

The State is a Factor for Preserving National Values and Traditions of Society

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ABSTRACT

This article analyzes the role of the state in the preservation and transmission of national values and cultural traditions from generation to generation and its natural responsibility in this area in a philosophical context.

Keywords: state, political institution, immanence, collective consciousness, national traditions, national values, culture, traditionality, civilization, individual, human, spiritual strength, socium, people's memory, harmony, ancestors, generations, sensitivity, synchrony, potential, biogenetic nature, tandem, responsibility.

The emergence of the State assumes revolutionary importance in the development of the human mind, which is the natural result of collective consciousness, thinking and aspiration, as a result of which no one; group or class is created, but is the unique result of a chain of natural and social evolutions, relations. The institution, which arose in the process of socio-political aspirations, as a peculiar form of organizing the life and activities of society, a great collective force and a huge internal potential characteristic of the people it occupies a special place in the historical development of mankind. Therefore, one, of the inherent features of the State is the question of its responsibility to preserve national traditions.

While appreciating the attitude of all peoples and civilizations on the planet to their spiritual heritage, it is useful to pay special attention to the role of our region in this common process. After all, the idea that tradition has a special place in Eastern civilization is noteworthy and seems quite reasonable from today's point of view. In particular, the Indian philosopher Krishnamohan Banerjee, one of the most famous representatives of the great cultural process known in history as the "Bengali Renaissance", in one of his speeches said, "Civilization actually began in the ancient radiant and glorious times of Asia. The emergence of writing and correspondence, the application of promising forms and methods of government, the introduction of laws, as well as the demonstration of the state's power over the abominable, and other attributes, first of all, took root in the East. The idea that "the light of knowledge and science is spread, first of all, from the Eastern world" is also found in the scientific heritage of Rammokhan Ray, another prominent Indian thinker. [1] The purpose of this plot is to emphasize that it is commonplace to talk about the preservation of national and ethnic values and traditions where the state, political governance and structures have emerged. After all, the chain of the past, present and future will be preserved only by a united society as a state, and thus a solid foundation will be laid for the well-being, cultural and spiritual development of generations.

Indeed, the humanistic aspect of the State is that it is inherent to all regions. However, this process was for the first time deeply indigenous in the East, including in our region. In the early 2500s, the god Kong Fujian (Confucius in the West), approaching this truth, said: "Someone is a true person, dying and preserving the core of his ancestors. Someone, paying tribute to respect for his ancestors, is fair "[2]. The Chinese, in their opinion, are obliged to take on these efforts only by the wise saltanate and the state structure headed by it. Obviously, the cohesion of the values and traditions

of the nation, their artistry, that is, spiritual and spiritual power, not only through the state, but also reach the current generation.

Peace, all social aspects in the world are connected, mutual respect remains eternal. If the State is to be seen in this context, then the conditions of its emergence, the capacity to live, the potential, the well-being, the equality and the close connection with other social aspects, and, if necessary, the creation of this “world of dependence,” above all, is the responsibility and responsibility of the State.

The scientific community working in this field in different countries today has come to a more or less important conclusion. Although individuals, groups, societies, and societies adhere to the system of all the creative values, traditions, and skills inherent in the whole nation, or accept it as spiritually their own, they cannot afford to adopt it alone. So far, the process needs some kind of organizing, regulating force to solve the problem. To find an answer to such a specific shortcoming, it is necessary to refer to the “theory of alienation” that already exists in science. In the social process, “alienation” means that part of the social potential inherent in each individual is limited to the benefit of another high-ranking actor (subject). And this, in turn, requires a subordinate attitude, which is a key element of the social system.”[3] So, we are talking about the fact that the higher subject is the state, that it has its own unique and appropriate socio-political and spiritual power, and that it deserves it.

Discussing the general trend, one of the prominent philosophers of the 20th century, Martin Heidegger, clarifies: “Such a connection is one of the main manifestations of the lifestyle in public life, among everyday foundations and aspirations, personifying a person from the functional parts of society. The existence of an individual person (everyday life) as a result of a combination of social behavior and thinking bears a resemblance to someone else.”[4]

If this opinion can be simplified, then due to the synchronism characteristic of human life, that is, the biogenetic nature of public life, it becomes one of the parts of the general organism due to the restriction of its public affiliation in favor of the state, and others show their potential in the form of social humor, an ordinary participant in the activity. And this is a universal state and it is solely responsible for social ties.

At the same time, we are talking about the full realization with a person in the state chain, in particular, the potential and capabilities of each of them, and not their alienation from each other. After all, the mutual clear definition, understanding and subsequent combination of the duties, goals and tasks of the citizen and the state against each other is a general principle. However, this general principle is understood by every nation, people and, in addition, a simple citizen, due to internal and external circumstances, the tasks of everyday life that need to be realized, will be diverse, a clear, understandable level.

