



A PHILOSOPHICAL UNDERSTANDING OF THE PHENOMENON OF NATIONAL IDENTITY

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ABSTRACT:

In this article, we have tried to analyze the role of spirituality in the understanding of national identity. Along the way, we have explored all the states from world philosophy to our national philosophy. And in the end we came to the conclusion that the understanding of national identity is the same as the understanding of identity.

Key words: - identity, self-awareness, world idea, motionless substance, national identity, self-knowledge.

INTRODUCTION:

The issue of national identity is one of the objects of research that has long been of interest to experts in various fields of science. From philosophers of the ancient world to modern researchers, they have dealt with this issue. In particular, Socrates, Aristotle, Plato, Herodotus, E. Durkheim, Descartes, Montesquieu, Hobbes, I. Kant, Hegel, Z. Freud and others have expressed valuable views on the identity of mankind. In their works, it is observed that the issue of self-awareness is mostly related to religion. After all, in ancient people, this process takes place only when mystical views coexist with the human self, that is, his inner (inner), outer (outer) imaginations.

Scholars who have studied the field write that in ancient Greek philosophy, self-awareness was not a matter of simple curiosity or even thought-based (extravertic) theoretical knowledge, but the main higher task facing man, categorical imperative. This imperative requires a person to rise above their original cognitive instincts and re-evaluate all values. Plato sees this process as a means of getting rid of emotional cognition and perceiving the 'world of ideas' through contemplation.[1,246] The question of self-awareness was later studied more extensively by

Heraclitus, Socrates, Aristotle, and other scholars, and certain ideas were formed.

Aristotle opposes Plato's idea of the "world of ideas" and considers the knowledge of nature as a source of feeling. In his methodology, the process of self-realization (as applied to the subject of philosophy) is considered to consist of two parts. The first is private metaphysics, which, according to Aristotle, is theology, which sets itself the goal of knowing the "motionless substance," that is, God. The second is general metaphysics, which is the pursuit of knowing why and for what purpose an being exists, unlike the private sciences, which study individual parts of an entity separately.[2, 335].

From the above considerations it can be concluded that, first, the question of self-consciousness was the focus of the philosophers of the ancient world, who tried to express certain ideas on the basis of a theological and metaphysical approach to it, which has its place in the history of philosophy; second, because it was the initial period of interest in self-awareness, views in this area were not without certain limitations; thirdly, the ideas formed in the field of self-awareness were of great importance for the research of later scholars.

MATERIAL & METHODS:

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The scientific literature uses terms such as "self-knowledge" or "self-awareness" and "national identity". Although these (terms) concepts have common features, they also have certain differences. In particular, 'national identity' is specific to people living in a particular area based on language, religion, national psyche, customs and values. It should also be borne in mind that these concepts may have different meanings at different stages of society's development. For example, in non-democratic societies, there is a situation of alienation of the nation from itself, rather than an understanding of national identity. The former Soviet regime is a clear example of this. During this period, the path to self-realization, let alone national consciousness, was blocked, and nations moved away from their foundations: language, religion, values, customs, traditions, and culture. But because of the need to understand national identity, different peoples and nations have sought to preserve their identity. In the process of realizing such a need and basis, it will be possible to form democratic principles in connection with public policy.

Farabi's City of Noble People discusses the psychological unity of people, which, according to the scientist, is based on the tribal relations that form a kind, mutual agreement. At the same time, such unity is based on moral norms and language unity. Again, Farabi understands that it is necessary for people to unite as a team in their attitude to existence and self-awareness. Not everyone can achieve such things on their own in order to survive and achieve a high level of maturity, "... a community of people is needed to have them"[3,172]. Farabi's ideas about the specific spiritual (psychological) unity of nations served to understand the nature of the connection between them. He puts at the center of his socio-philosophical views the show of man, his dreams, his ways of attaining moral

perfection. When we say moral maturity, the philosopher understands beautiful human qualities. Such qualities are acquired by man through self-awareness or national identity. He writes: "In fact, every being has come into existence without a word to achieve a career — the highest perfection inherent in his body. The name of this perfection, which is inherent in man, is called the most perfect bliss" [4, 78-79] In his "Monuments of Ancient Peoples" Beruni expressed important ideas about the language, customs, traditions and religion of the peoples. According to the scientist, man is endowed with the intellect to perceive the external world, objects and phenomena, including knowledge about himself. Man's mental faculties are "God's gift" given to man to think, discuss, invent, and visualize the world of memory more clearly. "Because of mental abilities, man transmits and analyzes changes in the external environment, distinguishing truth from falsehood, justice from injustice, good from evil, truth from injustice." [5, 486]

