

Socio - Ethical Problems of Development National Idea

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Abstract: This article discusses the national idea and the scientific, theoretical and practical significance of its development, the relevance today, the need to rely on the socio - ethical development of the national idea, as well as the principles of the development of the national idea aimed at forming a family on the basis of spiritual communication and aimed at educating young people in the spirit of national values.

Key words: national idea, value, moral value, national value, spirituality, spiritual attitude.

Introduction.

History has shown to humanity the true power of positive thinking to consciously manage society, to direct it to a specific goal the possibility increases. This is in accordance with a clear purpose of the society helping to manage wisely. great humanity, progress the basis for the emergence of a national idea that embodies its essence prepared. The people who lead society to great heights at all times, the development of a single idea of the nation and its development has not lost its relevance. The nation that has done this job worthily is humanity if it has moved to the forefront of its development, it will accomplish this task with dignity mistakes and shortcomings in the development of the national idea that have not been received or exist and that the nations that have left are in decline and have left the stage of history one by one also witnessed by humanity. In this sense, it has national and universal goals to form the idea of a united people, a nation, and at the same time to develop it problems remain relevant today. Today is national the level of complexity of the formation and development of the idea the reason for the high is that it now covers countries all over the world The process of globalization affects all spheres of life, including social, political, increasing its negative impact on economic sectors, and this is negative Influences on the 21st Century Man's Indifference, Indifference, Cosmopolitanism decline, as a general view of any values causing defects. These defects weaken the ability of members of society to unite around a common goal. Exactly these factors consistently undermine the socio-ethical foundations of the development of the national idea research, socio-ethics appropriate to every layer of social life increasing the need to develop principles.

Consider the socio-ethical issues of the development of the national idea Let us first define the concept of "national idea." The national idea is the past, present and future of the nation uniting, expressing its fundamental interests and goals, to progress a form of social idea that serves. [6, p.220] The national idea is a common criterion of activity for people of all nationalities, uniting them and defining them is a goal-serving factor. It is the natural-historical of a particular nation in the process of development, as a result of the influence of material and spiritual living conditions, national goals and ideals related to spirit and lifestyle, political system and social system and characterized by a common system of values and specific to the national space is one of the ideas that comes to mind. [7, p.95]

Materials and methods.

The national idea, in its essence, is short, concerning the people, the destiny of the nation or the tasks and goals that need to be addressed in the long run makes It is up to the nation to make this or that idea a national idea the past is directly related to the present. After all, it is based on these two principles only if it is the short-term or long-term goal of the nation can accurately express interests and goals. [6, p.220] Directly In the case of Uzbekistan, we have gained independence since

1991 From 2016 to 2016, the idea of "National Revival" from 2016 to the present and the great goal of our state, "From national revival to national uplift expresses the main idea".

The national idea in the full sense will ultimately more or less affect the fate of humanity. In this sense, any national idea has a universal essence. but there are also ideas that are important to a particular nation or to humanity in general. For example, if the idea of "national reconciliation" is vital for a country at war, then the idea of "beneficial cooperation" is equally important for all countries of the world. At the turning points of its history, each nation solves, first of all, the problem of ideology, the problem of forming a social idea that forms its core, serves as a unique bullet, a unifying nucleus. [6, p.220] Continuing the theme on the example of our country, the issue of the national idea for Uzbekistan.

The practical significance of today is that the negative conditions that arise as a result of changes in the global geopolitical arena and the processes of globalization, including violence, human destiny, indifference to public life, indifference, carelessness, obscenity, own historical, religious, national 'national and universal values that fight against vices such as being cut off from their roots the development of a national idea and ideology that ensures socio-economic stability while being adopted and is of equal value to all strata of society, each member.

Today, Uzbekistan has entered a new stage of national development. The main goals and objectives of this stage of development are the "Strategy of actions for further development of Uzbekistan for 2017-2021" developed under the leadership of the President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev and consistently put into practice, as well as a number of adopted on its basis. in social, economic, political documents found its expression. At the heart of the radical reforms that are taking place on the basis of the strategy of action is the idea of "from national revival to national progress."

