

## CERTAIN ASPECTS OF SOCIOPOLITICAL PROCESSES AND NATIONAL CONSCIOUSNESS IN RENEWAL UZBEKISTAN

 <https://doi.org/10.24412/2181-1784-2022-23-958-966>

**Vahob Kuchkarov**

doctor of philosophy in political sciences,  
professor at the international Islamic academy of Uzbekistan

### ABSTRACT

*This article analyzes the dialectical relationship of socio-political processes and national identity: their relationship, concepts and essence. Consequently, the specifics of the genesis of national consciousness as a whole and its manifestations in the perspective of the development of views on socio-historical and cultural-spiritual life are concretized.*

**Keywords:** *consciousness, national consciousness, universal (planetary) consciousness, ethnogenesis, ethnopsychology.*

### АННОТАЦИЯ

*В данной статье анализируется диалектическая взаимосвязь социально-политических процессов и национальной идентичности: их взаимосвязь, понятия и сущность. Следовательно, конкретизируется специфика генезиса национального сознания в целом и его проявлений в перспективе развития взглядов на социально-историческую и культурно-духовную жизнь.*

**Ключевые слова:** *сознания, национальное самосознание, общечеловеческое (общепланетарное) сознание, этногенез, этнопсихология.*

### INTRODUCTION

According to modern sociopolitical concepts the national consciousness is defined and qualified from philosophical, historic-physiological and psychological positions as isolation of the person from the wild nature, from life, from others, "I" from other environment. In this sense we can name process of consciousness, self-determination, self-distinction introduction to national consciousness. In our monograph the national consciousness is considered as a compound of three components including consciousness, an estimation of the advantage and comprehension of the emotional condition. In our opinion, it is also possible to consider self-behavior process as the fourth component of national consciousness.

The concept «National consciousness» is a reality, connected with a sociohistorical, spiritually-cultural life, language, formation of values,

ethnogenesis of a certain nation. Besides, it is natural ethnopsychological event. The participation of the nation in sociopolitical processes, specificity of creation of spiritual riches, cognation – creative searches and experience in quality of the generated people are shown. It is very difficult to open essence of national consciousness, not having investigated these features.

I step. Primitive consciousness: individual consciousness (comprehension of); primitive gregarious consciousness; collective (a sort, a tribe) consciousness.

II step. Consciousness of ethnos-super ethnos; professionally - differentiated consciousness; consciousness of ethnos-super-ethnos (consciousness of ethnos-super-ethnos).

II step. National consciousness; local national consciousness; national (national consciousness); universal (the whole mankind) consciousness.

Each of these steps had features of original development and the general aspects in the course of social progress. For example, the branch of the person of from the wild nature is its first step towards self-knowledge. Naturally, given "step" has come not at once to consciousness, in thought of the person. Therefore F.Kliks specifies, that «in the primitive person were inherent, first, dependence extremely by nature; secondly, to live in submission to collective, a generality of people; thirdly, the higher emotional, mental, sensual dialogue»<sup>1</sup>.

We should recognise, that occurrence of individual consciousness is connected not only with totemism, and also with its place in historical process. Here it is necessary to consider occurrence of distribution of work, differentiation in flight, sorts, a tribe, occurrence of isolation, transformation of management into necessity, growth of value of welfare factors. Besides, in the community, a sort, a tribe there was such environment of "the higher emotional, mental, sensual dialogue» which was meant by F.Kliks, – favorable conditions for formation of individual consciousness.

The individual consciousness is both means and result of consciousness. Without individual consciousness the person would not know, for the sake of what he lives, what ideal would lead it by a safe life, could not think of them. «The individual consciousness, consciousness, – writes A.G.Spirkin, – has resulted from historical necessity, as the important vital means of self-checking and management of the person in the course of the relation with a society and other people. If there would be no work and a society, at the person the feeling of consciousness would not be generated. Without consciousness would not successfully develop either a society or

---

<sup>1</sup> Кликс Ф. Пробуждающееся мышление у истоков человеческого интеллекта. -М.: Прогресс, 1983, -С. 152

the present human work»<sup>2</sup>. The individual consciousness means, consciousness, self-checking and management at the person were generated in the course of historical development and under the influence of work and social relations.

