National Ideology and Spiritual Factor in the Development of International Relations in Uzbekistan

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Resume: This article highlights the role of national ideas and spirituality in ensuring the stability of interethnic relations in Uzbekistan. It also discusses current issues in the field of national ideology and national identity in the context of global changes, in particular the protection of the spirituality of our people from growing ideological and spiritual threats in some regions of the world, especially in the hearts and minds of the younger generation.

Keywords: independence, youth, internationalism, multinationality, nation, interethnic relations, national idea, national ideology, spirituality, democracy, democratic society, human rights.

Today, the processes of globalization in the world are increasing the emphasis on the diversity of cultures, the factor of ethnocultural pluralism. It is no longer a question of socio-cultural development, but of ensuring human development in the context of diverse cultures, ethnocultural pluralism. Therefore, in national circles, there are different views on the "cultural dynamics of globalization", in fact, the problem of giving globalization a cultural diversity, ethnocultural pluralism.

We now know that a state with a population of more than 5% of other nationalities and ethnic groups is a multinational state. Based on this rule, most countries in the world can be included in the list of multinational states. Therefore, Uzbekistan, which has a population of more than 20%, can easily be called a multinational state.

Relationships between people are also a subjective factor - the ideological, ideological influence that shapes the mind, the intellect. The search for ethnopsychological signs from the person sitting in front of us is so ingrained in our minds that we do not fully understand whether we are distinguishing "them" from "We" or "I" by involuntarily racial segregation. It is true that this is not yet ethno-egoism, but if there is an external

reason, that searching force in our minds will immediately act. Understanding of national unity, unity can only be based on the expressed national idea.

In this sense, it is possible to agree with the opinion of the Ukrainian philosopher S. Krymsky that "an ethnos that does not have its own statehood will not pass the period of free development."

Interethnic relations do not arise outside of consciousness. Behaviors, the words "yours" - "mine" have an objective character, but they are the product of ethnopsychological ideas formed in the mind. This means that the formation and development of interethnic relations have an ideological and spiritual basis.

The national idea as a complex system covers such issues as the formation and growth of the spiritual world of young people, the unification of all nationalities of our country. The national ideology, on the other hand, is an event that has become a unifying force of nations as an expression of the nation's centuries-old aspirations, abundant life, and dreams of building a free homeland. In a polyethnic state, there is an objective need to unite interethnic relations around a certain idea, ideology. The title shows that the nation has a strong will to build its leadership, leadership, creation, a new modernist, democratic state that respects universal values, and the representatives of all nations and peoples in their national ideology, the national ideology.

Sociological surveys show that in the minds of our citizens, attitudes towards becoming citizens of Uzbekistan are different. In 2018, 58.7 percent of respondents said that both nationality and citizenship are important to the nation. According to the national ideology, citizens should know Uzbekistan as their homeland, work for its future, fight, seek, live as my people, as my country. If 88.9% of Uzbeks, 91.3% of Karakalpaks and 95.5% of Turkmens are satisfied with their Uzbek citizenship.

We know that despite the emphasis on international education in the national ideology, the development of interethnic relations, the events do not always take into account the demographic, ethnic and psychological characteristics of the audience. Also, in the context of global change, the current problems in the field of understanding the national idea and national identity, in particular, in some parts of the world, the growing ideological, ideological and spiritual threats to our people from the spiritual and spiritual threats. is gaining importance. In his address to the parliament, the President of the Republic of Uzbekistan Shavkat Mirziyoyev stressed the need to "develop the national idea, which will be a source of strength for us in the implementation of the great tasks set before us." In particular, we need to understand our national identity, study the ancient and rich history of our country, intensify research in this area, and fully support the activities of scientists in the humanities. The assessment of the past, of course, must be objective, and most importantly, free from various ideological views. "

Sociological surveys show that inter-ethnic relations are improving and stabilizing from year to year. In 2006, 63.7% of respondents said that inter-ethnic relations remained stable, compared to 70.7 in 2007, 73.6 in 2008, 74.1 in 2009, 79.4 in 2010, and 86.1 in 2017. [4] Thus, the population of different nationalities and ethnic groups

living in our republic is believing in the new ethno-political paradigm, and year by year, socio-political stability and interethnic harmony are strengthening.

The development of interethnic relations also has a socio-spiritual basis. When spiritual and cultural factors take place in the national consciousness, when the national consciousness is directed in a positive, rational direction, human values are valued for harmonizing human efforts and activities with the interests of society, development, ethno-egoistic aspirations and human values. That is why spirituality is invincible, it is a force that encourages people to do good deeds and live happily.

Spirituality is also a valuable phenomenon because it supports humanistic traditions, human virtues, noble, faith, and moral virtues. The universal nature of national spiritual values brings them closer to humanistic traditions. All the spiritual values of the nation are of positive significance. Creativity in the nation and national spiritual values encourages us not to forget that we are surrounded by nationalism, chauvinism, ethno-egoistic views and ethnic conflicts based on them.As the saying goes, if you want to live in peace, look at those who live in peace, learn from them. It is not necessary to experience ethnic conflicts in order to strengthen and develop interethnic relations. Such conflicts are more than necessary in our world, in the world.

