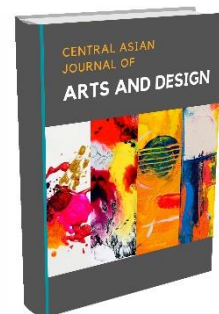




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Views on the Nature and Description of National Identity

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Annotation

The article deals with issues such as the concept of national identity, its essence, aspects of the national idea, national education, the problems of the national identity of the nation. The views on the understanding of national identity in the Republic of Uzbekistan have been scientifically analyzed. Along with the sociological, philosophical views on the concept of national identity, approaches are given from the point of view of cultural studies. In particular, over the past five years, the description of the processes of national identity in the life of Uzbek society has been studied and scientific conclusions have been made. There are two directions in the Uzbek people's understanding of national identity:

1. In efforts to restore the traditions, dignity, values , and to implement our spiritual heritage trampled during the former Soviet era.
2. It has been reflected in the nationwide efforts to address the challenges posed by the reforms associated with building a society based on justice, democracy, and the rule of law. Scientific analysis and conclusions were made on the topic.

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Introduction

In the current era of globalization, cultural ties are also growing after the cooperation of different nations in all spheres. Especially under the sign of modernity, along with the advanced technologies of the world, the cultural values of states with the power of their ideological influence are consciously or involuntarily entering the lives of other nations. As a result, in modern cultural processes, the feelings of self-awareness are growing as a result of the desire of the peoples of the world to preserve their national identity, to preserve their national values and traditions. In this context, it is very important that every nation has a deep understanding of the essence of national identity, and this issue has

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recently become a topical issue in the field of social sciences and humanities. Self-awareness has always fascinated humanity. In medieval Eastern civilization, the idea of the perfect man was formed in connection with the realization of the individual and his perfection. In traditional societies typical of the Middle Ages, there was a sense of identity with religious, territorial, class, tribal, and other similar social natures based on the social composition and cultural characteristics of the population. A sense of "national identity" based on language, unity of origin, and cultural commonality first began to take shape among the peoples of Europe, including the French during the Great French Revolution. Later, this form of identity began to spread among Muslim nations, including the peoples of Central Asia, along with many other nations in the world where religious identity was widespread through the colonial policies of empires. Although the influence of Western civilization on the formation of national identity based on language and cultural unity in the region is significant, it is not correct to link the origin of nations in the region with the influence of the West.

Main part

The universal essence of Uzbek culture and art, the restoration of spiritual values, and national identity are the main foundations of national unity. The reforms carried out under the leadership of the President of the Republic of Uzbekistan Sh.M.Mirziyoev have created conditions for the national idea to become a power of our people. Now it is time to turn the national idea into the intention and action of every citizen. Therefore, the role of cultural institutions in understanding national identity is invaluable. During the years of independence, the idea of national independence has served the national revival of our people. Since 2017, Uzbekistan has entered a new phase of national development. The scientific and practical significance of the research is that it serves as an important source in the firm continuation of the path of democratic reforms based on the development strategy of New Uzbekistan and the implementation of the concept of an enlightened society in New Uzbekistan. Awareness of national identity is directly related to the national idea.

A national idea is a set of ideas that give meaning to the life of a nation and lead it to a noble goal. It embodies the past, present, and future of the nation, represents its fundamental interests and goals. The national idea, by its very nature, also reflects the tasks and goals that affect the destiny of the people and the nation and must be addressed in the short or long term. The national idea is closely related to the understanding of the national identity of the nation.

National identity is the understanding of the national identity of each nation (ethnic group) that it is a real existing subject, representing certain material and spiritual values, belonging to a single language, customs, traditions, values, and state, common interests, and needs. Or in other words:

Understanding national identity is the understanding of the fact that each nation (ethnic group) is a real existing subject, representing certain material and spiritual values, belonging to a single language, customs, traditions, values, and state, common interests, and needs.

The understanding of national identity is the criterion of the relative level of the formation of the nation. The nation can form unique customs, traditions, values and unite on the basis of a single state. But self-awareness as a nation is a more complex process. Because of the formation of a sense that the vast majority of the nation has unique material and spiritual riches, the sense of giving priority to national interests over its own petty interests has been manifested very slowly. The national identity is gained by an idea of national and mentality characteristics of the people, conditions, and factors of the realization of its current and long-term interests. In particular, researchers have studied questions of the origins of peoples and ethnic groups for hundreds of years. That is, a series of research work is carried out by philosophers, sociologists, anthropologists, and ethnologists as long as specialists of cultural studies. The concepts of "national" and "identity (self-consciousness)" led to the formation of a lot of

analytical and critical attitudes. When the concept of "nationality" is analyzed in socio-political terms it manifests itself as a complex reality of the society over a given period of development as a structure that reflects the language, location, socio-political life, psychological state, and outlook of a particular nation.

