

The Influence Of National Consciousness And Mentality On The Democracy Of Society

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Abstract. The article describes the influence of national consciousness and spirit in the democratization of society, the connection of democratic society with national consciousness and spirit, the importance of the development of national consciousness for the nation, raising the development of national spirit and consciousness to a new level, the processes of building a democratic society are directly related to national consciousness and national spirit.

Keywords: national consciousness, national psyche, democratization of national consciousness, self-awareness, national lifestyle and culture, national identity, national unity, national harmony, national harmony, democratic society, national values, national way of thinking.

Introduction

In the democratization of society, there is an influence of national consciousness and mentality, or in other words, it is impossible to understand the characteristics of democracy without taking into account the mentality associated with national consciousness and mentality.

It can be said that one of the most important and urgent issues is the study of the problem of national consciousness, its role in self-awareness. Because the genesis of historical knowledge of national consciousness occupies an important place in the process of social development.

It is known that the level of formation of national mentality and consciousness indicates the state of mature and medium level development of society. Therefore, it is important to have a deeper understanding of the socio-historical nature of national consciousness associated with democratization. It is from the point of view of development that we see that historical development finds an objective reflection of reality in the national consciousness

and, conversely, reflects the national consciousness in itself.

The peculiarity of the philosophical outlook in the reflection of the national consciousness and mentality is that it informs people about the general laws of the development of nature, society and human thinking. One element of this philosophical worldview is the philosophy of history, which embodies the development of society and the state of the past. The philosophy of history occupies an important place in the national consciousness. It is known that the mythology and heroic epics of all nations, as well as individual legends and tales contain information about the mysterious events of the past¹. These create the unique spiritual conditions of the national psyche. Among them: Alpomish, To'maris, Shiroq, Gorogli epics. The first elements of historical consciousness are visible in examples of folk art such as legends, epics, fairy tales, and myths. Events are described directly by their creators. Creators often imbue fairy tales and legends with the spirit of their time. For example, the famous epic "Shahnoma" contains the history of the peoples of Central Asia and Iran

¹ Шавкат Мирзиёев: "Миллий тарихни миллий руҳ билан яратиш керак. Акс ҳолда унинг тарбиявий таъсири бўлмайдди.

<https://aniq.uz/yangiliklar/shavkat-mirziyoev-milliy-tarixni-milliy-ruh-bilan-yaratish-kerak-aks-holda-uning-tarbiyaviy-tasiri-bulmaydi>.

for thousands of years. Its author, Abulqasim Firdavsi, describes the events in a certain way. Here is a load of chronology, evidence and other specific information. Of course, the consistency of certain events of the past is reflected in some pictures. In it, the consistency of different pictures is conditional, they can be reflected only in one specific text. There is no understanding of the historical process and the historical period. Another condition in the first appearance of historical consciousness is the weakness of understanding the causality of events.

Where events and phenomena are encountered without any attempt at causal explanation, they have a personal mythological character and a socially significant feature is not felt. Interest in the past is expressed as moral views, wise decisions and judgments as lessons, educational tools of the struggle between evil and good. This situation is characteristic of the period of the first genesis of historical consciousness. The current level of national self-awareness encourages increased attention to the internal problems of the nation, a deeper observation of its origins. For this reason, it is necessary to have a deeper understanding of the socio-historical essence of national consciousness. From the point of view of dialectical progress, historical progress is finding an objective reflection of the event in the national consciousness, or striving for it means progress². Prof. to the concept of national consciousness. S. Otamurotov "National consciousness is the long historical period of ethnogenesis of each nation or people, lifestyle, economic production method, religious beliefs, culture, world view formed due to the direct influence of other peoples, activity in the economic, political, social and cultural-spiritual spheres. level". In addition to this definition, we would like to emphasize that national consciousness is not only the "level of activity", but also the moral and spiritual potential of the nation.

It cannot be said that forms of national consciousness are always formed spontaneously. Because it does not develop without the will of a

person, or in other words, the forms of national consciousness are determined by certain rules and criteria. National values have an important place in national consciousness. This process is usually defined by the term of self-awareness, "Reflection". The concept of self-awareness has its historical roots. In the East, this kind of spiritual growth is called "I appreciate a good thought, a good word and a good deed." If we look at the ideas "I devote myself to good thoughts, good words, good deeds", we have every reason to say that national spirituality started from the time of "Avesta"³.

