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## THE FACTOR OF NATIONAL IDENTITY AND ITS ROLE IN THE SYSTEM OF THE SUBJECT "NATION"

**Abstract:** The purpose of this article is to analyze the characteristics and trends of the development of national self-awareness, to determine the factors that influence it, as well as the roles of the state and historical memory in the structure of national self-awareness.

**Key words:** national self-awareness, structure of national self-awareness, spiritual legacy, national spiritual legacy, independence, historical memory, nation, national government, ethical unity.

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### Introduction

The question of studying the concept of "national identity" and revealing its importance has always been one of the crucial issues of philosophy.

All the nations that had gained their independence as a result of the disintegration of the former USSR and the dissolution of the totalitarian system began to abandon the "single" customs, traditions and values formed during the Soviet period, trying to restore, master and develop their national and spiritual heritage, relying on their own grounds.

After that the possibility and status of "national identity" began to manifest itself in a real life as a great power. If in the period of national dependency the notion of the national identity was preserved as an important part of the nation's internal spiritual potential, giving them a spiritual support to free themselves from dependency, under the new circumstances and opportunities that emerged from the collapse of the former Soviet Union, national identity became a moral and spiritual factor in securing the status of the nation as a real entity, gaining its independence and following its own path of development

As a result of this, the perception of national identity, which was violently "held" by the former Soviets during the period of dependency in the late 80s and early 90s of the twentieth century, became a powerful factor in the rapid recovery and use of opportunities in reaching national development. This in its turn, in a short time accelerated the emergence of all the problems accumulated as a result of the national policy of the former center. In the context of increasing people's aspiration for national identity the inability to solve these problems led to escalation of interethnic conflicts in the former Soviet republics, in some regions it resulted in bloodshed.<sup>[1, p.664]</sup>

On the ground of these terrible events, it is interesting which factor of the nation was the leading one? If it were national identity in this case what kind of strength could it have and to what extent its chances be? In what way will it manifest itself when the nation will reach to the level of sustainable development? The answers for a number of such kind of questions became one of the important issues for the scientists of this research area.

### Main part

<sup>1</sup>. O'zbekiston Sovet mustamlakachiligi davrida // O'zbekistonning yangi tarixi. –T.: Sharq, 2000.

–T. -p. 664.

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National identity begins to emerge in the process of the formation of ethnic unity and experiences stages of development and improvement in the period of the nation's acquisition of its status as an independent subject.

National identity is the spiritual factor which unites the representatives of the nation through understanding material and spiritual interests and values of the nation. First of all the level of national self-awareness is determined by the development of national consciousness. National consciousness is a broad concept according to its essence and role, which incorporates the concept of national identity and self-awareness. National identity is a part of the national consciousness which is closely connected with the national duty, responsibility, values, interests, goals and aims to express them. The national self-consciousness is not clearly manifested among the nations whose national self-consciousness is poor and weak, as the citizens of these nations are not able to understand their duties and responsibilities. It is observed that people who are not self-aware are more likely to be influenced by foreign cultures, or more easily adopted by another culture. When such a process is encouraged by public policy, there appear disastrous consequences for the existence and development of the nation.

On the basis of the study of scientific research devoted to this issue, the concept of national self-awareness can be described as "a generalized theoretical view, as well as an expression of practical actions aimed at protecting and developing the material and spiritual values, interests of the same nation, ensuring national unity and solidarity". That is, the awareness of national identity not only represents ethnic origin and responsibility, liability and knowledge of interests associated with it, but also the conscious activity of the nation and confidence in the future. After all, in the perception of national identity, the future of the nation is manifested directly by the protection of its interests.

National identity does not appear accidentally or by chance, it is not created by certain persons either. It is a socio-historical phenomenon that forms as the product of a nation's long-lasting material and spiritual life. In other words, people's self-awareness, all their mental and spiritual abilities, their emotions, their character, their world outlook are formed during their lives and activities in the society. As Aristotle admits, a man it is a political and social being<sup>2</sup>, p.111] whose main activity takes place under the influence of the social environment in which he lives. Farabi also elaborates on Aristotle's claim "every person is created by his own nature in such a way that he needs a lot to live and achieve a higher level of maturity, he

alone is not able to attain such things, there is a need for society"<sup>3</sup>, p.186].

