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THE ISSUE OF IDEOLOGICAL PROCESSES AND THEIR PERIODIZATION

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ABSTRACT

A historical development is periodized from the point of view of historical science, so far the issues of transformation of ideological processes in the historical development of the Uzbek folk and their periodization have not been researched. This article aims to describe the results of scientific researches carried out in this direction.

KEYWORDS

Idea, ideology, transformation, Zoroastrianism, Shamanism, Monism, Christianity, Buddhism, Islam, national idea, communist ideology, petroglyph.

INTRODUCTION

A historical development shows that sometimes ideologies have ensured stable development, while in other cases they have led development to a "dead end", stagnated or caused deep crises. So, what ideological processes took place in the historical development of the Uzbek folk? What force unites the Uzbek people in these events? If there is a national idea, what form and content did it have in what periods?

The relevance of the tasks set in this article is that:

- When did the formation of ideological processes in the historical development of the Uzbek folk start?
- Whether the transformation of ideological related the historical processes to development of our nation and their periodization has been researched?

VOLUME 03 ISSUE 01 Pages: 105-110

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What general features of the national thought have been preserved in the processes of ideological transformation up to the present time?

In that scientific analysis is carried out to find answers to such questions.

MATERIALS AND METHODS

The transformation of ideological processes and their periodization in the development of the Uzbek people is closely related to the science of history. At this point, it is impossible not to turn to the science of history, including the approaches of historians to the periodization of the history of our country.

Today, in current history manuals [4], the history of Uzbekistan is periodized as follows:

- 1) Ancient period - from the best period to the 4th century;
- History of the Middle Ages from 4th to 16th 2) centuries:
- The period of the Khans from the 16th century 3) to the middle of the 19th century;
- 4) The period of Russian invasion - from the middle of the 19th century to 1917;
- Soviet period from 1917 to 1991; 5)
- The period of independence from 1991 until 6) now.

All this periodic approach cannot be called absolute.

Because it is now known that some historical scientists are raising the issues of improving the current periodization in their research work.

The periodization proposed by academician A. Askarov among such historians is noteworthy, in which the

author indicates the following seven main periods in the history of Uzbekistan:

- 1) Primitive swarm period (1 million - 40 thousand years);
- 2) The period of formation of the primitive breeding community and property ownership(From 40 thousand years to 4th centuries AD)
- Early Middle Ages (from the 5th century to the 3) end of the 8th century);
- The period of the Middle Ages (from the 4) middle of the 9th century to the first half of the 19th century);
- Period of colonialism and national renaissance 5) (from the middle of the 19th century, from the time of the invasion of Tsarist Russia to the October coup country of 1917);
- Soviet period (1917-1991years); 6)
- 7) period of national independence, achieving independence and building a democratic-civil society [2].

It should be noted that the current and newly proposed approaches to the periodization of the history of Uzbekistan are certainly developed within the requirements of the science of history and have their own scientific and methodological foundations. Leaving the assessment of these approaches to historians, we must say that these periodizations do not correspond to the problem of the transformation of ideological processes in the development of the Uzbek people and their periodization, which is raised in the article. The main reason for this is that the science of history focuses on starting from the earliest times of the beginning of mankind. In this matter, the lack of a spiritual source for the science of history is not an issue; the existence of material sources is considered sufficient for this issue. As for the issue raised in the

VOLUME 03 ISSUE 01 Pages: 105-110

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article, it is impossible to insist on the same approach as the science of history. Because, if the material sources are enough to determine the first stage of periodization in the science of history, the sources that acquire certain ideological and spiritual significance are taken into account in the periodization of ideological processes.

It should be noted that identifying the transformation of ideological processes in the historical development of our nation and their periodization is a scientific problem that has not been researched to date and is currently facing our science and waiting for its solution.

