

Certain aspects of self-consciousness of the renewal in the process of democratization and international practice

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Abstract. This article analyzes the genesis of the formation and concept of national identity and self-consciousness of a person as a whole. Various aspects and opinions of scientists on the problem of the formation of national identity are considered. The main elements of national identity are given, such as socio-cultural ties, communication, territory, state, language, writing and means of understanding each other. Consequently, has been given international practice in this problem.

1 Introduction

The problem of human being is considered to be an interesting and actual one. As it is completely connects with state and society as well. The society with its complex stages of development attracted the attention of scientists. National development is recognized as one of these areas. And the basis of national development is a sense of national identity [1].

The concept of "national identity" stands out vividly for its complex essence and content. Consequently, the concepts of "national" and "self-consciousness", which form its basis, have led to the formation of various analytical and critical approaches. If analyzed from a socio-political position, nationality (millilik) manifests itself as a complex reality, reflecting the language of the nationality, the region of residence, socio-political life, psychological state, worldview of a certain nation [2]. The formation of approaches to self-awareness rests on the distant past. For example, there is scientific evidence of the use of this term in the ancient Indian epics of the IX century BC. The first concepts of self-consciousness were first formed in the West and its founders are A. Pfender and T. Lips. As an example, a number of such Russian scientists as E. Bobrov and L. Lopatin can be cited [3].

However, views on self-knowledge were developed at the end of the XVIII-XIX centuries by philosophers of the new era and German classical philosophers. Including the socio-political teachings of the new period, especially in Descartes' views, self-knowledge is expressed through the concept of "cogito ergo sum". "If I think about some object or phenomenon, then I, first of all, feel my existence as a subject" Descartes wrote [1].

In this approach of Descartes, the activity of the subject is unnecessarily highlighted. Since if a person in the process of self-consciousness thinks only within the framework of the "object-subject" relationship, he denies the objective nature of "knowledge and cognition". And this, in turn, will cause a violation of the principles and criteria of scientific self-awareness [4]. And John Locke interprets self-knowledge as the experience and practical activity of a person in the knowledge of inner feelings. Self-knowledge in the views of the great German philosophers - Kant and Hegel is manifested as an interpretation of the external world. Thus, in Hegel's work "Philosophy of the Spirit" self-knowledge is recognized as a reflexive phenomenon. However, Hegel's views on the basis of the problem of self-knowledge reflected the ideological interests and goals of the Prussian monarchy. Also, Hegel, dwelling on the problem of national identity, interprets and characterizes it as a phenomenal phenomenon. According to this definition, the way of thinking of each nation is connected with its inner feelings, sensations and changes in its spiritual world [5].

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If we examine the problem of self-consciousness from the point of view of thought, the worldview of the West and the East, it is the result of research formed and accumulated over a long period on socio-philosophical, psychological-pedagogical, historical-logical and other topics. In it, human consciousness is expressed as a complex kind of his spiritual, moral and intellectual state. At the beginning of the last century, the great German educator, philosopher, linguist V. Humboldt recognized the human problem as the most interesting problem in the world [6]. It is believed that this also applies specifically to self-awareness. Since the knowledge of oneself by a person means, first of all, the study of the external, internal sides of human essence.

2 Human cognitive activity

In the study of human cognitive activity, self-awareness and self-knowledge are of great importance. What on the one hand acts as a subject, on the other hand manifests itself as an object. For this reason, is a deep coverage of knowledge about self-awareness necessary? If necessary, how much? Is self-consciousness a set of knowledge and knowledge, or is it a personal manifestation of a person in the true sense? Does the individuality of a person correspond to the manifestations of self-consciousness as the perfection of personality or is it different from it? Along with these questions, a person who has realized himself is looking for answers to the problems of whether such a person should reflect in himself to a certain extent comprehensiveness – sociality, politicization, etc [7].

What is the source of self-consciousness, how is its formation manifested in space and time? What are its components manifested in? Is self-consciousness manifested to a certain extent or is it called self-consciousness in a general way? For this reason, when the degree of perfection or ignorance is studied from a materialistic point of view and the impoverishment of spirituality through the degree of a person's spiritual state is investigated, problems of spiritual, intellectual and cultural or genetic self-consciousness appear, that is, whether this self-consciousness is in harmony with social life, or what components biological, generic self-consciousness has, in place with him, research questions have their place in political consciousness [8].

