



THE IMPORTANCE OF NATIONAL IDEOLOGY AND THE ROLE OF EDUCATION IN THE FORMATION OF SPIRITUALITY

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Abstract: This article analyzes the significance of the national idea in the formation of spirituality and the role of education in the development of society. The national idea is considered a crucial factor in strengthening the spiritual foundations of society and ensuring individual development. Additionally, the article explores the impact of the educational process on social and cultural dynamics and its role in shaping moral values. Based on scientific analysis, the influence of the national idea and education on social stability and progress is substantiated.

Keywords: National idea, spirituality, education, social development, moral values, cultural dynamics, social stability.

INTRODUCTION

In the current era, referred to as the new stage of globalization, the role of ideas, particularly the national idea, is becoming increasingly significant in human life. At the beginning of this period, humanity experienced ideological indoctrination, followed by a distancing from ideology, and in recent history, a resurgence of ideological processes. Various analytical interpretations attempt to explain this phenomenon. One such tendency, reflected in philosophy and postmodern literary criticism, is expressed under the concepts of the "death of the subject," "decentralization," and "depersonalization." In this sense, ideology has begun to be understood as an abstract complex of social, political, and cultural mechanisms that unify all forms of subjective relations.

MATERIALS AND METHODS

Despite the numerous theories developed in social sciences concerning ideological theory, aspects such as the relationship between consciousness and ideology, the inclusion of social consciousness, and socio-cultural structures remain in need of further analysis. In the political system, adherence to democratic principles and the transformations that followed independence initially necessitated a focus on national revival for the first quarter-century. Now that the transition from national revival to national progress has been



achieved, the country's leadership has set the goal of attaining the Third Renaissance as a strategic priority. This has necessitated a reassessment of ideological perspectives and the formation of a new national ideology aimed at transforming society into a driving force for reforms.

The philosophical study of the national idea arises as an objective necessity stemming from qualitative changes in modern society, including the information-communicative nature of society, the growing crisis of national identity, and intensifying geopolitical tensions that shape a synergetic worldview. In such circumstances, ideology does not play a trans-historical role but rather a highly historical one. It is crucial to explain ideology from an ontological perspective as a spiritual force that continuously sustains both the material and spiritual life of society. The national idea emerges and is created as a product of active social consciousness.

Today, the ideological challenges observed in our society highlight the necessity of thoroughly and comprehensively studying the entire set of factors that define the process of forming a unified national worldview and a unifying ideology. Scientific research centers, scholars, and experts engaged in issues related to state and social development have not overlooked the challenges in the spiritual sphere. Although they have not explicitly used the term "ideology" in interpreting the expected changes in the spiritual domain, it is evident that ideology underlies the various interpretations they have proposed.

RESULTS AND DISCUSSION

In general, two main approaches to understanding ideological phenomena can be identified today. The first perspective, characteristic of Western social thought, does not view ideology as an integral part of society's worldview structure but rather as a theoretical justification for specific political objectives. The second perspective, found in the works of social scientists in our country, significantly expands the scope of ideological interpretation to include social, cultural, and spiritual dimensions, linking ideology with society's worldview and way of thinking.

"Ideology based on noble goals and constructive ideas stimulates socio-economic development, elevates spirituality, and mobilizes people for great endeavors. An ideology formed on the foundations of freedom, independence, peace, and cooperation, serving righteous purposes, possesses a constructive nature."

At the core of ideology lies spirituality, which holds a special place. Its foundation includes national goals, social ideals, moral values, the meaning of



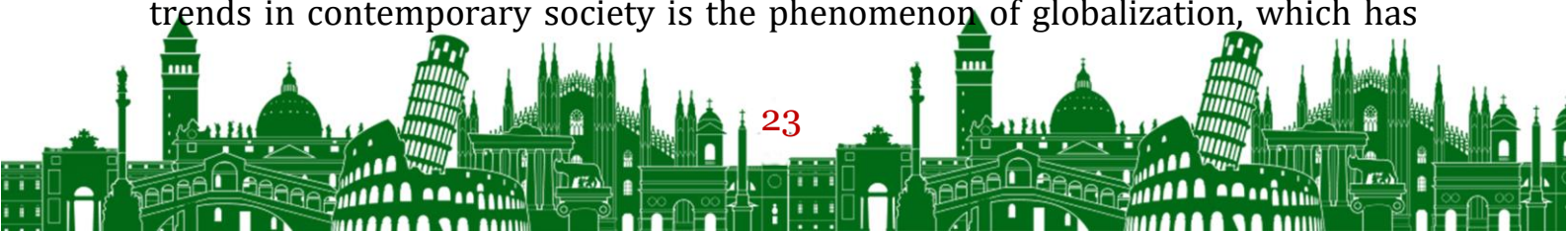
life, hope and confidence in the future, historical memory, patriotism, and the culture of patriotism. From this arises the task of improving and developing the standard of living of the people while harmonizing human rights, freedoms, and responsibilities. In turn, this requires fostering unity, tolerance, agreement, and cooperation.

"A goal serves as a banner that unites and guides a nation. This banner embodies the spirit, pride, strength, and aspirations of the entire Uzbek people. The goal of our state, our people, and our nation must be so grand, vital, and truthful that it attracts all of us. Only then can this goal truly shape a nation, strengthen its identity, and transform it into an invincible force".

