

HISTORY OF THE CONCEPT OF NATIONAL IDENTITY

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Abstract:

This article describes the essence of the concept of national identity, the features of its formation. The relationship of national identity with the processes of spiritual development, national revival and national elevation is analyzed.

Keywords: Identity, national identity, spiritual development, national and universal values, national revival, national elevation, development strategy.

Introduction

It is important for us to preserve our ancient traditions and values and live by them in order to preserve our national identity and unique qualities under any circumstances, without succumbing to various harmful ideological influences today. Firstly, it is important to remember that each nation on earth is unique and has its own unique traditions and values. Naturally, such values and traditions, which are the priceless wealth of any nation, did not arise in one year.

Thousands of years of human historical experience show that it takes a long time for something to become a tradition, let alone a value. Over the years and centuries, various views, customs, understandings and experiences have stood the test of time and generations, improving. If they are accepted by subsequent generations, continued and become a custom, then they can now be called national traditions and values.

National values are manifested in close connection with the history, way of life, spirituality and culture of the nation. The national values of the Uzbek people, passed down from ancestors to generations, were also formed over a long historical process. In particular, such virtues as respect for the homeland where a person was born and raised, the inability to imagine one's destiny without this country, loyalty to the memory of ancestors, unfailing respect for elders, honoring the younger, maintaining modesty and thoughtfulness in all circumstances, special attention to cleanliness in life, form the basis of our national values.

Values are formed in certain circumstances. Accordingly, the difference between the values of one nation and the values of another nation is explained by the conditions in which these values were formed. One of such values is the deep respect of our people for the home, district, village or city where they were born and raised, and it is worth studying the reasons why they cannot imagine their life without these places. The national idea of each people of the world arises as an expression of their dreams, aspirations, heart and mind. At the same time, a national idea does not form and does not become a reality by itself. For this, first of all, favorable historical conditions are necessary.

Awareness of national identity plays an important role in the processes of national revival and national progress, plays a huge role in the spiritual development of the individual and society, in



strengthening the material and spiritual foundations of civil society. Understanding national identity is an important sign of the spiritual maturity of a nation. National identity is understood as the nation's knowledge of its history, culture and national values, respect for national customs and traditions, the ability to use the spiritual heritage of its ancestors, preserve and pass it on to future generations. In this sense, the President of the Republic of Uzbekistan Sh. Mirziyoyev said: "Nothing in great history passes without a trace. It is preserved in the blood of peoples, in their historical memory and is manifested in practical actions. That is why it is powerful. "Preservation, study and transmission of historical heritage from generation to generation is one of the most important priorities of our state policy" [1], which clearly demonstrates the importance of historical heritage in understanding national identity. The spiritual maturity of a nation is reflected, first of all, in the level of self-awareness of people belonging to a given nation. Understanding the meaning and purpose of human life begins with understanding oneself. In this regard, I.A. Karimov said: "Understanding one's identity means restoring historical memory, understanding who our family is, whose descendants we are, and on this basis building a society that is unique and appropriate for us" [2]. When a person is interpreted as a social being, it is assumed that he or she has independent thinking, convictions, creative power, and a sense of responsibility to others and the entire universe. It is assumed that a person has the ability to think, believe, be creative, and have a sense of responsibility to others and the whole universe.

A person, sooner or later, begins to seek answers to these questions, embarks on a path to perfection. This path can be called self-awareness. Only a person who understands or begins to understand himself rises to the level of a person. Thus, self-awareness is primarily associated with the personality of each person, his separate "I". Attention is not only paid to the issue of self-awareness today. Views on this issue go back to the emergence of human society. The motto "Know thyself," inscribed on the walls of the Temple of Apollo and traditionally attributed to Chilon of Sparta, one of the Seven Greek Sages, became a central theme of ancient Greek philosophy. There are also several interpretations of the concept of "self-awareness" in scientific literature. For example, "self-awareness is a concept that expresses a person's ability to distinguish himself from the whole of existence, to evaluate himself and to understand him as a value. Self-awareness is also a correct understanding of the tasks facing society, knowledge of the laws of using social experiences, and a sense of responsibility to the Motherland and the nation.

Self-awareness manifests itself in various forms and manifestations that are constantly developing historically. In its first form, a person is able to distinguish himself from nature, from surrounding objects and events through feeling. The second form of self-awareness manifests itself at an even higher level, in which a person understands himself through belonging to a certain community, one or another culture.

The third, highest level is the ability to evaluate himself from the point of view of others through the "I", to feel responsibility for each of his actions, feeling his freedom, and to control the correctness, rightness or wrongness of his actions [3]. Doctor of Political Sciences V. Kuchkarov analyzes the meaning and content of the concepts of "self-awareness" and "national self-awareness" and explains it as follows: "Self-awareness is considered as a person's knowledge of his place in existence, the perception of his individual aspects, manifested in the relationship of his "I" and life goals with other "I"s and their life goals in social relations. A certain level of



self-awareness is the awareness of national self-awareness.

