

The Paradigm of the National Identity of the Peoples of Japan and Uzbekistan (Philosophical and Comparative Analysis)

Omonova (Ravshanova) Mahfurat Murod kizi

Doctor of Philosophy (PhD) in Philosophical Sciences

Article Information

Received: April 21, 2023

Accepted: May 19, 2023

Published: June 13, 2023

Keywords

identity, national identity, national ideology, Japan, Uzbekistan, state consciousness, Japanese national spirit.

ABSTRACT

Today, the national identity of the East is increasingly attracting global attention, standing out with unique features, traditions and values. Naturally, the paradigm of national identity itself has a multifaceted and complex meaning, which includes aspects of life, the formation of mentality, factors that influence the process of forming national identity: geographical location, language, religion, culture, national clothes.

The purpose of the study and the degree of study of the problem. The goal is to systematically substantiate the features of the formation and development of the methodological base, the categorical and conceptual apparatus for determining national identity, its theoretical and practical significance for the formation of the worldview and lifestyle of society.

Research Methods. Comparative analysis, historical and theoretical analysis, philosophical and hermeneutical methods were used to achieve the scientific goal and solve the tasks set. System analysis is used to reveal the socio-cultural characteristics of such a definition as intercultural communication, which makes it possible to assess the changes taking place today in society in the context of globalization.

Comparative analysis of the national identity paradigm of the peoples of Japan and Uzbekistan occupies a special place in our study. For, the study of the paradigm of national identity carries a set of methods, beliefs characteristic of a particular society, people and nation. The concept of "paradigm" was introduced by T. Kuhn "The Structure of Scientific Revolutions", he denotes a paradigm as 1) a set of beliefs, values, technical means, etc., which is

characteristic of a particular community ; 2) as an element, model, example, contributing to the solution of the still unsolved puzzles of normal science ¹. In this context, the concept of "identity" is considered within the framework of a cognitive paradigm that recognizes diversity , the plurality of historical times, instability and the need to build models based on an understanding of the past, present and future ².

The similarities and differences between the paradigms of the national identity of the peoples of Japan and Uzbekistan are interesting and contradictory. Evolutionary, cultural, historical, religious and, finally, national paradigms are the instrument of scientific research. A comparative analysis of the paradigms of national identity is inextricably linked with such concepts as mentality and mentality, which in turn play a huge role in the formation and development of the worldview and worldview of the people. In order to understand the whole essence of the issue, it is necessary to define the theoretical component of the concepts of mentality and mentality.

Regarding the emergence of the term "mentality" , Sh. Madaeva believes that the acquisition of this concept of the status of a scientific concept in the field of science is associated with the name of the French ethnologist and social anthropologist L. Levy -Bruhl (1857-1939) ³. "Mentality is the level of thinking of the historical development of an individual, people, nation, community, group, formed under the influence of biophysiological development, economic, political, spiritual, religious, environmental, domestic potential, capable of withstanding life's challenges, this is an intellectual ability formed in certain social conditions , which is a decisive factor in the development of society, economic and political level ⁴.

M. Sukhomlinova believes that "the national mentality is defined as the totality of the system of worldview and worldview of one's own expediency, supported by forms, methods, means of reflecting and asserting one's own being" ⁵. Mentality, according to M. Blok and L. Febvre , "the level of social consciousness at which thought is inseparable from emotions, from latent habits and methods of consciousness - people use them themselves without noticing it, without thinking about their being and presuming links , in their logical validity " ⁶. Comprehension of national identity means to reveal the essence of the national mentality and character of the people. The mentality of a nation is a deep spiritual warehouse, a set of collective and ethnic ideas that have formed in a certain natural-climatic and historical-cultural space. The mentality is a set of historical, ethnic, cultural ideas and attitudes inherent in a particular ethnic group. The national character includes a set of emotional manifestations expressed in the mentality, temperament, traditions, culture of a particular ethnic group or people.

O. Kukoba emphasizes that the fundamental core of national identity is the mentality, which is based on conscious and unconscious, logical and emotional thinking, ideology, faith, feelings and emotions. The mentality is formed in the course of the historical process and forms

¹ Kun T. The structure of scientific revolutions: Translation from English / T. Kun : Compiled by V.Yu. Kuznetsov. - M.: AST, 2002. - S. 225.

²Zhade Z. A. The problem of identity in modern social theories // Philosophy and Society. - 2007 . - No. 2. - S. 183.