Self-knowledge in some individuals is connected with their ideas that the conditions of being around them, their existence are predetermined by fate, my "I" is a situation unrelated to me. From an epistemological, cognitive point of view, G.A.Azhgirov understands self-consciousness as "reflection, i.e. by controlling one's behavior to reflect human activity in one's way of thinking," because of this, "reflection is the study, cognition, observation by human consciousness, a spiritual manifestation of the world, but it does not correspond to human self-knowledge [9]. A similar characteristic is given by M.A.Gamtsef: "... self-knowledge of a person means to feel oneself with one's personal world in a dynamic relationship with space and time. The complex interrelation of the inner world of a person in space and in time requires a person to become aware of the real world for centuries," which is considered to be a factor of self-determination of the individual.

In general, E.K.Bystritsky, from the psychological position of the mechanism, believes that there are two main factors in a person's self-knowledge - moral spirituality and psychological characteristics. From them follows the components of self-consciousness - physical intimacy, aspiration, as well as personal education and knowledge. This approach is still controversial. In our opinion, it is advisable to consider it to a certain extent as a psychological state, feeling, faith, belief, spiritual state of a person and a psychological and social factor [4].

It is considered important in self-consciousness to study this category from the point of view of political philosophy. From this point of view, by analyzing the mechanism of self-consciousness, its components, interrelation, real reflection in life and development, it will be appropriate to consider phenomena complementary to each other, consisting of a broader knowledge of the essence of self-consciousness and its connection with the political consciousness of a person [7].

The scientist-philosopher V.D.Balil believes that an integral part of individual consciousness arises from self-consciousness. Here the "Sense of Self" and the knowledge of the world" stand next to each other. Self-consciousness is considered a complex form of individual consciousness, it consists of its component parts. "The feeling of one's self, oneself and one's existence" or, to put it briefly, is "the definition of one's sense of one's existence in a truly factual way." At the same time, the sense of the world from the point of view of the subject consists of obtaining information about the universe. And the feeling of one's "I" is separation, differentiation of oneself from the world, from the neighborhood, or opposition of oneself to them. In particular, "reflection" manifesting itself as self-consciousness, as the actions of a person according to self-consciousness, is a process of the internal structure of the spiritual world of a person. Such an attitude of personality to self-consciousness, which is called "self-reflection", from an individual-personal position is spatial self-consciousness. Similarly, there are two factors reflecting the human "I": the "I" aware and controlling behavior as a subject; the "I" exercising its behavior as an object [6].

Similarly, in any process of this duality, the first "I" is my feelings, my knowledge, actions as a subject, the second "I" is the social, spiritual and physical values of a person [1].

As F.T.Mikhailov confirms, based on objective conditions, "self-consciousness and the essence of a person" are not the same. That is, not the correspondence of the possibility, the ability of a person to his knowledge is determined by the three-dimensional time. This is a person's assessment of his place in real, real events, seeing himself as a "judge" and realizing the projection of a future life [3].

In the interpretation of Yu.B.Gippenreiter, self-consciousness is a view of oneself as an image, it consists of two components and has a peculiar character. In it, the main task of self-awareness is self-knowledge, self-improvement and the search for the content of your life. I must say that the search for the content of your life is the most important task in self-consciousness. In our opinion, the content of life is its harmony with the life of the state and society, well-being, equality, development, and a happy future. It is advisable to look at the process of human self-knowledge as a developing phenomenon, improving towards the stage of political self-consciousness.

In the studies of scientists A.B.Orlova and V.S.Mukhina, self-consciousness of the individual is manifested in the following types [4]:

1. Personal and social identity.
2. Their mutual influence.
3. The relationship between the components of each of them.

Here the term "identification" is defined as personification, i.e. as a factor determining personal improvement. This concept, i.e. "personalization" means, on the one hand, as transferring certain tasks, showing socialized personality qualities as continuity, on the other hand, demonstrating one's invisible traits to others, and seeing oneself comprehensively. In some cases, this concept is used as "I am for others", "I am an image, a symbol", "I am a social personality". Another important feature of this phenomenon is determined by dynasticity, i.e. the transfer of the role of the father to the son, the next generation, the glorification of the dynasty of the doctor, teacher. The personification of a formed personality is a coordinating factor of its internal motivation and value in its lifestyle. The human "I" characterizes who he is, the place of his dynasty and activity in performing tasks in social life. For example, an athlete, an academic father, an entrepreneur, the head of the household, etc. And this is considered a factor showing the direction of determining the hero of today as a professional, genetic and civil socialized personality [8].

