SOCIODYNAMICS OF NATIONAL IDENTITY IN CULTURE

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Abstract: The current era of globalization and integration processes demonstrates that human culture has risen to a new qualitative level. Every nation and ethnic group possess its own ethnocultural genesis. In the course of this development process, each creates its own distinctive culture. Thus, culture cannot exist without a subject — meaning without a nation or an ethnic group. Reforms must be built upon national moral traditions; otherwise, they would threaten the existence of the nation itself and lead to its disappearance from the stage of history.

Keywords: nation, ethnic group, ethnocultural, genesis, sociodynamics, mentality, culture, globalization, integration, ethnos, ethnopsychology.

Introduction. The social identity and mentality of any nation are manifested through its culture. Moreover, if we consider each nation, ethnic group, people, and other social units as results of the historical evolution of human civilizations, we can observe that the notions of national identity and universal human values are, to some extent, relative. Particularly in today's era of globalization, integration, and universalization processes, it is evident that human spiritual culture has attained a new qualitative level. This process of social development also demands the reassessment of the relationship between individuality (national identity) and sociality (universal human values) based on new criteria.

Main part.

Every nation and ethnic group possess its own ethnocultural genesis. During this process of development, each creates a unique culture. Therefore, culture cannot exist without a subject — that is, without a nation or ethnic group. Based on this concept, culture can be divided into national culture and universal human culture. However, in defining the structural components and social functions of spiritual culture, several gnoseological and methodological problems arise.

For example, some scholars (such as M.S. Kagan in the West) view artistic culture, others (such as A. Toynbee, K. Jaspers, and others) consider religion, while some researchers (such as S. Shermukhamedov, Kh.O. Shaikhova, and others) regard creative activity and morality as the main forms of spiritual culture. This shows that artistic culture, religion, and creative activity should be seen as forms of general culture alongside spiritual culture. In our view, they are

integral parts connected to the essence of spiritual culture.

A *form* is the externally organized appearance of an object characterized by stable connections. It is systematic by nature. National culture and universal human culture represent such stable and organized forms within spiritual culture.

By its essence, culture is primarily national because it is difficult to imagine culture without national characteristics (such as national language, national perception, national mentality, and psychology).

For instance:

•   Although Salvador Dalí, the founder of surrealism (an artistic and literary movement rejecting the role of reason and experience), often explored universal themes in his works, his perception of the world and his emotionally charged approach to subjects were deeply rooted in the Spanish spirit. Dalí himself acknowledged this.
•   Friedrich Nietzsche (1844–1900), even while discussing universal human themes, reflected the idealism characteristic of German philosophy.
•   In the aphorisms of François de La Rochefoucauld (1613–1680) and Michel de Montaigne (1533–1592), one can feel the free, artistic, and philosophical perception typical of the French worldview.
•   In Pyotr Tchaikovsky's (1840–1893) music, the Russian people's breadth of soul, grandeur, and a sense of dignity are palpable.

Thus, the democratization of civil society impacts culture as a whole, and spirituality is manifested as a reflection of social reality. Within national spiritual culture, the concept of *ethnos* holds a special place.

Ethnos (from Greek — *tribe, people*) is a stable community of people historically formed under specific natural and ecological conditions.
Ethnos, including dialectal varieties, possesses stable features such as appearance, culture, spiritual distinctiveness, and mentality. An ethnos is characterized by the awareness of the unity of its origin, its shared historical destiny, and its distinction from other ethnic groups.

The formation of an ethnos is based on factors such as unity of language, spiritual (including religious) values, territory (even if later lost), and a shared mode of economic life.
None of the cultural components (such as language, customs, folk art, religion, traditions, lifestyle, norms of behavior, etc.) are considered obligatory ethnic differentiators by themselves.

The historical forms of ethnos are: **tribe**, **ethnic group**, and **nation**.
An ethnos consists of ethnocultural communities (*subethnos*), such as clans, tribes, classes, etc.
An ethnos is formed from a complex integrated system of generations that participate in its creation.

Subethnic groups differ from one another while preserving the main characteristics of the ethnic system. They show distinctions in certain customs, behavior patterns, ways of expressing emotions, lifestyle, dialects, and other aspects.

European scholars developed the field of **ethnopsychology**.
The term "ethnopsychology" (*Völkerpsychologie*) was introduced into academic circulation in the second half of the 19th century by German philosophers H. Steinthal and M. Lazarus.
Starting from 1859, the journal *"Zeitschrift für Völkerpsychologie und Sprachwissenschaft"* ("Journal of Ethnopsychology and Linguistics") began publication.
This journal emphasized that language, religion, law, art, and morality are key elements embodying the psychology of a people — revealing their character, emotions, and free will.

At every stage of its development, an ethnos is embodied in the unity of its material (natural-biological) and spiritual (language, culture, self-awareness) parameters.

The first essential feature characteristic of national culture is **language**.
Language is understood in two senses:
First — as a historical-cultural phenomenon specific to a particular people or ethnic group;
Second — as a measure of the assimilation of national spiritual culture.
Language is considered a nation's immense wealth and invaluable treasure.

Language, as a sign of nationality, is formed through a long historical development and has always existed as a distinctive feature of a particular ethnos. As a historical and cultural phenomenon, it also reflects the changes occurring in social life.
Economic and cultural relations, as well as integration processes, inevitably influence language. However, a language retains its core features.
This core is evident in word formation, pronunciation, meanings assigned to words, phrase structures, writing, and speech.

