Ways and Opportunities for Optimizing the Process of National Identification in the Context of the Modernization of Uzbek Society

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Annotation: This article describes how identity manifests itself as a social phenomenon characterized by versatility, mobility, relativity, dynamism, abundance and incompleteness under the influence of globalization. New values, national ideals that can recreate and recreate national identity, form national pride, which serve as a program that guides and regulates human behavior, require special studies of the development of national ideology. The article also provides a socio-philosophical analysis of the ways and possibilities of optimizing the process of national identification in the context of the modernization of the Uzbek society. In the article, the author analyzes the prospects for the development of national identity in the era of globalization - the dialogue of cultures and civilizations, its significance in national development.

Keywords: identity, identification, globalization, nation, ethnicity, national mentality, national ideology, national culture, religion, politics, mental stereotype, social life, cosmopolitanism, primordial's, constructivism, instrumentalism.

The technological modernization of the economy, politics, culture, public life and media communications, which is gaining momentum today, is gradually blurring the boundaries between regions, civilizations, states and nations. In the modern world, globalization manifests itself as a multi-level and multifaceted system of integration, which includes the emergence of national movements, the emergence of nations and nationalism, their essence, principles of formation and development, and a number of important issues. National issues play an important role not only at the level of domestic and foreign policy of the state, but also in all spheres of society.

According to Ulrich Beck, globalization creates a gap between the nation state, the nation and the national territory. "Globalization means the abolition of national statehood and the unity of the national community; new power and antagonistic relations are formed, on the one hand, conflicts and disputes between nation states and actors, and on the other hand, transnational actors, identity, social space, situations and processes"[1, 304]. Theories that seek to polarize the world not in terms of territory but in terms of culture, religion, politics, and mental stereotypes still represent new and disturbing concepts for the Middle East and Central Asia [2, 4].

A unique ethno-cultural society has been formed in our country since ancient times, and for centuries different peoples and ethnic groups have lived in this region. Formed on this basis, the identity of the Uzbek people is formed as a result of the assimilation of many cultures. Therefore, special attention is paid to strengthening and studying the national identity of the Uzbeks. After all, "the activation of scientific research in this area, the formation in society of a sense of patriotism and pride in their people serve as the basis for strengthening the sense of national self-consciousness and expanding the worldview of our compatriots"[3]. In the early days of independence, the main task of the social sciences was to rethink national values in connection with reforms in the economic, cultural and spiritual life, it is important to determine the ways and possibilities for optimizing the identification process. "In particular, we need to understand our

national identity, study the ancient and rich history of our country, strengthen research in this area, and fully support the activities of humanitarian scientists"[3], emphasizes the importance of this issue.

Today, in the paradigms of the identity of different nations, transformational processes are taking place, which in the scientific literature are interpreted as the blurring of cultural boundaries, leading to a "cultural shock" or loss of national identity. The rejection of globalization is often associated with the risk of establishing a new global culture that overrides national cultures. A radical change in the ideological landscape of the modern globalizing world forms universal morality, global thinking and global identity, and even "globalization of emotions"[5, 59]. According to W. Beck, one of the founders of the theory of cosmopolitanism, "Who am I ? Where is my home? There is no simple and lifelong answer to this question. Just as there are different forms of identity and levels of identity, there are now many answers. The choice of answer depends on the external conditions prevailing in each individual case, as well as on the aspirations and intentions of the individual"[5, 88].

The problem of identity is a multifaceted problem, and while the processes of globalization actualize the foundations of the essence of human existence and raise the question of global identity, what is it? questions, but "What is a man?" that is, the deepest metaphysical question of human existence became the most important as the last foundation of this question. The significant impact of globalization, given the growing multicultural diversity and the development of telecommunications almost all over the world, has significantly increased the socio-psychological pressure on the self-consciousness of people, especially young people. In such circumstances, the issue of preserving the national identity of young people is very important.

The problem of self-consciousness is one of the main problems of social philosophy. In ancient times, Socrates said: "Know thyself!" it is not surprising that the first self-realization required an understanding of the phenomenon of identity. The great Imam Fazzali also said: "It is permissible to understand yourself before understanding Allah." One of the most influential philosophers of the last century, K. Popper, three problems became metaphysical applications: cosmology, knowledge and self-consciousness. Self-consciousness has a "quasi-substantial" nature, the scientist says, but understands the substance as a physical and psychological process, as an active activity. Self-awareness is self-awareness that evaluates, corrects, and creates new meanings. "From the traditional point of view, it was a ghost" says K. Popper[6]. The problem of identification in a person manifests itself along with self-consciousness, national mentality, the desire to distinguish oneself from others, to understand who one is. National self-consciousness is manifested in the unity of national self-consciousness and national mentality. According to Professor S. Otamuratov: "Understanding the common interests and needs of each nation and people is a real-life unity, ethnic community, language, customs, traditions, values, statehood, representing certain material and spiritual wealth"[7, 114], "Understanding national identity develops and improves at every stage of historical development"[8, 20]. Philosopher I. Khodjamurodov gives the following definition: "The psyche of a nation includes national symbols and feelings, way of thinking and activity, customs, traditions, folk culture and way of life, which have become an integral part". According to Uzbek scientists I. Khodjamurodov and M. Abduraimova, "understanding of national identity is the power of national unity, understanding that the interests of the nation prevail over the interests of the individual, locality, common language, customs, values, national character, national spirituality, territory, state know" [9, 101]. Mentality (lot "male" mind, perception) is the level of thinking of a society, nation, community or individual, which has a historical structure, spiritual potential, the ability to analyze the laws of life, mental ability, formed in certain social conditions