The individual consciousness is a product of self-distinction of from others, comprehension of presence of contradictions between themselves and environment, the world and objects. These distinctions and contradictions cleared up various reactions, relations in the person, pushed it to find a way of overcoming of existing barriers. As in an antiquity behaviour and consciousness of the person original norms, a way of life, customs inherent in a generality operated in the form necessary for, it was very difficult, that the individual consciousness has proved. «There are two bases which defined the end antroposociogenesis and formation of public and individual consciousness as a result of the social transformations occurring in structure of a primitive society. The first – the public consciousness, the second – process of differentiation individual and social being». The given differentiation has naturally arisen on the basis of the collective consciousness leaning against social activity and social life.

The consciousness does not mean opposition of to the nature or social life. Organic communication between object and the subject remained till now how it was at a primary historical stage of human development. The Scientific and technical revolutions made in the 17-20-th centuries, pushed to eulogise the people, separate groups and regions, to oppose to their object. However modern progress, destiny of mankind again demand restoration of rational organic communication between the object and the subject. The given rational organic communication pushes the subject on: 1) the account of development of object, not putting it of an excessive damage and participation in its restoration; 2) the respect of the natural and got rights of other subjects to promote their self-display; 3) all actions and requirements to co-ordinate social requirements to give sensibleness, controllability on all activity and relations. As show our researches «national originality» is not uniform concept, and covers in itself a sort, a tribe, nationalities, the nations, national and ethnic groups. And the national consciousness consists of comprehension by the person of the place in the world, the coordination "I" and the vital purposes with other specific "I" and their vital purposes in a public life. Along with free thinking acceptance of pertinent decisions and rendering influence on others. From this point of view the individual consciousness makes the big impact on formation of consciousnesses of the subsequent steps.

---

<sup>2</sup> Спиркин А.Г. Происхождение сознания. –М.: Госполитиздат, 1960. - С. 184.

«Dependence of the higher degree» from the wild nature of primitive consciousness is distinctly shown in myths, legends, in primary religious representations. Here it is pertinent as an example to result some animistic representations. A known ethnographer, E.Tajlor, writes animism as the primary representation concerning primitive consciousness of theological philosophy, is inherent only in a person. The primitive person represented, those things surrounding it, animals, together with he has soul live beings. They considered, that even if the person physically leaves this world, his soul still lives, but now only this soul passes on into other object (for example, into a tree, a stone, etc.) and continues to exist.

Thus, «representations of the philosopher about soul transition reflects to some extent a certain generality between the person and an animal». In researches on the given theme such opinion unanimously is fixed, that the primitive person yet has not completely isolated itself from the wild nature, but, nevertheless, in it tote mystic, mythological representations aspirations to self-knowledge and self-display are shown.

For the primitive person was natural to live in submission of primitive flight. However already occurrence of such flight should be estimated as the positive event, showing certain shifts in consciousness and a way of life of the person. The primitive flight has arisen as a result of protection of from the wild nature (water elements, rain, fire etc.) and as a result of satisfaction of natural (psycho-physiological, meal search etc.) requirements. If we're not realized, existence of these requirements and necessity of their satisfaction the mankind would not step toward progress were not comprehended.

In a primitive society there was natural a group residing, protection and aborigines each other from attacks of wild animals, external misfortunes and dangers, people together used the found food, due to these factors people have realized advantages of a collective life .

Some researchers mean a unification of all unions existing in the system of a primitive society by «primitive flight». In our opinion, the primitive community was the first organization of people which aspired to separate itself from the wild nature. During this period people still prevailing needs of nature, animal instincts. The primitive community has not got rid of «accessories to fauna», its means of dialogue were a mimicry, gestures, work tools – sticks and stones, the basic employment – collecting, and a residing place – caves and the covered places. To live in submission to aspirations, to a flight way of life also was up to standard of a natural instinct. As A.G.Spirkin marked «people in flight did not distinguish object from the subject» .

