

NATIONAL AND GENERAL HUMAN VALUES ARE THE MAIN BASIS FOR THE DEVELOPMENT OF PEOPLE'S CULTURE

Tokhtaev Khakim Primovich

Faculty of Social Sciences of NUUZ named after Mirzo Ulugbek, professor of the department of "Philosophy and Logic"

<https://doi.org/10.5281/zenodo.8135141>

***Abstract.** The history of each nation consists of its own periods, in which they try to preserve the national pride, identity, national values, spiritual and ideological values, unity and integrity of the Uzbek people. Value is the inner right of a person, virtue, relationship with people, stability, benevolence, kindness education. That is why we consider the concept of "value" to be a category that includes the most necessary and important, valuable things for human education. The Uzbek people's traditional values, cultures, oral creativity, the values contained in it, teachings, advices are examples that remind and encourage to be moral and polite every day. Our Eastern and Uzbek values are a source of strength, spiritual decoration, and life for nature. All our young people should learn from this source and improve their intelligence.*

***Keywords:** national values, traditions of statehood, national-spiritual values, moral values, spiritual values, adaptation to values, human material and spiritual life, traditional culture of the people, national spirit, social and spiritual renewal of our values.*

In the **introductory** part of this article, we are convinced that our national values live in the traditions of statehood, in the way of life of our society, and harmonize with the requirements of the time. The history of each nation, together with its own values, is the basis for the culture of national identity. After gaining independence, the main issue for our people will be to systematically preserve and promote our national and spiritual values.

Promotion and protection of national and spiritual values is the focus of the state. In honor of independence, a strategy for the implementation of this task was developed, systematic work on the development of national values was carried out. Promotion of our national and spiritual values on a wider scale, formation and development of international dialogue in which our country is an active participant, involvement of national minorities - representatives of various peoples in our country in the process of integration, conditions of national unity became the main elements of the current strategy. Currently, this policy is being continued in a modernized form under the leadership of President Shavkat Mirziyoyev based on the requirements, laws and reality of the modern era. The results of the economic, social, legal and cultural policies implemented by the authorities give special impetus to the development, protection and promotion of all our national and spiritual values. The fundamental repair of our historical monuments and the construction of new ones serve to preserve our national and spiritual values. In this way, the Uzbek people continue to enrich their spiritual values and reconcile them with the requirements of the times. The national-spiritual values of our people have passed through the centuries and have reached today.

Analysis of literature on the topic. **The content of common moral values has been widely studied in the fields of philosophy, sociology, cultural studies, ethics, aesthetics, and pedagogy since ancient times and is being analyzed and systematized based on the characteristics and requirements of society.**

The first concept of values goes back to the ancient Greek scientist Socrates. For Socrates, value is "the value a person gives to life." And Aristotle used the concepts of "virtue" and "virtue" to express positive behavior and moral value. The case is that the positive evaluation of a thing is based on the understanding of the good that is valuable to a person. The word virtue is interpreted in a relative sense as something useful, good for a person in a certain situation. He interpreted ethics as a science that educates spirituality and morality. According to Aristotle, "the purpose of morality is not to teach knowledge, but to teach virtue." "Ethics is necessary not to know what spirituality and morality are, but to teach the ways to achieve this spirituality and morality, otherwise this science would not be useful."

Philosopher V.V. Ilin says that "Value is a quality", and he especially appreciates that these qualities are formed as a moral foundation as a result of careful acquisition of one's history, culture, customs and traditions from childhood together with mother's milk. That is, from a philosophical point of view, values are all things that have a useful value for a person, all things that effectively contribute to the fundamental development of human society and the improvement of a person's personality. Psychologists say that looking at values from the perspective of interpersonal relationships has its own meaning. The concept of value includes the description of the external properties of objects that are the object of value relations, the psychological qualities of the person who is the subject of this relation, and the mutual relations of people that indicate the general importance of value. In the pedagogical dictionary, it is said that "Value is the inner right of a person, goodness, relationship with people, stability, benevolence, kindness education." That's why we consider the concept of "value" to be a pedagogical category that includes a set of the most necessary, important, and valuable things for a person's life.

