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IJTIMOIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

№ 6 (5) – 2025

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat siyosati va boshqaruvi akademiyasi;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat siyosati va boshqaruvi akademiyasi;

Xazratkulov Abror – tarix fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti.

Tursunov Ravshan Normuratovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Xolikulov Axmadjon Boymahammatovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor, Toshkent moliya instituti;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor, Samarqand davlat universiteti;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent, Toshkent davlat iqtisodiyot universiteti;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent, O'zbekiston Respublikasi Bojxona instituti;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent, Farg'ona politexnika instituti

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat siyosati va boshqaruvi akademiyasi;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b, Toshkent moliya instituti;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor, Samarqand davlat universiteti;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori, "Tashkent International University of Education" xalqaro universiteti;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent, Jizzax pedagogika instituti;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent, Andijon davlat tibbiyot instituti, Ijtimoiy-gumanitar fanlar kafedrasi mudiri;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Turdiyev Bexruz Sobirovich – falsafa fanlari bo'yicha falsafa doktori (PhD), dotsent, Buxoro davlat universiteti.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent, Toshkent davlat yuridik universiteti;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent, Samarqand davlat universiteti;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b, Toshkent davlat yuridik universiteti;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi, O‘zbekiston Respublikasi Prezidenti huzuridagi Davlat siyosati va boshqaruvi akademiyasi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent, O‘zbekiston Respublikasi Prezidenti huzuridagi Davlat siyosati va boshqaruvi akademiyasi.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O‘zbekiston Respublikasida xizmat ko‘rsatgan yurist, Toshkent davlat yuridik universiteti;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b., Jahon iqtisodiyoti va diplomatiya universiteti;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor, O‘zbekiston Respublikasi Jamoat xavfsizligi universiteti;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor, O‘zbekiston Respublikasi Prezidenti huzuridagi Davlat siyosati va boshqaruvi akademiyasi;

Asadov Shavkat G‘aybullayevich – yuridik fanlar doktori, dotsent, O‘zbekiston Respublikasi Prezidenti huzuridagi Davlat siyosati va boshqaruvi akademiyasi;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD), O‘zbekiston Respublikasi Sudyalar oliy kengashi huzuridagi Sudyalar oliy maktabi;

Jo‘rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Normatov Bekzod Akrom o‘g‘li — yuridik fanlar bo‘yicha falsafa doktori, Toshkent davlat yuridik universiteti;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent, O‘zbekiston davlat jahon tillari universiteti;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori, Iqtisodiyot va pedagogika universiteti;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo‘yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo‘yicha falsafa doktori (PhD), Samarqanddavlatuniversiteti.

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo‘yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasi mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O‘zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo‘limi psixologik xizmat boshlig‘i.

22.00.00- SOTSIOLOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O‘zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po‘latovich – sotsiologiya fanlari doktori, professor, O‘zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O‘zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo‘tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O‘zbekiston milliy universiteti kafedra mudiri.

OAK Ro‘yxati

Mazkur jurnal Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasi Rayosatining 2022-yil 30-noyabrdagi 327/5-son qarori bilan tarix, iqtisodiyot, falsafa, filologiya, yuridik va pedagogika fanlari bo‘yicha ilmiy darajalar yuzasidan dissertatsiyalar asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro‘yxatiga kiritilgan.

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SYSTEMIC ANALYSIS OF THE FORMATION OF COGNITIVE ASPECTS OF CONSCIOUSNESS OF THE PEOPLES OF CENTRAL ASIA

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Abstract. This article explores the characteristics of the consciousness of Central Asian peoples (based on the example of Uzbekistan and Kazakhstan) through the lens of an epistemological approach, focusing on modes of cognition, mental strategies, and culturally conditioned forms of perceiving reality. The study aims to identify the specificity of cognitive models shaped within traditional worldview systems, including mythological, religious, and ethnophilosophical thinking. The analysis is based on an interdisciplinary methodology that integrates philosophical epistemology, cognitive anthropology, and elements of ethnopsychology. Special attention is given to the influence of historical and cultural conditions on the formation of unique cognitive patterns that shape perception, thinking, and self-identification within society. The findings contribute to a deeper understanding of the mental landscapes of the region's peoples and expand the scope of contemporary epistemological research.

