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Теория, методология и история социологии. Методы социологических исследований.
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Sociology of social consciousness and social process

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PROBLEMS OF NATIONAL IDENTITY

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ANNOTATION

The article deals with the aggravation of global, geopolitical, ethnic, national problems in the context of the integration processes of globalization. The globalization of the main spheres of society's life is gradually erasing traditional boundaries, integration processes lead to a merger of cultures, and this has given rise to the threat of loss of "identity" and the relevance of preserving national identity, traditions and values, their culture and language have led to the rise of nationalism, and the growth of national self-consciousness in everything the world. The growth of national identity has become today the most important issue as a means of protection against this very situation. National identity is the basis of the legitimacy of nation-states, it forms and strengthens the idea of citizens about the unity of historical destiny, and as long as there is a sense of the unity of the nation and cultural identity, there is a nation.

Key words: globalization, national identity, national consciousness, culture, national values.

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МИЛЛИЙ ИДЕНТИКЛИК МАСАЛАЛАРИ

АННОТАЦИЯ

Ушбу мақолада глобаллашувнинг интеграция жараёнлари шароитида глобал, геосиёсий, этник, миллий муаммоларнинг кескинлашуви кўриб чиқилган. Жамият ҳаётининг асосий соҳаларининг глобаллашуви аста-секин анъанавий чегараларни емириб бормоқда, интеграция жараёнлари маданиятларнинг бир-бирига сингиб кетиши ва «идентиклик»ни йўқотиш хавфини келтириб чиқарди ва миллий ўзликни, анъана ва қадриятларни, маданияти ва тилини асраб-авайлашнинг долзарблиги бутун дунёда миллатчилик ва миллий ўзликни англашнинг кучайишига олиб келди. Айнан мана шу вазиятдан ҳимоя воситаси сифатида миллий идентиклик бугунги кунда энг муҳим масалага айланди. Миллий идентиклик миллий давлатлар легитимлигининг асоси бўлиб, у фуқароларнинг тарихий тақдир бирлиги ҳақидаги гоёларини шакллантиради ва мустаҳкамлайди, миллий ва маданий ўзига хослик бирлиги туйғуси мавжуд экан, миллат ҳам мавжуддир.

Калит сўзлар: глобаллашув, миллий идентиклик, миллий ўзликни англаш, маданият, миллий қадриятлар.

Нодира Алимухаммедова,
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ПРОБЛЕМЫ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ

АННОТАЦИЯ

В статье рассматривается обострение глобальных, геополитических, этнических, национальных проблем в контексте интеграционных процессов глобализации. Глобализация основных сфер жизни общества постепенно стирает традиционные границы, интеграционные процессы приводят к слиянию культур, и это породило угрозу утраты «идентичности» и актуальность сохранения национальной идентичности, традиций и ценностей, их культуры и языка привели к подъему национализма, и возрастанию национального самосознания во всем мире. Рост национальной идентичности стала сегодня самым важным вопросом как средство защиты от этой самой ситуации. Национальная идентичность составляет основу легитимности национальных государств, она формирует и укрепляет представление граждан о единстве исторической судьбы, и пока существует чувство единства нации и культурная самобытность, существует нация.

Ключевые слова: глобализация, национальная идентичность, национальное самосознание, культура, национальные ценности.

