

The National Interest Is The Philosophical Foundation Of Stability, Social Justice, And Spiritual Development

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ABSTRACT

In the article, the author provides a philosophical analysis of the essence and content of interest and national interest. The author offers a definition from the perspective of contemporary philosophy and conducts a scholarly analysis of the views of various scientists and researchers. The article presents the author's original scientific and philosophical conclusions.

Keywords: - Interest, national interests, need, social justice, value, spirituality, social consciousness, self-awareness, freedom, harmony of interests, communication, systemic approach, social conflicts, metaphysical freedom, national stability, social justice, spiritual development.

INTRODUCTION

Human interests are a socio-psychological phenomenon, representing a system of activities and relations aimed at the conscious realization of needs. The main factors shaping human interests are historical experience, cultural values, moral norms, and social consciousness. These factors interact with each other, making interest not merely an economic or political necessity, but a spiritual form of social existence. In this sense, interest is the inner energy of human activity, a philosophical principle that regulates the relationship between the individual and reality. It encourages a person to understand the meaning of life, evaluate actions based on values, and participate responsibly in social processes. Interest is an inner force directing a person toward self-awareness, the conscious recreation of social existence, and filling life with meaning.

In the modern paradigm of social consciousness, interest is closely linked with social justice. Social

justice is the axiological form of maintaining the balance of interests. Justice does not mean equality of interests but rather their moral balance, recognizing the place of each individual's interest within the social system. Ensuring justice in society means creating harmony of interests and maintaining a dynamic balance between individual and social needs. Thus, interest and justice exist in a cause-and-effect relationship, complementing each other: the harmony of interests is the criterion of justice, while justice is the moral form of interest.

In modern axiological analysis, interest is interpreted as the foundation of the system of social values. Every value is essentially a conscious form of interest: what a person values is precisely where their interests are embodied. In this sense, interest is the driving force of the dialectics of values. Interest is a universal concept that exists in close connection with modern socio-philosophical categories such as social consciousness, freedom,

communication, justice, values, and systemicity. At every stage of human development, interest acquires new content: it is changeable, yet always present; individual, yet always socially significant. Therefore, in modern philosophy, the concept of interest is the key to understanding the place, freedom, and purpose of human existence.

According to Q.P. Qabulov, interest should be viewed as a category of moral harmony: “The stable development of interests must be based on the principles of tolerance, compromise, and social partnership.”[1]. He argues that the harmony of interests is the main philosophical condition of social stability, ensuring communication between people at a moral level. Although Qabulov’s approach is strong from a normative perspective, it reveals less about the dynamic and historically changing nature of interest. Interest is the source of meaning in human activity, the guarantee of social stability and renewal. It fills needs with content, activates values, encourages self-awareness in the individual, and drives society toward self-reproduction.

From our perspective, interest is not merely a need or desire, but an ideological-categorical phenomenon related to human existence in social reality, purposeful actions, and significance in life. In human history, it manifests as an inner force balancing individuality and collectivity. Particularly, the concept of “national interest” represents the highest social and collective expression of this movement, meaning the form in which society, relying on its historical experience, cultural identity, and geopolitical position, understands and protects its interests through social consciousness.

M. Olimova defines interest as “the process of satisfying a need for something, which is manifested through identifying the source of that need.” This definition shows that interest is not only connected with need but also with the consciously chosen object [2]. According to her, the object of interest “does not disappear in the process of consumption but transforms into moral virtues,” [3] meaning that interest manifests not only as a materialist but also as an axiological structure. However, Olimova’s interpretation of interest as a phenomenon reflected in consciousness and transformed into an ideal form shifts its direct connection with social contradictions to the background.

V. Shamshieva interprets interest as “a social motive arising from the desire of an individual to gain material, spiritual, physical, and psychological benefit.” [4] This approach attempts to reveal the multilayered structure of interest—need, value, spirituality, and activity—in unity. Yet, the author pays insufficient attention to the struggle of interests in the context of social stratification. M. Holmirzaeva, in turn, explains interest as “a system of activities carried out by an individual, ethnic group, nation, and people based on necessary objective and subjective factors.”[5] This view seeks to analyze interest within the framework of structural activity at the national level, emphasizing the methodological importance of distinguishing between interest and need.

National Interest is an integrative philosophical principle manifested in the unity of a nation’s historical identity, spiritual values, and social development strategy. It is not merely a set of political or economic priorities but a spiritual paradigm defining the meaning of national existence, its purpose, and ideological identity. National interest answers the historical questions of “who we are” and “where we are going.” It is the nation’s collective response formed on the basis of historical memory, cultural identity, and values within social consciousness, realized in harmony with universal human development.

National interest should not be narrowly understood only at the level of “state policy,” because in essence it is connected with the meaning of national existence. It expresses the nation’s ability to comprehend its historical purpose and harmonize it with universal values. In this sense, national interest is a metaphysical form of freedom, through which the nation preserves its ontological stability and finds its place in global processes.

National interest manifests as a mechanism of self-defense for society, serving to preserve the vitality, political independence, economic stability, and cultural identity of the nation. It is a strategic direction aimed at satisfying social, political, economic, and cultural needs. Professor S.O. Otamuratov defines national interest as “a form of striving to meet the economic, socio-political, and cultural needs of the nation.”[6] Researcher A. Ochiliev emphasizes that national interests reflect the current state and future aspirations of the nation, appearing not only in foreign policy but

also in domestic policy. [7]

Although some Western scholars have attempted to deny the concept of national interest—V.A. Tishkov, for example, considers the nation a political slogan,[8] while P.A. Sorokin denies it as a social reality [9]—other scholars argue that nation and national interest are real social phenomena. S.E. Krapivensky defines ethnicity as a mechanism ensuring social harmony [10], while O.N. Kozlova considers the nation a social unity superior to nature [11]. Thus, national interests are complex, multifaceted, and dynamic, formed in harmony with historical, cultural, political, social, and economic factors.

In today's era of globalization, preserving national interests, developing them based on modern needs, and harmonizing them with national values remain the most important philosophical and social tasks. From a philosophical perspective, national interest is a concept expressing the social ideal of the nation, its ability to consciously manage its historical destiny, and defining the teleological dimension of social existence.

National interest, as the national dimension of humanity's overall development, emerges in the process of a nation's self-awareness. It philosophically substantiates the existence of national culture, language, traditions, and values, and transforms them into the spiritual criteria of historical development.

In analyzing national interest within the framework of social philosophy, R. Brubaker's constructivist approach occupies an important place. In his work *Ethnicity Without Groups*, he states: "Race, ethnicity, and nationality are not objective realities, but social constructs that exist within practices of perception, interpretation, and categorization." [12] Brubaker's position emphasizes that national interest should not be seen as an absolute, immutable concept, but rather as a dynamic element of social processes.

However, from a critical perspective, such constructivism does not sufficiently take into account the historical and cultural roots of the nation. Therefore, national interest should be viewed not only as a product of social consciousness, but also as an axiological phenomenon that protects the cultural foundations of historical existence.

CONCLUSION

In conclusion, the concepts of nation, interest, and national interest form the three foundations of social philosophy. Their harmony is the basis of social development, human freedom, and stable social order. When a nation understands its interests, it gains strength; when interests align with values, they become spirituality; and when national interest is realized, it transforms into the collective idea of unity and higher purpose. Therefore, the unity of these three concepts is the philosophical foundation of national stability, social justice, and spiritual progress.

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