In turn, it is also worth noting that views on identity date back to a distant past. This term was mentioned for the first time in the 9th century BC contains scientific evidence that it is used in ancient Indian epic works. Psychological concepts of identity (self-consciousness) were originally formed in the West and A. Pfender, T. Lipps are known as their founders, and scholars such as E. Bobolov, L. Lopathin also conducted a lot of research in Russia. The concept of identity is also developed by a number of German philosophers at the end of the 17th century and early 19th century. This was reported by Descartes: "If I think of anything and an event, I will first feel that I am the existence of my own entity." [1: 20-21].

Based on the material he collected by 1947 Neidel describes identity as follows: "The situation in the linguistic process means a change in intercultural relations, a complete reappearance somewhere, a sense of identity." [1: 21].

In the 20th century, most scientists focused on the concept of "understanding of own culture." It is important to know their culture to understand their identity. G. Shelepov states "Origin and its manifestation in ethnic self-consciousness is a special form of a social community that arises as a result of certain historical and economic conditions formed on the basis of the unity of language, territory, culture and certain features of life" [8: 73], while V. Kozlov supports the idea that the main features of the [given] ethnic group are: "ethnic identity and its own national name are certain forms of socio-territorial organizations," [5: 126]. " According to him, "in the concept of self-awareness (application to the development of the people) is basically understood as the understanding of the ethnic identity of a nation." [6: 79]

N. Cheboksarov in his speech "The issue of origins of ancient and modern peoples" delivered in 1964 recognizes the issue of self-consciousness as a specific concept.

He brings "the concept of self-awareness" as an example of ethnicity. Later a Russian scientist Bromley put forward a precise explanation of national identity in his 1983 work "Ocherki teorii etnosa (Essays on the theory of ethnicity)". In his view, "In the definition of ethnicity, the fact that all people pass from one generation to another from ancient times shows not only the same traits and qualities, but also their cultural (linguistic) and spiritual affiliation, including differences in self-awareness from other ethnic groups." [2: 58].

From Bromley's point of view, it is clear that the concept of "identity" has a special meaning in each "ethnos". He also gave a specific definition of the word 'culture'. According to him, "the main connecting channel that leaves the hearth of culture and tradition is a set of relationships that are passed down from generation to generation in the family" [2:57]. Indeed, his word is well-founded. Because the family is an important link in the process of preserving the national identity of each nation.

The problem of self-consciousness is of fundamental importance for individual and social consciousness, science and practice, and its various aspects are dealt with in philosophy, psychology, cultural studies, theology, jurisprudence, history and other sciences. Self-consciousness is also crucial in terms of political practice, international relations and governance [7:28].

Each nation has its own unique customs and way of life. This means that in developed countries, it makes a lot of sense to respect the national characteristics of each nation. In particular, in Uzbekistan,

the principles of equality between nations, respect for the customs, traditions, language and customs of each nation are guaranteed by law.

The highest level of self-consciousness is national self-consciousness. Awareness of national identity means that each nation understands its place in an objective reality, that socio-historical and spiritual-cultural development depends on its creative activity, heuristic research, intellectual potential, as well as the need for development in life and work.

The main requirement of the national consciousness is the unity of the representatives of the nation in the goals of social development, the goals of social development. A person cannot be in harmony with the goals of the nation without accepting the ideas of social development.

Voluntary freedom is a way of freely expressing one's own interests and aspirations, opinions. Man's self-consciousness is the result of his desire to express the "I" voluntarily (naturally and socially necessary). Hence, it is not possible to express identity without voluntary activity.

National identity is a key resource of national education, the extent to which its use of these opportunities also determines the prospects of national development. In this sense, its preservation, development and transmission to the next generation is one of the main directions of national education.

The interrelationship between national upbringing and national identity is so strong that one cannot imagine them without the other. In particular, if the national soil is deep and rich, especially if they are not inculcated in the minds of young people by the representatives of the nation, the national consciousness, national culture and psyche of young people will not be formed, will not understand national identity. Similarly, the understanding of national identity requires the conduct of a national educator as one of the key factors in self-preservation, development and transmission to the next generation.

