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NATIONAL IDENTITY OF UZBEKISTAN: FORMS AND COMPONENTS

Abstract: The article reveals the essence of such notions as “identity”, “national identity”. In defining the essence of these notions the author relied on the results of research works carried out in the country and in foreign countries. Special attention was given to identifying the main forms and constitutive basics of national identity principles. As well as the article refers to the historical and philosophical analysis of the Uzbek national identities and its axiology until the formation of the Islam and culture. As well as The article also presents the historical and philosophical analysis of Uzbek nationalities and its axiology as well as the formation of the Islamic religion and culture, along with the axiological processes in the national identification, which is based on the first national cultural monuments of the Uzbek people, Avesto, personality and axiological features.

Key words: nationality, identity, national identity, realizing one’s national identity, constitutive basics of national identity, avesto, axiology, Islamic religion, nationality, national values, national self-consciousness.

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Introduction

With the development of historical theories and concepts, the concept and theory of “national identity” acquired their new forms and structural foundations, although historically it was accepted by world scholars in the late 19th and early 20th centuries. This can be illustrated by the processes of globalization that are taking place in countries around the world.

In the context of globalization, the formation of a marginal (intermediate) culture in different societies is obvious. The marginal culture is based on ethnic identity, lifestyle and aspirations of different nations and nationalities. The interaction of different ethnic cultures leads to two very different results. Firstly, the rapprochement of nationalities and nations leads to mutual understanding and solidarity; secondly, there is a change in the ethnicity of nations and ethnic groups, as a result, national diversity is gradually eroding.

That is why in recent decades, issues of preserving the ethnic identity of nations and nations and achieving national identity have become relevant. From this point of view, the concept of “national identity” is becoming increasingly popular in the use of languages. At the same time, the essence of the

concept, the state of its expression, as well as the structural foundations of national identity.

One of the Russian electronic sources describes the concept of “identity” as follows: identity (identity) is a term used in everyday activities and academia, which represents the continuity of the individual and himself. represents the concept of heterogeneity, inheritance [1].

A number of researchers have attempted to identify forms of identity in their studies. One electronic source focuses on the following forms of identity:

1. Psychophysiological identity.
2. Social identity.
3. Personal identity [1].

Psychophysiological identity. It reflects the unity and masculinity of physiological and psychological processes and characteristics of the body. Accordingly, the body differentiates its cells from cells of a foreign organism. The same applies to immunology.

Social identity reflects a person’s ability to understand, as well as understand which social group or community he belongs to. It is social identity that allows a person to transform from a biological into a

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social being. In social terms, self-awareness contributes to the assimilation of a collective identity, such as self-esteem of team membership, staying in the community, reliance on his support and vice versa, the desire to help and support his teammates.

Personal identity (identity or identity) is the unity and continuity of a person's aspirations for vitality, purpose, motivation and the meaning of life. This form of identification can also be called "biological identity." Consequently, in personal identity there is a "biological identity", which is directly manifested in the activity of a social entity. At the same time, it is worth noting that when it comes to personal identity, the individual does not have a specific quality or personality. Probably the "biological history" of man is not biologically different. For this reason, biological identity is more clearly reflected in human behavior (as well as other living things).

Evidence, evidence at the crime scene analyzed on the basis of the identity of the suspects and "to determine the identity of the object and personality on the basis of the totality of general and personal identities" [6, 173]. Due to biological characteristics, one person does not duplicate another.

Biological identity is characteristic not only of individuals, but also of other living beings. Scientific studies have shown that if the cells on the fingertips represent the biological identity of each person, the black and white stripes in the body of zebras never duplicate animals of the same type.

Identity illuminates individual and general characteristics. According to an individual approach, identity refers to a person and, in accordance with a common interpretation, to a community. The uniqueness of a particular society is often called "national identity." Indeed, national identity means that a particular nation, nation or nation has a positive attitude to the values that have formed in the region in which they live. "National identity is expressed as a single whole, on the basis of which a stable, developed state is achieved" [2]. It would be a mistake to understand this type of identity as belonging only to a particular nation, nation or people. After all, in a modern state, any country that represents a territorial border is populated by people of different nationalities and ethnic groups, and they work to develop and develop their society.