There are many precious works about the general laws of historical development, which have not lost their importance, in the works written by the thinkers of the peoples of Central Asia. For example, Yusuf Khos Hajib's "Qutadgu Bilig", Nizamulmulk's "Politics", A. Navoi's "Saddi Iskandari", Ogahi's "Shahid ul-Iqbal", Behbudi's "History of Turkestan". The peculiarity of the philosophical outlook in the reflection of the national consciousness and mentality is that it informs people about the general laws of the development of nature, society and human thinking. One element of this philosophical worldview is the philosophy of history, which embodies the development of society and the state of the past. The philosophy of history occupies an important place in the national consciousness. It is known that the mythology and heroic epics of all nations, as well as individual legends and tales contain information about the mysterious events of the past. These create the unique spiritual conditions of the national psyche. Among them: Alpomish, To'maris, Shiroq, Gorogli epics. The first elements of historical consciousness are visible in examples of folk art such as legends, epics, fairy tales, and myths. Events are described directly by their creators. Creators often imbue fairy tales and legends with the spirit of their time. For example, the famous epic "Shahnoma" contains the history of the peoples of Central Asia and Iran for thousands of years. Its author, Abulqasim Firdavsi, describes the events in a certain way⁴.

² Гринцер П.А. Қадимги эпос. – М.: 1974. 45-бет.

³ Мустақиллик изоҳли илмий – оммабоп луғат. – Т.: «Шарқ», 1998, 133-бет.

⁴ Миллий истиқлол ғояси: асосий тушунча ва тамойиллар – Т.: «Янги аср авлоди», 2001, 45-бет.

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Especially in the philosophy of history, the works of French scientists Mark Blok "History of Appology" and "Idea istorii" (Idea of History) of J. Collingwood occupy a special place.

In particular, the famous writer G. Gyosse describes the history of mankind as the sum total of the innumerable mistakes of these people. But despite this, in the West, scientific views on the philosophy of history have been formed. The theoretical and methodological aspects of historical consciousness are reflected in the works of Hegel, Rickert, Schopenhauer, Nietzsche, Klyuchevsky, Collingwood, Mark Blok, Toynbee, Popper, Jaspers and others. Philosophical understanding of history, the genesis of historical consciousness and knowledge, reflected in many of their works. In

⁵ Блок М. Аппология истории М.: «Мысль», 1992. Коллингвуд Ж. Идея истории. – М.: «Прогресс», 1991, Риккерт Науки о природе и

науки о культуре. М.: «Мысль», 1998. Ясперс. Смысл и назначение истории. – М.: «Мысль», 1992.

the philosophy of history, the views of these figures are diverse and sometimes contradict each other. Nevertheless, the main elements of the philosophy of history are based on a scientific point of view. The problem of historical consciousness has been revealed to one degree or another. In particular, the British thinker Arnold Toynbee's (1889-1975) attempt to "reconsider the social-historical development of humanity in the spirit of the theory of the vortex of local civilizations" is of great importance in the philosophical understanding of historical development.

Toynbee's contemporary, the German philosopher K. Jaspers, says that "History has deep observation, but human knowledge is incomprehensible."⁶ Toynbee tried with all the means at his disposal to show that history was open to understanding.

Forms of national consciousness, social consciousness, due to their relative independence, can have an active effect on fundamentally changing the nature of the base and structure that forms the basis of society in certain countries. As an example, we can show the process of drastic changes taking place in the territory of the former Union states. No matter how critical the socio-political, economic and legal changes that are rapidly taking place in human life, we observe that they are gaining a positive tone for the new formation of the consciousness of the people, especially the national consciousness. It is natural that national consciousness and its formation, first of all, begin at the heart of national awakening. The current revival is becoming an objective social reality of development, according to the requirements of the times. Because it is formed and developed due to people's outlook, life conclusions, mutual relations, will and desires, national lifestyles, national customs, customs and traditions. Therefore, national way of life and culture is a natural expression of social reality. Recognition of nationality means recognition of the socio-ethnic stability of people belonging to a nationality. In nationality, human and universal

values have acquired a certain shape and form. In nationality there is a spirit of national belonging. Our national spirit, the set of our national feelings, our national imagination is expressed as simple consciousness in our moods.

