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NATIONAL IDEA AS A SYNTHESIS OF HISTORY AND SPIRITUALITY

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ABSTRACT

One of the most important paradigms of modern state policy and the ideology of an established state is the need to form a national idea focused on the mobilization of the entire society. In this regard, this article systematizes the theoretical approaches to national identity that exist in foreign and domestic political science, and proposes the author's interpretation of the category "national identity" as an organic formation or synthesis of history and spirituality.

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At the beginning of the new century, extremely deep socio-economic and political changes took place all over the world, which require a comprehensive philosophical rethinking. Basically, the political renewal of the picture of the world is characterized by an increase in the role of the religious factor in modern world ideological processes. The beginning of the 21st century was marked by the emergence of advanced technology, innovative production technologies have become the most important basis for renewing the image of the political world. As a result of the introduction of information technology and industry, ideological testing grounds occupy a central place in world politics, relegating the danger of military training grounds to the background.

In this regard, the nature of the emerging socio-economic and political relations, both between states and peoples of the world with different spiritual and cultural orientations, is of great importance for the future. Among the global challenges to the peaceful life of the human community and international stability, in general, researchers name, first of all, ethno-national conflicts, discrimination against minorities, racist organizations and ideologies, intolerance on the part of political movements and ideologies [1, p. 6] Globalization gives the problem of tolerance a new quality and sharpness.

Intolerance has become one of the biggest global problems of the modern world. Its essence is the denial and suppression of differences between individuals and cultures. Intolerance elevated to the level of a collective, institutional and even state position undermines the principles of democracy and leads to the violation of individual and collective human rights. As world practice shows, the stability of the state largely depends on the ability to solve various kinds of problems of interethnic relations. This has become especially important recently, when in the globalizing world there is an escalation of conflicts, including interethnic ones. Because of this, interethnic harmony is of cardinal importance for any multinational state. At present, the strengthening of negative trends has created an urgent need for the establishment of a culture of tolerance, has brought to life a social movement for anti-discrimination and tolerance. Here it should also be noted that tolerance is the result of the process of educating a culture of peace, which is the prevention of extremism. This is a system of education based on the ideas and principles of non-violence. Tolerance, which has acquired exceptionally great relevance today, due to the need to intensify the fight against international terrorism and extremism, has historical spiritual origins. The historical roots of tolerance are directly related to such factors as the development of cultural and economic relations, the development of cultural and economic relations, the development of ancient ways and the emergence of centers of civilizations. Despite the fact that wars have accompanied the entire history of mankind, we note that at all times in the development of human society, progressive economic, political and cultural relations between various tribes, peoples, ethnic groups and territories were based on the principles of peaceful neighborhood, kindness. The problem of tolerance, as the researchers note, arose in those days and was most acute where peoples with different faiths were forced to live together within large empires. For centuries, tolerance has played and still plays an important role as a factor in socio-political stability in society and the state. Tolerance is characterized by an active rejection of racism, terrorism and religious intolerance. At the same time, both individual citizens and the peoples of states should show tolerance. The principle of tolerance implies respect between individuals, between societies of different civilizations. So, tolerance is the value and norm of any civil society, in this capacity it manifests itself as ensuring harmony between confessions, political and other social groups, in respect for world cultures, civilizations and the readiness of peoples to understand and cooperate with each other. Tolerance is also one of the key spiritual and moral principles of civil society. The globalizing world is a motley ethno-cultural community in which the culture of each ethnic group is unique. In a number of countries on various continents, the number of manifestations of persistent hostility and intolerance towards a "different" culture, way of life, language, and beliefs has recently been growing - up to ethnocentrism, outright hostility, military conflicts and even acts of terrorism. Under these conditions, among the measures, considerable attention is paid to the development of ethnic tolerance. That is why one of the directions for resolving these problems is the formation of tolerance in the mass consciousness, the formation of public opinion. The multi-ethnicity of any state implies the gradual development of inter-ethnic relations, based on the natural interaction between ethnic groups. This requires constant analysis in order to prevent ethnic and interethnic conflicts, which, if they occur, may pose a threat to state and regional security. Interethnic tolerance is most clearly manifested in public opinion as a special form of public consciousness of the population, manifested in its assessments of various aspects of the socio-political and moral and spiritual life of society. The process of ethnic revival did not bypass multinational Uzbekistan. In the country, especially after gaining independence,

the role of the national factor in socio-political processes has significantly increased, interest in history, traditional culture has increased not only among the titular nations (Uzbeks, Karakalpakhs), but also among representatives of all other peoples inhabiting its ethnic and cultural diversity are considered in the country as the richest progressive potential, an important component of civil society, and interethnic harmony as a factor of stability and preservation of the state. Interethnic relations in modern Uzbekistan are built on the basis of the national policy of the state, in which the historically established multinationality of the country is considered as a favorable factor in its socio-economic development, a source of spiritual and intellectual enrichment of all nations and nationalities living in the republic, a favorable condition for the integration of the republic into the world community.

