

THE IMPORTANCE OF THE CONCEPT OF NATIONAL SELF-CONSCIOUSNESS IN THE DEVELOPMENT OF THE HOMELAND

Abstract. In this article we will look at one of the most pressing problems of our time, in which our national self-awareness is the basis of the prosperity of the nation and the country.

Keywords: *national self-consciousness, nation, globalization, culture, spirituality, education, philosophy*

The issue of national identity is at the heart of the nation's problems. Every person, no matter what nationality he is, is interested primarily in the history and future of his nation, and cannot imagine his own life separated from it. He has a feeling of love and service to his people in his heart. These things are reflected in national psychology and national consciousness, without which national consciousness cannot exist. The relevance of the problem under study is determined by the above-mentioned aspects.

The problem of national self-awareness has become more urgent with the acceleration of the integration process, which is linked to all countries of the world. National self-awareness is not at the expense of denying another nation and its culture, but rather respecting them, comparing them to the culture and spirituality of other nations, making the necessary conclusions, imitating and mastering their progress, and at the same time should be at the expense of preservation. Otherwise, the nation can be entangled in its own limited culture and stray from global integration. "Consequently, we envision the future of our state not deeply entrenched in our shells, but deeply embedded in universal and democratic values. We see the future through the experience of developed countries, in the liberalization of state and public administration, the wider introduction of human rights and freedoms, and the diversity of ideas in our lives. We are committed to a peaceful, free and prosperous life, mutually beneficial cooperation with the entire enlightened world and the international community."³

Every national cultural system contains elements that act as a filter for understanding, selecting and "filtering out" elements that come from outside and that are contrary to the local culture. They are the national cultural and spiritual values which have been tested for centuries and passed down from generation to generation. They exist in moral, religious, scientific, aesthetic, legal, economic and political forms, and are in harmony with the forms of social consciousness of society and are the main sources of national self-consciousness.

The ability of national cultures to respond to other influences while also being able to protect themselves from the negative effects of other cultures is important. In these circumstances, it is important for the nation to

maintain its ability to absorb universal and progressive modern values aligned with its national culture and values. Such synthesized values are always present in the historical process as national spiritual heritage and high value and will never disappear, but rather evolve, change and enrich themselves at the expense of innovation.

Each nation is connected with and contributes to world civilization and universal values through self-awareness and comparisons with others. "Each new generation compares their lives with the rise and development in other countries, and looks for the causes of decline. If the cause of the crisis is right, it will try not to repeat the mistakes of the past and try to get it right."⁴

Problems of self-awareness and national self-awareness have become more urgent with the acceleration of the integration process that covers all countries of the world. It is worth noting that the event of nation-building in the historical process itself is the result of integration. Therefore, national self-awareness is not an issue today.

When we look at the history of philosophy, thinkers place a great emphasis on self-awareness. In the modern age, thinkers have paid much attention to the understanding of national identity and national identity. In particular, the ancient Greek philosopher Socrates emphasized that knowledge begins with a person's self-awareness. It can be said that Buddhism, Zoroastrianism and Islamic religious ideas have also been raised. In Avesto, human self-awareness is associated with love and preservation of the soil, motherland and natural environment: "The Prophet Zarathushtra asked the god Ahura-Mazda: O Ahura-Mazda! Who is the happiest person on earth? Ahura-Mazda replied, "O Zarathushtra! Whoever drives it and prepares the crop! O Zarathushtra! Whoever sows corn, he sows the truth ..."⁵ If we turn to Islamic philosophy, we will see the following hadith: "He who knows his own identity knows his Lord."⁶

Referring to Ghazali's philosophical legacy, we understand his valuable points on this issue. He attaches great importance to the issue of a perfect person and connects perfection directly to the issue of self-awareness. In Ghazali's book "Chemistry of Happiness," he asserts that he knows others and God

³ Karimov I.A. High spirituality is an invincible force. 2008, P-114

⁴ Ch. Aitmatov, M. Shokhonov. The Consciousness of a Surviving Hunter.-T.: East, 1998.366 - p.

⁵ Mahmudov T. About Avesto.-T.: East 2000.5 p.

⁶ Nosiruddin Rabghuzi. Book 1.-T.: Writer, 1990. 196 - p.

only when he recognizes himself, his self, and perfects himself. Forobi also focused on this issue, in his scientific heritage explaining the problem of national self-consciousness within the spirit of the people and the unification of the majority as a result of their association, and consequently, the interdependence and succession of generations. In his view, succession is the link between generations, which means that respect for generations is the source of happiness for people and creates conditions for prosperity.

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The problems of national self-consciousness have been studied by a number of Western thinkers, such as Hegel, and later by existentialists - Yaspers, Sartre, Camus, Russian philosopher Berdyayev and others. National self-awareness is one of the important events in the historical process and is an integral part of self-awareness and constitutes one of the basic conditions for the formation of a nation. Historically, during the period of national liberation movements, various revolutions, revolutionary revolutions, and the acquisition of independence, the phenomenon of national self-awareness has become one of the major factors influencing national consciousness and future spiritual development.

In Uzbekistan, this issue has acquired a new meaning after our independence. Because of the independence, the revival of our national and religious values, the national-historical spirituality, and the approach to many of the problems associated with our nation and nationalism have radically changed. This has allowed us to address the issue of national identity, among other things, from the perspective of our national goals and interests, as well as our future independent development.

National self-awareness is not at the expense of denying other nations and their cultures, but on the basis of respecting them, comparing them to the culture and spirituality of other nations, making the necessary

conclusions, imitating and mastering their progress, and thus their individuality. It is desirable to save it. Otherwise, the nation may be trapped in the confines of its limited culture and lag behind world integration.

