholar's ideas are also significant for the advancement of scientific research and technology. Integrating the natural and social sciences generates new solutions, while the harmony of theory and practice enhances the effectiveness of applying scientific results to industry and society.

His concepts are likewise crucial in shaping thinking styles. Dialectical thinking strengthens the ability of students and teachers to analyze issues through opposing dimensions—for example, the historical and the contemporary, tradition and innovation. This promotes creative reasoning, testing alternative hypotheses, and improving decision-making.

In "Theory of Dialectics", Tulenov emphasizes:

"A human being cannot live by looking only backward, into the past. Rather, one must deeply study and assimilate all scientific knowledge created by previous generations, approach them creatively and critically, foresee the future, and continuously move forward."

Based on his concepts, new educational modules may be developed and applied in fields such as national history, culture, ethical diplomacy, cultural management, and others. Such modules prepare students to address global issues within a national context.

His methodological framework is also essential in conducting scientific research. Dialectical methodology encourages dynamic, evolutionary models rather than static ones—this is highly relevant for socioeconomic research, ecology, and understanding technological transformations.

J. Tulenov's systemic and historical methodology lays the groundwork for applying integrative approaches in contemporary research. In interdisciplinary projects, his principles enable the synthesis of empirical data with philosophical analysis.

Value-based methodology aligns scientific decisions with cultural and ethical contexts, strengthening social trust—particularly in education, arts, and cultural policy.

The philosophical school and methodological approaches developed by Jondor Tulenov provide a scientific foundation for harmonizing national values with modernization and for formulating policies oriented toward spiritual and economic development in Uzbekistan.

His ideas are applied in analyzing and modernizing national values, viewing spirituality and value systems within a dialectical context, proposing ways to reconcile contradictions between tradition and modernity, nationalism and globalism, as well as offering practical recommendations in political science, cultural studies, and educational policy.

As Tulenov states:

"Until the peoples of the world accept respect for universal human values and the rights of the individual, which are common to all, none of the problems facing them or the global community can be successfully resolved, nor can international security be reliably ensured. The interdependence of universal and national values is so strong and tightly interwoven that the loss of even one element may break the entire chain. One must always remember this to prevent harmful distortions caused by narrowly interpreted national values outweighing universal human principles and bringing irreversible damage to humanity."

In managing social change, a dialectical approach encourages policymakers and administrators to resolve contradictions not at the surface level but within structural foundations—an essential factor for creating sustainable reform strategies.

Dialectics teaches individuals to work with opposing viewpoints, critically assess arguments and biases—skills vital in everyday decision-making, professional activity, and social interaction.

As the President of Uzbekistan notes:

“We are appointing young people with broad worldview, creative thinking, and the ability to make sound decisions in difficult situations to positions of responsibility. However, our country still lacks an effective mechanism for selecting young leaders and assigning them to positions that match their competence.” [15].

In the philosophy of values, J. Tulenov employs the dialectical principle to evaluate ethical dilemmas and decisions in context; he argues that moral choices must not be separated from their historical and social conditions.

#### 4. Conclusion

In conclusion, J. Tulenov’s dialectics serves as a methodological guide for solving contemporary issues. His dialectical views function as an analytical tool in complex and contradictory societies, encouraging systemic (not merely superficial) analysis of problems. His approach finds concrete applications in education, scientific methodology, cultural policy, and personal ethics—especially in fostering critical thinking, scientific creativity, and adapting values to modern conditions.

#### REFERENCES

- [1] Sh. M. Mirziyoyev, *From National Revival to National Progress*. Tashkent, Uzbekistan: Uzbekistan, 2020, p. 177.
- [2] Sh. M. Mirziyoyev, *Development Strategy of New Uzbekistan*. Tashkent, Uzbekistan: Uzbekistan, 2022, p. 26.
- [3] J. Tulenov, *Philosophy of Life*. Tashkent, Uzbekistan: Uzbekistan, 1993, p. 60.
- [4] J. Tulenov, *Philosophical Culture and Spiritual Perfection*. Tashkent, Uzbekistan: Mehnat, 2000, p. 87.
- [5] J. Tulenov, *Theory of Dialectics*. Tashkent, Uzbekistan: Uzbekistan, 2001, p. 302.
- [6] G. J. Tulenova, “Modern philosophy: Current state and prospects for development,” in *Proceedings of the Republican Scientific-Theoretical Conference “Jondor Tulenov Readings – 2024”*, Tashkent, Uzbekistan: TDPU, 2024, p. 19.
- [7] T. B. Sobirovich, “Basic criteria for building the third renaissance in Uzbekistan,” *Asian Journal of Applied Science and Technology (AJAST)*, vol. 7, no. 1, pp. 149–157, 2023.
- [8] B. S. Turdiyev, “The role of national harmony in the strategy of spiritual renewal,” *Scientific Bulletin of Namangan State University*, vol. 1, no. 6, pp. 229–233, 2019.
- [9] A. Erkayev, *Spirituality: National and Universal Values*. Tashkent, Uzbekistan: Ma’naviyat, 2009.
- [10] N. Jo’rayev, *Milliy g’oya va mafkura asoslari*. Tashkent, Uzbekistan: Fan, 2018.
- [11] S. Otamurodov, *Globallashuv va milliy taraqqiyot*. Tashkent, Uzbekistan: Akademnashr, 2017.
- [12] R. Tojiboyeva, “Yangi O‘zbekiston taraqqiyotida ma’naviy omillar,” *Iqtisodiyot va ta’lim*, no. 3, pp. 55–60, 2022.
- [13] F. M. Muminov, *Falsafa*. Tashkent, Uzbekistan: O‘zbekiston faylasuflari milliy jamiyati, 2016.
- [14] B. Yuldashev, “Milliy tiklanishdan milliy yuksalish sari: nazariy yondashuvlar,” *Ilmiy axborotnoma*, no. 2, pp. 33–38, 2021.
- [15] D. Qodirov, “Uchinchi renessans poydevorini yaratishda ijtimoiy omillar,” *Innovatsion rivojlanish*, no. 4, pp. 70–75, 2023.