Keywords: epistemology, consciousness, cognitive aspects, Central Asian peoples, ethnopsychology, mental models, traditional thinking, cognition, culture, cognitive anthropology.

MARKAZIY OSIYO XALQLARI ONGI KOGNITIV ASPEKTLARINI SHAKLLANISHINI TIZIMLI TAHLILI

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Annotatsiya. Ushbu maqolada Markaziy Osiyo xalqlarining ong xususiyatlari (O‘zbekiston va Qozog‘iston misolida) gnoseologik yondashuv prizmasi orqali ko’rib chiqilgan. Muallif diqqatini bilish jarayonlari, tafakkur strategiyalari hamda madaniy omillar ta’sirida shakllanadigan reallikni qabul qilish uslublariga qaratgan. Tadqiqot an’anaviy dunyoqarash tizimlari — mifologik, diniy va etnofalsafiy tafakkur doirasida shakllangan kognitiv modellarning o‘ziga xosligini aniqlashga qaratilgan. Tahlil falsafiy gnoseologiya, kognitiv antropologiya va etnopsixologiya elementlarini birlashtiruvchi tarmoqlararo metodologiyaga asoslangan. Tarixiy va madaniy omillar jamiyatda idrok, tafakkur va o‘zini identifikatsiyalash kabi noyob kognitiv andozalarning shakllanishiga qanday ta’sir qilgani alohida o‘rganiladi. Tadqiqot natijalari mintaqa xalqlarining mental manzaralarini chuqurroq tushunishga yordam beradi hamda zamonaviy gnoseologik tadqiqotlar doirasini kengaytiradi.

Kalit so‘zlar: gnoseologiya, ong, kognitiv jihatlar, Markaziy Osiyo xalqlari, etnopsixologiya, mental modellar, an’anaviy tafakkur, bilish, madaniyat, kognitiv antropologiya.

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Introduction. Epistemology, as a philosophical discipline, studies the nature of knowledge, its mechanisms, and structures. In the context of the modern globalized world—where traditional forms of knowledge encounter new technologies and global trends—analyzing the cognitive aspects of consciousness among different ethnic groups becomes

especially relevant. Central Asia, situated at the crossroads of various civilizational paradigms, represents a unique subject for the study of the cognitive aspects of the consciousness of its peoples.

Through centuries of interaction among diverse cultures and religions, unique methods of understanding and perceiving reality have emerged in the region. These are reflected in its myths, religious teachings, and philosophical systems. It is particularly important to note that the peoples of Central Asia—such as Uzbeks, Kazakhs, Tajiks, and Kyrgyz—possess distinctive cognitive structures shaped by geographical, cultural, religious, and historical factors.

Understanding how these communities perceive the world, construct knowledge, and the role that collective memory and oral traditions play in this process is crucial not only for preserving cultural heritage but also for effectively integrating these groups into modern educational and sociocultural environments. An epistemological approach to the study of the cognitive aspects of Central Asian peoples' consciousness allows for an exploration of how knowledge is transmitted and perceived within these cultures, which forms of cognition predominate, and how these processes are evolving under the influence of globalization and digitalization.

This opens up new possibilities for understanding the interaction between traditional and modern models of knowledge and helps preserve the uniqueness of the cognitive processes characteristic of the peoples of the region.

Literature analysis and methodology. The study of cognitive aspects of consciousness in a cultural and ethnic context is a complex interdisciplinary area in which philosophy, anthropology, psychology and cultural studies intersect. In the philosophical tradition, special attention is paid to epistemology as a doctrine of cognition, where consciousness is considered not only as a reflective mechanism, but also as an active subject of constructing reality. The works of such philosophers as E.Husserl[1], M.Mamardashvili[2] and J.Piaget[3] lay the theoretical foundation for understanding consciousness as a phenomenon that is formed in dialogue with the cultural environment.

