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THE SPIRIT OF THE PEOPLE AND NATIONAL IDENTITY IN A DEMOCRATIC SOCIETY

**Kuchkarov, Vahob Hoshimovich¹, Nasarov, Nasriddin Otakulovich², Kuchkarov, Utkir
Vahobovich³**

¹Doctor of Political Sciences, Professor of the Department of the Social Sciences at Uzbek State University of World Languages, Tashkent, Uzbekistan

²Doctor of Political Sciences, Professor of the Department of the Social Sciences, Tashkent Architectural Construction Institute, Tashkent, Uzbekistan

³Lecturer at the Uzbek State University of World Languages, Tashkent, Uzbekistan

Abstract

This article discusses the issues of national spirit and national identity, which are not sufficiently studied in the socio-political and philosophical sciences. Naturally, in modern democratic processes, the spirit of the people is a powerful force, and a dialectical study of the self-consciousness of the people, which is the main driving force of the conceptual knowledge of history.

Accordingly, this issue is systematically retrospectively analyzed by Eastern and Western scholars based on the principles of historicity and modernity. The article shows the significance of the pragmatic nature of the national spirit and national identity.

Keywords: sports, traditions, morals, work, society.

I. INTRODUCTION

In our country, the human democratic state and civil society are of paramount importance in the development of the people's spirit and national identity. After all, the life of society and its continuity, sustainable development, and well-being are determined by the spirit and unity of the people and nation. Naturally, democratic processes and its subjective perception pass through people's consciousness, way of thinking, as well as understanding of national identity. Spiritual maturity absorbs the spirit of a living, creative person and all aspects of society. In this sense, it is appropriate to quote the statement of the first President of Uzbekistan: "We attach great importance to the restoration and development of the identity of the national culture, we mean that the national consciousness is not disconnected from the ideas of world culture, universal values. The history and culture of the Uzbek people are an integral and integral part of human civilization" [1].

Therefore, the national consciousness of a people is not only the level of self-awareness of the nation or people, and it is the basis for the perception of a harmonious personality.

As Sh. Mirziyoyev noted: "Today time is changing dramatically. Those who feel these changes the most are the young people. In any case, young people must meet the requirements of their time. But do not forget about yourself. Let the call to who we are as descendants of great people always be reflected in their hearts and encourage them to remain true to themselves. How will we achieve this? At the expense of education, education and only" [2].

In order to understand oneself in the popular consciousness, it is necessary first of all to study the question of consciousness and the unconscious, which form its basis. As they say in psychological dictionaries, consciousness is self-awareness, perception of the side, the search for your own "I" that determines the existence of a person. Self-awareness is not only an individual phenomenon or process, but also the purposeful activity of a particular community or people. From this point of view, it is advisable to highlight the ethnopsychological aspects of national identity within the subject. In our opinion, this topic can be approached in different ways. For example, it has such directions as a person (a representative of a nation) and a group (an ethnic group), a nation, traditional consciousness and mentality of modernity, an ethnic group and superhuman consciousness, labor activity of national consciousness, interethnic relations, manifestation of a way of life. In this context, we analyze the spirit, the soul of the people (the heart of the people) associated with the theme, and its place in the national consciousness. Because "spirit is an immortal idea forever" [3].

The appearance of ideas about the spirit, soul, and views in science dates back to the formation of ancient Greek and Greek philosophy. Bhagavat in ancient Sanskrit is one who has studied the scriptures about the Gita and Krishna. Cwami Bhakti-Veranga Swami Prabhupada stated: "the purpose of human life is to establish a relationship between oneself and the Supreme person with God," he writes in his book the science of self-awareness. "The soul moves the body, and the living body moves the world. Unfortunately, we think about the body, but we don't know anything about the soul that moves the body. The body left without a soul is devoid of movement, it is dead" [4].

