



NATIONAL PRIDE-AS A SOCIO-PHILOSOPHICAL CATEGORY

Sh. B. Turobova

Senior lecturer, Navoi State Pedagogical Institute, Navoi

ABSTRACT

This article focuses on the concept of national pride, national dignity, and its role and importance in national revival as a socio-philosophical category.

KEYWORDS: *national pride, national mentality, national value, cultural heritage, historical monument.*

DISCUSSION

The main task at this stage is to further harmonize our national values with universal values, to inculcate the ideas of national independence in the minds of our people, and to prevent the falsification of our history and the foundations of our sacred religion, as well as their abuse for political purposes. It is also necessary to create appropriate conditions for respect, preservation and development of national traditions, customs and ceremonies of all peoples living in Uzbekistan, because national values reflect the essence of the pride of more than 130 nationalities and ethnic groups living in our country. For this reason, the scientific study of the social nature of the rise of Uzbek national pride to the level of common national pride, the development of a theory of gradual, systematic change, reform, without exposing the society to a revolutionary way, is a priority in philosophy. Therefore, this problem has become the special research subject of many of our scientists. In general, there have been published the results of a number of scientific studies dedicated to the national pride of the Uzbek people since independence. While emphasizing the undoubted great importance and value of the research published at the present time, it should be noted that they have a common character, the problem of national pride is not considered in them as a separate object of philosophical analysis. The complexity of the study of this problem can be explained, first of all, by the multifaceted and complex nature of the national pride and the national mentality. Active and targeted research of this problem, in our opinion, is related to the analysis of the following issues: mentality,

mindset; national mentality, Uzbek mentality; national mentality and spirituality; the mentality of education in the system of values and goals on the basis of the national program of training; community mentality; knowledge, cognition, radical change, national model of personnel training, mental creative functions; mental and philosophical-educational support of the interaction of spiritual integrations of Uzbek societies, features of religious tolerance in the Uzbek mentality, new thinking and more. However, despite this, many issues remain unresolved to date. Mentality is the quintessence (foundation) of culture, which reflects the deep foundations of human perception, imagination, understanding of the world and morality. The same mentality determines the specific habits, behaviors, attitudes of people to different aspects of society. Indeed, the question of the social nature of people's national pride cannot be fully resolved by scientists in a single field of science: it requires a complex, systematic philosophical observation, reflection, analysis. The social nature of national pride must first be studied theoretically. When considering national pride as a socio-philosophical category, it is necessary to identify the causes, bases and sources of the mechanism of its real formation. The methodological basis of such an approach to the issue of national pride is the principle of comprehensive and systematic study. Determining the social nature of national pride makes it possible to learn the philosophical aspects of the category of 'pride'. In general, the concept of 'pride' is very multifaceted. Many social sciences (ethics, aesthetics, psychology, linguistics, etc.) study it deeply and comprehensively. But the philosophical solution to this problem largely



depends on the results of ethical, aesthetic, psychological and other research. From the above considerations, it is clear that not only the laws of formation of "national pride of the individual", but also the social content and essence of the concept of "pride" itself is not fully disclosed. It can be said that only the "philosophical concept" [1] of the national question can form the methodological basis for studying the formation and development of national pride. The words of the first president of Uzbekistan I. Karimov, in an interview with historians and journalists, about the national pride of the Uzbek people are noteworthy. He said: "Every nation has its own pride. And no one has the right to discriminate against him ..." And added: "The role of each people, nation and people in the historical space and time is measured by their great contribution to world science and culture, as well as the size and scope of the cultural and enlightenment heritage left to future generations." After all, the legacy of the Uzbek people from their ancestors to their descendants is so great that it cannot be calculated by any criteria. This invaluable great heritage, which has come down to us from the depths of history, testifies to the fact that, **firstly**, Uzbeks, as a potential people, as a nation, have an eternal place in the historical space and time, and **secondly**, it serves as a factor adding an inner spiritual force for free and prosperous life, independence and development. The name of this powerful factor is national pride, which is the perception of historical heritage. Speaking about national pride and its role in the spiritual life of society, the first President of Uzbekistan I.A. Karimov said: "... among political, military and economic factors, there is another very important criterion, whose name is sense of national pride, national dignity. It is such a great power that, in history, relying on this power, many nations have survived the most difficult trials and tribulations and managed to build a free and prosperous life that inspires others. In the meaning of national pride, we understand this feeling not only as a basis for overcoming today's problems and difficulties, to achieve noble goals, but also a life-giving force to enhance the name and prestige of our country in the international arena, without tarnishing its honor; and today we must recognize this task as our most important and necessary duty." [2] The relevance of the topic is determined by the following factors:

First, scientists are conducting research on the importance of dignity and national pride in the formation of a perfect man, strengthening independence, ensuring a free and prosperous life of citizens. However, on the basis of an in-depth philosophical analysis of the changes taking place in the social and spiritual life of the Uzbek people due

to independence, the role of national pride and dignity in the life of individuals, its practical significance in shaping the perfect man remains relevant. Thus, the process of national awakening in the life of our country requires the discovery of historical and epistemological roots of the concepts of national pride, national dignity, giving philosophical definition to them, as well as stating the role of both concepts in the system of social philosophical knowledge.

