

## NATIONAL IDEA AS A SYNTHESIS OF HISTORY AND SPIRITUALITY

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### ANNOTATION

One of the most important paradigms of modern state policy and the ideology of an established state is the need to form a national idea focused on the mobilization of the entire society. In this regard, this article systematizes the theoretical approaches to national identity that exist in foreign and domestic political science, and proposes the author's interpretation of the category "national identity" as an organic formation or synthesis of history and spirituality.

**Keywords:** ethnic identity, national identity, patriotism.

### INTRODUCTION

In the modern world, where the processes of globalization are intensively going on, the problems of studying migration, intercultural communication, tolerance, spirituality require constant attention, and in connection with this, the issue of mental identity is particularly acute.

The whole meaning of human life is the feeling of one's identity and understanding of one's being. Therefore, like human life, the meaning of the life of an ethnos is an ontological and philosophical problem. The history of all mankind shows that at all times the emergence of a genuine and effective national idea was necessary to mobilize the population of a particular country for a breakthrough. According to domestic scientists: "This is the fundamental and in this context the only historical meaning of the existence of the national idea as a backbone civilizational phenomenon". The problem of realizing the need for a national idea in any society does not arise immediately, out of nothing. It is a logical result of the formation and development of the people, it is formed and developed with it. Along with this, in the life of nationalities and nations there are other factors, for example, how to know oneself (nations and nationalities), to show one's difference from other ethnic groups, etc. one of these problems is the formation of identification. The formation of identification is the emergence of new economic, social, political systems, a new worldview and social consciousness, as well as new ideas that answer the socio-political issues of our time.

Understanding and knowledge of the national idea among the people means the awakening of national, ethnic identity, as well as the manifestation of self-knowledge. Scientist V.I. Kurashov on this occasion believes that the knowledge of the national mentality underlies life, legends, traditions. Knowledge of the features of the existence of the people is associated with a sense of existence. It should be noted that ethnos is an integral part of mental identity. Ethnos is a set of people in a community that has one history, psychology, culture and one language. The political mentality is the basis of political stability, manifested in the political consciousness. Political consciousness is a subjective measure of politics. In this regard, the structure of the political mentality includes political consciousness, values. Political values are the evaluation of objects, i.e. formed political concepts that are formed through the process of

socialization. Today in Kazakhstan political consciousness is divided into two types: the political consciousness of the elite and the political consciousness of the masses. The political consciousness of the elite develops in the form of ideology, science, agitation, moreover, the political consciousness directs the people to the political stability of society. The politically conscious elite with the help of traditions, knowledge, upbringing and religion influences the formation of collective political experience. On this basis, a mass political consciousness was formed, in turn, it is formed under the influence of the social life of the Kazakhstani society. From this follow some principles in the political mentality of Kazakhstan: - the state is perceived as the level of the mentality of the people, i.e. the word "state" in the worldview of the Kazakh people is understood by the concepts of "control", "protection", "education"; - state power is understood as responsible, strong and fair; - political figures are perceived as leaders, great attention is paid to the authority of leaders, and the activities of leaders are understood as serving the people; - put the political absolute value as education in the foreground. In the formation of the political mentality of Kazakhstani society, the following basic principles can be distinguished: - the main value is a person's life; - everyone is equal before the law; - private property; - the development of the state improves the life of the citizens of the country; - the development of the state increases the level of rights and freedoms of citizens. The main feature in the formation of the political mentality today are the ideas of statehood and patriotism. The ideas of citizens and their freedom must be taken as one whole. This, in turn, depends on mental identity, since this is the basis for the formation of a political mentality. The consequence of political consciousness is political identity, however, political identity can also influence political consciousness. With the help of political identity, a person or group can become the subject of political relations. There are other factors in ensuring the formation of mental identity, for example, inter-ethnic tolerance and faith in relations between the authorities and the people. The national idea cannot be the idea of any one ethnic group. But the national idea cannot be constructed from the totality of national ideas of many ethnic groups. The national idea must be national from the very beginning. This factor ensures the coexistence of peoples and nations in a multi-ethnic state. The basis of a multi-ethnic state is: humanism, philanthropy and patriotism.

In order to form a mental identity, it is necessary to link state strategic programs with national values. In the formation of mental identity, there is another phenomenon, which, in turn, is a natural phenomenon - patriotism. Since patriotism is an important and significant value for humanity, this phenomenon is aimed at respect and humanity of other nationalities and peoples.

The Renaissance in Central Asia resulted in the greatest achievements in the political, economic and spiritual life of society. During this period, political and legal sciences, new literature and art, medicine, philosophy, and a new aesthetic consciousness were created.

The article examines the most important issues of the formation of the rule of law and civil society in modern Uzbekistan. Uzbekistan has a rich experience of political life, features of political consciousness and develops in unique and difficult conditions. Thus, it turned out that it is wrong to copy a simple copy of the political experience of the Western world.

As a result of the definition of human essence, the people deserve historical authority as such. In this process, it is necessary to structure and maintain stability. To structure stability, a

person must influence not only human qualities, but also pay attention to its sphere as a whole. World experience, of course, has accumulated many examples of the effectiveness and decisive role of the national idea in the progressive development of the state. However, even on the example of any state, one can see that in the development of any of them, the national idea became a historical mission and performed a consolidating function. Moreover, with all the differences, the national idea in any state quite clearly showed the historical role of the unifying idea and the mission of this or that country on a global scale and, accordingly, the historical role and mission of the generation of people who live in this single country.

In order to ensure social stability in society, it is necessary to pay special attention to the implementation of the functions of the Family Institute and to teach family members about the fulfillment of the family and its functions.

Even more confusing in the literature is the issue of national ideology, its semantic content and correlation with the national idea. If there is no national idea, then a national ideology will not be formed. This means that there can be no concept of state national policy. This means that in a polyethnic state there will be conflicts on ethno-confessional and other grounds between the titular nation and national minorities. This means that in such a country the national policy will be flawed<sup>3</sup>. The literature also suggests not to confuse, not to identify the national idea and national ideology. And if the national idea can be described as a strategy, then ideology is a tactic that contributes to the implementation of the idea. Ideology is the methods and means of disseminating the national idea in society. She is the conductor of the national idea<sup>4</sup>. Approximately in the same plane are the reflections on this topic of the historian E. Ismailov: "National ideology is a broader aspect of the problem, covering not only purely ideological issues, but also the problems of economics, politics, ethics, aesthetics - everything that surrounds people. And the national idea is focused on one problem - the recognition of Azerbaijanis as a separate, purely individual phenomenon, an original people who occupy their niche in the general palette of the ethnic map of the world.

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