

NATIONALI IDEOLOGY AND SPIRITUAL AND MORAL VALUES – AS AN IMPORTANT FACTORY OF SOCIAL DEVOLEPMENT

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ANNOTATION:

Moral values and national ideology are so important in any century and any society. Particularly, these play big role in the prospect of the country. For the development of the new renaissance, which is beginning in our country, it will be possible to observe and influence the state of the national idea. This article discusses tis in detail.

Keywords: national ideology, moral, spiritual heritage, democratic principles, national and universal values, “Popular culture”

INTRODUCTION:

We must pay special attention to inculcating in minds of young people and installing in them a sense of national pride, the invaluable heritage of our great scholars and writers our saints, the courage of our invisible commanders and captains. Accordingly, using the historical opportunities provided by our independence, “ must study deeply and comprehensively the culture and spiritual richness of our ancestors”. The functional effectiveness of structural elements in the socio-political system of society depends on: democratic principles, the laws of civil society building, the historical roots of the national idea, ensuring the balance of spiritual and moral relations.

Because, on the one hand, a system of governance based on high ethical norms has a democratic meaning; on the other hand, only a democratic state can stimulate the development of humanistic moral norms, that is, it can

effectively play the role of a reformer in this area as well. Therefore, relying on national ideas and ethical norms and principles in governing the state and society is of fundamental theoretical and practical importance.

This, in turn, means that the younger generation needs to be taught the essence of globalization and ideological processes, and the priorities that need to be implemented in a renewed Uzbekistan are directly related to the educational process. It is important to say that Measures of the President of the Republic of Uzbekistan dated April 20, 2017 on the development of higher education, PQ-2909, July 28, 2017 Development of spiritual-educational relations and the development of the industry in new conditions PQ-3160, March 26, 2021. The measures of radical improvement of the considered spiritual and educational work became more important than the adoption of the decisions of the mountain PQ-5040 and the initiative steps to be taken.

In his speeches, lectures and works, President Shavkat Mirziyoyev expresses a number of topical views on the impact of spiritual and ideological threats on the spirituality of our society, especially the youth. In general, the President emphasizes what is being managed in this regard: In today’s rapidly changing, new and great opportunities are opening up for humanity and young people.

At the same time, it also exposes them to various evil dangers that have not been seen before. Selfish forces are killing simple, deaf children against their parents, against their country, and taking their lives. Selfish forces make some of child to against to their parents and it can be reason for breaking their life. It is

therefore an ideology that represents their specific interests. Methods of exposure, of course.

There are a lot of countries in the political map of the world and the various of political forces, parties, religions, religious movement, sects and layers are acting in them.

It should be noted that from ancient times a variety of alternative scientific teachings about the functions of governing the socio-political relations of national ideology and morality have been created, and their current directions are associated with their historical and logical continuation. In the same house, the system of functional goals, tasks, methods, management and institutions in the management of socio-political relations of morality is also improving.

In the works of the great philosophers of the East, theoretical and methodological-practical recommendations were put forward on the idea that moral norms and principles stem from the development of the development of society and provide the conditions for unification. However, the moral essence of socio-economic life, the development of mountainous alternative scientific-theoretical doctrines, has always lagged behind the unification. For this reason, too, the moral norms and principles of each historical period have been applied to a limited extent to govern the new relations that have arisen.

Moral norms, in essence, as an attribute of human social existence, reflect the humanistic attitude of people: to each other, family, community, homeland and the fate of all mankind, and their high level has a positive impact on the development of society. On the contrary, the violation of moral norms undermines the stability of society. The practical organization of the socio-political relations of the society on the basis of moral criteria and the subordination of all people to them without exception demonstrates democracy, social justice.

