

Ideological Issues of Protecting the Interests of the People of Uzbekistan in the Period of National Growth

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Abstract: *The scientific article contains theoretical and practical views on the issue of ensuring the ideological and ideological security of the Uzbek people in the transition from national revival to the national upsurge. concepts are given a philosophical definition and their current development trends are shown.*

Keywords--- *Security, Moral Security, National Ideological and Security, Public Interest, State Interest.*

I. INTRODUCTION

Over the past 30 years, the people of Uzbekistan have come a long way, consisting of endless struggles and hard work. This path, by its very nature and content, is: the attainment of independence, the struggle to preserve it, and the longing for dependence by some; maintaining peace and igniting the flames of civil war by enemies; justice and injustice; democracy and bureaucracy; finding a bite of honesty and amassing wealth with dishonesty; to think of the fate of the ordinary working man and to dishonestly pursue them in their own interests; adoption of laws and non-enforcement; disobedience to the people's grievances and increased aspiration for power; the rise of corruption in all spheres and the failure to combat it; the destruction of the people's trust in the government by their actions; lack of unity between word and deed; limited access to higher education for gifted ordinary children in higher education as a result of growing corruption in the education system; rising unemployment from year to year; the rise of ignorance of reality, arrogance, laziness, and bigotry, especially "god-making" of leaders; the deterioration of good neighborliness and, finally, the launch of comprehensive reforms to radically change the economic, political and spiritual situation in the country in the interests of the people (Kuzmina, 2018; Song & Lin, 2010; Survey & 2008, n.d.).

Because if such conflicts are not prevented, the independence of our country will be lost. Because the effective use of such a country with rich natural resources (underground and aboveground), favorable weather conditions, skilled cheap labor, hardworking, educated children is in the interests of the most developed countries in the world.

II. METHODOLOGY

Therefore, countries such as Russia, China, the United States, Germany, Britain, France are trying to attract Uzbekistan to their interests by any means, means and methods.

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So, what is the benefit? A number of philosophers who lived in Ancient Rome were among the first to answer this question and tried to understand and explain the role of interests in the life of society and the state. As a result, in ancient times, ideas were formed that understood the existence of interests and needs of people working in various spheres of life in relation to social institutions and norms, the decisive role of their satisfaction. For example, Aristotle "believes that the highest goal of human life is prosperity, and that it is achieved by satisfying one's own interests is the result of the need and emerging interests in society through causes" [1.371]. Thus, although ancient scholars did not define the concept of "interest" as a philosophical category, they also had an idea of its origin and formation, its role in social life (Bendini, 2013; Hensch, 1998; Schools, 2010).

Thus, the ideas of ancient philosophers on a systematic understanding of the issue of interest helped to create a unique philosophical paradigm about the "Benefit" of the philosophers of the XVIII century. For example, the French philosopher Paul Henri Golbach, in his book *On the System of Nature or the Laws of the Material and Spiritual Worlds*, said: "Interest is the idea of one's own happiness according to one's character and ideas; are things that one of us thinks are necessary for our happiness. So the conclusion that follows from this is that no human being is completely deprived of his or her interests. For example, the interest of the trader is to accumulate wealth. Thus, the object that binds everyone to the idea of their happiness is called interest" [2.311], and another French philosopher, Claude Adrian Helvetius, in his book *On Man, His Mental Ability and Upbringing*: "Interest is the basis of all our thoughts and views." [3.346.], - described and described. It is clear from this that they tried to solve the problem of the object and subject of interest in terms of the human factor living in the existing reality.

III. MAIN PART

Thus P. Golbach, R. Diderot, K. Helvetius and others saw in the interest the real foundations of morality, politics, social order. In our view, it is not surprising that when they understood the nature of interests as a leading activity, they suddenly came to the correct conclusion that "interests change people's lives".

The famous Uzbek poet and thinker Alisher Navoi (1441-1501), thinking about the driving forces of history, believed that material interests and reason are the main factors determining the actions of people. In doing so, he argues, the first factor prevails, with some rare exceptions. Thus, he said, people's actions are determined by material gain, not spirituality concluded. In one of his works, Navoi says: "People do not act unless they feel the need. People act out of self-interest, striving for something that benefits. Know that a person does not do what is the result." Although he was not an economist, Navoi was well aware that material gain was a decisive factor in the actions of not only individual people but of society as a whole. He said: "Satisfaction of the people is a blessing that solves any other complex problems. According to him, it is possible to conquer the whole world" [4.26.].

