



RESPECTING SPIRITUALITY AND HUMANITY AS A UNIVERSAL VALUE IS THE LOGICAL BASIS OF THE NEW INDEPENDENT DEVELOPMENT STRATEGY

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Article history:		Abstract:
Received:	1 st February 2023	This article is devoted to the urgent question of our time, the issue of high appreciation and respect for human dignity, and the role of universal human values in this. The article relies on the spiritual and moral heritage of our classics.
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The huge cultural heritage left by our great gods in the history of mankind is the inexhaustible spiritual wealth of our people. Spirituality is sung as the highest status of universal values.

Classical Adib Genghis Aitmatov, in high regard for spiritual values, defines: "spirituality is the law of existence. It is accepted by every generation, every individ as a sacred and indestructible legacy of past ancestors" .[1]

The logical source for the mutual cooperation of people, the unification of peoples into different societies, to ensure the life and stability and well-being of society, is also in the community of their spiritual roots. Spiritual values and spiritual wealth are from the nation and the border.

Building a democratic civil society is a long-standing dream of our people. Our great thinker allomas described in his works the scientific ideal models of building a prosperous society. In Yusuf Khos Khojib's "Qutadgü bilig", Nizam-ul Mulk's "Politico", Abu Nasr Farabi's "City of the faithful", Hazrat the great Amir Temur's "tuquq", Alisher Nawai's verses on the equitable rule of the country in the khamsa epic, and other historical works of both fiction, we observe an instructive view of the ideal city, prosperity and free life, prosperity, happiness.[2]

The new Uzbek development strategy of President Shavkat Miromonovich Mirziyoev on strengthening the free and prosperous democratic state, which is on the agenda in the reality of the 21st century today, will serve as a scientific and ideological basis for us.

Using Bukhari's proverbial phrase "all deeds are according to intention", the imam assures with confidence that "we will build a new Uzbekistan together with our brave and noble people", the head of our state Shavkat Mirziyoev.[3]

It is known that the elections held in the country, as an institution of civil society, manifested themselves as an expression of the political will of all social strata and groups in the country. As a result of the expression of the will of members of society in state politics by means of elections, broad conditions are created for the formation of socio-political relations inherent in civil society. In this sense, fair elections serve as a mirror of democracy. Another important component of the foundation and development of civil society is the emergence and development of non-governmental organizations. Because, even if a citizen belongs to a state political, mass associations, which directly discover spiritual freedom by the people and directly represent the interests of the people, feel emin-free with the activities of non-profit organizations, can more fully satisfy their spiritual needs. As democratic values take a wide place in the political system, NGOs called "third sector" are becoming more active in solving pressing problems and issues and becoming a Real support Association for the population.[49]

To the present period, the concept of the third sector is spoken of in relation to non-governmental organizations (NGOs) whose charitable purpose is operating. Usually the first sector – the state and Related Agencies, the second sector – is referred to by the name of those engaged in commerce or the personal sector. In the formation and development of civil society, the participation of new citizens in the management of society to satisfy various interests, strengthen their relations, make a deficit, finally voluntarily, is carried out mainly by non-profit organizations. Increasing human dignity in society, human self-awareness, the feeling that society needs society the commonality of the human interests of society becomes a criterion for the development of civil society. The society has existing interests: economic, social, political, National, ideological, spiritual, cultural, environmental, territorial-regional, religious and other interests, which in harmony represent the interests of various social groups, nationalities, ethnic strata. The study of these interests, annoyance and, in accordance with them, the conduct of public policy also ensures the harmony, stability of society.[24]

The most important role is played by the satisfaction of human needs, maturation, the progressive idea of the unity of the community between the cause and the commonality of interests is expressed by the great thinker Abu Nasr Farabi, widely, deeply and fundamentally. In his opinion: "a person cannot produce all the necessary things on his own, in order to find these, he feels a need. Other human beings will be in such a state that it will be necessary for human beings to unite into the community and society to meet their needs and to mature".

The rules established in the laws for the promotion of human dignity in society cannot be achieved. Human dignity is also measured by the contribution of human labor, the wide range of services it has contributed to society. It is necessary to be able to take advantage of the opportunities created by society and the state. This again means a need for knowledge and upbringing, patience and work, moral values, how much a person has mastered. The communality of Labor further increases the dignity among human beings-that is, the aspects of sociability are strengthened. As our great poet Alisher Navoi wrote in his "astonishment-ul-Abror", "you have made the motto to benefit mankind; from this you have made the NAF to follow you. Your benefit to the people is unquestionable; but know that it is more than you who touch it... And whoever is not a people's grief, do not call him a person if you are a real person." [11]

The combination of universal values and national educational upbringing is becoming even more relevant in today's era of globalization, since it is natural for young people to have a stronger passion for novelty and imitation. It is argued that the preservation of our identity and its development is a priority in our model of national education in the new Uzbekistan strategy. [31]

"The unique and unique scientific and spiritual heritage of our great ancestors should become a vital program for us in constant movement... First of all, we need to water the national education system with such a spirit. To do this, it is necessary that our scientists and specialists, our respected scribes, deliver this spiritual treasure to today's generations in simple and understandable, attractive forms."

Since the main goal of a quality education system is to educate a perfect person, the demand for a teacher, coach, educators remains to instill full-fledged knowledge and skills in our educated youth, deeply studying the possibilities of modern and traditional thinking. Already, the experience of the developed countries of the world in education is being implemented based on advanced pedagogical technologies. These advanced experiences also solve the noble tasks associated with the satisfaction of the interests and Broad needs of the student youth, students to acquire knowledge.

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