Within the framework of ethnopsychology and cognitive anthropology, significant contributions were made by K.Geertz[4], J.Bruner[5] and A.Luria[6], who studied the influence of culture on cognitive processes, including perception, memory and categorization. Domestic and regional researchers such as Makhmudova G.T. [7], Urmanbetova J.K.[8], Orynbekov M.S. [9], Masanov N.E. [10] emphasize the importance of the historical and cultural context in the formation of the mental structures of the peoples of Central Asia.

The methodological basis of this study is based on the epistemological approach, which involves the analysis of ways of knowing as the key to understanding consciousness. The tools used are the comparative analytical method, the cultural-historical approach, and elements of narrative analysis, which allow us to identify stable cognitive models enshrined in language, myths, rituals, and everyday practices. The work uses ethnographic materials, folklore sources, and the results of modern socio-cultural research in Uzbekistan and Kazakhstan. This allows us to trace how cultural memory, collective identity, and spiritual traditions influence the structure of consciousness and form unique cognitive patterns within a specific ethnocultural space.

Results. We will consider and identify unique cognitive patterns characteristic of a specific ethnocultural space and try to understand the mechanisms of their transmission from

generation to generation. The epistemological approach to the study of cognitive aspects of consciousness of Central Asian peoples in the context of the construction or transformation of a civilizational paradigm is a methodological tool aimed at identifying and analyzing the structures of cognition characteristic of the ethnic groups of the region. It allows us to consider how the processes of cognition form a worldview, social norms and cultural codes, which are then transformed or used in rethinking civilizational bases. A very important aspect in this context is cognitive structures and their cultural conditioning. In particular, this is related to the processes of perception, comprehension and conceptualization of the world, which among the Central Asian peoples developed under the influence of a nomadic and sedentary way of life, an Islamic worldview, as well as interactions with neighboring civilizations: China, India, Russia, etc. How did the transformation of cognitive models occur in the context of modernization? The impact of globalization, urbanization and social change requires rethinking traditional cognitive structures such as collectivism, the role of elders, religious values and others. Another undeniably important aspect is the relationship between the traditional and the modern. For example, studying ideas about power, justice and the role of the individual in society can reveal key elements of the transition from archaic to modern consciousness. The methods of studying this issue are ethnographic analysis, which allows us to understand what forms of cognition and interpretation of reality are present in the everyday life of the peoples of the region, cognitive anthropology, which studies how cognitive processes (memory, perception, categorization) are associated with cultural specificity, a comparative approach associated with comparing Central Asian cognitive models with similar structures in other regions in order to identify universal and unique features, as well as historical and cultural analysis aimed at understanding changes in cognitive aspects in different eras (from the dominance of Islamic thinking to the socialist era and post-Soviet transformation).

For example, when analyzed through the lens of cognitive anthropology, we see that in nomadic cultures such as the Kazakh, the perception of space is associated with the vast steppes, which is reflected in the language (for example, the wealth of terms to describe pastures or types of relief). Analyzing traditional Turkic epics through the lens of cognitive anthropology and a systems approach, we can identify a deep connection between the image of the world and culturally conditioned cognitive structures. This is reflected not only in the epic texts, but also in the language - the wealth of terms to describe pastures, types of relief and natural conditions. Such a cognitive base forms a unique model of the world in which human interaction with the natural environment and a mobile lifestyle play a key role. This example illustrates how, using a systems analysis of cognitive aspects, we can understand the formation of ethnic self-awareness and cultural identity of the peoples of Central Asia. This differs from the perception of space in sedentary cultures of the region, such as Bukhara or Samarkand. In contrast, the sedentary cultures of Central Asia, such as Bukharan or Samarkand, have a different cognitive perception of space, associated with an urbanized environment, fixed boundaries, and stable social institutions. Here, the language and epic tradition shift the emphasis to the description of architecture, economic centers, and historical events, reflecting the stability and centralization of the way of life. A systematic analysis of these cognitive aspects shows that cultural models of space and time are integrated into the general complex of ethnic self-awareness, forming civilizational codes that determine the specifics of thinking, communication, and social organization of the peoples of Central Asia.

