

Balancing national and universal perspectives: the dialectical dynamics in society's ideosphere

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ABSTRACT

The article examines the dynamic relationship between nationalism and universalism within the broader context of societal evolution. It argues that both traditions are not static but rather evolve and adapt in response to shifts in social, economic, political, and cultural dimensions. Through a philosophical lens, the piece delves into how these two sets of values-rooted deeply in historical traditions-interact and influence each other in shaping the ideosphere, or the realm of societal ideas and beliefs. The analysis aims to reveal how this dialectical relationship contributes to the ongoing development and transformation of societal values and norms.

Keywords: Society's ideosphere; Culture; Social philosophy; Political thought; National ideals; Values; Integration; Enlightenment.

1. Introduction

In the context of Uzbekistan's ongoing development, the realization of national identity necessitates a nuanced integration of national and universal values within the societal ideosphere. As Uzbekistan navigates its path toward modernization, it faces a unique opportunity to harmonize its rich national heritage with global universal values. This synthesis is not merely about preserving cultural identity but also about embracing the myriad possibilities that arise from intercultural interactions and mutual enrichment. The current era of global integration presents a transformative phase for humanity, characterized by rapid and continuous shifts in socio-political, cultural, and educational realms. These changes are reshaping human thought and fostering shared interests on a global scale. The evolution of the ideosphere now transcends national boundaries, emphasizing the importance of a collective approach to global challenges and opportunities.

In this dynamic environment, the enhancement of the global ideosphere demands a collaborative effort among nations. The problems faced by any single country are increasingly recognized as global issues, necessitating a unified response. Therefore, the growing interdependence of nations amplifies the need for a balanced relationship between nationalism and universal humanity.

As Uzbekistan continues to undergo strategic social, political, and economic reforms, these changes contribute to the renewal and enhancement of its spiritual and cultural identity. This process is pivotal not only for the country's internal progress but also for its role in the broader global context. The interplay between national pride and universal values is critical in ensuring that Uzbekistan's development aligns with both its historical legacy and the evolving global landscape. In this new era of integration, fostering this balance is essential for achieving sustainable and inclusive progress.

1.1. Study Objectives

Study Objectives of article are to explore the intricate relationship between local cultural identities and global universal values, examine the tensions and synergies that emerge within this dialectical framework, and propose

integrative strategies that foster constructive dialogues between national sentiments and universal principles for a more cohesive societal ideosphere.

2. Research Methodology

The article employs a range of scientific methodologies to explore the relationship between nationalism and universalism within the ideosphere:

1. **Analysis and Synthesis:** The study uses analytical methods to break down complex ideas and phenomena into their constituent parts for examination. Synthesis is then applied to integrate these components into a coherent understanding of how nationalism and universalism interact and evolve.
2. **Comparative Analysis:** By comparing different case studies, historical periods, or cultural contexts, this approach highlights similarities and differences in how nationalism and universalism manifest and influence the ideosphere in various settings.
3. **Generalization:** Through generalization, the article extrapolates broader principles or patterns from specific examples or case studies, aiming to draw more universal conclusions about the interplay between national and universal values.
4. **Dialectical Methods:** The dialectical approach is used to examine the contradictions and dynamic interactions between nationalism and universalism. This method helps in understanding how these values influence and transform each other through their inherent conflicts and resolutions.

Overall, these methods collectively provide a comprehensive framework for analyzing the evolving interplay between nationalism and universalism, offering insights into their impact on the development of societal values and ideologies.

3. Results and Discussion

Today, this very reality is becoming a key factor in understanding the essence of the century. With the development of social philosophy and political thought, concepts such as stability and instability are increasingly relevant, as humanity finds itself entangled in various problems. As a result, different nations and societies are coming to realize that they should live in cooperation with each other rather than in isolation. In this process of understanding, there is evidence that the importance of universal values and culture among different nations and societies is increasing, and the ideosphere of universal humanity is expanding. The need to transition from instability to stability and from individuality to universality is becoming increasingly evident. In this process, the homogenization of society - where nations grow closer through their national ideals, spirituality, culture, and ways of life - is intensifying significantly.