INTRODUCTION. Socio-economic processes of the 20th-21st centuries are characterized by the collapse of multinational empires, the construction of new national states in the post-communist space, inter-ethnic conflicts, and the strengthening of integration processes in the world. Among many problems of our time, as a result of the late activation of globalization processes, it remains important to study the problem of identity. C. Huntington, who was the first to pay attention to the issues of identity, says: "People and nations are trying to answer the most important question they can face: Who are we?". "In the modern world ... cultural identity (ethnic, national, religious, civilizational) has taken a central place, alliances, antagonisms and the state community are formed based on cultural affinity and cultural differences"[1; 7], says C. Huntington. Indeed, by the beginning of our century, "the crisis of national identity has become a global phenomenon" [2; 304]. As a result of this, the changing of the modern sense of identity, the danger of losing the "identity", the actualization of the need to protect the national identity, traditions and values, one's own culture and language, indicated the rise of nationalism in the whole world. Today, not only the nations and states that have recently appeared on the world map, but also "rooted" in the "world geo-geological system" are asking "Who are we?" and "What exactly is hidden behind this 'We'?" it is necessary to repeatedly find answers to such questions - to determine national identity [3; 304]. According to U. Beck, one of the theorists of cosmopolitanism, due to globalization, a gap is forming between the national state, the nation, and the national territory. "Globalization means the end of national statehood and the unity of the national community; a new power and antagonistic relations are being formed, on the one hand, national-state actors' conflicts and conflicts, on the other hand, eca - transnational actors, identity, social space, situations and processes, conflicts and conflicts"[4; 304]. Today, the identity paradigms of different nations are undergoing transformational processes, which are interpreted as the washing away of national and cultural boundaries, resulting in "cultural shock" or the loss of national identity. The radical change in the ideological landscape of the current globalizing world is shaping universal ethics, global thinking and global identity, even the "globalization of needs"[5; 59].

U.Beck emphasizes: "Who am I? Where is my country? There is no longer a simple and unchanging answer to the question. Just as there are different forms of identity and layers of identity, there are now many possible answers. The choice of which answer depends on the external conditions that exist in each individual case, as well as the individual's aspirations and intentions" [6; 88].

METHODOLOGY. From the point of view of the development of national statehood in Uzbekistan, scientific studies devoted to the factors of nation formation, national ideology, and national identity have been created since the early days of independence. For example, S.

Otamurodov's understanding of national culture and national identity as an influence on society's transformation, issues of national-spiritual danger in the conditions of globalization, A. Achildiev's understanding of national identity and the role of national ideology in inter-ethnic relations, Sh. Madaeva's forces of formation of democratic thinking in national mentality and anthropological aspects of identity, V. Kochkorov analyzed the phenomenon of national identity awareness in connection with social processes.

MAIN PART. The paradoxical force of our time is that globalization leads to the convergence of countries, peoples and cultures, the development of modern technologies, popular culture, the spread of different values and the spread of national cultures, the acceleration of cultural unification processes, but at the same time, it leads to the manifestation of globalization in economic and spiritual life in different countries. ethnocultural communities have been constantly protesting. Of course, behind these protests lies the fear of losing national and cultural identity, the danger of losing "identity", even integration processes at the state level are viewed as a threat to the existence of the nation, and they protect national identity and national interests.

Globalization processes led to the integration of the external social space, but increased internal differentiation. Global integration is necessary to direct the world's desire for global unity while protecting the diversity of cultures. This process cannot be carried out without changing the general cultural and civilizational paradigm of the world's development and qualitatively reviewing all the value systems of national cultures. The possibility of establishing a new global homogenous culture has become the most important issue today, as a means of protecting the national identity, the actualization of the issues of national identity. In the years of Uzbek independence, one of the urgent tasks for the social and humanitarian sciences is to research the impact of the changes in the transformation of society on the change of national values, the research of scientific theoretical concepts in the processes of the nation's new manifestation in the areas of self-awareness. It is important to determine ways and opportunities to optimize the process of national identification in the renewal of our society, which is currently undergoing a transition from national development to national development in New Uzbekistan. "We need to realize our national identity, study the ancient and rich history of our country, strengthen scientific and research work in this regard, and support the activities of humanitarian scientists in every way" [5] defines the importance of this issue.

The development of the nation goes back to the development of the mental forces that create national unity and the "sense of self-awareness", it is necessary to understand the social and spiritual aspects of these two components of national identity. Since national identity implies mentality and self-awareness, one cannot exist without the other in defining national powers. The development of the nation goes back to the development of the mental forces that create national unity and the "sense of self-awareness", it is necessary to understand the social and spiritual aspects of these two components of national identity. Since national identity implies mentality and self-awareness, one cannot exist without the other in defining national powers. As national identity forms the basis of the legitimacy of national states, it forms and strengthens the assumptions about the unity of the nation's common past and historical destiny, so long as there is unity, peoples strive to protect their national identity and put national identity above class, religious, and local differences. the nation will also exist. Because "activating scientific research in this direction, forming a sense of patriotism and pride in one's people in society serves as an opportunity to strengthen the sense of national identity and expand the worldview of our compatriots" [6].

