



SOCIAL IDEAS TRANSFORMATIONS IN MAIN DIRECTIONS AND PROSPECTS

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| Article history: | Abstract: |
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| Received: August 26 th 2023 | One of the main directions of the transformation of social ideas is the harmonization of the national idea of the main idea of our independence and independence, which is determined by the reflection of the national idea of the transformation of social ideas. On the chosen path of any independent state, the existence of social ideas that embody the life of society and the identity of its people suggests that this country is a social state to a greater extent. |
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In fact, a free and prosperous homeland, a free and prosperous life is a long-standing dream of our people. This idea is of unparalleled great importance for the development of the country. After all, firstly, all peoples living in our country are united through this slogan; secondly, it is in it that the specific goal of the country's development is set. Therefore, every Uzbek person is equally interested in the effect of the ideology of national independence on unifying, motivating to live responsibly, nurturing, encouraging creative work and making self-sacrifice a criterion of life.

As I. Karimov noted, the ideology of independence embodies the vital ideals of the centuries – old aspirations of the people of multi-ethnic Uzbekistan on the path of building a free and prosperous homeland, a free and prosperous life. To unite the people towards a great future and glorious goals, to live in our country, regardless of nationality, language, religion, always feeling responsibility for the happiness of the only homeland of every citizen, to achieve the invaluable heritage of our ancestors, to be worthy of our national values and traditions, to educate high-quality and perfect people, to call them to creative works.

A national idea formed on the basis of social ideas is the idea of all of us, which urges us to show the brightest example of patriotism in the 21st century. To do this, we will bring to our hearts the ideas of national independence of the younger generation darkor: the dance of the Fatherland – the Fatherland is our Uzbekistan. We are the children of this homeland. We believe that a national idea will never develop outside the homeland, while an idea that does not serve the prosperity of the motherland cannot be a national idea for us. We work towards the idea of prosperity of the motherland;

Peace of the land-stability, peace gives well-being, tranquility, peace to all people. Stability, peace is the dream of every person on Earth. The value of peace should not be underestimated after seeing unrest, but the peace of the land should be reached in a time when we young people live peacefully, steadily, calmly. In order to preserve this immaculate blessing, each of us must work, ending the feeling of the motherland in our hearts, constantly fighting against the struggle of any foreign ideas and ideologies for the peace of this land;

People's welfare - Uzbekistan means a multinational people, the well-being of each of their children. One can only say that well-being is reconciled to this land;

Social cooperation is an idea of national and universal value. As long as the idea exists, it is manifested. This idea is closely related to the ideas of humanity, patriotism, pacifism, freedom, prosperity;

Interethnic harmony - the multinational state of Uzbekistan can be said to be culturally, spiritually rich. Because the dialogue of national cultures within the country enriches them. The representative of each nation has aspects that he learns from other nations, that he becomes an example. It is possible to know that conditions have been created in our country for the full realization of the talent and potential of a representative of each nationality and the mobilization of a representative of each nationality towards noble goals, such as the prosperity of the motherland, peace of the land, the well-being of the people;

Interreligious tolerance (tolerance) – one of the main ideas of the ideology of national independence – the designation of religious tolerance is a derivative of universal wisdom derived from these experiences.

The perfect man – perfection-arose from the unity of good with beauty. A perfect person is a beautiful embodiment of all good qualities. In general, the national idea is the basis for the fact that we are brought up as a highly responsible person.

Another of the main directions and prospects for the transformation of social ideas is the process of education and upbringing. In the educational process, an important place in the thinking of the consciousness of our people is occupied by the question of the formation of concepts of loyalty, trust and faith in social ideas.

It is known that the people of Uzbekistan have long encouraged the issue of upbringing, the pursuit of perfection, their children to follow their example. The idea of the perfect man was originally formed on the land of Turon, the rich scientific and literary legacy of the thinker Alisher Navoi, including his "philosophical reflections on the perfect man. .. veins of national ideology and *istiqlo*l ideology."

In the interpretation of Christmas, a perfect person not only belongs to one category of society, but also belongs to representatives of various categories in social life. The poet considers a perfect person as the main factor that forms the basis of a perfect society, that is, a social system in which the law dominates, desired by ancestors, a prosperous, free space, a prosperous, peaceful life, harmony and co-existence.

