

**THE PRIORITY OF HUMAN DIGNITY AND YOUTH MINDSET IN THE  
DEVELOPMENT OF NEW UZBEKISTAN**

**Shodiyev Jahongir Jo‘raqulovich**

Associate Professor at the Department of Foreign Languages and  
Social Sciences, Asia International University, PhD in Philosophy

**Annotation:** This article analyzes the essence of the idea that human dignity, youth mindset, and the prioritization of their interests serve as key elements in the development of New Uzbekistan. The study highlights human capital development, the support of youth intellectual, spiritual, and social activity, and the protection of their rights and interests as central aspects of ongoing reforms. Youth mindset renewal is interpreted as a fundamental factor in societal modernization and sustainable development.

**Keywords:** New Uzbekistan, human dignity, youth mindset, priority of interests, human capital, social reforms, spiritual development, modernization.

**INTRODUCTION AND RELEVANCE**

In the context of rapid globalization and dynamic geopolitical transformations, the decisive role of the human factor in national development has become increasingly evident. The experience of leading nations demonstrates that the primary indicator of sustainable progress is the extent to which human dignity is recognized, and the level of development of individuals' intellect, worldview, and creative potential. From this perspective, the Strategy of New Uzbekistan places the fundamental principle - "Human dignity is above everything" - at the core of all reforms and modernization efforts. This principle has become not only a key direction of state policy but also a conceptual basis for strengthening human capital, renewing social consciousness, and nurturing an intellectually active young generation.

In the era of New Uzbekistan, the worldview, intellectual capability, and moral-spiritual maturity of young people are regarded as the main determinants of the country's future development. Youth represent the driving force of innovative progress, intellectual renewal, and social transformation. Therefore, protecting their interests, fostering critical and creative thinking, enhancing their spiritual resilience, and equipping them with modern knowledge have become central tasks of today's reform agenda. As a result, the promotion of human dignity and the advancement of youth mindset are increasingly prioritized across state governance, education policy, socio-economic reforms, and ideological renewal efforts.

This study provides a philosophical and analytical examination of how the principle of human dignity is recognized in the development of New Uzbekistan, the strategic significance of transforming youth consciousness, and the practical outcomes of placing human interests at the forefront of national reforms. The relevance of the topic lies in the fact that a deep understanding of the human factor - the central pillar of modern development - is essential for building a new

state and a new society.

#### **METHODS AND LEVEL OF STUDY**

The president said that human dignity means creating decent living conditions for every citizen, creating modern infrastructure, providing qualified medical services, quality education, a social protection system, and a healthy ecological environment.

What is interest? It is natural for many to be interested in the questions of what should be paid attention to in order to reach its essence. Interest has a very complex structure and system, and in different periods and situations, its various manifestations play an important role. Types of interest are classified based on several characteristics. Interest, according to its subject, is divided into the interests of the individual, group and society. Interest is divided into material and spiritual interests, taking into account the needs with which it is related.

While during the former Soviet Union, more attention was paid to material interests, today spiritual interests are taking precedence.

Spiritual interests, in turn, are divided into political, spiritual, moral and other types. The formation of interests shows that they arise in connection with the satisfaction of certain needs. The more deeply the subject understands his interests, the more favorable opportunities arise for their realization. Failure to understand interests deeply can cause an individual or group to act contrary to their own interests. [2]

A close and related phenomenon to interest is need. There cannot be an interest without care. Along with similarities and commonalities, there are also differences between them. If needs are directly directed to an object, interests include the means of satisfying these needs, the principles of distribution that apply in society. In addition to the difference, there can also be a conflict between need and interest. For example, a drug addict's need is satisfied by a drug, but it contradicts the interests of the addict. Since interest lies at the heart of the activities of an individual and a social group, disciplines such as ethics, social philosophy, political science, and economic theory that study this activity refer to the category of interest. The general aspects of interest, the laws of formation, development, and satisfaction are studied more in the field of social philosophy. [3]

Ancient philosophers were also interested in the essence of interest.

The importance of interest in the life of an individual and society was recognized by ancient philosophers - Democritus, Plato, Aristotle. Great philosophers - Abu Nasr Al-Farabi, Abu Rayhan Al-Biruni, Abu Ali Ibn Sina and others recognized that interests lie at the heart of politics, morality and law.

