

Understanding National Integrity and National-Human Values

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Abstract

In this article, it should be noted that in the development of national identity, the views of the entire history of human civilization on the determination of social identity have been studied from a scientific and philosophical point of view. The understanding of the universal identity, on the other hand, is a scientific theoretical study of the unification of all mankind towards a single goal and the joint solution of problems that threaten social life.

Keywords: national identity, self-awareness, nation, ethnos, territory, culture, language, values, spirituality, spiritual heritage.

Introduction. 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 Bromley, national self-awareness "interests that are fully reflected in all perceptions of the nation (belonging to this nation)." as well as guidance and value direction in relations with other nations "[1:27].

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.

Analysis of the relevant literature. According to L.M.Drobysheva, the understanding of national identity is a spiritual enlightenment, which "includes both auto stereotypes and perceptions of territory, culture, language, history, past", as well as "the attitude to the historical and cultural values of their people, most importantly - encouraging peoples national interests "[2:31].

The current definition emphasizes the national interest, defining the phenomenon of national identity as spiritual enlightenment. A.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, firstly, the self-determination of national unity and secondly, the socio-political values that define the concept of "homeland ", territory, culture, language, history" [3 : 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, 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, that is, the world of emotions, moods and thoughts, traditions, customs, morals and other spiritual structures of a particular socio-historical unit about the nation itself in constant motion, change or decline."

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

Research methodology. The existing literature on the study and research of concepts specific to the process of understanding national identity, such as nation (ethnic group), shows that in the West in the XVIII century, in Russia in the XIX century began to pay attention to this issue. In particular, Hegel in his work "Phenomenology of the Spirit" revealed the general characteristics of self-awareness. According to him, man's spiritual maturity is manifested in his knowledge of the "Secular Spirit." Self-awareness occurs when emotional perception becomes the object of cognition.

Hegel distinguishes three stages in the development of consciousness: 1) the general consciousness (the object is opposed to the "I"; 2) self-awareness (where the subject is its "I") and 3) the mind (where the "I" is the formation of future thought depends) "[4:23]. This is achieved primarily through labor. According to him, consciousness finds its essence in the object and as a result rises to the level of self-awareness. Again, people achieve self-knowledge through self-knowledge, knowledge of God by people.

Thus, in the above definitions of self-awareness or national identity, in addition to religious consciousness and the human psyche, special attention is paid to the process of formation of nations as a nation (ethnos), taking into account its values and labor. According to scientists, the first scientific description of the ethnos was given by S.M.Shirokogorov (1887-1939). According to him, "an ethnos is a group of people who speak the same language, recognize their own origin and the process of common formation, and have a number of customs and traditions that differ from other peoples" [5:20].

The ethnos was later given about thirty descriptions by scholars, who, while being essentially close concepts, do not deny each other, but rather complement the content. The characteristic features of the ethnos are the commonality of language, historical customs, traditions and self-awareness. Language is the main sign of belonging to a particular ethnic group. Tradition, lifestyle-related values are a unique manifestation of ethnicity that is formed in a group of people at historical stages of development, tested by the complex processes of society, and takes place in the hearts and minds of people.

According to scientists, self-awareness comes in several forms: personal, social, and universal self-awareness. Awareness of personal identity arises on the basis of awareness of social identity. In order for everyone to understand themselves, they must first understand which ethno-social group the ethnic group to which they previously belonged belongs to, and understand that this group belongs to their own ethnic group only when compared to other ethno cultural groups. In this process, language, territory, religion, belonging to an ethno-social group, values are 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.

I.Khojamurodov summarizes the views of scholars on the understanding of national identity and describes the "ethnos" as follows: Such a community emerges and develops in a natural-historical way, living for many centuries at the expense of self-re-education, without being dependent on the will of those who belong to the community group "[6:17].

According to IM Jabbarov, on the basis of the ethnic characteristics of each nation is determined by its racial structure, national psychology or some special conditions. Ethnos is associated with all spheres of economic, social and cultural life [7: 3]. The scientist also writes about the formation of the ethno-culture of each nation, including the ethno culture of the Uzbek people: Central Asia is a region created by specific historical-ethnographic and economic-cultural types.

Analysis and results. N.Temirova, who has done research on the dialectic of national and universal values, analyzes values on a sociocultural basis. , the pattern is recognized as an emblem, and the value is defined as follows: “Values are an axiological concept used to indicate the importance of being and society, things and events, phenomena, human life, material and spiritual wealth” [8: 13-14]. In this definition, the value content is described more broadly, with more emphasis on its importance and evaluation aspect.

A.I.Kravchenko writes, “Values are perceptions of events such as goodness, justice, patriotism, romantic love, friendship, which are socially supported by many. They are indisputable, they serve as a standard, an ideal for all people ”[9: 168]. Most definitions of values focus on emphasizing the importance of listing values by name.

K.Nazarov on the concept of value, in our opinion, focuses not on its value, but on its axelological aspect. The author writes, “The category of value is different from the concept that represents the economic value of a thing or things. In this sense, value is not an application to the value of things and objects, but an axiological category used to express the value of forms, states, things, events, events, processes, situations, qualities, requirements and procedures, that are important to man ”[10:63].

At the same time, national and religious values harmonized in the stages of development of society and contributed to the realization of national identity by enriching the spirituality of the people. After all, man has a sense of understanding the laws of development of the universe, nature, society, the existence of things and phenomena in existence. Values have a special place among the ways to realize such a feeling.

In the understanding of national identity, national and religious values are often combined in the process of natural, historical and social development, and each of them has its own place in this process, although people have a certain place in their personal lives and lifestyles.

National values: a) represent the natural and historical development, lifestyle, past (ethnicity), culture and spirituality of the nation; b) the formation of each nation in the natural-historical process is distinguished by its own customs, traditions, language, the territory in which it was formed; c) not only the material and spiritual riches created by a particular nation in the natural-historical process, but also the cultural and spiritual heritage of the region in which they live, national culture, language, national consciousness, play an important role in understanding national identity; (g) The diverse national values formed in the ethnic process change and improve at different stages of social development, and these aspects are passed down from generation to generation and preserved as heritage; (d) National values that affect the understanding of national identity are not, by their very nature, narrowly maintained, but are developed and renewed in the social-historical process, enriching and perfecting the values of other peoples through their achievements; e) National values are a system of values, customs, traditions, culture, spirituality formed in the social, historical process of society, and this system has a place not only in today's social life, but also in the future in the understanding of national identity.

Conclusions and suggestions. If we recognize that the understanding of national identity arises and develops in the process of socio-historical development of certain nations and peoples, it becomes clear that it has certain stages. In this sense, the history of human civilization can be considered as a history of understanding the identity of the individual and society. Its main periods are characterized by periods of consciousness and self-awareness, among other factors. The demands and needs of any individual and group for self-realization, their valuable views, traditions and customs, are composed of psyche, which reflects the place of humanity in society and its

attitude towards itself. A person with such knowledge carries out his activities based on it in his personal and social life.

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