Many such examples can be cited from the history of social philosophy. However, today we are talking about ensuring the national interests of the people of independent Uzbekistan, the protection of their ideological and ideological security, prepared by a group of Uzbek scholars in the book "National interests and management responsibilities. Principles of Awareness and Vigilance": "Interest is aimed at changing the objects of existence, bringing them closer to the needs of the social subject, that is, it acts as an active force that encourages people to consciously work to change beings. That is why interest acts as the motive of human activity interests arise in

the process of practical activity of people and under its influence act as a necessary link in the transition of objective and subjective things. Both the reflection and change of social existence in the mind always takes place through interests "[5.12.], In the book "Legitimacy of Reforms" by H.F. Khaydarov: "By interest we mean the subject's satisfaction with the conditions, that is, his various needs we understand the set of attitudes and activities." [6.49.], although they are correct in terms of the rational essence of these ideas, but they do not clearly define it as a philosophical category.

To clarify the matter, it is first necessary to know what the lexical meaning of the word means. In this regard, the "Explanatory Dictionary of the Uzbek language" states: "Manfaat [Arabic - profit, income] - means material, spiritual, physical and other (visible) benefit, naf" [7.540.]. Based on this word, the concepts of "Beneficiary - has an interest in something, who is interested", "Beneficial - has an interest, has a benefit; useful", "Beneficial - a pursuit of personal interests", "Uninterested - an interest, useless, useless, useless" They are deeply rooted in the language and way of thinking of the Uzbek people in their daily lives. Of course, this lexical concept does not claim a philosophical definition. However, based on the meaning of the word, it can be philosophically defined as follows. Benefit is a system of activities carried out by an individual, person, people, nation, people, state and society for the benefit of any material, spiritual, physical and other benefits, based on the requirements of the necessary objective and subjective factors in reality (Fangel, 1984).

Interests can be divided into several types depending on the object and subject, place in space and time, mode of operation, satisfaction of needs, moral content, place in politics, social structure of society and other aspects. Among them is the issue of national interest. Because as long as there is a social group, association, organization, national statehood, which represents their legal unity, the national interest also exists as a system of activities of individuals, communities, states, which have their own ontological and epistemological nature.

Finding an answer to the question of what the national interests of the Uzbek people are reflected in the transition from national revival to national uplift is one of the most pressing issues. In this regard, the President of the Republic of Uzbekistan Sh.M.Mirziyov said: "By national progress, we mean the development of our country, raising the living standards and quality of life of our people to a higher level in all respects. No matter what reforms, what changes, what new projects we are implementing today, they are all aimed at a single, great goal. And it is to please our hard-working, hard-working, noble people, to justify the trust of our compatriots, who are courageously overcoming all the trials of life, to alleviate their burdens." [8.] Based on the rational essence of these views, the concept of "national interests of the Uzbek people" can be philosophically defined as follows.

The national interest of the people of Uzbekistan is a system of activities carried out in order to gain some material and spiritual benefits, based on the requirements of the necessary objective and subjective factors arising in the existing reality in accordance with their national and universal characteristics. At the heart of this are a number of moral and spiritual qualities of the Uzbek people, such as diligence, honesty, gratitude, sharing and justice. When the national interest is not based on the high moral and spiritual qualities of the nation and universal moral norms, it loses its moral basis and leads to a weakening of the implementation of the principles of legitimacy in domestic and foreign policy. This, in turn, ends up disrupting the system of national interests.

In the context of globalization, efforts are being made to ensure the national interests of the people of Uzbekistan, firstly, in the broadest human interest, and secondly, in the relatively narrow sense, the interests of the state, by ensuring their ideological and ideological security (BOBUR et al., 2015).

As the head of our state Sh.M.Mirziyoev said: "Today, the main goal of our life, embodied in our Constitution, is to ensure the full protection of human interests. In order to ensure the interests of the people, first of all, it is necessary to communicate with the people, to know their concerns, aspirations, problems and needs. "[9.114] Based on this idea, in order to know the interests and needs of the people, the President Extensive dialogue with the people has been established at the initiative of the people. "People's receptions" have been established in all districts and regions. In the past three years, from March 2017 to 2020, the virtual reception of the President received 3644701 applications from citizens. mutual compassion 3592502 considered [10].

