

THE FACTOR OF IDEOLOGICAL STABILITY IN THE EVOLUTION OF ATTITUDES TOWARDS PERSONS WITH DISABILITIES

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Abstract: *This article examines the evolution of attitudes towards persons with disabilities in the course of human historical development through a historical-analytical approach. It highlights the transformation of social, religious, and legal perspectives on disability from ancient times through the primitive community, antiquity, the Middle Ages, the modern era, and the contemporary period. Furthermore, it analyzes the perception of disability across different civilizations and demonstrates the importance of international normative documents in ensuring the rights and opportunities of persons with disabilities today. The research findings show that the issue of disability should be understood not only as a medical-biological phenomenon but also as a social and spiritual one.*

Keywords: *disability, human rights, historical development, evolution, social attitudes, religious perspectives, legal system, international convention, integration, historical-analytical approach*

One of the main criteria of social progress is the value accorded to human dignity and the attitude towards the individual. The perception of human worth has historically been shaped by ideological views, religious beliefs, social systems, and moral values. From this standpoint, the evolution of attitudes towards persons with disabilities represents an important criterion that defines the level of a society's ideology and spiritual development. Each historical era, whether it be the ancient societies that glorified strength and physical ability, the Middle Ages dominated by religious and ethical worldviews, or the modern era prioritizing human rights, has generated distinct approaches towards the phenomenon of disability.

Today, the status, rights, and opportunities of persons with disabilities are regarded not only as issues of social policy but also as an integral part of ideological stability. Indeed, the principles of humanism, compassion, tolerance, and justice constitute the foundation of national ideology. The integration of persons with disabilities into society is one of the key factors of ideological stability. When they are excluded or neglected, it can lead to social contradictions. Therefore, national ideology strengthens social solidarity by ensuring the equal legal, spiritual, and cultural participation of persons with disabilities.

In primitive society, persons with disabilities were often perceived as a form of "weakness" or a "burden." This can also be observed in the experience of the ancient world: in Ancient Greece, newborns with physical impairments were excluded from society, while in

the Roman Empire state interests were prioritized and the role of persons with disabilities in society was sharply restricted.

At the same time, in Eastern countries, particularly within the Islamic world, attitudes towards persons with disabilities were formed on entirely different ideological foundations. The Qur'an and the Hadith emphasized compassion towards people with disabilities, the duty not to exclude them from society, and the obligation to provide assistance as a sacred responsibility of Muslims. For instance, in Islamic history, blind companions of the Prophet actively participated in state governance and scholarly activities. This demonstrates that, within the framework of religious and spiritual ideology, disability was not seen as a condition for social exclusion but rather as a criterion for recognizing human dignity. Eastern thinkers such as Alisher Navoi, Ahmad Donish, and other enlighteners reflected in their works on the value of human beings and their place in society. Their writings advanced the idea that persons with disabilities should not be marginalized but should instead be treated with care and support. These values constitute the spiritual roots of today's ideological stability.

In the history of the Uzbek people as well, helping and caring for persons with disabilities developed as an ancient moral tradition. In folk oral literature, epics, and legends, disability was often interpreted as a symbol of human patience, resilience, and strong will. These traditions, passed down from generation to generation, became an integral part of the ideological stability of society.

Even today, the continuity of generations plays a crucial role in strengthening national ideological stability. The values of humanism inherited from our ancestors are being reinterpreted in the ideological foundations of modern Uzbekistan and translated into practical policies aimed at protecting the rights of persons with disabilities.

Following independence, a new ideological approach to protecting the rights of persons with disabilities emerged in Uzbekistan. President Shavkat Mirziyoyev's statement that "No one should be left behind in society" [1] is among the core criteria for ensuring ideological stability. By placing persons with disabilities at the center of state policy, social cohesion and stability are being reinforced. During the years of independence, a comprehensive legal and regulatory framework was established to safeguard the rights and interests of persons with disabilities. The Law "On Social Protection of Persons with Disabilities", state programs, and mechanisms of social support—all of these represent the practical embodiment of ideological stability.

President Shavkat Mirziyoyev has consistently devoted special attention to this issue in his speeches. In particular, he stated: "Ensuring the rights of persons with disabilities, improving their quality of life, and expanding their active participation in society is not only a social duty, but also our moral obligation" [2]. In attitudes towards persons with disabilities, not only legal and regulatory frameworks but also moral values play a decisive role. Ideological stability can be ensured by cultivating qualities such as compassion, generosity, and humanity among members of society. In this regard, the ancient wisdom of our people — "The kindness of a person is equal to the kindness of God" — remains highly relevant.

The ratification of the UN Convention on the Rights of Persons with Disabilities by Uzbekistan and its harmonization with national legislation also serve as international evidence of ideological stability. Through this process, our country, alongside the global community, has been implementing the ideals of humanism in practice.

Uzbek scholars have also deeply studied the ideological and spiritual aspects of the issue of disability. For instance, M. Quronov, in his work “National Idea: Fundamental Concepts and Principles”, identifies the ideals of social justice, compassion, and humanism as the main pillars of the national ideology [3]. According to him, the issue of disability must be considered inseparable from national ideological values.

In his book “Foundations of Spirituality”, A. Jo‘raev emphasizes the glorification of human dignity and tolerance as the foundation of society’s ideological stability, stressing that the degree of attention given to persons with disabilities reflects the spiritual maturity of society [4].

B. Qosimov, in his writings, analyzes the importance of spirituality in the life of the nation, demonstrating that the sustainability of honoring human values determines the progress of society [5].

In his book “High Spirituality – An Invincible Force”, I.A. Karimov underscores the primacy of spiritual values in social development, noting that the glorification of human dignity is the foundation of any ideology [6].

The evolution of attitudes towards persons with disabilities, from the past to the present, has been intrinsically connected with the ideological and spiritual stability of society. Whereas in ancient times disability was often perceived as a condition of exclusion from society, within Islamic civilization it was interpreted as a moral duty and a spiritual value. In independent Uzbekistan, however, ensuring the rights of persons with disabilities has become a priority direction of national ideology.

Thus, ideological stability serves as the central factor in the evolution of attitudes towards disability, reinforcing the values of humanism, justice, and tolerance within society. The active participation of persons with disabilities in social life is evidence of the consistent development of national ideology and spirituality.

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