In the doctrine of Marxism, interest is recognized as the main cause of social relations and activity. Marxism, as a materialist doctrine, focused mainly on material interests and considered them the ultimate cause of social action. In fact, interest is a complex concept.

In the history of world socio-political thought, the interest of the individual has been

described in connection with the system of the concept of individual freedom. It should be noted that the concepts of individual interest and individual freedom have had different interpretations at different stages of history. Among the points of view on this issue, one can classify the interpretation as spiritual-philosophical (A.Navoiy, A.Bedil), socio-spiritual (Farobii, Lebon, Tarde, Ortega-I-Gasset), spiritual-individual (Freud), behavioral (M.Weber), alienation (E.Fromm), conflictual (Dahrendorf) and beneficial (Russell, Dal'). We do not deny that each of these approaches has its own socio-economic, spiritual-political basis, and therefore their existence and application in society. However, we would like to emphasize that at a time when the socialization of the individual is taking place widely, the study of the category of individual freedom requires that it be based on the laws and principles of utilitarianism . This is the only way to achieve common interests in society.

The spread of the coronavirus infection, which has taken a global form and is called a pandemic, poses a great danger to humanity. It is no secret today that if humanity does not prevent this scourge and remains indifferent, the coronavirus infection will increase in geometric progression and lead to very bad consequences.

When Socrates, the epitome of wisdom, was asked what he knew, he replied, "I knew that I knew nothing." Indeed, an invisible virus has put humanity in a difficult situation today. There is no doubt that there are many problems that we still know and do not know.

The ancient sage Socrates once said to man, "Know thyself." We believe that in these days of quarantine, every person should find the strength and opportunity to understand themselves, to turn to their inner world, and to overcome these difficult situations.

In the ancient Indian epic "Mahabharata" we come across such sentences:

Let man glorify himself,

Let him be satisfied with himself.

Because, apart from mankind itself,

He has neither friends nor enemies.

These verses explain that goodness, success, growth and other positive qualities are inherent in a person, or vice versa, evil, failures, depression, fear, etc. If we draw the necessary conclusions from this, we will find the strength and opportunity to solve current problems in ourselves.

Humanity will surely ask itself today or tomorrow the question of what is the purpose of life. This is not a simple question, but to find the answer, it will be necessary to look into the past. Human life is not short, it is measured by the age of the Earth. It took the Earth and the Sun 4.5 billion years for thinking to appear in nature. This is not a small time. You and I are the product of a long-term natural process. [4]

It is clear that our mind emerged as a weapon to win the struggle for existence. This thing has also shown another extraordinary feature. This is the ability of matter, of existence, to feel itself, the ability of nature to perceive itself. This is truly a miracle, a phenomenon - a unique occurrence. In life, one can encounter various miracles, both large and small.

Do we really know the essence of our consciousness? To what extent do we use the possibilities of our consciousness and thinking? What are the amazing, mysterious aspects of consciousness and the unconscious?

Thinking is a high form of human mental activity, the process of reflecting objective reality in the mind. Thinking is a tool for understanding the environment, social phenomena, reality, as well as the main condition for the implementation of human activity. Creative works, discoveries, inventions, proposals are the products of thinking.

## **RESEARCH RESULTS**

The role of consciousness and thinking in the development of society is immeasurable.

Because of its diversity and complexity, consciousness is studied by many disciplines, and therefore, consciousness is a spiritual phenomenon that is difficult to define in a general way.

Consciousness is a subjective image of the objective world that is unique to humans, a representation of the brain's reflection of events through language and speech, and is purposefully, constructively, and creatively expressed.

In the philosophy of the former Soviet Union, the attitude of thought to existence was often based on the principle of the primacy of materiality. Today, there is a growing emphasis on the spiritual and moral aspects of human existence. [5]

Since the first years of independence, man and his life have been elevated as the highest value. In particular, the study of various aspects of the spiritual and moral world of man is becoming one of the urgent problems of today. The core of these issues is rooted in the themes of the human mind and psyche.

These issues were scientifically based, in their time, the physiological foundations of consciousness were correctly substantiated in their teachings by IP Pavlov and IM Sechenov. One should admire the wisdom of IP Pavlov, who said that in matters of consciousness and psyche, the harmony of behavior should not be attributed only to conditioned and unconditioned reflexes. Indeed, soon Sigmund Freud substantiated the relationship between consciousness and the unconscious on the basis of experiments.