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.¹

As of now, the state policy of women, including women, in Uzbekistan, to protect the legitimate and social interests of women, to ensure full participation of women in the political life of the country, to ensure gender equality and reproductive health, is highly appreciated by the world community, namely, the International Labour Organization, UNICEF, the World Health Organization.²

Every social system strives for the stable functioning and formation of such a personality that would correspond to its nature and essence. Social, political institutions, moral, legal and economic norms are subject to this goal. If economic growth and progress are the body of our society, then spirituality, enlightenment, the maturity of political consciousness are its spirit, mind, and soul. In this regard, higher education should educate in every citizen such a person who should be the bearer of the worldview of independence. Possess national pride, but be free from feelings of nationalism and national narrow-mindedness, think broadly, understand one's civic duty, assimilate national and spiritual values to the extent that would correspond to her professional, political and social role.

The article examines the most important issues of the formation of the rule of law and civil society in modern Uzbekistan. Uzbekistan has a rich experience of political life, features of political consciousness and develops in unique and difficult conditions. Thus, it turned out that it is wrong to copy a simple copy of the political experience of the Western world.³

The paper investigates the essence of spiritual potential as well as its role in modern society.⁴

In a multinational society, tolerance, mutual trust and mutual respect are the foundation of interethnic harmony and the engine of harmonization of relations between peoples in the country. Tolerance, mutual respect of nations and nationalities is an indicator of the degree of civilization of society, the basis of not only interethnic harmony in the state, but also the most important prerequisite for its further successful development. In independent Uzbekistan today, equal rights and opportunities are presented to all its citizens, regardless of their nationality, social status, racial or religious affiliation, which is enshrined in the main Law of the country. One of the main factors of social development is

¹ Tolibjonovich, M. T. (2021). EASTERN RENAISSANCE AND ITS CULTURAL HERITAGE: THE VIEW OF FOREIGN RESEARCHERS. *ResearchJet Journal of Analysis and Inventions*, 2(05), 211-215.

² Фуломжонов, О. Р. Ў. (2021). ЖАМИЯТ ТАРАҚҚИЁТИНИНГ ЯНГИ БОСҚИЧИДА ГЕНДЕР ТЕНГЛИКНИ ТАЪМИНЛАШНИНГ ИЖТИМОЙ АҲАМИЯТИ. *Scientific progress*, 1(4).

³ Nasriddinovich, A. A. (2021). STRUCTURE, MODELS AND CHARACTERISTICS OF CIVIL SOCIETY. *STRUCTURE*, 7(4).

⁴ Talantbek, M., & Omonillo, E. (2022). SPIRITUAL POTENTIAL AND ITS ROLE IN MODERN. "Yosh Tadqiqotchi" *jurnali*, 1(2), 58-62.

the harmony and friendship between the titular nation, which gave the country its name, and representatives of other nations and nationalities living here. And, on the contrary, a society that has not accepted and has not comprehended the essence of the idea of interethnic harmony may lose peace and stability. Since ancient times, such major religions as Buddhism, Judaism, Christianity, Islam have coexisted on our earth; people of different nations and nationalities live in peace and harmony. And the fact that for centuries there have been no national conflicts between them demonstrates the generosity and tolerance of our people. Today, religious organizations of more than ten confessions operate in our country. Conditions have been created for them to freely carry out their activities and take an active part in the life of society. [2, p. 59–60] The people of Uzbekistan, possessing such unique qualities as nobility, generosity, humanism and mercy, disinterested help to everyone who needs support, comprehensive care for orphans, has been absorbed into the flesh and blood of every inhabitant of our country. Our country firmly follows the course of peacefulness, developing a cultural dialogue between peoples and strengthening peace and tranquility. Mutual respect of nations and nationalities is an indicator and basis not only of interethnic harmony in the state, but also the most important prerequisite for its socio-economic and socio-political development. Based on this postulate, in the interethnic relations of independent Uzbekistan, the ground for the manifestation of arrogance of one nation over another, neglect of the ethnic characteristics of any nationality or nationality has been eliminated. At present, the main tasks of the national-cultural policy of the country are the prevention of conflict situations, the education of tolerance. The President of Uzbekistan I. A. Karimov emphasizes that the source of the spiritual revival of our society in the conditions of independence is ethnic, cultural, religious tolerance. It is the basis of the spiritual development of civil society and should serve to maintain stability in it. Today, in conditions of independent development, deep social changes are taking place, which intensify the processes of formation of a new national-state identity in the mentality of the Uzbeks. Moreover, tolerance, as one of the fundamental democratic principles, which implies the manifestation of tolerance for the way of life, behavior, feelings, opinions, ideas and beliefs of people of various ethnic groups, is increasingly being established not only at the state, but also at the personal, intergroup level. At the same time, tolerance is aimed at restoring and strengthening the country's greatest cultural, historical and moral values, as opposed to ethnic, religious and political intolerance. The education of tolerance, along with the formation of civic activity of conflict resolution skills, cooperation is a necessary characteristic of a citizen of a modern democratic society.

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