Perfection, as a social idea, is also a concept that embodies the inner life, spiritual experiences, mental abilities, perception of society, nationality, personality. No matter what a person creates with his mind, his hand, at his core lies thought, idea, knowledge, abilities, talent, experience, labor skills, in a word, perfection. The degree of perfection of a person determines his inner and outer world, abilities and talents, adapts the way of living to himself. True, "it is also possible that some of the characteristics in a person are innate. Bahawuddin Naqshband bisects that one of the human traits is innate and the other are traits that appear in interpersonal relationships in life. It introduces certain mental and behavioral qualities of humans, abilities, into innate properties. But even if these innate properties, abilities and qualifications are recognized in the history of Naqshbandi, it is believed that the features of etiquette that are discovered in the process of life play the most important and decisive role in human maturation."

Therefore, the basis of the factors leading a person to the peak of maturity is the parent, relative, school, neighborhood, equal comrades, society and system. Therefore, our first president was I. Karimov is pursuing a policy of formation of a harmonious generation in all respects, building a high educational and cultural society, building a free and prosperous homeland. To achieve this noble intention, it is necessary, first of all, to increase the educational and cultural level of the population of the country, these are the most important tasks of the reform era. Therefore, the idea of a perfect person is being put forward in Uzbekistan.

There are a lot of qualities that decorate a person, lead him to the peak of maturity. Consequently, the qualities of perfection are manifested in the following: science is the highest and sacred quality for a person. The mind matures precisely in the shadow of science and experience. Science encourages a person to know the world, to be affectionate, enlightened, honest and diarist; the craft is one of the qualities that adorn a person; conscience is the main factor in perfection. As Abdulla Avlani describes it, "conscience is said to influence our spirit, our thought, a spiritual power consisting of a feeling, that is, a feeling of feeling. Conscience is a real criterion of human intelligence and thought... "; reason is a divine virtue that distinguishes man from other creatures, the *piri* of man; love of the Motherland is from faith.

There are many ways to promote social ideas. New concepts, principles, theories are being created in accordance with the new social reality that is taking shape in the current era. Because we cannot explain the social processes that are increasingly changing based on the old concept, approaches. Our vocabulary, phrases, social interactions are getting richer with a new understanding, principles. All this reflects the changes that have taken place in our social life. For example: such concepts as "new Uzbekistan development path", market economy, democracy, human rights, Business, independence, globalization, informatization occupy a strong place in our thinking. So the way of thinking, the way of thinking, should also change. This is a difficult process. Social processes are changing rapidly, while human thinking does not have time to master and reflect these changes.

Education is of great importance in the correct and complete assimilation of this changing social reality, innovations in the rapidly developing science by the thinking of the younger generation. Education, firstly, teaches young people, the basics of Independent Thought, which are important throughout life; secondly, modern science, familiar with achievements, armed with creative ideas, serves as the main tool in promoting a national idea to a younger generation with certain knowledge. The influence of philosophy in the upbringing of such young people is enormous, in which creativity forms an independent, critical, pluralistic worldview that develops abilities to find the right path in a changing world. This worldview will rely on our rich cultural heritage, achievements of modern science, moral norms.

There are many different ways to carry out the promotion of social ideas, to convey it to the minds of people. In this process, the following situation arises: an old concept, a new concept that adequately reflects the existence, theories should take the place of points of view. The national idea will exist in the time and space connecting our spiritually rich past, present and future. The future of our homeland is associated with such problems as our daily activities, the achievement of our goals set before us, the rapid awareness of the manifested news. Today, our movement towards the goals set before us should pay off in the future, that is, be the basis for the construction of a free and prosperous homeland, a free and prosperous life.

One of the main directions and prospects for the transformation of social ideas is the improvement of the legislative sphere based on the social way of life of our people, adaptation to development programs.

The laws and the new Constitution, the new development model of the development of Uzbekistan serve as the scientific-theoretical, methodological basis of this idea. Take, for example, the principle of the rule of law. Our ancestors were also obedient to the law, order, highly appreciated their observance. So, Abu Nasr Farabi, in his works, reflected

on the role of law in society, its position: "it is necessary that the people need laws and study them in depth, because they will benefit the people themselves later. Otherwise the purpose pursued by the law cannot be achieved".

In the works of phorobius, a philosophical analysis of the people, the rulers ' need for law, the paths leading it to justice, phosilia. He believes that the establishment of any law has significant power only in conditions of conscious voluntary submission. It is important to increase legal culture through education and education rather than to impose a law, apply power of authority, or make decisions on the subject. In order for the laws to be effective, it is necessary to have the necessary knowledge, the mechanisms that trigger the established laws and regulations, the educational system and the corresponding methodology. Management through law usually reduces the level of influence of the subjective factor that negatively affects the object of control. Strict adherence to the law prevents the "stupid deeds"of both rulers and the people and leads to phosis .

