

Formation and Genesis of a National Idea in Uzbekistan

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Abstract:

The term “national idea” originated relatively recently, so it is often confused with other elements of national ideology, value system and national self-identification by sociologist scholars. A national idea refers to the meaning of the existence of a particular people, ethnic group or nation. It can also be expressed through fiction or various philosophical texts. Therefore, this article analyzed the connection between the “National idea” and the “national ideology” and their impact on the ethno-cultural identity of peoples in the context of opposing processes at the stage of modern globalization.

Keywords: National idea, national ideology, national identity awareness, national identity awareness, ethnic, nation, ethno-cultural identity, globalization.

Introduction. There are political, economic, legal, philosophical, spiritual and cultural aspects and criteria for the implementation of a national idea. The National idea is the most vivid example of a political-legal guarantee. There is no need to prove that the economic factor plays a key role among these factors. The successes of an economically underdeveloped state cannot be said. Or let's take the provision of the defense capability of the country. The state, unable to defend itself and defend itself, will not achieve any success. The attitude of the state of Uzbekistan to this area is a sign that it is on the right track. “The national interests of Uzbekistan make it necessary to give political science a greater place in social life, to strengthen its position. This, in turn, will ensure that the place of the Uzbek State on the world political map will become more and more solid [1].

At present, the National idea must prove its viability not only within the national, political and geographical boundaries of the state it represents, but globally. The list of its competitors expanded and covered the whole world. The main competition is not only for material resources, but also

more about historical roots, national state identity, historical memory, national psyche and character, intelligence. After all, the main force that turns the National idea into a national reality, a historical fate is the leading factor. World history, the history of our independence confirms this. Consensus on basic values, supported by the people and understood by the political leader, is an invariable condition for the stability and development of the state. “The existence of a national ideology, its support by the state and the public, its approval and development as a means of organizing and managing social processes have a real impact on its pace, quality, which society itself requires (not only by the state). determines the meaning of the life of society and the vector of the development of the country. On the contrary, in the context of a built Society-a nation and a national state, a developed national self-awareness of Citizens, National ideologization causes people to lose direction and social chaos” [2].

It is a scientific fact that in the modern world, in a democratic society, the issues of progress and governance are more based on the principle of elitism, the elites for high status and ability play a decisive role. Elites is a community of people distinguished by their intellectual, political, cultural, economic, psychological, spiritual, organizational abilities who serve the state mission more than any other group.

Analysis of thematic literature (Literature review). The national elite of an independent state can unite around a nationwide leader, combine the potential power of the people and mobilize for construction work. The relative distribution of the elite in society: political, military, economic, cultural, technocratic, etc. available. However, there is no need to prove that the main aspect that unites them all is that they are distinguished by their intellectual abilities in the National Civil Service. Today, in developed countries, national ideas and policies serve the interests of statehood on a united front. The fact that the elite places the development of statehood above all else guarantees the success of these countries. The formation of a national idea and serving to bring it to life, the promotion of new ideas and concepts of the development of society in New conditions, the manifestation of the image of the ideas and values of the whole society are carried out in this order. According to Eastern wisdom: “If you do not know where you are going, then no wind can help you.”

The truth of this statement is very well expressed in the situation when Uzbekistan fell in the 90s of the 20th centuries. We want to say that the nationwide leading factor, which directs the idea in harmony with the social activity of the people, their spiritual zeal, determines where to go with specific goals, occupies an incomparable place in the realization of the idea. In the difficult times of statehood, there will be a great need for ideas that unite people on the path of a single goal. Of course, the understanding of the idea, its theoretical formulation, understanding and presentation always falls on the intellectual-political elite. The sleeve is a sad state that arises when the existing elite shows indifference to it, not knowing the need for a new idea. Judging by what has been said, the Uzbek people ate helplessly even in the 90s of the 20th centuries. Political leader and elite will be directly involved in all three parameters of the National idea: 1. awareness of the National idea; 2. scientific-theoretical presentation; 3. defining the national ideal that connects the past, present and future of the people. Political elite ensures the people’s right to continuous development by preserving their roots and resources. “The need for the existence of an ideology is due to the fact that here, as a subject, the will (direction) of a particular society is aimed at its existence, at maintaining it through reproduction. This “will to be “initially manifests itself as something undifferentiated, becoming different social structures at the level of social relations, including culture and morality (spirituality), but essentially “falling” into the context of the pursuit of politics and power. Such a change does not direct the main direction of ideology to strengthen the existence of specific subjects (by expanding the space of opportunities), to form their self-awareness and relationships” [3].