Two important circumstances in the process of formation and development are shown by V.S.Mukhina as follows. This is, firstly, the definition of an interpersonal mechanism in the system of self-consciousness, and secondly, as the formation of a person's worldview.

A.Kirel's broader demonstration of some aspects of self-consciousness also deserves attention. It is advisable to show the element of hypo-hyper development, which is considered an integral part of self-awareness and the connection and interdependence between them. According to him, in order to show identity, it is necessary to apply "awareness -identity", and the social process – "belonging identity" [8].

Considering that A.Kirel, first of all, through "the similarity of belonging proves that this concept is characterized by the preservation of a person's identity, not the omission of his status (statusquo)." Of course, this circumstance reinforces the feeling of preserving the state of elimination of inattention in many cases in relation to the now rapidly developing values, traditions and customs. Such a situation obliges "to protect oneself from the superficial image of culture, easy living, dressing, behaving, etc.", which is characteristic of the culture of the West today, where the superiority of material values is observed [5].

3 Process of socialization

The process of socialization in self-consciousness tends towards political self-consciousness. This process can often be observed in combination with historical knowledge. Historical knowledge, without a doubt, accelerates the state of socialization in adolescence and will become the soil, the basis for the formation of his political consciousness.

Joining the opinion of B.Ananyev, it should be emphasized that the first form of self-consciousness manifests itself through the feeling of oneself as a subject, through the cognition of the behavior of the subject. Supporting these views, it should be added that one's behavior, feelings, inner experiences, beliefs-beliefs must be learned through internal circumstances. In some scientific works of the Soviet period, a person, an individual, a person is considered as a subject of ordinary practical life, a set of social relations. At the same time, the child was determined by self-knowledge of his body, the creation of his image by an individual. Among scientists, there are two approaches to understanding self-knowledge of the individual. E.V.Sharokhova, A.A.Ukhtomsky consider "I" an individual consists of spiritual and social unity after social self-knowledge. I.I.Chesnokova implies that before a child (individual) creates his image, "first an image of an external object is created", then his image appears. The action of a teenager for self-knowledge through objects (T.R. Chamata) is a comprehensively active activity. The child, through the subject content, makes practical conclusions about the relationship of a person in the process of collective work of people, about the materiality of consciousness.

National identity is strongly connected with ethnogenesis. Without knowing ethnogenesis, it is impossible to know the peculiarities of national identity. Therefore, in many scientific conceptual views, the concepts of nationality, self-consciousness vividly reflect the history of formation, tradition and culture of a certain people, nation or nationality. In the scientific literature, one can detect the presence of two types of approach to ethnogenesis: the first, ethnogenesis is the result of socio-historical progress; the second, socio-geographical and natural biological factors are involved in ethnogenesis. The approach put forward by L.N.Gumilev that ethnogenesis is a harmony of socio-geographical and natural biological factors deserves attention. Through a look at ethnogenesis together with national identity as a dialectically interconnected reality, we understand that national identity, national ideas have always existed in the soul of the people, its objective existence, social relations, life, culture are a reflection of the "soul of the people" (Hegel), demonstrating to varying degrees the national mentality. As long as a nation exists, this "reflection" will never disappear, however, under the influence of socio-political factors, it is reflected to one degree or another, scale, manifestation. "Every ethnogenesis," writes L.N.Gumilev, "Leaves a trace on the Earth that has not disappeared, by looking at them you can study the general nature of the patterns of the history of ethnic groups, including the influence of ethnogenesis on national mentality, consciousness, self-consciousness".

Such scientists as A.Y.Yakubovskiy, B.D.Grekov, S.P.Tolstov, A.D.Udaltsov, K.V.Trever, I.I.Umnyakov, L.V.Oshanin, T.A.Zhdanko, B.G.Gafurov, M.G.Vakhobov, B.H.Karmisheva, M.Ermatov, B.A.Akhmedov conducted research on the ethnogenesis of the Uzbek people, A.A.Askarov, V.A.Nikonov, H.Salimov, G.Abdurakhmanov, Sh.Shukurov, B.A.Litvinsky, S.P.Polyakov, K.Shaniyazov, Isa Jabbarov, etc. In these studies, there are different approaches to the problem and its interpretation. To Shaniyazov expressed his attitude to it and tried to give a scientific and theoretical interpretation of ethnogenesis.

