



## **THE ROLE AND IMPORTANCE OF HISTORICAL THOUGHT CULTURE IN THE PERCEPTION OF NATIONAL IDENTITY**

**Shokirov Mubin Rustamovich**

Senior Lecturer of Pedagogical Institute of Bukhara State University  
Bukhara, Uzbekistan

[mubin-shokirov@mail.ru](mailto:mubin-shokirov@mail.ru)

<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> 4 <sup>th</sup> February 2022 <b>Accepted:</b> 4 <sup>th</sup> March 2022 <b>Published:</b> 13 <sup>th</sup> April 2022	This article analyzes the socio-philosophical analysis of the process of deep socio-economic reforms in Uzbekistan, one of the most important features of modern national consciousness, ensuring its coherence with reforms and its impact on ideological changes, the need to renew historical thinking. Some specific aspects of the culture of historical thinking and its importance in understanding the national identity have been studied and relevant conclusions have been given. The issues of creating a fair and objective history, the socio-philosophical foundations of the spirit of loyalty to the Uzbek national values were studied, and future tasks in this regard were discussed. The article is also based on the fact that the ideological struggle of the Uzbek people in the world is aimed at educating a new generation that will make a worthy contribution to the work of national identity.

**Keywords:** Philosophy of history, historical consciousness, historical thinking, national pride, national consciousness, identity, popular culture, global problem, new Uzbekistan, system of spiritual values

### **INTRODUCTION**

The period of renewal and the whole life in Uzbekistan require citizens to seriously change their attitude to history. This, in turn, requires an objective study of the history of the people, a holistic study of all its achievements and tragedies. To do this, first of all, we must turn our historical consciousness and historical memory, which embodies all our human values, into a criterion of high thinking. One of the main issues of the state policy of Uzbekistan is to open the way for the restoration and development of historical consciousness and thinking, to equip the citizens of the country with historical consciousness. The question of historical consciousness encourages us to understand the whole essence of our multi-millennial history and to make an objective assessment. In this regard, it is necessary to move to the criterion of evaluating the approach to the past through thinking and philosophy.

### **LITERATURE REVIEW**

The state, acting as the main reformer on the basis of the ideas of independence, has chosen to make radical changes in the minds and thinking of the people, to carry out any reforms through the minds, thoughts and hearts of citizens. This is the way to change people's attitudes to the past, present and future, to update their psychology of approaching certain interests, and to gradually bring them up as enlightened, perfect human beings. An enlightened

society will be built through the enlightenment of citizens.

Historical thinking and the philosophy of history serve as an important factor in building an enlightened society. Indeed, by understanding the past, by understanding it correctly, it is possible to make serious changes in the minds and psyche of people, thereby reforming life, lifestyle, and ultimately society. Where can this be seen?

First, through the understanding of history, the understanding of life, the ability to understand the humanity of man, is formed;

Second, through historical thinking and the philosophy of history, the meaning of today's life is more deeply understood, and the philosophy of building the future is emerged. It serves to create the phenomenon of personality as a person, the formation of character, through the formation of a unique way of thinking of each person;

Third, through the study of history, it encourages the awakening of a citizen who has lost his identity under the influence of colonialism and the ideology of communist violence, who has completely forgotten his dignity, to form himself as a harmonious person who can defend his rights;

Fourth, the awakening of national pride through the study of the past in the hearts of citizens who have great ancestors, who have made a significant contribution to world civilization and human development, serves as a great socio-spiritual power



and great willpower at a time when the country chooses the path of independent development. It is this process of consciousness that leads man to self-renewal, self-purification, and self-reform;

Fifth, a very deep, wide-ranging reform will be carried out, such as the renewal of society, the renewal of the way of life, through the spiritual and moral renewal of every citizen. This becomes a value as a key factor in the multifaceted changes taking place in today's era of reform;

It should be noted that self-awareness begins, first of all, with the study of the past, with the need to know history. Indeed, everyone who understands himself, seeks to know in what family he was born, who his ancestors were, what his ancestors did and how they lived. He lives proudly with the qualities and heritage of his ancestors. Knowing one's own lineage, studying one's origins, allows one to understand that one is a savior in life and at the same time not random. At the same time, the environment makes him think about the world around him.