Intercultural rapprochement, on one hand, leads to an increased level of mutual understanding and respect among the world's people. On the other hand, when nations vigorously protect their own national ideospheres, values, and traditions, it can sometimes seem to resemble nationalism, chauvinism, or racism. The development of the national ideosphere cannot be reconciled with vices such as nationalism and racism. Nationalism often indicates spiritual poverty and a decline in national consciousness. Nationalism not only targets representatives of other nations but

also impedes the development of one's own nation. Rejecting the interests of other nations, disregarding their values, and humiliating them are negative behaviors that foster social enmity. In this context, President Shavkat Mirziyoyev emphasizes, "In such a complex situation, strengthening friendship and unity among people of different nations and religions in our country is becoming increasingly important for us. Undoubtedly, this serves as a strong guarantee of peace and tranquility in our land, and it is the foundation for enhancing our people's constructive potential and their confidence in the future" [1].

In today's integration process, the harmony between nationalism and humanity can be maintained in the society's ideosphere only through a culture of healthy communication, mutual understanding, and respect. This dialogue is a historical and philosophical phenomenon that transforms the culture of mutual understanding and respect into a harmony between nationalism and universal humanity. At the same time, it has become a social necessity.

Unfortunately, conflicts arising from various disagreements within the ideosphere of states make the connection between nationalism and humanity even more urgent. This urgency, in turn, is based on the need for a constructive ideosphere, where national and universal ideals foster stability, mutual spiritual and emotional closeness, peace, and a sense of creativity. Therefore, dialectical interdependence is key to achieving global intercultural peace and stability, humanity, and progress. Mutual respect and trust between individuals foster the growth of universal ideals.

From the perspective of the integrated era, the national ideals of any nation or people should be capable of establishing an open dialogue with the universal ideals of different nations around the world. In this process of open dialogue, a particular system of values influences the development of other values and cultures and contributes to their growth. Being confined solely to one's national ideosphere and holding a negative attitude towards other cultures is a form of weakness and stereotyping. This can result in falling behind in innovative developments. Absolute immersion in the ideosphere of other nations can lead to the erosion of nationalism. In such a tense and complex process, it is important to maintain a sense of interaction and acceptance within the ideosphere.

If various nations and societies, in powerful and developed states, prioritize their own culture and rely solely on their national traditions and values, they may face national limitations. At the same time, blind adherence to world culture and modern civilization achievements could lead to even more severe crises. Therefore, it is important to understand the limits of influence within any ideosphere and to be able to select factors for self-protection against potential threats.

Intercultural integration is a socio-philosophical and historical process that serves to renew the global ideosphere, enrich human potential, and elevate cultural standards. Today, Uzbekistan cannot remain detached from the achievements of world culture. On the contrary, it is essential for world culture to progress harmoniously, utilizing its advanced achievements, and in turn, to contribute to modern civilization with its own cultural accomplishments. However, we should not assume that it is necessary to adopt a culture that contradicts our national spirituality, mentality, and values. Of course, this should not be interpreted as positioning one country's ideosphere against another or avoiding the constructive integration of foreign elements within one's own culture. The contributions of various nations to the development of universal culture should be creatively embraced. However, losing one's own identity does not facilitate a proper understanding of others. On the contrary, it can lead to bias in scholarship.

In the society's ideosphere, the uniqueness of nationality is reflected in the nation's distinctive characteristics, its image, and the values that have been passed down through the centuries. The essence of nationalism encompasses a process that has evolved over centuries, reflecting the results and achievements of the past. It develops based on cultural experiences through integration and reveals new positive aspects. This process is primarily an objective reality related to national consciousness, national thinking, and national identity. It serves as a factor indicating the level of national advancement or civilization of each nation.

