

THE IDEA OF INDEPENDENCE AND NATIONAL INDEPENDENCE: ANALYSIS OF IDEOLOGICAL PROCESSES

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Abstract

Although the historical development has been studied from the perspective of many disciplines, the ideological processes in the history of our nation, including the ideological situation in the years of independence and the essence of the national independence ideology, have not been fully studied. This article describes the results of scientific research carried out in this direction.

Key words: independence, idea, ideology, national independence ideology, communist ideology, "ideological gap", opposition, extremist movements.

On the eve of independence, ideological processes in our country were very complex and rapid. For example, the national idea that began to awaken during the period of the perestroika policy began to be seen in practice, initially in the position of opposition to the "Uzbek cause", "giving the Uzbek language the status of the state language", "restoring national values (for example, in the example of the revival of the Navruz holiday)". The Declaration of Independence by the Supreme Soviet of the Uzbek SSR on June 20, 1990 and the adoption of the Law "On the Foundations of State Independence of the Republic of Uzbekistan" on August 31, 1991 were a great victory in the evolution of ideological processes in the development of our country.

The euphoria that arose due to the collapse of the Soviet socialist system and the elimination of communist ideology found its expression in the scientific justification of the complete liberation of all humanity from ideology, which required the disappearance of the phenomenon of ideology. Many countries, including our country, declared ideological pluralism as an expression of freedom of choice of ideas and values [10. 7- b].

In a short period of time, the legal foundations of ideological pluralism were also created. In particular, Article 12 of the Constitution of the Republic of Uzbekistan stipulates that "Social life in the Republic of Uzbekistan shall develop on the basis of the diversity of political institutions, ideologies and opinions. No ideology may be established as a state ideology" [1].

In the late eighties and the early years of independence, the national idea began to emerge not only as a social ideology, but also as a political ideology. In particular, the Birlik People's Movement, founded in November 1988, and the Erk Democratic Party, founded on April 30, 1990, declared their positions as "right, national democracy, national conservatism, secularism".

At the same time, the national idea also became more and more integrated with the activities of the official government. This activity was expressed in:

- creating a legal system based on the priority of national interests;
- ridding education of communist ideology;
- reorganizing the education system based on national and foreign experience;
- restoring national and religious values;
- forming an information environment consistent with our national spirituality, and other similar actions.

At this point, it should be noted that although the development of the national idea on secular grounds partially occurred during the Jadid era, in our nearly three thousand years of development, the national idea had been developing only in connection with religious grounds. Therefore, historical, social, and political experience was not enough for the formation and practice of the national idea on secular grounds. This situation was clearly visible, first of all, in the activities of social movements and parties. That is, at a time when Uzbek society was undergoing a fundamental political, socio-economic, cultural, and ideological transformation, when national unity was needed, they began to undermine social stability as a result of their transition to the path of radical opposition.

Indeed, "President Karimov hoped for the goodwill of the "Erk" party, its inclusion in the political system as a positive force. He reached out to the opposition. But his hand remained hanging. It could not have been otherwise. Because the opposition emerged during the period of the Tashkent administration cooperating with Moscow on the wave of the national movement in Uzbekistan. When the authorities under Karimov began to defend national interests even more firmly than the opposition, the opposition, which had lost its grip on political interests, did not know what to do. People who offered practical reform programs, not grandiose slogans, to the country did not leave the opposition. Constant criticism of the authorities began, and appeals to students and youth in general as a force capable of overthrowing the authorities began" [8. 179-b].

At that time, the First President of the Republic of Uzbekistan Islam Karimov After the collapse of the USSR, Uzbekistan, regardless of our will or aspirations, practically turned into a state near the front. On its external borders - in Afghanistan

and Tajikistan, two hotbeds of conflict are burning, which have claimed the lives of hundreds of thousands of people in recent years [7. 42-b], warned that the ideological situation in his time was very critical.

Such a complex political, socio-economic and ideological situation in the early years of independence made the preservation of national statehood, the preservation of the atmosphere of interethnic and interreligious tolerance that had been formed over the centuries, and the conduct of domestic and foreign policies in line with national interests the main goal of the national idea.

The ideological processes of this period are determined not only by the separation of the existing party and social movements from the activities of the nationalized government, but also by the growth of religious ideological fundamentalism, which perceived the process of devaluation of communist ideas as "God's revenge" [10. 10-b]. Indeed, as a result of the atheistic propaganda and politics of the Soviet era, religious enlightenment weakened, but in a situation where the need for Islamic knowledge and ideas increased, politicized religious-extremist ideologies began to enter our country. In particular, in Central Asia, in particular in our country, the activities of religious extremist movements such as "Hizb ut-Tahrir" (Palestine), "Salafis" (Syria), "Nurchilar" (Turkey), "Tablighi" (North India), "Adolat Uyushmasi" (Namangan), "Islamic Awakening Party" (founded in Astrakhan in 1990 and entered Uzbekistan in January 1991), "Humanity and Humanism" (Kokand), "Islamic Party of Turkestan" and "Islamic Army" (Namangan) were observed [11. 164-b].