Research Methodology. In the late 19th and early 20th centuries, the National idea could not become an irrevocable force that ensured its supreme goal-national unity and independence. For the first time in history, the implementation of the National idea in a sovereign format marked the beginning of its rise to more powerful heights, taking power from the political organization of an independent state in the traditions of statehood – statehood. At the beginning of the 20th century, the National idea could not achieve its supreme goal-statehood. Going to the historical achievement of obtaining the status of a sovereign state remained a dream. That is, the status, structure, principles and tasks of the National idea, the perfect system of Strategic and tactical goals have not yet been formed. The glorious history of Uzbekistan has gone through the stages of national identity awareness. On the example of a national idea – a national leader, the mission of the idea ended with victories for this period. For the first time in history, an independent national state was established in Uzbekistan. The National idea for the first time did not become a theoretical scheme, but ensured the existence of statehood and sealed it into world history as a phenomenon of “eternal, indestructible and irreversible”. There have been many times in our history, for various reasons, the Prevention of a national idea in short or long periods, obstacles, interruptions, defeats, recessions that are becoming an obstacle to the continuous development of our statehood tradition. If the state is able to provide its citizens with all the possibilities, well-being and progress that exist in harmony with the material and spiritual principles that are the basis of real progress, this is both an idea and an example. Such a model becomes an important example not only nationally, but also humanely.

In Uzbekistan, it is necessary to consider the formation and genesis of the National idea at both the history of statehood and the level of general civilization. There are those who believe that there is no alternative to the National idea in humanitarian thought, and there are those who say that there is no significance in this debate. The presence of such polarized positions indicates that in reality there are very important issues.

Analysis and Results. In the search for National ideas, the dynamics between the different poles (Turkism, Islamism, tourism, etc. The experience of Uzbekistan shows that the meaning of the National idea as a slogan and a call, the expenditure of research to identify these slogans does not eat anything but time and national effort. In exchange of ideas about the National idea, along with ideologies, the manifestations of ideological fundamentalism (rigor), ideological fanaticism, radicalism, uncompromising extremism also take a parallel step. In many post-Soviet countries, the issue of “national idea” is still only at the level of research. Unlike countries that are still looking for their national idea in Uzbekistan and inviting specialists from abroad to form it, in our country these studies did not leave Zoe and gave her wonderful fruit.

After the collapse of the Soviet system, the ideological crisis was felt in acute forms by the processes of deideology, which began at all stages – in society, science, education, worldview. Today, it is admirable that Uzbekistan does not eat its historical, cultural and spiritual biography, among the countries that still do not know where it comes from and where it is going. We can say with great pride that our people in 30 years have taken a wonderful path from idea to reality. One of the main manifestations of the National idea is holistic emblems, which are reflected in national attributes. Q.Nazarov’s research focuses on the issue of the value system in the formation of national ideology and ideology, its relationship with national interests [4].

