



## **REVIVAL OF SPIRITUAL VALUES IN THE SOCIAL TRANSFORMATION AND NATIONAL IDENTITY**

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| <b>ABSTRACT</b>  | <b>KEY WORDS</b>   |
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| The cultural values of the people and their spiritual heritage have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite the harsh ideological pressure for a long period, the people of Uzbekistan managed to preserve their historical and cultural values and original traditions, which were carefully passed down from generation to generation. | spiritual heritage,<br>cultural values,<br>spirituality,<br>modernization, idea,<br>history, social<br>transformation,<br>tradition. |

From the first days of our independence, the most important task raised to the level of state policy was the revival of that huge, priceless spiritual and cultural heritage that was created by our ancestors for many centuries.

We consider the revival of spiritual values as an organic, natural process of the growth of national consciousness, a return to the spiritual origins of the people, its roots.

With the acquisition of political independence and freedom, our people have become the true master of their destiny, the creator of their own history, the bearer of an original national culture.

However, it must be emphasized that the return and restoration of spiritual and sacred religious values and traditions for us, the knowledge of ourselves took place in difficult conditions - the conditions of the collapse of the old imperial system and the formation of new social relations.

After more than a century of totalitarian dependence, this process at first quite naturally took place as a kind of "denial of denial". But we were aware that the mere denial of the values of the former system contains the danger of political and cultural extremism, which has no creative program. At the same time, a spontaneous and reckless return to the values, traditions and way of life of the past can lead to the other extreme - to rejection of modernity, denial of the need to modernize society.

It was in the wake of this denial that the danger of the emergence of an extremist opposition appeared, which, in fact, could become an opposition to spirituality. Her political aspirations are a mixture of militant nationalism, religious intolerance and pathological hatred of everything "not ours". Our society could not help but see in the concrete extremist manifestations of those days how aggressive this reaction was, how great was its destructive nature and hatred for everything that did not fit into the narrow perception of certain militant politicized groups.

Awareness of the danger of such a development of events dictated the need for a deeply thought-out and balanced approach, the development and implementation of a set of complementary political, economic and cultural programs aimed at increasing the positive, creative nature of spiritual revival. These programs were based, first of all, on the obligation of a differentiated approach to the revived heritage, the choice, first of all, of the most important, ethically significant traditions and customs that enrich universal values and meet the requirements of democratization and renewal of our society.

At the same time, of particular importance in the extreme conditions of that period was the weakening and prevention of emotional outbursts that could easily cross the shaky line, the line beyond which interethnic confrontations. Such a danger was visibly present in those days, and to this day I am convinced that only the call to reason, will, tolerance and humanity of our people helped us avert this catastrophe, which is not measurable in its consequences.

An extremely important place in the process of revival and growth of national consciousness and, if you like, national pride is occupied by historical memory, the restoration of an objective and truthful history of the people, the native land, the territory of the state.

History becomes the true educator of the nation. The deeds and exploits of great ancestors awaken historical memory, form a new civic consciousness, become a source of moral education and imitation. In the history of Central Asia, there were many outstanding figures who combined political intelligence and moral valor, religious worldview and encyclopedic education.

Historical experience, continuity of traditions - all these should become the values on which new generations are brought up.

The ethnic, cultural and religious tolerance of our people is another inexhaustible source of spiritual Revival. For thousands of years, Central Asia has been the center of meeting and coexistence of a wide variety of religions, cultures and ways of life. Ethnic tolerance and openness have become natural norms necessary for survival and development. Even those who conquered these territories not only worshiped the culture of the peoples of Central Asia, but also carefully adopted the traditions and elements of the statehood that existed on this territory.

It was on this land that the global mutual enrichment of world cultures took place for many centuries. For centuries, nomadic peoples got along with sedentary ones, Iranian tribes - with Turkic ones, Muslims - with Christians and Jews. And over the past two centuries, when even states that consider themselves "civilized" and "enlightened" have stained themselves with mass pogroms and religious persecution, the land of Uzbekistan has not only remained a place of peaceful unification of peoples and cultures, but also gave shelter to representatives of persecuted peoples.

Thanks to the reformation and renewal of our public life, powerful layers of spiritual culture have opened up, dramatically changing the national psychology towards patriotism, national pride, openness to the whole world. This is the first sign of the power of the Spirit of the people, who are so bright and original that not only are they not afraid of integration, but on the contrary, they strive to be an organic part of the world community.

The most important result of the five years of independence was the laying of the foundations of a "Common Home" for all peoples, the emergence of a new multi-ethnic community. The core of this community was the universal essence of Uzbek culture, the revival of moral values and national identity.

The revival of the Spirit of the Uzbek people, the formation of the moral ideals of the nation are a phenomenon in which the deeply national is inextricably linked with the universal. Without losing

their identity, the peoples living in Uzbekistan acquire a single mentality, a common philosophy of behavior. Hence, there is a single moral core, which has been a source of interethnic harmony all the years of independence.

In addition, common cultural, historical and anthropological roots unite us with the Tajik people, which gives us every right to consider our culture to some extent a unique synthesis of Turkic and Persian cultures for Central Asia. With such an asset, Uzbekistan can and should become the initiator of the cultural integration of Central Asian countries. Combining a high, by regional standards, level of urbanization, industrialization and provision of scientific and technical personnel, on the one hand, with a deep traditionalism of the way of life and lifestyle, Uzbekistan can also act as an intermediary in the dialogue between East and West, a symbol of the spiritual connection of many civilizations.

The revival of the spiritual and religious foundations of society, the culture of Islam, which accumulated thousands of years of experience in the moral formation of our people, was an important step towards self-determination, the acquisition of historical memory, cultural and historical unity. Old mosques are being reconstructed and new ones are being built; the network of educational institutions is expanding; religious literature is being published.