The peculiarity of the ideological processes in the early years of independence was that the above-mentioned extremist movements, as well as the "Birlik" people's movement and the Free Democratic Party, which were initially formed as waves of national movements and opposition to communist ideology, were not allowed to be legally legalized politically and legally. That is, this movement and party could not be re-registered in accordance with the Law "On Political Parties" adopted on December 26, 1996 [2].

It should be noted that these movements in the early years of independence showed that a certain experience had been formed in the activities of our people and government in distinguishing progressive and regressive ideas. However, during this period, some shortcomings were also made in the ideological issue. In particular, in a situation where socialist ideas were devalued, the political and legal legalization of the People's Democratic and Justice Social Democratic Parties on a social democratic basis, as well as the Liberal Democratic Parties based on liberal democratic ideas, whose social foundations had not yet been formed, was supported. However, these parties, which were expected to contribute to the development of

ideological processes in our country, did not produce the desired results due to the lack of socialization of their ideas. Such situations showed the need to provide practical and theoretical assistance to the development of ideological processes in society, based on the principle of the state as the main reformer.

In practice, this was first of all reflected in the opening of the Republican Center for Spirituality Promotion - the Republican Center for Spirituality Promotion, which was established in accordance with the Decree of the President of the Republic of Uzbekistan dated April 23, 1994 "On the Establishment of the Republican Center for Spirituality and Enlightenment" [3] and, on this basis, the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 288 dated June 8, 1994, "a social organization operating at the expense of the state budget as well as at the expense of the economy" [4]. This process continued, and by 2006, the Republican Center for Spirituality Promotion and the Scientific and Practical Center of the National Idea began operating as separate organizations on the basis of the Republican Council for Spirituality and Enlightenment [5].

Secondly, on January 18, 2001, the Decree of the President of the Republic of Uzbekistan on the creation of an educational program on the subject of the idea of national independence: basic concepts and principles and its introduction into the republican education system [6] was adopted. Based on this decree, in order to ensure the stability of ideological processes in our country and protect the younger generation from the influence of regressive ideas, a new subject of the idea of national independence and the foundations of spirituality was introduced. This subject has been taught to students from schoolchildren to students of higher educational institutions for almost nineteen years.

Of course, these practical works were politically and logically correct in a situation where ideological and ideological processes were complex and rapid. Only in the conditions where Article 12 of the Constitution of the Republic of Uzbekistan states that "...No ideology can be established as a state ideology" and Article 41 states that "School affairs are under state control"[1], legal confusion arose in the establishment of state organizations such as the Republican Center for the Promotion of Spirituality, the Scientific and Practical Center of the National Idea, and the teaching of the idea of National Independence and the foundations of spirituality as a subject in schools and higher educational institutions. In our opinion, at that time, the legal aspect of the relationship between the state and ideology was not taken into account in the implementation of these works on the initiative of the government, or these legal norms were bypassed due to the exigencies of the situation.

It should be noted that despite the legal difficulties associated with the implementation of the ideology of national independence, its theoretical foundations

were created during this period. In particular, the theory of the ideology of national independence was developed by the working group of the National Society of Philosophers of Uzbekistan “on the basis of the thoughts expressed in the works, lectures and speeches of President Islam Karimov on spiritual and educational topics” [9. 80-b].

Of course, this working group paid attention to the relationship between Article 12 of the Constitution and the ideology of national independence. In order to explain the above legal difficulties, they put forward the idea that “the ideology of national independence is a social phenomenon that surpasses the ideologies of various political parties and social groups. In this ideology, no worldview is absolutized or turned into a political weapon in order to strengthen the existing political power” [9. 45-b].

At first glance, this idea, which seems to be a solution to the above legal confusion, in practice gives rise to many contradictory opinions. For example, while it is said that “the ideology of national independence is a social phenomenon that surpasses the ideologies of various political parties and social groups,” the same working group determined that “the adherence of each party to the basic principles of the ideology of national independence in the process of implementing its program ideas is the main criterion of political life” [9. 68-b], which weakened the status of the ideology of national independence as a “social phenomenon” and the principle of “not turning it into a political weapon to strengthen the existing political power.” This theoretically led to the formation of the image of the ideology of national independence not as a “social phenomenon,” but rather as an ideology that delivers state orders to parties in political life.

In addition, in relation to the theory of the ideology of national independence, it would also be contrary to the scientific conclusions that “no worldview is absolute in this ideology” [10. 9-11- b] that any ideology necessarily relies on a certain worldview.