Research methodology. **Spiritual values are changing according to the demands of society and are being formed in accordance with the framework of modern culture. It creates the need to learn the values that serve to establish relations between people, such as goodness, justice, mutual help, tolerance, and kindness, and to open the creative potential of each person and encourage them to realize it. In the new modern society, social ideas, in particular, the need to fundamentally update the content of education, to improve the technologies of teaching and educating young people, is the demand of the times.**

Indeed, in the most complicated and dangerous times of the world, the value system has a special place. Adapting to values is human nature. Without the values of the phenomena of existence, the actions of a person as a social soul, his life would have no meaning. As a positive emotional state, understanding the meaning of life is accompanied by striving for a goal, interest in people's lives, acceptance of certain rules of unity with them as rules of virtue, feeling of one's place in their relationships. For example, a person lives in material and spiritual life and tries to manifest himself as a member of the society, community, nation, clan in which he lives with his consciousness, will, and character. It is impossible to have a single characteristic of behavior that is common to all members of society. Because everyone is individual in their own way.

The traditional values and cultures of the Uzbek people, in particular, folk pedagogy, oral creativity, the values contained in it, teachings, advices, living in live processes every day, every minute, adorning the lifestyle, especially the impact on the education of the young generation, that is, to live correctly, to be moral and polite. are examples that remind and encourage. Sharqona, our values, traditional culture of the people, in addition to coming down from generations, is a pure spring that gives strength, beauty and spiritual decoration to the society, life to the nature. The

more our people, especially our youth, learn from this source about the true values of the people, the more their thoughts will be enriched and their intelligence will be matured in all aspects. There is another feature of our national spiritual and cultural values that is common to them: traditional national culture, all our values are aimed at becoming a perfect human being with a body of human faith, cultural-educational and moral-spiritual education. Education, education and more education are embedded in the layer of all values and traditional culture of the people.

Analysis and results. It is known that the most important carrier of national values is national culture. The transmission of culture from generation to generation means preservation of national values. Promotion of national values is widely expressed in education, national idea, legislation, relations within society and in almost all aspects, ensuring that the heritage of our culture of values is successfully passed on to the new generation. That is, our state cares about the preservation of national and spiritual values.

It has been emphasized many times that national moral values have preserved us as a nation, and today the process of state building in New Uzbekistan is being implemented on the basis of these values. In today's globalized world, where cultures are intermingled, and in some cases even assimilated, preserving the national and moral qualities of the Uzbek people and passing them on to the next generation depends on the level of learning and preservation of our heritage. The issue of protecting our national heritage is stated in Article 61 of the Constitution of the Republic of Uzbekistan: "Citizens must preserve the historical, spiritual, cultural, scientific and natural heritage of the people of Uzbekistan." Historical, spiritual, cultural, scientific and natural heritage is protected by the state. It should also be noted that even though state building in Uzbekistan is based on national values, this does not mean denying human values. Because, first of all, the modern culture of Uzbekistan, which is distinguished from the culture of other nations by its national color, is harmonizing with human values and acquiring new qualities. It is known that Uzbekistan is a country integrated into world culture by being open to world culture. The influence of the modern globalization process is also evident here. However, becoming a part of globalization and becoming a part of world culture should not be accompanied by the loss of national identity, national culture and values. In the conditions of globalization, the development of a society with national consciousness and national culture, national moral values, prevents the spread of a way of thinking that denies the importance of statehood. Today, the position of the state of Uzbekistan in this regard is to protect national values against the background of harmonious development with the world.

From this point of view, it is important to educate young people on the basis of national moral values - in the national spirit. The youth of Uzbekistan, which is constantly developing against the background of the high attention and care shown by our state, is active as a dynamic group in the assimilation and promotion of national and spiritual values. Of course, the promotion of culture, historical values and assets at the international level is one of the important areas here. The main issue is that, from this point of view, the youth of Uzbekistan should make a strategic contribution to the national development with a flexible and effective movement mechanism in accordance with the requirements and realities of the time.

Addressing this issue in the aforementioned speech, the head of state emphasized that we should always be connected to our roots and educate the young generation in such a spirit: Therefore, education in the national spirit is the duty of every young person. It is the duty of the older generation to preserve these traditions and educate the youth in the national spirit".