This instinct connecting people with each other, transforms flight into a tribe, a sort, a society with the generated usages, norms, a way of life and sights.

Public (sorts, a tribe) the consciousness differs presence of the realized relations of an internal order, a usual division of labour, means of dialogue, ways of housekeeping. To live and work collectively became a substance of public consciousness. For this reason «ideal algorithms of collective work long time were a basis of public consciousness. As at the beginning mankind histories in the general current of collective work social being and public consciousness were harmoniously combined, and on its basis the signs inherent in breeding collective have gradually started to be improved. Collective work has widely extended as system of adaptation to natural and to the formed environment. As a result, primary sequence of work and the «traces» in public consciousness have been apprehended as the individual instructions introduced from the outside, having imperative character»<sup>3</sup>. Otherwise could not and to be. Opposition of the consciousness generated at a stage of primitive flight, to new social unity – a sort, a tribe, societies was improbable. The individual yet did not have a possibility to live and work without the help and flight support. Accordingly, «in the course of collective work the consciousness as should be collective»<sup>4</sup>.

Public (sorts, a tribe) the consciousness has defined limitless process of integration into lives between the individual and a community, the person and it come, a tribe. The consciousness was reflection of norms, codes and the sights, accepted it come, a tribe who did not think even them to break, change or deny. Here it would be pertinent to recollect the customs connected with totem, strict submission to the established order, in case of infringement in the majority cases broken the mortal penalty waited. At the same time it specifies what various childbirth at the given stage arise, tribes and communities, totem becomes distinctive line between them, between "we" and "they", and these concepts have found the place in primitive consciousness. On it, S.P.Tolstov specified in presence in totemism not only roots of unity in a sort and a tribe, but also difference of from other sorts and tribes, roots of opposition of to them<sup>5</sup>.

Development of individual consciousness never denied presence collective (a sort, a tribe) consciousnesses. At the subsequent stages of social progress the collective consciousness passes to higher kind, i.e. by sight ethnos-super ethnos. If at

<sup>3</sup> Андреев И.Л. Происхождение человека и общества. –М.: Мысль, 1988. - С. 347.

<sup>4</sup> Қаранг: Ўша жойда.

<sup>4</sup>At the same place.

<sup>5</sup> Тайлор Э. Первобытная культура. –М.: Политиздат, 1989. -С. 263.

the first stage the community (a sort, a tribe) has realized collective originality through opposition of two other community (a sort, a tribe) at the subsequent stages of progress the circle of collective consciousness and opposition of collective consciousness to other collective consciousness extends. They rise on an ethnos-super ethnos step<sup>6</sup>.

The consciousness inherent in ethnos-super ethnos, as well as all other steps of consciousness, grows out of basic changes occurring in a society. Therefore it is necessary to search for it, first of all, in the radical restructurings made in a life of the people. Here we naturally address to occurrence of Turkic super ethnos.

The consciousness of ethnos-super ethnos is wider, than the professional-differentiated and territorial-differentiated consciousnesses<sup>7</sup>. It is considered consciousness with coverage above-stated in sociopolitical processes of the related people having certain ethno genetic signs. In it the ethnos (people) and super ethnos (unity of the several related people) are combined. At this step the nation is not generated yet, however it proves as the people (ethnos) by means of geographical, cultural and social signs.

Occurrence of Turkic super ethnos is connected with formation Great Kaganat in 6th century, i.e. empire based Bumin. Turks for the short period (550-562) «long spears and sharp sabres» have subordinated to them the huge territory extended from Yellow sea to the river Volga. Such concepts as relationship and continuity at throne transfers, and also other ceremonies concerning to totem Turkis (wolf) were reflected in a social life and used in ruling of a society. It they, uniting various childbirth and tribes round one socially political system, have achieved formation of Turkic super ethnos.

