

DIALECTICS OF NATIONAL IDEA AND SPIRITUALITY OF THE INDIVIDUAL: FUNDAMENTALS OF SELF-AWARENESS

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ABSTRACT:

This academic article analyses the dialectical interrelationship of the concepts of national idea, national self-awareness and personal spirituality, based on fundamental philosophical and sociological principles. The relevance of the study is defined by the growing risk, in today's era of globalisation, of the unification of national cultures and of the alienation of the individual from their own national identity under the influence of 'mass culture.' The article ontologically proves that the national idea is not merely an abstract theory, but a living social system that materialises through human practical activity. The study re-evaluates the views of the early 20th-century Jadidism movement representatives (M. Behbudiy, A. Fitrat, A. Avloniy) on national identity and enlightenment through the prism of modern spiritual transformations. Furthermore, the philosophical essence of the process of "manqurtisation" is revealed, and the importance of the triad (trinity) of "national idea - self-awareness - personal spirituality" in forming spiritual immunity against it is highlighted. The article sheds light on the role of national identity in the elevation of the individual to the status of a person, the gnoseological analysis of the concepts of "the national spirit" and "the national code", and the issues of the harmony between civic and ethnic identity in multinational states. The article concludes with the conclusion that the realisation of spiritual identity is the fundamental foundation for democratising society and shaping a new mindset.

KEYWORDS: National idea, self-awareness, personal spirituality, Jadidism, alienation, mankurtisation, national code, national spirit, dialectics, social consciousness.

INTRODUCTION

The current stage of human development is not simply an economic or technological race, but is characterised by the complexity of ideological struggles and ideological battlegrounds. In such circumstances, the preservation of the independence, cultural distinctiveness, and spiritual unity of every nation and state is directly dependent on the vitality of its national idea. A national idea is not merely a collection of mobilising slogans, but a complex socio-philosophical system that embodies a nation's historical memory, its present vital needs, and its strategic objectives for the future. From the standpoint of philosophical ontology, the national idea is not an abstract concept, but a set of views and ideas that have been materialised through the practical activity of people and individuals. In other words, an idea only becomes a material force for change in society when it is grasped by a subject (an individual) and becomes their will and action. In this sense, studying the dialectical interrelationship between the national idea and individual spirituality is today not only a theoretical research task, but an existential necessity for ensuring national security and sustainable development.

Although today's processes of globalisation serve to bring cultures closer together, unfortunately they also have the negative consequence of giving rise to 'mass culture' and cultural unification (homogenisation). In a world where people are alienated from their status as representatives of their nation, the national idea must be perfected in response to the demands of this process. It is evident that unless the national idea imbues the nation's representatives with renewed strength, vigour, and inspiration for their quest for self-awareness, a spiritual vacuum will emerge in society, and the "manqurtisation" of the nation will become inevitable. The relevance of this article lies in its fresh analysis of the role of national identity in an individual's ascent to personhood. When an individual realises they are a representative of their nation, and feels its ideas and aspirations in their mind, worldview and heart, they take responsibility for the nation's interests and future. In a word, the realisation of national identity is the highest criterion for an individual's attainment of spiritual perfection.

As our head of state has emphasised, 'Where there is no spirituality, there can never be justice, truth or human virtues.' Accordingly, the process of understanding national identity is one of the principal means of democratising and renewing society's socio-political life and of shaping a new consciousness. Spiritual identity consists of the realisation by a subject (an individual, a nation, a people) of its own historical-cultural, socio-moral, religious-spiritual, and artistic-aesthetic values.

The aim of the study is to reveal the philosophical mechanisms for developing the 'trinity' of the national idea, the realisation of national identity, and personal spirituality in dialectical interconnection. Furthermore, the article analyses the importance of the realisation of spiritual identity in the democratisation of socio-political life, as well as its role in the formation of a new consciousness.

RESEARCH METHODOLOGY AND RELEVANCE

In the current climate, where a struggle for the minds of nations is being waged through ideological battlegrounds and the instruments of "soft power", the issue of a national idea has taken on existential significance. The research utilised the methods of objectivity, historical consistency, a systematic approach, and comparative-logical analysis. In addition, the philosophical works of national and foreign thinkers, as well as the results of modern sociological research, were studied using the method of generalising synthesis. The aim of our article is to shed light on the mechanisms of national stability by philosophically analysing the role of the process of self-awareness of national identity in personal development.

LITERATURE REVIEW

The issue of the dialectical relationship between the national idea and an individual's spirituality has long been the subject of philosophical, sociological and psychological research. In analysing the literature in this field, we can divide it into three main groups: firstly, studies that illuminate the ontological and gnoseological foundations of the national idea. In the work of our first President, I.A. Karimov, 'High Spirituality – an Invincible Force', the national idea is interpreted as a fundamental factor in shaping an individual's spirituality. The author evaluates the concept of "spirituality" as a bridge between a person's inner world and their external social activity. Furthermore, in the work "Strategy of the New Uzbekistan" by our President, Sh.M. Mirziyoyev, the issue of national self-awareness takes on a new significance as the foundation for the Third Renaissance. Here, the national

idea is defined not merely as something confined to the past, but as a driver of future-oriented development. Secondly, the historical and intellectual foundations of self-awareness of national identity. In the works of the representatives of the Jadidism movement – M. Behbudiy, A. Fitrat, and A. Avloniy – the concept of ‘national identity’ is studied in an integral connection with the nation's political and spiritual freedom. In the scholarly works of contemporary researchers I. Haqqulov and N. Jabborov, the concepts of ‘national spirit’ and ‘spiritual awakening’ in the Jadid legacy have been extensively analysed. In their view, the idea of ‘living with the nation's pain’ put forward by the Jadids serves as the foundation of personal spirituality today. Thirdly, the problems of alienation and ‘manqurtlashuv’ in the era of globalisation. In this regard, the views of Western philosophers E. Fromm and H. Marcuse on “alienation” are of great importance. They revealed how, in the context of a “consumer society”, a person becomes estranged from their true nature. In Uzbek philosophy, S. Otamuratov's work, “Globalisation and National-Spiritual Security”, sheds fundamental light on the impact of alien ideas on national identity and the formation of spiritual immunity against them.

