

Elucidation of the Issue of Harmony of Spirituality and Interests in the Development of Society

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ABSTRACT

In the article is justified that the harmony of spirituality and interests has a positive effect on the development of society, that they can change and master the social existence only when they are dialectically harmonized and in turn, the development of society itself affects the formation of spirituality and interests.

Keywords: Spirituality; Development; Morality; Society; Interest; Traditions; Education; Independence; Spiritual - cultural heritage.

1. INTRODUCTION

Although spiritual and cultural development is considered a social reality that attracts the attention of people and thinkers since the emergence of human society, understanding it as certain laws and procedures is related to the development of science. Spiritual-ethical and cultural life as a complex of various social realities such as ethno-traditions, nation and people's way of life, manners, systems of relations determines the dynamics of human interests, has the power to direct them towards the interests of the whole nation and humanity by having a deterministic influence on them.

2. OBJECTIVES OF THE STUDY

People and society have always perceived and interpreted their development in the form of certain theoretical, hypothetical models, utopian ideas and social ideals. American philosopher M. Vartofsky who studied the appearance and characteristics of models in scientific research said that any analogy, hypothesis, assumption, comparison should not be a modal, rather, scientific philosophy suggests that it interprets differently. "A model"- he writes,- "is an abstract conception or abstract representation of some object or state of affairs". So, in the model, it is a symbolic representation of the object being studied by the researcher in accordance with his interests and interests in terms of its characteristics.

If we are talking about the spiritual and cultural development of the society, then we should imagine this development in the form of a certain model or theory and express all the features, aspects and connections of the object as much as possible in our imaginations. It is true that human knowledge is limited, his knowledge is relative, so his views on models and the models he forms in his brain are also compatible with these signs [1-11].

3. LITERATURE REVIEW

E.Yusupov gives a socio-philosophical definition of spirituality as follows: "Spirituality gives a person a unique essence, opportunity, unites and organizes members of society. "Spirituality is the strength of an individual, a person, a nation, a state, a society, it is an internal positive, spiritual factor that determines its development,

opportunities and prospects”. If we remember that interest is connected with behavior and activity and expresses itself through them, becomes objectified, we notice that there are certain differences between them. A rule and formula emerges that interest is a social entity, and spirituality is a spiritual factor. E. Yusupov writes the following about the relationship between social existence and spirituality: “The idea that social existence determines social consciousness leads to a one-sided interpretation of the dialectical essence of social development. There is no doubt that social existence has a great influence on social consciousness. But the social consciousness that fully embraces spirituality is certainly not a simple, passive reflection of existence. A person not only perceives reality, but also actively influences it, assimilates and changes it in his interests. Consciousness raised to the level of spirituality allows to foresee the direction of events, to connect them with human goals and interests.

When spirituality and interest are combined, a person has a positive effect on the development of society, they can change and master the social existence only when they are dialectically combined. The conclusion that comes from these thoughts is that the development of the society is ensured on the basis of harmony of spirituality and interest, in turn, the development of the society itself affects the formation of spirituality and interests. One can ask which of them is primary, but it is difficult to find a satisfactory answer to this question. At this point, it is better to perceive their harmony in the form of a certain theoretical model, ideal, idea. Certain aspects of this model were specified in the Decision of the President of our Republic Sh. M. Mirziyoyev on August 14, 2018 “On the measures to raise the moral, moral and physical maturity of young people and raise their education system to a new level in terms of quality”. It aims to educate selfless and patriotic young people with a high morale, a firm life position, a broad outlook, protect them from foreign ideas and inculcate the national idea in their hearts and minds, improve their legal culture, get them to actively participate in reform processes, innovative development of the country, engage in entrepreneurship. It is said that tasks such as turning it into a type of activity that is effective and in accordance with the life goals of young people are on the agenda. The important thing for our topic is that the Resolution emphasizes the need to involve young people in social-practical activities, in activities embodying national interests that help in the formation of the national idea and not in empty lectures and admonitions.

