

**SOCIO-PHILOSOPHICAL THINKING OF NATIONAL IDENTITY  
METHODOLOGICAL FOUNDATIONS OF PERCEPTION PROCESSES****Docent X.E.Bobokulova**

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**ABSTRACT**

The basis of the civil society of our country is directly connected with the unique worldview and national socio-philosophical thinking of our people. Through this unity of thought, it is necessary to unite the nation, following the laws of the development of society along a carefully chosen path and relying on specific goals.

**Keywords:** *socio-philosophical thinking, history of Uzbek philosophy, self-consciousness, historical memory, personal self-consciousness, national self-consciousness, universal self-consciousness.*

The peoples living on the territory of Uzbekistan have long had their own history and national traditions. This can be explained by the natural and geographical environment, historical conditions and the fact that it has long been the cradle of world civilization. The originality of thinking and its clearly defined content continue to have a positive and ideological influence on the formation of philosophical thinking of other peoples.

Our people, along with other nations, have made their worthy contribution to the historical development of mankind, to the sphere of science and culture, which is its most important branch. Currently, the contribution of our great ancestors to the development of universal and universal social and philosophical thinking is recognized by the whole world. Alas, the despotic regime restricted the study of the history of philosophy, socio-philosophical thinking, and changed its content. These changes have led to the fact that not only our history, but also our philosophical thinking have become unconventional and with a big socio-political mistake have left their negative mark not only in the history of Uzbek philosophy, but also in the historical and philosophical thinking of all mankind.

The history of mankind is not some hardened, inanimate process, but a product of the unification of the activities of individual peoples, having a specific system. But at the same time, although often the content of historical processes seems to relate to one people, it is revealed literally only thanks to universal history. [15-454] there are sufficient grounds for the socio-philosophical thinking, falsified during the policy of the despotic regime, to be certainly assessed as unfair to all mankind.

During this period, there was an opportunity for independence, will, which meant for us to understand, analyze and interpret the phenomena of nature and society. The Uzbek people, having drawn conclusions from the mistakes of the past, began to carry out activities free from ideological dogmas alien to their life and thinking and the complexities of the totalitarian system on the basis of which it was built. Independence has put the issue of real coverage of our history on the agenda. The solution of this issue was scientifically substantiated by Uzbek scientists relying on our spiritual heritage, objectively and truthfully investigated and became the first step towards the realization of the national identity of our people. Our First President I.A. Karimov reacted to self-awareness by saying: "I understand that self-awareness is the restoration of historical memory, understanding who our ancestry is, who we are heirs, and, based on this, building a society in which we are unique and appropriate" [9-34].

When the problem of national identity is studied by many scientists, it shows that self-awareness directly depends on factors such as knowledge of one's own history, learning lessons from it, and caring about one's future.

In our opinion, it is advisable to study several levels of self-awareness. They can be divided into the following groups:

- Personal identity;
- National identity;
- Universal self-awareness.

Through the efforts of Uzbek scientists, many important pages of the history of the formation of the socio-philosophical thought of the Uzbek people were rediscovered, including issues of the history of socio-philosophical thought and its transformation during the Middle Ages, in the late XX-early XXI centuries. Hence the scientific justification of history, its correct analysis became a turning point in the history of social and philosophical thought. It is worth noting that the tasks of “justifying” our past as a whole have been divided, now the main task is a scientifically objective, honest implementation of historical analysis.[11-128] this indicates the need for scientific and philosophical research of the historical heritage of our ancestors.

The formation of the philosophy and historical thought of Uzbekistan depended on the colonial regime of the last century. The history of the philosophy of our people was created in accordance with internal laws that completely contradict reality. In particular, the analysis of the issues of ethnogenesis of the Uzbek nation expresses a subjective attitude to the history of philosophy. The point of view that Turan is a symbol of cultural rather than political unity of the Turkic-speaking peoples of the region [11-130] was misinterpreted at the time. As a result of such a dogmatic view of our country, scientific study and fundamental analysis of superficial ideas, the essence of some misconceptions has radically changed, and the truth has come to the surface.

Based on the above, we will focus on some historical facts in order to interpret misconstrued concepts in socio-philosophical thinking. In particular, one of such arguments is that the formation of “Uzbek ethnogenesis” is connected with the penetration of steppe Kipchak Uzbeks into Transoxiana in the XVI century, the formation of Uzbek khanates. Thanks to independence, the views of the former Soviet Union were rejected thanks to research and analysis of our spiritual heritage.

