

**THE NEED TO UNDERSTAND THE NATIONAL SELF IN THE ERA OF
GLOBALIZATION AS WELL AS THE DEVELOPMENT OF PHILOSOPHICAL
ANTHROPOLOGY**

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Annotation: This article discusses the process of globalization and its current rapid development, as well as issues of national identity in the process of globalization. The author tried to generalize such approaches as realizing national identity, preserving our national traditions and values in the process of globalization.

Key words: Globalization, conservatism, nationalism, West, East, ethnogenesis, self-awareness, philosophical anthropology, human philosophy, human nature, human nature, culture, spirituality, enlightenment, thinking, consciousness, intuition, irrationalism, man - imperfect creature.

In the modern world, the phenomenon of globalization affects not only the economy and the private sector, but also political and social aspects. Nowadays, new information is important in the process of economic and social transformation of our life. The basis of globalization is the reception, assimilation, editing and transmission of this information.

Independence as a great socio-political reality made it possible for our nation to realize its identity correctly and fully. Thanks to independence, every representative of our nation realized that he is responsible for his own life and future, he is a creator, and he understood that he has his share and his place in the development of humanity. The concept of national identity has been interpreted and approached differently by scholars and researchers after independence.

The concept of self-awareness and the concept of national identity are related concepts. Man must first understand himself. If a person does not realize himself, he will never realize his national identity. At this point, the opinions of the well-known scientist Sh.Kahhorova on self-awareness shed much light on the issue. According to the scientist, self-knowledge means understanding me, my knowledge, my relationships with the world, and the foundations of the values that determine who I am.] Sh.Kahhorova mentions the Western and Eastern directions of a person's self-awareness. According to him, the East stresses the need to eliminate thinking in self-realization, to understand without an object (without being attracted to an object)...and the West emphasizes that the process of understanding is carried out through thinking, that it must always be directed to some "what"..." [Sh.Kahhorova See the same work, page 89]. As a result of this, a very different technique of self-formation emerged, i.e. - meditation (zikr) in the East, and reflection in the West, which takes place in contemplation and is carried out through contemplation... .: Knijnyy dom. 2003.- 1280 str.-(Mir encyclopedia)] While analyzing the Eastern and Western directions of self-awareness, the scientist connects the eastern direction of self-awareness with a clear, clear means between man and God, which does not need to be analyzed. The essence of this tool is considered to have a limit in a certain sense. The Western approach to self-awareness, as the scientist mentioned, is based on knowing everything through thinking. The result of this was reflected in the research that has been observed in the West since the beginning of the 20th century, which brings all kinds of negative consequences, in particular, illegal experiments on people and their testing, different views on the creation of man, etc. Ultimately, this led to the spiritual globalization of the late 20th and early 21st centuries. Today, the Uzbek nation lives in new conditions and in a new era. No matter how great achievements it has achieved in the years of independence, it is forced to live under the strong pressure of

globalization. But if we look at the results of a sociological survey conducted among different classes of our population, it is clear that this pressure is not understood and understood to the extent of its influence on our national spirituality. There is a lull in the development of this nation's identity. This may be related to the fact that the formation process of our nation is still going on, the problem of market relations and the problems of everyday life.

After gaining independence, our country was the first to pay great attention to restoration of historical memory and awareness of national identity. This process is definitely an important factor determining the future of our country and nation. Because if any nation does not understand its historical past and processes in all spheres, such a nation cannot even imagine, let alone build its future. In this regard, as our first president I.A. Karimov said, "self-awareness begins with history". [Karimov I.A. There is no future without historical memory.-Tashkent., Sharq, 1998 5 pages]

There is a person who wants to know the identity of his ancestors, his lineage, the history of the village, city, country where he was born and grew up. Self-awareness begins with knowing history. [Karimov I.A. There is no future without historical memory.-Tashkent., Sharq, 1998, 3 pages] In fact, every person, while studying the history of his people, comes to a certain understanding and a stop in this regard. Knowing the history of one's people means realizing one's identity and feeling oneself as a representative of this people and nation. Knowledge of traditions, customs, traditions, values, rituals, etc., which are the components of national identity, and knowledge of these symbols, which are present in the historical memory of the nation, constitute the national characteristics of the nation. These signs are called typological signs of the nation in ethnological literature. The typological signs of the people, the nation include such signs as common language, lifestyle, culture, moral values, as well as psychological features such as "people's spirit" or "people's heart". Among these, the most important thing is to know that these people belong to a common ethnogenesis, that is, that they come from one source. Historical facts and researchers in this regard say that the perception of a common ethnogenesis quickly unites the representatives of the nation, prompts them to act in unison and quickly realize the national interests and protect them. [Nalchadjyan A.A. Ethnopsychology. - SPB, Saint-Petersburg, 2004.- str 325.] Indeed, this process, which takes place in the mind of the nation, accelerates the realization of its national identity and ensures cohesion and national unity. It is this important factor that is fruitful in the process of realizing the national identity of peoples. In general, this factor plays a basic role in the process of realizing the national identity. That is, as a result of deep attention aimed at restoration of historical memory, the nation identifies itself with legendary heroes, great personalities, culture, rituals, values, etc., that is, national identification. But the process of realizing the national identity in a people or a nation is not always quick and fruitful. Culture is one of the factors actively involved in the realization of national identity.

If we analyze the process of national integration, national issues, national problems, and the realization of national identity around the world today, this process can be divided into two types: 1) realization of national identity in peoples and nations that are not very close to each other ethnically and ethnogenetically; 2) awareness of the national identity of peoples and nations that are ethnically and ethnogenetically very close to each other. But today's mass culture, which is rapidly spreading around the world, is poisoning the minds of the growing young generation. This, by itself, is an obstacle for young people to follow mass culture, not our national culture, to think on this basis, and to realize national self-awareness.

In short, the nation must first become independent. If it is under the influence of some force, under the influence of some alien culture or under the influence of some current, it cannot realize itself, let alone realize its national identity.

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