These thoughts of The Thinker in relation to the well-being of the country, the people are of great importance in the implementation of our national idea. The transition from idea to practice is a complex process. Each individual achieves his goals through the path he chooses, and the state, in turn, creates conditions for ensuring that the national idea is put into practice.

It is especially noteworthy that our younger generation sees as its sacred duty the important tasks of seeing the great future of our motherland, solving the big and big problems ahead of us, protecting our independence, living in life following the principle of harmony of national and universal values. The absorption of social ideas into the hearts and minds of the population, especially young people, is the main goal in the implementation of education through various styles, tools and forms, through which people are taught to live correctly, to be patriotic and to compromise destructive ideas, to think freely. "For throwing our dear children from the soul into the unsolicited upbringing and muddying influence of others is an unforgivable betrayal of our future. "

Also, today, the analysis of our history scientifically based on the principles of historical succession and continuity, free from duplicitousness in highlighting the problems of our history in order to protect youth thinking from various creeds, ideological repression, to generate ideological immunity from them, has become one of the pressing issues today.

Alternatively, a number of regulatory documents have been adopted regarding the legal regulation of Education. In particular, the adoption of the National Program for training personnel (1997), the "Education law" (1997) and the "education law" in the new edition serve as the collective basis for the policy of the national education system.

Training of personnel on the basis of our national policy and the law on education, it is highly effective to continuously carry out the absorption of the National idea and ideology of national independence into the youth consciousness. As I. Karimov noted, "it is clear in itself that in the construction of a new state, the issue of training a new generation of personnel, brought up in the spirit of national and universal values, capable of solving complex and large-scale tasks on the path of modernizing our country and building a modern democratic society, is of important principled and decisive importance."

The law "on Education"adopted in the Republic of Uzbekistan is a historical document aimed at improving the knowledge and skills of young people, which serves to expand the worldview of each young person to increase the level of knowledge. The new model of education leads to the formation of an independent thinking free personality in society. We will have the opportunity to educate patriotic young generations who realize their dignity, willpower, faith as a whole, with a clear goal in life.

In educational institutions, to instill social ideas in accordance with the age of their students, to create modern pedagogical psychological programs and new pedagogical technologies, in our youth: the formation of independent thinking skills; development of a sense of belonging to side-by-side events; the formation of an active civic position; strengthening self-confidence; enrich historical thinking; the formation of intellectual potential; strengthening ideological immunity; teaching to live consciously – relying on one's own mind and opinion, noble, human ideology, a clear national idea; increasing their interest in the national idea; the national idea is effective only when the goal of our youth is transformed into the spiritual basis of their actions.

The educational system is also the main important factor in bringing social ideas to life. So:

first of all, it is the social experience accumulated in educational institutions that the human child systematically assimilates values on a scientific basis;

secondly, due to the interdependence between the stages of the educational system, evolutionism is ensured in the process of ideological upbringing. As a result, the human sphere of knowledge becomes richer both quantitatively and qualitatively;

third, ideological knowledge is acquired directly and directly in the educational process itself. All this creates a solid foundation for the formation of ideological immunity in young people and the Prevention of ideological threats.

One of the main goals of the main directions and prospects of the transformation of social ideas is to raise the legal culture among the population of our country and to form a comprehensive civil policy in them.

At this point, the question also arises of what is a legal culture in itself. legal culture means the realization, resolution of the rights of citizens, social and political groups, strata within the framework of legal norms in society in a way that is conscious, zururian, beneficial and does not contradict the interests of others. The conditions, factors of the formation of legal culture as a social vokealism, in our opinion, consist of:

First of all, citizens should understand the political and economic system of society; look for ways, means and ways to solve life problems, and use them to improve their legal knowledge and skills, which they use to defend their right;

Secondly, a citizen must be aware of the decrees signed by the president, the laws adopted by the Supreme Assembly and the decisions made by the government, ministries, departments, local agencies in time;

Thirdly, to attract as much as possible to the work of implementation of these decrees, laws and decisions darkor;

Fourth, in the process of making and implementing laws and decisions, we must take into account the social rules and norms of social life inherited from our ancestors, as well as social ideas, with more attention;

Fifth, it is necessary to create favorable legal conditions for strengthening the activities of democratic institutions, political parties and social movements;

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