

THE ROLE OF PHILOSOPHICAL THINKING AND PHILOSOPHICAL KNOWLEDGE IN UNDERSTANDING NATIONAL IDENTITY

Norkulov Dusmurat Tashpulatovich – Professor, Department of Social Sciences, Tashkent Medical Academy

Narkulov Sukhrob Dusmuratovich – Associate Professor, Department of Social Sciences of the Tashkent Medical Academy

Iskandarov Shherzod Abdug'anievich – Associate Professor, PhD, Department of Social Sciences, Tashkent Medical Academy

Pardayev Asror Abdujabborovich – Associate Professor Department of World History, Karshi State University

Khudoykulov Azamat Beshimovich – PhD, Senior teacher of the Uzbek language and literature department of the Karshi branch of the Tashkent University of Information Technologies named after Muhammad Al Khorazmi

Umarova Farida Saidikramovna – Doctor of Philosophy (PhD), Department of Social Sciences, Tashkent Medical Academy

Alimova Sabakhat Gaziyeвна – Associate Professor Department of Social Sciences, Tashkent Medical Academy

Annotation

This article examines the An education for the whole child, as fostered historically by educators and philosophers, requires that teachers attend to all developmental domains such as the: social, aesthetic, language, affective, physical, and cognitive, including the spiritual dimension (Clark, 1991). Nevertheless, in the United States the spiritual dimension has been excluded systematically from the educational processes. Schools have imposed a silence regarding sharing about the inner life (Bosacki, 2002) that is both problematic and contradictory in the context of this democratic society. That silence becomes problematic because people in society, as Wright (2000) describes, seem to feel an urgency to search for the meaning and purpose of their lives, and the educational processes are completely alienated from this urgency. The fact that the institution of the school does not foster this type of development is a contradiction, given its responsibility for the integral or holistic development of the students (Lawson, 1996). How can early childhood education be holistic? How can it attend to the whole child if it does not attend this inner journey also called spirituality?

Early childhood educators with a holistic approach have the potential to break the silence about their inner life, and that of their children, imposed by the schools. They can opt to do this as a way to share the depth and meaning of their unique spiritual journey.

The definitions of spirituality incorporated for the purpose of this study in the previous two chapters broaden the term and frame it as a human dimension that does not necessarily have to do with religion, particularly within the public school context. Spirituality in education has to do with the inner life of the students and teachers, with their deepest questions and concerns, with their search for meaning and purpose in life (Astin, 2004). It has to do with their creativity, feelings, emotions, and with all that the person is (Kirk III, 2000). It means connectedness with the self and others, and commitment to transformation and to social justice (Oldenski & Carlson,

2002; hooks, 2000). It means opportunities to respond to the whole child and opportunities for academic achievement (Miller, 1990). Spirituality in education does not violate the First Amendment if it does not pursue any type of indoctrination or imposition of a particular religion or worldview (Haynes, 1999). Nevertheless, the school institution has imposed a silence regarding the inner life of peoples (Bosacki, 2002). As explained in the review of the literature, the professional literature related to spirituality in education also reveals a gap that points to this imposed silence.

This qualitative research was done to explore with preschool and elementary school teachers their understanding of children's spirituality and how they think educators can support this type of development in the classroom.

Keywords: modernization, transformation, renewal, spiritual and cultural sphere, contemplation, conception, people's culture, ethnocentricity, ethnocultural, respondent.

Introduction

In the scientific literature, research linking modernism with political and economic spheres has been widely used. Scientific technical discoveries and the globality of economic integration do not become a Real reality without the participation of the spiritual and cultural sphere, interference. The renewal, which takes place deep into the spiritual and cultural life of the people, the heart of the nation, the game and the mind, leads to the expected results, success. Therefore, any renewal deserves attention, as a result of which it eventually becomes a value, wealth, decided in spiritual and cultural life.

First of all, we must say that the spiritual and cultural sphere is an expression of values, wealth created by the people, the nation. It reflects historical cultural experiences, heritage and monuments. Morality, rights, traditions, succession, imagination and worldviews form the core of the spiritual and cultural sphere. If it is about the concept of the development of the spiritual and cultural sphere, then, of course, it implies the promotion of people's culture. Ethnocentrism, which is a component of this folk culture, comes not separately, but as a consubstantial reality, which develops within this people's culture, in harmony with the culture of the people. That is, ethnography, on the one hand, comes as an attribute of folk culture (ethnocultural), on the other hand, it (that is, ethnocultural) has the property of developing side by side in such a way that it manifests its immanent features. However, the second, the aspect does not go far from the first, ethnocultural serves as a necessary background, foundation for thought, if this background can not prove its necessity, useful for the development of society, this is primarily the cause of thought. In general, the importance and necessity of ethnocultural is based on the theoretical basis of modern ethnocentrism. Spiritual and cultural reality, which has not sufficiently understood this social gnoseological function of the ethnophilic and did not support it at the required level, gradually loses its value. Therefore, the spiritual and cultural sphere must first be founded and respected by an ethnologist. Sometimes it happens that external pressures, especially ideological dogmas, do not allow such justification, try to squeeze it out, to drive it out of consciousness, inheritance, contrary to social progress. This conflict brings misfortune to the head of some

