

ФИЛОСОФСКИЕ НАУКИ

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UZBEK NATIONAL IDENTITY IN THE PERIOD OF INDEPENDENCE AND ITS HISTORICAL AND PHILOSOPHICAL ANALYSIS

Abstract. This article focuses on the axiological aspects of the Uzbek national identity and reveals a philosophical and historical analysis of the role and significance of axiological factors in the manifestation of the Uzbek identity. It is also devoted to the issues of globalization and the preservation of the Uzbek national identity on the threshold of the third millennium.

Keywords: globalization, identity, identification, national, nation, value, national spirituality.

The third millennium on the threshold of globalization, which began with a sharp phase of globalization, the radical social, political and economic changes that have occurred in the world, has led to a growing interdependence of different countries, peoples and cultures. This situation is explained by the fact that the phenomenon of globalization involves the formation of new forms and institutions designed to become regulators of social processes in the 21st century. While the implementation of socio-economic reforms in all spheres of life during the period of independence begins the process of understanding national identity, studying and researching our rich spiritual history, on the other hand, the integration of human development in inverse proportion to the axiological system of the nation. The study of the problems they create is also of particular importance.

At a time when a complex process of formation of national identity is taking place in Uzbekistan, a constant situation exists in axiological social, economic, political and cultural institutions, but there are certain destructive shifts in the attitude of public consciousness towards science, family, homeland and national values. This is not the result of the centuries-old complication of the former trade union policy, but the desire of society to move towards global peace on the threshold of a new millennium.

Within the very term "identity," Western scholars conducted large-scale systematic research throughout the twentieth and early twenty-first centuries.⁶ In these studies, identity and values are viewed as the basis for the organization of a more national state.⁷ The problems of identification, identity, national identity are one of the least studied issues in the social sciences and humanities of Uzbekistan. In the Uzbek social sciences, the term identity is often used as a tradition, value, national spirituality, although it is often not used in the context of identity in S. Atamurodov's "Globalization and the Nation".⁸ In the book "Global spirituality - the ideological basis of globalization" by

a local researcher Sh. Kahhorova, identity is considered in the sense of national spiritual roots as a mechanism that connects the nation and global development. The need to study identity and axiology in relation is growing at an extremely rapid pace. In the book "Anthropology of Identity" by Sh.O.Madaeva theoretical and methodological research of these issues is carried out, studied under the historical-retrospective system.⁹

Historical memory is important in maintaining a value system in the understanding of national identity. Because historical memory is an integral part of the spiritual potential of the nation, created during the conscious activity, it is a concept that means the level of the nation's knowledge of the past, its appreciation, the ability to learn from it.

Historical memory occurs during the conscious activity of a nation and is passed down from generation to generation in the process of the rise of its social consciousness. There will be no future for a nation that has not been able to preserve its historical memory and pass it on to the next generation. Because memory is the most important resource for the future of a nation, an important source of lessons from past life experiences. It is this source of resourcefulness that strengthens national identity. If the historical memory of each nation is strong, if it has great potential to pass it from generation to generation, then in its idea the national spirit will also be strong and retain its originality.

National identity is manifested in a sense of belonging to a nation, a systematic understanding of its history, customs, traditions and values. National cultural identity is a dynamic historical quality of being a nation.

In the process of national identification, the axiological system acts as a unifying force of the nation, which is clearly felt when the honor, dignity, dignity of the nation are violated or when the interests of the nation are violated. In this case, all

⁶ Erickson E. Identity: Youth and Crisis. - M.: Flint, MPSI, Progress, 2006.

Anderson, B. Imagined Communities. Reflections on the Origin and Spread of Nationalism. — London: Verso, 1983.
Barth, F. Ethnic Groups and Boundaries. — Oslo: Bergen, 1969.
Brubaker, R. Ethnicity without Groups. — Cambridge: Harvard University Press, 2002.

⁷ Gellner, Hroch et al. Nation and nationalism.-M: Progress. 1991.

⁸ Otamurodov S. Globalization and the Nation, Tashkent: A New Generation. 2008.

⁹ Madaeva Sh.O. Anthropology of Identity, -Tashkent: Nishon Publisher, 2015.

representatives of the nation, regardless of their economic status and position, unite on the basis of an understanding of the common goals and interests facing the nation.

National identity is reflected in the feelings, actions, psychology, beliefs of the representatives of the nation, their attitude to the material and spiritual values of their nation, their dreams about the fate of the homeland. That is, the understanding of national identity is a mental state that is manifested in the minds of people. Accordingly, it serves as an internal spiritual force that acts in the protection and development of the material and spiritual interests of the nation, the nation-state, and moves and unites the nation in the pursuit of these goals.

Awareness of national identity is a factor that mobilizes and organizes the nation in active action in solving problems in the socio-economic and political, cultural and educational spheres in the process of national development.

The axiological system at the heart of national identity serves not only as the expression or protection of the interests of the nation in all its forms and manifestations, but also as a solid foundation for the existence of the nation. It guarantees that it remains faithful to the native language, Motherland, traditions, customs, lifestyle and culture of the nation, does not leave it under any circumstances and is ready to sacrifice his life for the independence of the Motherland. At a time when the world is in turmoil, every nation should be aware of the influence of various extremist forces, religious fundamentalism and other harmful ideas, especially to protect the younger generation from these alien influences.