Learning a language is a lifelong process because spiritual life itself is constantly changing and evolving. Without a profound mastery of the native language, it is difficult to comprehend the spiritual world of one's people, assimilate their cultural heritage, or form oneself as a representative of the nation.It is true that some individuals may not have a strong command of their mother tongue — such cases are particularly frequent in urban areas — but these are exceptions rather than the norm.A people's spiritual culture is not made up of exceptions.

Sometimes there are claims that in order to enrich a language and elevate it to the level of great world languages, it is necessary to know foreign languages.Although this view stems from good intentions, the greatness of a language is not achieved merely through knowing other languages, but through the creation of great works and the expression of grand ideas in that language.

For example, in the works of **Chingiz Aitmatov**, the great ideas of humanism expressed in the Kyrgyz language — words like *Tolganoiy*, *Jamila*, *Mankurt*, and *Akin* — became understandable

even to European peoples without the need for translation.
In this regard, **A. Akmataliev** states:

"The writer, having absorbed the traditions of both European and Asian literary creativity, embodies in himself the history, culture, and traditions of the Kyrgyz people, integrating them into the global social process and serving as a bridge connecting Kyrgyzstan to the world."Thus, interaction with the world is an important source of a nation's spiritual enrichment.

Every nation, regardless of its size, respects its mother tongue.
During the Soviet era, the Uzbek script was changed three times, but the Uzbek language preserved its national character and historical-cultural features formed over centuries.
Currently, there is a dual process happening:

- On the one hand, the Uzbek language absorbs experiences and riches from ancient Uzbek, Kazakh, Kyrgyz, Turkic, Arabic, and Persian languages;
- On the other hand, it incorporates new words, terms, and expressions that meet modern global requirements.

This shows that both the Uzbek and Kazakh languages have a tendency toward innovation.
As a result of the deep changes in national consciousness and the renewal of thinking at the end of the 1980s, Uzbek and Kazakh literature began to manifest its own unique socio-aesthetic and artistic characteristics.

In Eastern pedagogical traditions, concepts such as **faith** and **belief** are central, embodying the essence of religious culture.
At the heart of religious culture in Eastern peoples lies:

- **Kalam** (the science of belief),
- **Tafsir** (interpretation of the Quran),
- **Hadiths** and religious teachings related to ethics and morals,
- **Fiqh** (Islamic jurisprudence),
- as well as knowledge of history and secular sciences.

A person lives through faith, and through faith, they are honored and revered.A person with pure belief can fight for the spiritual purity and perfection of society.

The foundations of moral norms embody both national and universal ethical principles.
Many of the moral norms in Islam consist of universal human moral standards that society members are expected to observe, having been established as duties.
For example, Islam — regardless of nationality or faith — promotes virtues such as doing good to others, helping the poor, orphans, and the needy, being conscientious, pure, generous, and honest.
At the same time, it strictly prohibits actions like murder, lying, suicide, fraud, theft, robbery,

betrayal of others' rights, consumption of intoxicating drinks, gambling, aggression, adultery, and other immoral behaviors.

From a secular scientific point of view, religion is one of the forms of social consciousness that appeared during a certain stage of human society's historical development.
This worldview forms based on the needs and demands of society during specific historical periods and circumstances.

The great thinker **Abu Nasr al-Farabi** regarded religion, alongside philosophy, as one of the two independent paths to attaining truth.According to Farabi, the questions discussed in philosophy were conveyed by prophets in symbolic forms.Different approaches to religion can also be observed in the socio-philosophical views of **al-Biruni**, **Ibn Sina (Avicenna)**, and **Omar Khayyam**, as well as in **Ibn Rushd's** theory of "two truths."

In the 18th century, French philosophers developed their own distinctive approaches to religion.In the 19th century, various schools emerged, including:

- the **mythological school** (the Grimm brothers Jacob and Wilhelm Grimm, and Max Müller),
- and the **anthropological school** (Ludwig Feuerbach),
among others.
In the 20th century, new perspectives and theories on studying religion appeared, notably those of **Carl Jung** and **Émile Durkheim**.

The **Qur'an** places great emphasis on matters of human moral perfection.
When the Prophet Muhammad's wife, **Aisha**, was asked:"What was the character of Muhammad like?"She replied:"The character of the Messenger of Allah was the Qur'an."

Thus, knowing the Qur'an and basing one's life upon it is seen as the fundamental standard for achieving moral perfection.Morality is the set of customs and rules that regulate relationships between people.Morality is also a condition for the stability of human, societal, and national life.
The lack of moral virtues leads individuals, peoples, and nations toward decline, setting them against universal norms and the eternal laws of life.History shows, for example, that the fall of the **Roman Empire** was largely due to immoral behavior.

Therefore, morality is considered a core component of national culture.
Any reforms, changes, or ways of life must be built upon and supported by morality and national ethical traditions; otherwise, they would lead to the destruction of a nation's existence and its disappearance from the stage of history.

Conclusion. By its essence, culture is primarily national because it is difficult to imagine culture without national features — such as national language, national perception, national mentality, and psychology.

Reforms must be built upon morality and national ethical traditions; otherwise, they will bring about the downfall of a nation and lead to its disappearance from the stage of history.

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