

CONFLICTS OF NATIONAL IDENTITY FORMATION IN THE POST-COMMUNIST SPACE (IN THE CASE OF POST-COMMUNIST UZBEKISTAN)

Anvar Kadyrov

Professor of the Department of Political Sciences, University of Journalism and Mass Communications of Uzbekistan

Abstract

Because of national independence, post-colonial, post-communist Central Asian values, such as democracy, pluralism, human rights and freedoms, entered the region. Such an important historical event occurred in 1991 after the collapse of the totalitarian, violent communist political regime called the USSR. The violent political system and its ideology disappeared, but its social psychology and mentality remained to a certain extent in the life of society and came into conflict with the values of the new, democratic thought.

This was observed in the field of national identity, national self-awareness. The article analyzes the conflicts between the new, democratic values and the national perception inherited from the past in the field of social consciousness after national independence in the post-communist space, on the example of Uzbekistan, one of the leading countries of the Central Asian region, which is building a democratic society.

Keywords Colonialism, political system, independence, democracy, transformation, human rights and freedoms, national identity, modernization.

INTRODUCTION

August 31, 1991 was an important historical and political event in connection with the appearance of the Republic of Uzbekistan on the world political map, one of the major countries of the Central Asian region. Almost 130 years of national independence were put to an end by Tsarist Russia and then by the Bolsheviks, and the way to sovereign national development was opened. As a result, not only a necessity, but also a real opportunity to realize national and regional identity, independent national development appeared.

The transformational processes that took place in

the political, economic and social spheres, especially the step-by-step process of transition to free market relations, showed the existence of previously unrecognized social problems, and that it is impossible to switch from the old, totalitarian communist system to a liberal, democratic system in one jump. [1.512]. It turned out that such a problem is one of the main obstacles to the deocratization of society, especially in the mentality of people and society, in the field of social consciousness.

In our opinion, the reason for the weak and slow progress of democratic reforms in the post-

communist social space is that the communist worldview formed during the time of the former socialist regime remained in people's minds and came into irreconcilable conflict with the values of the new, democratic way of thinking and worldview.

The post-colonial, post-communist people of Uzbekistan, after gaining national independence on August 31, 1991, moved to market relations for the first time in their lives, from the Soviet totalitarian, centrally planned economy to free market relations, the process of democratic transition began in the society. As a result, an important moral problem appeared in front of the society - stereotypes formed under the influence of state monopoly in a long historical period, national character formed a conflict relationship with the star of liberalism-free market relations and the psychology of private production. [2.24].

The Main Findings and Results

The totalitarian regime used the qualities of entrepreneurship, creativity, and initiative, which were formed in the mentality of the local people during the long historical period, and in the first place, the immunity of private property ownership. Under the conditions of such a system, negative qualities such as arrogance and laxity were formed. Such qualities are completely contrary to universal human values, such as free thinking and free creative activity, characteristic of liberal democratic societies.

Historically, the peoples of Central Asia were formed under the influence of the Great Silk Road, the economic, cultural and educational relations developed for a long time between the East and the West.

The communist society, based on state monopoly, voluntarism, and any kind of free thought was emphasized, had a negative impact on the ability of individual thinking.

As a result of this, the psychology of interpassivity was formed in the mentality of the society, the state's repressive policy alienated people from creative work skills. [3.34]. Achieving national independence, increasing the vital need for freedom and democratization in the life of the

communist political regime created a need for transformation processes in society and human mentality. Awareness of national identity, interest in national identity is strong in society. In the conditions of independent Uzbekistan, the 90s of the 20th century led to an increase in interest in religious identity.

In a society where religion is completely separated from the state and dominated by dogmatic secularism, the identification of national identity with religious identity formed a social desire that turned into a theocratic, religious state instead of a democratic state.

The first layer of the political elite, the political nomenclature, which was the successor of the former communist regime, under the influence of political inertia, adopted a repressive policy against the supporters of theocratic statehood. It was a natural phenomenon. After all, the highest stage of the national mentality - the political mentality - could not completely recover from the influence of "militant" atheism, which was typical for the Soviet system at that time.