In recent years, the theoretical and philosophical problems of the national idea which correspond to the new stage of democratic development are being re-discussed. In our opinion, as long as the nation, the people, and independence exist, the issues of the national idea and national ideology embodying the national interests will not be removed from the agenda, education, moral and cultural development. It is necessary to consider human interests within the framework of the national idea, to be perceived as a component of national interests. When we look at human interests in harmony with the national idea and national ideology, when we are able to find the laws necessary for the development of society from this harmony, we will have a correct, rational and objective approach to problem solving.

4. MATERIALS AND METHODS

In our research, the goals of the national idea are embedded in the core of the problems of political, economic and spiritual cultural development. The issues of social, political, economic, spiritual and cultural development of our society are analyzed first of all from the point of view of the goals of the national idea. National interests are the goals of the national idea. Human interests are the product of the dialectical combination of these two interests and

the force and factor that transforms them into dynamic realities. Manifestation of human interests and influence on the development of society can come only as a result of a certain ideological (national idea and national ideology) position, attitude (positivity), behavior (sociocreativity). When the spiritual and moral development itself is researched through the national idea, it is possible to realize that it is common to the national, national interests when viewed in accordance with the immanent laws of national ideological processes and through their synthesis. Just as the first cannot be opposed to the first, the second cannot be studied separately from the first. It is only on the basis of this dialectical relationship that we can correctly understand the connection of human interests with social progress.

What are the characteristics of the manifestation of human interests in spiritual and moral development? In general, what does the relationship between them give to society? “In the process of the development of society and human maturity, all aspects of spirituality are formed and developed in an interdependent manner. Morality and manners are formed from the beginning of a person’s life and become an internal spiritual factor that creates the ground for his perfection. A person receives education, acquires certain moral norms, knowledge and sciences, gains experience by working, acquires a profession, acquires qualifications, and has the opportunity to fully demonstrate his abilities and talents in one or more fields. Belief, sincerity, conscience, and faith are formed at the core of ethics, manners, knowledge, and talent. Together, these aspects of spirituality lead to the formation of a certain worldview, system of ideological beliefs about the nature and goals of social and material life.

Focusing on human perfection, the scientist emphasizes that compliance with moral norms in Eastern, including Uzbek people represents the fundamental interests of man and these interests serve the nation’s perfection through historical and traditional-cultural heritage, ethno-traditions. That is, the norms of morals and etiquette left by our forefathers, reflecting our national characteristics, showing what kind of paradigm is embodied in them and respecting them by individuals, people is a traditional interest of the people of the East, the Uzbek nation, and people in general.

The spiritual and cultural development of our society differs from Western societies in that it relies on these ethno-traditions and interests. Therefore, human interests, on the one hand, as a component of traditional and cultural existence, create a spiritual need to acquire and master them, and on the other hand, they turn spiritual and moral norms into values that preserve stable, intergenerational relations in accordance with the principle of succession. Based on this scientific-philosophical conclusion and the study of special literature, we believe that the characteristics of the manifestation of human interests in cultural and moral development can be considered in the following directions:

- spiritual and moral norms are social and moral ideals that determine human interests, actions, priority rules and directions of activity;
- the transition of human interests from the unique microview (structural) to the macroview (priority) of the spiritual and moral values of society is a requirement of democratic development;
- human interests are not a product of individual’s egoistic wishes and desires, they are rationally realized, controllable and have features of harmony with social interests, mainly the requirements of the phenomenon of law;

-human interests should not be understood as an absolutely unlimited, absolutely borderless phenomenon, they are always limited by the scope of moral and ethical norms and values, and ultimately measured by their compliance;

-some educated, socio-creative individuals, geniuses can have a serious impact on the spiritual and moral development, inculcate their ideas and beliefs in the public, and determine the spiritual and cultural development of the society.

5. RESULTS

It is a matter of concern that most of the personnel do not realize that the positive changes taking place in our society require a serious approach to people, their interests and problems in the management system, especially leaders, and to provide services to people seriously. In his address to the local management systems and their employees, the head of state urges them to always be among the people, to live with people's concerns, communicate with them and help solve existing problems.

6. CONCLUSION

The democratic legal state and civil society being established in Uzbekistan are turning human interests into the highest value. Every person, as a human being, can freely express his desires, wishes and needs, develop his creative abilities. Therefore, it brings certain people, individuals to the stage of history, allows them to make the necessary contribution, wealth, share to the development of society.

Declarations

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Consent for publication

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