³ Madaeva Sh. O. Milliy mentality va democratic taffakur. - Toshkent : Falsafa va hukuq institute, 2007. - B . 9.

⁴Madaeva Sh.O. Uzbek mentalitytida democratic tafakkurning shakllanish hususiyatlari: Fal. fan. doc dis. - Tashkent: UzMU , 2009. - B. 42.

⁵ Sukhomlinova M.V. Sociological approaches to the study of women in Uzbekistan, taking into account their national mentality // Images and meanings. - 2017. - S. 78.

⁶ Febvre L. Fights for history // A.Ya. Gurevich. Lessons from Lucien Febvre. - M.: Nauka, 1991. - S. 518.

a spiritual and behavioral specificity, distinguishing one representative of the people from another, respectively, is an important factor in the self-identification of a particular community⁷.

Speaking about the basic components of the national mentality A.V. Yurevich identifies the following: 1) collective memory, memories and events are important sources of national identity; 2) social concepts - ideas, values, knowledge and experience resulting from the development of science; 3) social mood - feelings of community members, a social and psychological phenomenon; 4) values, ideals, moral rules - this is the worldview of the nation; 5) national character; 6) language; 7) mental representation of culture; 8) way of thinking and perception; 9) the model of the behavior of nations is axiomatic thinking; 10) nationality⁸. In other words, the identity of each nation depends on historical progress, the psychological and emotional state of the people, forming its own system, consisting of components of the national mentality.

An important place in the structure of national identity is the national character, the unity of the identity of the nation, ethnic community and national identity. That is, the national character, being a form of national identity, represents the culture, psyche and psychology of a certain people⁹. Synthesizing the above, the national character is formed on the basis of traditions, the culture of the nation, the social structure and way of life, the national idea, and in turn, national traditions and culture influence the way of life of the people and the formation of the national character.

Comparative studies of national identity between Japan and Uzbekistan have not yet been conducted.

Firstly, the identity of the two countries differs significantly, since the two countries are culturally associated with completely different religious and cultural traditions and; secondly, geographically, Japan and Uzbekistan are located on completely different continents; thirdly, there is no accumulated long-term empirical data that could support the study of the national identity of the peoples of Japan and Uzbekistan. Despite these limitations, it is very interesting and appropriate to compare and analyze the characteristics of the national identity paradigm of each country in the context of globalization and expansion of information and communication links.

During the Tokugawa era, the official ideology of Confucianism was widely in demand, but during the Meiji period, the state was concerned about the search for a national identity. Under Emperor Meiji, thinkers such as Motoori Norinaga and Hirata Atsutane became iconic figures in the process of forming a unified Japanese nation and national identity. ¹⁰Hag a Yaichi in 1907 he published and forged a short work "Ten studies on national character" ("Kokuminsei-no ju: ron")¹¹. He singled out ten main properties characteristic of the Japanese people: 1) loyalty to the sovereign and love for the motherland (忠君愛国chu:kun aikoku); 2) honoring

⁷Kukoba O.A. Dominants of the Russian national mentality // Bulletin of the Voronezh State University. - 2004. - No. 2. - S. 191-192.

⁸Yurevich A.V. Structural elements of the national mentality // Psychological research. - V. 6. No. 26. - 2013. [Electronic resource]. URL: <http://psystudy.ru/index.php/num/2013v6n29/837-yurevich29.html>

⁹Anisimova N. N. National character in the structure of identity // Humanitarian of the South of Russia. - 2019. - No. 3. - S. 126.

¹⁰ History and culture of Japan / under scientific ed. N. N. Trubnikova, I. A. Okazova; comp. and resp. ed. A.N. Meshcheryakov; National research University "Higher School of Economics", Institute of the Classical East and Antiquity. - M. : ID V SHE, 2020. - S. 203.

¹¹ 芳賀. 国民性- Tokyo: Fuzanbo, 1945.

the ancestors and maintaining the honor of one's house (祖先を尊び、家名を重んず *soseo-tattobi, kamei-o omonzu*); 3) this-worldliness and practicality (現世の実際的, *genseiteki jisaiteki*); 4) love for herbs and trees, the joy of admiring nature (草木を愛し、自然を喜ぶ, *kusaki-o ai si, shizen-o yorokōbu*); 5) optimism and cheerfulness (楽天洒, *rakuten sharaku*); 6) simplicity and artlessness (淡泊瀟洒 *tampaku sho:sya*); 7) love for small things, the ability to do small things (繊麗繊巧, *senrey senko* :); 8) cleanliness (清浄潔白, *sho: jo: keppaku*); 9) ceremonial (礼節作法, *reishu saho* :); 10) gentleness and peacefulness (温和寛恕, *onwa kanjo*:)¹². That is, Haga was concerned about the decline of morals in Japan and urged to follow his ideals of the development of the Japanese state. Book of Haga Yaichi was widely known, was in line with the official Japanese ideology .