RESEARCH METHODOLOGY

The issue of determining the transformation of ideological processes in the development of the Uzbek people and its periodization is, first of all, "To what periods do historical sources of spiritual and ideological importance in the history of Uzbekistan go back?" requires finding an answer to the question. This answer allows determining the period of formation of the first ideas existing in our country. The carried out research showed that the period of formation of the first ideas in the territory of our country goes back to the Teshiktash cave located in the Surkhandarya region. This settlement is a world-famous monument of the Middle Paleolithic culture of 100-40 thousand years BC. When this place was first explored by the Russian scientist A.P. Okladnikov in 1938-39, the bone remains of a Neanderthal child around 8-9 years old were found. The importance of this find for our research is that "around the place where the child was buried, several pairs of horns of a mountain goat were lying, burying the deceased in the grave with various objects indicates the beginning of early religious ideas"[1]. This foundation, which goes back to 100-40 thousand years BC, shows that the first religious beliefs appeared, and these simple religious ideas, in turn,

started the first ideological processes in the territory of our country. In addition, there is another basis related to ideological processes in the territory of our country, which is petroglyphs, that is, rock paintings. The oldest rock paintings on the territory of Uzbekistan belong to the Mesolithic period, i.e. 12-7 thousand years BC, and were found in 1912 in the Zarautsoy gorge, located 100-110 kilometers north-west of Termiz [6].

In 2001, 25 kilometers north-west of the city of Kitab in the neighboring region, on the slopes of the Zarafshan Siypantash rock paintings were discovered, which are approximately Mesolithic (12-7 thousand years BC) and Neolithic (6-4 thousand years BC) belongs to the periods. Mineral paint - ocher, liver, red and white geometric paintings, symbolic image of the sun, wild bull and female finger prints, in general, became the basis for the assumption that the paintings of Siypantash reflect heavenly belief [3; p. 68]. In addition to Zarautsoy and Siypantosh, such rock paintings can also be found in Sarmishsoy, Bironsoy and Ilonsoy regions of our country. These scientific evidences make it possible to determine the period in which the first ideas were formed in the history of the Uzbek people.

In our opinion, it is possible to define the period when the above foundations were formed in the development of our nation as "the period of the emergence of the first ideological-ideological processes (100-1000 BC)".

It should be noted that "In Central Asia, there is not much information about the beliefs of the Paleolithic period. Therefore, the literature often talks about totemism, animism, fetishism, and magic that arose in the Late Paleolithic" [3; p. 67]. The record of the formation of the above primitive ideologies in these periods in historical sources indicates that we did not make a mistake in defining the period from 100 to 1000

107

VOLUME 03 ISSUE 01 Pages: 105-110

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BC as "the period of the emergence of the first ideological-ideological processes".

ANALYSIS AND RESULTS

By the 1st millennium BC, the first transformation of ideological processes took place in the development of our nation. During this period, Zoroastrian religion began to take shape in place of mythological views. Indeed, during this period, Zoroastrianism made a radical ideological turn, destroyed the social level of spontaneous, simple mythological views before it, and implemented the transformation of ideas in social life as the first professional ideology in the history of Uzbekistan. Scientific analyzes related to the religion of Zoroastrianism show that the second period of the evolution of ideological processes in the development of the Uzbek people can be defined as "the period of formation of the national character and national idea (the beginning of the 1st millennium BC - until the 8th century AD)". It should be noted that although Zoroastrianism played an active role in ideological processes in the development of the Uzbek people, it must be said that other ideologies, such as Shamonism (Blue God), Christianity, Buddhism and Monism, were also present in this process. In particular, as a result of the expansion of the territories of the Kushan state (1st-3rd centuries AD) to the Indian oasis, the ideas of Buddhism entered the ideological life of our people. This religion, along with Zoroastrianism, was preserved in Central Asia until the 8th century AD [3; p. 279]. Therefore, the analysis of the above scientific materials gives us the basis to conclude that, despite the very complex ideological processes, Zoroastrianism played the role of a religion and the main ideology in the life of our people until the beginning of the 8th century AD, and this continued until the introduction of Islam. On the other hand, this conclusion helps to determine the

period of ideological processes in the development of the Uzbek people.