Each of the above tools covers the main aspects of national identity and constitutes its content, but does not cover all aspects of it. Because the realization of national identity is such a process that at each stage of the development of the nation, its content expands and its importance increases.

National identity is formed as a result of combining the social orientation of the nation and the essence of the axiological system, the nation becomes the main goal and faith of activity.

Although in the history of Uzbek identity the territorial understanding of the world is connected with the concept of country, homeland, purpose, Mother Earth, when people think about existence, in myths, stories or epics the value of the universe, its infinity, cosmic and human relations, meaning, content, purpose and courage, commented on values such as humility, goodness, loyalty, patriotism, and even deified some of them.

Although ancient stone inscriptions date back to the 8th century BC, they reflect ideas, lifestyles, dreams and aspirations, values and traditions, socio-political and philosophical and moral values of the three-thousand-year history of our people, religious, artistic views, historical and spiritual memory. The philosophical-historical analysis of the problem of values

is based on the ancient tales, legends, myths, stories, epics created on our soil, that is, on the examples of folklore. It is known that in the pre-Islamic period, i.e. before the Arab conquest, there were Zoroastrianism, Buddhism, Christianity and Monism in Central Asia, the most widespread of which was Zoroastrianism. According to the Avesta scholar Oldenburg, "... Zoroastrianism is the most rational religion among the religions of the past, which attached great importance to the well-being of man on earth". The founder of this religion was Zoroaster, during the period when he lived and wrote the book "Avesto", the main part of the population in Central Asia began to move to sedentary life, farming and handicrafts, increasing attention to nomadic pastoralism. These social changes in the lives of the peoples of our country required the renewal of the ideology that hindered its development, the implementation of religious reforms that could meet the requirements of a new society. This reform demand is reflected in the Avesto. Moreover, this period laid the groundwork for the emergence of identification features in the minds of people.

Since the Avesto is the sacred book of Zoroastrianism, it reflects the system of values of this religion. At the same time, the book emphasizes universal values, their importance for human spirituality and practical activity. In the play, such qualities as goodness, perfection, kindness, humanity are shown through the image of Ahuramazda. According to one of the authors of the book, Zarathustra (Zoroaster), people should follow the forces of good, light, distinguish good from evil, justice from injustice, and be on the side of Ahuramazda throughout their lives. Man's value in this process is reflected in the fact that he is not indifferent in the struggle for the victory of good, in his way of life, in his spiritual image, in his social activity.

At the same time, during the spread of Islam in our country and the Arab revolution, many national values became syncretic with Islam. Beruni gave information about this in his book "Monuments of the ancient people". It should also be noted that the values of our country's civilization have undoubtedly had a significant impact on the development of culture in the Arab world. Thinkers such as Khorezmi, Farabi, Beruni, Ibn Sino, Ulugbek, al-Bukhari, al-Termizi, Kubro, Ahmad Yassavi, Naqshband, Lutfi, Navoi. The influence of not only Islam, but also the culture and values of our civilization on the development of such people as Babur, Bedil, Mashrab is incomparable. In the period after the introduction of Islam in our country, civil wars were relatively eradicated, and social life was relatively stable. This period of relative stability opened up opportunities for cultural development, the advancement of science and literature. One of the great thinkers of that time, Mukhammad al-Khorazmi, had a great position in the House of Wisdom, founded by the Caliph al-Ma'mun. The ideas he put forward explain the universal aspects of values.¹ The views of Abu Nasr al-Farabi (873-959), who played an important role in the history of Eastern culture, can be clearly seen in the

¹ Fayzullaev A.F. The scientific creation of Mukhammad al-Khorazmi.-T.: Fan. 1983

teachings of Madinah al-Fazila. As an encyclopedic scholar, in the teachings of Farobi, the lofty ideas, fair social relations, explained the general system of spiritual and moral values that emerged in the decisive period. Farobi emphasizes that in such a society, religious values also have a certain importance, but in it the representatives of kalam (theology) and fiqd (jurisprudence) govern the areas responsible for the spiritual and moral development of people, and the main areas of social relations are governed by philosophers. The thinker was one of the first Eastern philosophers to consider human, social, and scientific values as one of the main themes of philosophical knowledge at a time when religious views were of paramount importance in the ideological field.

The ideas of Abu Nars Farobi were developed in the teachings of Alisher Navoi, a scholar of medieval Eastern philosophy. According to him, in the pantheistic understanding of the world, man emerged as the highest value.

In the Jadid national democratic doctrine, the main aspects of national identity and axiology were the preservation of the nation, and for this purpose the promotion of the ideal of science, education, enlightenment as a value in society. While presenting ideas that preserve national unity and society through progressive thought and teaching, the Jadids sought to dispel stereotypes that were ingrained in the minds of the people and to change the culture of thinking in order to preserve the nation as a concept of value.

In today's era of high development, no country can stay out of the overall integration process. Each state develops in cooperation with other states. After all, development is impossible without international relations. Because for many centuries, the countries of the world have enriched each other on a global scale.

In general, however, there is a growing desire to show or maintain a nationality that embodies states such as the understanding of the identity of a people and a nation, the differentiation or identification of oneself from others. Naturally, the Uzbek people and its identity are undergoing certain changes in the information society and the globalized world.

In conclusion, a synergetic process of Uzbek identity is taking place in determining the laws of reciprocity of globalization and axiological principles. In it, customs, traditions, ceremonies, holidays play a special role as a factor of preserving identity in the national consciousness.

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