Comparison of cognitive models allows us to identify universal elements inherent in all cultures and unique features formed by historical and geographical conditions. This makes it possible to understand how a region interacts with other civilizations. Thus, a comparison of the concept of time among Tajiks with Persian roots and Kazakhs with a nomadic lifestyle shows differences between the linear (traditionally Persian) and cyclical (nomadic) perceptions of time. This affects the organization of labor, calendar rituals and economic models. Historical and cultural analysis allows us to trace how cognitive aspects changed under the influence of key epochal events: Islamization, the influence of the Russian Empire, Soviet modernization and post-Soviet transformations, which makes it possible to identify adaptation mechanisms and stable elements of culture. Thus, the influence of Islamization in Central Asia led to the spread of theocentric cognitive models, where the key concepts were faith in predestination and religious morality. However, during the Soviet period, these models were partially transformed: instead of theocentrism, atheistic materialism was introduced into the mass consciousness, which caused conflicts in the system of values and cognition.

We believe that a combination of methods allows for a deeper understanding of cognitive aspects and their transformations. For example, a study of the traditional perception of justice among Uzbeks using ethnographic analysis (in rituals, such as mahalla legal proceedings), cognitive anthropology (decision-making models) and historical and cultural analysis (the influence of the Soviet judicial system) can help to identify how these concepts have adapted to modern realities. It is the use of these methods that provides a holistic view of the cognitive features of the consciousness of the peoples of Central Asia, their historical development and role in the formation of the modern civilizational paradigm.

Central Asian consciousness is formed under the influence of a number of factors:

- religious and philosophical traditions; (for example, Islam plays a key role in the worldview, offering norms of morality, thinking and behavior) - nomadic and sedentary cultural identities; the interaction of nomadic (dynamism, adaptability) and sedentary (stability, continuity) life patterns formed a unique cognitive experience, which directly influenced the perception of time, space, social relations and adaptation to change. In particular, the organization of time of nomads was closely linked to the movement of herds and weather conditions, which formed a pragmatic approach to planning. Sedentary peoples perceive time more linearly, linking it with the consistent development of agricultural cycles and long-term accumulation of resources. The combination of cyclical and linear perceptions of time allows for a balance between flexibility and strategic planning. This is evident in the economic systems of the region, where long-term projects (for example, irrigation) were combined with seasonal activity.

In nomadic identity, space is perceived as open, dynamic and virtually limitless, which forms high adaptability, the ability to navigate the terrain and the desire for autonomy. Thus, for the Kazakhs and Kyrgyz, the steppe was not only a territory of life, but also a symbol of freedom, which is reflected in the mobility of their economy and social structure. And the space of sedentary peoples is perceived as ordered, strictly structured and assigned to certain families, communities or cities, which enhances the feeling of stability and contributes to the formation of complex social systems. Thus, the Uzbeks and Tajiks created large trade and craft centers, such as Bukhara, Samarkand, where space had a symbolic meaning: the city center is the place of power and religion. Here, the combination of openness and structured space

created flexibility in the organization of the territory, allowing regions to be simultaneously dynamic (trade routes, nomad camps) and stable (cities, oases).

Social ties in nomadic societies were based on flexible but strong horizontal relationships, often based on a tribal structure, which facilitated the rapid formation of coalitions and the distribution of resources in changing conditions. Nomads had developed mutual assistance between clans, which helped them survive in the steppe. And in sedentary communities, social ties were more vertical, built on a clear hierarchy, enshrined in laws or religious norms. This ensured stability and continuity in governance and culture. The combination of horizontal and vertical social ties formed models that could adapt to change while maintaining stability. This is evident in the synthesis of nomadic and sedentary elites (for example, the Timurid rulers used hierarchical models of governance in combination with the mobility and military strategy of the nomads). One of the most striking examples is the Timurids, a dynasty that combined elements of nomadic and sedentary lifestyles and governance in the 14th–15th centuries. It is known that Amir Timur came from a nomadic environment and understood its values: troop mobility, tactical flexibility, personal connections, and tribal coalitions. At the same time, he effectively introduced the principles of sedentary societies into governance: strict hierarchy, centralized governance, bureaucracy, and religious institutions. Timurid rulers used vertical power structures to ensure order and stability in a vast empire, while relying on traditional nomadic mechanisms of military organization and social interaction. This model allowed them to maintain adaptability and military effectiveness, while maintaining control over diverse ethnic and social groups.