The importance and sanctity of the development of national consciousness for the nation is that it serves to ensure and strengthen the independence of the nation, to strengthen morale such as honor, pride, and pride, and to increase the responsibility of each representative of the nation for its future.

Our nation experienced this process. National consciousness has served as a spiritual resource in getting rid of dependence on others and uniting our people. In this sense, it should be noted that the Jadids showed self-sacrifice to develop the consciousness of our nation and thereby gain independence. In this regard, the prominent expert of ancient history, prof. B. Kasimov writes: "The ancients saw in nationality not only the development of the nation, but also the guarantee of survival and even its preservation."⁷ National consciousness is the fortress of this nationality. National feelings and mood play a big role in the cohesion of the nation. Their common national interests are manifested in the form of historical events, love for the culture of the past, feelings of national pride.

The word "national self-awareness" means that he has learned his people, his rights, his honor and dignity. Therefore, a nation's full self-realization cannot be realized without a legal state. A nation can feel free only in the bosom of a modern legal state.

The structure of national identity is very complex and has different levels. Its primary and main element is its ethnicity. Constituent elements of everyday consciousness, such as ethnic views, customs, skills, and norms of behavior, in a narrow sense, mean the awareness of national identity. In our opinion, the awareness of the nation's identity includes: 1) the consciousness of the ethnic unit and its attitude to a particular ethnos; 2) Loyalty to national values - language, territory, democratic culture; 3)

⁶ Ясперс. Смысл и назначение истории. - М.: «Мысль», 1992. ст. 53.

⁷ Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойлик.-Т.: «Маънавият», 2002. 68-бет.

Consciousness of the unity of the social state; 4) Patriotism; 5) National liberation movement, awareness of freedom, freedom at the political level.

Awareness of national consciousness and national identity, feeling of belonging to one or another nation, is not limited to comprehensive knowledge of its historical culture and customs. Perhaps it will expand the opportunity to see the current state of the nation and its future prospects. Being able to see and understand the future is a necessary part of national self-awareness.

The growth of national consciousness is evident in the unanimous support of the democratic changes and reforms taking place in our republic since independence, as well as the domestic and foreign policies conducted by our government.

As I. Karimov said, "Let the feeling of love for the Motherland, which is a sacred heritage from our great ancestors, become a belief, a true belief for our children, present and future generations. A nation with high national pride cannot be defeated." In fact, the understanding of the identity of the nation can include the consciousness of the ethnic unity and its attitude towards other ethnic groups, loyalty to national values, language, territory, democratic culture, unity of the social state, patriotism, flexibility in the national liberation movement. When we carefully examine the stages of development of national consciousness in the Turkic peoples, we see that the process of their formation as an ethnos, a nation, is systematically embodied in historical knowledge. We can see this process in a number of works written by great representatives of the Jadidist movement in the late 19th and early 20th centuries. For example, in Behbudi's article titled "History of Turkistan" published in the newspaper "Oyna" in 1914 - "One of the benefits of history is that you can read and learn how a nation has progressed, or that a nation has declined for some reason and ended up in disarray." "It is possible to resign after reading it." Analyzing the rich historical past of the Turkish people, they put forward the idea that it is possible to create an independent state, and for this there is political-economic, spiritual-educational maturity. However, this idea was not

realized due to the complexity of the colonial policy, first of Tsarist Russia, and then of the Bolsheviks. Looking back over the past 70 years, the totalitarian regime, aiming at a very strict and specific goal, directed the national historical consciousness of the Uzbek people to erase their glorious past, great statesmanship traditions, and culture, to study the formation of Russian statehood and Russian history. This led to the forgetting of the glorious pages of the historical memory of the nation, the traditions of statesmanship, the heroes of national liberation, the activities of great statesmen and spiritual scholars, and as a result of this situation, the shallowing of the historical consciousness caused a state of stagnation. For example, 374 hours were allocated for the study of the history of the USSR in high schools in grades 5-11, and 612 hours for general history. In the higher educational institution, an extremely large number of hours were allocated to the history of the CPSU, that is, 50 hours were allocated to the history of Uzbekistan in the secondary school from the report of the hours of history of the USSR. These hours are 7-8 hours in the 7th grade, 8 hours in the 8th grade, 3 hours in the 9th grade, 7 hours in the 10th grade, and the remaining 16 hours are optional in the curriculum. It is known that such education had a negative impact on the growth of the indigenous population's historical memory and national consciousness.

