

DIE NOTWENDIGKEIT NATIONALMORALISCHER SICHERHEIT IM ZEITALTER DER GLOBALISIERUNG

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Abstrakt. Dieser Artikel analysiert das Wissen über die spirituelle, moralische, politische Staatlichkeit und die ethnosozialen Prozesse der Nation Usbekistan, die Wahrnehmung des historischen Schicksals der Menschen in der multinationalen Struktur der Menschheit und untersucht auch die Arbeiten, die zum Verständnis durchgeführt werden nationale Selbstidentität.

Schlüsselwörter. Usbekistan, Staat, Globalisierung, Nation, geistlich-moralische Sicherheit, geistlich-moralische und materielle Werte.

THE NECESSITY OF PROVIDING NATIONAL-MORAL SECURITY IN THE AGE OF GLOBALIZATION

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Abstract. This article analyzes the knowledge of the spiritual, moral, political statehood and ethno-social processes of the nation of Uzbekistan, the perception of the historical destiny of the people in the multinational structure of humanity, and it also studies the works being conducted to understand national self-identity.

Keywords. Uzbekistan, state, globalization, nation, spiritual-moral security, spiritual-moral and material values.

Introduction.

In today's world of complicated globalization conditions, ensuring national and spiritual security allows the nation to unite on behalf of the common spiritual and material values, national interests. In our opinion, the perception of national self-identity forms the basic principles of the existence of the nation, participates in the transmission process of customs, traditions, historical experience, national culture from generation to generation. Hence, the provision of national-spiritual security is closely connected with the understanding of one nation's place among other similar societies on the basis of the perception of representatives of other nations. In this type of situation, the provision of national and spiritual moral security should be considered as a complex form of the integrity of different people and nations, consisting of a set of elements that have a certain relationship and connection with each other and with the environment, outer world.

Literature Review

There are many opinions and considerations concerning our topic in the scientific literature. Well-known scientist and philosopher V.Alimasov writes: "In Confucianism, the humanistic idea and approach is put forward that the management

of society and the state depends on the moral and spiritual upbringing and self-improvement of a mankind (king, ruler, official). The focus must be put on improving perception of human beings, not socio-political institutions. ” [1] There is a real point in this idea, because human perfection may lead to the condition where the society and the state develop and improve.

Valuable ideas about good manners, ethics, manners, kindness and humanity are given In the Avesto, and in ancient philosophical works, especially in the works of Farabi, al-Bukhari, al-Termizi, Ibn Sina, Beruni, Yusuf Khas Hajib, Ahmad Yassavi, Husayn preacher Kashifi, Alisher Navoi, Babur, Sufi Alloyar, Mashrab, Abdullah Avloni [2]. Their scientific and theoretical value is being studied and highly valued by researchers.

Indeed, there are different views on the concept of national-moral security, its structure, functions and place in public policy. In particular, according to the well-known scientist, Professor S. Otamuratov, "Understanding of national identity is the understanding of the common interests and needs of each nation and people as a real existing entity, ethnic unity, language, customs, traditions, values, statehood, representing certain material and spiritual wealth" [3] and "Awareness of national identity develops and improves at every stage of historical development." [4] Supporting the views of Professor S. Otamuratov, it can be said that for each nation and people to fully realize its real existence, the people of this nation should respect its language, customs, past, historical traditions, values, belonging to a particular state, and this type of realization forms the necessary part of the understanding of national identity.

The concepts of "the spirit of the people", "the heart of the people" play an important role in understanding the spiritual identity. That is why experts who study the problems of spirituality refer to the categories of "spirit", "soul". For example, Professor M. Imamnazarov writes that "spirituality and morality is considered as extraordinary power - because it appears in the human heart by the grace of Allah." [5]

We said that “the real source of spirituality is the divine light, the universal light of truth”. It is reflected in the human heart, in the mirror of the soul. However, in order to feel that, the mirror must have been polished. It is also difficult for a person's mind to be polished if he does not strive for the truth, if he does not strive for the truth not only with his mind, but also with his being. Therefore, it is unimaginable that the light of spirituality should be shared equally by all. ” [6]

Materials

An important aspect of ensuring national and spiritual security in the context of globalization includes in itself following states of people: every citizen knows his social responsibility, what he is capable of, what he is worth, thinks about his dignity, feels a sense of national pride besides deeply realizing which model of development will lead the country to civilization. In turn, the understanding of national identity is a power that awakens all citizens spiritual and moral awareness, that leads to actively social, political movement, it has the power of social organization, unification, direction of nations.

We are of the opinion that when the feeling of national identity is within a certain norm, it does not allow "excesses, overdoing, feeling yourself airs and graces" in national identity, and when it exceeds the norm, it leads to national negligence, nationalism, racism, chauvinism, fascism.

The political and philosophical side of the problem is that in the years of independence in public policy following achievements have been done:

1) moved to the path of independent development through the realization of national cultural features;

2) the existence of language, culture, customs, religious views, cultural features of each nation is recognized, conditions are created for free development, national-cultural centers are established;

3) a special attention was paid to the development of the national language and all conditions were created in this field.

In our opinion, in the context of globalization, the concept of national-spiritual security cannot be imagined without human qualities such as morality, decency, humanity, religious belief, kindness, compassion. The main features and tasks of spirituality are the formation of morality and humanity in the individual. Morality and humanism have been the main criteria in the science and philosophy of the East, in the management of society and the state.