The components inherent in super ethnos are brightly reflected in a generality of language, religious representations, a way of life, culture, cognitive experience etc. There is no possibility will in detail stop on them; on it we will be limited to examples concerning Turkic religious representations.

As Turkish concerned various sorts, tribes, naturally, there were distinctions in their religious representations. However in super ethnos there were also general religious representations. Such general religious representations have been connected with the Dark Blue Sky, the God. Such religious representations meet in all ethnoses

---

<sup>6</sup>Қаранг: Алексеев В.П. От животных к человеку. –М.: Наука, 1969; Боас Ф. Ум первобытного человека. –М.: Наука, 1996; Токарев С.А. Ранняя форма религии. –М.: Политиздат, 1990; Леви-Строс. Клод. Первобытное мышление. –М.: Республика, 1994; Фрезер Д.Дж. Золотая ветвь: Исследования магии и религии. –М.: Политиздат, 1983

<sup>7</sup> Бычко И.В. В лабиринтах свободы. –М.: Мысль, 1976. - С. 32.

concerning Turkic super ethnos. The God – creator (all mighty), it has created a life on the Earth. Worship the Sky, representation that Supreme is over the seventh sky is connected with representations about the God.

The sight at a socio-historical and cultural-spiritual life shows, that in it there is a position of original consciousness and consciousness. They are shown in super ethnos comprehension in quality: 1) unities of various tribes, sorts, nationalities, i.e. the related people; 2) the people possessing the internal sociopolitical and spiritually-cultural life; 3) the sociopolitical association having a control system by regions, hierarchy of management and the institutes observing a subordination; 4) the ethno-social and ethno-cultural integrity, having distinctive from other ethnoses and super ethnoses a historical and cultural paradigm.

The super ethnos does not deny presence immanent to ethnoses of consciousness and consciousness characteristics. Perhaps, the given variety does hardy and inclined to modernization an internal life super ethnos, especially its cultural-spiritual component. Here as an example it is possible to result kinds of them is professional-differentiated consciousness.

The professional-differentiated consciousness has appeared in the course of consciousness, as a result of a division of labour and development of social and economic relations. In it labour activity of the subject from object of work accurately differed. It has in turn resulted: first, to comprehension by the subject, on what his hands, force, dexterity, resource are capable; secondly, to knowledge of the introduction into wide social and economic relations, an exchange and sale of production of work.

Trade and craft are the phenomenon serving to formation of the general ethnic consciousness. The owner of a trade already in the process of work is included into social relations and forms in it professional and at the same time social consciousness. Especially sale of production of the work accelerates the given process. Besides, the handicraftsman cares not only of the trade, expressly or by implication participating in the general ethnic processes, it forms in itself(himself) representations about a way of life and culture of the given ethnos.

Formation of territorially differential consciousness is comprehension by ethnos of the accessory to the certain social and economic environment. They are shown in sights, representations, a way of life, and the heuristic experience, generated under the influence of conditions of area, area, and village where ethnos lives. Here the important role is played by the socially-geographical environment.

The socially-geographical environment is a necessary object which allows satisfying everyday and labour needs of the person; this space defining a way of life of the person, this important means for growth, developments and formations of the person as Homo sapiens. The Socially-geographical environment should influence appearance, clothing to a dialect on this or that dialect, relations with life.

Territorial differentiation is traced in such expressions of our ancestors as kxoresmians, baktrish, buxarians, kokandians, rural, city etc. the Given aspect is display of territorially differentiated consciousness. Now, in the conditions of a wide circulation of communications, scientific and technical achievements, especially radio, TV, telephone systems when process of global information in the 21st century is made, we cannot feel presence of differential consciousness. However as soon as it is started in contact, there and then we can learn from what country, area, a city or village the given person. In territorially differential consciousness it is impossible to absolutism consciousness, however and it is impossible to deny their originalities. The feeling of the birthplace at each person is not lost. Also, when khoresmian he realizes that «from Khoresm», and «from Bukhara» it gives rise at it to feeling of pride of the area (a city, village), he considers itself(himself) as the son of the given region. However this pride, this feeling should not contradict with national consciousness, with the Native land, should not contradict feeling of pride, that it is «the son of the Uzbek people», that it "Uzbek"<sup>8</sup>.