The spiritual and moral perfection of the individual is the basis for the initiative and control of the management of the state and society by ensuring the situation in the socio-political relations of society. That is, moral norms and principles, as well as the essence of values within the framework of modern socialization, serve to adapt the management of socio-economic life to the interests and goals of citizens and universal society. The second level is characterized by differences in the methods and means of using ethical norms and principles in the management of socio-political relations, commonalities and problems in the interests of the object of use. Cpesifically:

- Firstly, ethical norms and principles: if they become more humane and apply to all social strata of the population without exception, in politics they will be stratified within certain interests.
- Secondly, there are difference between historical genesis of emergence and development trend that political skills and tools are temporary however moral norms and principle are relatively stable and constantly evolving.
- See, If ethical norms and principles mean universality, in the political sphere they will be determined in accordance with a particular interest. It indicates positive or negative directions.
- Fourth, if political norms and principles are determined by the existing system of political institutions of the state, in the management of moral by relations, their publicity and greater reliance on public opinion are taken into account;
- Fifth, norms and principles of political ethics, which are formally regulated, are formed and consolidated on the basis of laws and have individual - "personalized" characteristics based on the freedom of will, belief, historical traditions in public morality;

- Sixth, if politics is a means of achieving a certain state of social existence, a certain goal, moral norms and principles are its universal possibility, a subjective factor.

All in all, although there are the same and different sides of policy and morality in the management of social and political relations, ensuring their compatibility is a condition for the development of society. The democratic nature of state and society building is based on ensuring the compatibility of political and moral values. If course political reforms lean on historical and ethical norms in any society. Otherwise, non-compliance with these requirements (even withdrawal from them) demonstrates political irresponsibility, spiritual and moral poverty

Therefore, the compatibility of political methods, moral norms, legal acts aimed at the management of social relations is an important indicator of the spiritual development of society, which determines its effectiveness and expediency. In other words, the organization of relations with the public in accordance with ethical norms and principles is a complex process, and the culture of obedience of citizens to the law depends on both the politicization of morality and the moral level of politics.

Thus, it can be said that the synthesis of moral values with political and legal culture in the management of socio-political relations in accordance with the construction of the state and society in any historical period serves to ensure their sustainable development. It is known from the experience of the historical activity of the state that such conformity elevates the development of society to new qualitative processes. The complexity of following the existing moral norms and principles in the system of factors that ensure and determine the reality of socio-political relations, on the one hand, is promoted in it as ideals relatively independent of the level of real historical development of man. On the other

hand, the culture of adherence to the moral norms and principles of a particular person is characterized by the level of individuality of the level of spiritual potential. Therefore, there is an alternative in the doctrines as a result of a particular interest-based approach in assessing good and evil in society.

It should be noted that, Although the national spiritual and enlightenment if the citizens are various, the processes of democratic reforms which is taking place in society lead to the primacy of universal values. It is necessary to recognize this as an objective law of development of mankind. The integration and globalization of spiritual and cultural relations in the world leads to universalization of universal moral norms and principles in the management of socio – political relations. In this process national and universal moral values, political methods and tools are the determination of each other.

Some of sociologists think that The science of globalization, which constitutes the process of globalization of the spiritual sphere, demonstrates the following features. So, first of all, the process of globalization is frustrating the hopes of those who are optimistic about it In other words, a “globalization crisis” is emerging and is being assessed as post-globalization. Second, although globalism as a science has been developing since the 1990s, it has not yet been able to define the exact contours of the subject matter, eliminating its fragmentation and discreteness. Third, the current stage of development of globalism lacks the organization of “unexpected” features of the globalization process and lags behind in changing paradigms. Is the informatics of globalization the product of new shifts in mass production or does it has own historical roots it is still staying as a question.

Democratic management of socio-political relations: the problem of ensuring the compatibility of policy style, economic norms

and ethical principles depends, first of all, on the organization of public management systems by state methods and means of managing functional conditions in accordance with historically formed national values. The democratic nature of the system of public administration is determined by the degree to which it ensures the participation of the people in the political process and in the management of power.