The processes of globalization are creating new opportunities for the faith as well as unforeseen problems, and the conflicts of interests are intensifying in the era of late struggle and competition, threats and dangers against the national identity and moral values are increasing. The fact that globalization as an objective process is based on the principles of "profiteering" and "material interests" is a criterion of "spiritual poverty" of this process. We all know that the social and psychological impact on self-awareness of people, especially young people, has increased tremendously, taking into account the fact that the globalization of information - the development of telecommunications, the Internet has "conquered" the earth. Today, the risk of "spiritual poverty" is especially high among young people, and it destroys the foundations of the nation's development,

national-spiritual interest, and spiritual values, and leads to the existence of the nation as a whole. In such conditions, the question of protecting the national identity of young people is very urgent.

National identity is one of the most important aspects of identity. The term identity (Latin *identus*) - sameness, belonging, similarity) is the realization and recognition of belonging to a certain social group, assimilation of domestic and non-domestic stereotypes of behavior belonging to this group. Identity is formed in the process of identification. The human being identity is problematic, the human being existence is problematic, self-awareness, mentality, distinguishing oneself from others, manifests together with the desire to understand who one is, and this desire is an ontological need. Incon is formed as a member of the society in the process of socialization, he realizes that he is a part of the big system, a carrier of a certain culture, in which the sense of belonging, identity, and belonging is formed. In modern Western scientific thought, attention to the problem of identity and Khujand national identity increased in the 1970s, during which the term "identity" was included in the dictionary of social and humanitarian sciences [7]. The problem of the crisis of identity and self-awareness was first put on the agenda by the science of psychology until this period and was associated with the names of Z. Freud, E. Erikson and E. Fromm, founders of psychoanalysis. This problem was accepted by philosophers, including postmodernism, and predicted the end of the "recursion of the Self" as the center of the mind and activity of the human being. In general, identity, Sh. Madaeva stated, "...the eternal subject of philosophy, the question of existence and thinking, was solved in the past, exactly by means of identity. More specifically, the problems of categorization of existence into similarity and difference, exactly, i.e., identity attributes in the thinking tool, as well as the organization of socialization through identity in relation to existence, were in the focus of XX century philosophy»[8; 25].

The human being has always had a need for self-awareness, to distinguish himself from others, to understand who he is, to know what to do. This need is important for an individual, it determines the incontestability of identifying oneself with a certain culture, its life values. In addition, national identity - the protection and continuation of cultural experience - is also important. Thus, due to national identity, firstly, an individual is able to strengthen his ethnic Self by comparing himself with others, and secondly, ethnic communities have the opportunity to protect their cultural traditions, values, and customs.

Why is identity becoming more complicated today? Why is there an "identity crisis"? E. Erikson analyzed the fact that the "identity crisis" arises as a result of the socio-cultural transformation of the society and the efforts to preserve the ethnic identity. Non-linearity in the development of the society, uncertainties, increased lack of trust in the future, social crises, transformation of the society led to the change of the identity. Identity, as an important factor ensuring socio-cultural stability, is susceptible to changes in the social structure, and is undergoing continuous transformation under the influence of fluctuations. Thousands of people are losing and re-establishing their identity in complex social processes, depending on changes in the structure of society, because social transformations require a new identity, and in our era, when the principles of "profitability" and "material interests" prevail, the choice between different identities depends on the interests, aspirations and goals of the individual. is being implemented.

Sociological research on the topic "Social and philosophical aspects of the national identity of the Uzbek people" was conducted in 5 regions of the Republic. The largest number of respondents involved in the study were 678 people with secondary education, i.e. 43.8%, 567 people, i.e. 36.6% with higher education, 286 people, i.e. 18.4% with secondary education, and 16 people, i.e. 1.03% The survey was conducted in order to determine the social situation, national cultural and spiritual conditions, local customs and traditions in the country.

