

PECULIARITIES OF THE SPIRITUAL IMAGE OF THE UZBEK PEOPLE AND THE ROLE OF HISTORICAL ROOTS IN THE DEVELOPMENT OF NATIONAL SELF-AWARENESS

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ABSTRACT

The article discusses the specifics of the spiritual image of the Uzbek people and the role of historical roots in the development of national self-awareness. Much attention was paid to the solution of the priorities of educating young people in the spirit of respect for national and spiritual values, instilling in them the qualities of national identity. The analysis draws on various aspects of the factors of national identity, the main conclusions and recommendations related to the analysis of the concepts of national ideology and spirituality.

KEYWORDS: *Globalization, Media, Personality, Education, Upbringing, Enlightenment, Spirituality, Ideological Gap, Ideological Prevention.*

INTRODUCTION

The structure of the spiritual image reflects, first of all, the social relations associated with the spiritual life. This means that the structure of the spiritual image is formed by the national character, national language, national consciousness and national identity, national customs, traditions and values, and in a sense, the general "co" of a nation. "rinishini", which serves as a link between its past and future. The study of its components helps to reveal the main purpose, that is, the essence of the concept of spiritual image. Thus, we focus on the essence of the concept of national character, which is the core of the structure of the spiritual image.

The word character corresponds to the Uzbek concepts of tiynat, nature, and character. It's actually a Greek word meaning "seal," "carving." Characteristics is studied separately in world psychology. It is the study of human character, the identification, evaluation, and prediction of what will happen in the future under certain circumstances. Character is reflected in one's actions. It is a set of stable human qualities. Therefore, by studying the character of a person, a nation, it is possible to convincingly tell how he will act in the future. Character can be formed, nurtured, improved.

National character as an object is a difficult but understandable social-historical phenomenon. It is the most important part of the spiritual image. National character is a historical category, and to study and explain it, it is necessary to know the life, history, language and culture of this nation.

The diversity of peoples, their socio-economic experience is determined by their historical development and natural living conditions. In this, social relations play a leading role in the

formation of national character. Each historical epoch creates its own ideal of national character, which is in line with the interests of the national ideology on the basis of the laws of social development of this period. The character type of this period reflects the lifestyle of the people. "National character is psychological, it is reflected in national character," said Kuronov. Based on these indicators, it is possible to create a model of the character of people belonging to one or another nation, the average national character. "

The emergence of every character trait that a nation has acquired throughout its history is due to the long-term impact of the surrounding events on the psyche of the people. It should be noted that although there is still no common view on the concept of 'national character', there are common views on the qualities that go into it. Many researchers attribute such qualities as national character, attitude to work (diligence), patriotism, patriotism, bravery, and fighting spirit. It also includes features that define inter-ethnic relations and inter-ethnic relations.

Researchers of national character question which of the national characteristics is not present in any nation. This is one of the difficulties that researchers face in studying the national character. In fact, no matter what character traits we reveal, we see that they exist in all nations and peoples. For example, such qualities as freedom-loving, courageous, hard-working, and patriotic are common to all peoples, but they are not the same in all nations in terms of their manifestation and structure. Because of the different lifestyles, historical developments, and conditions of activity that give rise to character traits, the manifestations of the above traits cannot be the same. All researchers who have studied the life and way of life of the mountain peoples of the Caucasus unanimously agree that they have strong character traits, such as fighting and pride.

The national character does not change, it is not stable. It is a product of history. Therefore, it changes to a certain extent with the changes in the historical socio-economic conditions that created it, and even in a single social system, it is possible to develop certain qualities.

National character does not contradict universal characteristics. Therefore, it cannot be separated from the character of other nations and peoples. When a nation enters into close socio-economic and cultural relations with another nation, it takes from it what it does not have and gives from itself what it does not have. However, when these traits of character, inherited from other peoples, are assimilated by the representatives of the nation, they do not change without a change, but acquire a specific national expression.

Among the components of the spiritual image, customs, traditions and values are of special importance. After all, they are the manifestation of the spiritual and spiritual appearance in the material being. It is known that as each individual is formed as an individual, not only under the influence of social relations in the period in which he lived, but also historical experiences, created by ancestors, collected and passed down from generation to generation. cultural heritage is also formed under the influence of national values. The role of national customs and traditions of each nation is especially important.

Each epoch, each nation has its own customs and traditions that are specific to and reflect the socio-economic, natural and geographical conditions. It is difficult to enumerate the rituals, customs, and traditions that have developed since mankind began to live consciously. They play an important role in the spiritual life of the people.