Academician B.Akhmedov believes that such views do not correspond to reality, rejecting the opinion of some historians that the period of the emergence of the ethnonym Uzbeks developed as a people in the XV-early XVI century. The scientist comes to a firm scientific conclusion that the ethnonym “Uzbek” appeared not in the XV century, but at the beginning of the XIV century. Historian B.Akhmedov drew attention to the need not to confuse between the process of formation of “Uzbek ethnogenesis” and the period of the emergence of the ethnonym “Uzbek”. Further serious research of the scientist was also covered in detail in his article “The History of the origin of the Uzbek people”, in which the advanced, scientifically proven ideas shed light on our historical thinking.

Academician A.Askarov B. Supports Akhmedov's views. He believed that the new ethnic mass, called Uzbeks, came from the steppes of the Kipchak steppes and joined the Turkic ethnic community. Only they showed that the southern regions of modern Uzbekistan (Zarafshan, Kashkadarya, Surkhandarya region) experienced a slight ethno-cultural influence, but that the Turkic peoples were formed before their arrival, while the “settlers” received only the “Uzbek ethnonym”, [4-277-/278] he concludes. These arguments of the scientist are proof of the groundlessness of the aforementioned prejudice that “Uzbek ethnogenesis was formed only in the XVI century.” Also, according to the research of our scientists, the early roots of Uzbek ethnogenesis are the late Bronze Age, the stage of formation of which as a continuous people falls on the X-XII centuries, [4-58] this process is

completed by the XV century. About the process of formation of Uzbek ethnogenesis, most of our historians have conducted research and presented objective conclusions.

Special attention was paid to the in-depth study of the history of philosophical thought that developed in Uzbekistan in the first years of independence, in particular medieval thought. After all, the prelude to the formation of a worldview and way of thinking in the Middle Ages was the scientific environment that developed in our country, including in Central Asia, that is, the development of science (Renaissance) belongs to this period. In particular, the study of the history of the era of Sakhbikiran Amir Temur, created under the influence of colonial ideology, from a new point of view required great responsibility and impartial scientific research. It is known that for many years, under the influence of the ideology of tsarist Russia and Bolshevik rule, the position of Amir Timur in the historical arena was underestimated or viewed ambiguously. "Most of the literature of this period describes Amir Timur as a bloodthirsty, who pursued a policy of invasions, claiming that this had a negative impact on the fate of the peoples of Central Asia." [20-65]

At a time when the history and politics of such a great personality as Amir Temur were recognized by the countries of the world, we retreated from the principles of dialectical thinking, followed alien views and convinced ourselves of the same. The period of Sakhbikiran's rule had its negative impact on the peoples of Central Asia for many years, which was caused by the fact that all his savings achievements were justified by the fact that in Transoxiana he acquired disenfranchisement, and in the conquered countries-poverty due to decision-making [7]. In the years of independence, definitions and descriptions consisting of such slander were put to an end. Amir Temur's activity was fairly evaluated on the basis of new thinking. Today, the personality of Amir Timur and the correct policy of his rule are highly appreciated by the world community. In particular, state-building, the military art of Emir Timur for many centuries served as a model and a model for eastern and Western states. In his time, culture, science, architecture, fine arts, music, poetry flourished, and today we are witnessing how many traditions of our people are being improved on the basis of this spiritual heritage. [12-92] President of the Republic of Uzbekistan Sh.M.Mirziyoyev noted that "at present, no one has the right to "sleep", to be indifferent from a moral point of view. All tragedies and problems, betrayal of the motherland, the nation, the future begin with indifference. I will say once again that the harsh situation in the world, political "games" should encourage all of us to be vigilant. It is necessary to make the right choice of the path by deeply analyzing the geopolitical and ideological processes taking place in the world and drawing conclusions from them" [1]. This call encourages us to seek the truth, to purify our national thinking from quirks and to form a mindset that serves the development of society, rather than relying on false and unfounded opinions expressed in the context of our national history.

Indeed, at a time when we have moved our philosophical history away from objective reality and adapted our thinking to totalitarian ideology, foreign scientists have deeply studied and researched Our philosophical heritage. Unprecedented successes have been achieved on its basis. In a certain sense, it is recognized that our culture, our science play a role in these achievements. The scientist W.M.Watt wrote: "Europeans are not as much obliged to Muslim culture, especially in the field of philosophy, medicine, as they felt obliged to. Often we try not to remember the positive influence and scale of Muslim culture, even completely. Our good relations with Muslims make us recognize how much we owe them. To hide it or not to admit it is nothing but false pride." [21-24] such correlations, given by scientists all over the world, encourage us to study more deeply, to comprehend more deeply the history of our country, the socio-philosophical way of thinking that develops in it. After all, our first president I.A. As Karimov noted, "...national identity begins with the knowledge of history, for a person to lose history means to lose life." [14]

Independence made it possible to realize very ambitious plans of historical philosophy for the future. In it, the main task was to correctly show the role of philosophy of the ancient, recent past and present in the development and development of society, state, people, nation. "The acute and urgent problems of today require from us a comprehensive in-depth study, analysis of the basic principles of modern development, as well as a deep perception of the rich experience of the near and far history of mankind, making practical conclusions on this basis, that is, the experience of history is becoming increasingly important for humanity." [13] such an accurate historical definition lays a huge foundation for the prospects for the development of historical and philosophical thinking.