“We all have hidden and unconscious primitive instincts in our blood, no culture can protect a person from the sudden manifestation of these instincts; in the depths of the unconscious, instincts characteristic of primitive times, far from nomadic, moral concepts, surge. Let us not try to get rid of these instincts with our conscious efforts, we can never completely get rid of them, we can only direct them towards the creation of spiritual and moral values.” – said Z.

Freud. [6]

The human brain plays a key role in the emergence and development of consciousness. The brain is the central department of the nervous system of humans and animals, it provides control over the most complex vital functions of the brain organism and its interaction with the environment. The human brain weighs 1000-1400 grams and consists of 14-15 billion nerve cells. If it were possible to model the nerve fibers in it, it would be possible to create a cybernetic device equal to the building of Moscow State University.

Scientists say that humans use only one-tenth of their brain's potential. If a person used half of their potential, they would be able to learn 40 foreign languages, take exams at 40 universities and graduate with honors, and memorize a 15-volume book.

Scientists still cannot explain why we are unable to take advantage of these opportunities.

We face many questions in our lives, such as what do we know about ordinary and gifted people - phenomenally gifted people. In human history, there have also been many uniquely gifted people who were able to fully utilize the potential of their minds. [7]

Von Neumann, an American mathematician and the author of the computer architecture that is still used today, calculated the amount of information that the human brain can store. According to him, the human brain can remember a huge amount of information. It is said that such a huge amount of information is not available even in the largest libraries in the world. Unfortunately, the brain has the property of selective memory. [8] The information in it comes in different forms. However, the brain works more slowly with the information that we encounter in our daily lives. Perhaps, in the course of evolution, the human ability to remember will develop, and in the future our descendants will be able to remember an entire book or even multi-digit numbers. So far, people with such abilities are rare, and we are used to calling them phenoments.

People with extraordinary memories have existed throughout history. We know from history that Julius Caesar and Alexander the Great were able to remember the names of every soldier in their armies of 30,000 men. The Persian king Cyrus also had this ability. [9]

The great Themistocles and Socrates knew each of the 20,000 inhabitants of Athens personally. Seneca could repeat two thousand unrelated words that he had heard only once. The great mathematician Leonhard Euler amazed everyone with his ability to remember numbers. He could calculate the sixth power of all numbers up to 100 without error.

Academician Chaplgin could dial a phone number he had dialed by mistake five years earlier without making a mistake. The great Russian chess player Alekhine could play blindfolded chess with 30-40 opponents at the same time. A certain Agassi had memorized the two and a half thousand books he had read in his lifetime. Moreover, he could recite excerpts from each of them. [10]

The accountant of the Polish team Gornik, Leopold Held, not only memorized all the

results of his team, but also all the details of the match. One day, during a television broadcast, the presenter asked Held how the match between Gornik and Odra ended 4 years ago, and the answer was given immediately: we won the match 4-0, the match was held on August 18, 27 thousand fans came to the stadium, and the total revenue from tickets amounted to 235 thousand zlotys. 3 goals were scored by Paul, and one by Savich.

The great French artist and author of magnificent engravings, Gustave Doet, was asked by one of the publishers to draw a picture from a photograph. Doet forgot to take the photograph with him, but nevertheless created a magnificent copy of the photograph and brought it back.

The most successful portrait of President Lincoln was painted by an unknown artist from rural New Jersey. The avid admirer had seen the President only once in his life, and upon hearing of Lincoln's death, he was so moved that he drew a portrait of the President from memory as a keepsake. [11]

The memory of artistic geniuses is capable of working wonders. It is known that Beethoven, who became deaf, composed musical works. The Russian actor Avtozev, who lost his hearing, did not leave the stage and is still considered an accomplished actor. [12]

Sculptor Lina Poe, who died in 1948, continued to create sculptures even after she became blind. Despite being completely blind, Lina Poe became the author of magnificent portraits and more than a hundred sculptures. [13]

What about musicians? Mozart was able to practically write a complex piece he had only heard once. Composer Glazunov was able to easily restore lost musical scores.

You see, phenomena exist both in the past and in the present. But in the near future, our descendants may also be among them.

