

THE WAY OF INDEPENDENT DEVELOPMENT - A KEY FACTOR OF NATIONAL REVIVAL AND PROGRESS OF UZBEKISTAN

Norbutayev Islombek Musurmonovich

Teacher at the Denau Institute of Entrepreneurship and Pedagogy

ABSTRACT

This article analyzes the social processes associated with the national recovery and growth of our country, which has an independent path of development, and explores the role and importance of the idea of "from national revival to national progress" in these processes.

In addition, the opinions of the researchers are presented in the context of the topic and compared with the personal approaches of the author.

Keywords: *idea, national ide, system, soviat lifi, society, new reforms, independent development, national revival.*

АННОТАЦИЯ

В статье анализируются социальные процессы, связанные с национальным возрождением и ростом нашей страны, имеющей самостоятельный путь развития, и исследуются роль и значение идеи «от национального возрождения к национальному прогрессу» в этих процессах.

Кроме того, мнения исследователей представлены в контексте темы и сопоставлены с личными подходами автора.

Ключевые слова: *идея, национальный идеал, система, советская жизнь, общество, новые реформы, независимое развитие, национальное возрождение.*

INTRODUCTION

There are principles to rightly describe the post-independence period of Uzbekistan as a stage of national revival of our independent democratic development. Independence has laid the foundation for the establishment of a democratic state and a strong civil society in our country, as the true owner of the destiny of the people of Uzbekistan, and the opportunity to live a decent life.

Among the sources of threats to national recovery in the first years of independence is the fact that Uzbekistan is surrounded by some countries that are burdened with ethnic, demographic, economic and other problems. Moreover, it should not be overlooked that our country borders on a hotbed of instability in the region, such as Afghanistan, which is fueled by religious extremism, ethnic intolerance, drug trafficking and various external forces. Complicating matters is the fact that regional conflicts are often a constant source of dangerous threats, such as

terrorism and violence, drug trafficking and arms trafficking, mass human rights abuses.

MATERIALS AND METHODS

Thus, security threats at the time included political extremism, such as religious extremism, and nationalism, ethnic, inter-ethnic, local and tribal conflicts, corruption and crime, and environmental issues. In this regard, it should be noted that, especially in recent times, geopolitical goals have become more synonymous with ideological policy. At the same time, ideological influence appears to be the most influential tool of geopolitics. That is, the goals of different countries are realized through the ideological influence on the minds and hearts of different segments of the people, in particular, the youth, with the aim of creating an ideological environment focused on their activities and interests. It is not easy to see this process firsthand, to know how it is going, that is, where, in what ways, which people are capturing the hearts of evil, alien ideological goals.[1]

National revival, enlightenment development and the development of the peoples of the world require that geopolitics, while pursuing certain goals, must be consistent only with the idea of peace and stability, prosperity of countries and peoples, free and prosperous life. It should be the main criterion of current geopolitical goals, embodying the ideas of national development, peace, well-being of the people, social cooperation, interethnic harmony and religious tolerance.[2] It should not serve to ideologically divide the world by instilling unhealthy ideologies and ideas in the minds and hearts of other nations, but to serve mutually beneficial cooperation and the solution of world problems by mutual consent. In this sense, a new approach to geopolitics will have a special meaning and significance in the XXI century and will serve the development of the world.

Even in the current context of Central Asia's independence and progress, certain political forces and ideological circles in the world have not stopped trying to take advantage of this region, which has a huge economic potential and a favorable geopolitical position [3]. They use all forms of influence and pressure to achieve their goals. In particular, it should be noted that there are cases of ideological interaction, such as obstructing the process of mutual economic integration of the Central Asian countries, arousing dissatisfaction with each other.

RESULTS AND ANALYSIS

To this end, various ideological, religious and ideological means have been used to disrupt the historically formed socio-economic, cultural and enlightenment ties in

the region, to provoke conflicts between friendly and brotherly states, peoples and nations, and to create hotbeds of tension. In particular, taking advantage of the strong role of Islam in the worldview and spirituality of the peoples of Central Asia, subversive efforts to teach them an Islamic "lesson" and spread religious extremism and fundamentalism in the region under the banner of Islamic revival are intensifying.