In the research of Kuznetsov K.A. and Schekhlina discovered the structural foundations of national identity. According to the authors, national identity is based on the following components:

1. The presence of a general experience of statehood in society, which reflects a significant event in its history, the adoption of the event as a set of values.

2. The formation of a set of common values that are recognized by most people, and not the basic and stable environment.

3. The fate of a country that does not change even under the influence of a stable external environment and the development of shared responsibility for the development of society.

4. Nationality, nation or people to form a national identity

can and will be lost (for example, many events and events in the history of mankind, such as the fall of powerful Rome, German fascism, the death of Japanese militarism, the collapse of the former Soviet Union, etc.).

It can also be interpreted as a national identity. In essence, national self-awareness means awareness of the history of its formation and development by people of a certain nationality, ethnicity or nation, pride in their achievements, concern for their problems and effective work to promote a society with a high level of civil responsibility.

As with any trait or quality, national identity also manifests itself to some extent. Russian scientist N.G. Skvortsov divides the degree of manifestation of national identity into three groups. I.e:

1. The basic (initial) level.
2. High level.
3. A very high level [4].

According to N.G. Skvortsov, mentioned signs justifying these levels, as well as the national characteristics that they represent.

A basic level of. This level reflects ethnic characteristics - language, religious beliefs, behavior, lifestyle and so on. The rich national cultural heritage of different nations and nationalities lies at the base of the basic level. Often, at this level of national identity, there are many differences in interethnic relations, such as language, religious beliefs, cultural development, lifestyle and lifestyle, and the concept of "we" is opposed to other nations or nationalities; the emphasis on national identity ("we have what they are") is also emphasized during the dialogue.

2. High level. At this level, interethnic relations between nations and peoples have been eliminated. The goals of different nations and nations living in one state are to build a society, make a better country and solve social problems in a harmonious and joint manner. No nation or nationality is indifferent to the fate of the country or the future of society. The most important characteristic of the highest national identity is patriotism.

Patriotism is a high human virtue that expresses pride in the history of one's homeland, one's hometown, its present and its future prospects [3, 144-145].

As a patriot, the following qualities appear:

1. Love for the country, devotion to it.
2. Adherence to the past, customs, traditions and values of the nation to which it belongs.
3. Proud of the history of the motherland and people.

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4. The material of the country, as well as the spirituality created by the nation preserving their wealth, taking care of their reproduction.

5. Work for the good of the homeland and the progress of the nation.

6. The fight against any threat to the freedom of the motherland and freedom of the nation.

7. Protection of the honor, honor and dignity of the motherland and people.

8. Confidence in the prosperity of the motherland and the progress of the nation [3, 144-145].

Patriotism, which is "a virtue for all who live in accordance with the fate of the Motherland and the fate of the nation", also serves to alienate "the opportunities, glory and prestige of the development of the nation" [5, 148].

3. The highest level. This level of national identity reflects not only the individual's perception of his or her ethnic or ethnic identity, but also concern about the fate and future of this nation or nation, his or her language or religious beliefs; to make a direct contribution to the social, economic and cultural development of the society in which he lives, and in defense of his homeland; Feeling like the owner of the homeland and caring for any problem that is associated with it, is responsible for overcoming it and its responsibility as citizens to achieve greater efficiency, especially in professional activities.

If you look at this as an example of Uzbek national identity: the concept of "national identity", its essence and manifestation in the Uzbek national literature is one of the least studied issues. However, the need for its study is growing rapidly. There are a number of reasons for this, most of which are related to the increased national identity of nations and the fact that the national factor is becoming a leading force in the world.

As for the nation and ethnicity, "this understanding requires national unity. The existence of a national object is a national unity, and its individuality cannot be harmonized in a certain area," Anderson said. What forms and determines the fact that a nation exists as a whole? Kamorov replies: "Language, territory, historical requirements, general mentality."

Accordingly, national identity is the identification of one nation with its own values, origin, language and culture with other nations, in which a nation competes with other nations through its own identity. It also plays an important role in all aspects of the great personalities of the nation and their achievements and discoveries. This in turn creates a national identity.

