



THEORETICAL AND PHILOSOPHICAL ISSUES OF STUDYING THE PHENOMENON OF NATIONAL IDENTITY UNDERSTANDING IN SOCIETY DEVELOPMENT

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<https://doi.org/10.5281/zenodo.8337961>

ANNOTATION

The article discusses social work, which is one of the tasks of interest to mankind, and the beginning of the formation and development of self-awareness. Categorical concepts such as national and ethnic are defined in the process of studying the interdependence of self-awareness and spiritual values or conceptual tasks in the development of society. Also, in the conditions of today's globalization, it has a special place in the constantly increasing need for national identity.

Keywords: society, culture, spirituality, art, custom, tradition, nation, national identity, value, religious belief.

Introduction

From a theoretical-philosophical approach to the phenomenon of national identity awareness, it can be concluded that, firstly, the awareness of individual and mass national identity can be raised to the theoretical level under the influence of socio-historical relations and psychological processes at the levels of consciousness or everyday consciousness; secondly, in the process of realizing national identity at the level of public and everyday consciousness, intuition and feeling are strong, and national psychology at this level has an active influence; thirdly, due to the knowledge of spiritual and cultural heritage and relations in the development of national identity, he will have the ability to come to the necessary conclusions by thinking about the present and future of national life; fourthly, the awareness of national identity as a system is not only the heritage of the past, historical values, religious views, but also "concern about the interests of the nation, the needs of national development, unsolved problems, and finally the historical fate of the nation" occurs; fifthly, the understanding of national identity requires the study of national consciousness and thoughts about nations, which are inextricably linked with the formation of nations.

Materials:

The issue of national identity is one of the objects of research that has been of interest to experts in various fields for a long time. From the philosophers of the ancient world to the researchers of the present time, they have dealt with this issue.

During the years of independence, the way to restore the spiritual and cultural heritage of our nation's world-famous ancestors was opened, and real opportunities were created to study it. The creators of such a rich spiritual heritage are the scholars of the East: Abu Ali Ibn Sina, Abu Rayhan Beruni, Abu Nasr Farabi, Abu Hamid Ghazali, Azizuddin Nasafi, Jalaluddin Rumi, Burhonuddin Marginani, Imam al-Bukhari, Imam At-Tirmizi, Ahmad Yasavi, Bahauddin

Naqshband, Alisher Navoi, Khoja Ubaidullah Ahror and others, various theoretical and practical ideas and conclusions related to self-awareness are expressed in their works.

In the multifaceted works of these scholars, one can find interesting ideas about the universe and its existence, its perception, and the psyche of people and nations. For example, Farobi's work "The City of Virtuous People" reflects on the psychological unity of people, according to the scientist, such unity is based on clan-tribe relations that form mutual agreement. At the same time, such unity relies on moral norms and language unity. Again, Farobi understands that it is necessary for people to unite into a community in their attitude to existence and in their sense of identity.

Methods: Each person cannot acquire such things alone to live and reach a higher level of maturity "...it takes a community of people to acquire them" Pharoabi's thoughts about the unique spiritual (psychological) unity of the peoples served to understand the features of the relationship between them. At the center of his socio-philosophical views, he puts a person, his dreams and hopes, showing the ways to achieve moral maturity. By moral perfection, the philosopher understands beautiful human qualities.

Such qualities are achieved by a person through self-awareness or national identity. He writes as follows: "In reality, every being has come into existence to achieve the highest level of perfection, which is unique to its own being. The name of this perfection characteristic of man is called the most mature happiness". Self-awareness is one of the important factors of human maturity. It will be difficult for every person, nation, nation, people to achieve perfection without knowing their ethnic culture, belonging to a certain ethnic group, values, religion, customs, and traditions. That is why, in Farobi's views, he puts forward the idea that one can achieve self-awareness and maturity only by avoiding the negative factors that prevent perfection: ignorance, laziness, and unconsciousness.

Beruni expressed important opinions about the language, customs, traditions, and religion of the peoples in his work "Relics of the Ancient Peoples". According to the scientist, man is given intelligence to perceive the external world, things and events, including knowledge about himself. The mental abilities of a person are the "tukhva of God" given to a person to think, discuss, invent, and imagine the world of memory more clearly. "Thanks to mental abilities, a person transfers one of the changes occurring in the external environment to another, analyzes it, separates the truth from the lie, justice from injustice, good from evil, truth from injustice".

In the work "India", Beruni uses the method of comparative analysis to study the customs, rituals, traditions, and religious beliefs of peoples, shows the national characteristics of peoples, especially Indian peoples, and draws attention to their place in social life. At the same time, he compares the national values of the Indian peoples with the customs and rituals of other Eastern peoples and shows the commonalities and differences in them. In the analysis of this process, the scientist pays special attention to the geographical factor. The fact that people live in different natural and geographical conditions affects their appearance in addition to their lineage. That is, they "...the diversity of their structure in color, image, nature and morals is not only due to the diversity of lineages, but also to the diversity of soil, water, air and land (where people live)".

A person's life, growth and formation as a social person is a complex process, and the geographical factor is listed as one of them. Abu Ali Ibn Sina wrote many works on philosophy, logic, psychology, ethics, philology and socio-political issues. According to the scientist, the

basis and origin of all beings is "body is necessary", that is, God. The body is essential - this is the first essence, the core. Therefore, the scientist connects the formation of the behavior, moral qualities, and national characteristics of a group of people or a single person with the Supreme Spirit. At the same time, it recognizes the natural spirit. According to him, the natural forces get strength from the natural spirit.

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Results: Summarizing the above points, the views of the scholars who made a great contribution to the treasure of our nation's spiritual heritage, including national characteristics and national values, on the understanding of national identity are of particular importance. Although self-awareness and national identity are not distinguished in the works of these scientists, this issue is combined with the problems of knowledge of the world, formation of spirituality of individuals and members of society.

From the above-mentioned points, it can be concluded that, first of all, although the new ideas that appeared in the history of Central Asian social, philosophical, and political sciences, as well as in the field of Islamic religion and mysticism, are not directly devoted to the content of understanding the identity or national identity, they contain the idea of a perfect human being, in particular self-awareness involves learning about science and religion; secondly, the awareness of national identity has been one of the main means of human education and improvement of society in both the East and the West. It is not for nothing that the German philosopher Hegel said that the cultural achievements achieved in the Eastern world are the first stage in the development of the entire world civilization. Because it is recognized that the idea of spiritual perfection of humanity arose in the East long ago.

CONCLUSION:

One of the somewhat common views of the classification of self-awareness presented in the above literature is that each type of civilization has its own social consciousness and the process of self-awareness. Realization of national identity is a multifaceted, complex process. In general, it can be conditionally divided into two main levels. At the first level, national identity is realized by comparing oneself with others in various ways. Self-observation and self-knowledge form the main inner sense of such self-awareness. The prevalence of special knowledge depending on the level of self-awareness, the correct reflection of their truthfulness and objectivity by the subject, and self-knowledge (awareness) are recognized by most scientists.

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