Conflicts in interethnic relations, nationalism completely destroys the social life of countries, and even leads to the disintegration of individual states. As a result, social stability in the whole region is at stake. In October 1995, the French, living in Quebec, Canada, managed to hold a referendum to secede from Canada, giving their mother tongue the status of the state language, although not in the majority.Representatives of other nationalities did not support the referendum, but secessionist efforts continue. Given the polyethnic nature of most countries in the world, we understand that the concept of "citizen" is higher than the concept of "nation", and it is important to instill in people's hearts love for this country.

In multi-ethnic Uzbekistan, however, the sharpness of inter-ethnic relations has been declining year by year, and friendship, solidarity and mutual trust between them have been growing. This can be explained by the fact that the ethno-policy pursued in our country is well-established, and the Uzbek people are tolerant of people of other religions and nationalities.

During the Soviet era, the term "minority" was widely used and used to denigrate other nationalities. Naturally, this was accepted as criticism and discrimination by other nations.

The new ethno-political paradigm has abandoned such an approach to national issues. We do not use the term "minority nation", because the Uzbek people do not want to discriminate against other peoples and nations living together.

In the 21st century, humanity is facing global economic, social, political, environmental and ideological challenges. It is necessary to build a secular and democratic society in our country and to anticipate the various ideological threats to young people, to identify the impact of these threats, to develop an immune system against them. Ideological threats are directed against the integrity and sovereignty of

states, to overthrow the political system from within.In most cases, ethnic conflicts are also considered. "In fact, the security threats are many," he said. They include political extremism, including religious extremism, nationalism and nationalism, ethnic, inter-ethnic, local and tribal conflicts, corruption and crime, and environmental issues. In other words, the threats listed above, although manifested with different strengths in different regions, should be of the same concern to humanity. "

With the end of the Cold War, a new world order began to take shape in the system of international relations. This process is gaining momentum through globalization and integration. It is known that globalization is an objective and legal process, which has both positive and negative features. Globalization allows states to enter the international arena, to cooperate with any state, to integrate in order to satisfy their national interests.On the other hand, it reflects the geopolitical conflicts of the powerful states, the control over the weak and now developing countries, and the exertion of various pressures on the independent states. The idea of a "global government" under the banner of Americanism is being promoted.

Today's youth live in a time when such contradictions and contradictions are intensifying, ideological views are sharpening, changing their essence and wearing different masks. Threats to the sovereignty of Uzbekistan are multifaceted, complex, rapidly changing their goals and directions, aimed at changing and destroying the consciousness and thinking of young people.

The efforts of developing countries to build their national statehoods are not objectively assessed by Western experts. For example, Z. Brzezinski writes that totalitarianism has disappeared as a result of reforms in Russia, but the elements of authoritarianism remain the same. All the positive changes that have taken place in the former Soviet Union have been met with skepticism about the process of democratic reforms. contraindicated.Similarly, countries that have chosen the path of independent development should be "included in special lists" as "lost states", and on this basis, measures should be taken to export democracy to them. However, "there are no ready-made templates and dimensions that can be accepted without a critical point of view on state-building. There are no two countries in the world that are alike. That is not possible. Every state is a unique social phenomenon. It is the product of the historical and spiritual development of each nation, the result of the development of its own unique culture.

In recent decades, traditional threats have changed with non-traditional threats, and in some cases, traditional threats have been combined with non-traditional threats, shortening the distance between them in an effort to achieve their goals. This poses serious challenges to national and regional security. Threats are not being perpetuated through military action or war, but through costly, currently beneficial ideological pressure, economic hardship, and internal opposition.Many methods and ways have been developed to overthrow the unjust system at low cost. For example, "information wars", strikes under the label of "non-democratic system" through information institutions around the world, "discrediting" the "stubborn states" and governments,

taking the streets to the streets, inciting discord between the people and the government. "Human rights are being violated," "resources are being pressured to carry out democratic revolutions," "the press is not free," "there is no freedom of speech and thought," and so on. Ideological and spiritual threats are also carried out under the slogan "humanitarian aid". In recent years, it has been observed that international non-governmental organizations have become more active, and their activities are dominated by political goals.

In polyethnic states, all aspects of social existence have a national-ethnic character in all areas related to human activity. That is why there is always a reason for national-ethnic conflicts. The reason for this is that external threat technologies have been skillfully used. As US hegemony seeks to dominate the world, it has made extensive use of external threat technology.

Today, he is using all means to "ensure his strategic and ideological superiority." Among them are national and ethnic conflicts. "Interventionism" in the former Yugoslavia, Ukraine, and the Middle East has caused great suffering to nations and peoples.

There are many such examples. This means that living under ideological and spiritual threats is part of the path of independent development. Popular culture, which is propagated under the influence of globalization, also serves as a pressure on ethnocultural traditions, states that seek to preserve their ethnic unity and polyethnic identity.

In this context, the strengthening of the new ethno-political paradigm, the reliance on the values of the nation and the people, the formation of immunity against elements that pollute the human mind and spirituality, the development of interethnic relations, the development of inter-ethnic relations.

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