Considering the common in the national identity of the peoples of Japan and Uzbekistan, we highlight the following and analyze in more detail. Collectivism is one of the main values of the Japanese and Uzbek peoples . The American researcher S. Huntington gives the following characterization of the Japanese personality and its individuality: “In the Japanese personality, the boundary between him and the other is weakly expressed, it is indistinct and easily permeable; the personality is dependent because it opposes independence, it is based on group cooperation rather than on self-confidence; it is characterized to a greater extent by conformism than the desire for innovation, and the recognition of personal power than rational-legal power”¹³. At the heart of the books of the Middle Ages, as modern Japanese scholars note , “the same doctrine lay: “Everything for others, nothing for oneself!” ”¹⁴, which clearly reflects the image of an ideal person. At the same time, the most important task was to nurture dignity in a person, understood as a clan trait. "To be like everyone else - the idea underlying Japanese behavior was constantly supported at the external level”¹⁵. " Thus, it is the collective ideology and group mindset of the Japanese that reflects their cohesion.

One example of collectivism is the concept of mahalla in Uzbekistan, and the concept of mura in Japan. Despite some differences between Japan and Uzbekistan in the way of life, agricultural form of production, land ownership, etc., "mura" and "mahalla" have many similarities. In Uzbekistan, mahalla includes committees consisting of representatives of the local population (now defined as Citizens' Self-Government Bodies), in Japan "Mura" means "local community" or "self-governing village”¹⁶. In 1868, after the Meiji Restoration , the official status of "Mura" was lost. Masato Hiwatari in his study notes that “blood ties played an important role in shaping social relations in Japan. In Japan, as in Uzbekistan, there was a tradition of forming a kindred team along the father's side”¹⁷. It should be noted that a village plays an important role in the formation of collective consciousness in Japanese society, which is

¹² History and culture of Japan. / under scientific ed. N. N. Trubnikova, I. A. Okazova; comp. and resp. ed. A.N. Meshcheryakov; National research University "Higher School of Economics", Institute of the Classical East and Antiquity. - M.: ID V SHE, 2020. - S. 206.

¹³ Huntington R.M. Comparison of Western and Japanese cultures. – Monumenta nipponica. – Tokyo, 1968. - P. 477.

¹⁴ Salimova K., Dodde N. Pedagogy of the peoples of the world. History and Modernity . – M.: Sfera, 2001. - S. 514.

¹⁵ Rodicheva I.S., Novikova O.S. Philosophy of Zen Buddhism as a factor in the formation of self-identification in Japanese society // Ideas and ideals. - 2019. - T. 11, No. 4, part 2. - P. 431.

¹⁶ Masato Hiwatari. The Role of Communities in Economic Development: Mahalla in Uzbekistan and Mura in Japan // The economic studies . – 2010. – P. 5.

¹⁷ Masato Hiwatari. The Role of Communities in Economic Development: Mahalla in Uzbekistan and Mura in Japan // The economic studies. - 2010. - P. 7.

a certain territory with its own temple, a local patron, which has certain rules and norms of behavior¹⁸. Collectivism manifested itself in particular in the cultivation of rice, the construction of irrigation facilities, the harvest, the improvement of the village, and so on. This could be achieved through joint efforts and in the spirit of collectivism.

In traditional Uzbek society, "community institutions" are of great importance, which reflect the collectivist moral values and norms of behavior that characterize the spiritual image of the Uzbek people. The collectivism of the Uzbek people is manifested in the historically established tradition of "Khashar", in which the principle of historicism and cultural continuity prevails in the minds of every Uzbek. The Khashar tradition has a deep meaning, and since ancient times it has been manifested in disinterested mutual assistance in harvesting, building a house, landscaping a mahalla or yard, planting trees and cleaning gardens¹⁹. One of the features of this tradition is the absence of coercion, a voluntary desire to help a neighbor, a neighbor, etc. Kh. Ismailov argues that the national tradition "hashar" in different historical periods was designated differently and had different purposes, for example: "chigrik hashar", "kichik hashar", "katta hashar", "khalaji hashar", "charh hashar", "pilla terish kumagi", "kurpa koplandi", "buttermilk savash"²⁰, etc.