creators, and glorifies some by raising them to the head. In those periods when communist ideology prevailed or autocratic management was decided, those who served ready ideology were glorified, did not like them, those who opposed it were called dissidents and were indignant from the creative environment. Ethnoculture does not allow such contradictions to exist on its own, it distributes positive things around its side as a positive reality. As a result, at that time it will not be easy to evaluate the creators who were driven by stars or circles, they will continue to come up with contradictory thoughts.

Literary review

The increased interest in the traditional creativity of the people in ethnocultural and ethnography is primarily explained by its proximity to the life, imagination and lifestyle of the people. Almost 59 percent of our respondents' report that they love public holidays and performances. In their opinion, folk holidays help people to spend their free time in an interesting way, introducing them to the elegant and attractive aspects of folk culture. To see these holidays and performances as a family, especially to the younger generation, gives unlimited pleasure. The findings pointed to a theoretical framework that integrates the four major themes across the data: identity and connectedness with the self, identity and connectedness with self and others in relation to social justice, spirituality embedded in loving education, and multiple spiritualities negotiated within early childhood education. The theoretical framework for spirituality in early childhood education that emerges from the findings situates spirituality as foundational for early childhood educators and for young children. It contextualizes spirituality in education within the parameters of identity, connectedness with the self and others and with love, fairness and equity. It also recognizes its subversive and significant place in early childhood education. It positions spirituality as a source of strength and resistance, as well as a tool for change. The framework considers spirituality in early childhood education as providing the individuals with a foundation.

The field of early childhood education has been influenced by diverse philosophers and educators like Comenius (1970), Pestalozzi (1969), Rousseau (1931), Froebel (1887) and Montessori (1967), who have defended that the educational processes should approach the whole child (Roopnarine & Johnson, 2000). According to the perspective of the whole child philosophy, children develop holistically (Kostelnik, Soderman & Whiren, 1999). All developmental domains, such as the social, aesthetic, language, cognitive, affective and physical, are interconnected, and each one influences the others. An infant, for example, who learns to walk, may develop other domains like the cognitive, language and the social, influenced by his or her mobility. Thus, educators must consider and attend all of the children's developmental domains (Lawson, 1996). However, the spiritual dimension has been left out, as part of the whole child's education. Spiritual development has been excluded systematically from the schools and has been considered not pertinent to be integrated into the curriculum (Palmer, 1983). Nevertheless spirituality is part of the life of every person (Scott, 2001).

Human beings search for purpose and for meaning in their lives (Wright, 2000). This search is part of the inner journey linked to spirituality (Alexander, 2004). Children seem to have a natural spirituality revealed in their sense of wonder, their fantasies and imagination, their play and their spirit of curiosity (Halstead & Waite, 2001). Tacey

(2002) points out that even university students want to develop their spirituality. He observes that they long to be transformed, more than informed by the educational institutions.

According to Andrew Wright (2000) it is imperative that parents and educators nourish the spiritual dimension of themselves, that of their children and of the young people. He is concerned with what he identifies as the spiritual crisis of modernity. As part of this crisis, influenced by Enlightenment's rationalism, Wright (2000) asserts that human beings have given disproportional emphasis to the human reason, and have been using their intellectual power to destroy and to dominate other peoples and nations. This has been reflected in the worldwide reality of materialism, consumerism, violence and oppression as evidenced in the twentieth century (Wright, 2000; Gearon, 2001; Miller, 2000). People seem to have lost the meaning, purpose and value of life and, at the same time, they seem to be searching more than ever for these spiritual aspects in response to the chaotic reality (Alexander, 2004; hooks, 2000).

Kessler (2000) stresses the need to integrate the spiritual dimension in the classroom as a means of preventing socio-emotional problems in adolescents. She, like Glazer (1999), identifies a relationship between teaching, learning and the education of the heart. If teachers are engaged in the education of the whole child, the inner life of their students, characterized by feelings, emotions, imagination, intuition, creativity and the spiritual dimension as such, should be of equal importance (Lawson, 1996).

