

# New Uzbekistan Development Strategy and National Philosophy: Dialectic Relationship and Spiritual Renewal

Sharipov Abdukhakimjon Ziyoidinovich

Associate professor of Pedagogical Institute of Bukhara State University, Bukhara, Uzbekistan

## ABSTRACT

This article provides a scientific analysis of the role of Uzbek national philosophy in the process of reforms implemented in the new stage of Uzbekistan's development, the establishment of New Uzbekistan, the foundation of the Third Renaissance, its connection and coordination with development strategies are scientifically analyzed. On the basis of the principle "From the strategy of actions to the strategy of development", the ideological bases of renewal and reforms in Uzbekistan were researched. The noble action of further realizing the knowledge and talent, power and potential of young people, which is considered the main driving force of development, is of national importance.

**KEYWORDS:** *action strategy, development strategy, concept of social reforms, national philosophy, Uzbek philosophy, new Uzbekistan, system of spiritual values*

## INTRODUCTION

Today, as a result of the reforms carried out at the new stage of Uzbekistan's development, the political-legal, socio-economic and scientific-educational foundations of the establishment of New Uzbekistan have been created [6]. For this purpose, on the basis of the principle of "for human dignity", it is one of the goals and priorities of the development of the population, deepening of democratic reforms, sustainable development, and one of the urgent tasks in this regard. These goals were defined in the Decree of the President of the Republic of Uzbekistan dated January 22, 2022 No. PF-60 "On the development strategy of New Uzbekistan for 2022-2026" [7:14-17; 12.].

Therefore, the development strategy is a program for the reforms to be implemented during the next five years and serves to realize the principle of "for human dignity".

## DISCUSSION

Along with renewal and great changes in all spheres of Uzbekistan, a period of spiritual upliftment has begun. Social sciences, including the renewal and further development of philosophy, which help to fundamentally change the worldview in society, appear as a component of reforms.

It is clear to everyone that it is a fact that every nation has its own spirituality, way of thinking and philosophy. In this sense, philosophy as a universal science covers the problems of humanity. Also, it has been known for a long time that it reflects the specific characteristics, worldview and national mentality of a certain nation. For this reason, the need to systematically study the specific aspects and manifestations of the national philosophy, which has traveled a long historical path from the time of "Avesta" to the present, historical and spiritual foundations, and information related to modern topics and current issues, is of great importance today [8:49].

It is known that any universal topic and problems are primarily of private, national, regional importance. And they appear in the form of issues related to the life of a particular nation, its history and fate, thinking and worldview. Uzbek philosophy is the same, it was formed together with the Uzbek people, passed through various social and political processes, and was constantly renewed and improved. This, in turn, means that philosophy, which is a universal science, inevitably reflects nationalism, i.e., features characteristic of a nation's worldview and thinking.

Philosophy is not only methodology, ontology and epistemology, that is, theoretical philosophy. This is particularly evident when it comes to regional and national forms of world philosophy. The analysis of doctrines and views on this topic shows that the philosophical thinking formed in Uzbekistan has gone through a complex path of development. In this process, which started from the time of "Avesta" and covered almost 3000 years, thinkers and scholars whose names are related to eternity lived and created, various philosophical currents and directions were emerged. Not only the Uzbek people, but also the entire humanity, created ideas and teachings. Although the formation and improvement of this spiritual heritage took place in different periods, according to its original content, it is a single and whole Uzbek philosophy, the common value of all generations and ancestors who lived on this land [5:12; 9:459].

The change of human thinking in the society, acquiring new principles of the worldview of the society is a continuous and complex process. There is still a lack of basic research, books, educational and auxiliary literature on the subject of "Uzbek philosophy", the need to establish a department or scientific center with the same name and to create programs and textbooks on the subject is increasing. The reason is that English people have "English philosophy", Germans have "German classical philosophy", French and Spanish, Greeks and Italians also have their own national philosophical thought. Therefore, a particular nation can have its own philosophy, study it deeply, make it the basis of its worldview, and then, if necessary, recommend and promote it to others.

In this regard, modern Uzbek philosophy, along with studying universal problems, should reflect the main principles, priorities and current tasks of large-scale reforms and changes that are being implemented in order to strengthen independence, implement the development strategy, and achieve the goals of sustainable development. At the same time, in this regard, the theoretical and practical activities related to inculcating the essence of noble ideas that start the development of man and society into the hearts and minds of the population, especially the young

generation, and the formation of a new worldview and modern thinking in the society are also extremely important.