Taking into account the close relationship between the concepts of "ethnogenesis", "ethnography", "ethnology" and "ethnos", L.N.Gumilev emphasized the existence in the scientific literature of various, sometimes confusing, contradictory considerations on them.

It is important for us to understand ethnogenesis in a broad sense, that is, views related to ethnography, ethnology, generally related to the life, activity, heuristic experience of an ethnos.

K.Shaniezov, proceeding from the rules established in science, suggests considering the ethnogenesis of the Uzbek people in the order of tribe, nationality, nation. "These terms, which have been consistently changing, appeared in different eras: they differ from each other by their characteristics inherent in their epochs." According to the opinion of the scientist, the tribe, the community, the genus are considered inherent in the primitive system. "A tribe is an ethnic unit inherent in the primitive stage (the application of the term "ethnic" to this period seems strange). Members of a tribe with kinship relations with each other and peculiarities of division into genera differ from the subsequent ethnic unit (nationality). In addition, the presence of a peculiar language, territory, cohabitation of members of the tribe (for example, collective hunting, protection of the territory of the tribe, assistance to each other, etc.), the presence of names and traditions were considered features of the community. In the developed ethnic collectives of the primitive period, self-government was carried out by a council (assembly) consisting of the leaders of the tribe-the clan. "They were engaged in solving the problems of the entire tribe, electing tribal leaders at gatherings and engaged in intertribal relations." Indeed, in this characteristic it is difficult to find any specific opinion about consciousness, especially national consciousness. However, archaeological finds about the life of our ancestors, and the above opinions based on the conclusions of historical science, show the level of their consciousness, the level of their ideas. They are as follows: Firstly, "Weapons and objects, cultural layers found in various places of Surkhandarya and the Ferghana Valley make it possible to conclude that the population living in these places were engaged in hunting and blacksmithing, and widely used fire." Hunting and the use of fire is the primary manifestation of the reflection of the outside world in the minds of our ancestors who lived in 700-1 million years.

Secondly, back in the Neolithic era, our ancestors created peculiar "economic and cultural types" and then they spread to the entire region. The relationship between the Kaltaminar of Khorezm and Chingeldy in Zaravshan, between Central Fergana and Ustyurt, and Ceyhun has been established. According to this, S.P.Tolstov identified the Aral Sea region as the most important node of the ethnogenetic process. "Because here there was a merger of the southern high sedentary culture and the culture of the Aral-Caspian pastoralist tribes." This merger left a certain mark in the ethnogenesis and consciousness of the Uzbek people.

Thirdly, at the end of the primitive stage, as a result of the gradual development of ethnic, economic, material and cultural ties on the eve of the transition to class society, the integration of tribes increases, and their unions are formed. And this creates a new ethnic unity. This formation is called "nationality".

As an example, we will give the Bactrians, Kharazmians, Sogdians, Kangars, Ferghanians, who are considered regional-differential associations. However, these nationalities, even in the era of the slave-owning society, one after another fell into crisis, diverged and new nationalities appeared in their places. In the early Middle Ages, Turkic, Uighur, Uguz, Tajik, and Uzbek nationalities were formed in Central Asia. In the previous topic, we emphasized that as a result of having a peculiar way of life, worldview, ways of communication, language, they had self-awareness, became conscious. And in fact, the differentiation of nationalities, their division into territorial-ethnic units cannot but affect their consciousness. These features absolutely do not disappear, even when they unite into a superethnos. This is proved by the uniqueness of the above-listed ethnic groups. Here, of course, some questions arise. How are ideas, views, and ideas transformed when nationalities unite to form a new superethnos? How do they turn into superethnos consciousness, self-consciousness? These questions can be answered only through observation of changes in ethnogenesis.

4 Forming the ethnogenesis

"There are two ways of forming the ethnogenesis of a certain people as a nation," writes K.Shaniyazov:

a) a way of mutual rapprochement of the ethnic components of the indigenous (autochthonous), their merger and joint development;

b) an ethnos is also formed through the addition of other resettled components to the formed or emerging ethnic unit. This means that a new ethnic group can also be formed by mixing ethnic groups and ethnic groups living in a certain territory with different ethnic groups that are not homogeneous in ethnic, anthropological and cultural aspects." As the socio-historical development shows, the mixing of ethnic groups can occur naturally or artificially (forcibly). Artificial mixing is organized by the physical destruction of the adult layer having its own consciousness, culture and values. The younger layer can submit to ideology through the use of violence. The result of this violence is the aphorism "the population was destroyed from 7 to 70 years old", which is found on the pages of history. There have also been wars, external attacks, and bloodshed in the Central Asian region. However, there are no cases when, as a result of clashes, "the population from 7 to 70 years old was destroyed." This circumstance leads to the conclusion that the unification of the peoples of Central Asia as a superethnos was accomplished not artificially (forcibly), but as a historical and cultural paradigm - based on the relationship of language, religion, lifestyle, traditions, customs and views.