IV. GOVERNMENTAL STRUCTURE

The first direction in ensuring the comprehensive ideological and ideological security of the interests of the people of Uzbekistan is to establish open dialogue with the people. The basis of ideological and ideological security in this area is that the communicating official does not lie, does not promise impossible things, acts at the level of authority given to him. It is clear from life experience that the official's "filling the sheep of the people with false promises" has always led to ideological confusion and paved the way for the formation of ideological consciousness, such as a confident view of state power.

The second direction in ensuring the comprehensive ideological and ideological security of the interests of the people of Uzbekistan is to protect their interests in housing, food, clothing, etc., which are necessary for their vital needs. Thousands of houses are being built in this area, and significant work is being done to meet their needs for food and clothing. For example, in 2019 alone, 17,100 houses were built in rural areas, 17,600 in cities, and a total of 34,700 cheap and comfortable houses [11.]. Ensuring ideological security in this area is primarily seen in the organization of work to provide housing to needy, low-income families, lonely disabled elderly people. If, who actually owns several houses and fraudulently bought a cheap house in order to profit from the sale of the house, is also one of the ideological perverts. Because they are first and foremost ordinary people, and then "self-interested people" who put their personal interests above the national interests of the state. Such people are "secular-materialist" who ideologically strike at the roots of the response of our internal national interests.

The third direction in ensuring the comprehensive ideological and ideological security of the interests of the people of Uzbekistan is to ensure the interests of people in entrepreneurial activities in accordance with the requirements of a socially oriented market economy. As the head of our state Sh.M.Mirziyoev noted: "Entrepreneur feeds not only himself and his family, but also the people and the state. Obstruction of business development is considered to be an obstacle to the state policy, the policy of the President "[12.148.]. So, it is an objective necessity to fully protect the interests of entrepreneurs, who are the "driver" of the development of our country, to ideologically and ideologically protect the policy pursued by the state in this regard. After all, today a lot of work is being done to protect the legitimate interests of entrepreneurs. Among the arsenals of ideological protection of the entrepreneur from the attacks of the "hidden economy" are the values passed down from ancestors to generations as

a spiritual heritage. For example, not to overestimate the value of the goods, not to weigh, not to engage in usury, to fulfill the contract on time, to help the widows from the proceeds, and so on.

The fourth direction in ensuring the comprehensive ideological and ideological security of the interests of the people of Uzbekistan is to bring up children who are committed to the noble idea that "the interests of man are paramount." Because, "... our children will either bring us anxiety or benefit tomorrow" [13.91].

It is well known that in today's world, the conflict of interests for the possession of material and spiritual resources is becoming more and more dangerous. At the same time, the main focus is on the ideological struggle to capture the minds and hearts of more than 2 billion young people in the world. Young people are becoming victims of conflicts of interest. That is why international organizations with great financial resources are trying to attract the youth of Uzbekistan, who make up about 60% of the population, to various conflicts of interest in the world under various pretexts (training abroad, employment, etc.).

The fifth direction in ensuring the comprehensive ideological and ideological security of the interests of the people of Uzbekistan is to ensure the ideological and ideological security of anti-corruption work, which is a hidden force that prevents the full realization of human interests. In this regard, President Sh.M.Mirziyoev said: "Unless all segments of the population, the best specialists are involved in the fight against corruption, all members of our society will not be able to achieve our goals without being vaccinated with the "honesty vaccine". We must move to early prevention of corruption before dealing with its consequences." [14] This is the worst ideological violation in the implementation of work in this area, which is the fact that in its past and present activities, officials directly or indirectly involved in corruption in large-scale meetings and gatherings on the fight against corruption.

V. CONCLUSIONS

In conclusion, it can be said that the main national interest of the people of Uzbekistan is to live a free and prosperous life in an independent, free and prosperous homeland. The common national interests of our country today and the commonality of national ideas and ideologies as a matter of law. "Most importantly, everyone living in our country, every family must feel the effects of our reforms in their lives today. To do this, leaders at all levels must work to ensure the vital interests of every citizen, without chasing interest, numbers, paper. Then our enlightened elders, honorable fathers and mothers, honorable women, dear children, great-grandchildren, and all our multinational people will be pleased with us." [15]

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