

THE ROLE OF PHILOSOPHY IN NATIONAL-STATE CONSTRUCTION AND DEVELOPMENT OF THE REGION

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ANNOTATION

The real history of philosophy shows that the ancient traditions of practical, in particular, political philosophy are continued to receive additional material in favor of its effectiveness in modern scientific literature. Living proof of the prospects of practical philosophy appears as the postmodern phase of the development of philosophy. The article deals with the role of philosophy in the national-state construction and development of Dagestan in the era of globalization. The purpose of the regional practical philosophy is the formation of the methodology of socio-cultural and national strategy in the main directions, means, and terms of implementation of management decisions by the leadership of Dagestan. Their practical result is sustainable development, determination of economic and ecological ways and mechanisms of development in the epoch of globalization, and specification of ways of exit from the socio-cultural crisis of Daghestan, his spiritual revival.

Keywords: practical philosophy, ideology, civil society, state, social justice.

INTRODUCTION

However, the seemingly obvious conclusion of antiquity about the existence of practical philosophy is now being questioned. Many philosophers insist on distancing philosophy from time, from power, from opportunistic considerations. Ideological and political orders, in their opinion, are alien to philosophical science.

The Renaissance in Central Asia resulted in the greatest achievements in the political, economic and spiritual life of society. During this period, political and legal sciences, new literature and art, medicine, philosophy, and a new aesthetic consciousness were created. There are other considerations in the scientific and philosophical literature. Classifying philosophy according to the principle of preference for the priority of an object in the system of subject-object relations, some authors divide it into pure, incomplete, hidden, and conditional philosophy [3]. The cognitive interest of philosophy can be represented by the totality of things, firstly, existing, secondly, unknown, and, thirdly, in conditions of the impossibility of cognition by experience. Since pure philosophy has as its subject traditional objects of philosophy strictly corresponding in their characteristics - being, matter, consciousness, etc. Practical philosophy can dock with incomplete philosophy since its subject area "grows" directly "out of the sphere of people's practical activity, is associated with it and is closely connected", and such are "moral and legal relations and the state-political structure". According to the author, it is wrong to recognize as objects of pure philosophy such things as the market, technology, education, culture, politics, that is, a reality that is created by man. Since social reality does not consist of things of a priori form, but a posteriori, they should be "considered as a known phenomenon", and their philosophy as false. In our opinion, the real history of philosophy shows that the traditions of practical, in particular, political philosophy continue and receive additional

material in favor of their effectiveness. Modern thinkers do not lose their conviction in the need and opportunity to clarify current events, to involve the public in understanding what is happening in public life, the viability of the tradition of political thinking. In this regard, the work on the substantiation of public philosophy by Walter Lipman, an influential political figure in the time of American President Eisenhower, is instructive.

The postmodern stage in the development of philosophy is a living confirmation of the prospects of practical philosophy. For all his nihilistic attitude towards the traditional fundamental values of knowledge, it is necessary to recognize the contribution, in particular, to the same political philosophy. Thus, considering the draft policy of Sylvain Lazarus, who refuses the categories of "party", "classes", "masses", etc., Alain Badiou dwells in detail on the place in this project of the principle of historicism, the concept of truth, etc. Historicism turns out for Lazarus to be the internal principle of a whole series of intellectual arrangements - dialectics, scientism, social class, time. Historicism (according to Lazarus) is a consequence of the preservation of the category of "society", understood as a heterogeneous plurality, but "it is possible to break with historicism only by following the path of the conceivability of prescriptive singularities, assuming the real not as a composite or complex entity, but as" some indistinguishability ", and thus adhering to homogeneous multiplicities. Public thought should work out civilizational guidelines for Russian society and give an adequate forecast of its medium-term prospects based on philosophically and politically reasoned scientific ideas. Those who are not professionally involved in philosophy and political science may be skeptical about the goal and the resulting tasks from it. When and where did philosophy and political science prove themselves as social expertise? For us, it seems relevant whether there are world or domestic traditions of the predictive effectiveness of the philosophical sciences, does practical philosophy have precedents in the North Caucasus? In our opinion, these questions have positive answers, and we can hope for a detailed and substantiated answer. Separately, such questions arise for regional social science. In my work, I would like to sharpen them about my region - as a question about the role of philosophy in the national-state development of Dagestan due to its significance and lack of research. Despite the irrelevance of attempts to turn philosophy into a tactical weapon of social management, into a kind of social management, it is designed to deal with strategic problems - it must substantiate the civilizational perspective of Dagestan, the pros and cons of its development in the era of globalization, the future of its ethnic groups and culture.

Understanding the role of philosophy in the nation-state construction and development of Dagestan in the era of globalization should have the ultimate goal of forming a methodology for a socio-cultural and national strategy in the main directions, means, and timing of the implementation of management decisions by the leadership of Dagestan. Their practical result is sustainable development, the definition of economic and environmental ways and mechanisms of development in the era of globalization, and the concretization of ways out of the socio-cultural crisis of Dagestan, its spiritual revival. Need economic a policy of developing social production with a powerful public sector, first of all, if we mean Dagestan, in agriculture, defense and light industry. It is necessary to skillfully combine elements of a market economy with public administration, to find the optimal balance between state, public and private property, taking into account the traditional way of life and skillful environmentally efficient

management in Dagestan. Without a strong economy based on productive labor, it is impossible to curb corruption, resolve political and social issues, and improve the spiritual life of society. These are the specific basic approaches to solving the key task of the current stage - achieving sustainable development in other regions. Philosophy and political science should outline a strategy for resolving the problem of social justice to develop appropriate specific mechanisms in modern public administration. For Dagestan, the recommendations of philosophy are paramount in this context as a means of harmonizing interethnic and interfaith relations in Dagestan in the era of globalization.

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