In addition, the "great migrations" left their mark on the ethnogenesis of the Uzbek people. "This process," as I. Zhabborov points out, "took place within the framework of the unification of individual states, as a result of the resettlement and displacement of various peoples and nationalities in a wide area of Central and Central Asia, Kazakhstan during the most ancient and early Middle Ages. Certain historical and cultural associations have formed in the region, which have been changing their borders for thousands of years. They were representatives of the following categories: 1) semi-sedentary peoples - hunters-fishermen; 2) semi-settled population engaged in animal husbandry, peasantry in the lower reaches of the river and in the valleys;

3) farms engaged in peasantry and animal husbandry on irrigated and rain-fed lands; 4) nomadic and semi-nomadic people engaged in partial peasantry in deserts and semi-deserts with a dry climate."

In the life of these diverse ethnic groups, on the one hand, there was a desire to preserve their peculiar traditions and their socio-historical experience, and on the other hand, the process of mastering common norms, ideas and values inherent in the new association. This means that the formation of ethnic units took place according to socio-historical, geographical, ethnological and integration laws, as well as changes in worldviews, consciousness and self-awareness. In the ethnogenesis of the Uzbek people, there is also no wearable assimilation of other peoples. The similarity of consciousness and lifestyle, closeness in historical and cultural traditions, similarity of language, communication, faith and heuristic experience became the basis for the formation of Uzbeks as a people, a nation.

With a generalization of the research of recent years K.Shaniyazov came to the conclusion: "It is not a mistake that the ethnogenetic process of the Uzbek people took place within the framework of the state of Canaan (III century BC – V century AD)." As you know, the ethnic system of the Canaan state was diverse. It was inhabited by Saks, Tokhars, Assyrians, Massagets and Iranians. Then, they were joined by the Eftalians, Di, Dinlins, Tele, Huns, Usuns and other nomadic Turkic-speaking peoples. As a result of these shifts, the Kangars from the linguistic aspect became Turkic-speaking and a new Kangar ethnic group speaking the Turkic language was formed. This ethnic group is the oldest Turkic layer, which justified the formation of the Uzbek nationality.

As you know, such an association requires a common territory, a common language, a common way of life, religious views, a common culture and a sense of consciousness. When a scientist says "about the system of consciousness", he means by the presence of consciousness the feeling inherent in the nation. This is not just a "sense of consciousness", but there was a self-consciousness that was different from the consciousness of the genus, tribe and nationalities. The above national signs are now recognized by representatives of each nation, and it becomes their duty to protect, protect from external dangers, and bring them to descendants. However, as K. Shaniyazov emphasizes that all these signs are one of the ethnic signs that appears at a certain time and does not play an important role in a certain era, some of them appear simultaneously, and some a little later. In particular, for the education of one nationality, language played a major role, and for the education of another people, agriculture, and for a third, maybe material culture played a leading role.

Views of K.Shaniyazov takes into account the complexity of the origin of socio-historical and ethnic processes. And indeed, at the stage of the formation of the people and the nation, all the signs do not have the same meaning. Some of them must be leading up to a certain period. However, a sign is needed (a force, an institution, a core) that unites all nations, introduces them to the arena of history as a people, a nation, protects them from internal and external dangers, brings their common historical and cultural paradigm to descendants as a national and social asset. Otherwise, nations diverge, could have destroyed each other "in the Middle Ages, when power ruled", could have assimilated, unable to withstand external dangers, and generally leave the arena of history. In our opinion, such a sign (force, institution, core) is the state.

Considering above mentioned it is important to give a foreign experience. It concerns with the issues of the national identity in American reality. So, there some points taken into consideration. The salience of ethnic identity - While the melting-pot model should not expect one's ethnic or racial identification to be a salient social category for most Americans, both the pluralist and group dominance perspectives would expect these social identities to remain important and salient social identities. Not only should the salience of ethnicity express itself in terms of social identity, but also in terms of quite generalized ethnocentric bias against Americans from other ethnic groups.