National identity is different from the national consciousness. National consciousness is an important criterion for the development of the unique language, customs, traditions, values and spirituality of each nation from the bottom up, from the simple to the complex.

In turn, the development of national consciousness raises every nation to the level of national identity. If the national consciousness is the specific development of the nation, the understanding of the national identity is the inner spiritual potential that moves in the protection and development of national interests.

The historical development of mankind shows that self-consciousness, first of all, manifests the essence of human existence through spiritual reality, honor, dignity, prestige. Understanding the meaning and purpose of life begins with self-consciousness.

It also serves to understand identity because its foundations are embodied in the national idea and are inextricably linked.

As the First President of the Republic of Uzbekistan Islam Karimov said, "By self-consciousness I mean the restoration of historical memory, understanding who our descendants are, whose successors are we, and, consequently, building a unique and harmonious society" [2: 132].

The formation of the foundations of civil society in Uzbekistan, the further democratization of all spheres of state and society, first of all, the organization around the national idea that embodies the highest goals of each citizen and society as a whole, depends on the realization that they are an integral part of the nation. As Amir Temur said, "There is no power without unity." The process of understanding one's identity has a special place in the unity of the nation. XYZ...

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During the transition from one system to another due to independence, it is impossible to understand the level of spiritual growth and development without understanding the specific manifestations of self-consciousness. A highly developed society is made up of people with a high level of self-consciousness.

Only he who realizes or begins to understand himself will rise to the level of a person. So, self-consciousness is linked to, first and foremost, the individual's 'Me'. As stated in the Hadith, "Whoever knows himself, knows his Creator."

The views of Eastern and Western scholars on identity are closely linked to the national idea and self-consciousness. The motto "Know thyself" has been a central issue in ancient Greek philosophy. This wisdom of Socrates "know thyself" has become a rule of wisdom.

Although this idea of Socrates (469-399 BC) dates back 2,500 years, it has not lost its value. Socrates was sentenced to death for violating civil norms and educating young people due to the conspiracy of a group of people. Socrates resisted the worship of the masses of his people and, though orally, refused to call planets gods. Therefore, 11 judges of Athens' trial jury unanimously issued a verdict of capital punishment. Socrates died being on right path. In court, 220 people voted in favor of Socrates' innocence, while 280 people voted against him.

"A self-aware person understands well what is useful and what he is capable of. He satisfies his needs and achieves happiness while doing what he can. It will be free from any mistakes and misfortunes. As a result, he is able to value other people and use them in the way of goodness. In the end, he protects himself from calamities "[10:63].

Imam al-Ghazali said, "It is permissible to understand oneself before understanding Allah."

Factors determining the development of the nation:

1. The existence of a nation's own independence, language and territory.
2. History, literary heritage and values.
3. Educate the future generation in a healthy spirit.

The concept of national identity includes:

1. Understanding the existence of other nationalities in national unity.
2. National values: language, place of birth, loyalty to culture (in the broadest sense).
3. Understanding national interests.
4. Striving for national independence and national development.
5. Patriotism.

The national identity of a nation is inextricably linked with the self-consciousness of the individual.

When it comes to understanding one's national identity:

1. Realizing that a nationality belongs to a given ethnos.
2. Understanding the role of a certain nation in the development of mankind.
3. Commitment to national values.
4. Understanding of national needs and interests, knowledge of its development paths.
5. Conscientious service to national development.

In fact, the understanding of national identity is a factor that protects and develops the material and spiritual interests of the nation. It is not limited to the protection of national interests, it brings the nation into 'action' and unites it. In particular, in solving the problems that arise in the economic, socio-political spheres in the process of national development, the factor of national identity unites the nation and moves it towards common goals. It occupies a leading position in the system of basic distinctive signs necessary for any nation. Awareness of national identity is the most important factor in ensuring the eternity of a nation. Because this potential protects the identity and interests of the nation.

According to the Chinese philosopher Shan Yan (390-338 BC), "It is easy to rule an ignorant people. It's easy to force stupid people to work hard. It is difficult to attract intelligent people to hard work"[10:92].

Many scholars have given different descriptions of the "nation" and pointed out its well-known features:

1 Region, 2. Language. 3. Economic life. 4. Unity of cultures, traditions and lifestyles.

In addition, the understanding of national identity, the understanding of ethnicity, the psyche and characteristics, the advanced traditions can also be added.