Political scientist Rupert Emerson defined national identity as "the totality of people who consider themselves to be their people." This definition of national identity was confirmed by the social psychologist Henry Tyfel, who, together with

John Turner, developed the theory of social identity. The theory of social identity accepts this definition of national identity and argues that the conceptualization of national identity can be self-categorized and influenced. Self categorization means getting to know the nation and perceiving oneself as a member of the nation. The affective part is a feeling of attachment to feelings associated with human feelings, such as feelings for a nation. Awareness of belonging to a particular group creates a positive feeling about the group, and other members of the group are sometimes inclined to act on behalf of the group, even if they are not personally known.

Sukhachev V. Yu. In "Identification Boundaries": "For some analytical explanation of this concept, the logical difference we are interested in refers to the nature of the relationship between subject and subject. So, in the analytic sentence, the predicate refers to the topic. The other is self-sufficient, self-determined and obsessed. Self-control as a special connection is realized through self-awareness." [10]

National identity is the identity or feeling of a state or person belonging to one nation. It is presented as a whole, united by various national customs, culture, language and politics. National identity combines subjective feelings with a group of the same people, regardless of their citizenship. National identity is psychologically regarded as "emotion and recognition," which we call "perception of differences," "us," and "them."

Burke (1950) proposed three sources of identification. The identification of materials, goods, property, the result of things - I look like you because we have the same car model or the same taste in clothes, music, books, etc. The identification of idealists is based on common thoughts, relationships, feelings and values. , We go to the same church or to the same political party and so on. The result of the formal identification of an event, form or organization in which we participate. Identification is the opposite of separation.

L.A. Sofronova On problems of identity "A person conveys the characteristics of an object in different ways, but not completely. In addition, the identification process does not always lead to true identity. It could also be a lie.

A person knows and recognizes not only the world, but also himself and his environment. He is engaged in the search for social, national, religious, psychological, sexual identity. One can be under pressure, and the other can dominate and dominate the complex. These options exist together because they identify one person from different perspectives. For example, "gender identity and social identity constructs are inextricably linked. Gender identities were established simultaneously in early childhood, combining the presence and social necessity of social conditions "here and now" and "biological necessity". [7]

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It is obvious that introspection and an attempt to find out who it is does not help a person to look at another. It defines others (others) its status, gender, name, role in the movement, membership in one or more layers of society. Consequently, self-identification is inevitably connected with the ego of another. A person "then perceives the fact that each person may have met with himself not only as a stranger, but for his own sake, perhaps not so much." This requires the identification of other, alien personalities. In addition, the whole culture is defined "in the eyes of a completely different culture" (M. M. Bakhtin). [8]

Identification requires a person from external life circumstances. This varies depending on the context in which it is available. N. N. According to the observations of Kozlov, in Soviet times, a person had to have information in a new kind of culture, to study his own language. social identity is not always a complete identity with a new culture, but it's hard for people to name, for example, personal records from the perspective of the seeker, so that it is easier to portray a new personality from a biographical trust. [7]

In a new sense of life, a person is experiencing crises imposed on him. It is not forever, given once and for all. Once upon a time, a person may be content with what he or she achieves. Then he begins to look for another. A person is trying to make a new decision, to join a new identity group. Therefore, the identifier "can be expressed as a process similar to the process of acquiring a foreign language (as opposed to the native language)." [7]

Identification changes not only when a person adapts to new life situations, but also during his life. In part, this will change with age - human psychology will change over time. As mentioned earlier, a personality search should not lead to an end result - it is difficult to formulate requirements for identification. In addition, a person can resist his community. To identify himself, he needs to absorb many cultural codes. Without this, they cannot reproduce the identification canon (N. N. Kozlova). [7]

By identifying himself and others, the individual relies on already established knowledge. But knowledge is always helpful. Even if someone knows this, he does not know for sure. The concept of knowledge and decline has been repeatedly described in world culture. "Oedipus knew everything, but did not know this. In fact: he knew that at some point in his life he had to kill his father. He knew how to marry his mother." [9]

Identity issues form an important layer in cultural texts. Identification processes evolve in different ways. For the earliest times, it was necessary to identify the outer grains that distinguish them from others. "[10]

Given the above reasons, the emergence of national identity among different nationalities is equally important, and their importance in maintaining the continuity of national values of each nation is manifested. That is why each nation in its manifestation enriches and enriches the processes of national identity.