The main categories of the "Idea of National Rise" are the notions of a single homeland, justice - the rule of law, popular consent, enlightenment against ignorance, innovative development. Also, the main principles of this idea are:

- All citizens of Uzbekistan, regardless of nationality, language and religion reflect their interests and aspirations;
- the harmony of national and universal values, interethnic harmony and ensuring inter-religious tolerance;
- upholding the rule of law, human rights and freedoms to the highest values;
- transparency and adherence to diversity of opinion;
- achieving a balance of interests and responsibilities of the individual, society and the state;
- increase the efficiency of economic factors aimed at building a prosperous life;
- to turn the idea of national uplift into a nationwide movement.

It is obvious that at a new stage of development, the Republic of Uzbekistan has set itself a number of priorities that cover all spheres of society. Along with many objective and subjective factors in the implementation of these tasks, there are deep socio-ethical issues in the development of the national idea important. While these issues cover many social issues and efforts to address them, here are some of them:

- The principle of preserving national values and educating the younger generation in the spirit of respect for national values;
- a spiritual that embodies national traditions and customs
the principle of relationship formation;
- The principle of strengthening the institution of the family in society and ensuring spiritual communication in it;
- The principle of raising the understanding of national identity to a new level.

Preservation of national values and upbringing of the younger generation in the spirit of respect for national values. The essence of this principle, which is one of the socio-ethical issues of the development of the national idea, is the rational use of the values created over the centuries in the development of society, its through preservation and inculcation in the minds of young people.

Answers to the question of what values are can be found in the scientific literature in different ways and approaches. In particular, in encyclopedic dictionaries of philosophy, this

concept is called "a philosophical-sociological and axiological concept used to show the universal, socio-ethical, cultural and spiritual significance of certain events in reality" [5, p.476]. In another source, "values are the essence (or aspect of an event) of natural and social phenomena that are the real or ideal blessings of the life and culture of people belonging to a particular society or class. The reason these blessings are called values is because people value them because they enrich their personal and social lives. That is why people defend the values at their disposal and strive to achieve the values that are the goal or ideal for them "[8, p.3].

Values are social in nature, divided into several types is divided. For example, natural, social, political, legal, material, spiritual, moral, religious values. Among them, the role of perfectly formed moral values in the development of the national idea is invaluable. This is because moral values embrace a number of high human qualities such as honesty, purity, mutual aid, justice, truthfulness, kindness, peace, personal freedom, love, diligence, and patriotism. It is the people who embody these qualities that reflect the specific dimensions of morality, such as goodness, duty, conscience, honor, patience, prudence, humility, and modesty, and at the same time the concept of the fate of the nation, people and country. makes a worthy contribution to the development of the idea.

Among the values, spiritual values are also the essence of human society is important in determining. Spiritual values include our rich spiritual heritage, customs, and traditions that promote high morals, faith, belief, honesty, and good behavior. [4, p.240] In this sense, the concept of spiritual value is a spiritual one that incorporates national traditions and customs that are part of the socio-ethical issues of the development of the national idea is closely related to the principle of relationship formation.

A spirituality that embodies national traditions and customs the principle of relationship formation. The essence of this principle is that the deep understanding of each nation's spirituality, its integration into the consciousness, enriches the sense of dignity among the members of society, strengthens their relations and is the only force for the future of the country serves to unite.

The concept of spirituality is derived from the Arabic language and means "a set of meanings." Spirituality serves to expand and strengthen the mind, intellect, and intellect to add strength to one's life throughout one's life.

Spirituality and spiritual riches are the priceless treasure of the state, the nation, the individual and the source of development. The concept of spirituality is a set of philosophical, legal, scientific, artistic, moral and religious ideas of people. From this point of view, the first President of the Republic of Uzbekistan I. Karimov defines spirituality as follows: , a powerful inner force that strengthens his faith, awakens his conscience imagine. " [6, p.184]

Spirituality is a social phenomenon that manifests itself in concrete forms. It is only a human trait. Man is alive with spirituality. Spirituality gives a person meaning. That is, a human being deserves the honorary title of a human being because he or she has spirituality, intellect and thinking, faith and belief, morality, modesty and honor. Spirituality

is formed and developed in human interactions, during his life experiences. Each person forms and develops his spirituality from the moment he realizes himself as a person to the end of his life. [3, P.154]

Therefore, raising the morale of members of society, the establishment of relations in any sphere of social life on a spiritual basis is considered as one of the main principles of socio-ethical issues in the development of the national idea. The role of centuries-old spiritual heritage in the development of human spirituality, which embodies the genius of the ancestors and is recognized as the common and invaluable wealth of the people is incomparable. Spiritual heritage can include historical, scientific, cultural and religious heritage. The rich spiritual heritage of our ancestors, including the noble ideas put forward in the Avesto, the high universalism expressed in the works of Farobi, Navoi, Babur, Furkat, Behbudi, Fitrat, Cholpon, Avloni and a number of other scholars. the qualities fully demonstrate the antiquity of our spirituality, the depth of its content, and at the same time the limitless potential it has today. By fully studying this spiritual heritage on a scientific basis to go out, to study in detail what has not yet been studied, allows each person to feel that he is an integral part of the country, the nation, the people, which is an integral part of the national spirituality.