Information about the mahalla can be found in the works of Farabi "Fozil odamlar shahri"²¹, Mahmud Kashgari "Devonu lu gatit turk" describes in detail the issue of the mahalla, customs, traditions and religious beliefs. For the first time, the term "mahalla" was used in the work of Mahmud Kashgari "Devonu lu fatit Turk"²² ("Collection of Turkic dialects") meaning "trade and handicraft quarters". According to G.R. Malikova, mahalla, like any living organism, fought for its survival and therefore sensitively reacted to the nature of the surrounding life. Having deep roots in history, organizing and directing the course of the daily life of the people, mahalla gave rise to a harmonious ethical system based on the rules of mutual assistance, hospitality and respect for elders, the equality of all members of the community.²³

Such qualities as great soul, generosity, hospitality, willingness to cooperate, to provide assistance in difficult times to the poor and needy, inherent in the nature of the people, originated and developed based on the need to maintain the solidarity of the community, the unity of language, soul and opinions. Another noble quality inherent in the Uzbek national mentality is associated with its Turkic roots. The militancy, courage, steadfastness and honor characteristic of the Turks are clearly reflected in such character traits of the people as generosity, generosity and readiness to always come to the rescue.

Another similarity of national identity is the sense of duty. For the Japanese, duty is considered an important fundamental in building relationships between people, especially when a person assumes any obligations²⁴. Duty in Japanese culture covers, without exaggeration, all human relationships, forming a very special structure of moral consciousness. Giri (義理)²⁵ is a

¹⁸ Vorkina K.S. Japanese family as a phenomenon of culture : Dis . . . cand. cult. Sciences. - Moscow, 2019. - P. 42.

¹⁹ Atamuratova F.S. Tradition "Khashar" as a value of the Uzbek people // Social and humanitarian sciences . - Minsk: BSTU, 2020. - P. 173.

²⁰ Ismailov H. On the national labor traditions of the Uzbeks // SE. - 1990. - No. 6. - S. 116-117.

²¹ Abu Nasr Phorobiy. Fozil odamlar shahri. - Tashkent: Uzbekiston Milliy Encyclopedias, 2004. - B. 56.

²² Gulomov, M. Mahalla - fuqarolik zhamiatining asosi . - Tashkent: Adolat, 2003. - B. 23.

²³ Malikova G. R. Historical and legal issues of the development of the mahalla institute // Bulletin of the Chelyabinsk State University . - 2014 . - No. 14 . - WITH. 91 .

²⁴ Sosnovskaya E. A. The specifics of the moral consciousness of the Japanese // Ethical Thought . - Moscow , 2009 . - S. 156 .

²⁵ Roger J. Davies, Osamu Ikeno . giri: japanese social obligations, The Japanese mind: understanding

Japanese value category, which in translation means "sense of duty", "sense of honor", "justice", "obligation", "gratitude". Namiko Abe defines "giri" as "serving superiors with selfless devotion"²⁶. According to A. Kawato, the reason for the current development and achievements of Japan is the ability of the Japanese mentality to protect the Motherland from dependence and overcome any difficulties for national liberation²⁷.

In the Uzbek national heritage, such features as patriotism, courage, a sense of pride, love for the Motherland, the desire of the people to realize and preserve their "I" can be traced. This is manifested, first of all, in the works of folk art and art, reflecting the struggle for the Motherland and the freedom of the people. The main characters of the folk dastans "Alpamysh", "Kirkkiz", "Gurugli", "Edgorkhan", "Rustamkhan" are images that embody the feeling of patriotism²⁸.

The next similarity between the Japanese and Uzbek peoples is paternalism. The Japanese style of public administration is based on the commitment of the population to group, collectivist and hierarchical norms and values. Paternalism in Japan is a traditional system of government and hierarchical relationships based on the patronage and guardianship of the younger by the elders, as well as the subordination of the younger to the elders "senpai先輩 – kohai後輩" - continuity. Relations of paternalism are characteristic of such traditional societies, where the traditions of communality are strong. The design of Shinto Bushido in this context is the core of the Japanese national worldview. Shinto is defined as the basic element of collectivism, in turn, "Bushido" (literally - "the way of the warrior") - the rules of behavior in society and the code of honor of the samurai²⁹.

