



Transitional Period: Evolution of Will and Spirit

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Abstract: The article uses examples to scientifically examine changes in the process of society's transition from one system to another, the complexity of changes in thinking, and the need for an ideology of society during the transition period.

Keywords: Transition period, idea, ideology, nihilism, irrationalism, thinking, will, action, energy, evolution, indifference - lack of will.

Introduction: Social and philosophical research of the process of development, stage-by-stage implementation of strategies suitable for the development of the transition period, each of its stages and especially the new Uzbekistan, is acquiring current significance. In the following years, the economic, social, spiritual, political, legal, regulatory and philosophical foundations of this fruitful dialectical process are formed. The President of the Republic of Uzbekistan Sh.M. Mirziyoyev noted that "the transition period is a period of struggle. We must fight to change our lives, find our place in the world market, do what is useful"¹.

Defining a clear development strategy in the transition period is a very important issue, but at the same time a difficult one. Consistently implementing it is even more difficult. It should be recognized that in the last decade of the twentieth century in the post-Soviet countries, someone indulged in the game of democracy, someone put forward the idea of creating a union governing states, someone else just stood and looked into someone's mouth ... Well, and the result is appropriate. Every one of our compatriots knows that back in 1991 Uzbekistan defined its own path of development. It found its expression in the work written in the same year by the first President of Uzbekistan I.A. Karimov "Uzbekistan: its own path of independence and progress"². More than thirty years have passed since then. We have information about the results of the past

decades. This is the other side of the issue. We want to discuss the thinking of the transition period, the place of human and social psychology of society in development. Transition period. What does the courageous overcoming, even shortening of this period of time, which is often used in our lexicon, depend on? What path should a person of the transition period take? Nietzsche is a propagandist of Zoroastrianism. Independence has given us the opportunity to think independently, to objectively evaluate any phenomenon, idea. Now in the countries of the Commonwealth of Independent States, they are re-reading the wise Friedrich Nietzsche, traditionally accused by the former Soviets as an "irrationalist", "a nihilist who rejects historical development and religion". The object of his dreams were people, nations, humanity with higher thinking, high spirit, and strong will. Why were Soviet ideologists afraid of Nietzsche? Because if his thoughts were spread, the forcibly introduced communist ideology would crack, the people would become self-aware, the people would become more loving towards those who fight for national interests, the energy of self-awareness, freedom would awaken in the people - a strong will and an unyielding spirit, and all this in unity could destroy the foundation of an already unstable "union". At times and in all lands, the force that gives greatness to both the individual and the nation was a strong, unbending conviction, will, and cheerfulness of spirit, now any student of our country who studies the national idea knows this.

Soviet ideologists accused Nietzsche of nihilism, i.e. of denying things recognized by all. However, nihilism in Nietzsche's understanding had not only a black color. He divided nihilism into two parts: under weak nihilism he understood indifference to outdated views; in active nihilism he saw active personal action aimed at reforming old views. Criticizing weak nihilism (weakness, submission, decline of will and spirit), he was a supporter of active nihilism (understanding activity, ebullience as a manifestation of will and spirit). A person subject to weak nihilism, in Nietzsche's depiction, has a decadent spirit, he cares only about his peace, watches the seething life from the sidelines, in every way justifies carelessness, indifference, imposes the work that he himself should do on the deity. Nietzsche understood effective nihilism in the meaning of "creativity", capable of mobilizing people for the great future for the sake of difficult but creative work. Nietzsche's main hero was our ancestor - the main character of the "Avesta" Zarathustra. His ideas include Zarathustra's ideas about the moral improvement of man and people. He said that he loves not those who seek a reason in the heavenly stars for the sake of

sacrificing themselves, but on the contrary, those ascetics who give themselves to the earth so that it becomes the abode of perfect individuals. Even this single thought shows how difficult it is for Nietzsche's name to take a place in the book "The Idea of National Independence: Basic Concepts and Principles"³. In order to denigrate Nietzsche, Soviet ideologists tried to frighten humanity by using his idea of the perfect man (in modern terms - superman) in combination with the fascist idea. Although this idea as a means of educating the young generation of creativity and liberation has always been present in fairy tales, images of heroes of all nations and nationalities. We can see this today in the example of the main character of feature films - "the American", who, defending poor people of different nationalities, races and religions, even at the cost of his own life, wins. His inherent qualities are an iron will, a strong spirit, commitment to liberation, fearlessness in the face of difficulties, faith in himself, decisive action. This has no connection with fascism, racism.

Appearance and essence. When one wise man was asked what changes last, he answered: "Thinking". During the transition from a totalitarian system to a completely new, developed society, this idea manifests itself most clearly. In general, we are people who are entering not only from the old system to the new, but from the thinking characteristic of the 20th century to the thinking inherent in the 21st century. The past years have produced reforms in our thinking as well. We have clearly and quickly come to understand each other in an independent country. However, we should not be satisfied with reforms in our thinking. Moreover, we must again and again understand for ourselves that the 21st century is the century of the intellectual generation, and the country with high intellectual potential will progress in this century. According to anthropologists, humanity came to its current appearance ten thousand years ago. Since then, not only its forms have changed, but also its character. Not only does a person's appearance change, but also his essence, thoughts, and beliefs. That is why the transition period is a process of transition from one way of life to another way of thinking. "The most powerful and complex force that dominates man is faith, conviction. Conviction is the universal guide to social action. In every society it can be quickly recognized by the form in which it manifests itself" (G. Spencer). However, this gift, inherent in human nature only, was oppressed by Marxism. As a result, unbelief appeared, people lost their life values, began to see value in the priceless, and belittle valuable things. A person in the transition period. People in the transition period are different - strong-willed, active, average, indifferent, apathetic, even wearily sighing. During this period,