A review of the literature shows that the dialectical study of the national idea's impact on an individual's spirituality is currently not only theoretically but also vitally important from the standpoint of ensuring national security. Existing research has yet to fully elucidate the socio-psychological mechanisms of national identity formation, and this article is specifically aimed at filling that gap.

National Modernisation in the Jadid Philosophy: The views of the Turkestan Jadids at the beginning of the 20th century serve as the first and most solid foundation for the national idea. The drama “Padarkush” by Mahmudxo'ja Behbudiy or the work “Oila” by Abdurauf Fitrat contain a single truth: a nation that does not recognise its own identity is doomed.

In the philosophy of the Jadids, an individual's spiritual level was measured by their commitment to the nation's cause. When Abdulla Avloniy said, ‘The progress and prosperity of every nation depend on the upbringing of its youth,’ he meant not only physical but also ideological education. Understanding national identity is not simply about taking pride in the past, but about transforming the “National Idea” to suit the demands of the present day. The Jadids showed us the way to integrate into world civilisation whilst preserving our national code.

Global threats: alienation and manqurtlashuv. In modern sociology, the concept of “alienation” signifies an individual's detachment from their social essence. Under the influence of “mass culture”, a person begins to view their own national language, history, and values as alien. The culmination of this process is “manqurtisation”. A person who has been manqurtised becomes “soft material” for external ideological manipulation. As they have forgotten their own identity, it becomes easier to instil any foreign idea in them. As the text emphasises, only the dialectical development of the triad of national idea, self-awareness, and personal spirituality can prevent this spiritual crisis.

Spiritual identification: moral and national conformity. A person's spiritual world is linked to their being a “spiritual being”. Here, the concept of “spiritual conformity” is central. Spiritual conformity comprises three main levels:

1. Existential level: The realisation of one's place in existence as a subject.
2. The moral level: The harmony between an individual's conscience and their practical activities.
3. The national level: An individual's harmony with the spiritual codes, customs, and typological characteristics unique to their nation.

If a person falls under the influence of currents that run counter to the national idea, a state of “spiritual nomadism” is observed. This, in turn, leads to the growth of apathy, egoism, and social irresponsibility in society.

Every nation has its own unique “spiritual skeleton”. This can be understood through the concept of “Volksgeist” (the spirit of the people) in German classical philosophy. The nation's typological characteristics include its language, ethnogenesis, and collective psychology.

Understanding Ethnogenesis: The sense of shared origin is the most powerful factor uniting a nation's people in both adversity and joy.

Language – the foundation of thought: Language is not merely a means of communication; it is a prism through which we view the world. A person who loses their mother tongue falls into the thought mould of another nation. Therefore, preserving the mother tongue is of strategic importance for understanding one's spiritual identity.

The system of citizenship and national identity in a multi-ethnic society: In multi-ethnic countries like Uzbekistan, the process of identification is of a complex nature. Here, ‘ethnic identification’ (belonging to one's own nation) and ‘citizenship identification’ (a sense of patriotism) must complement, rather than contradict, one another.

A sense of patriotism is the spiritual force that unites all citizens, regardless of their ethnicity, towards a common goal. National harmony in society will be stable only when state symbols and constitutional duties become common values for all. The spiritual and moral pillars of the titular nation serve as a unifying core in this process.

CONCLUSION

Within the scope of this study, the investigation of the complex dialectical relationship between the national idea, self-awareness and personal spirituality has led to the following fundamental conclusions: Firstly, the national idea is not merely a set of theoretical principles but an ontological foundation that ensures the nation's existence. The research shows that the national idea possesses the characteristic of transitioning from abstraction to materiality. This process is realised through an individual's consciousness, worldview, and practical activity. Consequently, the vitality of the national idea is determined by the extent to which it is deeply internalised by each individual and transformed into a vital necessity. Secondly, the process of self-awareness of national identity is the primary indicator of a person's elevation from a biological being to a socio-spiritual individual. An analysis of the legacy of the Jadid thinkers proves that a person who is self-aware deeply feels their responsibility towards their people and their homeland. This feeling serves as an inner shield, protecting him from global spiritual crises such as “manqurtlashuv” and alienation.

The principle of “living with the nation's pain”, put forward by the Jadids, must today form the core of an individual's spirituality. Thirdly, in the context of globalisation, the triad of ‘national idea – self-awareness – personal spirituality’ plays a central role in combating processes of alienation. As the research has shown, a person's estrangement from their own national-spiritual code makes them an object of external ideological manipulation. The preservation of national typological characteristics, particularly the mother tongue and historical memory, is not merely a cultural event but an integral part of national security. Fourthly, in our multinational state, the harmony of ethnic and civic identity is the guarantee of societal stability. The cohesion of citizens around a single “sense of homeland”, with

each individual conscious of their national identity, ensures social harmony. The process of self-awareness of national identity serves as the fundamental foundation for democratising society and for the formation of a new, analytical mindset.

It can be emphasised that the realisation of spiritual identity is not only a hallmark of national development, but also its primary objective. When a person realises their identity (their identity, what a great legacy they are the heir to, and their responsibility to the future), they gain the power of true creativity. Therefore, the issue of national ideology and spirituality must always be at the centre of state policy and the education system. The future lies in the hands of spiritually-minded individuals who are self-aware and able to harmonise national and universal values.

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