Another tool that gave a great blow to the development of national consciousness was the active introduction of the Russian language instead of the Uzbek language into all spheres of society. This language has settled in the state, production, life, politics and other forms of relations.

If in the 30s of the 20th century a total of 400-500 hours were allocated in a 10-year education, in the 80s, 1600-1800 hours were allocated in a 10-year education period in a national school according to the program, which was 14 to 17% of the study time in a secondary school.

In general, 3,670 hours were allocated to the Russian language and only 1,675 hours to the Uzbek language for the children of the local nationality from the 1st grade to the institute.

The leadership of the Russian language is also evident in the mass media, although only 2.7% of over 14 million Uzbeks speak Russian fluently, 33% of newspapers and 60% of magazines in Uzbekistan were published in Russian. In 1989, 52.6% of book production in various fields was published in Russian. But in 1980-1981, Uzbeks grew to 3.6 million people. Russians living in the republic numbered 1.6 million. According to our calculations, the number of copies of the book issued to each of the Russian nationals was 7-12, while in the Uzbek language, this figure was from 2.1 to 2.4. During 1981-1987, only 8% of scientific works published by the Institute of History of the Republican Academy of Sciences were in Uzbek.

Another situation that seriously harmed the development of national consciousness was the alienation of the nation from historical architecture and material monuments. The Institute of Manuscripts of the Republic of Uzbekistan keeps 10,000 manuscripts and old printed books, and the Institute of Oriental Studies has 18,000 valuable works of ancient and medieval scholars of the East. But very few of these have been translated, studied and brought to public attention. This is because for 10 years experts who read ancient manuscripts were not trained at all. There were more than 30,000 historical monuments. Only 9200 have reached us. Of these, 1,500 were taken under state protection, and many structures were demolished. Before the October coup, there were 430 mosques in Bukhara, 387 in Andijan, 300 in Tashkent, and 150 in Samarkand. Many of them were not only religious places, but also centers of knowledge. They were also rare examples of architectural art. During the Soviet rule, most of them were demolished. For example, in 1989 there were 3 mosques in Namangan region, 4 in Ferghana, and even fewer mosques in Kashkadarya, Surkhandarya and Khorezm regions. As a result of the disintegration of the USSR, the emergence of independent national states created ample opportunities and necessary conditions for the economic and social development of every nation and people. The society has been in a state of social paralysis for a long time in the historical period, and the historical consciousness has also

remained in the captivity of the Marxian worldview methodology. In this regard, the formation of a new democratic legal society instead of the old way of thinking related to the courage of the totalitarian regime became important for Uzbekistan. Two powerful factors of the development of society in this direction - independence of the state and awareness of national identity - became the main support.

The path of national independence aimed at building a democratic society in Uzbekistan is eliminating all the ideas that have had a negative impact on the development of the social and political activities of the people, opening wide opportunities for their active participation in all spheres of social, cultural and spiritual life. The mobilization of forces fighting for health in all layers of society is the most unique phenomenon characteristic of the era of independence and democratic society building. Professor A. Azizkho'jaev rightly states that "independence requires freedom of national consciousness, freedom of thought, spiritual and spiritual maturity." Awareness of national consciousness and national identity is not limited to the feeling of belonging to one or another nation, to deep knowledge of its historical culture and customs. Perhaps it also requires seeing the current state of the nation and its future prospects.

Being able to see the future, understanding, is a necessary part of national self-awareness. The growth of national consciousness is evident in the unanimous support of the internal and foreign policy of our President for the democratic changes and reforms taking place in our republic due to independence, and the love for our independent republic is increasing day by day. Today, the internationalization of socio-economic, political and spiritual life takes a leading place in the national policy, which is formed on the basis of universal values. National self-awareness, revival, creation of a strong foundation of national independent statehood are seen in the efforts aimed at realization through restoration of national historical consciousness. The main purpose is to strengthen the national pride and national pride in the social consciousness of the historical memory and the historical glorious past of the nation. The words of