Literature on the topic of spirituality and education indicates that in the United States the spiritual dimension is not included systematically in education for diverse reasons. One of the major reasons is related to the ambiguity of the terms spirituality and spiritual development (Haynes, 1999). Another reason rests in the conflict and confusion that arises over the separation of church and state (Haynes, Chaltain, Ferguson, Hudson & Thomas, 2003). A further reason is linked to the fact that teachers in the United States do not know how to approach the spiritual dimension without violating the First Amendment of the Constitution (Kessler, 2000). Given that the children develop holistically, their education should not be alienated from their spiritual dimension, including their feelings and emotions, their imagination, intuition and their relationship with others (Lawson, 1996). Neither should the lives of the teachers in the classroom be disconnected from these dimensions (hooks, 1994). After all, education should be about the mind and the heart as well (Palmer, 1983). Lawson (1996) asserts that the development of the spiritual dimension nurtures a sense of connectedness with self and with others, and a sense of interdependence and social responsibility needed in our fragmented and unjust society.

Main part

Spiritual and cultural development consists not only of the restoration of new mansions, wedding halls, even educational institutions, it is also the perfection of a harmonious person who is ready to search, to put his spirituality higher than any material wealth, to invest his interests in the spiritual development of society, if necessary. To see a perfect person comes the age-old dream and wish of our people. But this perfect person is formed in the bosom of Real life problems, it can not be imagined and formulated separately from these problems. It is also impossible to absolutize the sufistic ideas, considering the interest in the spiritual, religious irfanian heritage of the thinkers, which is being paid attention in the following years, as a positive

phenomenon. Secular knowledge allows society to develop, effectively solve social political and economic problems. In mysticism, it is preferred to pay attention to individual perfection, spiritual, sensitive senses. Ethnocentrism primarily relies on rational knowledge and sociological experiences, it is their product. In literature and art, individual research, reliance on sensory experiences play an important role. The major works that have enriched the culture are precisely because of such research. But social progress, the period encourages the creator not to be surrounded by individual feelings, sensitive experiences. "It is no secret that the works are created mainly on the personal initiative of the poet or writer, artist or director, composer. By coordinating the creative processes in their arrival into the world, supporting the people of art in every way, the role and impact of our creative associations and government agencies, which must be a real base and backbone, is sufficiently felt. Our creative organizations live together in a rapidly changing era and are lagging behind the requirements of the period in the effective organization of their activities. In fact, they should not only work today, but also look forward to the future, make carefully thought-out, solid plans on this basis? Suppose, after 15-20 years, what will be the cultural development of Uzbekistan, literature and art in the age of Internet and high technologies in which we live today, how to preserve not only the role and influence of our culture, but also how to make it work, are all questions correct and just, first of all, do not need to think about the". Indeed, how do cultural and art figures have an idea of our future? In these manifestations, the people walk in person, are aware of their dreams, are well aware of the dynamics and transformation processes of spiritual and cultural values. It can be said that there is a direct relationship between the people and artists, creators, therefore the opinion of the employees of culture and art expresses an ethnography.

Touching upon the issues of development of the spiritual and cultural sphere of our president, the Uzbek people have their own historical cultural and spiritual heritage, arming young people with these riches, educating them in the spirit of a national idea. In this place, he talks about the risks of internal risks along with the risks from the outside. As a threat coming from abroad, he speaks of Western "mass culture". The inner danger, however, refers to those who seek to transform the sphere of culture and spirituality into a place of commersation with their thoughts and works of escape that took place. Much is written about the Western "popular culture". Most of them are journalists or researchers who think in a publicistic spirit. Some of our researchers, however, analyze "mass culture" on the internet, in the style of pornographic sites in it. Yes, the West has its own historical cultural traditions and views. In some states in Europe, it was allowed to open reformatories and same-sex marriage. Our researchers, focusing on these topics, describe the entire Western culture and morality as a condemnation. Sharkana can be criticized for this lifestyle, which does not comply with the norms of moral decency. But no one can prove that such vices are not even in the Eastern states. Somehow the views of individuals turned into dogmas can not be stereotypes, the processes of globalism are increasingly smoothing the discrepancies between ethnomadenites and ethnophytes. We, in general, do not know exactly where humanity is going now, therefore, the president puts the issue on the agenda

that our intellectuals should answer the question of how the sphere of culture and art will develop after 15-20 years.