Speaking about national issues, naturally, one has to look at the concepts of “Nation, national idea, national model” of Western science, where the phenomenon of “nation” originated before. Because there is a very deep scientific heritage in this area. True, the word “national” is used in the same sense as the word “state”, and when we say a national idea, we must clearly imagine that we consider this content as the main one in order to avoid misunderstandings. The national state, which replaced the traditional and Imperial State System, as noted, is a European phenomenon. However, National-Historical Memory, national psychology, etc. its sources are known to be very ancient and

geographically very extensive. The nation, which has been known to undergo many changes since its emergence as a synonymous concept with the state in France, is still at the center of consistent analysis today. The main reason for this is the changes taking place in the changing reality, especially in the essence of national statehood in the globalized world. On the basis of the programmatic idea “from national revival – towards national rise”, the upbringing of young people in the spirit of loyalty to the motherland, the formation of initiative, dedication, moral qualities in them is an extremely honorable task [5].

The Uzbek people perceive the National idea as the identity of citizenship, a force that ensures its strong unity in matters of statehood. To confirm that this is the case, it is enough to put one's interests above all else in the Hard Times of statehood, take a gun in his hands and show dedication, look at the names of several nationalities, sons and daughters. died in our country and passed through the alley of martyrs. The level of national idea of civic identity is formed as a natural result of the understanding of the highest values of our people, such as the historical path that our state has taken, national duty and public debt. Already, As the first president of the Republic of Uzbekistan I.A. Karimov noted, “any person, of course, cannot live without purpose. Consequently, as long as life exists, as long as there are countries, states and their interests, they seek to define their path of progress through their national idea, national ideology” [6].

The National idea implies the existence of fundamental values that are shared and accepted by all citizens of the country. If it were not for this, this development can occur in the eyes eat not. Uzbekistan, like many post-Soviet countries, has not yet been able to determine the goals and paths of its historical development. He is faced with the task of understanding his place and significance in the modern world. All these questions require a deep and timely response today. Obviously, their development is very difficult in the context of mass disorder, the absence of a stable socio-political consensus for a long time. Today, the need to find an ideological platform for the Uzbek people to create strategies and tactics for modernizing the life of society is increasingly clearly observed. At the beginning of the new millennium, there is a need for a scientifically based, integral, creative ideological paradigm that takes into account world practice and is adapted to the realities of the Uzbek people. It is important that it develops such a political strategy that takes into account the peculiarities of the process of modernization and development of the modern transitional society in our country, allows us to project the democratic principles developed by mankind into the peculiarities of national politics.

Currently, the idea of maximizing the identity of the Uzbek people, the idea of measure, the “golden mean”, the priority of the moral, legal and moral constants of social life are increasingly changing. The ideas of nationality, religion, a solid state and a system of society, a strong family, stability, legality at the same time guarantee human rights and freedoms, and today Uzbekistan has a special resonance that defines conservative ideology. In this regard, there has long been a need to deeply and comprehensively study the essence, peculiarities and historical significance of conservative ideology, which stood at the edge of the interests of the political science of the Uzbek people.

In itself, liberalism cannot be a universal "cure" for solving all the problems facing the modern transitional society. It would be correct for us to reflect on such an ideology that most effectively reflects the balance between the traditions, values and ideals of social groups and all layers of society. Researchers should determine the scientific and practical aspects of ideological orientations that take into account the mood in the Uzbek people to the maximum extent, correspond to the aspirations and expectations of the Uzbek people, allowing not only to effectively maintain existing social relations, but also to carry them out on a permanent basis. Therefore, it is of urgent importance to modernize, give them a civilized and continuous character, promote national consolidation and social stability.

In many states that have chosen the path of democratization of public life, the focus on national identity has intensified after the disintegration of the world socialist system. The manifestation of national identity in Uzbekistan was even before the processes of democratization of society. The main idea here is to create a state and a new national ideology aimed at protecting the main interests of the entire Uzbek people's community, as well as defining its main functions. However, scientific literature still does not make any clear sense of national identity manifestations. Many researchers even try to bypass this problem. His meditations often involve political views, especially in foreign literature, and they have no scientific value.

