

**Human Alienation and National Mentality in Society in the Context of Modern
Global Development****Khakomov Abdilboki¹****Abstract**

This article discusses ideas and reflections on human alienation and national mentality in modern global development.

Key words: human alienation, material and spiritual world, depression, neurosis, nationalism, mentality, neighborhood, city of fuzzy people, egoism



¹ Associate Professor of Namangan Engineering Construction Institute
E-mail: nammqi_info@edu.uz

Introduction

The importance of creation, the essence of human beings, their place in society, and their value, plays an important role in contemporary philosophy. In this regard, the great thinker Abdukhalik Gijduvani said that there is a deep meaning in the way that a person is regarded as a "small world" and that his dignity is great. In his work "High spirituality is an invincible force," the First President of the Republic of Uzbekistan I. Karimov focused on the essence of humanity and said: philosophical beliefs based on the study of the material and spiritual existence of man ... "and, in a word, is a great miracle of the Creator, embodied in his image both material and spiritual. That is why it is a complex issue, even to understand the inner world, the qualities and qualities that are bestowed upon it." [1] It is obvious that the study of the two material and spiritual worlds of the individual and the one-sided approach to human essence poses a great problem, especially in today's globalization.

In particular, today's philosophy of studying the problems of information speed and their impact on the human psyche is crucial to the life of society, as well as to the elimination of self-alienation, to preserve nationalism and to keep pace with the times. Nationality, first of all, the long history of the nation, adaptation of ancestors to natural and social environment, formation of certain values and national-spiritual heritage created by them, customs, rituals, traditions that have practical value for future generations. is a unique culture. So if globalization and information processes fall within the boundaries of nationality, what is the effect on human dignity, values, and beliefs?

We know that the value of human dignity is inseparably linked with his mental state. Currently, such concepts as "depression" and "neurosis" are frequently used in the process of studying the state of the person. "More than 10% of the population suffers from neurosis. Symptoms of this neurosis: depression - mood swings, lack of any initiative and ability to move away from the world" [2]. Thus, in such mental and neurological disorders, the person who listens to their pain and needs their help, which in turn, emphasizes the need to stay away from the outside world, to communicate with people, and to have fun.

It is clear from experience that when a person is never isolated from society, he or she can live alone and not be able to master human qualities alone. That is why everyone wants to showcase all the abilities that he has. The great thinker Abu Nasr Farabi once wrote in his book *The City of Virtuous People*: "Every human being is so created by his nature that he needs many things to live, to reach the highest level of maturity. a community of human beings is needed for this purpose..." [3].

According to Erich From, a Western philosopher, "alienation has become a major issue in 20th-century society. One of the main reasons for this is the loss of love between people, and its material gain. In such a society, a person loses his dignity and becomes something or property." [4] In the face of such a wide-ranging problem, the challenge of raising a perfect, harmoniously developed generation is even more complicated. The role and influence of our national mentality in the development of spiritual life, restoration of human relations and values is invaluable.

Analysis and results

It is well known that from the ancient times the original mentality of the Uzbek people, including the makhallas that carry on their traditions and customs, is a place of national values, a small homeland of each of us. The traditions and customs of our national mentality, such as mutual love, consequence, solidarity and accord, respect and respect of the elderly, helping the needy, visiting each other, visiting weddings, ceremonies, showing mercy to orphans formed and forms. It is clear that the makhalla is a place where people can live in harmony with society and create a

personality. That is why during the years of independence the values associated with the mahalla have been restored, and for the first time in the history of our statehood the concept of "mahalla" has been incorporated into our Constitution.

During the years of the repressive Soviet system, the institution of makhalla, which has become an integral historical form of people's life, was ignored. This system did not need a national institution that would unite people on the basis of national spiritual values and promote activities that promote self-awareness. That is why in the former union no significant document was issued about the neighborhood, its support, and even the identification of areas of activity. Local authorities would remember the makhalla when it was needed and forget about it when it was over. Neighborhood leaders had no legal status in the neighborhood, and this was natural.

But even though the totalitarian state was defenseless and patronized by its lower and higher organizations, its neighborhood institution, such as the language of the nation, did not disappear, manifesting itself in the organization of weddings and ceremonies, the solution of problems in people's lives, and the various hashish.

Independence gave the opportunity to build a new society, a free and prosperous life, based on the revival and improvement of national values. Institutions based on national mentality were the best tool for this. Mahalla played a special role among them. Under the leadership of our President, our independent state pays special attention to the development of makhalla institutions, has adopted dozens of laws and regulations, defining the status, rights and obligations of the makhally, and expanding them according to the circumstances. For a short time, the mahalla has become a key institution of civil society. One of the main reasons for this is the commitment of our independent state to our national values through the noble aspirations for the prosperity of society.

The community's role in building a strong civil society in the future is invaluable. Every year, the contest "The Best Citizens' Self-Governing Bodies" is traditionally held to promote our national and spiritual values, to explore, encourage, honor and reward the wide-ranging work done in the communities. This, in turn, will improve the role of the community and strengthen its role.

The popularity of the mahalla, which is known as the "Conscience of the People", "democracy class", is now growing further, ensuring the unity and harmony among the population, nurturing young people, especially girls, helping them acquire modern knowledge and skills, preventing family conflicts. Today, this people's and unique institution of self-government recognizes that the positive work of compact and orderly ceremonies, promotion of exemplary national and religious traditions is reflected through the makhallas. Tokio is studying with great interest not only our compatriots, but also the world community. This was announced in May this year at Urgench, Khorezm region, at an international roundtable titled "The Role of the Neighborhood Institute in Raising Comprehensive Generation", as well as international roundtables on the popularization of mahalla institute experience in South Korea, the United States, Germany, France and China. can be seen clearly.

The Institute of Local Self-Governance operates on the basis of the Charter of the Charity Public Fund of Uzbekistan "Mahalla" and the Charter on the territorial divisions and subdivisions of the Charity Public Fund "Mahalla". According to the charter, the Charity Fund of Uzbekistan "Mahalla" is a non-profit, non-profit and non-membership organization with a public fund of organizational and legal form, charitable, social, cultural, educational or other socially beneficial purposes.

The program of the Charity Fund of Uzbekistan "Mahalla" provides stability of a healthy spiritual environment, fostering a sense of loyalty to the country, respect for our cultural heritage, nurturing young people in the spirit of national and universal values, protecting them from the

negative effects of "mass culture". ensuring the execution of adopted spiritual and educational programs at the highest level on the territory of citizens' gatherings.

It is clear from this that the wise story "Mahalla - mother and father", which is inherent in our national mentality, will solve many problems facing us. Along with family, educational institutions, the mahalla plays a great role in raising a harmoniously developed generation, since each of them should not act independently but cooperate. One of the main problems of today is parents' indifference to child-rearing. It is important for a child to be able to give everything, not everything. There are such parents who need their own upbringing. "Universities of Parents" established at the citizens' gathering is aimed at controlling the relationship between parents and children, raising the legal, spiritual and moral and physiological knowledge of parents in raising young generation.

Conclusion/Recommendations

In conclusion, we can safely say that if our national values, traditions, beliefs and culture of our people can be firmly embedded in the minds of the younger generation, and that we can bring them up in this spirit, the future of our Motherland will not be a threat. In this regard, it is desirable to improve the activities of the mahalla, to strengthen the trust of the community to the relationship between the institution of mahalla and each family. In short, preserving traditions and customs of our national mentality and developing them in the spirit of the modern world is an important condition for the upbringing of a harmoniously developed generation.

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