Indeed, only in the society a person achieves perfection and improves in the process of social relations. The development of a nation takes place through the realization of common goals, interests and needs and the importance of solidarity to achieve them.

Hence, from what we have said above, one can conclude that national awakening, national revival, national self – identity is a natural, legal and objective process associated with national development. As long as, there are nations and national interests, both national relations and national self-awareness will continue to be maintained as a spiritual factor of development.

It is also important to note that national identity develops under the influence of some objective factors as well as under some subjective factors. If the objective factors are the internal spiritual state of a person, his attitude to material and spiritual values, the subjective factors are formed on the basis of state, public policy, political parties, public organizations, social movements and mass media. Subjective factors also play an important role in the development of national self-awareness. Their focus on factors that hinder their activities towards the national development have a positive impact on the development of national identity and self-awareness.

National consciousness and self-awareness are not considered to be only as a factor in the existence of a nation, but also it is a product of the existence of the nation. As the development of human consciousness continues as an objective process, self-awareness, which is an integral part of the nation's consciousness, also evolves accordingly. In this regard it has an objective character. Although the concepts of national self-consciousness and national consciousness are interconnected and mutually exclusive they should not be considered as the same. Certainly, both national consciousness and national identity are the parts of the social consciousness, and in this structure, national consciousness has a greater meaning according to its essence and the role. Therefore, it is necessary to take into account the peculiarities and differences between national consciousness and national identity. Indeed, the national consciousness appears before the sense of national identity. The consciousness of the human being does not arise from the "I", but rather through the development of the consciousness of the individual as it becomes an independent subject. National consciousness takes place in a special national environment, and on the basis of this the nation is united. In the ideology of the nation firstly

<sup>2</sup>. See: Vvedeniye v filosofiyu. M.: Politizdat, 1990, T. 1. – p.111.

<sup>3</sup>. Abu Nasr Forobiy. Fozil odamlar shahri. T.: SHarq, 1993. – p.186.

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arises national consciousness, thereafter the national identity is formed. Indeed, it is difficult to imagine that a person would understand his or her national identity if he or she did not have a national consciousness. Therefore, national identity arises at a relatively high level of national consciousness development. However, it does not mean that national self-awareness arises spontaneously or impulsively through the active thinking of a person. The whole history, material and spiritual culture, spirit and character of the nation are reflected in the national identity of a person. After all, "A human being enriches his/her spiritual life through experience, activity, knowledge, awareness, manners and behavior." [4, p.5]

So that national consciousness and identity differ from one another in the following areas:

Firstly, in its essence national identity embraces aspects of the development and protection of a nation based on a common understanding of its ethnic identity, history, material and spiritual values. It is aimed at understanding the peculiarities and features of their nation that are different from other nations;

Secondly, national identity aims at recognizing the shared goals and interests of the nation and foreseeing concrete ways to achieve it;

Thirdly, national identity is a power that promotes the integrity and unity of the people belonging to a particular ethnicity;

Fourthly, the material and spiritual culture, values (in the broadest sense) of the nation, as well as the elaboration of the traditions from simplicity to complexity is an important indicator of national consciousness. National self-awareness is an internal spiritual and moral force that acts to protect and develop the material, spiritual and cultural interests of the nation and state in order to "unite" the nation towards these goals [5, p. 34]. At the same time, it is necessary to differentiate national self-consciousness and national consciousness in terms of their manifestation and their impact on national development.

National self-awareness and national consciousness are not exactly what we can see or identify with economic-territorial integrity, the unity of the state and cultural identity as a sign of nation. National self-awareness is an inner phenomenon that is reflected in the emotions, character, psychology, beliefs, attitudes of the nation's material and spiritual values, and its aspirations for independence in a gnoseological condition. At first glance, national feelings, national sentiments, and national self-consciousness seem to be synonymous, In order to

make it as clear as possible, we need to briefly analyze the essence and meaning of these concepts.