Developing modern Uzbekistan protects its national values. Thus, due to its attitude towards religious, national-cultural values, representatives of different religions, nations, cultures, and civilizations, it protects the national values of Uzbekistan in all periods of history. At the moment, our national and moral values live in the traditions of statehood, in the way of life of our society, and are being harmonized with the demands of the times. As a result, Uzbekistan, while being a rapidly developing modern country, preserves its historical traditions and national values. Also, thanks to national-religious values, which are an important component of national identity, the people of Uzbekistan can preserve their individual nationality along with their national statehood.

As we said, one of the greatest assets of the people of Uzbekistan is its rich national, cultural, material, literary and state heritage. A large part of this rich spiritual heritage, created by our people over the centuries, has been preserved to this day. State building based on national values means the national consciousness, identity, and moral values of the people. At the moment, our historical monuments have a special place among the national treasures that preserve the rich traditions of our people. Historical monuments that have passed the test of centuries and reached the modern stage are also examples of material culture, embodying the history of the past life of our people. At this point, it should be noted that in recent years, serious work has been carried out in the preservation of history and cultural heritage in our republic. All this is a vivid example of the attention and care shown by the leadership of our country to historical and cultural monuments.

Social and spiritual renewal of our values, maturity of society members, in particular, the importance of raising the young generation, is the main direction of the development of this field. As President Sh.Mirziyoev noted, raising young people with high morale, modern knowledge and professions, who have their own independent opinion, in the spirit of national and universal values, remains one of the most important issues for us..

National values in the education of the young generation. The huge educational importance of traditions in the upbringing of the young generation, including students, in terms of social-political, spiritual-ideological, cultural-educational and moral, spiritual and physical maturity is that it is their social-pedagogical, public-household life, high hopes and dreams. -yu is closely related to ideals. National values are created by the people, which means they are a priceless intellectual heritage of the people.

It is this creative nation that not only preserves and implements values, but also polishes and enriches the meaning of our old ones, but gradually creates and implements new ones based on the needs and experiences of the ancestors and generations of times and eras. Uzbek values created by our people are distinguished by their diversity and incomparability. Their number is about ten thousand. Our ancient and modern new Uzbek values can be conditionally divided into several types, as their perfection, sophistication and unique character traits continue to improve over the years.

- folk traditional-cultural values related to the four elements - earth, water, fire, air;
- the values related to the first appearance of humanity in the womb, coming into the world, solemnly registering it, naming it (aqeeqah) and raising it;
- diverse values, cultural traditions related to a person and his social activities and efforts;
- moral culture related to work and diligence;
- people's traditional values of time, society, Motherland and patriotism, nationalism and nationalism;

- related to family, love, affection and other humanity;
- folk rule and legality, generally related to legal education;
- folk traditional culture regarding values;
- values related to agriculture, farming, animal husbandry, horticultural culture;
- animals, poultry, crops, plants, forests, traditions, written literature, visual and applied arts, science, nature, society, education, history, social life and people are dreams hopes and national ideals. Uzbek values, national traditional culture, each one is sacred, respectable and at the same time independent.

Each of our values has its own goals and tasks, directions, methodological features, unique qualities and nature, apart from the generality. The significance of our national values is not given to the small number of them, but to the influence of the war and the like in the upbringing of generations in the life of society. Of course, each of the values has the right to be called an independent, historical artistic-aesthetic, philosophical-artistic masterpiece. They are formed and matured more in science, classic literature, scholars, thinkers, the lives of our dear saints, practical efforts, art, education, folklore and traditional pedagogy, as well as mental and spiritual conditions, family and neighborhood. That is why their influence and educational value is extremely great.

Along with other nations of the world, the ancient values and spiritual heritage of the Uzbek people have served as one of the spiritual centers of the East for thousands of years. In addition, the region where we live is a region where different religious beliefs, religions, cultures and ways of life meet. In a word, the territory of Uzbekistan is one of the cradles of civilization not only in the East, but also in the whole world. The main theme of our religious values is faith, sincerity, obedience, piety, manners, friendship, goodness, parents, kinship, as well as obligation, obligation, sunnah, halal and haram, kindness, honesty. -religion and the like. National values are compatible with religious values. Affection, honesty, purity, justice, respect for the Motherland, people, hard work, humility, courage, neighborliness, correctness, kindness, entrepreneurship, generosity, charity, hospitality, dignity, love, loyalty, hope, human qualities such as kinship, patience, pride, cleanliness, neatness, understanding are glorified.

