

## **ON THE CORRELATION OF NATIONAL AND GLOBAL SPIRITUALITY IN THE PROCESS OF SPIRITUAL RENEWAL**

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### **ABSTRACT**

The article analyzes the issues of the spread of global culture and spirituality, their relationship and mutual influence with the national culture. The idea is substantiated that in the context of globalization, national culture and spirituality can be preserved due to the assimilation of elements of progressive global spirituality, which do not lead to a strong transformation of national spirituality, but serve to renew it.

**Keywords:** globalization, spirituality, spiritual renewal, national spirituality, the ratio of global and national spirituality, education, individual potential, modernization.

### **INTRODUCTION**

National values and national culture are relevant especially in the context of globalization. The coexistence and prospects of the relationship between the national and the global in all areas of social life is of strategic importance for the future development of the country and the nation. As you know, national culture and national values are factors that can preserve the characteristics and potential of the nation and society. The culture that is spreading as a result of globalization is democratic, open and tolerant, thanks to which it is easily accepted, quickly captures the souls and minds of members of society, especially young people. As a result of this process, there is a modernization and transformation of national values and national culture. In order for the transformation and modernization of culture in the context of globalization not to become a factor negatively affecting national culture, it must constantly develop and meet the needs of modern life.

### **RESEARCH METHODS**

Certainly, the processes of globalization provide new opportunities for development in many areas, but at the same time, due to its excessive democracy, it can spread elements of instability in the culture and values of the nation.

Spirituality is responsible for security and stability. Globalization requires the national spirituality to constantly master modern democratic values. This process leads to a change in the system of spirituality and its adaptation to modern requirements. Combining these two processes and guiding them in the right direction for the future is the right strategic choice.

### **RESULTS AND DISCUSSIONS**

National and global spirituality can be characterized as follows:

-Economic development, technological and scientific values are more important for global spirituality. Historical memory, spiritual heritage of generations, traditional values are not the

main ones for her. National spirituality does not match the economic potential and the accelerated pace of globalization;

-National and global spirituality also differ in terms of opportunities. Global spirituality has great opportunities and a huge information space. The special essence of national spirituality complicates its entry into this space;

-The basis of global spirituality is the economy and technology, the mechanism of which is more aggressive, the basis of national spirituality is national values, their mechanism is historical and evolutionary;

-The essence of national spirituality is more conservative, stable, strict and connected with the past, requires compliance with certain rules. Global spirituality is more dynamic, unstable, tolerant, more connected with the everyday hedonistic way of life. It requires the individual to be mobile;

- National and global spirituality perform different functions: the first, unites subjects on the basis of national spiritual values, the second, on the economic and scientific and technological basis. These two spiritualities, having different dynamics and essence, are united by the fact that they are aimed at satisfying the growing material and spiritual needs of man;

-National spirituality has a partially closed and conservative system, global spirituality has an open, synergistic and integrative system based on uniformity, consisting of diversity.

Historically formed for centuries, national spirituality participated in the dialogue not only within the national framework, but also within the framework of the mutual dialogue of civilizations and cultures of different peoples. Reflecting their influence, it retained its own characteristics and national identity. Assimilation of innovative democratic values by the national spirituality and skillful use of the pluralistic possibilities of globalization will contribute to its development. This will ensure the activity and leadership of national spirituality in its dialogue with global spirituality. An important factor in this process is the intellectual and cultural-spiritual potential of a person, which is formed on the basis of his morality, worldview, spiritual values and spiritual choice active attitude to life and determines the effectiveness of his activity. In this process, the manifestation and realization of the potential of young people, based on their activity, creativity and initiative, is of particular decisive importance for the progressive development of society. In conditions when the sphere of spirituality develops in parallel with the economic, political, educational and other spheres, it is possible to prevent the dangers of globalization. In this process, the education system has a special place.

The world community is united by the idea that the education system should be international university education should become the basis for multivariate cultural development. Education based on cultural diversity can ensure the information security of development. Such education, according to many researchers, forms the ability to evaluate events from the point of view of another culture. It is necessary to create an education system based on the diversity of cultures. It will be aimed at the formation of a specialist, culturally self-aware and striving for the spiritual enrichment of the individual [1, p.112].

The education system should be able to form a global outlook among young people, educate not just a specialist, but a leader, and should be aimed at supporting innovation. In this area, the concepts of "educational services market", "competitive education" are increasingly being used.