National self-awareness is the awareness of the belonging of the nation and each representative of the nation to a common cultural basis, language, culture, historical heritage, spirituality, customs and traditions, and the awareness of his place [4]. Due to the awareness of national self-awareness, a person remembers the past, compares it with the present, draws conclusions and looks to the future on this basis.

Self-awareness is a spiritual force that elevates a person to the level of a person and leads him to spiritual and moral perfection. These aspects are of particular importance in the spiritual development of society. The components of the concept of “self-awareness of national identity” include:

- awareness of belonging to a nation (ethnic group), its historical place in the development of humanity; loyalty to the national idea and values;
- understanding the needs and interests of the nation, knowing the ways of its development; serving national development and contributing to ensuring civil unity in society [5].

The problem of self-awareness of national identity is becoming more and more relevant with the acceleration of the globalization process affecting all countries of the world. At the same time, interest in self-awareness of national identity is observed in social, political, philosophical, historical, pedagogical, and psychological approaches.

In this regard, A.B. Bagdasarova analyzes the concept of national self-awareness from a global point of view: national self-awareness embodies social, political, environmental, educational, aesthetic, philosophical, religious views and reflects religious development in different peoples. Thus, national thinking reflects the socio-economic, political and life processes of nations, as well as their national education [6]. G. Nikishov (1998) emphasizes the importance of self-awareness: self-awareness is expressed not in a rational state or through reason, but in a deep understanding and feeling of each person, and its development is influenced by many factors, intuition, feelings. In Russian, it is recognized as a simple heart [7]. According to P.I. Kovalevsky, national thinking has an intellectual nature. “Awareness of national identity,” writes Kovalevsky, “is an act of perception in which a person considers himself part of a nation. This is a consequence of understanding the basis of the beginning of life and the harmony of goals that encompasses the entire people and its individual members” [8]. G. P. Fedotov believes that when studying the problems of statehood and national self-awareness, it is necessary first of all to understand the history of the people's existence and their desire for state building [9]. The main spiritual tasks in developing a sense of national identity are assigned to the intelligentsia, that is, this concept acquires a political character. Thus, self-awareness is formed at the subconscious level and manifests itself at the level of thinking; reflects the views of people striving to preserve their national characteristics. Self-awareness performs the following functions: 1) habituation; 2) protection; 3) knowledge; 4) self-control. The function of habituation consists in the assimilation of national characteristics by an individual throughout his life. The key role in this process is played by language, which preserves a certain system of values. At the same time, there is also reliance on historical events, heroes, and figures of national culture. By studying the language, a person joins the world of national culture.

The concept of national identity also has a protective function. It is manifested in the preservation of cultural values, ensuring the protection and development of national cultural interests,



protecting national values from internal and external influences. It participates in the transmission of traditions of national identity from generation to generation, as well as in the preservation of historical, religious and cultural values. The function of cognition participates not only in preserving the memory of generations, but also in life itself in general.

The function of self-control and responsibility is also necessary in these processes, and the concept of national identity is not without contradictions, that is, the violation of the foundations of identity affects social movements. The reaction depends on the internal level of cultural behavior. N.V. Koksharov lists the main factors in the formation and development of national self-awareness: culture, science, language, education system, intelligentsia, self-control. Language is considered the basis of national culture, and its loss is the first step to the loss of national self-awareness [10].

Only a person who is aware of his national identity knows the value of his homeland. And the homeland begins with the city or village where he was born and raised. It goes without saying that only when a person is aware of his homeland, his country, his place, will he live with the pain of this people and nation and fight for its prosperity. The importance of the education system in this is enormous. Because educational activity forms a person's worldview, ensures the fruitfulness of future work, a prosperous future. The realization of national identity does not happen simply through dreams.

For this, it is not enough to achieve independence. Understanding national identity requires the revival of spiritual values, the effective use of its opportunities and advantages, and solving problems in the spiritual and educational sphere. The concepts of national identity, spiritual maturity, national revival and national elevation are closely intertwined. A nation that is aware of its national identity achieves spiritual maturity, knows its history, studies the spiritual heritage of its ancestors and has the opportunity to achieve great progress by creating spiritual wealth. Awareness of national identity is expressed in a deep sense of responsibility for the fate, aspirations and future of compatriots living in their national-territorial unity, as well as indifference to the fate of compatriots living in other countries. Awareness of national identity directs the development of the people to a qualitatively new level of cooperation and solidarity on an international scale, as well as the formation of a common civic mentality, which will bring Uzbek society to a new level of cohesion. Consistent achievement of this goal, taking into account the interests of all segments of society, including the interests of indigenous peoples, is a key factor in ensuring national development.

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