the first President of the Republic of Uzbekistan, I.A. Karimov, that "the spirituality and culture of the people, its true history and identity, and its restoration are of decisive, so to speak, defining importance in the successful advancement of our society through renewal and development" are the words of our great nation. emphasizes once again that great work is being done to perpetuate the memory of the great work of our ancestors. These are directly the installation of the statue of Amir Temur, the proper celebration of the 660th anniversary of his birth, the opening of the Amir Temur Museum and the declaration of 1996 as the year of Amir Temur by the decision of UNESCO, the holding of an international scientific council dedicated to Amir Temur in Paris, and with similar good deeds, Ulugbek, Ibn Sina, It is possible to list the restoration of the great names of al-Biruni and other scholars. A number of historical museums were opened in ancient Bukhara, Samarkand, Khiva. It is extremely important to celebrate the births of theologians and figures of Sufi philosophy, such as At-Tirmizi, al-Bukhari, Ahmad Yassavi, Bahavuddin Naqshband, and to start studying their spiritual heritage by the general public.

The problems of national consciousness and national self-awareness have been reflected in a number of fundamental studies by our well-known scientists. It should be noted that the influence of national culture on national self-awareness is comprehensively analyzed in the works of philosophers and sociologists E.Yusupov, I.Ergashev, S.Otamurotov, N.Joraev, S.Shermuhamedov, K.Khonnazarov, I.Khojamurodov. Scientists of various fields are conducting research in our Republic to define the concept of national consciousness and reveal its essence. They are trying to reveal different aspects of this factor. In particular, prof. S. Otamuratov "National consciousness is directly the long history of each nation or nation, the period of ethnogenesis, lifestyle, economic production method, religious beliefs, culture, worldview formed due to the direct influence of other peoples, activity in the economic, political-social and cultural-spiritual spheres. level" - describes. We believe that, adding to this definition, it is appropriate to pay attention to

another important aspect. In our opinion, national consciousness is the "level of activity" of the nation in various directions, as well as the moral and spiritual potential of the nation. Because if this potential is not there, there may be insufficient activity in the nation, or there may be spontaneous activity leading to chaos. Spiritual potential forms a conscious attitude to any activity and leads the nation to sustainable development.

Although the dialectic unity of historical consciousness and national self-awareness has not been researched, it should be shown that it is reflected to a certain extent in the works of our above-mentioned scientists. The peculiarity of the philosophical outlook is that it informs people about the general laws of nature, society and the development of human thinking. One element of this philosophical worldview is the philosophy of history, which embodies the development of society and the past.

The famous Russian scientist N. Berdyaev expresses the opinion that "Historical knowledge and philosophy of history should have its own epistemology and its own theory of knowledge."

National consciousness as a form or form of social consciousness has gone through a long process of formation. In the beginning there were elements of national consciousness in moral, religious, philosophical and mythological consciousness. The vision of society within the framework of moral consciousness was wrapped in an ideal form. It may or may not be utopian or realistic in character, dual in force, or mature to one degree or another in specific historical conditions. From the point of view of spiritual understanding of the world, historical consciousness is a reflection of man's search for understanding the world. Russian scientist U.I. According to Kukushkina, "Historical knowledge is a person's thinking about the past social person, in these words, the past and the period to which the knowing person belongs." Of course, the rise of national consciousness and national pride does not mean that there are no problems in this area. In order to develop the national consciousness of our people and bring it into a state that meets the requirements of the current era, life itself

confirms the need to carry out large-scale educational work on the development of the legal consciousness of our people, a new culture of thinking that meets the requirements of the market economy, national, artistic, and aesthetic consciousness in the realization of identity.

The way to build a civil society in Uzbekistan is eliminating all the ideas that have had a negative impact on the development of social and political activities of the people, opening wide opportunities for their active participation in all spheres of social, cultural and spiritual life. It should be said that the culture of the nation is becoming the great ideological power of the self-realized people.

Scientists of the republic began to create multi-volume works on the origin of the Uzbek nation and the history of Uzbek statehood. The scientific and historical heritage of scientists, writers, poets and other thinkers of the Middle Ages, banned during the Soviet era, is being re-examined, and their works are being published in many thousands of copies. It is gratifying to note that the memories of F. Khojaev, Cholpon, A. Fitrat and others who fought for the ideas of national liberation and political public figures who were repressed during Stalin's time are being revived.