From a methodological point of view, the ethnogenesis of the state and the self-consciousness of the nation were cleansed of alien philosophical thinking and enriched on the basis of scientific conceptual views. These ideas allowed, firstly, to adapt to work and lifestyle with respect for material and cultural wealth, and secondly, there was cooperation and integration with other peoples, as well as cultural and material exchange.

The role of historical and philosophical thinking in the formation of the philosophy of Uzbekistan is developing through a new analysis and problem solving based on modern scientific knowledge. However, one of the most remarkable aspects is that individual sciences in the formulation of philosophical problems, the historical development of philosophy and science, moving from the individual to the general, from the general to the individual, form a common unified mass in the development of philosophy and scientific knowledge. [19-15]

The property of self-consciousness, which is a product of human thinking, the activation of subconscious thinking based on scientific research acquires a new changing essence based on interaction within space and time. In the first years of independence, our researchers correctly understood the relationship between isolation, particularity and generality, fully revealed the essential signs of phenomena and gave a scientific conclusion.

The improvement of these scientific processes was subsequently consolidated and, as a result, formed the basis of dialectical progress. This dialectical progress has shaped scientific cognition by generalizing thoughts, confirming the correspondence of concepts to reality and proving their relevance in essence. A number of hypotheses and theories have emerged on its basis. These hypotheses and theories are based on scientific evidence that requires following existentialism in human socio-philosophical historical thinking. Existentialism is a factor of existence that encourages us to know the historical process in essence. In accordance with this fact of existence, it becomes obvious that the task of history is to build a "bright future". At a time when the totalitarian regime is being destroyed, the division of duyo into poles not only ceases, but people also get an idea of what characteristics the epoch in which they live has.

Nowadays, rapid changes are taking place on a global scale, leading to the formation of a new balance of forces in the international arena. It is for this reason that new threats are emerging in the international arena, forcing the countries of the world to update their political and economic strategies in order to find suitable solutions to emerging problems.. Thus, the story should not be justified or exaggerated. However, it requires an approach to the historical object from a logical, objective and new point of view from the point of view of science.

The history of the foundation and formation of the spirituality of our people goes back to the distant past. The history of each period will have its own basis and special significance. I. According to Herder's theory, all historical events acquire equal importance, because they influence not someone, but himself, cultural traditions, natural force. [22]

As a socio-cultural factor of philosophical thinking, it is necessary to pay attention to the internal and external aspects of science. Academician I.M. Explaining the existing historical fanaticism and absolutism, Muminov

argued that Western historians and philosophers, denying the great role of our peoples in the rise of world culture, came up with a “theory” under the guise of “scholarship”, considering the peoples of this territory as “backward tribes”. While our motherland became famous all over the world thanks to such great figures as Farabi, Beruni, Ibn Sina, Ulugbek, Navoi, Makhtumkuli, who built magnificent structures, created agriculture based on artificial irrigation, and fine crafts. [17-15]

As proof of our opinion, we can point out that the science of algebra was founded by our great-grandfathers Al-Khorezmi, on the side of Al-Ferghani-the creation of a hydrometer, that is, a device for measuring the level of the Nile “scale An-Nil” (nilometer), the development of medicine by Abu Ali Ibn Sina, the creation of Arabic grammar by the Arabs in the perfect form of Az-Zamakhshari. This list of achievements can be continued indefinitely. Such fundamental facts alone prove that Uzbek national socio-philosophical thought covers a long, essentially wide period of history. This encourages us to study our history, forms a sense of pride in the scientific heritage of our ancestors, and serves national identity. According to Socrates, a person who is self-aware understands well what is useful for him or what he is capable of. He satisfies his needs and achieves bliss by doing the useful work he can. Thanks to this, he will be able to live without any mistakes and misfortunes. As a result, he values other people and serves them on the path to good. After all, he also protects himself from adversity.”