The preservation of national values, which are part of the socio-ethical issues of the development of the national idea, and the upbringing of the younger generation in the spirit of respect for national values, as well as the formation of spiritual relations embodied in national traditions and customs. is undoubtedly a family. After all, the family is an environment of intergenerational communication. That is why the development of the national idea is socio-ethical. The next principle of the issues is called "strengthening the institution of the family in society and ensuring spiritual communication in it."

At all times, society and the state have been interested in the steady growth of the population, in the preservation and transmission of certain traditions and sacred customs from generation to generation. The great Russian psychologist A.N.Leontev studied the importance of intergenerational communication for the development of society, and in one of his first works he noted that without such communication, development itself would not be absolute. Society is important in fulfilling this task the role of the family as a whole is great. Every society has unique values, immortal heritage, and traditions that are passed down from generation to generation. civil status, cultural growth, values that serve cultural advancement that survival is also due to the family. For example, there is a dynasty of families that for centuries have preserved this or that sacred value through their profession and way of life. [9, P.18]

The family is the basic unit of society. The strength of the family is a concept directly related to the strength of society. The great enlightened scholar of the Uzbek people, Abdurauf Fitrat, in his book "Family or Management Procedures" expressed the following views:

There is no nation in the world that does not seek honor and happiness. The happiness and glory of any nation, of course, depends on the inner discipline and harmony of that nation. Peace and harmony are based on the discipline of the families of this nation. Where family relations are based on strong discipline and order, the country and the nation will be just as strong and orderly.

The formation of a sense of heredity in individuals through the function of the family institution to ensure spiritual communication is important in the development of the national idea. After all, any member of a society who feels proud of what kind of people, what kind of nation, what kind of ancestors he is, is the future of this society realizes that he is responsible for and acts accordingly.

The principle of raising the understanding of national identity to a new level. National self-awareness is a manifestation of social consciousness in which national life is reflected. It is necessary to have a clear idea of how social, economic, political and spiritual processes are taking place today and how they are reflected in the minds of nations and peoples. The changes that are taking place in the lives of nations are not just their current and it makes you think about what their spirituality is in the future, but also in the past. The growth of national self-awareness depends on the economic, political, social and other factors of a nation's way of life. The phenomenon of national self-awareness is a high level of consciousness that emerges shortly after the national consciousness. Self-awareness is not only the self-awareness of a person, but also his self-awareness, his ability attitude. The same is true of national self-awareness. So, national self-awareness is also self-assessment.

Given the development of national processes at the present time, a lot researchers believe that national self-awareness is a necessary, important feature of a nation.

The following elements can be distinguished in the system of national self-awareness:

- national identity;
- imagine a territorial unit;
- understanding of the unity of language and culture;
- understanding that it belongs to the socio-state;
- national interests. [2, P.49]

It is obvious that national self-consciousness is not only a complex and multifaceted concept, but also an important event in the spiritual life of society. For this reason, it is only when the elements of national self-consciousness are studied as a whole that one can feel that it is a special spiritual phenomenon. The crisis in the spiritual life is mainly from one system of social relations to another is a phenomenon that is strongly reflected in the transition from one state system to another.

In this sense, it can be said that Uzbekistan has gone through a period of spiritual renewal in the first years of independence. It is no exaggeration to say that this period was a time of a real return to our spiritual roots, the assimilation of the values of world civilization and the adaptation of our spiritual life to new conditions.