On the 31st anniversary of our independence, the National idea stands at the height of the third decade of our independence, and the transformation of the National idea into the modern era development paradigm, enriching it with adequate content to reality at a new stage, revealing its essence in terms of promising directions, is the product of a new development concept in the direction. The topic of national ideas does not eat news for the world and Uzbekistan. It is proud that this vital issue did not go out of the agenda, both in a period when there was no national system of statehood in general, and in a period when statehood experienced catastrophic events. It is considered very important to realize that on the eve of the centenary of the foundation of this issue in Uzbekistan for the first time, theoretically, scientifically and politically, the National idea passed the test of life and history and became a reality in the image of independence. "Today's rapidly changing world opens up new-New, great opportunities before humanity, before youth. At the same time, they are also exposed to various evil dangers that have not been seen before. Mercenary forces are stripping naive, grotesque children against their parents, against their own land, taking their lives, their lives. In such tense, threatening conditions, we need to further increase vigilance and alertness in this matter of parents, teachers, the public, the neighborhood. We must raise our children ourselves, without leaving them in the hands of anyone" [7].

Looking at historical experience, it becomes clear that there are not only national, but also interethnic (transnational) ideas (ecumenism, Turanism, globalism, cosmopolitanism, etc.). Whether these are transnational ideas or ideology has not yet been agreed upon. In our opinion, there is no alternative to the idea for Man and the state, the "ideology" itself is the yesa ideology. The philosophy of the Postmodern era "the end of everything" did not go beyond the idea. The concepts of "the death of History, Politics, author "have reached the" end of the national state and Idea "The Post-National era of" idealism has begun [8], they say.

Conclusions and suggestions. The provisions of the "postmodern" paradigm of the nation-state reveal a completely different view. According to postmodernism, it is possible to "create from scratch" without history, tradition and identity, even without a national structure. The search for new paths in history always begins with the search for new ideas, and ideas create a new reality. The almighty power of the idea lies in its ability to dominate the mind, and in order to navigate to it, it is able to present specific goals in clear forms, images, ideals and signs. As you follow the history of ideas, one sometimes even has to mourn the fact that Plato, who created the perfect doctrine of this phenomenon, said correctly, that the only real thing is the world of ideas. Philosophy, like all fields, is an area that is the first to analyze the essence and strength of an idea. Plato called the doctrine of ideas "the right Science". He said, "nothing can be overlooked here, everything needs to be done to the sleeve details" [9].

The relationship between Idea and time is so confusing that sometimes they are: which one comes first – a new idea or a new time? For example, democracy is created only with the idea of democracy, or democratic progress itself gradually turns democracy into an irreversible process. What is said is directly related to the National idea and the period of national independence. An endless idea becomes an obstacle to progress. Each nation must have a yega to a system of perfect views on national existence in order to turn the opportunity given by the times into a historical

achievement. If the state does not ensure its independent existence in real time and space, it will remain in history as an “idea Corrector”, worse, it will become “fantastic” and utopian. The creation of the idea has its history in the face of a powerful state, there are also stages of defeat that Ye and he could not overcome.

Well, one of the important methodological features of the sleeve of understanding the National idea is the originality and originality of each people. Thus, specific and effective methods and tools for other countries cannot provide the same success for Uzbekistan. Because the states follow a unique political-historical euorological path. Civilization, yetno-national identity, national psychology, etc. it is considered one of the first priority issues. It is this factor that determines the stability and longevity of the state. Today, Uzbekistan understands democracy as a process of historical progress that every nation is going through and demonstrates its model of development. Society of Uzbekistan is an unlimited process and is carried out on the condition that it maintains its identity, expecting national characteristics, the construction of an independent state and nationalism. Democracy is an integral attribute of national development. But it must be in harmony with the level of political and economic development of society. Therefore, reforms in the country are carried out in parallel, without crossing, without moving forward from each other. Political stability should have an economic basis. Only then can we talk about democratic progress and transparency in society.

Democracy cannot be perceived by force from the outside, harming national interests and state independence. Today, in other geopolitical and ethno-political and ethno-political spheres, the “sudden introduction” of centuries-old experience cannot be achieved through national gaps, “blind copying”, “bringing”.

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