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## Ways And Forms Of Removing Negative Events In The Understanding Of National Identity

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### ABSTRACT

The article scientifically analyzes the ways and forms of overcoming negative phenomena in the understanding of national identity. On a global scale, political, geopolitical, economic and cultural processes automatically involve each person in one or another system of information flows. As a result, a person has to live and work in an environment of multi-information exchange, which requires significant changes in spiritual characteristics.

### Keywords:

globalization, national identity, economic, geopolitical, political processes, information, society, material changes.

The existence of nation-states in the modern sense gives new meaning to the question of identity. In the past, identity was understood more in the context of ethnicity and geography, but now these concepts have lost their power. In general, this change was theoretically concretely expressed by Western scientists in the middle of the last century. The main idea here is that values such as language, lifestyle, cultural characteristics are more important. Accordingly, the criteria for self-identification of a person in each society also change.

Blood and root factors are not as common as in previous centuries. Of course, this does not mean that these factors should be ignored. The main thing in this regard is that in the development of an informed society, ideas, concepts, cultural and spiritual values, intellect begin to play a central role in shaping a person's personality. This allows us to define the limits of the scientific approach to the analysis of problems. First of all, special attention should be paid to the problem of individual and collective identity.

In the modern information environment, more and more often they talk

about the tendency to form an individual identity based on values of a more universal level. Many believe that liberal values play a key role in the development of a person as a person. It is clear that the existence of universal values has never been denied in any period of history. This aspect was even more evident in the development of socio-philosophical thinking in Uzbekistan. Uzbek philosophers have long argued that human development is based on national and universal values. It should be recognized that the importance of humanity has increased in the phase of globalization. Now you can quickly access the source of information in the most remote corner of the world. Relations between the two countries are rapidly expanding and deepening. Knowledge of different languages becomes a necessity of life. For example, it is very difficult to keep abreast of significant changes in world science and culture without knowing English. Inevitably, each person interacts with a different cultural environment and interacts with people of different faiths. This issue is relevant in the context of the development of interstate relations.

Figuratively speaking, one cannot deny the important role of such environmental influences in the formation of individual and collective identity for any society. But it would be wrong to limit the problem at all. The fact is that every society has its own path of historical development. Accordingly, a personality type with pronounced mental characteristics is formed. It is important to emphasize the importance of religious and spiritual and cultural values. Experience shows that the factor of religion has played a leading role in all civilizations. In particular, one of the main pillars of Western civilization, which today is rightly called democratic, is Christian religious values. We must understand that the problem is more relevant in the case of Uzbekistan.

This is common at the level of simple analysis of historical experience and intuitive perception. However, with a scientific, historical and philosophical analysis of the problem, it is difficult to express a positive opinion. Even if we take a tougher position, we can say that the issue has not been studied at a serious scientific and philosophical level. Among the factors complicating the situation is the political and ideological propaganda of religion in Uzbekistan. This issue can also be very sensitive from a religious point of view. When the system of national and moral values in Islamic reality is promoted as a way of life, a completely different picture emerges. At this point, we need to focus on another important aspect. The fact is that the mechanisms for the transmission of the above characteristics from generation to generation have been formed for centuries. According to modern sociologists, this process continues. As it turned out, the problem of identity has two aspects at the individual and collective levels. Firstly, there is a system of constant values, determined by the mechanism of transition of sociocultural factors that has been formed over the centuries, and secondly, it is determined by the existence of a system of dynamic values, conditionally called the "mental core", which is added to this system from time to time. In fact, individuality at the individual and collective levels is a combination of these two aspects. At a certain historical stage, their

relationship determines their identity. In particular, on this basis, a national identity is formed and developed. At the same time, it should be noted that religious and moral values play a key role in the "psychic core". This aspect of the issue is of great philosophical and scientific importance from the point of view of the problem under consideration. Can religious values be changed? To what extent can ethical values change? Such questions can only be answered on the basis of serious scientific research. Such a statement is found in the works of Western and Russian scientists.