If we follow this definition, spirituality and morality as a "light of universal truth" will not be available to everyone. A. Erkaev also notes that it is impossible to agree with these views of I. Imomnazarov. He himself sees spirituality not as a divine supernatural phenomenon, but as a social phenomenon associated with human activity. "Spirituality," writes A. Erkaev, "along with human qualities, the so-called "spiritual culture "should be considered as secular science, philosophy, ethics, law, literature and art, public education, the media, customs, traditions and religion and religious practice-worship, piety, religious rites, religious literature, religious art and many other historical and modern values. Spirituality is an ideal phenomenon like consciousness, but it is not a divine phenomenon. " [7]

According to the author, idealism is an aspect of spirituality. There is no independent existence in the mind. Spirituality is an independent phenomenon. It should be noted that spirituality demonstrates its independent existence primarily through culture. Professor T. Mahmudov, on the other hand, believes that one cannot be a real person without spirituality, but one's spirituality can have low or high degree of it. "Spirituality," writes the scholar, "although it is a general concept, it operates in the form of the property of the intelligent soul, the experienced soul, which "operates" in specific life conditions and represents the concrete actions of specific individuals.

It is apparent that the notion of national-spiritual security ultimately states that spirituality is an event involving the soul and the spirit of people. In other words, the understanding of spiritual identity is the perception of one's own spirit and soul. At the ethnic level, it expresses the unique spiritual moral unity of the people. As a phenomenon related to the understanding of national identity, it also shows people the importance of the common wealth, values, ideas, traditions, spiritual conditions

close to the hearts and souls of the representatives of a particular nation, this phenomenon unites people as a people, a nation, give them typological features. These characters are perceived by comparing them to other typological characters, national groups. [8]

So, the main feature of the understanding of spiritual identity is in knowing and perceiving its typological features. The typological features of a nation include common language, way of life, culture, religion, moral values, the spirit of the people, or the psychology of the "heart of the people." The most important of these is to know that people belong to a common ethno genesis, that is, from a common origin. Special research shows that the perception of general ethno genesis accelerates the representatives of the nation, encourages them to act together, quickly understand the national interests and protect them. [9]

Summarizing the views of the above mentioned authors, it can be said that sometimes the understanding of national identity comes in the form of feeling, perception of the "spirit of the people", "the heart of the people." The people, the typological features of the nation are reflected in their common spirit, in their hearts, through which the individual realizes that he belongs spiritually to this or that nation. A person may recognize the typological features of his or her nation, but his or her thoughts, ideas, aspirations, and even spirit may be focused on other typological features. It is true that a person cannot follow completely different typological traits while living in a national space, but he can show a tendency to other typological traits in certain subjective views, behaviors, and interests. In fact, it is the exercise of one's constitutional rights.

Awareness of spiritual self-identity is reflected in the ways of how citizens follow progressive, creative ideas. Understanding of spiritual self-identity should be considered as not only the result of comparing one nation to another, but also as the principle of developing new fundamental ideas. Citizens have always united around certain ideas and become a major social force, a movement. The phenomenon of spiritual (national) self-awareness is no exception here. Citizens have long recognized that they can be a spiritual and social power that can unite and act around certain views and ideas. [10]

"Belief is the most important and primary fixed concepts, assumptions and views of an individual, a community, a group, a society, formed on the basis of a firm belief that goes without hesitation, against certain ideas, values and norms. Belief is also science, active mental and emotional acceptance values, to love (love); to be devoted to them, to be faithful to them; is to adapt their own ideals, social aspirations and practices (loyalty). The content of faith is science. After all, when you believe in some concept it is necessary to know what a person believes — what he believes, what he aspires to, what he should adapt his behavior and creativity to. Whether this knowledge is religious or secular or a mixture of them to a certain degree, it constitutes the vital content of the faith in the broadest sense. There is no faith without knowledge, and there can be no faith. " [11]

As the researcher N. Nazarov writes, "National identity is the perception of the influence of historical and cultural factors in the formation and development of the

national mentality of each ethnos and the development of the ethnos, self-awareness and respect for the history, culture, customs and traditions of other ethnic groups." [12]

If we analyze the opinion of N. Nazarov, the idea is put forward that each person should understand the national mentality of national identity, understand the impact of cultural factors, self-awareness, and should feel the tolerance towards the history, culture, customs and traditions of other ethnic groups.

We, of course, fully agree with this opinion. Because if there is no tolerant attitude towards a nation or people in the society, this nation will not develop, it will not be able to understand its national self-identity.

According to the well-known scientist V. Kuchkarov, "Self-awareness is the correct understanding of the tasks that are put forward in society, the need to use social experience, capability to know the laws." [13]

The idea put forward by the scientist is that in understanding the identity of each nation and people requires a correct understanding of the tasks you may face up with in society, the need to use social experiences, to know the laws. The logical essence of this view lays in the idea that every nation and ethnic group, as a full member of society, must actively participate in the social, political, economic and cultural processes taking place and realize a sense of belonging.

In conclusion, it should be well noted that the provision of national and spiritual security is achieved through the understanding of spiritual self-identity, identification of your own within the people, the nation. At the same time, identification should not prevent the assimilation of spiritual and moral values inherent to other peoples, nations, and humanity. The global integration processes taking place in the world require people to live in close contact with other nations and cultures. Therefore, the phenomenon of realizing one's social existence, one's national identity, cannot be formed without the influence of these processes. The New Uzbekistan Strategy, put forward by the President in September 2021, reveals the unique peculiarities of our people, the development of traditions and values of the nation, guidelines and effective mechanisms for a deeper understanding of national identity.

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