As a result, irreconcilable spiritual conflicts were formed between the supporters of religious and democratic statehood in the society, religious extremists and terrorist protest movements against the official policy appeared, and social division occurred in the spiritual life of the society. It became known that this led to a number of social, historical and mental differences.

The first reason, in our opinion, is that although the post-communist political reality is a monotheistic social reality, each ethno-cultural territory and region has its own unique characteristics. For example, the ethnogenesis of ethnic Uzbeks from the peoples of Central Asia led a more settled life, they differed somewhat from the lifestyles of ethnic Kazakhs, Kyrgyz, Karakalpaks and other peoples. The mentality of these ethnic groups also differed from each other. Sedentary lifestyle led ethnic Uzbeks to some mental differences.

The Islamization of the peoples of Central Asia from the end of the 7th century led to the softening of these differences. However, ethnic Uzbeks and Tajiks, who lived mainly in cities based on a

nomadic lifestyle, were mentally different from the nomadic peoples of Central Asia. The peoples of Central Asia achieved their centuries-old dream of independent development after being freed from the authoritarian Soviet system. However, the interest in realizing the national self and national identity was first observed in the field of folk literature and ethnoculture, but now it has started to manifest itself in an openly political form. This is especially evident in the issue of the legitimacy of the national language. Among the nations of Central Asia, the ethnic Uzbek people took the lead in realizing their national identity. On October 21, 1989, two years before achieving national independence, the Uzbek language gained the legitimacy of the state language. This confirms that the level of political consciousness and political culture of the Uzbek people is one of the leading nations among other Central Asian nations. There are several reasons for this fact.

The ethnic Uzbeks, who historically lead a sedentary lifestyle, are the founders of the statehood traditions of Central Asia. This was done by the medieval Timurids, Baburis, Shaibanis, states such as the Kukan and Khiva khanates and the Bukhara Emirate, which existed on the world political map until the Russian invasion of the 11th and early 20th centuries. All the peoples of Central Asia were under the control of these countries. This socio-political situation has also formed a unique regional mentality. The striving for mutual economic, cultural, educational and political integration of the independent young democratic states of Central Asia, Uzbekistan, Kazakhstan, Turkmenistan, Tajikistan and Kyrgyzstan, is appropriate both historically and naturally. Central Asia will become a geopolitical entity with equal rights in global geopolitics only on the basis of regional integration.

In this sense, understanding of national identity is possible only through understanding of regional identity, development and strengthening of mutual historical friendship, brotherhood and good neighborly relations of the peoples of the region. This is the dream and noble goal of today's political leaders of the region.

In the post-communist space, national limitation

and national isolation (isolationism) will inevitably lead to negative consequences.

There is strength in unity and harmony. 130 years of Central Asia living like ashes under the violent policy of the Russian Empire, distorting its language, history, and religious beliefs and almost turning it into a "mankurt" through alienation from them, disunity, mutual discord and national limitations have destroyed the civilization of Central Asia. Living history testifies to the fact that it can become dependent on great powers [3.37.].

National identity takes place in a conflicting context in the post-communist social space. The content and vector of such conflict is related to various factors. The first and most important factor is related to communist education and mentality.

Achieving national independence cannot automatically destroy the morale of the society, the stereotypes that were instilled in the minds of people and society by the Soviet ideology for a long time through the system of education and training, official policy, learned habits and skills are preserved due to the influence of inertia. [5.17]. The values of a liberal, democratic society, mainly human freedoms, conflict with the perceptions and concepts learned in the society in the post-communist social space, preventing new values from settling in the life of the society.

The second, one of the most important factors is the factor of religious belief. National identity means that the Muslim population who achieved national independence understood that they should return to the Islamic faith, which was emphasized by the Soviet atheistic ideology, and the supporters of the theocratic state appeared. Of course, a real democracy supports one of the human rights - freedom of religious belief. Another important feature of democracy is tolerance. If the problem is approached logically through the deductive method, freedom of religious belief means respect and equal treatment of religious beliefs. The first and most important requirement for realizing national identity is mutual respect, friendship and tolerance between representatives of different religious beliefs. In a multi-ethnic, multi-confessional society, inter-ethnic equal rights, mutual friendly relations and social harmony are

the guarantee of national identity, that is, progress and development.