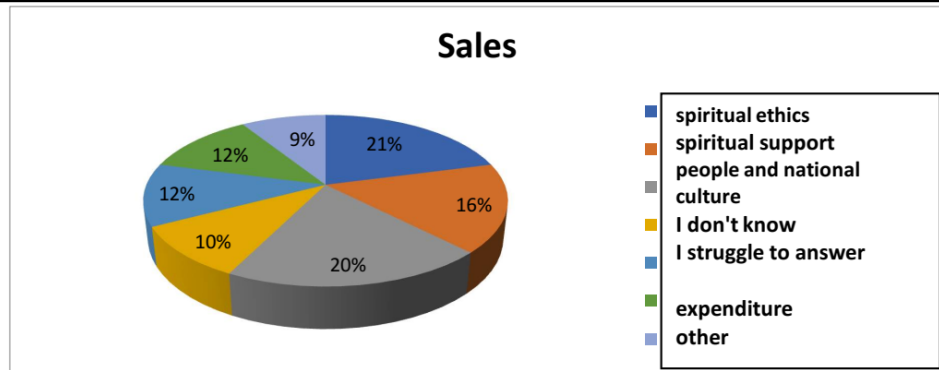


Figure 1. Thoughts on the functions of traditions in the life of modern society

At the same time, the studies on the functions of customs and traditions in today's society have determined the sad aspects in this regard. In particular, the respondents stated that customs and traditions, which show their uniqueness in the life of each people and nation, are important in understanding the social life, spiritual development and identity of ethnic units. 20.9% of the negative aspects of customs and traditions are spiritual and moral; 19.8% existence as a people and national culture (unifying); 16.7% help to ensure that psychological support is carried out; 11.9% excess car-fcost; 11.8% find it difficult to answer; 9.9% don't know and 9% respondents gave other answers.

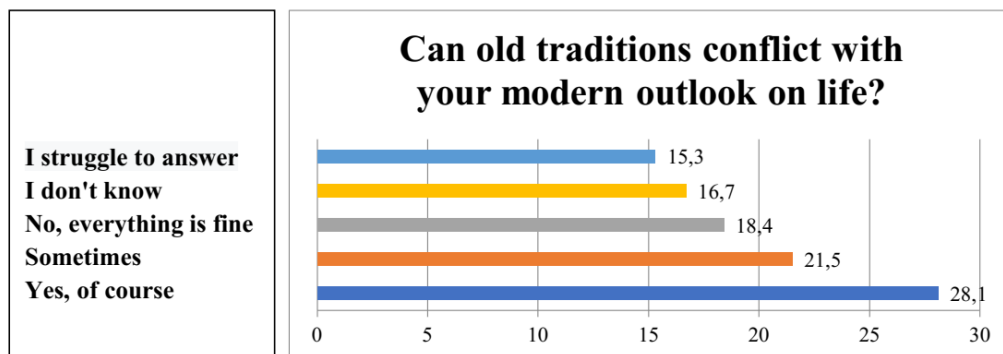


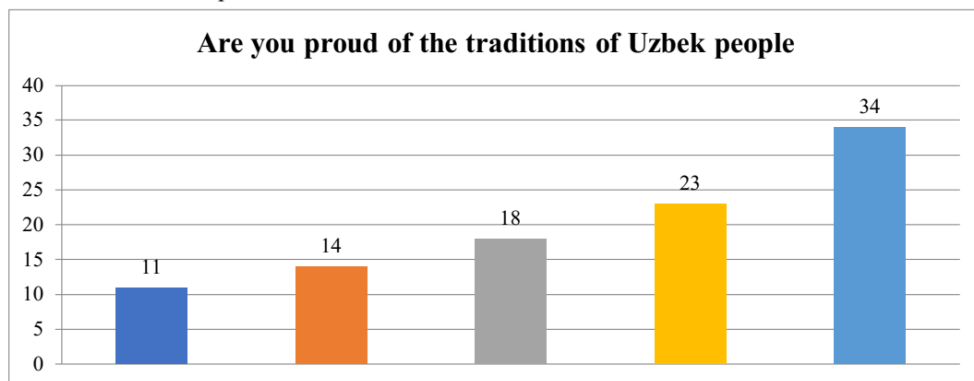
Figure 2. Thoughts on the conflict between traditions and modern views.

