

Not A Contradiction, But Harmony Or National Interests As A Priority Task

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Annotation: *This article analyzes the dialectical interconnection of the concepts of nation and national interests, as well as the relevance of friendly and good neighborly relations of the countries of the Central Asian region in the modern era.*

Keywords: Nation, cultural heritage, Central Asia, cultural code, opportunity and necessity, social practice, individualism, hegemony, change, amicability, geographical space, stability.

It is important to establish mutual relations and mutually beneficial cooperation between people, different societies and states at all times of human history. The need to introduce new forms of achieving the balanced human, social, state and inter-state interests in the twenty-first century is becoming more and more evident. Globalization and integration processes are a growing

complex reality that calls for a deeper and more objective coverage of the concepts of mutual cooperation and national interest. There are more than 1,600 nationalities in the world, they speak in more than 5,500 languages and about 200 close associations represent national issues and national interests. Prof. Begali Qosimov wrote that the concept of "nation" was first used 2.5 thousand years ago by the ancient Greek philosopher Democritus. This revelation is seen in the Koran as "The nation of Ibrahim". This means that there is a religious unity, not ethnic. The name Navoi is also termed "Nizam-ul-millat-d-din" at the sources of that time. Naturally, Navoi's ideas about this occupation are different from our present viewpoint.

"But the fact is," says Kasymov, "Navoi understands the nation as a way of life and imagines it in a particular religious, regional, linguistic sense, with

certain primitive features." At the end of the second millennium and beginning of the 3rd millennium, great social and political changes have taken place in the Central Asian region, so that our perceptions about nationality, interethnic relations, national culture, the cultural heritage of our fraternal peoples, national interests, geographical, historical and economic coexistence are changing. It is well known from the history that stability and well-being has been achieved because of the nation's self-realization and its commitment to its national values, living in harmony with its neighbors, unity and mutually beneficial relations in the region. Unfortunately, however, the history of the Central Asian nations is rarely observed in the history of the peoples of the Middle Aegean, and the unification was the result of internal conflicts or external influences. The collapse of the former Soviet Union drew a historic opportunity to achieve independence and, in turn, select a path to development. At the time, Chingiz Aytmatov said, "We have a great

historical power in our eyes that it has a strong sense of urgency for Central Asian countries. In this regard, a centuries-old positive process will help the Central Asian region become one of the world's most stable and prosperous regions, which will provide the ultimate goal of goodness in the heart of the various peoples of our region: the reality, the necessity of the opportunity, the necessity of realism, the political and spiritual forces that led to the collapse of the Soviet Union. It is important to remember that the process of achieving this vision has a complexity. However, the objective positive change in the minds and minds of the people of the region, and also on the minds of the people of the world, which the scientist considers "great spiritual transformation", is in the heart of humanity and strengthens the confidence and hope for tomorrow. The point is, at this stage, that the universe is based on futonism, individualism and egoism, and believes that there is no alternative to collective bargaining for collective self-consciousness as a substitute for



existence. Individualization, its fraudulent, arbitrary, plundering, forms slowly from social and humanitarian issues. It is becoming increasingly clear that the planet saturation, its own linkage, and its infinite nature, from a small social group to the global community. In economic fronts, mercantilism, politics - selfishness, culture - fanaticism, moralism - in a state of shamelessness, rule of governance - and, finally, some kind of "democracy", unilateralism, hegemonism. The global community has greatly hurt the ethnic-nationalities, destructive, political-ideological disintegration (neo-liberalism, socialism), social systems, and violent political projects. Attempts to create a new world order, based on great universal values, such as collective co-operation, mutual assistance, closer co-operation with the rest of the world, are becoming increasingly evident. In the end, we have to contemplate the progress of the Universal Declaration and the interests of each nation, that is to say, in the world and primarily in the region, to maintain the common and

private rhythm. Interestingly, it has already been argued that no nation today is a country with a geographically far-reaching or distinct civilization that will never reflect the interests and intentions of another nation. But in this complicated process, not all are controversial, the concept of ethnocentrism in science is that for the first time U.Sammer introduced in 1906 the "Traditions of Folklore." The philosophical comic book describes ethno-centrism as a way of behavior, culture, tradition, which is the basis for evaluating the values of other nations. Ethnocentrism appears to be contradictory in everyday life and at the personally-acquired personality as we and others. Today, every nation has the right to operate on a national basis (if it adheres to its educational, international law). In addition to the fact that this situation is in terms of international law, it is based on another important ontological point of view, which is unlikely to be denied. It is acknowledged that the existence of one or another nation is acknowledged as a