Paternalism is a characteristic feature of the Uzbek national mentality. Paternalism characterizes the historical values of Eastern societies - a respectful attitude towards elders, towards power, state policy, which is an important guarantee of maintaining stability, social harmony, tolerance, mutual respect in³⁰ society. At the level of state policy, the institute "mentor-student" ("ustoz-shogird") is being revived, which acts as a cementing element in ensuring continuity in many areas of human life and society³¹.

One of the important characteristics of the national identity of the Japanese people is traditionalism. Traditionalism manifests itself in continuity in social and cultural life, naturally strengthening traditional, national, cultural and value elements. The most modern scientific and technical base of the society is combined with the preservation of ancient traditions that determine the unique features of the Japanese way of life. Traditions, customs and rituals of the Japanese and Uzbek peoples have been formed over many centuries. Observance of customs and traditions has always been the duty of every person, regardless of his origin and social status.

Confucianism played an important role in the formation of hierarchy in the Japanese family. Great importance in Japanese society is attached to the origin of a person, his age, gender, position, as in Japanese society there is a vertical social hierarchy. The Japanese are

contemporary Japanese culture, Tuttle Publishing, 2002. - P. 97.

²⁶ Kaplan, David E., Dubro, Alec. Yakuza: Japan's Criminal Underworld. - Berkeley: University of California Press, 2003. - P. 17.

²⁷ Kulanov A. T@yva: Dialogues about Japan. - M.: Publisher A. Semenov, 2012. - S. 253.

²⁸ Nishanova O.D. Uzbek ethnomadaniatining esthetician mokhiyati va funkтуalla: Fal. fan. ...fail. doc. dis. Abstract of the thesis – Toshkent: OzMU, 2016. – B. 47.

²⁹ Pronnikov V.A., Ladanov I.D. Japanese (ethnopsychological essays). – M.: Aspect-Press, 2015. – P. 54.

³⁰ Yusupova E.F. The influence of community and paternalism on the formation of the political consciousness of the youth of Uzbekistan: A toref. dis. ... doc. philosophy and polit. Sciences. - Tashkent, 2018. - P. 17.

³¹ Yusupova E.F. The influence of community and paternalism on the formation of the political consciousness of the youth of Uzbekistan - P. 16.

characterized by a hierarchy of " oya-ko " (親子- "parent-child"), "teacher-student", "patron-wardens" on which the structure of the Japanese family and social groups rests.³² Important moral qualities that Japanese families adhere to: respect and honor for parents and elders, love, respect between family members, love and care for children, respect for human life, courtesy, tolerance.

One of the features of the Uzbek national mentality is that the life of society and the way of life are regulated by traditions.³³ The formation of the Uzbek family, as well as the Japanese one, is built hierarchically, while maintaining respect for the younger ones. In Uzbekistan, the traditions of Islam are intertwined with pre-Islamic beliefs, local culture and mentality, the customs and traditions of the Uzbeks were passed down from generation to generation, carefully preserving family values³⁴. In Uzbek families, education based on the principles of Islam prevails: the sacredness of parents, respect for elders, respect, obedience, love for the younger, fidelity, diligence, sincerity, a sense of duty to parents³⁵. Since ancient times, the Uzbek family has been considered an environment for the formation and strengthening of spiritual values and an important factor in the development of society.

S. Chugrov on the issues of Japanese identity noted that "in the mass consciousness of the Japanese, the basic "core" has been preserved - meaningful attitudes that have deep sociocultural and archetypal roots, which together form the ideal type of a Japanese who has autonomy of thinking, outstanding adaptive abilities for cultural interventions and twists of fate, while maintaining the predominantly "non-economic" nature of social interaction³⁶.

Highlighting the distinctive features of the national identity of the peoples of Japan and Uzbekistan, it is worth highlighting the national idea as an important factor in the process of shaping citizenship and, in particular, strengthening the national spirit of the people. The modern national idea in Japan is the need to revive the Land of the Rising Sun, the perception of the country as "beautiful and harmonious" not only in the geographical sense, but also in social, historical and cultural aspects. One of the founders of the modern Japanese national idea Motoori Norinaga emphasizes: "Only in the divine country where the emperor rules, the essence of the true path is transmitted properly from generation to generation ... all other countries should revere and obey the divine country, follow its True path.³⁷" Based on this, the identity and uniqueness of the people are the main factors in building national identity.

