



SCIENTIFIC AND PHILOSOPHICAL ANALYSIS OF THE PRIMACY OF NATIONAL INTERESTS AND IDEOLOGICAL PROTECTION IN GLOBAL SOCIO- POLITICAL PROCESSES

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Annotation: *This article analyzes the issue of ensuring the spiritual and ideological protection of citizens in the context of globalization. It examines national interests, national needs, and their role in societal stability and development from a philosophical perspective. Additionally, the formation of the concept of interests throughout historical periods, as well as its philosophical and socio-political essence, is explored through views ranging from ancient philosophers to modern scientific approaches.*

Keywords: *National interest, ideological protection, globalization, socio-political stability, philosophical analysis, ideological threat, historical interests, state independence, national security, interest and need.*

Introduction

In the contemporary world, ensuring the ideological and spiritual protection of citizens has become a crucial factor in maintaining the stability of global socio-political relations. This necessitates that individuals act within the framework of national interests, fostering collective engagement based on shared societal values.

The ongoing reforms in our country are driving a transition from national revival to national progress, highlighting the urgent need to safeguard national interests and ideological security. This process is becoming a vital necessity, requiring continuous advancement to a new level. As stated in our Constitution, "The essence of our present life itself raises the fundamental objective of ensuring human interests comprehensively" [5:114]. In this regard, the importance of establishing mutually beneficial relations among the multiethnic population of our country is

increasing, particularly in socio-economic, political-legal, and cultural-educational spheres. This, in turn, brings to the forefront the necessity of ensuring national interests from a socio-political perspective and protecting them against ideological threats and external influences through scientific research and analysis.

To achieve this, it is essential to analyze, define, and classify fundamental concepts such as "interest," "need," "national interest," and "national need" based on the methodological significance of the philosophical categories of "universality, particularity, and individuality."

Given this perspective, an essential question arises: what is "interest"? Ancient Roman philosophers were among the first to attempt to understand and explain the role of needs and interests in society and state affairs. As a result, during the Classical period, ideas emerged recognizing the existence of human interests and needs in various spheres of life, as well as their decisive role in shaping social institutions and norms.

Literature Review

According to Aristotle, "if the highest goal of human life is well-being, achieving it is the result of fulfilling one's interests through the needs arising from social circumstances" [1:371]. Thus, although ancient scholars did not define "interest" as a philosophical category, they had an understanding of its emergence, formation, and role in social life.

The ideas of ancient philosophers regarding interests laid the foundation for the development of philosophical paradigms on this subject in the 17th-18th centuries. For instance, the French philosopher Paul Henri Holbach, in his work *The System of Nature or the Laws of the Moral and Physical World*, stated: "Interest refers to an individual's perception of their happiness, depending on their character and beliefs. In other words, interests are the things that each of us considers essential for our happiness. Thus, no person can be entirely deprived of their interests. For

example, a merchant's interest lies in accumulating wealth. Therefore, any object linked to a person's conception of happiness is called an interest" [2:311].

Similarly, another French philosopher, Claude Adrien Helvétius, in his book *On Man, His Intellectual Faculties, and His Education*, asserted that "interest is the foundation of all our thoughts and views" [3:346]. This indicates that these scholars attempted to resolve the issue of the object and subject of interest based on the human factor in existing reality.

Philosophers such as Holbach and Helvétius viewed interest as the true foundation of morality, politics, and social order. In our view, their primary conclusion that "interests change people's lives" remains a fundamental truth in understanding the essence of interests as a driving force in human activity.

Research Methodology

The study employs various methodological approaches, including historicism, objectivity, chronological consistency, comparative and critical analysis, logical reasoning, as well as semantic and pragmatic analysis. These methods ensure a comprehensive and systematic examination of the subject matter, allowing for an in-depth understanding of the development and implications of national interests and ideological protection in the context of global socio-political processes.

Analysis and Results

Over the past 33 years, the people of Uzbekistan have traversed a long and arduous path filled with relentless struggles and hard work. This journey, in its essence and meaning, can be characterized by various contrasts: achieving independence and fighting to preserve it while some long for subjugation; maintaining peace while enemies attempt to ignite the flames of civil war; justice versus injustice; democracy versus bureaucracy; earning an honest livelihood versus accumulating wealth through illicit means; caring for the fate of ordinary workers versus unscrupulously exploiting them for personal gain; enacting laws versus failing to ensure their implementation; ignoring the people's concerns versus the

growing pursuit of power; widespread corruption in every sector and the lack of efforts to combat it; the erosion of people's trust in state governance due to the actions of leaders; the lack of unity between words and deeds; the prevalence of bribery in the education system, making it difficult for talented but financially disadvantaged students to access higher education; the rise of unemployment year after year; the refusal to acknowledge reality, excessive formalism, sycophancy, and flattery—especially among leaders, where a "god-like" image is cultivated; the deterioration of good neighborly relations; and, ultimately, the launch of large-scale reforms aimed at fundamentally transforming the country's economic, political, and moral situation in the interests of the people.