Over the years of independence, Uzbekistan has taken the lead in ensuring stability in Central Asia and the mutual integration of countries in the region. These very important factors, based on the achievements of the future, have certainly frightened the enemies of the development of our people and our country.

If the goals of our enemies were achieved in Uzbekistan, it would lead to great political changes not only in our country, but also in the whole region, and would have a huge negative impact on the process of regional integration. This, in turn, means that one of the factors hindering the process of national recovery in our country is related to the dangers and threats in this area.

For the same reason, it should be noted that the concept of "national revival" inherent in the period of independence of Uzbekistan reflects the goals of entering the world civilization and rising to the ranks of the most advanced countries. Such harmonization is not a mechanical process, but a complex dialectical process that requires political, organizational, material, theoretical behavior, ideological consolidation, taking into account the values of the past, as well as the current aspirations of our people.

In the socio-philosophical interpretation of the concepts of "national revival" and "national progress", the gradual and dynamic process associated with significant positive changes not only in the economic sphere, but also in the spirituality, politics and worldview of peoples as a result of Uzbekistan's accession to world civilization.

The history of mankind in the next century testifies to the fact that among the peoples involved in such a process there is mutual trust, cooperation, mutual respect and the desire to resolve conflicts on the basis of mutual consent and consensus. The desire to enjoy the values and experiences of each other's cultural achievements is formed. The tendency of nations to unite with each other forms a single, entire civilization, a planetary consciousness. That is, the harmony of nationalism and universality is clearly manifested in world civilization and becomes the program of action of the world community.

The study of any phenomenon requires that it examine the conditions that have arisen, all the changes that have taken place in its content in the course of historical development, and so on. However, the purpose of studying the concepts of "national

revival" and "national progress" does not allow to draw attention to various aspects of the problem of traditions, in particular, the study of their origin and history of development [4].

Therefore, from the point of view of the concepts of "National Revival" and "National Rise" formed during the independence of Uzbekistan, all attention is paid to the study of the formation of a new attitude to the traditions and customs, including the state, traditions and customs. It is necessary to focus on defining the role and importance of social functions in the life of a renewed society, as well as the role of new customs and traditions in the national revival and raising the morale of the people.

CONCLUSION

According to the concept of "national revival", the idea that national customs and traditions are derived from the social needs and interests of society is of great methodological importance for understanding their essence and functional purpose. Customs and traditions as a social phenomenon are based on the principles of stability and repetition of events in different spheres of life. For many years, the formation of labor skills in the new generation, the regulation of youth labor has been an important task of traditions and customs.

At present, this task has lost some of its significance due to the changing nature of production, the strengthening of the education system and general vocational training. Only in handicrafts, in the activities of folk craftsmen, and in some other areas related to manual labor, which are achieved directly in the course of labor activity, some mechanization-free skills are preserved.

Our research clearly proves that national revival and ascension require renewal, not general denial, but dialectical denial, while preserving the most valuable, most important aspects of the achievements made in the stages of social development. In this regard, the first stage of recovery, which included the first reforms and changes in the formation of the foundations of national statehood in post-independence Uzbekistan - 1991-2016, was a period of transition, which left a huge mark on the life of our country.

The examples and evidence of the recent past show that the tasks of national identity, economic, social, spiritual and enlightenment progress of society, development of living standards and comprehensive progressing of the country played a special role in creating the basis for national revival.

REFERENCE

1. Jo'raev N. Spirituality strategy of Uzbekistan. T .: Manaviyat, 2016. - 32 pages
2. Spirituality: Explanatory dictionary of basic concepts / Compiler and editor-in-chief K.Nazarov. –T .: NMIU named after G. Gulom, 2009. –B. 678
3. National Idea and Leader Responsibility. Nazarov K., Ergashev I. and others. – Tashkent: G. Gulom Publishing House of Literature and Art, 2008.
4. Musaev F. Philosophical and legal bases of building a democratic state.-T .: Uzbekistan, 2007.-P.255