Buddhism regards the body and soul as passive substances, and man returns to a world full of suffering until he reaches spiritual perfection (Nirvana). Although an Indian philosophy is mainly based on thoughts about man, it is based on all people and people. In Indian philosophy Jawaharlal Nehru also said that in fact embody the spirits and hearts of people [5].

Spirit, the soul, is interpreted in ancient Chinese philosophy in connection with the universe and celestial phenomena. For example according to Lao Tsi "An underground is a space for spirit that cannot be created manually. If someone who wants to do it breaks it, who wants to catch it, they lose it," [6]. He interprets the soul as eternal, and also as a force that has the ability to control man and the Earth. Aristotle, author of the first scientific work about the spirit, the soul. German philosopher G. Hegel, who introduced the category "Spirit of the people" and "Heart of the people" to science, also used the book of Aristotle "On the soul". Aristotle considered the study of spirits and souls "the greatest and most fascinating occupation". He wrote that "the knowledge of the spirit helps to know any truth, especially nature"[7]. The philosopher believes that the soul is a person, the essence of the existence of things. [8]. On with mental perception can know their shortcomings, bad qualities, and also get rid of them[9]. "The spirit is the sage. He falls in love with "matter" and forgets about his own world. So, he gives himself up to the passions... and very painful"[10]. Similar ideas are put forward in Ibn Sina's work "Treatment of the heart".

Considering the spirit as a substance that can move, feel, hear, think, see, perceive, know, God believes that "its end, this substratum has 11 different spirits, souls." Ibn Sina explains the psychophysiological functions of the soul and heart, their influence on human behavior, revealing the connection of the soul with 5 or 8 sensitive human forces. From his views it becomes known that the soul and the soul as an invisible substance are inherent in all beings and even trees, but each of them has its own soul, soul. This spirit and soul paint the world, the world of people, and their lives. As the end of the substratum, the soul and soul affect human behavior through perception, hearing, sight, perception, and thinking, manifesting themselves through them.

One of the thinkers who thought about the spirit and soul in Eastern philosophy and wrote many books about it was Imam Gazzoliy, whose works, such as “Mukoshafat-al-Kulub” (“Opening of hearts”), Kimei saodat “ (“The truth of heart”), “Ajoyib-ul kitob ” (“The book of adventures”), directly touch on the topic.

According to I. Gazzoli, “When there is no soul, the body is dead, the soul is the essence of the human body, all forms and the body are matter “[12]. A person who does not know this “inner” essence cannot achieve happiness. “I am a man,” exclaims the thinker, “When I know that you see the head, the face, the hands, and the fetters, and know nothing but meat. I know that the inner state, if you are as hungry as I am, eat bread and thirst for water-you drink. From time to time, when your anger comes, you let the person be ashamed. And all the living and the animals are with you in these matters”. So, taking into consideration you challenge the truth, the question is what is in your essence, being and where are you from, and where will you go what you do on this world, why are you here, where are your happiness. Gazzoliy sees this happiness only one’s self-consciousness. He writes: “What you have done it is you, no one else, it’s you. However, if you do not know yourself how do understand others.” [13]. Naturally, it is perfect that, saying this Gazzoliy aspires to know and to understand God one must know himself as well. Human in order to understand the God one must get rid of bad habits, to treat himself only good manners, goodness. The spirit is immortal nothing, no any death cease it. Such kind of doctrines might be found in other works of Gazzoliy.

The problem of spirit also was studied by Aristotle. If such scholars as Aristotle, ar-Razi, al-Kindiy, Gazzoliy, Ibn Sina treat spirit as a connected person, then Farabiy raises it to the category of “the spirit of the people”.

First, because the foundations of immortality of spirit associated with immortality, their eternity is related to eternity of living descendants. “When a generation of people passes, their bodies disappear, but their spirit get rid of the body (cell) and get pleasure. Then others replace them and do what they do. People of this generation can also pass through the world in the same way, following in the footsteps of their spirits, predecessors, and joining a fellow spirit, like the power and quality of their images (characters and qualities)” [14]. This means that the immortality of the soul is associated with fertility, the life span of descendants. After all, the soul of the people has reason to believe that the soul of the people is immortal.

