



The Uzbek Model of Development of the National Idea and Its Peculiarities

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Abstract: The article analyzes various concepts of the Uzbek model of development of the national idea and its specific features. sociological research and data were re-examined.

The national idea is inseparable from the feeling of homeland. That is why the most important feature of the national idea is to deeply understand that the fate of every Uzbek, that is, each of us, depends on the development of this state and society, to turn this feeling into a practical action, a way of life.

Key Words: Intellectual, national idea, development, national ideology, system, social forecast, state, society, symbolism, ideological process.

Date of Submission: 20-11-2021

Date of Acceptance: 30-12-2021

Today's processes of development of Uzbekistan testify to the beginning of a new stage in the development of our society and state in the direction of national ideology and spiritual renewal. As any nation strives to take its rightful place in world civilization, the idea of that nation must also be based on universal values. In the historical, cultural and spiritual heritage of each nation, universal values will also be expressed in unique forms and appearances. At the same time, the use of the unique values and positive experiences of other nations, states, religions and civilizations is also of particular importance at this stage of world development. In this sense, there is a need to further deepen the national enlightenment of our people in order to build a strong society in an era of accelerated ideological processes. Because the society we are building is not blindly copied from the west or the east, but is based on our thousands of years of historical experience.

The national idea fights against any ideological, ideological threats and forces aimed at building a new state, a new society, the enlightenment awakening of our people. It organizes and unites the people in this way, educates them in the spirit of devotion to the Motherland and the people. The freedom and prosperity of the country ensure a stable social environment in society. Therefore, "the national idea can be understood as a complex of thinking that reflects the ethnic unity, awakens the national consciousness, expresses the identity of the nation, gives the appearance of originality, mentality, forms a national spirit, pride, belief and responsibility." The concept of development of the national idea at a new stage "was put up for public discussion. This is the spirit of the radical reforms being carried out in our country in recent years in all spheres. In this process, we need a strong national idea. Because the national idea is a powerful factor that awakens national pride, honor, identity in every sane person and citizen, gives strength and enthusiasm to the goals and aspirations of the people, mobilizes the nation.

The rise of nations in world history began with their spiritual, ideological unification. They have successfully passed complex tests based on the national idea. The national idea has mobilized them for great goals, raising their devotion to the Motherland, spirituality and culture.

The development of the national idea has become a topical issue, based on the priorities set out in the Action Strategy for the development of our country. After all, we are not mistaken in saying that the Action Strategy is our National Strategy. Since the adoption of the Decree of the President of the Republic of Uzbekistan on April 8, 2019 "On measures to develop the concept of development of the national idea at a new stage of development of Uzbekistan" a number of things have been done. In particular, a draft concept of the National Idea was developed by a working group of well-known scientists, experts and creative intellectuals.

The national idea of Uzbekistan is based on a strong spirituality that goes back centuries. In recent years, the analysis of tragic events in different regions and countries of the world has become a convenient and fast way to propagate various false, harmful ideas and ideologies in the hands of the media, modern information technology, including the Internet, social networks and electronic publications. indicates that it remains.

Such threats lead to the erosion of national and universal values, violence, human destiny, indifference to public life, irresponsibility, indifference, carelessness, apathy, the disconnection of mankind from its historical, religious, national and spiritual roots, and the general trend in many countries are turning.

In such a complex environment, it is important to preserve national and universal values, to preserve and strengthen independence, and to ensure socio-economic stability.

The national idea reflects the most important tasks in our country, which are based on the idea of national development. The idea of national progress reflects the strengthening of peace, civil and interethnic harmony and tolerance in our country, the full realization of democratic principles, the equal development of human rights and freedoms, the rule of law and justice, material and spiritual life. From this point of view, at the current stage of development of Uzbekistan, the great goal of "From national revival to national progress" is emerging as the main idea.

At the current stage of development of Uzbekistan, it is very important that the interests of citizens are at the heart of all our reforms, which are carried out in pursuit of the great goal of "National Revival - National Growth." In this sense, the concept of developing the national idea is to improve the quality of life of our people, adhere to the idea that "the people should serve the people, not government agencies", increase the role and prestige of women in society, motherhood and childhood, family, women's rights and interests. to protect, increase their activity in the life of the state and society, to establish regular contacts with compatriots living and studying abroad, to create the necessary conditions for them to use their knowledge and experience, intelligence for the development of Uzbekistan, Uzbekistan's prestige in the world community and the emphasis on such important tasks as raising the prestige of the country, not only ensured the viability of the concept, but also clearly stated that realistic goals have been set, all opportunities for the happiness and well-being of the people of our country.

We live in the 21st century, when information and communication technologies are developing rapidly, a single information space is already formed and the "information explosion" is repeated, its pressure on man is too strong, man can no longer distinguish between real and virtual reality. Therefore, in creating a new concept, it is necessary to take into account these features of the times, as well as some contradictory trends in popular culture, globalization.

Spiritual revival in our society, the process of formation of a new axiological model in the understanding of national identity, the generalization of traditional and new values is consistent

with this model. This process is associated with a reassessment of values, changes in evaluative views and perceptions. In the national consciousness, in the understanding of our national identity, there is also the selection of valuable goals that are consistent with the development of society. Ignoring national values and stereotypes can damage the process of reform in society, the spiritual life. The historical experience of a number of Eastern countries, in particular, shows that we also do not approve of superficial and quick decisions on Western values and stereotypes, and sometimes face open opposition. Therefore, the issue of threats to the understanding of national identity should be clarified through these criteria. The root causes of threats to national identity should be sought in patriotism against these feelings, indifference to the fate of their people, national affairs, indifference to national reforms, alienation from national culture, forgetfulness of mother tongue, shallowness of national pride and aristocracy.

Philosophy studies the genealogical and ontological foundations of ideology. The cultural code of a society is based on dominant philosophical paradigms. Based on the importance and norms of the cultural code, society shapes political and social ideas and institutions. They, in turn, reflect the norms and values of society. The notion that true philosophy does not come out with politics and ideology has no scientific value. Trying to be axiologically neutral does not mean that there are no personal beliefs.

In our opinion, it is the philosophers' approach to the ideological issue that is relevant. Ideology as an event itself is neither good nor bad, neither truth nor falsehood. Louis Althusser of the School of Structuralism argues that ideology is an integral part of "social commonality" and "a necessary environment for historical breathing and life." Ideology is built on a slightly different basis than science, functions differently, and performs a different function. P. Tepe, a spokesman for German sociology and political science, argues that "no cultural development is possible without an ideology filled with values."

Thus, it is impossible to distinguish conceptually and methodologically any science that studies the basis and phenomenon of ideology - philosophy, political science, history, sociology. The systematic approach expands the possibilities of studying ideology not only in the socio-philosophical sciences, but also in the use of data from political science, social psychology, historical sciences. Therefore, in the analysis of an ideological phenomenon, both general and specific methods of research used in social and historical research are essential: the principle of integrity, which records the object of research in the unity of its manifestations; the principle of socio-cultural differentiation of events; the principle of ownership of the causes of the appearance and events of social life; the principle of analogy and similarity; the principle of historicity; the principle of information reform; the method of quantitative analysis of ideas, and so on.

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