



SOCIO-PHILOSOPHICAL ANALYSIS OF TRANSFORMATION OF SPIRITUAL-IDEOLOGICAL REFORMS IN NEW UZBEKISTAN

Shokhida Nusratilloevna Mirakhmedova

Teacher of the "Interfaculty Social Sciences" department

Chirchik State Pedagogical University

Abstract: The article talks about the role of the state in combating threats that cause ideological, moral and economic problems in the life of society due to globalization and other factors. The opinions of world scientists and Uzbek scientists about the role of the state in relation to threats were analyzed. The article summarizes the role of the state in the face of moral, ideological and economic problems of society in modern times.

Key words: Social problems, ideology, nationalism, parochialism, corruption, missionary, terrorism, religious fanaticism, "rubber effect", "sustainable development", state, economic growth, USSR, drugs, reforms.

“YANGI O'ZBEKISTONDA MANAVIY-MAFKURAVIY ISLOHOTLAR TRANSFORMASIYASINING IJTIMOIIY- FALSAFIY TAXLILI”

Shoxida Nusratilloevna Miraxmedova

“Fakultetlararo ijtimoiy fanlar” kafedrası o'qituvchisi

Chirchiq davlat pedagogika universiteti

Annotatsiya: Maqolada globallashuv va boshqa omillar tufayli jamiyat hayotida mafkuraviy, ma'naviy va iqtisodiy muammolarni keltirib chiqaradigan tahdidlarga qarshi kurashishda davlatning roli haqida so'z boradi. Jahon olimlari va o'zbek olimlarining tahdidlarga nisbatan davlatning roli haqidagi fikrlari tahlil qilindi. Maqolada zamonaviy davrda jamiyatning axloqiy, mafkuraviy va iqtisodiy muammolari oldida davlatning roli to'g'risida xulosa berilgan.

Kalit so'zlar: ijtimoiy muammolar, mafkura, millatchilik, paroxializm, korruptsiya, missionerlik, terrorizm, diniy aqidaparastlik, "kauchuk effekti", "barqaror rivojlanish", davlat, iqtisodiy o'sish, SSSR, giyohvandlik, islohotlar.

Global and social problems are preparing a new stage for strengthening the role of the state and its place in the international community. Due to the mentioned factors, it is observed that the state has become one of the complex subjects of civilization and has assumed the main responsibility for its maintenance and development.



In recent years, problems that have gained practical importance as a threat to the ideology of the Uzbek people: nationalism, localism, corruption, missionary work, terrorism, religious fanaticism, fanaticism, etc. confirmed as a serious threat to the development and existence of the civilization of our society. This showed that the state, in a certain sense, becomes a kind of "rubber effect" for the next stages of development, it is necessary to prevent development from reaching a dead end.

It is known that the state should play a decisive role in the transition from a destructive utilitarian-resource approach to a targeted biosphere-ecological approach to the spiritual world of society. In international documents, this new strategy for the development of civilization is included under the name "sustainable development". This concept aims to reflect the essence of the modern paradigm of human development, the relationship between man and society, man and the state.

According to the lawyer and political scientist N.V. Brutosova's opinion about this concept, "only development based on universal human values can be sustainable, in which the main thing is that a comprehensively developed person as a human being exists in unity and harmony with the state and is an integral part of it."

In the second half of the 20th century, the view of Western thought as a subsidiary part of the state led to a sharp narrowing of the concept of the state by many researchers, especially Americans. In a very pragmatic version of the view, the state is often distinguished by only one function - the administrative function of governance. For example, in 1989 P. Wolff's American textbook of popular philosophy, which was published four times, defines the state as follows: "the state is that which directs social processes, legislates rules for certain social areas and certain boundaries, a group of people who develop and manage" .

According to the research findings of modern Western European researchers (Sweden, Denmark, France, Italy, Holland, Belgium) - countries with traditional strong social-democratic traditions, the state is an active spiritual and ideological . social organizer, patron and regulator of the economy. UN experts came to a clear conclusion that the level and quality of life of people depends not on the gross income of the state, but on the methods of distribution of national wealth for the benefit of the majority of the population. Any responsible government cannot ignore such findings.

Modern research confirms the "Wagner's Law" developed by the German economist Adolf Wagner in the late 19th century, which showed a strong connection between the rise of capitalism, industrial development and the role of the state in society. Despite some differences in the level and forms of state intervention, the necessity, importance and desirability of such intervention was not denied in any discussion. On the contrary, the ever-increasing role of the state corresponds to the historical trend of all leading political and economic processes in the world.