Indeed, exploring the universe is one of the most important ways to enrich our thinking, to broaden our worldview. The sense of understanding the universe constantly encourages one to understand oneself, to understand oneself, to think about the universe and man. It is also a miraculous power that awakens the intellect and will that are inherent in all human beings. The wider and deeper we understand the world, the more we try to understand man and the world of humanity, to understand its essence, to study the relationship between man and life, humanity and being, in short, to be interested in the history of mankind.

In fact, history is not limited to expressing information or concepts about the past. Its great power, its educative power, the essence of coaching is manifested in the fact that he embodies the ideas of studying the past, evaluating the present through research, understanding the present, understanding today's people and guiding them. The first Uzbekistan, President Islam Karimov, looks at history from this point of view and justifies the need to fully mobilize all its resources on human spirituality. In view of the above conclusions and observations, we must interpret historiography as a true anthropology and direct it to the work of forming a perfect human personality.

In Hegel's words, the philosophy of history is the science of worldviews, historical thinking, and historical memory. It studies the connection between history and historical thinking as a spiritual phenomenon, a spiritual phenomenon.

If we really turn history into a phenomenon of spirituality and psyche, or rather, if we perceive and study it in this way, we will feel the need to study the past again and again through man, not through history and events. Ultimately, we recognize that man is the creator, participant, and supreme creator of history, and that this is an undeniable truth, an unequal value.

Historical consciousness is a factor in shaping and nurturing a comprehensive worldview. It brings together and unites diverse perspectives on a common goal path. It is important to combine the new ideology, national consciousness, feeling with philosophical and political culture. Because this national ideology takes into account the fact that people have different levels of consciousness, thinking, beliefs, worldviews and knowledge, it requires the spirituality of a noble person. After all, the spiritual upliftment of a society or the building of a society based on a high culture relies on its own power and value to recognize its rights by strengthening historical consciousness and thinking - a free citizen, a free person cannot be imagined without activity.

It means "a free, well-rounded person who recognizes his rights, relies on his own strength and capabilities, takes an independent approach to the events around him, and at the same time sees his personal interests in harmony with the interests of the country and the people". New views on historical consciousness in raising the spiritual life of society are based on the national values of the Uzbek people, the views of Central Asian scholars. The Holy Book of Islam The Qur'an, Hadiths, Scholars: Farabi, Beruni, Ibn Sina, Alisher Navoi, Babur, Naqshband, Ahmad Yassavi, Al-Bukhari, At-Termizi, Marginani and other thinkers tries to inculcate in the minds of the people the social and philosophical ideas put forward, such as humanity, honesty, purity, love of nation, self-awareness, pride in the Motherland, diligence, generosity.

## **DISCUSSION**

Reforms are changing the mindset and thinking of the Uzbek people. A sharp turn in consciousness and thinking required a new look at the history of the nation. This requires not only a direct restoration of the truth of history, an objective assessment of historical processes, but also a philosophical and logical understanding of the historical process. After all, the essence of historical consciousness also makes the philosophical understanding of history a topical issue.

Today, a completely new historical period has emerged in the fate of the Uzbek people. This period is



a period of ideas that are formed on the basis of the ideas of independence, national independence, the interests of a healthy, well-rounded and perfect human being. It is this relationship that is emerging in the form of national independence, national idea, national philosophy that raises the level of a strong internal need to re-evaluate the whole history, to re-examine it, and on this basis to form the historical consciousness and historical thinking of the nation.

In a renewed society, "the historical epoch is emerging as the epoch of enlightenment. The state, which is the main reformer on the basis of the ideas of independence, has chosen to make a radical turn in the minds and thinking of the people, to carry out any reforms through the minds, thoughts and hearts of citizens. This path will gradually lead to the development of people into enlightened, perfect human beings by changing their attitudes to the past, present and future, by renewing the psychology of approaching certain interests. An enlightened society will be built through the enlightenment of citizens". Just as the development of the state and society does not stop at one place, historical consciousness and thinking do not harden to the same extent, but historical consciousness also changes and develops under the influence of changes in the new society. The country's leadership has perfectly developed all the measures and plans necessary for our current and future development, all the plans for the development of society. The achievements made during this period are being viewed with great interest by the world's media and political commentators. These processes are reflected in different views and attitudes to the life of Uzbekistan. As a result, some politicians are biased in their assessment of the positive changes taking place in our country.

The fulfillment of this task is inextricably linked with the positive changes in the historical consciousness of the people. The establishment of historical consciousness applies to everyone who is active in all spheres of society, and is associated with a special place and influence in the spiritual renewal of society.