Indeed, the national mentality represents the relations, emotions, behavior, mental experiences, mental temperament, and behavior of each member of the nation. National spirit cannot fully reveal the essence of national self-consciousness, because it is only one aspect of it. National spirit and national emotion complete each other. After all, national feeling is an integral part of national pride, national character, national spirit. "It is expressed in the form of the attitude of people towards everything around, events in the world, national processes, as well as to the ancient historical and cultural heritage of the nation" [6, p.195]. Like national consciousness and national self-awareness, it is not innate. National sentiment arises as a result of both social and historical events, that is the influence of internal and external objective factors on a particular nation. Therefore, it is understanding of the history, condition, national spirit and character of one's nation and its emotional perception.

In general, national sentiment and national spirit are also important for the consolidation and expression of the will of the nation. From the historical background the nation can be united only on the basis of high national self-consciousness as a joined and organized social force, social organism. Only in this case it will be able to exert influence on modern civilizations. When a nation is not mature enough to understand its national identity, it becomes more susceptible to racial divisions, separations, tribalism, localism, and brutality. The weakness of national self-awareness stems from a low level of national consciousness and the inability of nationalities to understand the shared history of their own and destiny. Therefore, at different times, foreign invaders have sought to "dismantle and destroy the local values, history and spirituality" [7, p.11] of the conquered nation in order to separate and make them fight with each other which helped to keep the territories occupied.

However, it should be emphasized that recognizing the level of national self-awareness should not be understood as distinguishing peoples from each other according to their natural, spiritual and social development opportunities. The possibilities of the development of minds, beliefs of the people do not depend on their nationality, race or origin. But the uniqueness in the historical development of people, the gained experience, the way of living and the conditions in it will not remain without affecting the level of national self-awareness. The level of its self-awareness determines the path of

<sup>4</sup>. Yusupov E.YU. Inson kamolotining ma'naviy asoslari. –T.: Universitet, 1998.-p. 5.

<sup>5</sup>. See: Qo'chqorov B. Q. Milliy o'zlikni anglash va ijtimoiy hayot. – T.: Akademiya, 2011. – p.34

<sup>6</sup>. To'lenov J. Qadriyatlar falsafasi. –T. : O'zbekiston, 1998. –p. 195.

<sup>7</sup>. Karimov. I. A. YUksak ma'naviyat – yengilmas kuch. T.: «Ma'naviyat», 2008. –p.11.

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long historical progress, material and spiritual needs, the level of rational and practical development and opportunities that the ethnic group had occupied. The long-established inhibitory of an ethnic group in a particular place is reflected not only in its material culture, traditions and economy, but also in its spiritual culture, religion and consciousness. Opinions about the influence of the natural – geographical environment and climatic conditions on the national character have always been emphasized by sociological scientists.[<sup>8</sup>, p.27] In this case a philosophical analysis of the problem of national self-awareness is based on looking at the originality of the nations, cultures around the world and their causes in relation to the way in which the nation was conquered throughout its entire history.

The role of the nation in social life is determined by the level of activity and character of national self-awareness.. In order for a nation to understand itself, it is necessary to have certain knowledge about the objective reality in which it lives, about the progress of society and about natural phenomena. Also economic relations, territory, language and culture (in a broad sense) and the commonality of the psyche will be the basis for national self-realization.. The nation, which understands itself, realizes its position in the reality.<sup>9</sup> And after the emergence of national self-consciousness, the nation is not only based on the above-mentioned objective relations (territory, economic relations, common language, etc.). but on the basis of the awareness of national originality, knowledge of belonging to a particular ethnic unit, the sense of duty and responsibility before this ethnic.. In the acknowledgement of national identity, belonging to ethnic unity and all the main aspects associated with it will be expressed in a generalized form.