In Europe P. Hutton, M. Halbvaks, F. Aries, J. Michelet, E. Hobsbaum, W. Ong, in Russia I. M. Savelyeva, Yu. T. Toshenko, V. I. Merkushev, A. V. Poletaev, A.M. Rutkevich, Yu. Assman, V.V. Likova and others can be named. This approach is based on the assumption that the content of national identity has a historical basis [2, p.131]. This means that there is no system of variable values for all periods. From the point of view of social evolution, national identity has a unique structure and meaning at each historical stage. Therefore, for the modern period, this question should have its own explanation. An analysis based on the European and Russian experience of the researchers named above confirms this conclusion. As early as the 13th century, Canbatisto Vico wrote that the "ship of the nation" would move forward with the "wisdom" accumulated in life experience, but he always returned to vivid memories and created new linguistic, institutional, social, cultural and soon. This position of the Italian scientist was later developed in Europe and the scope of application expanded. In this process, the studies of French researchers should be highlighted. In particular, M. Aries, F. Furet, A. Olard, J. Michelet, M. Foucault, M. Hobsbawm, P. Nora and others try to analyze in the context of the concepts of mentality, tradition, modernity, renewal, individual and collective identity, their historical memory. Some of them specifically studied the changes that the French Revolution brought to the mentality of the French. Scientists who have studied the influence of the traditions of the French Revolutions on sociocultural and psychological

life have identified various manifestations of this process at the spiritual level.

P. Hutton notes that the French revolutionary traditions led to the development of liberal, authoritarian, macro- and republican political and ideological movements in the 19th-20th centuries. He writes: "At the end of the 19th century, thanks to the symbols of the republic, the revolutionary tradition was embodied in civil ceremonies. Thank them. Because it was some of them who specifically studied the changes that the French Revolution brought to the French mentality" [3, p.424], and as a result, the state-national identity of modern France was formed. A well-known holiday celebrated on July 14 in honor of the storming of the Bastille. At the end of the 19th century, it was considered a national holiday in France. Hutton's explanations reflect how a series of important events for society as a whole at a certain historical stage in France influenced the socio-psychological, political and spiritual characteristics at the individual and collective levels. In this work, in the section "Examination of Traditions", he analyzes a number of features of the national mentality in this regard. One of the main problems of Western historiography and sociology since the time of G. Vico has been the search for the optimal balance between the shortcomings of the absoluteness of tradition and the reassessment of the need for renewal (the introduction of new elements into the mentality). Vico notes that the complete observance of tradition gradually destroys the nation. From time to time, it is necessary to study the centuries-old factors of society (traditionally called "sociocultural codes"), to which new features must be added [4, p. 613], M. Halbwachs proved that tradition is inevitably a political problem, since it uses collective memory for the benefit of modernity [5, p. 40-41], it is clear that the change of traditions in each period of history is associated with the processes taking place at all levels of the mental system of society. At present, the political side of the issue is obvious. This analysis clearly reveals the role of complex factors in the formation of national identity. In particular, it is necessary

to think about the important role of political identity in understanding national identity.

It is no coincidence that modern researchers point to political identity as one of the key components of national-state identity. These analyzes make us think about the structure of national identity in modern science. Currently, it is generally accepted that national identity consists of three main parts: political, ethnic and cultural identity. By themselves, these components do not exist separately from each other. We conditionally separate them. However, each of them has a special place in the understanding of national identity. On the other hand, in modern times there is an unprecedentedly close connection between national identity and civic identity.

The root of the problem lies in the concept of national statehood. If there is a nation, it must have a state - this is an axiom. At the present historical stage, the democratic nature of the nation-state is also a necessary condition. The geopolitical, social, cultural, political and economic aspects of this are the subject of a separate study. It should be noted that the concept of citizenship is one of the central moments of a democratic state. It turns out that the issue of national identity in a social society is closely related to the social, political, cultural and economic status of each individual in society. In other words, it is extremely important how a person, as a citizen of the state, imagines the relationship between himself and the world around him.