The history of mankind is a sacred and glorious reality that reveals the identity that belongs to each of us, defines our distant family tree, our lineage, our human dignity. We need to understand it that way and accept it that way. If we treat our past in this way, if we look at it from this height, only if history becomes the product of the same thinking, it will be possible to enrich us spiritually, to strengthen our psyche. From this point of view, it becomes clear that the worldview, spiritual and spiritual experiences of

people who are continuing the genealogy of life today, creating a specific history, what humanity is connected with the honor, what its roots reach and what spiritual sparrows feed on, and it is immediately evident that it is connected with history and historiography. If history is truly turned into a product of philosophy and thinking, it will become clear to whom the past of our contemporaries will go, and it will help us to define our place in life, to understand who we are.

According to Hegel, history begins with statehood. "People have no history without state building," he said. From this point of view, our people, who have celebrated almost three thousand years of the history of our national statehood, see their destiny in connection with the destiny of all mankind, the history of humanity. It is this destiny, this connection with the beginning of human history that reflects the spiritual image of our people, who are building a completely new society today. With its ancient national statehood traditions, world statehood harmonizes and synthesizes its advanced experiences and conducts politics. The phenomenon of the Uzbek people is emerging on the world stage.

The history of the Uzbek people, its past, directly through the philosophy of history and historical thinking, awakens people today, attracts their attention. Through the minds and hearts of our contemporaries, the whole past is revived in its entirety with its achievements and shortcomings. On this basis, it is becoming a spiritual force, a spiritual support of the Uzbek people, serving as a very important factor in determining the long-term future.

The first President of Uzbekistan Islam Karimov said, "If we want to take our country to a new level, to a new high, we need a bright idea. At the heart of this idea is the understanding of the identity of our people. It is impossible to understand identity without knowing the true history". This means that in times of scarcity of thought, lack of consciousness and thinking, in a situation where it is necessary to carry out drastic reforms, it calls for the awakening of man, for self-realization. It is meant that self-awareness begins with a person's interest in the past and their ancestors.

An even more important aspect of the issue is that the process of renewing human thinking and consciousness is sponsored by the state itself. It creates conditions for it. At the time of independence, man finally sees history as a measure of spirituality, a factor of national awakening.

The transition of society from one state to another, the breaking of the existing way of life and the creation of a completely new environment, is first



and foremost about consciousness and thinking. The basis of the development of society, the only force that can save it from inevitable destruction, is enlightenment. This concept defines the basis of Uzbek policy and the state strategy that serves as the main reformer.

Because the logic of development is the needs of civilization. We must not live in the past, we must not repeat it, but we must study it, and come to clear conclusions. It is on the basis of these conclusions that we must determine our future and bring ourselves and society to spiritual maturity. We enrich our thinking, expand our understanding by restoring the past, putting the truth of history in its place, and begin to understand more deeply the philosophy of reform, the essence of reform, through the philosophy of life. As a result, we reform ourselves, renew ourselves, renew life. And we enrich its content. This is the scientific, theoretical, political and practical significance of the ideology of national independence and the large-scale reforms being carried out in Uzbekistan.

## **CONCLUSION**

Members of society have their own conditions for the formation of historical consciousness. These are the direct participation of people in the socio-political life of society, being an expert in a particular field, belonging to a particular socio-demographic group, etc. Achieving independence in our country is the most important condition for the formation of historical consciousness and thinking of members of society.

In conclusion, the spiritual renewal of society is reflected in the laws of social development, and significant changes in the historical consciousness are of great importance in the implementation of the tasks of building a free and prosperous life. We consider it expedient to make the following practical suggestions and recommendations for the formation and enhancement of historical consciousness:

- first, historical consciousness is changing and being renewed because of independence. The spiritual renewal of society requires a deepening of the socio-philosophical threat of historical consciousness;

- second, to understand the socio-philosophical basis for inculcating in the minds of citizens that the spiritual renewal of society is reflected in the laws of social development;

- third, the spiritualization of society, the ways and principles of spiritual renewal are given, first of all, from a socio-philosophical point of view. Then its specific, social, political, cultural, historical development programs will be adopted;

- fourth, the socio-philosophical ideas that operated under the former regime changed. Socio-philosophical tasks in Uzbekistan require fundamentally new tasks, scientific study of the history of our nation from the point of view of the communist ideology.