In the years of independence, a negative attitude towards Western "mass culture" was formed in our ethnotaph. Today, when we say "mass culture", dirt, violence and abnormal habits in the West are understood. However, Western spiritual culture does not consist only of them. It embodies not only religious Christian culture, but also a rich heritage of scientific, technical and innovative research. For the next three centuries, Western culture created such spiritual and material wealth that enriched the civilization of mankind, thanks to which the peoples of the world adopted the European way of life as a template. The updates, which are taking place today in the Uzbek ethnotaph, are also on the basis of enjoying the achievements of Western civilization. This is actually an expression of the tradition of cooperating with other peoples and nations that are inherent in our people, our nation, and living into integration. It can not be denied that Western modernization has affected the whole world. Especially the fact that almost 90 percent of scientific technical discoveries coincide with Western countries, makes achievements in education, science, management technology universal values. Uzbek ethnotaphakkuri is beyond these values, it is not possible to develop some of them. True, at the time of the rule of autocratic management, the pursuit of ethnoegoistic claims has deprived my republicizni of changes in the world, all our relations with foreign countries have been carried out only with the permission of one person. Therefore, experts called Uzbekistan at that time a "closed state". Sh.M.Mirziyoyev took a bold step towards changing this stereotype and restoring the "Absolute New Uzbekistan".

It is impossible to imagine it without national consciousness, if we analyze the updates in the field of spiritual culture, through ethnography. Academic E. Yusupov wrote that "national consciousness is the perception of each ethnic group, its representatives as the owner of a social historical process, a component of the world community, certain interests, heritage and values." E.Yusupov comments on the ethnic essence of the national consciousness as follows: "the essence of the national consciousness, the content, - he writes, - the nation will be connected with the level of self-awareness. National consciousness is a system of beliefs, goals and interests, and national self-consciousness is a process of formation of the same system. The nation should have a deep understanding of the history, fate, prospects, interests of the dastaval. After that, it can give an unbiased assessment to the history, culture, national characteristics and interests of other nations. Having realized his identity, the nation, which is gaining national consciousness, will be able to understand not only others." This means that ethnography is not only an understanding of itself, its own interests and culture, it also makes it possible to understand other ethnomadenities. "The growth of national consciousness is determined by the level of development of national spirituality, opportunities. Mature national consciousness arises as a result of harmonious national spirituality. Therefore, national consciousness is a component of national spirituality. National self-awareness, in turn, new opportunities for spiritual perfection. Opens the horizons". But in this place, it would be the same if the question of how the changes in the National spirituality are reflected in the national consciousness was answered.

It is long and intensive, dictates social psychological research. The development of national spirituality itself mavhum, when it becomes a controversial topic, it is even more difficult to determine its influence on national consciousness. It is noted that the concept of development of the spiritual and cultural sphere is one of the main tasks for the realization, study and promotion of historical cultural and spiritual heritage. This is not just an appeal to historical cultural and spiritual experiences, but also a quest for the formation of a national consciousness that forms the core of ethnography. The national unity is also, in fact, the result of the coming of the core of this ethno-thinker as a stable reality. When we observe how harmoniously the ethnotaphakkurni national consciousness, the national unity, the processes of self-realization, we realize that there are certain differences between them. For example, the national consciousness should be considered not only as an expression of national unity, but also as an expression of ethnocentricity, because any reality about contemplation expresses the vital perception of the people, the nation with a certain edge and aspect. And the aspect of national consciousness that depends on the perception of national self is perceived as an axiom, but they do not always come into harmony. Even when they come in harmony, they may not be considered as a product of ethnocentrism. In Indian ethnography, the consciousness of national consciousness and national self-consciousness is understood for many centuries, as a result of which English culture and language were integrated into the Indian lifestyle. Such assimilation processes we observe even during the period of the totalitarian system. The idea that we want to say is that though ethnocentrism is concerned with the processes of national consciousness, national unity and national self - awareness, it is characterized by the fact that it has passed through the rest of the realities, life experiences, has become ethnicities through the hardships of life. Academic E.Yusupov correctly states: "the national consciousness is changing and improving in the process of the historical development of each people. In the turning periods of history, even in the national consciousness, there are big changes in the legal way. " This opinion is consistent with ethnotoxicity.

In conclusion, the processes of modernization in the spiritual and cultural sphere are part of the renewal of the life of society, social relations. It changes, refreshes, along with the whole society, sosium. Therefore, modernizing the life of society requires a modernized, broad-coverage approach. At the same time, this broad-coverage, Komplex approach makes it difficult to find all the solutions to the problem. This shows that human knowledge is relative and limited.

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