
**FEATURES OF MANIFESTATION OF HISTORICAL CONSCIOUSNESS IN NATIONAL-
SPIRITUAL SECURITY**

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RESUME

In this article are analyzed the role of historical consciousness and memory in raising the spiritual culture of youth, historical consciousness in the educational system and the structure of national-spiritual security and historical consciousness, forms of manifestation and evolution.

Keywords: national-spirituality, memory, strengthening in the educational system, historical consciousness, spiritual-moral, the structure of historical consciousness.

After the independence of the Republic of Uzbekistan, among all spheres, the main tasks included defining important directions of ensuring its security and stability. The strategic importance of ensuring national and spiritual security is important in this issue. Particularly, The First President Of The Republic Of Uzbekistan I. A. Karimov's words "security, stability and non-deviation from the chosen path" have a deep meaning in these simple terms. We need to know and understand this. How to avoid risk? Where do you need power supplies for development? These are strategic problems, which any independent state, first of all, has paid attention to these problems and will continue to pay attention to them", [1,3] - his views prove how relevant this strategic task is. From this point of view, every society, as the state sets itself ambitious goals, requires the development of an even more specific and appropriate standard of security and stability. Knowing this and realizing it, Uzbekistan has also developed from the early days of independence a unique form of ensuring its own security and stability. He put forward the strategy of ensuring national and spiritual security and its integration into the minds and hearts of our people. The concerted state of social philosophy makes it possible to demonstrate national security structurally in the consistency of many of its structures and elements. In order to provide it to counter the threats to the national security of our country, the forces (primarily state security and Public Safety), together with the institutions of civil society, ensure the preservation of socio-historical, cultural and spiritual heritage. On this basis, the national priority directions for the development of the spiritual sphere are the preservation and strengthening of moral characteristics. Maintaining a system of basic values opens up wide opportunities for the consistent development of Man, society and the state. In this case, moral security involves the provision of conditions for Sustainable Development and allows the state to solve the pressing problems of economic, social and political development. At the same time, an analysis of the state of the spiritual, cultural and spiritual spheres helps to identify. It emphasizes the importance of socio-philosophical analysis, which allows citizens to determine their own destiny and study the specific forms of self-realization, the laws and principles of their conscious-willed and spiritual-moral activity. Individual and personal experience on setting limits of

self-expression in accordance with the directions of social development, introducing innovative changes to it, enriching the world of life, social mutual support and solidarity, formation of human trends in society arouses special interest. Historical experience, heritage of traditions all this should become new generations of values. It is no coincidence that our culture has become a center that has become a romp to all mankind. Samarkand, Bukhara, Khiva has become a place of pilgrimage not only for scientists and art lovers, but also for all those who are interested in history and historical values. Another powerful source of spiritual values is an expression from the tradition of family and kinship relations. Respect for adults, mutual assistance caring about the future generation has always been its Basic Rules. Unfortunately, these values were also seriously undermined in Soviet times.

In the implementation of the strategy of action, both high-spiritual and moral, good-natured, high-level of knowledge and deep, intelligent, business, hardworking people are needed. Poor spirituality, moral and moral stagnation, the level of knowledge is superficial and low, those who do not know the eye of the work can not achieve the goal pursued in market relations. The conclusion from this is that without any hesitation and without delay comes the task of thinking about the issue of spiritual and educational upbringing, setting it on the right path. There we must follow the son of our enlightened grandfather, Abdulla Avlani, "upbringing is a matter of either life, or life, or salvation, or destruction, or happiness, or disaster for us". Now spiritual and educational upbringing has risen to the level of the policy of our independent state. Negaki, the fate of progress is decided by spiritually mature people. The technological thinking of our compatriots, the ability to master complex technology should be accompanied by spiritual perfection, independent thinking. Intelligent intelligence and spiritual-spiritual potential will be the two wings of an enlightened person. We must build our entire spiritual and educational work based on this rule.

In the broad sense of the words " structure of historical consciousness "distinguishes four components of historical consciousness, namely: 1) simple and mass consciousness, reflecting the historical process and Social Psychology; 2) theoretical component (historiography, historical philosophy, historiography); 3) block " (some genres of

professional art and folklore) in artistic form; 4) political and ideological part (political, legal, moral consciousness in parts directly connected with the composition. The logical basis for the separation of the elements of these four groups is levels, as well as forms, methods, consciousness perception, expression, repetition of the historical process in historical consciousness.

Integration and differentiation of Sciences are its internal legal processes. Both in them, new branches of science are formed. But since cognition does not study the laws of its objects in order to be scientific, it can not grow from its empirical level to its theoretical level, it can not be literally a science. These rules also apply to the philosophy of history. N. Jurayev argues that the philosophy of history is a scientific idea that "the history of mankind studies the laws of development, their sources and essence". So what does social philosophy study in it? After all, social philosophy studies the general laws and driving forces of formation and development of society?! Therefore, social philosophy has become a methodology for historical sciences. At present, the theme of "philosophy of history" has taken place from the socio-philosophical background.[2,608] but to look at bringing society as a whole integrity gives it a formative factor as a system and the subject of "philosophy of society" of legitimacy. Not only that, but at the same time periodic divisions of society in the historical direction – be it formational and civilization, are they also the function of social philosophy?! Hence, the identification of the subject of the philosophy of history and its legalities remains a problem. In our opinion, it is worthwhile for the philosophy of history to study these socio - philosophical issues in relative concreteness. Also, the philosophical generalization of the achievements of historical science through the theme "philosophy of

history" accelerates the enrichment of social philosophy. About it A.A.Ivin says: "he understands, interprets, in a broader sense than historical science, regardless of the period of view, subject and historical reality, the philosophy of history, which studies ideas and general views based on historical thought. The philosophy of history draws the appropriate conclusions, during the determination of certain ways of development of past events, seeks to continue positive experiences in the future. Not only the present, but also the reflections on the future, are important in determining the general boundaries of philosophical-historical reasoning. The philosophy of history also studies the possible types of historical progress that have not been realized, despite the fact that it is in a certain sense attentive to the "history of thought worlds".[3,7]

In conclusion, it should be noted that the question of attitude to history and understanding of history has risen to the level of Public Policy, and to restore a person and society capable of all reforms through historical thought and historical knowledge, it is also necessary to philosophically observe history. It is necessary to pay attention to the role of new-minded people in our history, especially potential specialists, and to these issues.

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THE ROLE OF EDUCATION AND PHILOSOPHICAL IDEOLOGY IN RAISING THE SPIRITUALITY OF YOUTH

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ABSTARCT

In this article, special attention is paid to the direct connection of socio-political spiritual and interpersonal relations of society with spiritual processes in all periods of human development. In this regard, the role of education and philosophical bias in raising the morale of young people has been analyzed as an important factor.

Key words: socio- political relation, personal relation, spiritual processes, human development, interpersonal relations.

The main purpose of the reform of society is to raise the value of a person, his standard of living and his future, and the main purpose of the democratic changes that are taking place in this sphere is also aimed at ensuring human interests. This world-wide process has entered a new era in the life and development of the people.

Among such reforms, as a necessity, we should emphasize the changes aimed at ensuring that the education sector has a worthy place in the international educational space. In particular, in the decree of the

president of the Republic of Uzbekistan on the strategy of actions for the further development of the Republic of Uzbekistan " on the basis of the introduction of international standards for the assessment of the quality of education and training to improve the quality and effectiveness of the activities of higher education institutions, gradually increasing the quotas; in particular, the organization of specialized scientific-experimental laboratories, high-technology centers and techno parks in the presence of higher educational institutions and research institutes, creation of effective