The higher step of consciousness is the national consciousness. National consciousness – comprehension by the representative of each nation of the place in the objective world, communication of the creative activity, heuristic researches, mental abilities with socio-historical and spiritually-cultural development, and also necessity of the rational organization and management of the life and activity from the point of view of progress requirements. The main requirement of national consciousness, consciousness is presence of unanimity among representatives of the nation for the sake of social progress. The person cannot a life is unanimous with the nation if she does not perceive its purpose, ideas about social progress.

Independence as a great sociopolitical reality, first, has given the chance for true and full comprehension of "I" in the nation. Secondly, thanks to independence, our nation, its each representative has realized that he is the owner of the destiny and responsible for the life and for the future, he has learnt, that takes the place and the contribution in universal development. Thirdly, with creation of conceptual bases of the democratic state and building of a civil society in managements of sociopolitical

<sup>8</sup> Спиркин А.Г. Происхождение сознания. -М.: Госполитиздат, 1960. - С. 191

relations lifting of national consciousness to level of universal consciousness and growth of requirements in historical, national, spiritually-moral values is observed. So, it is significant to research the given issue both in international and demand for conceptualization of foreign policy activities is due to the high dynamics of Uzbekistan's transformation, the transition to a new stage of formation of a democratic rule of law state with a developed market economy. It is no exaggeration to say that the foundation of a new Renaissance era is being laid in the country, requiring qualitatively new approaches in foreign policy<sup>9</sup>.

## CONCLUSION

In this regard, today the priority tasks are the consolidation and mobilization of all internal and external resources for the unconditional achievement of national development goals. The development of a new edition of the Concept of Foreign Policy Activity also indicates the commitment of the republic to the previously chosen foreign policy course, thanks to which Uzbekistan has achieved significant success.

## REFERENCES

1. Кликс Ф. Пробуждающееся мышление у истоков человеческого интеллекта. -М.: Прогресс, 1983, -С. 152
2. Спиркин А.Г. Происхождение сознания. –М.: Госполитиздат, 1960. - С. 184.
3. Андреев И.Л. Происхождение человека и общества. –М.: Мысль, 1988. - С. 347.
4. Тайлор Э. Первобытная культура. –М.: Политиздат, 1989. -С. 263.
5. Бычко И.В. В лабиринтах свободы. –М.: Мысль, 1976. - С. 32.
6. НОВЫЙ УЗБЕКИСТАН - НОВАЯ МОДЕЛЬ ВНЕШНЕЙ ПОЛИТИКИ | BIGASIA.RU [bigasia.ru](http://bigasia.ru)›Новости›Публикации›Обзоры›novaya-model-vneshney.
7. Saifnazarov, I., Muhtarov, A., Sultonov, T., Tolibov, A. (2020) Religious tolerance, unity of knowledge and faith issues highlighting in Imam Bukhari Hadiths. International Journal of Advanced Science and Technology 29 (5), pp. 1846-1853.
8. Саифназаров, И., Обидов, А. (2019). Динлараро ҳамжихатлик - ижтимоий барқарорлик омили. - Тошкент : Innovatsion rivojlanish nashriyot-matbaa uyi, - 142 б.
9. Saifnazarov, I., Xujayev, M. (2018) Axmad Zaki Validiy islamic culture. Экономика и социум, 2, 55-57.

<sup>9</sup> НОВЫЙ УЗБЕКИСТАН - НОВАЯ МОДЕЛЬ ВНЕШНЕЙ ПОЛИТИКИ | BIGASIA.RU [bigasia.ru](http://bigasia.ru)›Новости›Публикации›Обзоры›...-novaya-model-vneshney