In particular, 15.3% of the respondents said that it was difficult for them to answer that ancient traditions may conflict with modern views on life. Also, 28.1% said that it often happens, 21.5% sometimes, and 18.4% said that traditions never break. Therefore, preserving the traditions and values formed over the centuries should become one of the important tasks of the representative of each nation. For this, it is necessary to promote good ideas and traditions in the minds of the younger generation, to improve the quality of their upbringing in the spirit of respect for values.

A unique ethno-cultural society has been formed in our land since ancient times, different peoples and peoples have been living in this area for centuries. The identity of the Uzbek people formed was formed as a result of mixing and assimilation of many cultures. Taking a look at the history, according to scientist V. Khan, the steps of development of Uzbek identity are chronologically: a) the formation and development of Uzbek identity in the period of the Soviet Union (20-80s of XX century); b) The development of Uzbek identity in independent Uzbekistan (from the 90s of the 20th century to today); In the development of the Uzbek identity, the processes that can be distinguished from the point of view of the integrity and structure of the Uzbek ethnos: consolidation

(integration) and dispersion (differentiation); The process of changes in Uzbek identity from the perspective of the contradiction between tradition and innovation: highlights the processes of protection, modernization, restoration and change of elements of traditional identity, emphasizes the interdependence of these elements, the multi-layered nature of Uzbek identity [9; 292].

According to the researcher M. Asqarov, in the English-language foreign studies of the end of the 20th century and the beginning of the 21st century, the issues of understanding the identity of the Uzbek people are studied and the stages of development of the Uzbek identity are shown. According to the scientist, chronologically, the development of the Uzbek identity can be divided into three main stages: 1) Uzbek identity before and during the period of globalization (XIX-early XX centuries); 2) formation of Uzbek identity during the period of Uzbek SSR (20-80s of XX century); 3) Development of the national Uzbek identity during the period of independent of Uzbekistan (from the 90s of the 20th century to the present day)[10; 239]. According to the researcher, a person living in Central Asia at the beginning of the 19th-20th century was a "Muslim" compared to representatives of other religions; "Ming, Kungiro, Kangli, Kipchak" in the clan-tribal context; territorially "from Bukhara, from Ferghana, from Samarqand, from Tashkent"; "Khoja, Tora, Sayid, Khan" in interactions with different social strata; Depending on the economic and cultural way of life, the identity of the local population, which could be recognized as "settled, nomadic or semi-nomadic", depended largely on the situation. This local influence has confused many foreign researchers and led to contradictory interpretation of data on the same region [10; 239]. S. Abashin, Russian ethnologist, also stated that the identity of the people of Central Asia is divided into regional, clan-tribals according to the ownership (white and black), religious, economic and cultural way of life. 39]. The process of formation of Uzbek identity, including a certain historical period, has been formed and developed over a long period of time as a social phenomenon characterized by flexibility, relativity and incompleteness.



I don't know Not, at all I struggle to answer Partly Yes, of course

Figure 3. Thoughts of Uzbek people about being proud of their national traditions

The basis of the formation of national identity is collective identity based on ethnic history and ethnoculture, religion and national traditions and customs. In particular, to the question given in the sociological questionnaire about their pride in their national traditions: 34% positive - definitely, 23% I'm afraid, 18% had difficulty answering, 14% dubious - no, 11% respondents didn't answer. Of course, these are the results, the nation shows the need to convey the importance of national traditions to the general public. At the same time, the dominant ideology and historical memory in the formation of national identity, symbols representing the elements of this system are of great importance.

CONCLUSION. So, the essence of the people, the nation, its place, role and tasks in the history of the nation, the perfect forms of its existence are manifested in identity. Thus, national identity changes in a certain sense during the transformation processes in social life. As it develops in the society, it leads to the elevation of national consciousness and thinking, as well as mental

abilities. Today, the current trends in the development of the world community are analyzed and interpreted from the point of view of globalization. Integration into the changing world and new social reality, protection of national identity and cultural identity from the point of view of building a new Uzbekistan allows to rationally form the strategy of actions aimed at development.

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