The structure of civic identity includes three main elements. Firstly, cognitive - ideas about belonging to a given social community, secondly, value - a positive or negative attitude to the fact of belonging, and thirdly, emotional - acceptance or rejection of civil society as a member of a group. Apparently, at the present stage it is very difficult to distinguish between national and civic identity. But it would be wrong to completely identify them. If civic identity is an integral part of understanding social identity in general, then national identity has a broader meaning. In this sense, national identity can be seen as the sum of political, ethnic and cultural identities at the level of civic identity.

Let's say "Identity" comes from an English word meaning "identity". It represents the stability, identity, and heredity of a person and his or her self-awareness [6]. Social identity is "the understanding and feeling that a person belongs to a particular social group or community." It should be noted that religious and national-spiritual values play an important role in the formation of each type of identity. At first glance, this rule has a somewhat abstract effect. However, an in-depth study of the problem proves that the religious factor plays a special role in the formation of modern democratic values. A number of researchers write that the inner spiritual world of the individual has a direct impact on the prospects for the globalization of society. It turns out that religious and moral values play a central role in the structure of civic identity. However, for each society it is necessary to form a separate model. Otherwise, the best ideas can lead to the decline of such a society. All this indicates that in modern philosophy, political theory and sociology, the understanding of national identity is accepted as a concept with a complex structure. Of course, within the framework of one study it is impossible to delve into all the subtleties and details of this problem. However, in general, it is possible to shed light on the main points of the approach outlined above.

First of all, it should be noted that, despite the new features of the modern era, ethnic identity retains its important function. In this context, one can look at the studies of the Canadian psychologist J. Berry and Russian sociologists. Berry is the founder of a theory called "acculturation". According to this theory, there can be different strategies of relations between groups with different cultural values - assimilation, integration, segregation, separation [7]. There are other approaches to this issue (S. Bokner and K. Ward). However, in all cases, integration implies mutual recognition of the ethnic and sociocultural identity of different groups. Interestingly, ethnic identity plays a special role in this process. Perhaps it can be called decisive. The Russian sociologist M. V. Efremova conducted a study in Moscow and concluded that migrants

with a positive attitude towards their ethnic identity and history were more quickly integrated into the local society. In particular, the researcher notes that migrants from Central Asia, who participated as respondents in the survey and positively assessed their history and ethnic origin, were more adapted to the Moscow environment [8, p. 227-250]. Is it a paradox? or separatism? Not worth it. On the contrary, integration requires, first of all, the coexistence of different cultures on an equal footing with independence, freedom, etc. In this case, the dialogue has only real meaning. Therefore, socio-cultural, political and economic integration in any society can have real meaning if the citizens of the country have a positive attitude towards their past.

Ethnic identity requires the unity of the image of the Motherland, patriotism and historical memory. The image of the Motherland is the unity of people of one nation around a single image, patriotism is the level of affection and devotion to the Motherland, and historical memory is the root of these two factors. Historical memory always creates a bridge between the past and the present. It serves as a legacy in the renewal of traditions. Sociocultural heritage is the guiding vector of national identity. Consequently, historical memory plays a large role in the formation and functioning of national identity.

The awareness of national identity is closely related to and must be understood in connection with the concept of civic identity. It has a complex structure as a philosophical and sociological category. It is based on religious and national-spiritual values. They cover unchanging and renewable layers of national identity. The connection of national identity with foreign elements occurs in the sphere of religious and spiritual values. Interestingly, in the current historical period, the religious factor plays the role of the main spiritual sphere that links political, ethnic and cultural identities. These values, synthesized in the mentality, together with cultural and moral factors, should form the content of modernization. The complex side of the problem is connected with this moment. Because in the conditions of modernization, the

combination of nationalism and modernity is of fundamental importance. Traditionally, new "meanings" appear on the line of communication, called the "boundary line" of the relationship. If they correspond to the socio-historical traditions of the ethnic group, then after a certain period of time they are accepted, otherwise they are excluded. It turns out that the protection of national identity and adaptation to historical conditions are associated with the preservation of traditional "immutable codes" (national and moral values, religion, moral elements and principles, historical memory), openness to innovation. Society must ensure the compatibility of these two aspects at every stage of its transformation. Awareness of national identity is a concrete expression of their unity [9, p.170].

