

## NATIONAL IDEA AS AN EXPRESSION OF THE NATIONAL SPECIFICITY OF CULTURE

Ergashev Omonillo

Andijan State University

Faculty of Social Economics, Tutor

### ANNOTATION

The article examines the relationship between national culture and national ideas and reveals the role of the national idea in the preservation of the national self-determination of society. The article also shows the relationship between the national and ethnic cultures of the society. Great importance is given to the national symbol as a carrier of national culture.

**Keywords:** Ethnic and national culture, national idea, a national symbol.

### INTRODUCTION

The national idea is not only the goal of the people and its ideology but also its ideal self-image. And such an idea needs to understand its "roots". The national idea as a form of self-awareness of society has an urgent need to build an understanding of the integrity of the people. Therefore, the national idea constantly refers to the national culture. And to understand the basis of the national idea, it is necessary to understand its rootedness in the national culture.

To a certain extent, we can say that the national culture, on the one hand, owes its existence to the centuries-old history of the development of the people, but on the other hand, it becomes "national" due to the changes that took place in society in the process of the formation of the nation, i.e. in the transition from the premodern to the present. Culture becomes national not only in the flat process of its unification but also when, losing the main features of ethnic culture (mainly the division into "us and others"), it acquires a socio-normative structure. National culture includes, along with traditional household, professional and every day, also specialized areas of culture. And since the nation covers society, and society has a stratification and social structure, the concept of national culture covers the subcultures of all large social groups, including ethnic ones. Ethnic cultures are part of the national culture.

The socio-normative structure of national culture, putting forward patriotism as a new basis for social unity, regulates the social structure of society. Patriotism, nationalism, and love for the Motherland are social phenomena of the same order within the framework of national culture, which form the basis of normative relations in society, in its various forms and historical manifestations. The value-normative content of the national culture, ordered by the socio-normative structure, produces national symbols as the main means of its expression. The main task of the national symbol is the emotional motivation of members of society to behavior that is significant for the existence of the nation.

The emotional significance of national symbols becomes possible due to the appeal of national culture to its ethnic and historical foundations. Historical parallels, often present in national symbols, are a natural reflection of the mechanism of their production. National symbols are easily accessible carriers of the basic values and norms of national culture. In addition to the motivating function, they also have an educational function. Transmitting, for example, a model of heroic behavior, they point to the framework (vector) of the choice between personal

and public interests. Or, as an image of a historical personality, they set the ideal of the personality of each person, made up of a number of its valuable characteristics. The national symbol can express even the most abstract values, norms, and ideals of the national culture. Starting from the idea of the state, transmitted by state symbols, and ending with the idea of the Motherland, transmitted, for example, in monumental sculpture, painting, songs, etc.

The national idea itself is an abstraction. It cannot be unambiguously reduced to any of the aspects of the nation. It, as a form of national self-consciousness, contains values, norms, ideals, and goals that are significant for the existence and reproduction of the nation. All of them taken separately can even be in contradiction to each other. In particular, the values of a "strong state" often conflict with the norms of a humanistic attitude towards a person in the framework of the choice of means to achieve the prosperity of society generally. The relations between these components of the national idea are essentially dialectical, and the national idea is a system within which these contradictions are resolved. The national symbol is a measure that separates the level of the national significance of the meaning contained in the national idea, values, norms, ideals, and goals from non-national.

Let us return to the fact that the source of the national symbol is the national culture, which uses it as a means of expressing its values and norms. The national idea plays an essential role in the preservation of national culture. Using the national symbol as the main means of translating its content, it, not having sufficient potential for the production of national culture as such, initiates the production of national symbols in it. They, in turn, "conserve", first of all, those values and norms of the culture that are associated with the justification of the national unity of society. Thus, the national idea does not "create" national culture, but keeps it at the national level.

The first awareness of the specific features of the Russian people was undertaken quite early - in the religious ideology of the 15th century, which was closely connected with monastic life. It was in the monastic environment, thanks to the elder Philotheus, that the first ideological concept was proposed, expressing Russian self-consciousness: "Moscow is the Third Rome. The religious origin of this concept is due to several sources: eschatological sentiments at the end of the 15th century; awareness of their continuity in the Byzantine tradition; historiosophical perception of historical tradition and the idea of power as a continuation of the Providence of God.

In the 16th century, the idea of the special mission of the Russian people and its universal significance organically emerged from this concept. This idea is based on the idea of Holy Russia, which can rightfully be considered a harbinger of the Russian idea, in its national dimension. The idea of holy Russia is a manifestation of the national identity of the emerging nation. The first open manifestation of the self-consciousness of the Russian people was the opposition of the Old Believers to the official ideology, but those who accepted the church reform cannot be denied the presence of self-consciousness. The schism testifies to the presence of two views on the mission of Holy Russia in the eschatological context of history. The basis of the Old Believers lies in the naturalistic fusion of natural and spiritual history. In fact, in the Old Believers the idea of Holy Russia is focused, as an already embodied reality, and in Orthodoxy - only as an ideal.

It is necessary to note two main aspects for the concept of the national idea as the identity of the aspect of catholicity. It reveals the main desire of a person: to find a social environment; to abide in it, while maintaining his personality, complementing the cathedral with his personality. A person needs society for his self-realization and full disclosure. The other side of catholicity, the concept of "cathedral", is also closely connected with the concept of "personality" and the essence of society, which cannot constitute a collective of individuals, but is the joint existence of individuals.

The second aspect of catholicity is important for the construction of the modern national idea of Russia. This concept denies the hierarchy within the community, does not recognize the elitism of the members of the community about "others", catholicity is characterized by its openness. It is genuinely democratic, yet devoid of liberal individualism, both personal and collective. Sobornost gives a chance of ascent to humanity with the preservation of humanity. The concept of "personality" contains two important aspects that distinguish human existence: the possession of values and one's responsibility. It is these two aspects that guarantee the success of catholicity and the Russian idea built on it.

#### LIST OF USED LITERATURE

1. Karimov I.A. Uzbekistan is on the threshold of independence. - Tashkent: Uzbekistan, 2012. - 439 p.
2. [www.lex.uz](http://www.lex.uz)
3. Karimov I.A. High spirituality is an invincible force. - Tashkent: Manaviyat, 2008. - 276 p.