Observations show that at the present time there are many nations and states that are trying to harmonize their national philosophy and model of development, thereby rising to a new stage of development. Certain scientific experience has also been collected in this regard. Today we are used to the terms "Chinese philosophy", "Indian philosophy", "Greek philosophy", "English philosophy", "French philosophy" or "German philosophy". Each of these schools of philosophy is recognized for its unique approach to human civilization, as well as for reflecting the unique image, national traditions, mentality, and spirituality of its people [1:23].

The roots of Uzbek philosophy, which gave birth to the work "Avesta" 3000 years ago, are as ancient as Chinese or Greek, Egyptian and Indian philosophies. In the history of science, the recognitions such as "Khorazmian age", "Farghani age", "Biruni age", "Ibn Sina age", and among the peoples of the East, expressions such as "Samarkand - the shine of the earth", "Bukhara - the dome of the Islamic religion" are not mentioned for nothing. It is a fact that does not require proof that the Academy of Khorezm Ma'mun, or the academy founded by Ulugbek, was not only academies of exact sciences, but also of philosophy in its time. In this sense, there is every reason to say that the Uzbek national philosophy is as old and profound as the history and spirituality of the Uzbek people [14:48].

The concept of "Uzbek philosophy" expresses the stages of development, concepts and categories, spiritual principles and specific characteristics of the philosophical thinking, consciousness and worldview of the Uzbek people. The scientific-philosophical heritage that has been formed since ancient times and has reached the present day means a set of related processes, ideas, theories and teachings in this field.

In addition, the path of development of the Uzbek nation, which has gained independence, and the principles of development, the philosophical and spiritual factors of this process based on the principle of "for human dignity", and the changes that are taking place in the consciousness and thinking of the population under the influence of the ongoing creative works, also reflect it.

This means a system of philosophical principles, concepts and categories that are important for the spiritual image, upbringing and development of each person, that shape the worldview of society and the individual, that are of incomparable importance in the development of national thinking, that influence the fate and development of the nation. Realizing their essence and importance strengthens the feeling of preserving national values in the heart and mind of each person, encourages them to be worthy of the noble ideas inherited from their ancestors, and to look with hope at the future of the Motherland.

An important function of the Uzbek philosophy, which has been gradually formed and improved throughout the history of the Uzbek people, is related to the level of individual thinking, people's worldview and spiritual development in a certain period, and their manifestation as an indicator. For example, people's philosophical ideas about such concepts as "New Uzbekistan", "Foundation of the Third Renaissance", "human dignity", "philanthropic state", "people's consent", which are extremely valuable and important for everyone today, were formed in the following years. That's why the

essence and importance of the language was determined, it was improved in harmony with life and absorbed into the people's thinking. In this way, they moved from idea to practice, enriched their outlook and thinking, and became high values for everyone [3:127].

In this regard, it should be noted that the history of mankind has witnessed many times that when the nation's national statehood was stable and its spiritual potential was at its peak, its philosophy, along with many other areas, developed rapidly, and, on the contrary, national philosophy stagnated or lost its importance during periods when it lost its statehood and declined. In this sense, the essence of the concept of "Uzbek philosophy" cannot be imagined apart from the history of the people, traditions of national statehood, spiritual values, mentality and way of thinking. Such an interpretation of this concept, in turn, made it possible to analyze the manifestation of the philosophy characteristic of the Uzbek people, its improvement and renewal in the process of historical development, from the past to the future, that is, its movement as an ethno-social phenomenon, the process of changes related to the change of times.

In particular, Uzbekistan is implementing a unique national development path - "From Action Strategy to Development Strategy" in order to build a democratic state and a free civil society, to join the ranks of the world's most advanced countries. The fact that the people's mentality and existing conditions are taken into account in this process, that the reforms serve the human interests and rights, its physical and spiritual growth, the needs of all layers of society and the idea of the people's well-being, represents the philosophical essence of this strategy. We call this theory, on the one hand, a unique and appropriate model of development.