The national idea is common to the entire people of Uzbekistan, consisting of representatives of more than 130 nationalities, following the path of strengthening independence. The main goals and objectives of this idea are: protecting Uzbekistan, which is an integral part of the world community, the traditions of national statehood, uniting them on the path to creating a

³²Vorkina K.S. Japanese family as a phenomenon of culture: Dis cand. cultures. Sciences - Moscow, 2019. - P. 48.

³³Bekmurodov M. Uzbek mentality. – Tashkent : Info Capital Group , 2011. - B. 49.

³⁴Eriigitova L.A. Uzbek family traditions: family as an object of research // Russia and the Muslim world . – 2019 . - No. 3. - P. 10 6 .

³⁵Aripova G.P. The role of the family in the education of personal tolerance (on the example of Uzbekistan) // Social-psychological and spiritual-moral aspects of the family and family education in the modern world. - Moscow, 2013. - S. 313.

³⁶Chugrov S.V. Socio-cultural tradition and foreign policy mentality of modern Japan: A toref. dis. ... doctor of social sciences . Sciences . - Moscow, 2007 . - S. 56.

³⁷ Motoori Norinaga. Tama kushige - a precious box for combs / per. from Japanese Yu.D. Mikhailova // Shinto - the path of the Japanese gods: in 2 volumes / otv. ed. E. M. Ermakova, G. E. Komarovskiy, A. N. Meshcheryakov. - St. Petersburg. : Hyperion, 2002 . - S. 56.

free civil society and actively participating in the work for the prosperity of the Motherland, achieving peace and tranquility in the country, the well-being of the people. In the modern sense, the Uzbek national idea contains the following components: the sovereignty of the titular ethnic group throughout the country, maintaining cultural ties with compatriots, the role of the state language as a consolidating factor in the multi-ethnic Uzbek society. The main ideas that make up the core of the ideology of national independence are: a harmoniously developed personality ; with social solidarity; interethnic accord; faith in a better future, solidarity and sympathy; - religious tolerance (tolerance) . The genesis of tolerance as a spiritual and moral principle and category is connected with the history of the development of philosophical thought. The formation of the philosophical and ethical category - tolerance, as the basic principle of a tolerant attitude in the "society-individual" system was carried out within the framework of understanding the definitions of events.

The table below provides a comparative analysis of the general and particular national identity of the peoples of Japan and Uzbekistan. (Table 1)

No.	similarities	Features of difference	
		Japan	Uzbekistan
1	Collectivism	1. Language factor	
		Japanese language (hieroglyphic writing)	Uzbek language (cyrillic, latin)
2	Paternalism	2. Religious factor	
		Shinto, Buddhism.	Islam
3	"Mura" is a local community in Japan "Mahalla" - local self-government in Uzbekistan	3. Geographic factor	
		Island nation of East Asia Island state	A state located in the central part of Central Asia. mainland state
4	Hierarchy "oya-ko" (親子- "parent-child"), "teacher-student", "patron-ward" "mentor - student" ("ustoz - shogird")	4. National factor	
		japan mononational state	Uzbekistan is a multinational state
5	Family holidays were associated with natural phenomena: In the Japanese cultural tradition, hanami花見 (admiring Japanese cherry blossoms),	5. Difference in national ideology	
		Ethnic nationalism (民族主義 minzoku-shugi) characterizes the uniqueness of the Japanese ethnic group. Political nationalism	The national ideology is based on the ideas of tolerance and respect, civil and interethnic harmony, social stability, the idea of

	tsukimi 月見(moon viewing) and yukimi 雪見(snow viewing). In the Uzbek cultural tradition: "Boychechak" - holidays of tulip or poppy flowers, "Lola Sayli", "Gul Sayli", "Kizil Gul", "Lolazor" (flower picking, festivities in meadows and pastures).	(国民主義 kokumin-shugi). State nationalism (国家主義 cokka-shugi). Concept (Yamatodamasii大和魂) denotes the exclusivity of the Japanese people, the " Spirit of Yamato". The ideology is based on mythological and religious-mystical thought.	justice, the principles of democracy and self-government. The idea of national independence is based on the national spiritual heritage, scientific, religious and secular views of the great ancestors.
		6. System of public administration	
		Parliamentarism unitary state A constitutional monarchy	Republic unitary state Presidential republic
6	patriarchal family	7. Cultural and civilizational development	
7	tea ceremony ritual	8. The difference in the history of the formation of statehood	
8	Reverence for tradition	9. Difference in the process of formation of ethnogenesis	
9	modesty, simplicity	10. Difference in economics	
10	soulfulness	"Japanese economic miracle" - a historical phenomenon of growth in the development of the Japanese economy	Gradual development of the economic sphere in Uzbekistan
eleven	Courtesy, respect	Pragmatism	Impracticality
12	industriousness	Homogeneity	Heterogeneity
13	Submission	stealth	openness
14	Patriotism	Closure in communication	Sociability