Archaeologist A.A.Askarov, studying the history of the so-called “backward” people on the basis of sources, notes that “the history of our ancestors who lived on this land dates back to the Acheulean stage of the ancient Stone Age. He is known in history as a Fergantrop, whose year is dated to 1 million years or even more ancient date,” [5-91] writes. In this field, archaeologists A.P.Okladnikov, U.Islamov, M.R.Kasimov, V.P.Alekseev, T.K.Khodzhaev conducted scientific research. Also in the first years of independence, Uzbek historians conducted research in cooperation with archaeologists from foreign countries. As a result of these studies, scientists have received a number of new resources. In turn, abstract views on the early, middle, and late Neolithic periods were clarified.

Archaeological excavations carried out on the territory of Central Asia, in particular, sources discovered in recent years, show that for many millennia before our era, people lived and built cities.[8-44 / 47] Indeed, ancient historical and cultural countries such as Khorezm, Bactria, Sogdia, Volos and Ferghana, which are the first cornerstone of our statehood, stand and are equated with the world's oldest states of Egypt, Mesopotamia, Iran, India, Greece.

The famous scientist-statesman H. In Boboev's book “The history of Uzbek statehood” [23], the history of Uzbek statehood from ancient times to the Middle Ages is widely and deeply covered on the basis of existing sources in Turkic, Persian, Arabic, Chinese, and Russian. The work is based on the fact that the history of the statehood of the Uzbek people is as rich as the history of such countries of the world as Ancient Egypt, India, China, and was formed about three to four thousand years ago.

Ancient states on the territory of Uzbekistan, analyzing the foundations of early urban planning in them, scientists relied on ancient monuments and written sources. This is the Avesta, the earliest written source covering the period, which dates back to the first quarters of the 1st millennium BC, [3] “Osorul-Bakiya”Beruni[2], as well as ancient Iranian inscriptions, Greco-Roman sources. These sources are important for objective analysis, correct assessment of artificially created historical memory in the style of historical philosophical thinking.

The rich scientific heritage created by our ancestors is a valuable resource in a deep understanding of our philosophical thought, in a correct assessment of the truth of history. This scientific heritage reflects the future, the perspective of the country. While under colonial policy, the great passion for the future, the Hope made with

pride, acquired an essentially different meaning. It is the contemplation of independence that manifests itself as a product of the reforms carried out in our society, instilling confidence and passion for the future. The consistent reform that is being carried out today and its effect do not allow some other forces to “confiscate” some aspects of our historical and philosophical heritage.

At present, even the smallest nations and peoples are striving to find their place in the world community, to restore their past. At the same time, some numerous powerful nations are trying to make the culture and values of other peoples their own, often achieving this. But the rich cultural and spiritual heritage of the Turkic peoples does not allow us to stand on such an unhistorical position. Because they are not afraid to delve into the depths of history, and they have the sense to go beyond the values of the totalitarian regime, and our rich and instructive history will be restored. Then he will have a powerful force to strive for independence, his full awareness of his interests as a nation, as a result of which the reforms will become an ideological guarantee that he will be free from the vices of provincialism, cronyism.[18]

From a methodological point of view, a person shapes his life and destiny in accordance with the criteria of historical and philosophical thinking, fully feeling national interests in an objectified existence. It is then that a person correctly interprets philosophical and historical processes on the basis of broad perception, thinking, not only lives with the anxiety of the present, but also reflects on the past and the future, following the principle of continuity.

The first President of Uzbekistan, I.A.Karimov, commenting on every person looking for historical roots, says that one day it will be such people who will face such questions and draw the right conclusions. The reason is that, repeating over and over again that a person with a historical memory is a strong-willed person, regardless of who he is, every member of society knows his past well, such people cannot be led astray, do not fall under the influence of various dogmas, and also he claims that history is learning in sobriety lessons, to have a strong will [14-9]. These thoughts encourage any person to deep observation, study of historical heritage, or rather, to national consciousness.

In the formation of the philosophy of Uzbekistan, historical and philosophical thinking is of a continuous nature, therefore it manifests itself in the dialectic of universality and nationality. Jean Jacques Rousseau, regarding nationality, national character, says: “the first principle on which we must rely is national character: every nation must have a national character: in case of its absence, the people will need to start working with giving such a character.”[6] this idea has an extremely specific purpose, since it is difficult to give any idea about the history, the present, or the future of a nation that does not have a national character.

As historical progress is formed on the basis of continuity, it should be noted that the socio-philosophical transformation of thinking improves its prospects to an increasing extent, without losing its national character as a result of strategic development. For this reason, the pragmatic approach encourages the history of philosophy to be perceived as unique, continuous processes of universal progress. As a result, humanity for a certain period reproduces the interrupted processes of poetic development on the basis of deep thinking, extracting the necessary lessons for itself. This connection plays an important role as a means of ensuring the stability of continuity between ancestors and descendants and serves national identity.

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