historical participant, and as one of the most historically-cultural phenomena that has the right to live and to defend its interests within democracies, while the existence of the universe is one of the cornerstones of the whole universe is going on. In general, socio-humanitarian sciences, in particular sociology, psychology, and social philosophy, have already proven that every nation, nation has its own 'cultural code' However, this fact has been neglected in times when the reality was one-dimensional, concretely, dogmatism and fact-finding dominant in the world of science. However, there are such things and phenomena in the world that they come to us all the time, forever, space and time as an immanent tale. It's exactly the same thing as the "cultural code" in the duke. Since the problem is interesting, it has a huge evolutionary potential, it is a separate subject, so it is enough to justify one aspect of it. Scientists say that the "cultural code" of the nation or nation is, first of all:

a) the socio-historical goals and values of that nation;

b) the newly formed ideals of sacred historians.

If it is permissible to think outside of this compilation, then the "cultural code" is the existence, body, soul, and soul of every person who shares his identity with the people, the nation and the individual. That is, he is his own, and no other external force will be allowed to bury him. It is only by this nation that it has the task of bringing it to life and lifting it to the heights of perfection. From this point of view, it is one of the priorities of the national interests of each individual society or state, the "national cultural code", its enrichment, and its enrichment in the world. Therefore, it is permissible to understand the priorities of our country's strategy in this regard. Indeed, the sociobiogenetic aspect of one or another ethnic group in one or another region is not the desire of some subjects, but the natural process of historical progress, change as a matter of duty or task, that the responsible forces involved in the internal transformation should be aware of at a given time. Although it is not



directly relevant to the subject of research, it is desirable to judge which one of the scholars to clarify. "In the context of the ongoing conflict, the practice of attempting to achieve one-time success in abusing the trust of others in the backdrop of a collision, is largely destructive, and never, ever, it did not work," he adds. In the light of this, first of all, it is the very topical issue - the idea of friendly and friendly relations with the neighbors, a completely new aspect of the strategy of national interests of the state has begun. This fact has to be emphasized even by influential foreign publishing houses and academic circles. "The former president of Uzbekistan was more emotional, preventing the pursuit of policies in the interests of Uzbekistan. It became clear that Shavkat Mirziyoev was more pragmatic in this regard that he had recently confirmed his recent visit to the neighboring Kyrgyzstan, "Professor A.Knyazev said. In fact, the President of our country, Sh.Mirziyoev, started his first visit as the head of state from the Republic of Turkmenistan and outlined

the strategic vision of ensuring regional security and stability at the 72nd Session of the UN General Assembly in New York City in September 2017. The views expressed at the international conference entitled "Central Asia: Common History and Common Future, Partnership for Sustainable Development and Development", held in Samarkand in November 2017, will be settled in the first consultative meeting of the Central Asian state leaders held in Astana on March 15, 2018, and the UN General Assembly in June 2018 to strengthen regional and international cooperation to ensure peace, stability and consistent development in the Central Asian region "Resolution of these initiatives not only in the region but also across the world a big favor while waiting for approval. Moreover, this tendency can be traced in the context of the agreements signed between the state leaders in the region. Noting that the declaration of Uzbekistan as the Year of Uzbekistan in the Republic of Kazakhstan in 2018 and the deepening of relations between the

Republic of Uzbekistan and Tajikistan and the Republic of Turkmenistan to the level of strategic partnership demonstrates that not only in the lives of these peoples but also in the real world of the region. Here, too, the great German philosopher G.Gegel emphasized the interest in his doctrine, and emphasized that the movement of people is based on their interests, interests and interests. In his opinion, the content of the benefits forms the basis for the satisfaction of the subject's activities. That is why nothing can be done outside profit. It pays great attention to achieving a balanced shared and personal interest. In his opinion, "If the individual interests of the citizens are combined with the general objectives of the state, they will be satisfied with each other, the state will be prosperous and self-sufficient – this principle is of paramount importance." In this regard, the new initiative by the head of the Republic of Uzbekistan shows that the new initiative "Citizens must serve not citizens, but the state should serve citizens" reflects the interests of the day.

The society, which is deeply aware of its commitment to the interests of others, and their commitment to them, and also the community that respects the inner integrity can be stable and thus serve the region and world peace.

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