



THE ROLE OF THE NATIONAL IDEA IN ELIMINATION OF IDEOLOGICAL THREATS

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Annotatsiya

Mazkur maqolada hozirgi globallashuv davrida ma'naviy hayot va mafkuraviy jarayonlarda tobora xatarli tus olib borayotgan g'oyaviy tahdidlar, ularni bartaraf etish omillari, milliy g'oy va qadriyatlar tadrijiyligi, ularning ijtimoiy hayotning barcha tabaqalariga bog'liq masalalari ilmiy asoslangan.

Kalit so'zlar: qadriyatlar, jamiyat barqarorligi, barqaror rivojlanish maqsadlari, milliy mafkura, siyosiy jarayonlar, tinchlig, tahdid.

Аннотация

В настоящей статье научно обоснованы идейные угрозы, факторы их преодоления, актуальность национальных идей и ценностей, которые в настоящее время в условиях глобализации приобретают все более опасный характер в духовной жизни и идеологических процессах, вопросы, касающиеся всех слоев общества.

Ключевые слова: ценности, стабильность общества, цели устойчивого развития, национальная идеология, политические процессы, мир, угроза.

Annotation

This article scientifically substantiates ideological threats, factors of their overcoming, the relevance of national ideas and values, which are currently becoming more and more dangerous in the context of globalization in spiritual life and ideological processes, issues concerning all strata of society.

Keywords: values, stability of society, sustainable development goals, national ideology, political processes, peace, threat.

Introduction

On the threshold of the third revival, special attention is paid to increasing the social stability of society and its positive influence on the national idea as the basis of national recovery and development. "Development of effective means of combating threats directed against the peace of our people, the stability of society, our universal, national and religious values, aimed at the destruction of our national identity, the centuries-old way of life of our people..." [1], is becoming increasingly important. After all, the driving force of sustainable development of society is the national idea. The most important function of the national idea in society is that it is an unrivaled force and spiritual foundation serving the people-nation. If we look at the essence and direction of events occurring in ensuring the social stability of society at a new stage of development, we will see that they are completely different from those in previous periods. Therefore, for a full perception, we need to turn to new approaches and principles, conceptual ideas.

Literature analysis and methodology

The first President of the Republic of Uzbekistan I.A. Karimov [2], as well as our President Sh.M. In the works of Mirziyoyev [3] we see how the issues of continuity of national ideas and values, their interrelation with all layers of public life are resolved. At present, "the ideology of the new Uzbekistan that we are creating will be the idea of goodness, humanity, humanism. By ideology we understand, first of all, the education of thought, the education of national and universal values. They are based on the thousand-year-old life ideas and values of our people" [4], which is manifested in the fact that they are an important component of public and spiritual life.

The national idea is not a factor imposed from outside as help in difficult times. Firstly, it is a product of the multi-thousand-year historical experience of the nation and society, secondly, over the centuries it has become a value of the people, nourishing them spiritually, and thirdly, all classes of society are formed under its influence. Therefore, the national idea is on a par with economic, social, political and intellectual factors in ensuring the stability and progress of society. Among the values, the national idea is relevant for society as a value that is relatively less susceptible to external influences.

The Sustainable Development Goals of the UN Global Agenda for the period up to 2030[5] also substantiate the important role of the national idea in ensuring the stability of society. The agenda includes the issue of the need to strengthen the strategic concept of the "New National Ideology" to ensure the stability of society, dynamic patterns of introducing the spiritual and moral aspects of the national idea into the minds and hearts of young people, education in the spirit of patriotism, citizenship, tolerance, respect for national and universal values.

In the modern development of our complex, eventful society, it is necessary to establish a dialectical connection between the implementation of the concept of the national idea and the formation of the consciousness and hearts of modern youth based on a system of values. In the new Uzbekistan, the pragmatic promotion of ideas and principles as an important factor in "national progress" is of particular importance for the sustainable development of society. In this regard, President Shavkat Mirziyoyev emphasized the need for a unique spiritual force – a national idea capable of uniting the potential of various social strata of the country.

These ideas are of particular importance for the integration of ideas, values and ideals, which are elements of the spiritual space, with the interests of the nation and the people, and ultimately for their politicization and elevation to the rank of a national idea, and contribute to a partial enrichment of the system of theoretical and practical views on the national idea in the context of the new development of Uzbekistan. Secondly, they contribute to a deeper understanding of the objective and subjective reasons for the process of strengthening the influence and role of ideological support, potential and power in all regions of the world. Thirdly, in addition to the fact that they serve as a huge spiritual and moral resource for society, they indicate the need to analyze the national idea in harmony with general political processes, that is, with the present and future of society. Fourthly, they help to recognize it as a factor in weakening internal and external negative influences and creating barriers to their harmful attacks, and, fifthly, as a reliable factor in the further advancement of our state along the path of national development, ensuring national interests, a force that unites our people around national priorities.

