

**ROLE OF NATIONAL IDENTITY IN THE FORMATION OF PHILOSOPHICAL
WORLDVIEW**

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Abstract: This article examines how national identity shapes philosophical worldviews through culture, language, historical memory, and collective values. By evaluating examples from Central Asian and global perspectives, it emphasizes the dynamic interplay between individual cognition and cultural belonging.

Keywords: National identity, philosophy, worldview, culture, linguistic relativity, tradition, postcolonial thought.

Introduction

Philosophy is often viewed as universal, but every philosophical tradition arises from a specific cultural and historical context. National identity—shaped by language, heritage, and shared experiences—significantly influences how societies construct their metaphysical and ethical frameworks. This article explores the reciprocal relationship between national identity and philosophical consciousness.

Methods

This research adopts a **cross-cultural and interdisciplinary methodology** combining elements from philosophy, cultural studies, postcolonial theory, and sociolinguistics. The primary aim is to analyze how national identity informs the development of philosophical worldviews within different socio-historical contexts.

First, a **comparative philosophical analysis** is employed to juxtapose various traditions such as Eastern (e.g., Confucian, Islamic, and Turkic thought) and Western (e.g., Enlightenment rationalism, existentialism) to demonstrate how each tradition is shaped by its respective cultural and national roots. Special attention is given to **case studies** such as Uzbek, Chinese, and European philosophical developments, identifying unique national elements in ethical and metaphysical conceptions.

Second, a **textual and discourse analysis** approach is used to examine foundational works from postcolonial theorists (e.g., Edward Said and Stuart Hall), linguistic theorists (e.g., Benjamin Lee Whorf), and national scholars (e.g., M. Sharipov). These texts are analyzed not only for content but also for the underlying assumptions and cultural logics embedded in the arguments.

Third, this study utilizes insights from **linguistic relativity theory** to explore how language as a national medium shapes cognitive and philosophical structures. The Sapir-Whorf Hypothesis, in particular, provides a theoretical framework for understanding how language influences a society's perception of reality and moral reasoning.

Furthermore, **historical-contextual analysis** is applied to evaluate the impact of colonial and postcolonial experiences on philosophical orientations. This includes an assessment of how formerly colonized nations (such as post-Soviet Uzbekistan) reconstruct philosophical discourse by retrieving indigenous intellectual traditions and resisting Western epistemological dominance.

Finally, the methodology incorporates **qualitative synthesis** by identifying thematic continuities across different cultural-philosophical systems. This helps trace how national identity not only influences but also transforms philosophical inquiry in response to changing historical and social realities.

By triangulating these methods comparative analysis, textual interpretation, linguistic theory, and historical-contextual analysis the article provides a nuanced understanding of the interplay between national identity and philosophical worldview.

Results

Culture as a Foundation of Thought: Philosophical thought is not value-neutral. For instance, Confucianism in China emphasizes social harmony and duty, reflecting collective identity, whereas European Enlightenment philosophy often foregrounds individual autonomy.

Language and Perception: According to linguistic relativity (Sapir-Whorf Hypothesis), language shapes perception. A nation's language encapsulates its worldview, moral structure, and perception of time and space, thus influencing philosophical discourse.

Historical Memory and Philosophical Attitude: Post-Soviet and postcolonial societies often re-evaluate imported ideologies to reconstruct national philosophical identities rooted in indigenous values. This is evident in modern Uzbek philosophical discourse, which integrates Islamic heritage, Timurian legacy, and modern independence narratives.

Discussion

Understanding national identity as a lens rather than a limitation offers a deeper insight into philosophical development. The rejection of cultural universalism invites a richer, more pluralistic understanding of human thought. As identity reasserts itself globally, especially in formerly colonized regions, new philosophical paradigms emerge that blend traditional values with contemporary realities.

Conclusion

National identity is a powerful force shaping philosophical worldviews. Recognizing its role allows for a more grounded, authentic, and diverse philosophy that reflects the lived experiences and moral intuitions of distinct peoples.

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