At the same time, meeting the needs and protecting the interests of citizens depends on real opportunities. Indeed, the issues of ensuring the compatibility of politics, law and ethics have always been important in the process of governing society. In countries where democratic principles are relatively stable today, the balance of politics, law and ethics in the management of social and political relations of society is obvious. In turn, such conditions create an opportunity for political stability by maintaining social relations between people in accordance with legal discipline and moral norms.

In assessing from the standpoint of realism in the development of socio-economic relations, inevitably, it is not the moral norms and principles that play a key role, but the interests that drive it. is why the Russian political scientist K.S. There is a certain truth in Gadjev's writing: "States with a relatively high position in the world political arena, defining their national interests in real political reality, consider their ideological, moral and other views as a secondary task". In other words, as interests change, so do socio-political relations and the ways and means of managing them.

Experience in the development of international social, economic, and other relations shows that the economic position of states has changed over time. The struggle of good and evil in the struggle for overt or covert interests in the world political space. The function of the state as a political institution of

society, the development of spiritual and moral norms and principles, in accordance with historical needs, is constantly improving. It is this need that has necessitated the formation of a real policy of social reality by strengthening the powers of the state. First of all, the legal basis of "subordination" at the center of religion and public policy in socio-political relations is defined. As subjects of socio-political relations: individuals, social units, various organizations, in particular, the transfer of responsibilities and obligations of the state. This order, in the formation of a new type of socio-political activity, two tendencies are visible: the first is the role of traditional institutions in the management of socio-political relations, based on basic spiritual and moral norms and principles, automatically transferred to the state.

As a result, the role of classical spiritual and moral factors in human socio-political activity (despite the measures taken by the state) has decreased, leading to the emergence of inhumane (drug addiction, alcoholism, same-sex marriage and other vices); the second is that both the differentiation and integration of socio-political relations, and the individualization and personalization of the activities of the subjects of the movement relate to the creative development as well as to the restoration of traditional spiritual and moral values.

Of course, the determination of the management of socio-political relations by moral norms and principles determines the democratic nature of realistic politics. That is, the main goal is to seize power and hold it firmly, and all forms of social consciousness, including morality and religion, are its means. However, the subordination of morality to politics has created an incentive environment in society that supports the foundations of totalitarian politics. Such demands have raised the general moral norms and principles of humanity to the level of values

in a unified, defined historical epoch, in a social space.

On the other hand, it becomes a criterion that determines the strategic directions of development of any people, nation, ethnic group and assesses the level of development. In particular, the moralization of political relations reflects the democratization of society and state building, that is, the humanization of the methods and means of its management. Recognition of the development of spirituality in our country as the main and priority tasks of reforms requires strengthening its theoretical and methodological foundations. To do this, first of all, the ideology of the long-standing colonial policy: the elimination of the influence of our spiritual culture on the history, national morality, psyche, moral norms and principles based on class, partisanship.

Based on these requirements, it is very important to eradicate communist ideals, utopian ideas, rudimentary stereotypes that are alien to the national and universal moral foundations, to study the problems of moral norms alien to the mentality of the nation, to prevent the formation of popular culture. As I.Karimov pointed out: “dissemination of ideas of moral depravity and violence, individualism, egocentrism under the guise of “ mass culture ”, gaining wealth at the expense of it, disregard for thousands of years of traditions and values of other peoples, their spiritual basis, the threats of a coup d’etat are worrying”. In this short period of Uzbekistan's national independence, theoretical and methodological works on the construction of a new democratic state, civil society on the basis of the creative organization of the role of spiritual and moral factors in the management of society and the state have emerged.

In particular, President IA Karimov pays special attention to the development of the spiritual and moral foundations of national development, and the development of

theoretical and methodological bases has become a program of practical activities. In conclusion, it can be said that the national ideology, spiritual and moral values have played an invaluable role in the development of the renewed society of Uzbekistan and have taken a firm place in the foundations of the New Renaissance.

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