If these contradictions are not addressed, the risk of losing national independence becomes a real threat. Given Uzbekistan's rich natural resources (both underground and surface), favorable climate, skilled yet affordable labor force, and hardworking, educated youth, the country remains highly attractive for the interests of the world's most developed nations. As a result, countries such as Russia, China, the United States, Germany, the United Kingdom, and France are actively striving—by any means, methods, and tools—to bring Uzbekistan within their sphere of influence.

If these contradictions are not addressed, losing our country's independence would not be surprising. Uzbekistan, with its rich natural resources (both underground and surface), favorable climate, skilled yet affordable workforce, and hardworking, educated youth, is a country that perfectly aligns with the interests of the world's most developed nations. Therefore, countries such as Russia, China, the United States, Germany, the United Kingdom, and France are continuously striving—through various means, methods, and tools—to bring Uzbekistan within their sphere of influence.

Thus, when it comes to ensuring the national interests of independent Uzbekistan and protecting its ideological and conceptual security, the book

“National Interests and the Responsibility of Governance: Principles of Vigilance and Awareness” prepared by a group of Uzbek scholars states: *“Interests are aimed at transforming material objects and bringing them closer to the social subject’s needs, meaning they act as an active force that calls people to consciously change reality. This is why interests serve as a motive for human activity... Interests arise in the process of practical human activity and serve as a necessary link in the transition between objective and subjective realities. Both the reflection and transformation of social existence in human consciousness are always carried out through interests”* [4:12].

Similarly, in the book *“The Legitimacy of Reforms”* by X.F. Khaydarov, the author concludes: *“By interest, we understand the subject’s relationship with circumstances, that is, the totality of their activity and attitude related to satisfying various needs”* [6:49].

Although these views are rational and fundamentally correct, they do not explicitly present a clear philosophical definition of interest as a category.

To clarify this issue, it is first necessary to find out what the lexical meaning of this word is. In this regard, the “Explanatory Dictionary of the Uzbek Language” states: “Benefit [Arabic – profit, income] – this is material, spiritual, physical and other (perceived) benefit, profit” [7:540]. Based on this word, the following concepts were formed: “Interested - someone who benefits from something, is profitable”, “Interested - someone who has benefits, is profitable; profitable”, “Interested - someone who pursues personal interests”, “Interestless - someone who has no benefits, is useless, useless” [7:540], and they have become deeply embedded in the language and thinking of the Uzbek people in their everyday lives. Of course, this dictionary understanding does not claim a philosophical definition. However, based on the meaning and content of the word, it can be given a philosophical definition in both a broad and narrow sense. In a broad sense, interest is a system of activities carried out by an individual, person, tribe, nation, people, state, and society for the

purpose of obtaining some benefit, whether material, spiritual, physical, or otherwise, arising from the requirements of necessary objective and subjective factors arising in existing reality. In a narrow sense, interest is a person's relationship to an object aimed at satisfying his needs in a manner consistent with the intended purpose. Interests can be classified according to their object and subject, place in space and time, mode of activity, satisfaction of needs, moral content, place in politics, social structure of society, and other aspects. The main criterion for classifying interests is that they should be activities aimed at rationally satisfying human needs. From this point of view, the rule that "human interests are above all else" is considered one of the priority directions of the policy of every democratic state.

When classifying interests, one should not equate the concepts of "interest" and "interest". Here, the concept of "interest" is distinguished by the fact that it expresses the orientation of human behavior towards a specific object, and "interest" is its orientation towards a specific activity. The following are examples of these.

For example, a person's interest in technology or painting refers to his attitude towards a particular type of activity. So, interest is a concept that expresses a person's attitude towards a certain thing or event that is valuable and pleasant. For example, an interested person sees some material, moral, physical, or other benefit from selling a technique or painting he invented, which expresses his attitude towards the acquisition of the object. In everyday life, the concept of "benefit" often differs between people, with people expressing it in the form of "I either benefited from this or I didn't."

Conclusion/Recommendations Based on the above information, the following conclusions were drawn:

firstly, national interests and ideological protection are inextricably linked concepts, and their harmony is an important factor in ensuring the stability of society and the independence of the state;

secondly, a scientific and analytical approach based on national values and interests is necessary to combat ideological threats in the process of globalization;

thirdly, historical experience shows that strengthening mechanisms for protecting national interests is one of the main conditions for socio-political stability and development.

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