After the independence of our country, the old ideology was in front of it the task was to end the monopoly and prevent the emergence of an ideological vacuum in its place. After all, the emergence of an ideological vacuum would pave the way for the emergence of various contradictory currents in society, and as a result, the emergence of chaos in society. In this sense, the development of a national idea that unites society around a common goal became an objective necessity. This goal is reflected in the idea of "national revival". As a result of the consistent implementation of the tasks embodied in the idea of national revival under the leadership of the First President of the Republic of Uzbekistan Islam Abduganievich Karimov, our people have

realized. This process is aimed at inculcating in the general public the importance of national independence for our society, its positive impact on politics, economics, spiritual life, ensuring the active participation of citizens in strengthening our independence, as well as goals and long-term plans for the near and long term. was done through a series of practical measures such as designation. These efforts soon paid off, that is there was a sense of national identity among the people. The realization of national identity is the achievement of the goals set by our country in a short period of time, that is, the strengthening of our national independence, the restoration of our national traditions, customs, values, national heroes, leading scientists when the invaluable services of our thinkers to our nation and humanity began to be recognized, as well as when the name of our country began to be mentioned among the advanced countries of the world. Today, the issue of raising the consciousness of national identity to a new level is becoming one of the most important issues on the agenda. The reason is today All countries on the world political map, including Uzbekistan, have become the most active participants in the process of globalization.

This means that the process of globalization has brought with it both positive and negative consequences. The positive aspects of the globalization process are the unification of the peoples of the world for peace, economic, political, scientific, technological, cultural, educational and other cooperation, the arms race, the fight against terrorism and drug addiction, epidemics, natural disasters, ie , earthquakes, floods, fires, volcanic eruptions, tsunamis and more.

If we look at the affected population with the help of other countries, the negative aspects of this process are environmental problems, i.e., ozone depletion, rising global temperatures, deforestation, i.e. l and the emergence of deserts, the tragedy of the Aral Sea, the rapid spread of disease epidemics to various countries, the rise of terrorism and drug addiction, the expansion of illicit trade, the threat to spirituality, and so on.

Globalization cannot be ignored, it is a historical process in the development of society. However, preventing the negative impact on certain elements and structures of society has become an important task for the states and peoples of the XXI century. Unfortunately, even in the new century, there is no reason to say that the principles of stability and social equality are fully established in the world. To understand this is to continue to look for effective technologies for human development encourages.

The origin, existence and need to solve global problems require a qualitative change in the new civilization. To understand the essence of this process, it is necessary to pay attention to its intensity, depth and scale. After all, social relations, which have seemed unchanged for decades and even hundreds of years, are changing radically in a very short time. This is true in all aspects of people's lives. By scale, the process does not bypass any region. [7, P.110-112]

Each area has its own countermeasures to the negative effects of globalization depending on the direction. In this sense, the task of combating its negative effects on spirituality is the responsibility of the social sphere. In order to overcome the negative effects of globalization on spirituality, including....., the representatives of the social sphere need to inculcate in the minds of all strata of society a sense of national pride and national identity. they will have to develop new methods of propaganda in line with the modern spirit in order to achieve results.

National pride is a person, a social group formed on the basis of national self-awareness, the material and spiritual heritage left by their ancestors, the contribution of their people to world civilization, the value of dignity in the eyes of other nations, to be proud of one's reputation, not to be indifferent to its problems; to be passionate about one's nation; to preserve the material and spiritual heritage of their nation; people respect for customs, traditions, values, enrichment, improvement; to show love for one's nation in practice. A healthy national pride requires respect for people of other nationalities. With this feeling, a spiritually mature person can distinguish nationalism from nationalism, true national pride from nationalism, and does not discriminate against the dignity and pride of other nationalities. [6, P.222]

It is obvious that the principle of raising the national identity to a new level, which is part of the socio-ethical issues of the development of the national idea in combating the negative effects of globalization, and on the basis of this principle instilled in the hearts and minds of society pride, national pride, involvement, feelings of inheritance serve as a worthy weapon.

Based on the above, we can conclude that the study of socio-ethical issues in the development of the national idea has a scientific, theoretical and practical significance in modern times. Given that its scientific and theoretical aspect is the "national idea" - one of the main categories that determine the development of society, the study of the social foundations that develop it, the social foundations that emerge as a result of research in general, to create the basic principles for the development of the national idea of today. The practical aspect is the application of social and moral values aimed at the development of the national idea to all segments of society, including the family and youth, their educational processes, the preservation of national values and respect for national values of the younger generation. upbringing, embodied national traditions and customs the formation of spiritual relations, as well as the strengthening of the institution of the family in society and its integration into the principles of spiritual communication. The gradual, uninterrupted implementation of this work is a huge step forward for our country at a new stage of development serves to ensure the consistent implementation of goals.

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