Secondly, according to the scientist, souls that are close to each other in purpose, essence, intentions and desires, “can be united in images (characters and qualities), abilities and qualities that are similar in character.” This means that the spirit is not in harmony with the soul they encounter, but with spirits close to it. In our opinion, it is from this goodwill and solidarity that the soul inherent in every nation comes.

Third, the merging of spirits has its goal, that is, they achieve happiness. Farabiy writes: “The more spirits close to each other (close to the heart), the more they unite with each other, the more they get pleasure... so and again increase when each newcomer joins with the previous spirit that is similar to it”[15]. This means that souls who are close to the heart find pleasure, enjoyment through union in both worlds.

Fourth, when souls are united, their mental, intellectual power increases. On the other hand, for us, Farabiy examines spirits as a source of increasing the mental powers of man. The soul is not a subjective concept; it is a force that transmits the cognitive experience of generations to descendants.

Fifth, the prophetic generations associate the achievement of spiritual perfection of the people with the unification of souls. When the souls are united with each other (spiritual) forces become more and more harmonious, even the idea that the development of humanity consists in the merging of the hands of generations is put forward[16]. From the thoughts of the scientist, it is scientifically proved that the soul, the soul, is considered eternal, even if the body dies, is absorbed, continues to live, even if the soul, connecting with it, acquires power. That is, the pleasure that comes from merging the soul is an increase in mental strength and spiritual perfection. In this regard, Farabiy writes that “the same applies to the generations, the spirits of our ancestors who have gone before us (from this world)” [17].

II. METHODOLOGY

The article uses chronological data, systematic periodic data, comparative and quantitative methods, and previous researches. About fifty scientific works national Identity issues are used to explain “The Spirit of the People and National Identity in a Democratic Society”. Besides that, the researcher had used journals and articles to collect data related to the research.

III. DISCUSSION

The spirit of the people was the focus of many scholars. This is reported by Western philosophers and psychologists. Such scientists as, F. Bacon, T. Hobbes, R. Descartes, J. Locke, I. Kant And D. Hume, George. Vico, I. Herder, G. Hegel, W. Von Humboldt, E. Durkheim, George. D. Mester, F. Nisse, M. Heidegger, G. Lebon, G. Devereux, M. Losev, Z. Freud, V. Reich, H. Steingel, V. Wundt, I. Judd, M. Block, Le Goff, J. Duby, A. Cordner, D. Levinson, R. Gambino, K. Geers, M. P. Fasher, K. Young, E. Erickson, R. Schweder, J. Bruner, M. Cole, and others put forward various approaches, views, and ideas in their works. For example, I. Gerder, considering the people and culture as a harmonious socio-historical reality, points out that it is in culture that consciousness, reason, power, "the great force that unites people" is manifested.

The development of humanity is due to the influence of the internal spiritual, mental and creative forces of each nation. This means that the development of humanity, despite internal contradictions, takes place in accordance with certain internal laws, understood through popular slavery, popular activity, spirituality, well, culture[18]. G. Hegel believes that the soul is a concept of psychology: "the soul is consciousness, it is reality"[19]. In his opinion, the development of the spirit is associated with "the emergence of an idea within the framework of ideal absolute". In it, the spirit exists for itself as a subjective idea. Second, reality, which manifests as "a world created or created by the soul". Third, the soul comes in the form of absolute truth, that is, absolute soul[20]. In the first (subjective) manifestation, the soul is in the state of an infant who has not yet recovered from a change in nature or is still close to abstract nature. In the following (objective) form, it together with nouns expresses their essence or participates as their concept. In the last absolute vision, he appears as the spirit of God[21].