National customs and traditions combine the social needs, moral norms, interests, practical experiences and historical living conditions of an entire nation. They are born in the course of a nation's activity, and throughout the history of each nation, depending on the nature and characteristics of the living conditions, they form a certain norm of human relations. These norms and guidelines are passed down from generation to generation and become customs and traditions.

Formed customs and traditions play a socially defining, guiding, and shaping role in an individual's entry into social relationships. When we look at a tradition or tradition without looking at the reasons for its origin, they seem, at first glance, absurd and pointless. In fact, we see that they all originated as a result of the socio-economic and practical activities of the people and served to meet their specific needs. Because they represent the identity as an integral part of the spiritual life of the people.

Awareness of national identity plays an important role in the structure of spirituality. Awareness of national identity is a complex phenomenon that arises on the basis of national consciousness and is part of its structure. A national identity is the understanding of the common language, customs, traditions, values and belonging to the state, common interests and needs of each nation, which represents the real existing subject, material and spiritual wealth. Awareness of national identity is a relatively high stage in the formation of a nation. It is different from the national consciousness. National consciousness is an important criterion for the development of the unique language, customs, traditions, values and spirituality of each nation from the bottom up, from the simple to the complex. In turn, the development of national consciousness raises the level of self-awareness of each nation. While national consciousness is an indicator of the development of a nation on the basis of its identity, national self-awareness is an inner spiritual potential that moves to protect the national interest.

Awareness of national identity as a real material force manifests itself in cases of violation of the honor, dignity, dignity, honor of the nation or acts of violence on the other hand, contrary to the material and spiritual interests of the nation will be. Awareness of national identity becomes a material force that protects the interests of the nation. Awareness of national identity is part of the system of spiritual culture of the nation, and its contribution to the development of the nation is a pure spiritual contribution. Awareness of national identity, as one of the factors that ensure the eternity of a nation, is constantly evolving in accordance with this reason and need. Awareness of national identity is an emotional phenomenon by nature, and its true nature is reflected in the protection of the interests, honor, pride and values of the nation.

Spirituality is one of the existing and perceptible characteristics of nations, and its origin is inextricably linked with the entire history of the nation. Speaking about the historical roots of the spiritual and spiritual image of the Uzbek people, the Uzbek people have experienced 3 major religious and ideological stages (Zoroastrianism, Islam, communism) and each ideological and religious impact. It must not be forgotten how many generations have passed before the end of the period, and that these processes have left an indelible mark on the character of the nation. These influences include purely spiritual influences. The opinion of our President on this issue is also noteworthy: "The people are a powerful force that lives with its indelible memory and great feelings of its thousand-year-old traditions and experiences." It is said that the Uzbek people have a long history and that its formation as a nation goes back a long way.

Therefore, since the main factor influencing the spiritual image is the development of historical processes, we will focus on the process of formation of the spiritual image of the Uzbek people. After all, it is natural for people to want to know their roots and ethnic ancestors after gaining independence. This allows us to imagine the current state of the spiritual environment.

Uzbeks are a people with a unique process of formation. History has shown that the Uzbek people are rooted in the indigenous ethnic groups living in the region, and the second roots go back to the ancient Turkic peoples. The fusion of the two main roots - the mutual synthesis - formed the Uzbek people and later the Uzbek nation. Nation-Arabic is a word that usually means people. The Encyclopaedia of Philosophy provides a modern definition of the concept of nation. In particular, it states that "a nation is a language, spirituality, understanding of national identity, spirit, customs, traditions and values, living in a certain area, connected with social relations, as an independent entity. it is the ethnic unity of those who create material and spiritual wealth."

The concept of "nation" is difficult to define, a nation is made up of real people, so they have different inner emotions and spiritual potential. Trying to put an end to their level is nothing more than an unscientific approach. Because the national process is continuous and in motion, - says the researcher S. Otamurodov.

This means that a nation is formed on the basis of the spiritual unity of the people who have settled in a certain area and developed over the course of historical development.

Throughout the twentieth century, the spiritual image of the Uzbek people has changed or been forced to change. Today, we are very different from our ancestors who lived 100 years ago. The events that had a profound effect on the national spirit in this century were the independence movement, collectivization, famine, repression, and the worst of World War II. All this has affected the spiritual world of the Uzbek people. The symbolism of Soviet ideology in general was also intended to shape the worldview of slavery and servitude in national psychology. Uzbek was a symbol of cotton, wool and a hardworking peasant, a man who had lost his personal well-being and caliphate, and whose mind was dependent on the state for growing cotton, said Madayeva, a researcher who studied the mentality of the time.

The Uzbek people lost their historical roots during the colonial period. They wanted to change his moral image in their favor. But the real children of the Uzbek people saved the nation from this tragedy. A completely new stage in the formation of the spiritual image began on August 31, 1991 with the declaration of independence.

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