Table 1. Character traits inherent in the Japanese / Uzbek people

Synthesizing the above, we can come to the conclusions, firstly, the relationship between national identity and mentality , mentality , national character, which in turn turn out to be the objective reality of the nation. Secondly, the national mentality is formed on the basis of the main components, including language, collective memory, ideology, values, culture, way of thinking. Thirdly, similarities and differences in the national identity of the peoples of Japan and Uzbekistan are revealed.

List of used literature

1. Bekmurodov M. Uzbek mentality . – Tashkent : Info Capital Group , 2011. - B. 49.
2. Eriigitova L.A. Family Traditions of Uzbeks: Family as an Object of Research // Russia and the Muslim World. - 2019. - No. 3. - P. 106.
3. Aripova G.P. The role of the family in the education of personal tolerance (on the example of Uzbekistan) // Social-psychological and spiritual-moral aspects of the family and family education in the modern world. - Moscow, 2013. - S. 313.
4. Chugrov S.V. Socio-cultural tradition and foreign policy mentality of modern Japan: A toref . dis doctor of social sciences. Sciences. - Moscow, 2007. - P. 56.
5. Nishanova O.D. Uzbek ethnomadaniyatining esthetician mokhiyati va funkтуalla: Fal. fan. ...fail. doc. dis. Abstract of the thesis – Toshkent : OzMU , 2016. – B. 47.
6. Pronnikov V.A., Ladanov I.D. Japanese (ethnopsychological essays). – M.: Aspect-Press, 2015. – P. 54 .
7. Yusupova E.F. The influence of community and paternalism on the formation of the political consciousness of the youth of Uzbekistan: A toref . dis doc . philosophy and polit. Sciences. - Tashkent, 2018. - P. 17.
8. Atamuratova F.S. Tradition " Khashar " as a value of the Uzbek people // Social and humanitarian sciences . - Minsk: BSTU, 2020. - P. 173.
9. Ismailov H. On the national labor traditions of the Uzbeks // SE. - 1990. - No. 6. - S. 116-117.
10. Abu Nasr Phorobiy. Fozil odamlar shahri. - Tashkent: Uzbekiston Milliy Encyclopedias, 2004. - B. 56.
11. Gulomov, M. Mahalla - fuqarolik zhamiatining asosi . - Tashkent: Adolat, 2003. - B. 23.
12. Malikova G.R. Historical and legal issues of the development of the mahalla institute // Bulletin of the Chelyabinsk State University. - 2014. - No. 14. - P. 91.
13. Zhade Z. A. The problem of identity in modern social theories // Philosophy and Society. - 2007. - No. 2. - S. 183.
14. Madaeva Sh. O. Milliy mentality va democratic taffakur. - Toshkent : Falsafa va hukuq institute, 2007. - B . 9.
15. Madaeva Sh.O. Uzbek mentalitytida democratic tafakkurning shakllanish hususiyatlari: Fal. fan. doc dis. - Tashkent: UzMU , 2009. - B. 42. ¹ History and culture of Japan. / under scientific ed. N. N. Trubnikova, I. A. Okazova; comp. and resp. ed. A.N. Meshcheryakov; National research University "Higher School of Economics", Institute of the Classical East and Antiquity. - M .: ID V SHE , 2020. - S. 206.
16. Huntington R.M. Comparison of Western and Japanese cultures. – Monumenta nipponica. - Tokyo, 1968. - P. 477.
17. Salimova K., Dodde N. Pedagogy of the peoples of the world. History and Modernity . – M .: Sfera, 2001. - S. 514.
18. Rodicheva I.S., Novikova O.S. Philosophy of Zen Buddhism as a factor in the formation of self-identification in Japanese society // Ideas and ideals. - 2019. - T. 11, No. 4, part 2. - P. 431.