There is also confusion in the philosophical foundations of the ideology of national independence, which is evident in the sentences “The philosophical basis of our ideology is determined, first of all, by secular knowledge, masterpieces of world philosophy, which are classic examples of national-social thinking. Religious and scientific views on the creation and improvement of the world and man... influence the formation of our ideology” [9. 47-48-b]. As stated in this opinion, the philosophical basis of our ideology is determined by "secular knowledge", and at the same time "religious and scientific views" also influence its formation. Usually, when special emphasis is placed on "secular knowledge", "religious knowledge" is logically relegated to the background or rejected. While expressing such a content,

it was also contradictory in essence to determine that "religious views" influence the formation of the ideology of national independence.

It should be noted that, despite such contradictory aspects, certain successes were achieved in the formation of the theoretical foundations of the ideology of National Independence. In particular, the working group in due time developed the main idea of the ideology of National Independence: "Building a free and prosperous homeland, a free and prosperous life" and its main ideas such as "Prosperity of the homeland", "Peace of the country", "Prosperity of the people", "Perfect person", "Social cooperation", "Interethnic harmony" and "Interreligious tolerance" and scientifically substantiated them [9. 50-60-b].

However, despite this, in the theory and practice of the ideology of National Independence during this period, we analyzed above:

- The issue of the legal relationship between Articles 12 and 41 of the Constitution of the Republic of Uzbekistan and the ideology of National Independence;
- The issues of "the ideology of national independence is a social phenomenon that transcends the ideologies of various political parties and social groups" and at the same time "the adherence of each party to the basic principles of the ideology of national independence in implementing its programmatic ideas";
- The issue of the rule of "not absolutizing any worldview" in the ideology of national independence contradicts the conclusion that the ideology is necessarily based on a certain worldview;
- The controversies about the philosophical basis of the ideology of national independence being determined by "secular knowledge" and at the same time "religious views" influencing its formation have not found their scientific solution.

Such factors over time led to the ideology of National Independence becoming an object of debate in the hands of a group of intelligentsia, and for ordinary people, an incomprehensible "object" far from their thoughts and everyday life. As a result, an incomprehensible, ambiguous attitude towards the ideology of National Independence was formed in social life. The broad masses of the people, unable to understand its essence, began to use the concept of "clear sky" in relation to it. This situation arose due to the shortcomings in the theory and practice of the ideology of National Independence.

In a situation where it is becoming increasingly difficult for such an "idea" to be proven in practice, the following ideological threats are emerging in the ideological processes of our country:

- aspirations to restore the Islamic Caliphate and unite Muslim peoples under its banner into a new empire;

- the idea of unifying young independent states into the former union;
- attempts to falsify our history, national values, and the essence of religion;
- attempts to spread immoral ideas and spiritually corrupt the people;
- the existence of actions aimed at causing regional and interstate conflicts through various ideological means [9. 41-b] has become clearly visible.

Unfortunately, in the context of the awakening of ideological threats such as the above, instead of scientifically and practically eliminating the shortcomings in the theory and practice of the ideology of National Independence in our country and creating an ideological system understandable to every person and citizen, starting from the 2010s, we moved towards ideological isolation, and this process continued until 2017.

Indeed, “at the time when the world was transitioning to postmodern and digital modern at the beginning of the 21st century, we closed ourselves off from world science and culture. The most striking sign of isolationism was the unthinking acceptance of political and social reality and the elimination of critical thinking. This situation led our society to a certain cultural stagnation” [12].

Thus, from the first years of independence until 2017, the complexity and speed of ideological processes stood out from other periods. During this period, firstly, the communist ideology was officially abolished and work was carried out to stop its inertial force;

Secondly, the "ideological vacuum" that arose in society activated opposition political groups and religious-extremist movements. In the process of combating them, a certain experience was formed in the activities of the government in the issue of attitude to progressive and regressive ideas;

Thirdly, for the first time in the ideological development of the history of the Uzbek people, the theory of the ideology of National Independence was developed and its main and main ideas were defined;

Fourth, the following problems related to the theory and practice of the ideology of national independence: “The issue of the legal relationship between the Constitution of the Republic of Uzbekistan and the ideology of national independence”, “The issue of the social or political phenomenon of the ideology of national independence”, “The issue of the connection of the ideology of national independence with a certain worldview” and “The issue of secular and religious knowledge on the philosophical basis of the ideology of national independence” were not resolved scientifically and practically during this period;

Fifth, due to shortcomings in the theory and practice of the ideology of national independence, the activation of regressive ideas in the form of religious

extremism, immorality, pan-Sovietism and other forms began to be observed in society;

Sixth, in conditions where ideological processes in society began to become more complicated, instead of creating an ideological system understandable to every person, the path of ideological isolation was taken.

Seventh, the period from the first years of independence to 2017 became history in terms of ideology with its characteristic aspects. Since 2017, ideological improvement has begun, and ideological processes have entered a qualitatively new stage.

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