To educate a competitive specialist, the education system of Uzbekistan should be oriented towards the future, relevant professional areas should be opened, and their competitive potential should be increased. All this should help to improve the efficiency of the education system.

It should be noted that factors that could resist the negative aspects of global spirituality have themselves been influenced by the flow of globalization. In order to protect national spirituality, it is necessary to combine the relevant pluralistic and progressive aspects of spiritual culture and direct them to the service of meeting the national needs of society. The criterion of their supremacy will be determined by their significance in the life of the nation and serving the interests of the state, their role in the life of the individual and society, and their creative potential. Such an approach to solving the problem will preserve national spirituality and ensure its participation in the process of democratization and the formation of civil society.

The effectiveness of human potential depends on its correct direction. It is expedient to form a core of young leaders, talented, intellectual, active people with high potential, educate them to implement reforms and innovative processes in society. The upbringing of a new generation of creative national personnel with an innovative consciousness is of great importance in the modernization of the country.

Modernization, spiritual renewal, the formation of new thinking and a modern worldview also require a change in mentality in accordance with the modern challenges of globalization. At the same time, these processes imply patriotism, a return to national roots, diligence, humanism and other values associated with the development of national spirituality. "Spirituality, being an ontological phenomenon, is highly axiological: it is a universal storehouse of values. Before a person who has embarked on the path of spiritual transformation and development, opportunities open up for familiarization with spiritual values that can be realized in his deeds, actions and attitudes towards the surrounding reality. The reassessment of values taking place in modern society highlights the problem of spirituality even more and raises it to a qualitatively new level. Spirituality is a special dimension of a person's existence it includes his whole life in a meaningful and semantic direction" [2, p.12].

In the national consciousness and subconsciousness, a special archetype is fixed, relating only to a given culture and spirituality. This archetype is a special filter that recognizes and does not let in harmful elements for a given culture. These are original standards (national values, traditions, mentality) of world perception [3, p.62]. This archetype selects the elements that correspond to the essence, or rather the code (code of culture) [4, p.53-54] of this culture, "crowd out" foreign and negative elements.

National spirituality will develop on the basis of comparing oneself with the spirituality of other nations. By studying and mastering their positive aspects, it has the opportunity to join the system of world civilization. "Each new generation will compare its life with the rise and development of other countries will look for the causes of the crisis. If he finds the true causes of the crisis, he will try not to repeat the mistakes of the past and find his own right path of development" [5, p.366].

In the process of development of spiritual globalization, there are two trends: the first is the desire to preserve national morality, values and traditions of stable national spirituality as an important and stable factor in spiritual development, the second is the desire for modernization

and innovation, as a result of their implementation, unity and community arise as well. The first trend is based on the national and its principles, the second - on globalization and modernization. The question is the harmonization of these two trends and the direction of the second trend towards the national one.

Any culture and spirituality retains its vitality and is updated thanks to relationships with similar cultures and spirituality. Only then can spirituality have the potential to influence others and bring people together. According to the Russian scientist E.A. Kogay, the vitality of the ancient Indian and ancient Chinese civilization is due to the fact that they are based on a tenacious spiritual culture, which helps to maintain internal harmony and balance with the outside world, as well as stable foundations of the principles of spiritual culture that help to adapt to the changing external world [6, p.142].

Uzbek national culture has a great historical experience. The well-known scientist O. Sharafiddinov said the following about this: "It is gratifying that this culture has never been isolated. Since antiquity, it has been in a strong relationship with universal values. Thanks to constant enrichment and improvement, it occupies an important place not only on its territory, but also in the global cultural space. Until now, this culture has mastered the various achievements of not only Eastern civilization, but also masters and uses the best experiences of Western civilization, thanks to which it develops itself. Of course, this is an absolutely natural and regular process" [7, p.19-20]. The world system of civilization arose on the basis of the synthesis of various national cultures it combines unique and special treasures of the treasures of individual national cultures and spiritualities. It combines various national spiritual features at its basis, which constitutes world civilization.

## **CONCLUSION**

In the process of connecting national and global spirituality, it is advisable to find alternative ways that will ensure the correspondence of spirituality, democracy and globalization. For Uzbekistan, it is important to choose a fair regional globalization that will meet the interests, needs and prospects of the country. The chosen form of globalization should serve to preserve the socio-political, cultural, spiritual and intellectual status of the country and ensure the spiritual security of its social space.

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