G. Hegel raises the spirit to the level of the people, the exceptional quality of the nation, the expression of the "absolute idea", the vision. It introduces into scientific circulation such concepts as "the spirit of the German people", "the spirit of the Italian people", "people's spirit", "spirit of the nation", in accordance with his concept of "absolute idea" is committed to absolute "spirits of the German people", the propaganda of Nazism and militarism. For example, the philosopher sees the unification of the people around the state as "a war that strengthens the link between division and everything"[22]. In fact, this place G. Hegel was the idea of the Prussian monarch R. Wilhelm, who sought to establish his rule in Europe by supporting the desire of the Germans to unite.

At the same time, G. Hegel is the first in philosophy and psychology to see in harmony the question of self-consciousness with the soul. "Knowledge is in self-consciousness, and self-consciousness is the basis of knowledge, because the other subject, the existence of any knowledge, is connected with self-consciousness. I know that the predicate is mine (it's my imagination), so when I know it, I understand myself "[23].

Hegel distinguishes consciousness: 1) "consciousness alone" or identity, its own soul; 2) the transition from single identity to another identity or merge one and only; 3) identity, such as are close to each other, [24]. Then he reflects on his philosophical and psychological essence and mechanisms. According to his interpretation, true self-consciousness is inextricably linked to the General self-consciousness.

“Self-awareness at this stage, associated with the spirit (absolute spirit), comes as a psychological factor in the form of the substance of morality, family, love of the Motherland, service to the interests of the state and society, love of God, courage, that is, self-sacrifice for common labor”[25]. At this stage, consciousness and self-consciousness merge their existence in conjunction with the common essence of self and self, as well as in harmony of self-consciousness with the spirit. So, G. Hegel spirit combines the stages of development of self-consciousness in the absolute spirit. While the folk hands occupy an intermediate stage between the lone spirit and the absolute spirit.

American scientist A. H. Maslow tried to create a holistic system of views in psychological healthy human behavior, his main works were: “The Theory of human motivation” (1954), “Motivation and personality” (1954), “The Highest aspirations of human nature” (1971). In his opinion, “Human self-consciousness” is one of the most pressing problems of modern humanism. A person's self-awareness helps them find ways to make better use of all their abilities, talents, and skills, that is, the opportunities they have. A. H. Maslow in his work “The Highest aspirations of human nature” identified 8 directions aimed at understanding the human personality, 8 types of human behavior leading to this complex process”[26]. The philosopher, arguing about the extreme relevance of the process of knowledge of the human personality, assumes the following: self-consciousness is understood as subordination to all the possibilities that exist in a person whose only goal is to know himself. A person sometimes cannot quickly move events, processes that are happening around him, in the fire. Indifference and neglect dominate the daily activities of the people. Sometimes its intensity and sensitivity suddenly increases. The same applies to A. H. Maslow explains that a person is aware of himself. In this sense, when a person understands that self-awareness is a choice of different tastes from life, it is necessary to understand that each choice is a motivation that is made for growth, the growth of a person. But in life, this choice vibrates between progress and crisis, when a person becomes more mature and a threat to him. In other words, any choice in life will have its pros and cons.

IV. RESULTS

Therefore, developing your thinking, you can say that at every moment of life, a person does not know how to listen to his heart, rely on himself, can not find the right taste in life, the meaning of life. A person's personality is an effort to make full use of their potential. The most important aspect of the process of self-awareness is the constant sense of responsibility for one's behavior. Russian philosopher N. A. Berdyaev comprehensively analyzed the national spirit from a psychological point of view. It was he who showed that the Russian people are a people, a nation that has nothing in common with either the East or the West, but outside the state and strives for anarchism, tolerance and selflessness, fighting theism and atheism, innovation and conservatism. “Russian Russians, - wrote N. A. Berdyaev, - are ashamed of belonging to the Russian people, it is alien to them to be proud of the Russian, and in many cases, alas, they have national pride... And the Russian intelligentsia has always treated nationalism abominably and somehow sincerely. He only promoted ideas that transcended national interests “[27. According to the philosopher, because of the tragedy that befell the Russian people led by the bolsheviks, it can save their soul, that is, their faith in God. The philosopher considers this as the principle of deliverance of any nation and person from evil. “God,” he writes, “ is born in the heart of man, and with this the soul of man is beautiful and rich... Man meets God not in the contemplated being, but in the soul, in the world by Will”[28]. By believing in the soul, the person who lives in the body, people perceive its place in the essence of existence. Spirit is a wish. A free person creates, understands both his soul and his place in life. Since there is a popular will, there is also a will and a desire for creativity in it. Will, creativity, creation, and understanding are interrelated. “My novel is the romance of will”[29].