On the other hand, we consider it to be a general philosophical base-methodology that fundamentally changes the life of the Uzbek people, determines its present day and future, and plays an important role in the development of the consciousness and spirituality of the Uzbek people. In this sense, its main concepts and priority principles determine the specific features and directions of today's Uzbek philosophy and serve as a methodological basis that has a strong influence on the renewal of national thinking. In this sense, its main concepts and priority principles determine the specific features and directions of today's Uzbek philosophy and serve as a methodological basis that has a strong influence on the renewal of national thinking.

In this sense, the renewal process of Uzbek philosophy is a very exciting phenomenon, and it is primarily a component of gradual changes in the Uzbek people, who are moving from one stage of development to another. It is also a new stage in the development of national philosophy, a process of improvement, rejection and renewal in the worldview and thinking typical of today's era. This is not a random and transient event, but a historical necessity for the Uzbek people, which is steadily moving towards the foundation of the Third Renaissance, fundamental reform of society, education of the new generation, and one of the important directions of forming modern thinking.

## RESULTS

In a dialectical sense, it is a process of negation and renewal, succession and change, and in the Uzbek people it corresponds to the period of implementation of democratic changes and establishment of New Uzbekistan. This includes:

- on the one hand, the preservation of the advanced aspects that have existed in Uzbek philosophy for a long time, and which were not lost even by some conquests;
- secondly, the “state-society-individual” principles, which were the priority until recently, will become a thing of the past and be denied;
- thirdly, the updates that are gradually taking place in the philosophical thinking of the Uzbek people are being reflected.

Globalization processes, large-scale integration, science and technology, and information technology, which are becoming priority features of world development today, have a serious impact on the industry. In such conditions, it is extremely important to preserve the national identity, to preserve the ancient values of the Uzbek people and to pass them on to future generations, not to get lost in the world of countless information whose scale increases twice every year, and to form the ability to distinguish between “good and bad” in this regard is extremely relevant.

There is no doubt that today’s reality is accelerating the process of changes in this field, and it has made the need for the national philosophy to keep pace with the principles of development chosen by the Uzbek people, to reflect the reforms and changes in life. In this regard, along with the historical traditions and trends characteristic of philosophy, which is a universal science, the impact of the reforms and fundamental changes implemented in today’s life, the requirements of the time and the process of renewal are clearly manifested.

It is worth noting that no national philosophy can agree with the principle of abstraction and distance from life. Because in any case, the national philosophy should be close and understandable to the people, reflect its specific characteristics and goals, thinking and worldview, changes in its mentality, principles of development and processes of renewal.

This, in turn, shows that it is not for nothing that our ancestors called the original philosophy science of wisdom, that is, they defined it as a collection of wisdom about the meaning, content and purpose of life. It was no coincidence that the thinkers of ancient times, who gave birth to this science, interpreted it not only as a love of wisdom, but also as a means of achieving truth and perfection. According them philosophy as a set of concepts and categories, laws and principles that are reflected in the perception of life, and its directions in folk thought and worldview, it is necessary to meet the requirements of the era with social needs related to the development of society and human maturation. In fact, this is an all-time general demand for philosophy, the most important vital principle of this field of science.

## CONCLUSION

In general, if there is no dialectical approach and modern attitude to the issue, that is, if the philosophy we are studying does not harmonize with the model of national development and does not express the meaning, content and purpose of the life of the Uzbek people, it will remain an abstract and a set of concepts and categories far from life, along with all its components and directions.

Therefore, a philosophy that is not harmonious and synchronized with life processes, remains only in classrooms, and a specialist who is disconnected from

society and cannot leave the scope of his personal worldview, cannot properly understand his task and social responsibility. Only acquiring the theory of philosophy, knowing the content of philosophical concepts and categories is not enough to fulfill the requirements of life. Just as knowledge is not yet a correct understanding of the essence of the matter, and reading is not a full understanding of it, theoretical study of the foundations of philosophy does not mean success in applying this science directly to life.

As mentioned above, the thinker Socrates’ opinion two and a half thousand years ago, “Most people want to change the world to improve their lives, but the world they need to change first is the one inside themselves” reflects the reality of life in this regard.

In conclusion, the increasing global, technocratic and other modern factors affecting the national philosophy, together with the development of humanity, creates threats and attacks on its spiritual foundations. This means being alert and vigilant against these dangers, achieving more effective philosophical education, adapting the mind and thinking of specialists to the requirements of the times. These have become urgent issues of today and indicate that they are one of the most important tasks that require a responsible approach.

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