The unification based on national identity is more important for the fate of the nation than the unification of regional, economic ties and economic activities. So in the national self-consciousness, belonging to an ethnic unit and all its related aspects are reflected in a generalized form.

National self-awareness is a process which occurs with the emergence of ethnic unity, constantly evolving throughout the course of historical progress, becoming increasingly relevant in terms of meaning and essence. From history it is known that peoples have been in contact with each other since the ancient times. Even mutual clashes have led to the fact that the peoples to some extent have intervened and left to join forces.. This is why they have mastered each other's cultural, household, scientific and economic experience. In the process, each nation has adopted

elements of a different nation's culture. As a result of such contacts, people had knowledge not only about other peoples, but also about their own differences from the others .It means that the relations between people served not only to ensure the rapprochement, mutual enrichment of cultures, but also to the understanding of the originality, identity of the peoples themselves.

National self-consciousness was formed in this period and developed the concept that a person himself belongs to a certain ethnic unity, history, After all, the understanding of belonging to ethnic unity is not only to know the totality of culture, customs, tradition with a certain community, but also to understand that they have the same historical origin, uniqueness of the root with this community.

The sense of belonging to a particular ethnicity, national interests, values, customs and traditions is so deeply engrained in people's minds that even after the disappearance of the objective factors (commonality of the region, economic relations, etc.), the sense of nationalism, considering themselves as representatives of a single nation remains steady

Consequently, ideas about the common history, ancestry and culture of the past are important to the understanding of national identity. After all, similarities in the character and mentality of a single nation are largely attributed to the commonality of their history. This is what sets them apart from other ethnic groups. In this sense, the history of the nation is reflected in its present day, and the nation's self-awareness is linked to the study of its history.[<sup>9</sup>, p.5]

From the above example, one can conclude again that national self-awareness, national solidarity, also rely on historical memory. After all, history is not only a simple page of events, phenomena and processes that have taken place in the past, but also a school of education that gives people knowledge, lessons about the past, historical progress of the motherland. If the memory of the past is one of the important factors for spiritual and cultural development, the experience accumulated over the centuries is the most necessary foundation in the perfection of man, in the historical development of the nation. Therefore, historical memory will inevitably cover the future of the people, that is, because the future is a definite end of the past and the present, their consequences and continuity [<sup>10</sup>, p.99]

The sense of national self-awareness is deeply rooted and stable in the people of the United States, whose historical memory is strong, rich cultural heritage, values, national culture is high. Consequently, national identity arises on the basis of

<sup>8</sup>. See: Kushner P.I. Etnicheskiye territorii i etnicheskiye granitsi. M., 1951, - p. 58. Brombley YU., Podolnii R. Chelovechestvo-eto narodi., M., 1990. Misl. -p.27.

<sup>9</sup>. Karimov I.A. Tarixiy xotirasiz kelajak yo'q -T.: O'zbekiston, 1998. -p. 5.

<sup>10</sup>. (See: Gulyamova D., Nikitchenko G. Istoricheskaya pamyat kak ob'ekt izucheniya sotsiologii // Obshestvennoye mneniye. Prava cheloveka. – Tashkent, – 2001. – № 4. – S. 99. )

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national self- identity. In a place where national self-identity is weak, it will be difficult for representatives of one nation to come together and to achieve certain national goals. On the contrary, the tendency of the nation to divorce, division abounds, nationalization, grouping, such as the culmination of illiteracy will increase.

### Conclusion

When the level of national self- identity is mature, this situation also serves as an incentive force to restore the integrity of the nation. Therefore, if every national state seeking to national independence

or gaining sovereignty understands this process deeply and correctly from all sides and takes direction towards specific goals, tasks, its transformation into a material force, a factor of creativity will be very effective. Hence, it follows that even if material factors are considered a necessary condition for the formation and development of a nation, as long as they do not have sufficient capacity to ensure the eternity, originality, stability of the nation. It is stable and eternal only if there are spiritual opportunities that predetermine the activities, goals of the representatives of the nation.

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