5 Patriotism and ethnicity

Both the melting-pot and pluralist perspectives should expect patriotic attachment to the United States to be essentially equal across ethnic groups. In contrast, and for reasons already explained above, the group dominance perspective should expect dominants (i.e., Euro-Americans) to have significantly higher levels of patriotism than subordinates (i.e., Asian-, Latino- and especially African-Americans).

African-Americans v. resident-alien - While one would expect all legal residents of the United States should have a certain degree of patriotic attachment to the United States, regardless of their citizenship status, all three models would still expect there to be a certain difference in the degree of this patriotic attachment as a function of one's citizen status. Thus, it is reasonable to suspect that citizens of the nation (i.e., those who can vote and hold elective office) should be significantly more patriotic than non-citizens or those who are not allowed to participate in the body politic. Consequently, all three models should expect that Euro-Americans to have significantly greater patriotic attachment to the United States than resident-alien. However, since both the melting-pot and pluralist perspectives argue that African-Americans are citizens to the same degree as any other American citizen, it then follows that these two models would expect African Americans should also have significantly greater patriotic attachment to the United States than resident-alien. In contrast, the general group dominance perspective makes a qualitatively different prediction concerning the relative patriotism differences between African-Americans and resident-alien. Because of their traditional and continuing status as the extreme subordinate group in American society, the group dominance model should not expect patriotic attachment to America to be any greater among African-Americans than it is among resident-alien, i.e., those who can neither vote nor hold elective office.

The interface between patriotism and ethnocentrism - Finally, both the melting-pot and the pluralist models should expect either no correlation at all, or a negative correlation between patriotism and ethnocentrism against other groups of American citizens. This is to say that if these two variables are related at all, one should find that the more patriotic one is, the less ethnocentric one will be towards other American citizens. Furthermore, both models would expect that the nature of this correlation should be homogeneous across ethnic groups. In contrast, the group dominance approach would predict that there should be a correlation between patriotism and ethnocentrism against other groups of Americans.

However, consistent with the general ideological asymmetry hypothesis taken from social dominance theory (see Sidanius & Pratto, 1999), this correlation should be distinctly asymmetrical across the social status continuum. The relationship should be positive among dominants and negative among subordinates. The more ethnocentric dominant Americans are against subordinate Americans, the more patriotic they should be. In contrast, the more ethnocentric subordinates are against dominants, the less patriotic they should be.

Table 1 summarizes the expected interface between ethnic and national attachment for each of the three theoretical models.

Table 1. Summary of Hypotheses Derivable from the Melting-Pot, Pluralism and Group Dominance Models.

Hypotheses	Melting-pot Model	Pluralism Model	Group Dominance Model
1) Ethnicity remains strong social identity	No	Yes	Yes
2) Dominants will be more patriotic than subordinates	No	No	Yes
3) African-Americans more patriotic than resident-alien	Yes	Yes	No
4) There will be a correlation between ethnocentrism and patriotic attachment to the nation	No	No - or negative (no correlation)	Yes - Asymmetrical correlation across status continuum: positive correlation among dominant, negative correlation among subordinates

Thus far, we know of only two studies which have attempted to explore the relative plausibilities of these conflicting models. Using a large random sample of Euro- and Mexican Americans, de la Garza and his colleagues (1996) found clear empirical support for the pluralist model. They found that Mexican Americans who were strongly attached to their ethnic heritage were no less patriotic than Mexican Americans with weak ethnic attachments. Furthermore, their data showed virtually no relationship between the strength of this ethnic identity and core American values such as individualism. Even more striking was their finding that Mexican-Americans appeared slightly more patriotic than native born white Americans (Table 2).

Table 2. Samples and Ethnic Groups.

Ethnic Group	Sample 1 UCLA Students 1993	Sample 2 LACSS 1997-98	Sample 3 NES 1992	Sample 4 NES 1996	Sample 5 GSS 1996	Total
Whites	153	539	1,905	1,325	1,015	4,937
Blacks	113	139	312	191	170	925
Latinos	98	221	207	149	54	729
Asians	72	68	28	22	10	200
Jews	32	--	--	--	--	32
Immigrants	257	265	--	--	55	577
Total	725	1,232	2,452	1,687	1,304	7,400

Socio-political characteristics associated with the state play a decisive role in the formation of the nation. It is these factors that unite all other signs around themselves, accelerates and ensures their rapprochement, the desire for community. Our research does not deny these conceptual ideas, views, socio-geographical, spiritual, cultural factors, but on the contrary, it is based on the historical experience contained in them and proceeds from them. The state is considered a socio-political institution that combines the most positive aspects for ethnogenesis and national identity and serves them as well.