Based on our conclusions above, in the realization of the spiritual renewal of society reflected in the laws of social development - in order to get rid of the stereotypes of "materialist philosophy" that were deeply rooted in society during the former regime, as well as the new spirituality that is being formed in our country, it is expedient to turn a new philosophical concept in civil society into the minds, beliefs and convictions of our people;

- it is necessary to publish scientific articles and theses on the role and place of the emerging philosophy of independence and changes in historical consciousness in the spiritual life of society, as well as to strengthen the media;

- historical consciousness helps the nation and people to awaken, to realize their identity. It is expedient to develop and implement a state program aimed at raising the historical consciousness and thinking in society.

## **REFERENCES**

1. O'zbekiston Respublikasining Yoshlarga oid davlat siyosati to'g'risidagi Qonuni. – T.: Adolat, 2016. – bet 4.
2. Mirziyoev Sh.M. Jamiyat hayotining tanasi iqtisodiyot bo'lsa, uning joni va ruhi ma'naviyatdir // <https://president.uz/uz/lists/view/4089>
3. Otamurodov S. Globallashuv: millatni i asrash mas'uliyati (siyosiy-falsafiy qirralari). – T.: O'zbekiston, 2018. – bet 352
4. Nazarov Q. Jahon falsafasi qomusi. 1-2 jildlar. – T.: O'zbekiston faylasuflari milliy jamiyati, 2017.
5. Yaxshilikov J.Ya., Muhammadiev N.E. Milliy g'oya: O'zbekistonni rivojlantirish strategiyasi. Darslik. – T.: Cho'lpon, 2018. – bet 684
6. O'zbekistonda yoshlarga oid davlat siyosatini 2025 yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida. // O'zbekiston Respublikasi Vazirlar Mahkamasining qarori 18.01.2021 yildagi 23-son, Kuchga kirish sanasi 19.01.2021. Manba: QMMB, 2021 y., 09/21/23/0056-son
7. Ma'naviy-ma'rifiy ishlar tizimini tubdan takomillashtirish chora-tadbirlari to'g'risida. // O'zbekiston Respublikasi Prezidentining qarori 26.03.2021 yildagi PQ-5040-son, Kuchga kirish



- sanasi 26.03.2021. Manba: QMMB, 26.03.2021 y., 07/21/5040/0243-son
8. Aliqulov H. Gumanistik meros va shaxs ma'naviy kamoloti. T., Falsafa va huquq, 2006.
  8. 9. Bahronov J. Shaxs milliy o'zligini anglashi qonuniyatlari. Samarqand, 1994.
  9. 10. Vahobov A. Milliy tiklanish va o'zlikni anglash. T., 2004.
  10. 11. Jakbarov M. Komil inson g'oyasi: tarixiy-falsafiy tahlil. T., Ibn Sino nomidagi nashriyot, 2000.
  11. Jo'raev N. Tarix falsafasi. Tushuncha, mohiyat, siyosat. T., "Ma'naviyat", 1999.
  12. Islomov Z.M. Fuqarolik jamiyati: kecha, bugun, ertaga. T., 2002.
  13. Karimov Ibrohim, Ma'naviyat, falsafa va hayot, T., "Fan", 2001.
  14. Sharifxo'jaev M. O'zbekistonda ochiq fuqarolik jamiyatining shakllanishi. T., "Sharq", 2003.
  15. Shermuhamedov S. Biz qanday jamiyat qurmokdamiz? T., "O'zbekiston", 1999.
  16. Ergashev I. Taraqqiyot falsafasi. T., "Akademiya", 2000.
  17. Shokirov M. R. The development mechanisms of historical knowledges. Central Asian Journal of literature, philosophy and culture. volume: 02 issue: 05 | may 2021 p.46-50
  18. Shokirov M. Tarixiy jarayonni bilish metodlari asosida tahlil qilish.// O'zbekiston Milliy axborot agentligi –(elektron jurnal) 2021 yil, Iyun. 266-275 b.
  19. Shokirov M. Environmental culture in the work of Central Asian thinkers. European Journal of Business & Social. Volume 07 Issue 05 May 2019. Available at <https://ejbss.org/> ISSN: 2235-767X
  20. Shokirov M. Ecology and Economics: Contradiction, Correlation Versus Harmony International Journal of Psychosocial Rehabilitation. Vol. 24, No. 9s, (2020), pp. 3861-3866.).