

THE CONCEPT OF NATIONAL STATE THINKING SIGNIFICANCE AND CONTENT

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ABSTRACT: The article describes the historical stages in the development of national statehood, socio-philosophical and political relations, their motives, mechanisms, in particular, the formation and development of national statehood in the minds of citizens before independence. effects were analyzed.

KEYWORDS: state, thinking, history, statehood, statehood thinking, citizen, consciousness, independence.

INTRODUCTION

The formation and development of national statehood thinking is one of the most complex general theoretical issues of philosophy. It deals with all the components of philosophy: ontology, epistemology, methodology, logic, axiology, ethics, aesthetics, psychology, and so on. Consequently, its comprehensive socio-philosophical analysis requires a generalization of the criteria for evaluating the principles of a specific approach to the problem in these areas.

Since the issue of the development of national statehood thinking is complex, contradictory, multifaceted and continuous, it can be covered relatively perfectly on the basis of a complex-systematic approach of all socio-political sciences. However, its criteria change in the course of the development of society and are enriched by new requirements.

In particular, first, the process of further deepening democratic reforms in the country is reflected in the national state thinking of citizens, that is, its level of development is the main criterion of national state thinking.

Second, the formation of national statehood thinking depends on the main reformist activities of the state. That is, the state is the organizer of economic, political, ideological, spiritual and educational activities of citizens in cooperation with the state. Every citizen is interested not only in the existence of the state, but also in its great future.

Third, citizens can effectively participate in the work of rational management only if they have a deep and comprehensive understanding of the nature and essence of the independent state of Uzbekistan. Accordingly, it can be said that the understanding of the essence of the state by every citizen, the struggle for its future is the main content and essence of national statehood thinking. In general, in the socio-philosophical analysis of the development of national state thinking, it is necessary to take into account three important social functions of thinking. First, it reflects the existence of statehood in the national consciousness and expresses it through thinking (language); secondly, provides theoretical and methodological support for its formation and development; third, it creates statehood models and predicts the future.

The idea of national statehood is the existence of a state, its historical development, the harmony of state and civil interests, the pride of citizens in international social, economic, political, spiritual, ideological relations, confidence in the great future, the participation of all in the process of building national statehood. is a set of scientific and practical concepts that embody the creation of the ability and capacity to develop conscious passion. The definition given to the thinking of national statehood expresses its essence and acquires new features based on the content of historical periods of statehood.

THE MAIN FINDINGS AND RESULTS

"National statehood" and "national statehood thinking", both as a reality and as a scientific concept, do not exclude each other, but require them. However, each of them is a separate reality and differs in its existence, laws of formation, national characteristics. In particular, national statehood is a type of state based on the social, economic, political, spiritual values and interests of a particular nation, formed as a result of the development of the history of society. The formation of a state that protects the interests of different peoples, united in a region, to organize the social life of the majority, is in line with the worldview, traditions, psyche of the nation that formed it.

Statehood is a historically structured political phenomenon, a form and condition of existence of the social existence of a particular people. Concerning the state, Cicero said, "The state is the wealth of the people, and the people are not a collection of people somehow gathered together, but a community of many people connected by mutual agreement on the common rights and interests." [1] The unification of many people and social strata as a people takes place through an understanding of the generality of the historical development of their statehood thinking. In political theories, national statehood is generally recognized as a classical form of statehood, and it is noted that it plays an important role in the unification, development, and more stable and stable mental characteristics of the nation [2].

The idea of national statehood is stable compared to other historical forms of thinking, but also has the character of sustainable development. Therefore, the thinking of national statehood is the basis for the freedom of thought of members of society, especially the younger generation, free from dogmatism and backwardness, a critical approach to the analyzed events, a creative approach to reality. After all, the idea of national statehood cannot be reconciled with the vices of nationalism and localism. That is why the First President IA Karimov said: "Everyone living in our country should first of all feel like a citizen of Uzbekistan, and only then a representative of a certain region, say, Khorezm, Samarkand or the Fergana Valley. Naturally, this situation does not diminish the value and importance of the "small homeland" to which each of us belongs, the city or village where he was born and grew up. "[3] theoretical, methodological guidelines.

CONCLUSION

first, the national statehood thinking formed in the minds of citizens serves as a driving force for the development of an active system of relations and the sustainable development of society;

secondly, the conceptual theoretical conclusions and practical policy developed for the re-establishment of the national state system in independent Uzbekistan became the methodological basis for the formation of national statehood in the minds of citizens;

third, the mentality of national statehood calls the citizens of Uzbekistan to renewal and a common goal for the future;

fourth, in the ongoing reforms in the socio-economic spheres, there is no doubt that the thinking of national statehood plays an important subjective factor;

fifthly, in the minds of every citizen, in his thinking, to develop a sense of pride in his state, to ensure its sustainable development.

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