The process of reviving the national traditions of Islam and its culture has proved the legitimacy of rejecting any "import" of Islam from outside, from the politicization of Islam and the Islamization of politics. The Muslim culture of Movarounnahr has absorbed the spirit of ethnic tolerance and openness; it is no accident that its ideal, captured in the works of Farabi and Ibn Sino, was an Ideal city - a community of people united not only on religious, but also on cultural and moral foundations. Freedom of religion, enshrined in our Constitution, not only dispelled ridiculous fears about the possible total "Islamization" of Uzbekistan, but also contributed to the revival and normal development of other religious movements. In addition, awareness of the spiritual identity of Central Asian Islam requires a deep study of pre-Islamic culture as part of our cultural wealth.

Spiritual rebirth should also concern man's attitude to the earth and its riches. In a region where agriculture has been based entirely on irrigation farming for thousands of years, careful attitude to land and water is no less important moral imperative than careful attitude to the objects of civilization. Earth, air, water and fire (Sun) have been revered in Central Asia since ancient times, all the religions of our ancestors, from Zoroastrianism to Islam, paid tribute to them.

Unfortunately, the greatest damage over the last century has been inflicted on the ecological system of the region, the traditional ethics of nature management of our ancestors, which forbids thoughtlessly desecrating and wasting water and land wealth, has been forgotten.

Another powerful source of spiritual values is the traditional ethics of family and kinship relations, the basic principles of which have always been respect for elders, mutual assistance, and caring for children. Unfortunately, these values were seriously deformed during the Soviet period. By banning private entrepreneurship, suppressing, under the pretext of combating "nepotism", the continuity of professional skills in families and genera, the Soviet regime contributed to the loss of families and genera of their traditional professional and economic "niches". As a result, these skills and moral norms, once blocked, began to take socially ugly forms of cronyism and nepotism. At the same time, kindred mutual assistance has sometimes turned into dependency and protectionism, which hinders the development of society.

The revival of family values and kinship relations should not mean the perpetuation of obsolete family-tribal relations, but the possibility of economic, cultural and professional emancipation of each family.

The revival of spiritual values also means their adaptation to the values of the modern world and information civilization.

Among the positive values that modern civilization brings with it, we refer to the values associated with the process of building a legal democratic society. These are respect for human rights, freedom of entrepreneurship, freedom of speech, freedom of the press, etc.

Speaking about the fundamental importance of these democratic values for our society, I would like to emphasize again and again that neither historically nor ethnoculturally they contradict the mentality of our people. On the contrary, such concepts as entrepreneurship, free trade, social justice, mutual tolerance and respect for the opinions of others have historical roots in our land.

At the same time, we are against mechanical, blind copying: practice shows the danger of this step for the unprepared mass consciousness. It is possible to obtain political freedom fairly quickly and without conflict - an example of this is the acquisition of political sovereignty by the former Soviet republics; it is possible to achieve economic freedom relatively quickly - and we see this on the example of the industrial countries of East Asia; but ensuring political freedoms within the state is a process that requires a thoughtful and balanced approach, long-term adaptation in the minds of people.

One of the most important realities of a modern democratic society, with which the traditional values of our people should be harmonized, is social competition. With the development of market structures, this competition can take rather ugly forms, turn into social antagonism. It is possible to give a civilized character, creative, competitive and creative force to this competition, first of all, with the help of non-economic, primarily cultural and ethical mechanisms. They should become a synthesis of revived national values and inculcated norms of the existence of modern civilization.

The recognition of independent Uzbekistan by the world community, the broad foreign policy and foreign economic activity of our state have become an additional impetus to the revival of the spiritual values and potential of the Uzbek people, the realization of themselves as a full-fledged nation in the family of other peoples. Broad international contacts have created a favorable ground not only for a deeper knowledge of world culture, familiarization with universal values, but also allowed the talent of the Uzbek people to develop in various fields of activity, gave the opportunity to fully demonstrate such exceptional qualities as entrepreneurship and sociability, rapid mastery of several foreign languages.

The expansion of such ties allowed us to appreciate the true spiritual and cultural values.

The education of the population is of the most important importance in the process of familiarization with world democratic values. Life itself convincingly proves that only an educated, enlightened society appreciates all the advantages of democratic development, and vice versa, poorly educated, ignorant people prefer authoritarianism and a totalitarian system.

We must learn to take care of those cultural origins that have always given the widest segments of the population the opportunity to join the best examples of national classical and modern culture. Significant successes in the field of musical, fine, monumental and applied arts of Uzbekistan, which have received wide recognition abroad, are not accidental. Wide propaganda and popularization of the best samples of national and world culture should become the basis of spiritual education of the younger generation, our modern youth.

Independence has broadened the horizons of our population. The appeal to the realities of history and modernity required our public thought to overcome abstract and doctrinaire stereotypes of perception of life, the ability to think independently and evaluate the events taking place.

Spiritual rebirth is the emergence of a new generation of creative intelligentsia, whose thinking determines the spirit of independence. The rejection of old frozen dogmas is not, in our understanding, a rejection of one's historical past. This is a rejection of one-sidedness and narrow thinking. National thought is called upon in its development to address the tasks of cultural construction on a global scale, to be keenly interested in the destinies of other peoples, their relationships, to penetrate into the very depths of their lives, to take into account national interests.

The future of our people primarily depends on itself, on the spiritual energy and creative power of its national consciousness. The natural desire for material well-being should not obscure the need for spiritual and intellectual growth of the nation. Spirituality and enlightenment have always been the strongest distinguishing features of our people throughout its centuries-old history.

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