
THE APPEAL OF HUMANITY TO SPIRITUAL CONSTRUCTION

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Annotatsiya. Ushbu ilmiy maqola, globallashuv ma'naviyatni qay holga solishi, uning amaliy, hissiy va ratsional muvozanatini buzishi mumkin bo'lgan omillar haqida so'z yuritiladi. Kalit so'zlar: globallashuv, ishonch, ma'naviyat, ratsional, mantiqiy, mazmun, farosatli, ta'qiq, jamiyat, kommunikatsiya.

Аннотация. В этой научной статье рассказывается о том, как глобализация влияет на духовность, факторы, которые могут нарушить ее практический, эмоциональный и рациональный баланс. Ключевые слова: глобализация, вера, духовность, рациональное, логическое, содержание, проницательное, табу, общество, коммуникация.

Annotation. This scientific article describes how globalization affects spirituality, factors that can disrupt its practical, emotional and rational balance. Keywords: globalization, faith, spirituality, rational, logical, content, insightful, taboo, society, communication.

Global processes are becoming more and more clearly outlined as lines on a global canvas, into a single picture of the consequences, which is truly inhuman. And it is our "reverent blindness" that is fraught with the danger of forever being seduced and related to a monster.

However, the moment of long-awaited revelation has come before with ourselves. It has come, and many are ready to enjoy, but few are ready to arm themselves with this "spiritual knowledge", "knowledge of light".

We will talk about many when those "born in the light", "educated" by it, and "educated" in it will work on their picture of the universe, in which we will see the beautiful and perfect face of man. Is there a need to ask the question "What is globalization with a human face?". Of course there is. This is a great evidence of the forces that must be contained in this beautiful cathedral image of humanity.

He has the powers of the Spirit, the powers of Light, the powers of Freedom, the powers of Eternity: Love, Goodness, Beauty, Peace, Faith, Hope, Knowledge. There is Harmony in it. Each of us is the same cathedral image, there is a temple of these forces, the guardian of the world. And the true guardian of the world works first of all on himself, on his image, on his spiritual self, so as not to regret and not look shamefacedly at his own creation of "Himself - the World", but to trust and infinitely rejoice in "Himself - the World".

The real globalization is nothing more than the extermination of spirituality. Her practice is the construction of a mechanically fictitious space of life in which the balance of the sensual and rational is disturbed. We move deeper into our

rationality without changing it in any way. Everything is logical, everything is rationally understood: built systems that, it would seem, should explain the meaning of human existence, structure relations in society, fairly subordinate to the laws before which "everyone is equal." Once or many times a person feels, experiences their (systems') injustice, the injustice of rational decisions.[2]

The point is not that relationships in society should be built on the basis of sensory cognition. . It all boils down to the fact that a rational person does not mean a reasonable person, a rational person is a half-hearted person. His mind is defective because he cannot control his feelings. Hence the callousness, subordination to the bare structures of rationality, but not to the true human mind. In this case, justice is subordinated to our rationality. But such justice encounters many pitfalls of existence and the result of this process is the destruction of rationality itself, and at the same time - the built system of justice.

Man initially did not invest his soul (feelings, from the point of view of spirituality) in the knowledge of the world, in building a fair system of civil society, about which there is an eternal question. Not to mention that in such reasonable justice, which reveals itself imperfect every time, the meaning of life fades and is lost for a person.

All this is "great blindness and one-sidedness" to destructive spiritual forces. "A human being," writes N.K. Roerich, "reflecting all the radiance of the Cosmos, cannot limit himself to abomination, spiritual poverty, lies for the sake of the corruptibility of today. Earlier or later, psychic energy rebels in rebellion if it is not given a wide channel of beautiful ascent. The history of mankind has given enough examples of the rebellion of psychic energy. This experience is sufficient to remind humanity how much it must consciously turn to creative thought, to light construction, understanding it not as a distant abstraction, but as an urgent urgent need." [3]

The experience and logic of history suggest that all presumptuous attempts to refute and deny the primacy of spirituality are outdated, and all "theories of justice" based on vulgar materialism and crude pragmatism lead civilization to inevitable collapse. Pragmatic and rational consciousness leads to the birth of the cult of earthly material power, the aspiration to the superhuman, to the "new earthly God", which will rise on a pile of human corpses and the ruins of human values, is gradually increasing.

As was the case, for example, with the so-called barrack-type socialism. For him, there was a fatal gap between the ideology of a spiritually rich and free person living in a spiritually rich and free society and the cruel materialization of this ideology into a system of human coercion, unfreedom. Maybe that's why the "communist paradise" turned out to be impossible.

The followers of the "cause of civilization" of the socialist, criticizing the bourgeois civilization, actually took from it all the most negative and destructive for humanity. They agreed on three basic principles: lack of spirituality, crude materialism and the machine arrangement of life. In practice, socialism appeared

as nothing more than just another image of the same "bourgeois civilization", it did not introduce a new spirit into it.

At the present stage of historical development, within the framework of the capitalist project, which for some acts as a kind of end of history, these three principles are being implemented on an even greater scale. Scientific and technological progress is the main means of overcoming all ills. Thus, according to some researchers, in order to "humanize the face of globalization," it is necessary to reduce the information technology gap between rich and poor.

Thus, the humanitarian character of globalization lies in the "informatization" of society, in an innovative breakthrough. However, in order to fully "curb" and control the processes of globalization, it is necessary, as the faithful ideologists and followers of the "cause of civilization" of the capitalist believe, to fight against the worst enemy - terrorism.[7]

Thus, in fact, "curbing" globalization means "curbing" society, for which two methods are used: "informatization", in this case as a peaceful way of controlling processes in society and the fight against terrorism, as a violent method of controlling and fighting against "dissenters". In our opinion, the chosen methods of "humanizing" globalization are not only unnatural, but also very contradictory.[5]

Only the conversion of humanity to spiritual construction, the turn from mercantilism to spirituality can become the driving force and the main direction of human progress, the basis of a positive model of globalization. In this sense, it is socialism, which sees the achievement of universal prosperity in the transformation of the social system "on the principles of justice, equality and freedom", which can actually solve the most acute modern problems of exploitation by one part of society by another, eliminate the gap between the standard of living of the poor and the rich, stop terror and violence, overcome the alienation of workers from property, to solve spiritual contradictions, to establish peace on earth.

It is extremely important for understanding the positive model of globalization, its spiritual and moral foundations, is M.L. Titarenko's statement that global civilization is a cumulative, generalized world experience of human, society and nature relationships, which is the basis of international, intercivilizational, intercultural and interethnic relations, cooperation, interaction and mutual influence. Everyone can and should fall into this experience as a source of life, strength, spirituality, and a storehouse of history.[6]

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