



## **INFLUENCE OF NATIONAL IDEA ON PROCESSES OF SPIRITUAL AND NATIONAL IDENTIFICATION**

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**Summary.** Problems of influence of national idea on spiritual and national identification processes were dealt as an independent idea in this article.

**Keywords:** identification; national idea; «Spiritual identification»; «National identification»; self-consciousness; «spiritual man»; «unspiritual man»; multinational state; «national dissensions»; «separatism»; customs; spiritual self-consciousness.

National idea has influence on processes of spiritual and national identification immediately and indirectly. In this, it is necessary to consider general and distinctive aspects between conceptions of «spiritual identification» and «national identification». An individual, a group, a man, a people and spiritual identification processes of nation are phenomenon that they are identity or not identity with principle characteristic peculiarity accordance to aspects of their essence. For instance, of a man's spiritual identification state is bond up with that he «spiritual being» and has corresponding actions to it.

Sure, in this, it is possible to see condition of identity or not identity with the aggregate of the factors which has influence on the spiritual identification processes through relation of a man that. If we approach in that view, the true men realize their spiritual essence and they will operate in identifying with it. The cultural factors and conditions which have an influence on it gradually identify on the basis of national idea in order to realize spiritual essence and correspond. According to this sense, people are different from each other. The basic standard of it is bond up with that they are identity or not identity according to their spiritual essence.

In this sense, notions such as «a spiritual man», «an unspiritual man», «an intellectual man», «not an intellectual man», «conscious», «unconscious», «moral»,

«unmoral» express peculiarity in the spiritual identification processes.

The ideas against the national idea estrange men, groups and strata from the spiritual identification condition.

The people appertains to various nations, it is necessary to consider that there are mutual interests which unit them as citizen of the country. Feeling for this single Motherland exactly is appeared by means of the processes of building up a democratic society and a legal state faced with the country. Each citizen must clearly consider it. Otherwise, it will be difficult that they consolidate around the national idea which units them. It serves to secure national solidarity between citizens in this country.

The national identification notion reflects its essence in the two levels.

1. It represents accordant condition to certain nationality, people and ethnos characterized it – national-cultural legacy and values. It is not estranged case from its national belonging.

2. The national identification process is that the various nationalities, people, ethnos feel as a citizen that they belong to their country, they receive, realize and feel peculiarities, signs, symbols conformable to it, regardless of their nationality, other nationalities as citizen and title of nationality. In this sense, peculiarities concerning the national identification process immediately influence on the development of the country in the multinational states.



Spiritual self-consciousness – as has been interpreted in the work «High spirituality – invincible strength» by the president Islom Karimov – component part of people who advocated development of legal democratic state and civil society especially, of process of development of high spirituality of young people, restoration of historical memory, to deserve ancestors, factor of careful preservation of spiritual legacy left by them and improvement of them. Spiritual self-consciousness is one of the basic means of democratizing and renovation of social-political life in society, and also development of modern thought. As is generally known, a person identifies in himself characteristics of spiritual self-consciousness too, along with a lot of social-human virtues. As it is too many points, complex and at the same time, contrary living social phenomena, complex approach is required to it.

First of all, spiritual self-consciousness is component part of national self-consciousness in widely significance. For this reason, spiritual self-consciousness is not only sign of national progress and also its purpose too. So, spiritual self-consciousness must be interpreted as social phenomena in conformity with aim of national progress. Spiritual self-consciousness is realization that the subject (a person, nationality, people) has its historical-cultural, social-moral, religion-spiritual, artistic-aesthetic values in existentialistic being, gnosiological experience in knowledge of being. Notions such as «spirit of people», «heart of people» have important significance in spiritual self-consciousness. For this reason, the investigators who have studied problems of spirituality refer to categories such as «spirit», «heart» too. At first, spiritual self-consciousness is to realize a man's his spirit and heart and also it expresses peculiar psychic-spiritual unity of people.

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in level of ethos. But as phenomena concerning spiritual self-consciousness, common wealth, values, imaginations, traditions, psychic-spiritual conditions which are close to heart and spirit of representatives of a certain nationality, unit men as a people, nation, give them typological signs. These signs are imagined in comparison with other typological signs, national groups [6, p. 10–11; 5, p. 99–100]. So, the main peculiarity of spiritual self-consciousness is its typological signs, realization.