It is worth noting that the following positive and negative aspects of the current integration process are clearly visible:

Firstly, the culture of nations and societies with high spiritual development contributes to the cultural advancement of other nations, as well as their appreciation and enjoyment of world culture. This, in turn, demands that developing nations, based on their national cultural needs, strive towards global human spiritual achievements by embracing its most positive and progressive aspects while rejecting its negative elements. This approach fosters a life-affirming ideosphere and necessitates the adoption of modern cultural and educational advancements.

Secondly, the culture of some developed nations is overshadowing that of smaller nations. As a result of this cultural influence, the national identity, traditions, customs, way of life, and even the national language of smaller nations are at risk of disappearing.

Thirdly, many developing countries may blindly follow global civilization trends in an attempt to secure their rightful place in world development. This could impact the unique characteristics of a nation or people that have developed over centuries and may lead to an ideological crisis.

Fourthly, the universal human idea encompasses values, customs, traditions, goals, and concepts that represent the human virtues of all people and nations. It includes actions and activities based on these principles. Effective use of this universal idea can help address global issues. These include, among other things, human health, rights and freedoms, international cooperation between countries, ecological and energy issues, universal historical heritage, universal values, the globalization of the modern world, interconnections, and other related matters.

In the current process of global development and integration, on one hand, the significance of national ideology is increasing, while on the other hand, the importance of universal ideology is also growing.

According to philosopher Matluba Ahmedova, considering the dialectics of national (as a unique entity), regional (as distinct), and universal (general, overarching) values, it is essential to educate the youth in a spirit of respect for national traditions, customs, rituals, language and art. If a person has a deep understanding and appreciation of their own nation's culture, history, and spiritual values, it is likely that they will also embrace the cultures and philosophies of other nations well and form their own independent opinions about them [2].

So, it is necessary to pay attention to the following in the dialectic of nationality and universality in Uzbekistan:

Firstly, by recognizing the harmony among universal ideas, spirituality, and cultures, we should enrich our national culture, history, language, and values. This involves elevating them to a new level through national revival and

advancement, enhancing their impact, and deepening the understanding of national identity to ensure the spiritual renewal of society;

Secondly, carry out extensive reforms to promote the languages, cultures, values, and traditions of all ethnic groups and nations residing in the country, and to establish the necessary opportunities and conditions for their development;

Thirdly, educate the younger generation in the spirit of both national and universal humanity, fostering approval from the people, innovative development, new thinking, and free thought;

Fourthly, implement measures to achieve high results in science and technology, innovation, education and upbringing, as well as in culture and art, to raise a physically and mentally healthy generation.

Fifthly, develop all forms of intellectual property and create conditions that allow individuals to fully realize their intellectual potential.

Today, Uzbekistan actively cooperates with international organizations to establish intercultural dialogue within the global community. Through these efforts, we are able to introduce our national ideosphere and culture to people around the world. In particular, the development of international cultural relations with UNESCO, the specialized United Nations organization for education, science, and culture, as well as ongoing efforts to preserve our universal and national heritage, serve as proof of this.

In 2001, UNESCO conducted a social survey on this issue involving states and non-governmental organizations, and in 2003, it adopted a convention dedicated to the protection of intangible cultural heritage. As of today, 88 countries have had 300 cultural heritage treasures, such as customs, traditions, festivals, dishes, oral traditions, songs and dances, passed down through generations over the centuries included in the UNESCO Intangible Cultural Heritage list [3].

Many of Uzbekistan's sites are listed in UNESCO's national register of intangible heritage. These include the Ichan Kala of Khiva (1990), Bukhara (1993), the historical center of Shahrissabz (2000), and Samarkand (2001), which are four of the most ancient and historic cities included in the UNESCO list.