For the state, the need to preserve creative values, traditions, and other spiritual forces is always relevant. The State directly responsible for the fate of the people is usually obliged to quickly and deeply understand this need at crucial points in its history. Meanwhile, in the history of our homeland, seconds occupy a special place, in which there were many similar periods, but they achieved national independence. It is these tragic years, which have taken a solid place on the pages of our history, that clearly manifest themselves, no matter how difficult and sad they are - the people must be deeply realized and important.

Indeed, our outstanding grandfather Abu Raihan Beruni writes: “Kutaiba killed and destroyed everyone who knew the Khorezm people well, taught others to study and know their news and

legends. Due to the fact that Kutaiba killed the Khorezm secretaries, killed their connoisseurs, burned books and notebooks, they were illiterate and relied on the power of memory in their needs.”[5] As can be seen, in the scientific heritage of our great compatriot there are very relevant points from the point of view of today, which are always obliged to remember.

Indeed, our people had socio-cultural, moral values that swept through the millennia before the invasion of the Arab caliphate. The invaders perfectly understood that to weaken the local people, keep them in captivity, destroy their letters, letters, books, notebooks, the probing of the head itself is enough. After all, inscriptions and bits at all times were the personification of popular potential, wisdom. Living witnesses of who was, who they are in the future came to us through these unusual bits.

Despite the fact that our predecessors, begun with Avesto, demonstrated great creative power, today is also of great importance knowledge and analysis of finds that testify to the internal aspirations of our ancestors.[6] Bandits and robbers arrived in our country, but, as the great Berunius said, they could not destroy the historical memory of the people. He still has.

It is known that no state in the world has any independent basis, separate from the events that take place in the near and far, the process of statehood, its own national values and traditions. The land, history, glorious and tragic past are an inexhaustible source of spirituality for the state. It is clear from past experience that the kingdom in particular felt a deep sense of responsibility in this matter. But the spiritual factor, to be honest, came to the attention of the years of independence. Usually, this or that nation is given a historical chance not only to restore its state, but also to join the ranks of modern states. However, if he remains indifferent to this opportunity, he will be deprived of the right to own his own state. So, achieving it or not achieving it only depends on the level of understanding of who the people are in this enlightened world. In any case, the issue of “strengthening the feeling of constant striving for an equal place among the developed countries of the world community, based on universal values, based on its own strength and protection,” has reached the level of the main strategy of the independence period.

Naturally, the prestige of today's Uzbek state: our identity was known to many thousands of years ago: it is very important to feel it today. Throughout history, Uzbeks have extended a helping hand to those around them, and they have responded to our people. In this regard, the conclusions made by President Mirziyoyev almost simultaneously in terms of time, but at influential political levels, attract our attention. In particular, at the 2018 International Conference on Afghanistan “Peace Process, Security Cooperation and Regional Solidarity”, the head of our state made an important point. “From time immemorial, people living on both banks of the Amu Darya have been united by similarities in language, common sacred religion and common spiritual values. The Amudarya has been a source of life for us, but it has never been an obstacle to the free movement of people, strong trade ties, the exchange of our scientific achievements and cultural cooperation.”[7]

Indeed, the historical sense of solidarity in the hearts of the neighboring peoples living near the shores of Amu Darya created a kind of natural comfort, not only distinguished the peoples, but also ensured their material and spiritual well-being. For our land - the place of Uzbeks - the unification of different peoples has risen to the level of great value and creative tradition. Such creative work, of course, was realized thanks to the state and people. In view of the fact that the State adhered to this position and showed dedication, Uzbekistan achieved new successes on this front during the years of independence.

As you know, if national traditions were left out, and the state did not give them a new life, they would remain in legends. Since they are very sensitive to historical processes and changes, together

with historical development, it takes on a new meaning. Thus, distant times can become a tradition “in a state of wisdom,” today very relevant, hearing great creatures.

Indeed, Uzbek land has become a “dialogue platform” for many peoples. It is on this thick ground that the close knowledge of each other by elites, states, thousands of ordinary people, the penetration of mutual sincerity and tolerance, has become an integral part of our national values and traditions of Uzbekistan.

The conclusion says that the state is a specific society in a specific space, a product of a specific social sphere. It reflects the collective consciousness, thinking and activity of people in this space. If meaning, thinking, values, traditions, worldview, ideas, dreams are the result and end of the human mind, then all this is common - "culture," the state is also the guardian of this great potential. In this place, the tandem "state-culture" arises, a chain that gives each other an idea of mutual influence. The state is a pearl of culture and culture in a sense, a state injection. At the same time, there is no other socio-cultural factor so that it can compete with the state. Thanks to state culture, and culture - to the state.

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