Thus, the Timurids became an example of civilizational synthesis, where the combination of horizontal and vertical social ties created a stable but flexible system of governance capable of withstanding internal and external challenges. This vividly illustrates how the historical processes of Central Asia reflect the interaction of nomadic and sedentary paradigms, forming unique models of cultural and political development of the region. It is undeniable that nomads were able to quickly adapt to external threats and changes, which allowed them to survive in extreme conditions. The Mongols and nomadic Turks skillfully adapted to different climatic zones, quickly developing new territories. In turn, sedentary communities ensured continuity by preserving knowledge, religious traditions and cultural heritage. Knowledge centers such as Samarkand or Merv preserved and transmitted scientific and philosophical achievements. It is important here that the combination of adaptability and continuity allowed the peoples of Central Asia to be both dynamic and resilient in the face of political and other challenges.

The unique cognitive experience of the Central Asian peoples is a synthesis of nomadic dynamism and sedentary stability. This combination has created a flexible and stable civilizational paradigm capable of responding to external changes, while maintaining a deep connection with cultural traditions and identity. Mythology and folklore play a special role; mental models, axiological guidelines and norms are transmitted through oral tradition, maintaining the connection between generations.

Table 1. Comparative characteristics of plot and structural parameters of epics

Parameter	"Alpamysh"	"Koblandy Batyr"	"Manas"
Central conflict	Captivity, return	Inter-clan struggle, political intrigues	Uniting the people
Hero	Family-oriented warrior	Warrior-strategist, leader in battle	Mythologized leader, cultural mediator
Main motives	Loyalty, protection of the family, trials	Valor, honor, personal and public duty	Unity, Continuity, Destiny
Time structure	Cyclicity (exile - return)	Linear development, alternating battles	Trinity succession: grandfather-father-son
Space	Binary: friend - foe	Hostile field, nomadic space	Multi-level: earthly, spiritual, symbolic
Female image	Devoted wife, guardian of the family	Mother, bride - bearer of morality	Mother as a symbol of family and spiritual strength
Mythology	Moderate	Almost absent	Active, full of spiritual signs
Volume and shape	Middle dastan (poem)	Epic poem	The largest oral epic

This table reflects a comparative analysis of three Turkic epics – "Alpamysh", "Koblandy Batyr" and "Manas" - through the prism of civilizational paradigms; it shows how each epic embodies unique models of world perception and civilizational codes, forming ethnic self-awareness and cultural identity in the context of the development of Turkic civilizations.

Table 2. Cognitive-cultural patterns and values

Parameter	"Alpamysh"	"Koblandy Batyr"	"Manas"
Collective identity	Through lineage, honor, continuity	Through clan loyalty and military glory	Through the unification of disparate ethnic groups
Cognitive patterns	Friend or foe, family as a basis, hero's trials	Freedom, courage, strategic thinking	Unity, destiny, sacredness of leadership
Values	Honor, loyalty, duty to the family	Glory, freedom, protection of the interests of the family	Unity, spirituality, continuity
Memory and historicity	Ancestral memory is more important than personal biography	Memory of the family through exploits and devotion	Historical and mythological memory of an entire nation
Social roles	The hero as a defender of the family and justice	The hero as a military leader and defender of interests	The hero as a cultural code and national symbol
The role of the epic in the paradigm	Strengthening tribal morality	Education of valor and courage	Formation of national identity

Each of the epics is an open nonlinear system capable of self-organization in the context of historical, socio-cultural and ethnic changes. The system reacts to social fluctuations such as wars, migrations, political changes, strengthening certain patterns of behavior - heroism, family loyalty, spirituality. Attractors also arise - stable value and behavioral guidelines, for example, honor and duty in “Alpamysh”, freedom in “Koblandy Batyr”, unity in “Manas”, around which cultural consciousness is structured.