Although the formation of national identity and ethnogenetic formations are dialectically related to each other. They are not formed in a certain period. The ethnogenetic process begins before national identity and continues after the formation of the nation. National self-consciousness in the process of ethnogenetic development directs people to awareness, feeling, knowledge of national interests in their minds and coordinates their behavior with these interests.

6 Consciousness

Consciousness, including national identity, is a reflection of the actions of people, the activities of collective labor and heuristic searches. This axiom, which has developed in science, requires referring to sources collected in ethnogenesis when there are no studies on the emergence and genesis of national consciousness.

In ethnogenesis, communication, language, writing and a means of understanding each other are important. Language, writing, communication are not only communication and a means of exchanging information, but also a means of awareness, understanding, a sense of spiritual closeness of nations to each other. As historical experience shows, some peoples, nationalities that have a similar language, past, traditions may not unite as one nation, people. This is not the influence of the socio-geographical factor, but in our opinion, it is connected with the spiritual factor that underlies communication, communications.

It is a common life case when spiritually close people, despite differences in language, culture, lifestyle, can very quickly form a "unity". In the same way, the more deeply they realize the spiritual closeness of each other, the faster their unification will take place as a single ethnos, nation.

When forming a people, a nation, a dialect superior to other dialects becomes, of course, a national language. In the 60s of the VIII century, the Karluks defeated the Turkesh and established their power in the Semirechye. As a result, the peoples of Argu, Tukhsi, Turkesh, az, uz, Yagmo, Halach adopted the Karluk dialect. During the IX-X centuries, in the region where the Karluks of the Karakhanids established their power, the Karluk language was formed, which became the state language. Ahmad Yugnakiy (775-869), Yusuf Khos Khozhib (XI), Ahmad Yassaviy created in this language. The Karluk dialect was influenced by Arabic, Persian, and Tajik vocabulary.

"Precisely, under the influence of these languages," writes Shaniyazov, "by the IX-X centuries, the Karluk language, which to some extent distinguished itself by its phonetic, lexical and grammatical features from the Old Turkic (Urkhun-Yenisei) language, became the language of the Turkic nationality. Later, this nationality became known as Uzbek."

In the formation of a people, a nation, the socio-geographical environment, landscape, territory is important. "For the geographical formation of any territory, it is necessary to be able to move from one geographical environment to another geographical environment. And at least two landscapes should participate." L.N.Gumilev substantiates this idea with examples. The ethnogenesis of the Uzbek people is also no exception. Supporting this idea, K. Shaniyazov writes: "It would be wrong to limit it to a certain land or region where the Uzbek nationality was formed.

It must be admitted that the Uzbek nationality originated in a huge space, which covered several regions, oases (Khorezm, Movaraunnahr, Semirechye, Tashkent oasis, western regions of East Turkestan)."

These factors (the unification of various nationalities and various landscapes, territories), which served as the basis for the formation of the Uzbek people, cannot but influence the consciousness of the nation. Tolerance in the mentality of the Uzbek people, to live in peace and integration with other nations, peoples, a sense of internationalism rests on the above ethnogenetic processes.

"Territory" is not just a geographical space and concept, but is a natural geographical factor that turns ethnogenesis into a stable reality. This can be seen in work and economic life. It was labor activity and economic life that helped the peoples to live tied to a certain territory and create a settled culture, and they eventually led to the formation of a people with its own characteristics, spiritual and cultural characteristics and mentality.

The influence of a territory on national consciousness can be determined through cognitive studies of people's labor activity, economic relations, economic life and connections with other territories. Therefore, ethnographers, ethnopsychologists, ethnologists in the process of studying the spirituality, spirit and mentality of the people in most cases pay attention to the above factors.

"One of the important factors in the formation of a people, a nation are socio-cultural ties. They, firstly, contribute to the creation of peculiar material and spiritual riches, make a traditional way of life; secondly, they form self-awareness skills, compare themselves with other peoples; thirdly, such connections as culture, space, are not a necessary condition for the formation of an ethnos." For example, as L.N.Gumilev writes, not a single ethnos and culture has emerged on the territory of Eurasia from Lake Onega to the Sea of Okhotsk. Because there were no necessary conditions. Self-awareness is considered to be the result of the process of enriching one's inner characteristics through comparing oneself to external objects.