The bottom line is that it is impossible to destroy the national consciousness of a nation. In one or another element, in any difficult conditions, this culture lives or exists. At any rate, he lives in the nation's consciousness. Historical memory can be weakened for some time by violence or under ideological pressure, but it cannot be completely erased from the consciousness of the people, the nation. The interdependence of national and universal values and national awakening can be understood as one of the main elements of the theoretical concept of self-awareness. Since the reformation and renewal of our social life has begun, powerful layers of spiritual culture have been opened. They dramatically changed the people's mentality

towards patriotism, national pride, and tolerance for the whole world. This is the first sign of the power of the People's Spirit. This Spirit is so bright and unique that it is not at all afraid of integration, on the contrary, it is trying to become an integral part of the world community.⁸

It is a great force that embodies the spirit, pride, power, and aspirations of the people of Uzbekistan. The national independence ideology of Uzbekistan, based on the age-old traditions, traditions, language, religion and spirit of our people, should instill in our minds the feelings of trust, kindness, honesty, patience, justice, and enlightenment. It also includes patriotism, which is formed on the basis of national psyche, national consciousness and political culture, feeling of national unity. It's not for nothing, of course. Here we are talking about national spirit, ideas about love and loyalty to the Motherland reflected in the processes of democratization of society. After all, as shown in the concept of the idea of national independence, "Our main strategic goal is to build a free democratic society based on the market economy."

The concepts of a democratic society and the Motherland are inextricably linked. Homeland is the sacred ground where the navel blood of a person and his ancestors was shed. Building a democratic society in Uzbekistan means the homeland, the place of ancestors, the country, the land where the nation grows up, its language, history, culture, traditions, values are truly formed, grow and mature. When we think of the homeland, we always think of the country where we were born and raised, where we grew up, where we spent our hard work.

Homeland is the past, present and future of the nation. "Motherland is a sacred value. Development starts from the motherland. It is the place where the blood of a person is shed like the umbilical cord, the destination that nurtures a person in social maturity. That is why every person has associated his pain, dreams and hopes with the fate of his homeland, and has seen in its

⁸ Каримов И.А. Хавфсизлик ва барқарор тараққиёт йўлида. Т.6. – Т. «Ўзбекистон», 1996. 129-бет.

image the intelligence, honor and conscience of his people. Patriotism is an age-old value. This feeling is born under the guidance of innate value and matures in the bosom of social spirituality. Homeland is the only one for man. The country is not big or small, rich or poor. Homeland is not selected. The country is not our property, therefore it cannot be sold. The homeland is not given, it is not given on loan. Homeland is sacred and unique for every citizen. Uzbekistan is the motherland for the people, and it is the only country in the world that can protect its interests. Therefore, a person who wants to see the prosperity of the Motherland must first build it on a democratic basis. A truly perfect person should have a spiritual mentality, an idea that will not spare everything, even his dear life, for the perfection and prospects of his country, freedom and independence of his country, he should have faith and belief in it.

Maulana Fuzuli's words about this, saying that if I had one life, even if I had a thousand lives, I would spend them all for the country, is an invaluable lesson for every sane citizen.

One of the greatest blessings of independence is that now the concepts of people, nation, motherland are returning to their original meanings. Homeland is no longer an abstract concept, far from the national feeling and perception based on politics and ideology, as it used to be. Thanks to independence, we have found our true homeland and realize it. The so-called independent country of Uzbekistan appeared on the world map. The development and prospects of our country cannot be imagined without mutual cooperation and brotherly friendship of various peoples and nationalities living in our Republic. It should not be forgotten that Uzbekistan is a homeland not only for Uzbeks, but also for other peoples living in our Republic. Patriotism is not only love for one's homeland, but also respect for other peoples and nationalities, creative use of their achievements in science, technology, and culture. History assigns a great task to the current generation of the Uzbek people. This is to strengthen the power of our country, to spread its influence all over the world, to add glory to its glory. A person who puts his personal interests above the interests of the

people and the country has a sense of patriotism. Such people don't think only about their own pockets, they don't sell the country for career and work. A. Azizkhojaev states that "it is possible to form patriotic feelings in the minds of our youth by teaching the history of scholars, thinkers and generals, showing our rich historical and cultural monuments."