which determines the prospects of the new society, strong, strong-willed people, having taken responsibility for themselves, join the struggle to achieve the goal - a great future, a righteous idea. They create conditions, provide assistance to others in the assimilation and awareness of the values, social roles, views inherent in the new system. However, as noted above, the process is complex - the renewal of thinking. In the transition period, a separate category of people (marginal individuals), by the will of fate, live at the same time among not only different, but also diametrically opposed views (R. Park). American sociologist E. Stonequist compares such people with a person between two mirrors that show his reflection in different ways. The contradiction of reflection, the dissimilarity of the same thing in the mirrors requires a person to have a psychologically reformed self-awareness. Such people are usually doubtful, fickle, unstable in choosing something, in assessing this or that event, in taking action. The complex of their awareness of their low self-esteem in some cases turns into the opposite - into a complex of self-esteem above others, which can manifest itself in the form of discontent. For example, a person himself thinks in the old way, puts the interests of a group of people to which he belongs, also thinking in the old way, above the interests of those who think in a new way, and promotes them. In some cases, such people, acting as a "translator", "trying on" between the old and new thinking, can influence the formation of new thinking. In the transition period, individuals with a strong will, high spirit, trustworthy in their practical deeds, capable of reasonably explaining the qualities of the new time, freeing people from the clutches of the old thinking are more needed.

Trust is built on newly heard, given, tested, implemented opinions. Desire, intention grow from trust and fade from it. This means that desire, intention are fed by trust and, in turn, turn into a source of action - the energy of will. Of course, people in transition are different. And yet, offer them quickly and easily assimilable goals of ideas, and they will understand them, and having understood, they will begin creative work. Otherwise, it goes without saying, people without will and without knowledge can easily fall under the influence of a false idea. False ideas can be extremely deceptive, even seemingly the simplest ones, pursue large destructive goals. Propagandists of false ideas aimed at destructive goals, in many cases drag people with limited knowledge, weak-willed, into their "swamp". There are plenty of examples of this in recent and distant history.

Never in transition periods has it been easy to understand and explain lofty national goals, to turn

them into the desire of the individual. It took Prophet Musa forty years to convince his tribe of the righteousness of his idea, Prophet Mohammed more than twenty years. And what is the connection between a national goal, a dream, on the one hand, and will and spirit, on the other?

Will - action - energy. Will has always and everywhere been positively assessed as an honor, a person's dignity. Awareness of one's will, an internal feeling of one's right to possess it gives a person a certain strength. Makes one content with one's "I". A person, a nation that does not have a will, surrenders to the disposal of others, falls under the influence of the will of others.

Will is energy that practically realizes a desire, intention, dream. If we want something, we try, spending energy corresponding to our goal, intention. But the idea gives direction to the goal. Therefore, the status, glory of each person, each nation, are equal to the amount of energy that changes from the presence (absence) of a clear conscious desire, intention, correctness (or incorrectness) of the direction of desires, energy spent (or intended to be spent) to achieve the goal. This issue is directly related to our national idea, so we will try to illuminate it through the concepts of the exact sciences. Two things participate in every movement - matter and force. Matter moves, force sets in motion. They are connected with each other. This has been the case since the creation of the world, and will be in the future. Matter cannot be destroyed. Its form changes, and these changes constitute existence, life. Here we see not force, but matter, we do not always feel that force takes on another form. For example, you hit the anvil with a hammer. It seems that the matter remains, the force seems to have disappeared. But this feeling is wrong. Touch the hammer and the anvil - they are warm. This means that the force has turned into heat. The force of a hammer blow on an anvil is equal to the degree of heat. Within the limits of this pattern, not only the physical strength of a person is manifested, but also psychological, spiritual, moral, and therefore, ideological, mental strength. When we think, reason, rejoice, are indignant, it means that when we desire something, we spend energy equal to this. The spent mental strength, energy takes the form of a personal idea, goal, dream. In this case, the movement is carried out in our nerve, brain cells.

A farmer is "led" to the field in the morning by Idea + Desires + Will. Desire alone is not able to get him up and lead him to the field. Will lifts and leads him. However, will itself cannot answer the questions - when? where from? why? It gives desire energy, strength and directs the owner in the direction indicated by the idea. This ideological formula has neither a negative nor a positive assessment. The idea makes it either positive or

negative. In this sense, we can say that Hitler, Bin Laden and other similar sinister people are the owners of a destructive idea and will, the prophet Christ, the prophet Mohammed, Sahibkiran Amir Temur are the owners of a creative idea and will. Indifference is a lack of will. Creative and destructive ideas and wills have always and everywhere been in conflict with each other. The national idea of the Uzbek society, defending the creative idea and will, opposes indifference, apathy, unscrupulousness. How is indifference born? It is due to the fact that ideas and knowledge are not renewed in a person's consciousness, as a result of which new ideas and desires do not arise. This can also happen due to doubtfulness or sluggishness of the energy of will. Indifference brings the soul of the owner to nothing. As quickly as people's knowledge and ideas are renewed, so will new goals and desires awaken in them. A goal that is not based on will is like the winter sun, it shines, but does not warm. Uncontrolled indifference eventually turns into apathy, pessimism, and submission. For indifference begins to work against the soul and consciousness of its owner.

And so, the transitional period is a time of trials. In some, it awakens a greedy instinct, a passion for profit, and in others, the desire to serve the nation. The transitional period is the season of selfless labor, a great future. That is why in this period a unifying, justified, popular, national idea is necessary, expressing the interests of all on the paths of progress of the Motherland, peace in the country, and the well-being of the people.

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