Again, Beruni in his work "India" uses the method of comparative analysis in the study of customs, rituals, traditions, religious beliefs of peoples, highlighting the national characteristics of peoples, especially Indian peoples, and their place in social life. At the same time, the national values of the Indian peoples are compared with the customs and rituals of other Eastern peoples, showing their commonalities and differences. 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 not only their lineage but also their appearance. That is, the difference in their structure, color, image, nature, and morals is due not only to the diversity of their lineage, but also to the diversity of their soil, water, air, and land (human habitation) [6,23]. The survival,

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development, and formation of a person as a social entity is a complex process, and the geographical factor is cited as one of them. Abu Ali Ibn Sina created many works on philosophy, logic, psychology, ethics, philology and socio-political issues. According to the scientist, the basis and origin of all beings is the "obligatory being," that is, God. Being obligatory is the first essence, the nucleus. Therefore, the scientist connects the formation of the behavior, moral qualities, national characteristics of a group of people or a single individual with the "Spirit of the Body", which is "obligatory". At the same time, it recognizes the natural spirit. According to him, natural forces derive their power from the natural spirit [7,119].

In the legacy of Ibn Sina, the issue of unity of science and ethics has a special place. Indeed, in the commonality of science and moral virtue, man develops and attains wisdom. From the scholar's point of view, it can be concluded that: a) man cannot achieve this alone and therefore seeks to live with society; b) prepares material wealth for people to live together; c) achieve spiritual and moral development on the basis of scientific progress; g) each person forms his own national characteristics and values.

RESULT & DISCUSSION

In summary, the views of scholars on the understanding of national identity, who have made a significant contribution to the treasury of the spiritual heritage of our people, including national characteristics and national values, are of particular importance. Although the works of these scholars do not distinguish between self-awareness and national identity, this issue is accompanied by problems of knowing the world, shaping the spirituality of the individual and members of society. Scholars also emphasize the commonality of mind and morality, the formation of national character and national values and the understanding of identity

through the formation of the spirituality of each person and nation.

It is no coincidence that the German philosopher Hegel said that the cultural achievements of the Eastern world were the first stage in the development of world civilization [8,92-93]. Because it is acknowledged that the idea of spiritual maturity of mankind originated long ago in the East.

Since the second half of the twentieth century, there have been works devoted to the discovery of the phenomenon of national identity, including, according to academician Yu.V.Bromley interests and guidance and values in relations with other nations [9,31].

It is clear that in the process of understanding national identity, the main emphasis is placed on the whole complex of perceptions of the nation, which in turn includes the language, culture, spiritual and cultural heritage, customs, traditions and religious values of a particular nation.

According to L.M. Drobysheva, the understanding of national identity is a spiritual enlightenment, which "includes both autostereotypes and perceptions of territory, culture, language, history, past", as well as "attitude to the historical and cultural values of their people, most importantly - stimulating the activities of peoples." national interests.[10,31]

The current definition emphasizes the national interest, defining the phenomenon of national identity as spiritual enlightenment. A.K.Uledov tries to give a broader definition of the phenomenon of national identity. According to him, the understanding of national identity "is associated with the generalization of ideas, views, feelings [11,318]. Continuing these ideas, the scholar, in contrast to the above definitions, considers the understanding of national identity not only as a complex perception of the nation, national interests, but also as a socio-cultural,

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economic activity and socio-historical unity of the process. In this context, the phenomenon of national identity, he said, "A world of ideas and perceptions of a particular socio-historical unit in the constant movement, change or decline of the nation itself, that is, the world of emotions, moods and thoughts, traditions, customs, morals and other spiritual structures » [12,54].

CONCLUSION:

In the decision-making and development of national identity, it should be borne in mind that the history of all human civilization is the history of the decision-making of social identity. However, this process is characterized by specific features of self-awareness related to specific periods.

According to scientists, self-awareness comes in several forms: personal, social, and universal self-awareness. Personal self-awareness arises on the basis of social self-awareness. In order for everyone to understand himself, he must first understand to which ethno-social group the ethnic group to which he first belonged, and understand that this group belongs to his own ethnic group only when he compares it with other ethnocultural groups. In this process, language, territory, religion, belonging to an ethno-social group, values is the main features of the understanding of universal identity. Awareness of the universal identity, on the other hand, implies the unification of all mankind towards a single goal and the joint solution of problems that threaten social life.

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