The study of national identity and the manifestation of the national identity of the Uzbek people, which has survived colonialism for more than half a century, remains one of the tasks of national philosophy.

Just as there is a history of everything and events - the origin, development and decay of the phenomenon, national identity and accent processes have their own historical background. This historicity is directly related to the origin and formation of the nation. Of course, historical memory is important. In turn, the role of historical memory in national identity is invaluable. In the end, history is an integral part of the nation's ability to create consciousness and represents the level of knowledge, appreciation and study of the past of the nation. Historicity is created in the process of conscious activity of the nation and is inherited from generation to generation in the process of development of its consciousness.

A nation that could not preserve its historical identity and could not pass it on to future generations will have no future. This is because memory is the most important resource for the future of a nation, learning about the past and life experience.

Axeological processes in national identification develop and improve at every historical stage. However, "... this process is never spontaneous, but develops in accordance with the influence of the stages of the historical development of the nation, their spirituality and spirituality. Only when he realizes that his honor, dignity, dignity or a sense of the need to solve problems arising in the course of his development will accelerate the development of national self-consciousness and, if necessary, explode. Otherwise, its development will continue to slow down. From this point of view, the period of the struggle for liberation from drug addiction was not a calm period for the development of national identity. At the same time, after gaining independence, it became a major factor in the revival of national traditions, customs and values, which undermined the opportunities lost in the new conditions." [eleven]

Realizing this factor, we are turning to our national spiritual heritage. Indeed, the national spiritual heritage is a combination of intelligence, customs, traditions, values, spirituality, behavior, positive experience, skills and potential of ancestors in the use of natural resources at different historical stages of the nation's formation. For this reason, the national spiritual heritage will serve as a source of experience for the development of the nation. According to President Islam Karimov, "although we

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are financially behind some countries (and often have historically objective reasons), we can say with great pride about our spirituality: the values, customs and traditions of our great ancestors. We have a tremendous vitality that is absorbed by our blood. Our excellence is recognized throughout the world of education. Our sacred duty is to live in accordance with this blessed heritage, to enrich this unique wealth even further, to build our national identity and our future construction on the basis of universal values. ” [12]

In accordance with these words, an attempt is made in the article to reveal a historical and philosophical analysis of the stages of development of aeological processes in the Uzbek national identity.

Features of pre-Islamic identity in the history of the Uzbek people. The peoples of the region in which we live have a very ancient and immortal cultural heritage. This heritage is embodied in rich folklore, Turkic, Zoroastrian, Buddhist inscriptions, legends such as Shirak, Tumaris, Kuntugmu, in stories from the series Alpomish, Goruulu, Tohir and Zuhra, Beautiful Garib and Shohsanam. There is also a legacy that goes from language to language, with countless stories, parables and mysterious songs. Part of this rich and rich heritage is written stone - ancient texts, the second is the ancient and historical book of our people "Avesto", and the third, undoubtedly, are the sources left by our scientists, which serve as an invaluable scientific and philosophical basis for promoting the Uzbek national identity.

Ancient inscriptions, although dating back to the eighth century BC, contain an understanding of thinking, lifestyle, hopes and aspirations, values and traditions of socio-political philosophical, moral and religious. His artistic views are generally reflected in his historical and spiritual memory.

The philosophical and historical analysis of the problem of values is based on ancient legends, myths, legends, stories and epics, that is, on examples of folklore. In folklore, more attention is paid to universal and universal values, their essence and content are interpreted differently. The stories of Spetamen, Alpomish, Tumaris and Shire illustrate the spirit of self-sacrifice for the freedom of the people and country. "These verses can be compared with the ancient Greek poems "Iliad" and "Odyssey". [13]

When ancient people thought about existence, told myths, stories or stories, they commented on the values of the universe, its infinity, the universe and humanity, the meaning, meaning and purpose of human life, as well as values such as courage, wisdom, humility, kindness, loyalty, patriotism. some of them are divine.

Avesto is the first major work in which the historical and philosophical thinking of our people was demonstrated. It is no coincidence that he is called the "Guide to Life." Avesto is often understood as the main book of Zoroastrianism.