In our opinion, the third period of ideological processes in the development of the Uzbek people is "the period of introduction and development of Islamic doctrine and ideology", which includes the period from the beginning of the 8th century to the middle of the 19th century.

The introduction of the Islamic religion and ideology into our country is very different from the introduction of ideas about the gods of the Hellenistic universe or Buddhist ideas into the Zoroastrian environment. The difference is that this process was carried out in the form of a revolution in the transformation of ideologies. That is, according to him, the hegemonic ideology, which occupies a deep place in the life of the local people - the Zoroastrian Islamic ideology, has been completely rejected. It should be noted that Islamic ideology has been the most active and influential ideological-ideological process in the development of the Uzbek people. Due to this factor, many external forces (for example, Mongol invasion from 1219 AD to 50-60s of 14th century) occupied our country politically and economically, but ideological processes remained unchanged. Of course, the stable sphere of Islamic ideas lasted for a long time, but from the middle of the 19th century, external forces began to influence this sphere as well.

It is known that the period from the middle of the 19th century to 1991 is the period of colonialism in the history of our country. This period is defined by historians as "the period of Russian invasion - from the middle of the 19th century to 1917" and "Soviet period - 1917-1991" [5].

Based on this historical periodization and the conclusions obtained on the basis of our scientific

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research, we propose to designate the period from the middle of the 19th century to the 1990s as the period of "Colonialism, the penetration and domination of communist ideology" as the fourth period of ideological processes in the development of the Uzbek people.

According to our author's approach, the fourth ideological process in the development of our nation -"The period of the introduction and domination of colonialism, communist and atheistic ideology (from the middle of the 19th century to the 1990s)" is taken into account and expressed as a whole, but in fact this period is: 1) We believe that it is appropriate to divide into periods of latent (hidden) struggle against colonialism and ideas of national development and 2) open struggle of communist ideology against national, religious and other progressive ideas.

The fifth period of periodization of ideological processes in the development of the Uzbek people is related to independence. Of course, historians also consider this reality as a separate stage. They associate it with the fundamental turning point in our national history, changes in political, economic and social relations, and we study this period in connection with the abolition of the colonialist ideology in the spiritual and ideological life of our people, and the reawakening of the national idea with historical foundations. Taking this into account, we suggest defining the fifth stage of the ideological processes in the development of the Uzbek people - the period from 1991 to the present - as "Independence: the period of reawakening and improvement of the national idea".

CONCLUSION

To conclude, in this article, the periods related to the transformation of ideological processes in the development of the Uzbek people were determined, and the main task was to divide them into new classification units.

As a result of the carried out research, a completely new scientific conclusion on the issue of periodization of ideological processes, which organizes information on ideological processes in the development of the Uzbek people, allows to systematize ideological processes from the first ideological processes to the offers scientific conclusion a "Transformation of ideological processes in the development of the Uzbek people and their periods" done.

They are as follows:

- 1) The period of emergence of the first ideological-ideological processes (from 100 to 1000 BC);
- The period of formation of the national 2) character and the national idea (beginning of the 1st millennium BC - up to the 8th century
- 3) The period of introduction and development of Islamic religion and ideology (from the beginning of the 8th century to the middle of the 19th century);
- The period of colonialism, communist and 4) atheistic ideology penetration and domination (from the middle of the 19th century to the 1990s);
- Independence: the period of reawakening and 5) improvement of the national idea (from 1991 to the present).

This periodization creates an opportunity to clearly define the content of ideological processes of the historical development of the Uzbek people in the scientific research carried out by young researchers in scientific research of our country, the the

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achievements and shortcomings, and through this, the theoretical and practical activities related to the further development of the national ideology.

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