

## PROMISING DIRECTIONS FOR THE TRANSFORMATION OF SOCIAL AND SPIRITUAL PROCESSES IN UZBEKISTAN

Obidova Muattar

Currently, the Republic of Uzbekistan is undergoing reform in all spheres of society. Social and spiritual processes, which are core in Uzbek society, are also undergoing modernization and transformation. This, first of all, concerns strong social protection of vulnerable segments of the population, as well as the revival of national values and adaptation to basic human values. Without economic stability, modernization in all other spheres of society is impossible. Therefore, in our country, one of the vital tasks was to achieve economic independence and stable economic development.

During the period of formation of national statehood, implementation of democratic reforms, economic transformation and transition to market relations, special attention must be paid to social problems. The rich experience of social development in many countries of the world reminds us of this. This is evidenced by the analysis of the socio-political and economic state of the newly independent states during the years of reform.

History teaches that it is precisely at its sharp turns, when there is a change in social formations, that social problems and contradictions become most acute and serve as a potential factor of threats to national security, civil peace and stability. One of the leading principles on which Uzbekistan's own path of renewal and progress is based is the implementation of a strong social policy. This serves as the most important condition, the key to the successful implementation of democratic and economic reforms and their irreversibility. Social contradictions, in fact, have always served as the driving force for political, social and economic transformations. The nature of the formations themselves depends on the degree of severity of the accumulated social problems, the ability of the ruling structures to solve these problems - either consistently, in an evolutionary way, or this can take radical forms: in the form of social protests, spontaneous explosions, up to civil wars and revolutions. Therefore, ignoring the social mood of people and social problems at all stages of development creates a potential threat to stability and national security. The state of realizing people's social motivation acquires strategic importance. Man is by nature a social phenomenon, and therefore it is of great importance for him how much he is able to realize his potential in the process of reforms, how much his ideas about the meaning and goals of reforms coincide with their real results.

An acute social problem of the transition period is the disruption for many people of an established way of life, a change in life guidelines, stereotypes of thinking and social behavior, and the eradication of dependent attitudes that developed during the Soviet Union. Any economic system sets itself the task of providing people with food, clothing, transport, housing and communal services, cultural and other types of services, i.e. providing everything that the concept of human well-being in life contains. If we evaluate this concept, then all people, regardless of political and economic system, should live securely in equal conditions. The presence of differences in the standard of living of people, often significant, is due to a number of both objective and subjective conditions: the nature of economic relations, the degree of development of the productive forces, the development of the social

sphere, the prevailing demographic climate in the country and others, including the ability of the state system to solve social problems. population problems.

Regarding the issue of the revival of spiritual values and the transformation of their understanding, it should be noted that with the achievement of independence in the Republic of Uzbekistan, a course was adopted to build a legal democratic state and a strong civil society. The primary task for our state has become the revival of national cultural and spiritual values, national identity. During the years of Soviet tyranny, the original culture of Uzbekistan was diligently eradicated, mercilessly erased, and sophisticatedly distorted. At the same time, the national identity, identity and individuality of the Uzbek people were practically lost.

Despite the brutal pressure during the long period of Soviet totalitarianism, the people of Uzbekistan managed to preserve their historical and cultural values and original traditions, which were carefully passed on from generation to generation. The acquisition of Independence played a huge role in the revival of the national spiritual values of the Uzbek people. This process began during the years of “perestroika”. The breath of fresh air that emerged allowed national self-awareness to grow and self-confidence to strengthen. The work of not only the Uzbek, but also other cultural centers has intensified. Spiritual revival is a combination of traditional values with the values of a modern democratic society. Uzbekistan’s own path of renewal and development in the spiritual sphere is based on four fundamental conditions: commitment to universal human values, strengthening and development of the spiritual heritage of our people, free self-realization by a person of his spiritual potential, and patriotism.

It is necessary to say a few words about religious values. In the last years of the existence of the Soviet state – the years of “perestroika” – there was a rapid surge in religiosity. A huge number of religious organizations appeared. In turn, unfortunately, weeds were also nurtured - extremist groups, radical and fundamentalist sects. Their political aspirations are a mixture of militant nationalism, religious intolerance and hatred of everything “not ours.” And at first, out of naivety, young people were attracted to them, but, quickly realizing their destructive, pernicious influence, the population sharply condemned such organizations.

A special role in the process of reviving spiritual values is played by the restoration of historical justice, the restoration of the true history of the native land. It is historical experience that serves as the measure and foundation of the spirituality of our people. And the names of such great ancestors as Amir Temur, Imam al-Bukhari, Abu Ali ibn Sino, Babur, Ulugbek, Beruni, Al Khorezmi and many other outstanding personalities, who are rightfully the source of pride of our people, should become role models and a source of high morality.

The revival of the spiritual and religious foundations of society and the culture of Islam was an important step towards self-determination, the acquisition of historical memory, and cultural and historical unity.

Thus, the years of independence sharply changed the popular psychology towards patriotism, national pride, and openness to the whole world. The spiritual and historical values of the Uzbek people, the heritage of their great ancestors are becoming a world heritage.

To summarize, it can be noted that the process of reviving the spirituality of our people is a natural and logical process; our goal is to create a new society in which all the best ideals of the past

will be embodied, organically intertwined with the values of the present and the tasks of the future. The new society must embody the ideas of equality, tolerance in all its manifestations, enlightenment, denial of rigidity of thinking, openness and justice. And the revival of spiritual values is one of the ways to quickly achieve a bright future.