True patriotism is living for the benefit of the nation, the country, its prospects, and the person who spent his life on the path of happiness, neither people nor history will forget him. Therefore, people should prove their love for the country not with solemn speeches and general statements, but with hard work and practical work. Love and loyalty to the motherland will not be of any importance if it is not combined with the work of the worker at the workbench, the farmer in the field, the doctor in the hospital, the teacher's classroom, in short, if it is not strengthened by practical work. At present, the main task is to perfectly master these theoretical rules and guidelines, to deeply feel them, to apply them to life, to rely on them, and to carry out creative work.

Ingenuous children of our nation, poets, writers, scientists, artists, and intellectuals have a great responsibility in promoting the idea of national independence and instilling it in the minds of the general public. Life itself clearly shows that the strengthening of independence and the decision of its fate depend to a large extent on the wise people. It is important to be able to mobilize them in this way.

National mentality is a theoretically based, unsystematized view of the nation, people, people's lives, the spiritual image, customs, traditions, emotions, moods, habits, imaginations, created under the influence of the direct work, existing production tools and weapons, lifestyle. . Based on the above considerations, the following conclusions can be made: Self-awareness, national identity is one of the foundations of achieving national unity, national harmony and national harmony, and building a democratic society. In addition to learning about the nation's historical development path, its lineage, who its ancestors were, and their contributions to the development of world

science and culture, it also means understanding the development of statehood and its democratic foundations in connection with the national spirit; 2) awareness of the national identity - to deeply understand what opportunities and facilities it has for providing bright prospects for the society and the homeland, to be endlessly proud of them, to mobilize oneself to bring out the existing opportunities, to turn them into a real event, to use all the opportunities and energies in a democratic manner encourages the implementation of community-building tasks, realizes its advantages; 3) to keep the people and the nation, who have realized themselves more deeply, opened their eyes, enlightened, ideologically politically awakened and integrated, in the shackles of colonialism, trample their language, culture, values, demand their wealth, violate their rights, as in the past, it is impossible to turn back from the path of democratic development along with separation from the independence of the state; 4) a nation with a developed political culture, national consciousness, and self-realization becomes a great force for independence and building a democratic society. The power of a people is not measured by its number, but is determined by its political maturity, the growth of its national consciousness, its self-awareness, and its national organization. 5) the ideology of national independence serves to unite all citizens to be proud of their family, lineage, past culture and history, national feeling and pride, and to build a democratic society; 6) national pride is manifested as a complex of virtues, traits, characteristics related to knowing and appreciating the history, spiritual values, possibilities and prospects of our nation, pride, efforts to realize national interests. National pride is to treat with unlimited respect and honor all the material and spiritual wealth, historical heritage, customs, traditions, manners, way of life, and high spirituality that have created one's people for several thousand years, with infinite respect and honor. through conservation, he will have a sense of appreciation of democratic values and the advantages of a democratic society. 7) the development of national consciousness is not limited only to the internal

capabilities of the nation, it is also manifested in its understanding of the world, awareness of events, events and processes taking place in it, striving to widely involve the achievements of mankind in the national development. In this sense, today there is a growing need to strengthen education and training on the basis of harmonizing nationalism with universal achievements.

People who do not know and do not appreciate the history, national values, language, future interests of their people, who forget their national affiliation, who do not care and do not fight for the future of their nation, do not have national pride, pride in their nation, and nationalism at the same time. will be available. The processes of building a democratic society in Uzbekistan also show specific features that are directly related to national consciousness and national psyche.

ЖАМИЯТНИНГ

ДЕМОКРАТИЯЛАШУВИДА МИЛЛИЙ ОНГ ВА РУҲИЯТНИНГ ТАЪСИРИ

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Аннотация. Мақолада жамиятнинг демократлашувида миллий онг ва руҳиятнинг таъсири, демократик жамиятнинг миллий онг ва руҳият билан боғлиқлиги, миллий онг ривожланишининг миллат учун муҳимлиги, миллий руҳият ва онгнинг ривожланишини янги босқичга кўтарилиши, демократик жамият қуриш жараёнлари миллий онг ва миллий руҳият билан бевосита боғлиқлиги ёритилган.

Калит сўзлар: миллий онг, миллий руҳият, миллий онгнинг демократиялашиши, ўз-ўзини англаш, миллий турмуш тарзи ва маданият, миллий ўзликни англаш, миллий бирлик, миллий аҳиллик, миллий тотувлик, демократик жамият, миллий қадриятлар, миллий тафаккур тарзи.

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