Conclusions and suggestions. National, religious, and other universal values have a great educational value in the development of generations, firstly, if they are vital and long-lasting, and secondly, they have successfully passed through tests and experiments over the centuries. For them, not only nationalism, but also the meaning of universal purpose prevails. Common human values are co-developed in the individual from the moment of birth, and as they grow older, they are shaped together in accordance with the environment. Moral ideals in education and training are values. These include: truth, charity, personality, freedom, love, creativity, and others. The origin of these values is the rich heritage of the nation. This heritage is valuable things that have been created and developed together with the people since the birth of the nation. So, grouping the above, we interpret the spiritual and moral value as a system that forms a certain direction, goal, systematic national attitude, order in human behavior and spiritual skills. Education through common human values is the main way out of moral immorality.

In fact, any nation that knows how to use the values created by its ancestors and mothers in accordance with the purpose, and applies them in the education of the generations, then that nation is bound to greatness. In other words, we must not forget that the value of a great Motherland, a great nation is a sacred blessing, a great responsibility, and that our independence is a supreme happiness, the meaning of our life and the only flow of our destiny.

In conclusion, it can be said that it is necessary to possess worldly values with honesty and self-sacrifice, to be faithful to faith, to live with conscience and faith, to be lawful, honorable, compassionate, benevolent, reason, goodness, goodness, brave. It limits and matures the worldly and religious values and other cultural-educational, artistic-aesthetic, moral-spiritual resources of our young people of this faith.

REFERENCES

1. The newly reformed Law of the Republic of Uzbekistan "On Education". -T.: "Halk Sozi" newspaper. September 23, 2020.
2. Mirziyoev Sh.M. "Strategy of Actions" on the five priority directions of the development of the Republic of Uzbekistan - T.: Uzbekistan. 2017
3. Decree of the President of the Republic of Uzbekistan Sh.M. Mirziyoev "On five priority directions for the strategy of further development of the Republic of Uzbekistan in 2022-2026", Tashkent, Uzbekistan, 2022.
4. Karimov I.A. High spirituality is not easy - strength. -T.: Spirituality. 2008.
5. Abu Nasir Farabi. City of virtuous people. -T.: Publishing house named after A. Qadiri. 1993
6. Aristotle. Ethics, politics, rhetoric, selected aphorisms: translation from ancient Greek / Aristotle. - Moscow: Eksmo, 2022. - 542 p.
7. Avloni. Turkish culture or morals. -T.: Science. 1996.
8. Al-Bukhari. Literary masterpieces. - T.: Uzbekistan, 1990.
9. Windelband V. Dzhebelev S. A. Socrates and Plato. Series: Antichnyy mir. - M.: Veche 2022. - 320s.
10. Dolimov U. Modern schools in Turkestan. - T.: University, 2006. -125 p.
11. Musurmonova O. Forming the spiritual culture of students. - Tashkent, Teacher, 1993.
12. Ilin V.V. Axiology.- M.: MGU 2005. - 216 p.
13. Rapatsevich E.S Pedagogy: Bolshaya sovremennaya encyclopedia. Minsk. Sovremennoe slovo. 2005. - 720s.
14. National database of legislative information, 01.05.2023, No. 03/23/837/0241
15. Kaikovus. Nightmare. - T.: Teacher, 2011.
16. Khudoykulov H.J. Qualities of perfection. - T.: Innovation-Ziya. 2021. 17. Khudoykulov H.J. Educational application for students. -T.: Innovation-Intelligence. 2020
17. Khudoykulov H.J. National pride-criterion of spiritual perfection. -T.: Dizayn-Press. 2011
18. Yusuf Khos Hajib. Good knowledge. - Tashkent: Yulduzcha, 1990. - 250 p.
19. www. Pedagog.uz; www. damage en. www. edu.uz
20. Pedagogy: Great Modern Encyclopedia. Rapatsevich E.S. - comp. Minsk. Modern word. 2005. - 720s