The unity of a nation is reinforced by its people's sense of patriotism, cultural traditions, and historical memory. This unity matures within society itself and is shaped by how people envision their country's future. While perspectives, opinions, and ideas may vary, shared values exist that help unite and strengthen the nation. Typically, a person is driven by a clear purpose in life. Purpose signifies action, and achieving it becomes the essence of human existence. In the process of establishing national goals and ideals, the relationship between "ideal as a goal" and "goal as an ideal" is crucial. Building an industrial-information society has become our practical objective. This goal itself serves as both an aim and a means—namely, a means to achieving prosperity and security. However, an ideal cannot be strictly linked to any particular system, as prosperity encompasses abundance, comfort, spiritual wealth, physical and mental well-being, freedom, justice, security, and dynamism. Prosperity itself can be considered a national goal and a social ideal.

A unique and complex socio-historical situation is always reflected in people's consciousness in the form of an ideal. Such situations are often filled with essential yet unmet needs of the masses, society, or specific groups. In response, people construct a certain reality in the form of an ideal. Ideals act as a dynamic and organizing force in human consciousness, bringing people together around historically emerging and specific tasks. Regardless of its form, an ideal fulfills several interconnected functions, including normative, critical, cognitive, predictive, unifying, and mobilizing roles. The range of existing ideals in any society reflects the needs, interests, and aspirations of various socio-political forces.

Overall, in the 21st century, the essence of goals and ideals aligns with building a decent life for humanity. One of the most widespread and dominant trends in contemporary society is the phenomenon of globalization, which has



clearly shaped the direction of inclusive unity and large-scale transformations in public consciousness. However, the diversity of these projects and their unresolved contradictions continue to raise concerns both in general theoretical terms and from ideological and ethical perspectives. This skepticism extends to the methodological mechanisms for addressing such challenges and the factors shaping their axiological foundations.

The emergence of such phenomena is natural, as they stem from the fundamental contradictions inherent in human nature. One manifestation of this is the tendency to absolutize the fundamental foundations of human existence—either choosing an origin that aligns with the goal or one that does not. This also applies to the dominant aspects of mass consciousness, whether individualistic or collectivist. Today's social conditions necessitate changes not only in theoretical and methodological research programs but also in value-based worldviews and objectives. The ideological perspective that acknowledges the balanced interaction of social contradictions provides the opportunity to navigate these challenges. Addressing social contradictions requires both methodological-technological reforms within the system of theoretical and practical changes and a restructuring of ideological frameworks in terms of worldview and axiological-ethical models.

In our society, a process of forming a new axiological model in the context of spiritual revival and national self-awareness is taking place, integrating both traditional and new values. This process involves the reassessment of values, changes in evaluative perspectives, and shifts in perceptions. In understanding national identity and self-awareness, society is selecting value-oriented goals that align with its development. Ignoring national values and stereotypes can be detrimental to the reform process and spiritual life. The historical experience of several Eastern countries, including ours, shows that the superficial and rapid imposition of Western values and stereotypes is not being favored and, in some cases, is met with open resistance. Therefore, it is necessary to clarify the threats to national self-awareness based on these criteria.

The roots of such threats lie in betrayal of one's homeland, indifference to the fate of one's nation, apathy towards national affairs and reforms, alienation from national culture, forgetting one's native language, and a shallow sense of national pride and dignity. Through ideology, people's interests and their willpower are realized. The power of ideology, especially the dominant ideology, is immense. However, this dominance does not arise solely from the ruling class's possession of vast material resources and cultural reserves but rather



from the sanctification of ideological power. People are often compelled to accept and legitimize values and policies that may, in reality, be entirely contrary to their own interests. Historical experience indicates that an ideology striving for autocracy and claiming absolute truth has no future. This is because, in establishing monopolistic rule, it cuts itself off from its enriching sources—diversity of thoughts and plurality of perspectives.

From the perspective of ensuring the continuous realization of the material and spiritual life of society, it is crucial to conduct a systematic ontognoseological analysis of ideology. This includes addressing several scientific issues: analyzing different interpretations of the concept of "ideology" and clarifying it from political, gnoseological, axiological, irrational-mythological, cultural, and activity-based perspectives; examining the ideological-structural components of social sciences as well as the similarities between ideological interpretations of social practice and social theory; identifying the presence of ideological views in the content of certain educational concepts and personal knowledge from the outset.

In analyzing the phenomenon of ideology, attention should be given to the following aspects: applying a critical interpretation of methods and principles borrowed from other social sciences within an ontognoseological approach to ideology; identifying the unique characteristics of ideology as an interpretation of social life; developing hypotheses about the emergence of ideology to ensure a neutral and objective study; generalizing social practice and social research to determine the foundations of ideology; analyzing the social aspects of ideological processes; substantiating that ideology is a functional aspect of social life and that its purpose is not to seek truth but to direct individuals towards specific actions; and proving that ideological functions exist in personal knowledge and the content of certain educational concepts from the very beginning.

CONCLUSION

The study of the ideological challenges of the new era in our country and the development of necessary analytical frameworks present significant tasks for philosophers, sociologists, cultural scholars, and political scientists. Through their research, they must analyze various aspects of the new national ideology and provide essential conclusions for the broader public.

Thus, social and cultural fragmentation can only be halted by establishing a symbolic consensus on the historical past and future development paths of society. The creation of a nationwide ideological discourse is not driven by



groups artificially attempting to construct an ideology uniting around the concept of "New Uzbekistan," but rather by the unique dialogue practices that have emerged within our society among the state, society, and various social groups, which serve as a social foundation for this process.

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