Additionally, from the UNESCO list of intangible cultural heritage specific to our country and region, the following have been included:

- “Shashmaqom” (2008), one of our national classical music traditions;
- “Boysun District Cultural Space” (2008), the oldest ethnographic settlement in Surkhandarya Region;
- “Katta Ashula” (2009), the traditional singing of the Fergana Valley;
- “Pilaf Culture and Traditions” (2009), national dish of Uzbekistan;
- “Navruz” (2009), the New Year celebration of Eastern countries;
- “Askiya” (2014), the humorous art of the Uzbek people;
- “Lazgi” (2019), the traditional Uzbek dance.

These elements have also been recognized on the UNESCO list of intangible cultural heritage. Uzbekistan's cultural cooperation with UNESCO is exemplified by the celebrations of the anniversaries of notable scholars and state figures such as Amir Timur, Mirzo Ulugbek, Ahmad Fergani, Imam Bukhari, and Kamoliddin Behzad. This cooperation is also evident in the jubilees of historic cities like Bukhara, Khiva, Samarkand, Termez, Shahrisabz, Karshi, Tashkent and Margilan, as well as in the commemoration of our treasured literary heritage, including the epic "Alpomish", the historical manuscript "Avesta", and the anniversaries of the Khwarezm Ma'mun Academy. These events have been celebrated with great significance and collaboration [4].

Today, UNESCO plays an invaluable role in recognizing Uzbekistan's contributions to both the tangible and intangible aspects of world civilization and heritage. In this process of intercultural dialogue, our country is increasingly establishing its rightful place among the world's nations [5]. Uzbekistan supports UNESCO's strategic initiatives and has ratified numerous international documents of the organization to advance bilateral cooperation [6]. In particular, Uzbekistan joined UNESCO's "Universal Declaration on Cultural Diversity", adopted in November 2001, which supports the preservation and promotion of cultural diversity worldwide [7]. This declaration aims to recognize cultural diversity, promote human unity, and advance intercultural communication.

4. Conclusion

In summary, the development of society's ideosphere hinges on a nuanced dialectical relationship between nationalism and universalism. The article asserts that these two principles are interdependent and should not be viewed in isolation or opposition. The interplay between nationalism and universalism enriches the cultural, spiritual, and intellectual dimensions of society, contributing to a more robust and dynamic ideosphere. Disregarding or fragmenting this relationship could lead to a loss of valuable cultural heritage, spiritual depth, and intellectual progress. Thus, fostering a harmonious interaction between these values is essential for the continued evolution and enrichment of societal ideologies.

5. Suggestions

1. Promote Integrated Educational Frameworks: Educational systems should emphasize the importance of both national and universal values. By integrating curricula that explore the historical and contemporary relevance of nationalism and universalism, students can better appreciate their interconnectedness and mutual influence.
2. Encourage Cross-Cultural Dialogues: Facilitate forums and dialogues that bring together diverse cultural and national perspectives. Such interactions can help bridge gaps between different values and promote a more nuanced understanding of how nationalism and universalism can complement each other.
3. Support Research and Scholarship: Invest in interdisciplinary research that explores the relationship between nationalism and universalism. Encouraging scholarly work in this area can yield new insights and contribute to a more sophisticated understanding of the ideosphere.
4. Cultivate Policy Frameworks: Develop and implement policies that balance national interests with universal principles. Policy-makers should aim to create environments where national identity can be expressed and preserved while also engaging with global norms and values.

5. Enhance Cultural and Spiritual Exchange: Promote initiatives that foster cultural and spiritual exchanges between nations. Such initiatives can help societies appreciate and incorporate diverse traditions and universal values, enriching their own cultural and spiritual landscapes.

By adopting these suggestions, societies can better navigate the complex relationship between nationalism and universalism, ensuring that both contribute positively to the development of a rich and inclusive ideosphere.

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Consent for publication

The author declares that he consented to the publication of this study.

Authors' contributions

Author's independent contribution.

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