Awareness of national identity includes the concepts of national thinking, culture, language, religion, history, citizenship, patriotism, national idea, nationalism. National identity refers to the self-consciousness of an individual, as well as the presence of a particular pattern of political behavior that identifies him or her with a particular nation. To study the formation of national identity, it is necessary to consider its specific features.

National identity has three components: 1) cognitive, 2) affective and 3) behavioral. cognitive component. Gives ideas and knowledge about the relationship of a person with the state. It is very important to properly understand and assimilate these ideas and knowledge. Any mistake in this process prevents a person from correctly assessing the information and understanding himself as part of the whole. In this case, as a result, we are faced with the phenomenon of ethnic identity, which is understood as national identity. Thus, it is impossible to form a single adequate model of personality [10, p. 329].

The affective component, which is the second component of national identity, consists of feelings, emotions and experiences of a person in relation to his position. Awareness of national identity goes beyond recognition and love for national culture, nature and culture, customs of the country in which you live. The

national identity of a person who is not proud of his homeland, historical past, heroes, traditions, cannot be connected with the interests of the state. That is why the behavioral component, which is an important part of national identity, prepares a person for the actions that he will perform in relation to the state he defines. In the scientific literature, the issue of national identity or the problem of national identity is distinguished by its complexity and diversity. On the one hand, the exaggeration of the problem and the forcing of philosophical discussions, on the other hand, in the context of the penetration of the problem into philosophical literature, attention is paid to the embodiment of national self-consciousness and national spiritual values in works of art. and philosophical patterns.

Social entropy, which includes chaos, extreme uncertainty, chaos and disorder, decline, removes the prospect of a society striving for openness and democracy, where the principle of prohibition does not exist or is inactive. In this sense, the scale of this threat is understandable, given the growing process of globalization in the world. President Shavkat Mirziyoyev says: "... in the modern world, where various new threats and dangers arise, it is more important than ever to pay attention to spirituality and education, moral education, the pursuit of knowledge and the development of youth" [1, p. 488].

Globalization, with all its positive aspects, is a source of global entropy for any weak, vulnerable. The problem is that as a result of open interventions on the path of Europeanization and humanization of our culture and way of life, our national traditions, social values, social institutions are being eroded and their protection is significantly weakened. Today, the spread of "culture" through various media and communication, far from national self-expression, inhuman, without intellectual power and inspiration, without responsibility and conscience, does no less harm to democracy and humanity. In this regard, the rights and freedoms of new generations, their struggle in science and intellect, sensitivity to historically established patterns of wisdom, heroism and patriotism,

the experience of orderly, cultural and responsible activity are very important factors. So far, it cannot be said that the situation and the work done are satisfactory. As a result, certain sections of our youth are subjected to moral attacks by political and religious circles of various persuasions and become weapons in the hands of insidious forces. There is no doubt that they are enslaved by superstition, ignorance, venality, fanaticism, false "values" and "leaders", not at the level of knowledge and intellect, creativity and creation, internal order and human freedom, responsibility and conscience. This deprives these young people of their right to be human and also seriously harms their way of life.

In conclusion, in an informed society it is important to respect and protect our national traditions, not to allow violations of their norms, to demonstrate, promote and prove our national culture and traditions in almost all areas. Only then will other peoples respect our national culture, our traditions, and begin to study our culture. It is through cultural cooperation that they represent the best examples of their national values, and our people benefit from such cultural cooperation.

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