It should be noted that the epics function as autonomous cultural systems that reproduce themselves through narratives and images transmitted by oral tradition, social roles and norms enshrined in texts, memory cycles (for example, family or national continuity) that support identity. Autopoietic aspects are manifested in the fact that the epic not only reflects culture, but also generates it - educating new generations, setting the framework for behavior and thinking. It regenerates itself in each act of retelling, adapting to new historical conditions, while maintaining its structural integrity.

Along with this, it is necessary to note the important aspect concerning language as a socio-cultural code of any paradigm of civilizational development. “Historically, the civilizational activity of society contributes to the formation of national languages in the course of a number of convergent-divergent processes: the growth of social integration leads to the strengthening of the speech unity of society, and the increasing differentiation of public life determines the internal differentiation and enrichment of the language system, the expansion of its communicative functions” [11]. The development of consciousness in a multi-ethnic environment, where different languages and cultures coexist, forms flexible cognitive strategies. Multilingualism in the multi-ethnic environment of Uzbekistan and Kazakhstan is a key factor forming flexible cognitive strategies that reflect the ability to adapt to complex social and cultural contexts. It is known that both states historically developed at the crossroads of civilizational paradigms, where the coexistence of different ethnic groups and languages became an integral part of social life, determining the development of flexibility in thinking. Moreover, constantly switching between different languages requires the individual to be able to quickly adapt, which develops cognitive flexibility, improves memory, and enhances problem-solving skills. "Language acts as a certain spiritual stage in the process of integration of civilization, reflecting the history, temperament, mental characteristics of peoples" [12, 104]. In Uzbekistan, the Uzbek language dominates, but Russian, Tajik, Karakalpak are also widely spoken, English and others are developing. For example, in Tashkent, where the degree of linguistic diversity is high, many residents use Russian as a means of interethnic communication, while maintaining knowledge of their native language, which develops people's skills in switching contexts and perceiving different points of view. In Kazakhstan, the official languages are Kazakh (the state language) and Russian (the language of interethnic communication). The policy of the trinity of languages (Kazakh, Russian, English) stimulates multilingual education, forming in young people the ability to effectively act in various linguistic and cultural environments. It should be noted that life in a multi-ethnic environment requires not only an understanding of languages, but also knowledge of cultural codes, which develops empathy, social intelligence and the ability to find a common language with representatives of different ethnic groups. It is no secret that Uzbekistan is famous for its cultural and ethnic diversity: Uzbeks, Tajiks, Russians, Koreans, Kazakhs and other peoples have coexisted in the same space for centuries. This has contributed to the formation of intercultural dialogue skills.

For example, in Bukhara, Uzbeks and Tajiks are often bilingual, which helps maintain ethnocultural balance and prevent conflicts. As for Kazakhstan, with its many ethnic groups, the idea of "unity in diversity" is actively promoted here. In particular, the work of the Assembly of the People of Kazakhstan demonstrates how multilingualism contributes to peaceful coexistence and mutual enrichment of cultures.

State support for multilingualism stimulates the creation of a flexible cognitive base at the societal level, strengthening its competitiveness. Uzbekistan supports multilingualism through the media, education and culture, while strengthening the role of Uzbek as a symbol of national identity. In turn, Kazakhstan actively develops multiculturalism through programs such as “Rukhani Jangyru” (Spiritual Renewal), which promote the study of native languages of ethnic minorities[13]. Multilingualism in Uzbekistan and Kazakhstan forms flexible cognitive strategies that help adapt to modern challenges, strengthens social integration, promotes intercultural dialogue and increases the competitiveness of society, making both states unique examples of a successful combination of linguistic and cultural diversity.