When analyzing the concept of interests, we believe that it would be correct to stop at the idea that interests are relations that occur between subjects and in social practice, depending on their state and characteristics . After all, the interpretation of the concept of interest is formed in the relations between the object and the subject. [14]

In the literature devoted to the analysis of the problem of interests, this concept has been defined based on the subjects that represent it - the interests of the individual, family, neighborhood, community, class, nation, state. Depending on the nature of social relations, interests are associated with terms such as economic interests, social interests, spiritual interests, political interests. Interests are also classified according to the form and content of their manifestation. Here, we can cite real interests and false interests, fundamental interests and transient interests, territorial interests and regional interests .

## **CONCLUSIONS**

The development model of New Uzbekistan demonstrates that sustainable national progress is achievable only when human dignity, intellectual freedom, and the interests of citizens-especially the youth-are placed at the center of state policy. The principle that “human

dignity is above everything” has become a guiding value that shapes political, socio-economic, educational, and cultural reforms across the country. This approach ensures that every individual is viewed not merely as a subject of governance but as the primary driver of modernization and societal transformation. [15]

The analysis reveals that empowering the youth with high-quality education, innovative thinking, and strong moral foundations plays a decisive role in building a competitive and progressive society. [16] Young people represent the intellectual and spiritual potential of the nation; therefore, strengthening their worldview, supporting their aspirations, and safeguarding their rights are critical for achieving long-term development goals. The elevation of youth consciousness is, in essence, the elevation of the nation’s future. [17]

Overall, the prioritization of human dignity and youth mindset constitutes the cornerstone of New Uzbekistan’s modernization strategy. [18] By fostering an environment that values human potential, encourages critical thinking, and ensures equal opportunities, New Uzbekistan is laying the foundation for a just, enlightened, and forward-looking society. The continued success of these reforms depends on the consistent commitment to nurturing human capital and empowering the younger generation as the architects of tomorrow’s Uzbekistan.

## **REFERENCES:**

1. Mirziyoyev Sh.M. Yangi O‘zbekiston strategiyasi. – Toshkent: “O‘zbekiston”, 2021.
2. Mirziyoyev Sh.M. Inson qadri ulug‘langan jamiyat barpo etamiz. – Toshkent: “O‘zbekiston”, 2020.
3. O‘zbekiston – 2030 strategiyasi. – Toshkent: 2023.
4. O‘zbekiston Respublikasi Prezidentining yoshlarga oid siyosatga doir farmon va qarorlari to‘plami. – Toshkent, 2017–2024.
5. “Yoshlar – kelajagimiz” davlat dasturi. – Toshkent, 2018.
6. “Inson kapitalini rivojlantirish konsepsiyasi”. – Vazirlar Mahkamasi huzuridagi hujjatlar to‘plami. Toshkent, 2022.
7. Jo‘rayev R., Komilov N. Inson va jamiyat falsafasi. – Toshkent: TDPU, 2019.
8. G‘afurov U. Ijtimoiy taraqqiyot va ma’naviyat. – Toshkent: “Ma’naviyat”, 2020.
9. Abdullayeva M. Yoshlar tafakkuri va uning rivojlanish omillari. – Toshkent: 2021.
10. Karimov B. Zamonaviy O‘zbekiston yoshlari: ma’naviyat, tafakkur va ijtimoiy faollik. – Toshkent, 2022.
11. Xurramov A. O‘zbekiston modernizatsiyasida inson kapitalining o‘rni. – Toshkent: Iqtisodiyot, 2021.

12. Ochilova S. Yoshlarning ma'naviy immunitetini shakllantirish asoslari. – Toshkent: 2020.
13. Jurakulovich, S. J. (2023). Philosophical views of sages on human values and glorifying him. theory and analytical aspects of recent research, 2(16), 229-238.
14. Шодиев, Ж. Ж. (2023, June). Значение исторического мышления в создании фундамента третьего возрождения и его значение в укреплении человеческих ценностей. in international scientific research conference (Vol. 2, No. 15, pp. 124-130).
15. JJ Shodiev. A step towards human dignity. golden brain 1 (24), 59-67.
16. Jahongir, S. (2020). Philosophical views of Umar life. Academicia. An International Multidisciplinary Research Journal.–India, 10(4), 360-364.
17. Sen A. Development as Freedom. – New York: Oxford University Press, 1999.
18. Inglehart R., Welzel C. Modernization, Cultural Change, and Democracy. – Cambridge University Press, 2005.