It is known that the First President of the Republic IA Karimov pays much attention to the issue of national identity⁹. His approach to the issue of national self-awareness, reflected in a number of his works, can serve as a methodological framework for our scholars: "While we attach great importance to the revival and development of national identity, we mean that national self-consciousness is not intertwined with world culture and universal values. The history and culture of the Uzbek people are an integral part of the universal civilization."¹⁰

National self-awareness is the basic form of self-awareness. Self-awareness is achieved by comparing and distinguishing oneself with others. One of the main determinants of national identity in this process is national culture and spirituality. The national culture and spirituality have been formed and developed over the centuries, reflects the values and traditions that have been proven and tested over historical periods. "National self-awareness is the perception of each nation in its existential existence, the common cultural basis, the solution of values, the social and historical and spiritual development of the need to rationalize and manage its creative activities in the context of development requirements."¹¹ Clearly, the author argues that national relations, national self-awareness can be linked to world civilization, cultures of other peoples, and universal values.

The process of nation's formation and development cannot occur without its involvement with other nations and peoples or the process of integration. Because during his social life he has to enter into social relationships with other nations. No matter how large or small a nation may be, it cannot flourish in a confined and limited range.

The nation that interacts with other nations, and the nation that is influenced, changes and develops. Whether this interaction is positive or negative depends on a number of factors: the conditions of this historical period, the activity of the nation, the activities of national leaders, the observance of democratic principles in society, the natural and geographical environment.

Occasionally, external influences can have a significant impact on national spirituality and culture due to the peculiarities of the historical period. For this reason the First President of the Republic of Uzbekistan IA Karimov emphasizes this: "If anyone asks me what should be done to protect our spirituality today and what to do to counter the threats that threaten it, I think

⁷ Ghazali Z..M. Chemistry of Happiness (Truth of the Heart), by T., Kamalak, 1995. 5-76 p.

⁸ Abu Nasr of Farabi The city of the villains. T., Kadiri Public Heritage Publishing House, 1993. pp. 164-165.

⁹ Karimov IA for Security and Sustainable Development.6 Volume-T.: Uzbekistan, 1998; High spirituality is an invincible force. T.: Spirituality, 2008;

¹⁰ Karimov I We Build Our Future with Our Own Hands.7 Volume-T.: Uzbekistan, 196 p.

¹¹ Kuchkarov V. .National identity and socio-political processes.T.: Academy, 2007. 14 p.

first and foremost that anyone who lives in this country understands our identity, our ancient history and rich culture; I would say that it is necessary to dig deeper into the legacy of our great ancestors, to be aware of the rapidly changing realities of today's life, to think independently and to be involved in all the changes in our country. " These words of the First President of the Republic IA Karimov are important in the theoretical solution of problems related to the preservation and preservation of national spirituality and culture, values in the era of globalization.

The problem of national self-awareness is also related to the issue of national consciousness. National consciousness is a consciousness. National self-awareness is also self-assessment. Such an evaluation process is not possible without national awareness. National consciousness is also stable because of its understanding. And stability is known to have the ability to defend itself.

It is important to properly address the question of which elements should be given more attention within the national consciousness. The question arises as to what aspects of it are fundamental and how it should be directed. In this area it is wrong to limit ourselves to only national historical values, or vice versa. The national consciousness of the society should be based, first of all, on the national spiritual values, religious values that serve the present and the future of our state, based on the philosophical, scientific, aesthetic and legal and moral heritage of our nation, and on the ideals of national independence.

Only when national historical values are combined with modern and progressive universal values and progressive democratic values can our society achieve high spirituality and, consequently, progress. Thus,

based on the principle of continuity of historical development, both the historical heritage and the progressive spirituality of the present and the ideals that serve the future are directed to the social consciousness of society.

The nation is not only content with its national heritage, it also enjoys and develops the spiritual and cultural values created by the world community. This way can help our country to find its rightful place among the developed countries of the world in the future. This path will help to build a civil society and a democratic country where the rule of law prevails in Uzbekistan.

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Безрукова А.А.

*Майкопский государственный технологический университет,
кандидат социологических наук, доцент,
доцент кафедры философии, социологии и педагогики.*

Тхакушинов А.К.

*ФГБОУ ВО «Майкопский государственный технологический университет»,
доктор социологических наук, профессор, действительный член (академик)
Российской академии образования, президент ФГБОУ ВО «МГТУ»,
заведующий кафедрой философии, социологии и педагогики.*

ГЕНДЕРНЫЕ АСПЕКТЫ В ОБЛАСТИ СОЦИАЛЬНО-ПОЛИТИЧЕСКОЙ И ЭКОНОМИЧЕСКОЙ АКТИВНОСТИ (ПО МАТЕРИАЛАМ СОЦИОЛОГИЧЕСКОГО ИССЛЕДОВАНИЯ В РЕСПУБЛИКЕ АДЫГЕЯ)

Bezrukova A.A.

*FSBEI HE "Maykop State Technological University",
Candidate of Sociology, an associate Professor,
head of the Department of Philosophy, Sociology and Pedagogy, Faculty of Management.*

Tkhakushinov A.K.

*FSBEI HE "Maykop State Technological University",
Doctor of Sociology, a professor, a full member (academician)
of the Russian Academy of Education, the president of FSBEI HE "MSTU",
head of the department of Philosophy, Sociology and Pedagogy*

¹² Karimov I.A. High spirituality is an invincible force
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