The typological signs of people, nationality include some notions such as general language, lifestyle, religion, moral values, and «spirit of people or heart of people», its psychology. The most important one among them is to know that human beings are concerned to general ethno-genus and they are originated one stem. The special investigations reveal that realization of general ethno-genus hastens representatives of nationality and encourages them to act harmoniously, to understand national interests fast, and to protect them [4, p. 325]. Sometimes this phenomenon is found in image of realization and understanding of «spirit of people», «heart of people». For this, it is possible to say that the typological signs of people and nationality reflect in their common spirit and heart, especially a person realizes himself by means of them that he belongs to this or another people, nationality in the aspect of spirituality.

Spiritual self-consciousness appears that what hypothetic ideas, manners and principles men follow is its typological signs, realization.

In Uzbekistan, this idea is called the national one. Precisely, today the peoples of Uzbekistan unit around that idea and try it to identify his ideal. «The national idea, – T. Makhmudov says, – expresses national needs, lifestyle, principles of social development and ideals of a certain people and a country in definite periods. Our national idea is to strengthen our independence,



to labour creatively by way of achievement of welfare of people, peace and stability in the country ... It is guiding main point of dream-hope and purpose, spiritual condition of Uzbekistan, Uzbek people and our country» [3, p. 140–150]. So, Spiritual self-consciousness and national independent idea unit in identity and community of a strategic aim is its typological signs, realization.

Significance of influence of the national idea is too wide, it has often its influence on preservation of peculiarity of a nation, amalgamation and joining up of representatives of a nation by way of interests of society, definition of directions of progress.

At first, the national idea makes concern for progress of Motherland its aim. Because, the national idea never takes root out of Motherland and develops yet. The idea which does serve for progress of Motherland never will be able to become the national idea. When it includes principles which can determine progress of Motherland then it becomes a source of might and power.

As our president has said, – «When we talk about the national idea, let people imagine exactly what purposes, what practical directions we have aimed about. Let each of citizen of our country know that it is his own idea. ...Each state or society which was going to see or build up, sure, it must lean on and believe in its national idea», [1, p. 262–465]. Therefore, If people cannot imagine the future of their society where they live, they won't be able to know how their desire, dream and endeavour are carried out.

As professor I. Ergashev has written, – «Only the national idea which looked like its goals and dream-wills, lightened way of development, served to unit by producing spiritual power and might, always enlivens people of the country but not any idea» [7, p. 69].

But spiritual self-consciousness and national idea are not similar, the identical phenomenon. Spiritual self-consciousness

is based on thoughts and ideological conceptions determined in the national idea, though it is wide, many pointed and connected with all spheres of life of society and a man. So, the national idea is basis of spiritual self-consciousness.

Spiritual self-consciousness is a phenomenon which occur complex, sometimes contrary, is not always measured in a standards and degrees as spiritual view and formation of a person. Its appearance and formation is not always in choice of a person and even of environment too. Such as invisible social relations, general moral standards, historically developed traditions, customs, international situation, wave of information have influence on them. While analyzing problems of influence of the national idea on the processes of spiritual and national identification philosophically, we can bring the following conclusion.

First, the national idea is closely tied with the processes of national and spiritual identifications and is bond up with it narrowly.

Secondly, the notions of «spiritual identification» and «national identification» have distinctive sense and main point in the life of society. Different cultural conditions and factors have influence on it. Mutual accordance in the basis of the national idea secures to be realized this regulation fairly.

Thirdly, the spiritual identification of various people and nationalities appear when they realize their spiritual essence – human peculiarities and are sincere to their humanistic ideas. Contrary conditions against it have negative influence on the processes of spiritual identification. It may lead to national and other conflicts and discords.

Fourthly, one can regard as event against the processes of spiritual identification consideration and appreciation that «national dissensions», «separatism», «hoisting aggressive ideas as a flag», «fascistic idea» in the processes taken place





in the world are taken in consideration and appreciated as democracy [2, p. 2]. The national idea as creating idea has positive influence on strengthening spiritual identification.

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