At present, we can safely say that an important condition for overcoming destructive ideologies in Europe and other developed countries of the world is to increase the prestige of the state. Because, according to the results of the latest studies of European researchers, the view that the state strengthens and preserves the general social life can be seen that without the role of the state, the society would fall apart. As N. Verdyayev noted, the state does not exist to create a paradise on earth, it is necessary to prevent society's life from turning into hell.



According to the views of Daron Akemoglu and James A. Robinson, countries have two factors of development: they must use the ability to establish and develop inclusive economic institutions that pave the way for education and technology, and to ensure their free operation. State support for extractive economies (North Korea, Latin American countries), which does not encourage parents in these countries to educate their children, finance them, and educational institutions that fulfill the dreams of parents and their children building economic institutions and educational institutions of the government.

The President of the World Bank, D. Wolfsson, expressed the following opinion: "in order to increase the well-being of people and society, it is necessary to increase the capacity of the state, which is defined as the ability to effectively conduct and stimulate collective activities. It is noted that the "mo" feature of economic growth in East Asia "examples indicate the need for the state to promote development and play a supporting role."

The analysis shows that the developed countries of the world are successfully implementing programs to minimize the role of the state in the social and spiritual life of society. In this way, conflicts of interests or procedural and verbal conflicts of various levels were observed between institutions, State non-governmental non-profit organizations, social strata, political elite. However, what is the role of the state in liberating the perspective of ideological threats in Uzbekistan, which has separated from the state structure based on the totalitarian regime, where a closed and aggressive policy was conducted, and to what extent is its activity observed on ideological fronts?

The recent history of Uzbekistan is connected with the centralized statehood of the Soviet administrative apparatus. In addition to the economic life of the state, its spiritual-educational and ideological policy is very centralized, and as a result of several levels of censorship of initiatives and reforms, high dyspathism remained in the mood of the Uzbek society and political elite for several years. The psychological signs of the nation's socio-political worldview that emerged as a result of the above-mentioned signs of totalitarian rule: fear, political apathy, lack of initiative, indifference, a low level of feeling of inclusion in the fate of the state and society, etc.

According to Ch. Aitmatov, the Soviet Union could not adequately respond to the call of globalization. First, it left people unarmed due to a lack of ideology, and second, it left them without a compass, that is, without God in the face of modern spiritual problems. In such a situation, many people from different diasporas who suddenly have the opportunity to own their own destiny are not necessarily immune to foreign ideologies. Therefore, we believe that the most correct way is to manage society, to form an information culture in protecting people from information attacks, and to take the initiative and the main burden on the part of the state in the fight against social problems.

Priority directions of state policy and means of ensuring its viability. The President's choice of a method of drastic struggle against certain symbols familiar to the Uzbek ideology is not the state's return to authoritarian or totalitarian symbols, but the fact that these vices have become the worldview and daily life of our people, and the signs of this negative mentality in the implementation of state policy. The severity of the problems collected by the President has reached the point where even the representatives of the local administration can be solved by going to the neighborhoods and living there.



Shavkat Mirziyoyev put forward strict demands, such as instilling hatred in the whole society against the evil of corruption, treating leaders who are prone to it at the level of treason, and establishing an anti-corruption department within all state bodies. As part of the fight against the threats established in our society under the leadership of our President, the Law "On Combating Corruption" dated November 4, 2016, "Measures to further improve the system of fighting corruption in the Republic of Uzbekistan" dated May 17, 2019, dated May 27, 2016 on" the Presidential Decree, the state program for the fight against corruption in 2019-2020, July 6, 2021 "to create an environment of zero tolerance against corruption, to drastically reduce corrupt factors in state and community management, and to expand public participation in this Presidential Decree, January 2022, "On measures to introduce the anti-corruption effectiveness evaluation system" and other laws were adopted.

How necessary reforms are for our society, we can see several times in the example of outbreaks in our society. Ethnic conflicts in Parkent in 1990, Namangan in 1991, Andijan in 2005, events in Karakalpakstan in 2022, increased youth membership in various terrorist organizations, drug trafficking, human trafficking, and corruption in Uzbekistan undermine public trust. is an example of this. state and future. Analyzing the events that happened several times in the Uzbek society mentioned above, we find statements that the people's movement was controlled from outside the country.

Conclusion

Based on the above analysis, we believe that it is important for the state to maintain the role of the main initiator, regulator and supervisor in the processes of freedom of expression, information acquisition, dissemination and analysis in fragmented societies. Especially this need kept high tension in the countries that were part of the Soviet Union.

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