The famous ethnopsychologist G. A. Lebon also notes that the people have a special spirit. However, this spirit is an arithmetic complement to the spirit of individuals. Observing the popular mass psychology, G. Lebon comes to the following conclusion: in the people, the individual feels strong, powerful, loses will and interest. He gives them a “common goal” and quickly becomes confident in the calls”[30].

This actually means that the person falls into a state of hypnosis in the people. But Mr. Lebon noticed that people cover a person not only with their quantity, but also with the help of orgasm. It should also be remembered that in the mind of every person there is a concept of "folk orgasm". G. Lebon sometimes interprets "people" as synonyms of the concept. Analyzing such negative qualities as impulsiveness in the masses, speed, curiosity, aggression, arrogance, a firm belief in their own strength, self-confidence, insincerity, he does not understand what the crowd, outraged, thinks about the gang that rejects the law. Therefore, Z. Freud, G. Lebon writes that "in his descriptions, the public spirit is shrouded in primitive human reason"[31]. Self-awareness, perception of the situation, and not a rational approach to the problem that has arisen, someone's claims to those sometimes lead, the motto, move the public. Therefore, the public is subject to an irrational, emotionally complete appeal. But Z. Freud this description of G. Lebon shows that there is no innovation for psychology"[32]. After all, he writes that "the spirit of the people is capable of spiritual creativity, more wisdom, confirming this, first of all, language, as well as folk songs, folklore, etc." [33]. Z. Freud himself sees in the formation of the masses, in his spiritual unity, the basis of a large-scale romantic attachment- "libido"[34]. This person has his own "I" social institutions (state, Church, etc.), that is, the voluntary giving of one's will to social existence (serving social interests in the current interpretation). This feeling was formed in a person during a long socio-historical development; it immediately sets a person in motion when there is a common danger, a common goal. National identity also under the influence of these factors encourages a person to protect themselves or to mobilize their potential for the goal.

Well, the spirit is a phenomenon inherent not only to man, man, but also to peoples, peoples. The people and nation perceive themselves not only as a social and historical unity, cultural and spiritual traditions, experience, but also as an ethnic group with its own unique spirit. The national spirit is manifested as a set of social consciousness, ideas, subjective representations, cognitive research, experience of self-consciousness, the quintessence inherent in a certain ethnic group. G. Hegel considered the people's spirit as a "General (objectified) spirit", suggesting that subjectivity in it not only becomes a real objectivity, but also comes as a rationalizing idea of the life of the people. The idea is that subjectivity becomes real objectivity only when it rationalizes life, otherwise it will remain at the level of absolute abstraction.

The spirit of the people is an expression of the spiritual unity and harmony of the people. National identity is also based on this unity and solidarity on its social basis. Thus, at these points, the consciousness of national identity is united with the spirit of the people. At the same time, it should be remembered that the popular spirit is often transcendent. With its transcendence, it affects spiritual and moral processes, acts as a reality that suits the people and the nation.

The study of such concepts as "people's spirit", "people's character", "people's mentality", "people's consciousness and luck" in ethnopsychological research is already beginning "[35]. Their influence on the processes of national consciousness or national identity is also not traced. This is natural, because in the first stage, researchers pay more attention to collecting empirical materials. Currently, the science of "Ethnopsychology" is recognized as a branch of science and is included in educational processes. The "spirit of the people" is a manifestation of the historical and cultural experience of a nation, an ethnic group. It becomes objective in folk legends and traditions, and becomes a process of cognitive, spiritual and moral research.