terms. Mentality - nation, people, nation, community, group, historical path of a person, biophysiological development, formed under the influence of economic, political, spiritual, religious, ecological, everyday life, level of thinking, spiritual, intellectual potential, the ability to withstand life's problems - this is an intellectual ability, formed in certain social conditions, which is a decisive factor in the development of society, economic and political level, spiritual maturity.

In modern Western scientific thought, attention to the problem of identity, and in particular national identity, intensified in the 1970s, when the term "identity" was included in the dictionary of social sciences and humanities. The problem of the crisis of identity and self-consciousness was first put on the agenda by psychological science until that time, and the founders of the direction of psychoanalysis Z. Freud, E. Erickson and E. Fromm were associated with names. This problem has been embraced by philosophy, including postmodernism, and the end of the "Self Resources" as the center of human consciousness and activity has been predicted. In general, identity "... the question of the relationship between being and thinking, which is the eternal subject of philosophy, was solved in the last century precisely through identity. More precisely, the problems of the similarity and difference of being, the classification of signs of identity through thinking, as well as the socialization of attitudes towards being through identity, were at the center of attention of the philosophy of the twentieth century" [2, 25].

Identity, Latin (identus) - the term identity, belonging, similarity - is the belonging of a person to the social group to which he belongs, and social, economic, spiritual, everyday, moral stereotypes within this social group [2, 41 -42]. The term identity was first used by Sigmund Freud as a concept, and by this concept the scientist meant ethnic identity [2, 28]. Erik Erikson interprets identity as "a continuous sense of self-consciousness based on the perception by a person of a holistic image of his "I" in the unity of various social relations" [11, 59]. Norwegian anthropologist Thomas Halland Eriksen Many social identities in modern society can provide a sense of belonging to a person, such as language, place of residence, kinship, citizenship, nationality, family, age, education, political views, gender, class and religion. Social identification depends on which groups a person belongs to, as well as on how people establish and apply invisible, but socially significant boundaries between "us" and "them" [12]. Identity is an endless, dynamic and continuous process, which is confirmed by comparing oneself with other people, ideas, values, norms, beliefs. Identity in a person is "Who am I?", "How am I different from others?" in which a person goes through a difficult path in the process of self-consciousness [13, 22]. Erich Fromm defines identity as "a person's ability to legitimately identify himself" and understands the word "I" as a self-directed and potentially human activity [14, 132].

Man has always had a need to understand himself, to distinguish himself from others, to understand who he is, to know his origin. This need is fundamental for the individual, identification with a particular culture determines the mentality of a person, his life values. In addition, national identity is an important tool for preserving and perpetuating cultural experience. Thus, thanks to national identity, firstly, an individual will be able to strengthen his own ethnic identity by comparing himself with others, and secondly, ethnic communities will be able to preserve their cultural traditions, values, and customs.

Identification manifests itself as a social phenomenon characterized by versatility, mobility, relativity, dynamism, abundance and incompleteness under the influence of globalization. In the scientific literature, views on identity, its necessity today are very different. In particular, the philosopher-scientist Sh. is characterized by the creation of social groups or strata as a result of the similarity of behavior, thinking, behavior, and psychological states" [2, 39]. In his opinion, a person, regardless of his identity, shows by his functional or visual practice that he belongs to a

group. In our opinion, the definition, formation and improvement of one's identity has been an important stage in all eras. Changing cultural processes improve and update the principles of identification. Culture has new creative, often virtual features, and the constant processes of self-knowledge, identification and self-expression necessitate a creative transformation of oneself and the surrounding reality within the plastic, dynamic and flexible boundaries of self-consciousness. These changes force a person to move to stable, indestructible positions that allow him to move in the world of modern, endless changes. "In the theory of social identity, there is an opinion," Madaeva writes, "in which individuals or groups consider the identity to which they belong to be the most appropriate and correct way for themselves"[2, 41]. Identity is formed in social processes, in the interaction of society and the individual, as a result of its support or change by social relations. The personality has a complex organizational structure, all its structural elements are inextricably linked with each other and perform socio-cultural and psychological functions. Identity is the result of self-preservation, an identification mechanism, a constant process of selection, acceptance of norms, relationships, traditions. In general, all types of identity: national, religious, sexual - natural; professional, cultural and artificial. E. Eriksen classifies identity as individual and group, positive and negative, and it is influenced by external influences, i.e. factors not related to the personality; obsessed, that is, depends on the person himself, his aspirations, his actions; to the accepted identity [11].