The epistemological bases of the civilizational paradigm (ideal-spiritual components of being), reflected in the traditions of knowledge, religious and ethical norms, education and mentoring constitute a fundamental support in the formation and transformation of the human cognitive apparatus, reconstructing the civilizational background. After all, knowledge is perceived as a path not only to intellectual, but also to spiritual perfection. It is important that the consciousness of a person of Central Asian origin is oriented towards collective interests, which is manifested in the values of community and mutual assistance, and the historical need to adapt to climatic, economic and social challenges has formed pragmatic cognitive strategies in him. Successful development of the region requires a synthesis of traditional and modern knowledge, preservation of a unique cultural identity and adaptation to the challenges of globalization. As a result, a new civilizational paradigm arises, which is based on continuity, dialogue of cultures and innovative thinking.

Discussion. In the course of the study of the cognitive aspects of consciousness of the peoples of Central Asia, several key areas for further discussion were identified. First of all, it should be noted that traditional cognitive models, such as collectivism, the role of elders and religious values, have deep roots in the social and cultural organization of society. These structures of consciousness, despite their universality and long-term nature, are influenced by modern changes such as globalization, urbanization and technological progress. Moreover, one of the central questions that arises during the analysis is the ability of traditional cognitive models to adapt to new conditions. The question of how deep the changes in mental structures are and what traditional elements remain in the culture in the context of rapid technological and social progress requires further research. For example, the influence of mass communications and the Internet on the perception and interpretation of reality is an aspect that changes the ways of perception and cognitive strategies of the youth of Central Asia, in contrast to the older generation, which retains more traditional approaches to understanding the world. It is also worth noting the importance of revising the role of elders in society. In traditional Central Asian societies, elders played an important role in preserving and transmitting knowledge, as well as in making key decisions. In the modern world, with the development of democracy, education and mobile technologies, this role is changing, and the

question arises: does their influence on young people remain in the new conditions or is it weakening.

On the other hand, the positive impact of these changes on cognitive models cannot be ignored. The process of globalization allows the peoples of Central Asia to integrate new ideas, approaches and technologies, which contributes to the development of flexibility of thinking, improvement of critical perception and growth of intellectual mobility. The question arises of how to balance the preservation of cultural traditions and the perception of new global trends in order to preserve the uniqueness of mental structures without losing the opportunity for cultural and intellectual progress.

It is also worth paying attention to the influence of religious values, which play an important role in the cognitive structures of many peoples of Central Asia. Traditional religious beliefs and practices, on the one hand, serve as the basis for moral and ethical guidelines, and on the other hand, can be a source of resistance to change. The study of the transformation of cognitive models of the peoples of Central Asia in the context of modernization requires a comprehensive and multi-layered approach. It is important to consider not only the influence of external factors, but also the internal mechanisms of cultural adaptation that ensure the preservation and transformation of traditional cognitive structures. This study opens the way for further discussions on how traditional and modern cognitive models can be effectively integrated, ensuring the harmonious development of cultures and society in the context of globalization.

Conclusion. It can be argued that the study of the cognitive aspects of consciousness among the peoples of Central Asia from the perspective of the gnoseological approach reveals an important connection between cognitive processes and cultural context. Traditional cognitive models, such as collectivism, the role of elders, and religious values, play a key role in shaping unique ways of perceiving and understanding the world. However, under the conditions of globalization, urbanization, and social change, these models are undergoing transformation, which necessitates a rethinking of existing cognitive structures. The influence of modern trends, such as technological and informational changes, highlights the need for adaptation and integration of traditional mental patterns with new approaches to cognition and social organization.

Thus, further research in this area will not only provide a deeper understanding of the mentality of the peoples of Central Asia but also serve as a basis for developing more effective intercultural and educational strategies. Understanding the cognitive aspects of consciousness in the context of history and culture allows for the development of more precise methods for analyzing cultural differences and maintaining harmonious interaction in a globalized world.

In this context, it is especially important to emphasize that “science and education are of paramount importance for enhancing the intellectual and spiritual potential not only of young people but of our society as a whole. Where science does not develop, regression, backwardness in all spheres of society, and ignorance are observed”[3]. Consequently, the continuous advancement of scientific knowledge and the expansion of educational practices constitute strategic determinants of the sustainable trajectory of civilizational development. They facilitate the integration of sociocultural systems, enhance the adaptive capacity of societies, and lay the groundwork for constructive intercivilizational dialogue amid the complex dynamics of global transformations.

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