Ethnopsychologist E. Erikson refers specifically to the historical and cultural experience of the people in the metaphysical and psychological analysis of the people's mentality. In his opinion, the mentality of the people is a process of "cultural objectification". In it, the ethnic group "shows its identity"[36]. This situation is particularly pronounced in society when there are crises. Because crises arise from conflicts between certain groups, strata, or even generations, or from these destructive situations that make people feel agitated, making them active or passive participants in these processes.

Cultural objectification of the Uzbek "spirit of the people" can be seen in its age-old achievements and traditions. "A human child," writes M. Sattorov, who studied the Uzbek language. "If you have been accustomed to some good or evil habit since your youth, this custom will not leave you for life. Therefore, in our country, there are proverbs: "the Cause of evil is in you", "Disease is one thing, death is another", "Giving up a habit is an impossible thing"[37].

V. CONCLUSION

Based on the historical development and national cultural heritage, it should be said that the genesis of some customs of the Uzbek people goes back to ancient traditions and beliefs. But such their existence, despite the influence of epochs and social changes, can be explained by the "national spirit". This means that there is a secret in the popular soul from which it is difficult to extract a habit, a word, a symbol. People rely on this historical and cultural experience when they become aware or manifest themselves. While innovations in the field of lifestyle, consciousness and culture synthesize this experience, sometimes people under the influence of socio-political and ideological persecution may follow false values, procedures, appeals that do not correspond to the spirit, but at a favorable moment it returns to its historical and cultural way of life and continues it as a national treasure. In the first days of independence, our people began to revive their ancient traditions, holidays and rituals.

This means that the people, referring to their ancient customs and customs, seeks to understand themselves in the socio-historical space, by means of internal identification proving that it is a nation, an ethnos. [38].

In General, if today's processes of democratization are considered as the perception of the people and the nation, on the one hand, as objective processes of self-consciousness, then, secondly, the spirit of the people and its viability encourage people to unity and interaction, unification. The Law "On social partnership adopted within the framework of the "Concept of further deepening of democratic processes and development of civil society in the country" and the development Action Strategy for 2017-2021 is important for the broad promotion of life. This once again proves the harmony of national and universal values, which are the basis of Eastern democracy. In this sense, any symbol imbued with the national spirit, taking its place from it, perceives rejection, attack on a certain element as an aggression to its existence, life. This is not just a transitional ethno-psychological state, but the realization that the people are the subject of social life with the help of their own culture and traditions. Only this perception saves the people from assimilation of the nation, submitting to external pressures, forgetting about themselves.

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ДУХ НАРОДА И НАЦИОНАЛЬНАЯ ИДЕНТИЧНОСТЬ В ДЕМОКРАТИЧЕСКОМ ОБЩЕСТВЕ

Кучкаров Вахоб Хошимович¹, Насаров Насриддин Отакулович², Кучкаров Уткир
Вахобович³

¹Доктор политических наук, профессор кафедры «Общественные науки» Узбекского государственного университета мировых языков, Ташкент, Узбекистан

²Доктор политических наук, профессор кафедры «Общественные науки», Ташкентский архитектурно-строительный институт, Ташкент, Узбекистан

³Преподаватель Узбекского государственного университета мировых языков, Ташкент, Узбекистан

Аннотация

В данной статье рассматриваются вопросы национального духа и национальной идентичности, которые недостаточно изучены в общественно-политических и философских науках. Естественно, что в современных демократических процессах дух народа является мощной силой, и диалектическим изучением самосознания народа, который является главной движущей силой концептуального познания истории.

Соответственно, этот вопрос систематически ретроспективно анализируется восточными и западными учеными на основе принципов историчности и современности. В статье показана значимость прагматического характера национального духа и национального самосознания.

Ключевые слова: спорт, традиции, нравственность, труд, общество.

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