It is well known that in the pre-Islamic period, i.e. Before the Arab invasion, Zoroastrianism, Buddhist, Christian and Buddhist religions existed in Central Asia, and Zoroastrianism was the most common among them. According to academic science fiction, "... Zoroastrianism is the most rational religion among religions of the past, in which much attention is paid to the well-being of people." The founder of this religion was Zoroastrianism and ancient cities and agricultural areas (Sogdiana, Margiana, Bactria, Parthia, Khorezm), where most of the population of Central Asia lived on pastures, agriculture and crafts during the time of the Avesto Book. The process of formation These social changes in the life of the peoples of our country required the renewal of ideology, which impeded its development, and the implementation of religious reforms that would meet the requirements of the new society. This is what Avesto has to say. In addition, it gave rise to a period identity in the minds of people.

Avesto specializes in family and marriage relationships. The term "imana" is often used in the work. "Imana" means a family unit. The head of the family was called "imanantati." The family included the head of the Imananati family and his wife, Imananatin, children, grandchildren, and great-grandchildren.

The family emphasizes the need for marriage and childcare, as well as teaching moral principles to men. The man was only 16 years old and he had the right to marry more than one wife. All the time, the first woman was the head of others. According to Avesto, a man must first be financially and physically strong enough to marry, and he needs to eat on time, otherwise the man will not be able to fulfill his duties. "A person who does not eat has the power to pray, is not able to fulfill the duties of a couple, does not give birth to children" (Yasna, 33, 3). It was believed that: "With improved nutrition, people's morale will be strengthened. When there is an abundance of food, the words of God are better" (Yasna 33: 3). As Avesto points out, the source of family happiness and happiness is "the abundance of what is needed for a good day" (Jasna, chapter 30).

It is well known that our people have long loved children who think that "ten is different." Even in Avesto, this quality of our people is praised by God. That is why family religion and parenting play a special role in the moral education of Zoroastrianism. Here is researcher Avesto H.H. Khamidov: "When a person had the opportunity to leave offspring, but did not marry, he was forced to stamp him or bind him with a chain. Sometimes this man was beaten in a bag. An unmarried girl who resisted the proliferation of human offspring on earth was beaten in a bag and beaten 25 times. Avesto is strictly forbidden to marry relatives. This was done in order to keep the blood of the people and the tribe clean and to preserve the integrity of the offspring. Families with many children

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need to receive state benefits, and at the same time it is said that women who have 2-3 births deserve a reward. ”

Looking at the Avesto, we see that during this time special attention was paid to raising children. The rules for teaching and raising children in Avesto are as follows:

- (a) religious and moral education;
- b) physical education;
- c) reading and writing instruction.

Religious education of children began at 7 years old, and age - 15 years.

In addition, Avesto advises people to love their homeland, to be human, to be friendly, to be kind, to be kind, and to take care of all people. We are ready to help people to be active in the fight against evil for happiness, to be in peace and brotherhood. A person should not be jealous of his thinking or imagination. A well-intentioned person never gets angry or knows, because in a state of ignorance he loses his good intentions and forgets about duty and justice. ”

Since Avesto is the holy book of Zoroastrianism, it reflects the value system of this religion. At the same time, the book pays great attention to human values, their significance for the spiritual and practical activities of man. The qualities of goodness, perfection, thoughtfulness, humanism are reflected in the image of Ahuramazd. According to one of the authors of the book of Zarathushtra (Zoroastrian), a person should follow the forces of good and light, to distinguish good from evil, and right from evil. The dignity of a person in this process is reflected in the fact that he is indifferent to the struggle for the victory of good, his lifestyle, his spiritual appearance, his social activities.

As scientist Ibrahim Karimov rightly notes in his research: “The Universe is based on the struggle of contradictions: light and darkness in physical things, life and death in the natural world, good and evil in the spiritual world, and the law between justice and injustice in public life.” Religion is based on an uncompromising struggle with evil in the pursuit of good.