In addition, culture is a means of ensuring the immortality of the nation, the people. The people, the nation, see in culture not only sources of satisfaction of their needs, but also connections with the future generation. We join K.Shaniyazov's thoughts that the newly formed nation should become an ethnic unit that would continue the positive traditions of material and spiritual culture, enriching it and bringing it to the next generation. Without this tradition, which should be based on this heritage, continuity, national identity loses its essence. The people, the nation, when it realizes itself, first of all, thinks not about itself, but about the values being created and protected for the future generation. If the people created these values only for themselves and thought that they were necessary for today, they would not seek to make them immortal and leave a legacy for their descendants.

It is the desire, the need to create cultural and spiritual riches that pushes the people, the nation to self-awareness. Through culture, he shows his creative powers, and intellectual, as well as spiritual abilities.

When a people, a nation, fights for its "I", does not mean the use of existing wealth without any activity, without any heuristic searches, but tries to develop, multiply them in accordance with national interests, national development and take a worthy place among the peoples of the world.

Culture occupies a crucial place in ethnogenesis. Without culture, no people, nation can be formed as a socio-ethnic unit. It is thanks to a peculiar culture that it exists. Therefore, the history of the formation of a nation, a people is the history of their culture. This will not bypass the national consciousness. Even, one can say, national consciousness is both the basis and the peak of the ethnogenesis of the people, and national-cultural progress.

For this reason, national identity is a system of ethnogenesis and socio-historical, spiritual and cultural processes do not always manifest themselves clearly. Sometimes, during a period of radical changes, it can come out as a force that moves the people, the nation. For example, during the defense of the Motherland, the establishment of social justice, equality, cohesion. With the elimination of natural disasters and extreme cases, national identity will become a matter of life and death. And sometimes ideas that unite peoples, nations, although they came from outside (for example, the religion of Islam) can help for self-awareness after a certain transformation. However, this external factor must pass through the test of historical and cultural traditions and thus become its own idea, the conviction of this people. Such an external factor that can rise to the level of self-awareness is a social reality that is rarely found in the life, ethnogenesis of a people, a nation.

If we are going to coherent the issue up to date life it has a positive changes. It is obviously has been manifested the dates of specialists of the Center for the Study of Public Opinion "Izhtimoy fikr" have been studying the dynamics of the process of formation of national identity in Uzbek society, its structure, content, factors and prospects for the stability of interethnic harmony for several years.

In recent years, the number of people for whom nationality is an inner sense of belonging to their people has increased, which indicates the importance of this attribute for the population of Uzbekistan (in 2015 — 22.7 percent, in 2017 — 33.1 percent). The study reveals a steady increase in pride for their nation, love for their native land — 68.1 percent (42.1 percent — in 2004, 46.1 percent — in 2006, 51.5 percent — in 2012, 61.9 percent — in 2015). In our multinational and multicultural society, national harmony and tolerance are being affirmed. Therefore, more than half of the survey participants feel themselves primarily Uzbek.

7 Conclusions

The attitude to the history and culture of the country is an important indicator of the national identity of citizens. 54.7 percent of respondents note that they know enough about the history of Uzbekistan and its outstanding personalities. Today, there is a growing desire in society, especially among young people, to study history, culture, and spiritual heritage more deeply. At the same time, 17.7 percent of respondents consider it not obligatory to study the history, culture and spiritual heritage of the people.

According to the study participants, the state and civil solidarity are becoming an increasingly significant factor uniting people (in 2006 — 40.8 percent, in 2017 — 51.5 percent), which prevails over the factor — nation, intra-national solidarity. Compared to the previous stages of the study, the number of respondents who consider religion to be a unifying force is steadily decreasing (from 14.6 percent in 2006 to 8.5 percent in 2017). Among the significant factors of unity and harmony, democratic development, there is a further strengthening of guarantees of citizens' rights and freedoms, social justice. In addition, respondents noted the importance of security in the country (39.5 percent), strengthening the responsibility of the people themselves for the spiritual and moral state of society (35.7 percent), increasing the role of the media in expressing public opinion (27.2 percent), the real independence of the judiciary (20 percent), economic liberalization (21.8 percent).

Uzbekistanis also consider the position and place of Uzbekistan in the world, national independence to be an important aspect. 72.4 percent of respondents say that independence gave them confidence in the future, 52 percent — that it gave them the opportunity to freely determine and build their future.

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