In modern science, the theory of national identity is developed within the framework of three fundamental approaches: primordial's, constructivism, and instrumentalism. In the first approach, supporters of primordial's interpret national identity as a cultural-state community formed on the basis of a set of objective features, which historically include a common territory, language, religion, etc. Within the framework of this methodology, national identity is given to a person once and for life and is understood as an unchanging identity, which is a more developed, improved level of ethnic identity. The weakness of this approach lies in the unconditionality of the objective factors in the formation of ethno-national communities, and secondly, in the absence of clear criteria for separating the ethnos and the nation. In constructivism, national identity is a process of human consciousness, desire, and has a discursive character. Consequently, according to B. Anderson, as a result of the propaganda by the political elite of the nationalist ideology, the idea of the nation, the conscious assimilation of the people, the multi-ethnic population of European countries began to realize itself as a political community - a nation (civil community). The formation of a nation is based on the process of self-identification of an individual with a certain group. In Andersen's theory, "community in the imagination" is a nation, and "imagination" is an identity, the understanding that a person belongs to this or that nation and belongs to this nation. This means that the nation actually exists not outside the public consciousness, but thanks to the public consciousness. This is a subjective symbolic truth. One of the founders of ethno-symbolism, E. Smith, considers national identity to be multidimensional and identifies five of its main features: 1) historical territory or homeland; 2) general myths and historical memories; 3) general, mass social culture; 4) general legal rights and obligations of all members; 5) regional mobility for members with a common economy [15, 25-32].

Adhering to the theoretical rules of constructivism, supporters of instrumentalism understand national identity as a means of political mobilization of society to achieve specific goals.

As a result of the "clash" of different cultures, cultural identification always comes first. Until the 18th century, this problem had a local, local character, but only since the time of colonial expansion did it become global. In the European example, the colonialists saw in the Europeanization of the indigenous peoples, the culture of the aborigines, an introduction to their progress. However, the

driving force behind globalization in modern society is not individual states, but transnational corporations, the Internet, popular culture, and migration flows. In particular, according to Koneva, "the authenticity and diversity of cultural codes, forming the basis of identity, determine the statics or dynamics of this process. These cultural codes not only provide the dynamics of the identification process, but also act as a driving force"[16, 56]. In his study of the theory of identity, L. Garay notes that identity is a process that has the power of duality and interaction. In this regard, identity is an integral part of the language, the text carries information, and information has a "logical nature"[17, 118]. Of course, globalization has an impact on national culture, but the language policy of the nation state to strengthen the state language, which has deep historical roots, is an important condition for understanding national identity.

Identity is based on the past, cultural memory, within the framework of individual and collective narratives, in the space of various personal dialogues, transmits and consolidates values and cultural experience to future generations.

The theoretical development of issues related to the definition of the essence, content, tasks, forms and manifestations of national identity includes a number of functions. National identity is based on the "I-Alien" relationship, the recognition of the "Other". This is especially true of today's state of cultural pluralism and diversity. "The main feature of national identity is that it can create beliefs and ideals in a collective spirit and call "we are capable!"[2, 92]. Recognition of the right of every culture and every people to preserve their identity, as well as the responsibility of the world community for the preservation of cultural diversity, is the basis of a policy of mutual understanding and dialogue that expands the prospects for the existence of civilization. National identity - a sense of collective identity, group identification, a perception of its enduring characteristics and core values, strengths and weaknesses, strengths and weaknesses, hopes and fears, prestige and conditions of existence, institutions and traditions, its past history, current goals and acceptance future prospects. National identity is the result of the ethnic history and collective identity of the community, the system of religion and belief, and the dominant ideology and memory, ideology and symbols.

In a word, the study of national identity as a complex, multifaceted phenomenon includes social, socio-philosophical, psychological, cultural, and ethnic aspects. The essence of one's own people, nation, its place, role and tasks in the history of mankind, the perfect forms of its existence are manifested in identity. Thus, national identity develops in the process of certain historical changes and leads to the emergence of national identity. An analysis of the main trends of the modern world in the context of globalization will allow Uzbekistan to rationally formulate a strategy for its integration into a changing world, new social realities, the preservation and development of national and cultural identity, close cooperation with all peoples of the world, applies this principle to life.

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