"During the transition from one society to another, the system of ideas and the processes of its practice ultimately cease to be subordinate to the basic connections of the general system, which

makes it necessary to move to a different quality. This qualitative change can lead to the formation of a new system of ideas. This process, in turn, implements dialectical negation as negation, continuity and renewal.”[6] From this point of view, it is the development of society, that is, humanity, that does not contradict the previous and subsequent existence. “I am convinced,” says Erich Fromm, “that the goal of education is to teach the younger generation the best products of the spiritual heritage of humanity. But since the greater part of the spiritual heritage of humanity is concentrated in written literature, the truths contained in them can be significant only if they are realized in the personality of the teacher or in practical life and the construction of society. Only an idea that has been realized, realized, has an influence on a person; ideological goals that remain a set of empty words cannot have any influence”[7]. This means that changes in society arise from the need for innovation. In turn, it determines the sustainability and formation of social relations. “Social stability is a stable state that creates broad opportunities for the effective functioning and development of the social system, ensuring peaceful, productive work and well-being of the population, the formation of a healthy lifestyle, the presence of stable conditions for the development of all aspects of socio-political life and the maintenance of social balance. Social stability is the first condition for the development of society, paving the way for positive and innovative changes and ensuring the rapid development of society” [8]. In this regard, the level of sustainability is easy to understand only if it has social significance. In our opinion, the role of the national idea in society has a positive impact when it is combined with innovations.

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted, “Today, when the negative influence of complex geopolitical and ideological processes is increasing, the struggle for the minds and hearts of people is intensifying, the ideological protection of the borders of our country, all spheres of its life is lagging behind the demands of the times, the pace of reforms and renewal”[9]. After all, the force driving society and the greatness of the nation is the national idea. The most important task of the national idea in society is the development of a process closely linked to the future of the young generation and the fate of the Motherland.

Results and discussion

Since the ideas are aimed at uniting people's activities around specific goals, great importance was also attached to the internal, spiritual potential of people to unite and work together.

As noted in the draft "Concept of Development of the National Idea at the New Stage of Development of Uzbekistan" of the Cabinet of Ministers of the Republic of Uzbekistan, the national idea is a powerful factor awakening national pride and honor in every sensible person and citizen, expressing identity, giving strength to realize the goals and dreams of the people, moving the nation. This is the beginning of a new stage of the systemic process aimed at shaping the worldview of people. Changing the spiritual image of society is a priority area of scientific research aimed at preventing modern problems. The spiritual uplift of society is the basis of strategic goals that must be achieved at the new stage of our development. Therefore, based on the program idea "From National Revival to National Progress", a very honorable task is to educate young people in the spirit of devotion to the Motherland, to form in them initiative, selflessness, moral qualities" [10]. At the new stage of development of Uzbekistan, the attitude to improving the well-being of the individual depends on national progress. Therefore, concern for the population objectively transforms the eternal need for means of maintaining the spiritual and physical existence of man into the first place.

Conclusion

A nation is formed in a process associated with the positive influence of its national idea on the solution of universal problems, on the one hand, and the potential for common national and universal interests, on the other. At present, the world has developed such a situation that it is impossible to establish a solution without exacerbating hostility between states and introducing methods of protecting them from their own path and national interests. After all, no matter how rich a nation is in terms of history, cultural heritage, economic and military power, it cannot maintain its strength and capabilities by trampling, humiliating and taking away the wealth of other nations. Being in modern, equal relations of cooperation and partnership with other nations also follows from the national essence and, thus, connects the actions of many nations and peoples in the direction of common interests and goals [11]. Indeed, today the issue of stability and confidence in the future is of national importance.

Today, representatives of more than 130 nationalities and ethnic groups live in the Republic of Uzbekistan. This is of great importance in strengthening interethnic harmony and increasing their chances of achieving sustainable development. In this, the role of the national idea is undoubtedly unrivaled. Article 18 of our Constitution states that all citizens living in Uzbekistan, regardless of nationality, language, religion, race, gender and social origin, are equal before the law. That is, it is emphasized that these citizens are representatives of a single people. In their unification for a common goal, the role and place of the national idea, which is an important democratic value in every developed state, are significant.

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