It should not be forgotten that today there are two tendencies in the national issue and in the understanding of national identity:

1. The awakening and unification of nations (typical of the early twentieth century).
2. Striving for national statehood (includes the period from the 1990s to the present).

Results and Discussions

The process of understanding the national identity in the development of the Uzbek nation was reflected in the struggle for our independence after the Russian Empire invaded our country, in the efforts to preserve our identity under the Soviet system. After gaining independence, the understanding of our national identity can be seen in two directions:

1. In efforts to restore the traditions, dignity, values accumulated during the former Soviet era, and to assimilate our spiritual heritage.
2. It is reflected in the nationwide efforts to address the challenges posed by the reforms associated with building a society based on justice, democracy and the rule of law.

Awareness of national identity does not lead to the separation of one or another nation from other nations but serves to strengthen the enlightened cooperation of self-conscious nations. Therefore, the development of self-awareness of the Uzbek people in the conditions of independence has risen to the level of state policy. Strengthening and developing a sense of self-consciousness in the Uzbek nation is one of the most pressing issues today. During the khanates and the colonial years, the Uzbeks' understanding of national identity was fundamentally contradictory, while in the former Soviet Union, the concept of "Soviet people" was inculcated. The propaganda in this process poisoned our brains, loosened our national consciousness, and the manifestation of national pride was seen as nationalism. Getting rid of these obstacles is a necessary condition for a deep understanding of the Uzbek nation.

The concepts of "self-consciousness", "national self-consciousness" and "universal self-awareness" are not separate from each other but are inextricably linked. After all, a person realizes who he is on the basis of relationships with his parents, family, nation, people, and all beings.

It is on the basis of these relations that the principles of the national idea are formed on the basis of national and universal values, and in turn, the national idea enriches them on the basis of modern requirements.

In the history of human philosophical thought, the question of self-consciousness has been interpreted differently.

1. In secular countries (Europe), the issue of the transience of the human body and the eternity of the soul (Church Father Augustine: "the body is a cage for the soul") has been interpreted externally.
2. Those who, according to their religious interpretation, have refused material welfare and think that they can find themselves only when they spend their days in solitude in prayer.
3. According to the ideological interpretation of Sufism (in the East), the main purpose of "self-consciousness" is to promote pure love, free from any prejudice against man, the Motherland and the people.
4. According to the interpretation of perfection, the world is like a boiling cauldron, in which man urges to boil (Farididdin Attar).
5. Alisher Navai, who dreamed of seeing the understanding of human identity on the basis of social relations, expressed it as follows:

«One should not consider another one as a [right] man -

Unless he has no care of [other] people »[9: 150-151].

So, 1) "Self-awareness" - due to independence, the development of self-consciousness of the Uzbek people has risen to the level of public policy. The theory and ideology of oppression that had dominated for almost 75 years had evoked a sense of self-awareness. The question of national identity has not been worked out in philosophy. The reason for this is 2) "Awareness of national identity" is related to the idea of independence. Therefore, the idea of national independence can become an expression of the fundamental goals of our people and the idea of uniting members of society, as a criterion for awakening historical memory, learning from the past, self-consciousness. So, the national idea is a factor of national identity. If a nation does not understand itself as a people, as a nation, it will not be able to fully feel its sense of national pride and values, worrying about its honor, dignity, and merits.

In the philosophical ideas of the Eastern thinkers, the predominance of syncretic (i.e., the integration of different ideas into one whole) and synergetic (self-improving, broad, multidimensional, and open systemic) ways of thinking is evident. 3) The concept of "universal identity" is directly related to the secular sciences, the ideas of the perfect man.

Conclusion

In the Soviet literature, the definitions of a nation emphasized its objective norms, territory, unity of economic life, language, culture, life, and traditions. Historical experience shows that subjective factors, first of all, their understanding of national identity and historical memory also play an important role in the life of a nation. Therefore, in recent years, research on the concept of nation has shown that the perception of national identity takes precedence over other (objective, natural) characteristics of the nation. Although "national identity" is a narrow sense of belonging to a nation, it is broadly defined as the unity of a nation, the heir of its national values, the subject of historical processes, and its own history and it is understood that they understood their culture. So, if national affiliation and all its aspects are scientifically based in people's imagination, it can be called the

understanding of national identity. The structure of national identity can include language, unity of historical past, common origin, understanding of national interests, ethnic stereotypes and values, symbols, traditions and customs. Through them, the realization of national identity manifests itself as a spiritual phenomenon.

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