National and religious sentiments are like landmines capable of detonating with a single impulse.

If it is left alone, if it is formed spontaneously, it will have negative consequences, it will interfere with sustainable development, it is like a mine, it should be formed and managed on a scientific basis.

CONCLUSIONS

1. The process of economic, political, legal and cultural-educational modernization, renewal and democratization of society and state life in the postcolonial social space is highly controversial. It is impossible to jump from one political system to another, it is impossible to bypass the stage of democratic transition that takes place naturally. Such axiomatic rule is based on the expansion of the feudal backward Turkestan region of Central Asia in the beginning of the 20th century by Tsarist Russia and the colonial policy carried out by the Soviets, as well as the nonsense of the communist ideologues that the peoples of Central Asia "skipped the capitalist stage of socialism" and "voluntarily joined Russia by the peoples of Turkestan". "myths" confirmed historically.

2. It is impossible to speed up or slow down the historical process - it has laws that do not depend on human consciousness. Historically, post-colonial post-communist Central Asia with traditions of voluntarist, authoritarian paternalistic management, and communist totalitarian management in Western Europe in the 18th century B. Spinoza. F. Bacon. G. Grotsi, S. Montesque, J. Locke. The ideas about the need to ensure the natural human rights, the requirement of democratic management and the separation of powers put forward by T. Hobbs are undergoing the process of implementation in the life of the state and society. In this process, the "catch-up" strategy is in effect. In this regard, Z. Brzezinski, one of the patriarchs of political science of the 20th century, gave his assessment of the state of democratic transition in the Central Asian region in his work entitled "The Great Chessboard".

3. National identity in post-communist

Uzbekistan, although the main obstacle to its formation - the communist ideology - has been eliminated, still does not have a vector for finding a solution.

4. This can be observed in the post-communist space in the preservation of social and mental ills of the former Soviet system - corruption, feudalism, feudalism, etc. [7.15]. In the post-communist social space, national identity is a geostrategic phenomenon directly related to the issue of national and regional stability

5. National identity is a component of social identity. Social identity must meet philosophical, political and legal requirements - it must reflect not only the spirituality and culture of an ethnic unit, but also the social characteristics of an entire society. [9.18]. A simple example: "American" in the US does not refer to the mentality of any particular ethnic group, but to the multicultural unity of the country as a whole. [6.19].

5. In multi-ethnic and multi-confessional societies, national identity refers not only to the culture and spirituality of the titular nation, but to the people who live in this social space and have equal citizen status.

REFERENCES

1. Мирзиёев Ш.Маънавият ҳаётимизда янги куч, янги ҳаракатга айланиши керак, \Янги Ўзбекистон тарихи журнали.2023,4-сон.
2. Новейшая история Узбекистана.Т.:”Адабиёт учқунлари”, 2018-52 с.
3. Алимжанов Бахтиёр. Ўзанини излаётган ўзлик.\”Тафаккур” журнали. 2023.-3-сон.
4. Эриксон Э. Идентичность: юность и кризис.М.:Флинта МПСИ, Прогресс.2017.
5. М. Бекмуратов.Ўзбек менталитети. Т.,2011.
6. Седова А.И.Национальная идентичность: тенденции трансформации.\Гуманитарный вектор. 2022.№2.
7. Имомназаров М.,Эшмухамедова М.Миллий маънавиятимиз асослари.-Т.:Тошкент ислом университети. 2001.-436 б.

THE USA JOURNALS

THE AMERICAN JOURNAL OF POLITICAL SCIENCE LAW AND CRIMINOLOGY (ISSN- 2693-0803)

VOLUME 06 ISSUE06

8. Rumer B. Central Asia: 15 years after \\Central Asian Affairs. Almaty, Kaz.iss \\ 2005 #1. P. 2-12.
9. Мадаева Ш.Идентитлик антропологияси. – Т.:2011.