Indeed, in the Zoroastrian doctrine, a believer is a perfect person who is free from robberies and robberies, takes property from others, betrays his conscience and estranges himself from faith. In Zoroastrianism, Ahuramazd on behalf of the people said: “Take care of your body, your spirituality and your moral health; then your material life will be perfect. ”

A remarkable feature of Avesto is that the creation of the universe is a primitive seed, tribe, nation, and then nation, the ideals of fighting evil for freedom, liberty, freedom, creativity and creativity in simple terms. The noble ideas, noble words and noble deeds of Avesto in the Zoroastrian doctrine still appeal to humanity, purify and enrich people spiritually. In

Zoroastrianism there are many noble ideas about good and evil, good and evil and faith. [fourteen]

There are countless sources of information about the history of the development of the natural, scientific and especially moral values of the pre-Islamic peoples of Avesto.

The subject of values is also clearly reflected in the philosophical and theological teachings of the "Money Period" (the warlike century of the 1st-1st centuries, the founder of money lived in 216-276). According to Moni, two worlds exist in the world of "darkness and light", the first of them is the world of injustice, oppression and violence, and the second is the world of eternal, indestructible, enduring values. The teachings of Monia summarize the basic values of ancient times, their common system is connected with mythology, philosophy, cosmogony, astronomy and other areas of social and natural knowledge.

Traces of value can also be seen in the teachings of Mazdak of the sixth century (completed in 51st). “Unfortunately, after Islam became the official religion, these tracks faded and became difficult to find.” [fifteen]

Axesological aspects of medieval eastern philosophy: the expression of medieval philosophy reflects a wide range of philosophical phenomena, the formation, development, and spiritual and spiritual influence of directions, both in essence and in context. Firstly, this is the philosophy that arose under feudalism in Western Europe for 5-15 centuries. Its content is directly related to the socio-cultural characteristics of society and the active influence of the Catholic Church.

Secondly, the Shark. The peoples of the Middle Ages also have their own medieval centuries. By this time, Islam had penetrated the life of many peoples of the region, except for the Arabs, and had a strong position. Gradually, economic, cultural and scientific ties grew, interest in the natural, scientific and philosophical heritage of the ancient world increased, Aristotelianism became widespread. Philosophical thinking developed on the basis of local, ancient world traditions and a new ideology.

Abu Nasr Farabi (873-959), who played an important role in the history of Eastern culture, also emphasized these values. Farabi's ideas on value can be clearly seen in the doctrine of Medina al-Fazil. As an encyclopedic scientist, the Farabi doctrine emphasizes the universal system of moral and ethical values that arose during the period of high ideals and fair social relations. In such a society, for example, religious values are of particular importance, but they are dominated by philosophical authorities who are responsible for the spiritual and moral development of people's words (theology) and doctrines. rock evolution. Retirement at a time when the religious views of thinkers were ideological, and what was most important! Allah is one of the first philosophers of the East who considers the idea, but also the values of

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man, society and science as one of the main topics of philosophical knowledge.

Conclusion

Consequently, basic identities of national identity and axiology in the new national democratic doctrine. The secular views of the 18th-century French enlighteners were largely based on the achievements of European science and philosophy of the 17th-18th centuries. They sought to explain the landscape of the world not in biblical or holy quotes about the causes of natural phenomena, but about the successes of their science.

At the end of the 19th century, the secular ideology of Ismail Raspirali (Gasprinsky) was widespread in Turkestan. This is in line with ideology; The idea that secular education can be achieved by teaching Muslim Turkic peoples the new Russian style of European rule. Russian colonial policy was interested in maintaining social relations of the middle class in the country. They knew that the colonial policy of the people, that is, Russian colonists, could not be continued during the enlightenment of the people.

Such views will soon spread in our country. Turkic intellectuals who sought to educate people, uniting all Turkic people on the principles of Jeditism, further reinforced this idea. Our great-enlightened scientists M. Behbudi, A. Avloni, A. Fitrat A. Chulpon and many others left an indelible mark on the memory of our people. It is no exaggeration to say that their efforts to create peace, prosperity and prosperity in the country have demonstrated their national identity to our people. Because, at the same time, when they try to destroy our national values and national ideology, their high-profile efforts to educate and enlighten people are of direct acological significance.

Thus, the concept of identity, individuality and self-awareness means a specific relationship to the values formed in the region where one or one nation, nation or race lives. National identity is the knowledge of a specific nation, its nation and race, enriching the achievements of national achievements, the desire to overcome their own problems and finding their place in the international community. In the era of globalization, in which marginalized civilizations are formed, the ethnicity of a nation (race, people) is stable in the face of acute historical changes.

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