Secondly, the process of formation of the Uzbek people as a civilized nation, free from the chains of centuries-old slavery and dependence, makes it urgent to study the national pride of each person in relation to his mentality. This makes the study of the functional features of an individual's national pride in relation to the nation's historically formed mentality an object of philosophical analysis. It is obvious that no serious philosophical research has been carried out by scientists in the study of above stated issue.

Third, the new positive changes taking place in the spiritual life of society require that they be constantly analyzed in a system of causal connections. Philosophers are conducting in-depth research on this issue. The factor of causal connections also makes it urgent to study the degree of deterministic connection of the spiritual life of society with the national pride of the individual, national pride in certain historical periods, especially in the process of spiritual renewal.

Fourth, the issue of philosophical analysis of the factors that create national pride, national dignity, does not exist until its conclusion. In particular, the study of the role of the process of restoration of historical memory, especially the historical heritage left by distant and close ancestors in the personalization of national pride is today one of the most important scientific and philosophical issues, and society's spiritual life, material and spiritual culture, nation and individual, the problems of a person and his identity in general and national relations are extensively analyzed. Also, the dissertations defended by D.Azimova, J.Jabborov, G.Najimov, A.Yunusov, N.Rakhimboeva, K.Mirazimov, P.Kulmatov reflect the views on the formation and development of national pride of the Uzbek people.¹ N.Juraev, A.Ibrokhimov, I.Yuldashev, N.Khakimov, T.Kurbanov and others in their articles on the subject approached the concept of national pride as a national feeling. In-depth scientific analysis of the spiritual and ideological aspects of the radical reforms taking place in the life of our country due to independence, various aspects



of the process of national identity is done by A.Achildiev, E.Bobomurodov, S.Atamurotov. I.Khudoyberdiev, U.Khojamurodov, Z.Ismailova, J.Mamashukurov, Z.Markaev, O.Muminov, Sh.Togaev, T.Tuychieva and others.

Fifth, how the process of formation of national pride of the Uzbek nation in the conditions of independence affects the national pride of other nationalities, in particular, the dialectic of nationalism and inter-ethnicity in awakening national pride, is not sufficiently scientifically and practically studied. Therefore, the factor of multiethnicity in Uzbekistan requires an in-depth analysis of national pride and national dignity through the criteria of national and international, universal dialectic, and the development of mechanisms for its practical application. Thus, the true educator of the nation is history itself. Historical monuments, on the other hand, evoke historical memory of the deeds and heroism of our great ancestors, form a new civic consciousness, and remain a source of moral education and imitation. In the history of Central Asia, there have been a number of famous historical figures who embodied political and moral courage, religious worldview and encyclopedic knowledge. Imam Bukhari, Musa Khorezmi, Imam Moturidi, At-Termizi, Bahovuddin Naqshband, Hoja Ahmad Yassavi, Beruni, Ibn Sino, Amir Temur, Ulugbek, Babur and other great ancestors have made a great contribution to the development of our national culture; and have become the pride of our people. It is known to the whole world today that the development of human civilization cannot be imagined without them. So, as long as humanity accepts the events in the history of our country, it becomes a matter of pride. But people's honest assessment of the facts of social life, historical monuments, and their personal attitude to them is formed on the basis of personal and social interests. In order for national pride to rise to the level of the nation, it is necessary to constantly carry out ideological education. As the first president of Uzbekistan I. A. Karimov noted, "Uzbekistan's path to independence and development is based on four main principles. These basics are:

- Commitment to universal values;
- strengthening and developing the spiritual heritage of our people;
- Free expression of one's potential;
- patriotism ».[3]

We conclude that the content and essence of the problem of national pride can be revealed on the basis of the above. Indeed, knowing and mastering the content and essence of spiritual heritage, historical monuments serves to form national pride, understanding of national identity, development and

strengthening of national identity, as well as, to clearly define the place of the nation in global development.

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