

# Institutionalization of the national idea in the context of globalization and its socio-philosophical foundations

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**Annotation:** This article analyzes the development of Uzbekistan at a new stage of development and its connection with the national idea, the fact that the national idea is an important factor in the development of society.

**Keywords:** National idea, national idea system, idea, concept, ideological system

In the current period, which is called the new stage of development of globalization, the idea, especially the national idea, is gaining importance in the life of mankind. At the beginning of this period, the ideological processes of humanity, later moving away from ideology and in our recent history, intensified. There are analytical options that explain the situation differently in this regard. One such trend has been expressed in the literary criticism of philosophy and postmodernism under the headings of "subject death," "decentralization," and "impersonation." Ideology in this sense began to be understood as an abstract set of social, political, cultural mechanisms that unite all forms of subjective relations. Therefore, despite the fact that many theories on the theory of ideology have been developed in the social sciences, aspects of the relationship between consciousness and ideology, such as the introduction of social consciousness and socio-cultural structures, need to be analyzed.

Reforms in the political system, adherence to democratic principles, and the first quarter of a century after independence led to a national revival. Now that we have moved from a national revival to a national upsurge, the head of state has made it a strategic task to achieve the Third Renaissance. This is due to the practical importance of reconsidering ideological views in all spheres of society, the formation of a new national ideology and the transformation of society into an initiator of reforms. The philosophical study of the problem of the national idea is an objective need arising from the qualitative changes in modern society, which is the objective result of the information and communicative nature of society, the growing crisis of national identity, the growing geopolitical contradictions formed from synergetic views of the world. has become a necessity. In this case, ideology plays a very historical role, not a historical one. It is important to explain ideology as a higher form of consciousness from an ontological point of view as a spiritual force in the continuous realization of the material and spiritual life of society.

The national idea emerges and is created as a product of the active consciousness of society. The ideological problems in our society today necessitate a thorough and comprehensive study of the whole set of factors that characterize the process of forming a single national outlook, a unifying ideology. Research centers, scientists and experts dealing with the issues of state and society building and the principles of its implementation did not ignore the problems of the spiritual sphere. But while they have not defined the term "ideology" in their interpretation of the basis for the expected changes in the spiritual realm, it is clear that ideology is at the heart of the various interpretations they put forward.

There are two general approaches to the content of an ideological phenomenon today. The first view is largely inherent in Western social thought, which seeks to theoretically justify certain political tasks rather than incorporating them into the worldview of society. The second view, such an approach, expressed in the works of sociologists in our country, significantly expands the scope of social, cultural, spiritual interpretation of ideology, and connects ideology with the worldview and thinking of society. "Ideology based on lofty goals and creative ideas promotes socio-economic development, raises morale and mobilizes people for great deeds. An ideology based on the ideas of freedom, liberty, independence, peace and cooperation, which serves noble purposes, will be creative. "

Spirituality has a special place in the essence of ideology. It is based on the national goal, social ideals, spiritual values, meaning of life, hope and confidence in the future, historical memory, patriotism, patriotic culture. The task is to raise and develop the living standards of the people, to reconcile human rights and freedoms with their responsibilities. It requires solidarity, tolerance, compromise and cooperation. "The goal is a flag that unites the people, the nation, and leads the way," he said. This flag is a great force that unites the spirit, pride, and, if necessary, power, aspirations of the entire people of Uzbekistan. The goal of our state, our people, our nation should be to attract all of us with its glory, vitality and justice. So that this goal can make a nation - a nation, a nation - a nation, and become an invincible force in our hands. "

One of the most common and dominant trends in modern society is the phenomenon of "globalization", which has clearly defined the direction of tolerance and large-scale change in the public mind. However, the heterogeneity of such projects and the still uncoordinated contradictions raise doubts, both in general terms, and ideologically and ethically. This includes the lack of confidence in the methodological mechanism of the creation of the problem, as well as in the factors that shape its axiological basis. It is natural for this type of event to occur. These are the result of fundamental contradictions that once again arise from the nature of man. One of the manifestations of this is the attempt to generalize the fundamental foundations of human existence: to choose either a purposeful or inappropriate beginning; it also applies to aspects of public consciousness that are either individually or collectively dominated.

The current social situation requires a change in both theoretical and methodological research programs, as well as a change in the goals of a valuable worldview. In social reality, such an opportunity is possible only in an ideological way based on the methodology of equal interaction of contradictions. The settlement of social conflicts depends, on the one hand, on the methodological and technological meaning of the system of reforms in the theoretical and practical sense, and, on the other hand, on the ideological and ideological forms of the worldview. In our society, the process of spiritual revival, the formation of a new axiological model of national identity, the generalization of traditional and new values is consistent with this model. The process involves re-evaluating values, changing evaluative attitudes and perceptions. In the national consciousness, in the understanding of our national identity, there is a 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, too, do not approve of superficial and quick decisions on Western values and stereotypes, and sometimes face open opposition. Therefore, the issue of threats to national identity needs to be clarified through these criteria.

The root causes of threats to national identity are patriotism, indifference to the fate of one's own people, nationalism, indifference to national reforms, alienation from national culture, forgetfulness of one's mother tongue, national pride and shallowness of aria. Through ideology, not only the interests of people, but also the will of life is realized. The power of ideology, especially the dominant ideology, is great. However, this is not because the ruling classes have enormous material and cultural resources, but because of the sanctification of such ideological power. People are obliged to adopt and recognize legitimate values and policies that may in fact be completely hostile to their vital interests. Historical experience has shown that "an ideology that seeks monopoly and claims absolute truth has no prospects. It is a source of self-sufficiency and a source of self-enrichment, a source of diversity of opinion and diversity of views. "

A systematic ontogenesiological analysis of ideology is important in terms of the continuous realization of the material and spiritual life of society. It involves solving a number of scientific problems: analyzing different views on the content of the concept of "ideology" and defining the social study of this concept in terms of political, epistemological, axiological, irrational-mythological, cultural and operational; to study the ideological component of the social sciences, as well as the similarity of ideological interpretations of social practice and social theory; to determine from the outset the existence of ideological views in the content of certain educational concepts and in personal knowledge. In our view, the analysis of an ideological phenomenon should focus on the following aspects: an ontogenesiological approach to the problem of ideology, an attempt to generalize this concept by combining methods and principles derived from other social sciences with their critical interpretation; identify the specifics of ideology as an interpretation of social life; to develop hypotheses about the emergence of ideology in order to carry out as objectively as possible the

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study of the foundations of ideology; social practice to determine the basis of ideology, generalization of social research; analysis of the social aspects of the problem of ideological processes; arguing that ideology is a functional aspect of social life and that its purpose is not to find the truth but to direct people to certain actions; in personal knowledge, and in the content of certain educational concepts, is manifested in proving the existence of ideological tasks from the very beginning.

Philosophers, sociologists, cultural scientists and political scientists have a great task to study the ideological problems of the new era in our country and to create the necessary analytical developments. In their research, they should draw the necessary conclusions for the general public by analyzing various aspects of the new national ideology. Consequently, socio-cultural fragmentation can be stopped only on the basis of a symbolic agreement on the historical past and future development of society. Creating a nationwide ideological discourse It is not the groups that seek to artificially create a unifying ideology around New Uzbekistan, but the state and society, the specific communication practices of social groups that serve as a social basis for this.

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