



ANALYSIS OF THE PHILOSOPHICAL STATUS OF ZIYO GO'KALP'S VIEWS

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Annotation: *From a philosophical point of view, modernization continues centuries after Descartes and Kant, who can be seen as the founders of Western modernization; it remains one of the most striking topics of scientific life. The discussion now moves from the general to the particular and focuses on the individual modernization adventures of societies. At this point, Turkish modernization was accompanied by major changes in Turkish political and social life, starting with the Tanzimat and continuing with the Constitutional Monarchy and the Republic; This was seen by some Turkish intellectuals as a savior, by some as a problem, and by some as a result.*

Keywords: *Ziyo Gökalp, National Philosophy, Modernization, Civilization, Culture*

INTRODUCTION. Ziyo Gökalp says in his book “Culture and Civilization” that “A nation’s taste in beauty, morality, and philosophy... is entirely national” [7: 15] and refers to our aesthetic judgments, moral references, epistemological perceptions, and even ontological views; He meant that we derive these from the cultural world in which we live. Thus, philosophy as a deep thinking activity dealing with the essential aspects of our judgments such as beauty-ugliness, good-bad, right-wrong; He emphasized that it can be derived from culture and its characteristics. This understanding of Gökalp is in line with the general approach that is still accepted among philosophers today. Philosophical thinking comes to the conclusion that it must be born and grow in a culture and its language, and only after reaching maturity on this basis can it or should it determine universal human values for itself [10: 13-15]. According to Gokalp, this deep thinking activity called philosophy is the process of a person living in a culture and “mother tongue” of that culture; It is formed through the understanding of elements such as existence, religion, morality, politics and art, criticizing and changing these elements, transforming itself and acquiring its own identity. Gokalp thinks that “The philosophical consciousness that has created itself through culture can show itself with a more authentic character in its journey towards the universal” [15: 311]. Thus, over time, philosophy can reach a level where it offers the existence, knowledge and understanding of the values of the culture in which it emerged to serve people as an





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ideal. From this point on, philosophy can now appeal to the universal in proportion to the possibilities offered by the culture and language in which it developed.

Although it is difficult to estimate how far back the philosophical roots of modern Western thought go, the late 16th and early 17th centuries are generally accepted as the birth of this thought. In the first half of the 17th century, Descartes' concept of thought, defining man as his own mind, and philosophy as epistemology rather than ontology, emerged. Later, in the 18th century, Kant, who substantiated Descartes' ideas that the faculty that makes man human is the faculty of thought, argued that this faculty is the same in every person, and argued against his concept of egoism. In the Middle Ages, all people could be defined by a mind that operates on the same principles. Of course, if every person has the same mind operating on the same principles, our knowledge of the universe should eventually converge on the same line [2:26]. Another important figure of the 17th century, Newton, was, apart from the philosophical side, of a similar opinion to Descartes: He argued that everything in the universe that could be perceived with the five senses obeyed certain laws. The pluralistic possibilities granted to beings in the Middle Ages were completely removed from beings in the mechanical universe described by Newton. In fact, since only humans could know these laws, the "new ruler" of this mechanical world to which all beings (including humans by virtue of their biology) were subject was "Man", that is, the possessor of "reason". This stage in the history of Western thought and all its results were idealized and became a model for all societies on a global scale, or at least on a very large scale. This philosophical position brought with it a new set of concepts that changed our way of thinking, which dominated the global scale. Moreover, these concepts are not only the concepts of modernity, modernism, and modernization, but also later emerged as the center of the concept of modernity. Because these three concepts, which stem from the same root, are defined by sociologists as "modernity, Western Enlightenment philosophy, modernism, ideology; This is very clearly defined, because "modernization is a concept developed to explain this process" [12: 110). In essence, this simple sociological definition is philosophically; Many productive, exponential and fundamental concepts such as rationality, objectivity, universality, duality, mechanism and progress emerge or are strengthened. In Newton's mechanical world, human history began and continues from a certain point. This history, which is the result of man's relationship with the world, is constantly developing. In parallel with this, man's knowledge of the world is also expanding. Thus, Western thought should start from scratch and organize the view of the world as an evolving process, and the continuous development of man, history, society, philosophy, science and religion. This concept, which is rapidly spreading in the Western intellectual world, has spread from the natural sciences to the social sciences and influenced the main philosophical approaches. Over time, the concept of "progress" was supplemented by the concept of evolution, and the idea that man and his knowledge cannot be explained and developed without the concepts of progress and





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evolution became the dominant concept. Another parallel development of Western or Western thinkers who view the world from the perspective of this conceptual development is the rapid and effective development of the Western world in specific areas such as technology, industry and economics. The question that those who witness this parallel view must now answer is: could the idea of progress that emerged in the 17th century have led to the development of Western industry, technology and economics? Although this question still awaits its answer, it was answered in the minds of most intellectuals of societies that lagged behind the West in the aforementioned areas and even suffered from it, especially in the 19th and early 20th centuries. To the extent that the thinkers of this period "set forth the construction of modernization processes as ideal goals to be achieved by non-Western societies" [12: 110].

One of these societies, undoubtedly, lagged behind the West in terms of industry, technology, and economics for several centuries; was the Turkic states and their intellectuals. Believing that philosophical changes were behind the development of the Western world in every field, "the intellectuals of the late Ottoman period and the early Republic considered the connection of Turkish modernization with philosophy to be a necessity" [14:379]. The intellectuals who were the founders of modernization found their place in all aspects of modern philosophy, especially positivism, idealism, and spiritualism, in order to overcome the backwardness in relation to the Western world.

Ziya Gökalp was born on March 23, 1876 in the Malik Ahmed neighborhood of Diyarbakir. Gökalp died on Saturday, October 25, 1924, at the Pasteur French Hospital in Istanbul.

He was buried in the Sultan Mahmud Cemetery on 26 October.[18:1-7] Ziya Gökalp was a member of several prominent scientific councils during the Constitutional Monarchy. Later, Ziya Gökalp took his place on the board of directors and members of the Philosophy and Social Sciences Department of the Turkish Knowledge Society, founded by Emrullah Efendi in 1913.

The Western-oriented modernization efforts undertaken by Turkish intellectuals in the late Ottoman period to reform the state, its institutions, scientific and social life took over the Republican era with a new state, a new social order, a new scientific life and a new philosophy from scratch [12:111]. The thoughts of the thinker Ziya Gokalp, who thought about how to preserve the state and act in this regard, and later found himself in an intellectual environment that witnessed the establishment of a new state, are a philosophical reflection of the history he witnessed. According to Ziya Gokalp, people are established with a completely human mind and language, first of all, within the institution of religion and institutions such as morality, law, aesthetics and economics that shape human life, even though their sources are divine. So, are civilization and culture the same? Or where is the difference between culture and civilization based? Gokalp thinks that culture emerges and develops like a living being in parallel with the nationality of each nation. In other words, culture is not artificially created by human





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hands in accordance with human desires. In his opinion, culture is something that arises in the natural course of human, nation, individual development and even happens to individuals of a nation without their will. Civilization, while expressing the same human experiences, is something produced based on the will and desire of peoples to establish international harmony and harmony, rather than ensuring harmony between individuals of one nation. Therefore, when we talk about English or Italian culture, we should talk about the general Western civilization that encompasses all these peoples [7:19-20]. Despite Gökalp's difference, culture and civilization still seem to be interconnected. In fact, he emphasizes that cultures are influenced by civilizations and that culture must struggle to escape these influences. But at the same time, he also says that the Turkish nation, for example, must be included in the ranks of high civilizations in order to progress.

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