

Role of Values in National Spiritual Growth

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Abstract:

This article analyzes the role of values in national spiritual growth. The impact of values on personal and social development, how the Uzbek national heritage and traditions serve to enrich spirituality is discussed. Also, arguments based on the works of Uzbek scholars and views of modern scientists are given.

Keywords: national spirituality, values, national growth, Uzbek heritage, traditions, spiritual values, moral education, national identity.

Introduction: National spiritual growth is a process of moral, spiritual and cultural development of society. This process includes historical heritage, national values and traditions. This article analyzes the role of values in national spiritual growth.

Methods: The article used the method of literature analysis. The main focus was on studying and explaining Uzbek national heritage, traditions and values. Historical sources and works of modern scientists were also studied. Examples of relevant evidence are provided for the information provided.

It is known that any society works based on a certain system of values and rules that ensure its sustainable development. The need for a comprehensive system of worldviews is very great in the periods of turning points in the historical development of the society, because in these periods there may be a possibility of a spiritual vacuum depriving the society of vital goals and destabilizing the social life in general.

At the current stage, a system of general theoretical views on a unique way of social development and spiritual awakening has emerged in Uzbekistan. In the world, around us, contradictions and conflicts are increasing more and more, threats and attacks aimed at occupying the human heart and mind, first of all, derailing the spiritual world of young people, turning them against their parents, their country, are intensifying. It is not a secret to anyone. In such a complex and dangerous time, only the young generation, who deeply understands who they are, the descendants of great people,

the inheritors of what precious heritage, and lives with love and loyalty to the motherland, is capable of protecting our holy land from various calamities, and making our country prosperous in all aspects. it is necessary that we never forget [1.189].

If an attempt is made to distinguish the main, important concepts of this worldview system, the following can be determined:

- first of all - freedom, - the meaning of independent development comes from this.
- secondly - tendency to humanism, - the enrichment of society and the spiritual life of a person in the republic, assimilation of spiritual and moral values takes place within the framework of this humanism. This can be the basis for our people to follow the path of development and take steps together with all mankind.
- thirdly, - not giving up our spiritual and cultural identity, but on the contrary, restoring material and spiritual values. It will be possible to treat the achievements of other civilizations with respect, to assimilate their values and ideas, only if the national specific sphere, which is the first basis of universal human experience, is treated with care.
- fourth, - national harmony, unification[2.18].

When talking about the task of morally uniting the people of Uzbekistan, one cannot fail to emphasize the importance of such an important component of the system as citizen patriotism.

The determination of the active, positive aspirations of the individual as the main characteristic of true spiritual awakening is characteristic of the direction of spiritual development. What is spirituality? What role does it play in the life of our independent people, in their lifestyle, in the growth of their consciousness, in the realization of their identity? President IA Karimov touched on this issue many times in his lectures, connecting spirituality with the happiness of our people and the power of our state. He perfects a person and protects him from calamities.

In this regard, the famous philosopher late HP Polatov's definition of spirituality attracts attention. Analyzing the various definitions given to spirituality, the scientist emphasizes its complexity and multifacetedness and says that spirituality is "the expression of infinite infinite being in the human soul"[3]. In fact, the scientist's definition of spirituality emphasizes that it is very comprehensive and a comprehensive concept. That is why, in our opinion, attaching this value only to a person's mental activity, sophistication, or, say, morals and manners, leads to a narrowing of its content and a one-sided interpretation.

Spirituality is expressed in values. The concept of "value" is a concept with a very broad, diverse meaning, and until now it has been referred to by the name of values (sennosti) in philosophical dictionaries published in the Uzbek language. The concept of values has been interpreted differently in scientific literature. Without dwelling on the various opinions in many studies about value, we would like to emphasize that material and cultural assets in nature and society, things and objects in nature, objects are people's dreams, qualities, all things and events that are valuable to people. is valued. It includes material and spiritual values [4]. Values serve to satisfy the natural, social, and spiritual needs of a person. Philosophical problems of value are studied by axiology, that is, the science of value science. It includes important features of value, objective and subjectiveexplains its manifestations, its manifestation in nature and society, its contradictory character and changeability.

Now, regarding the issue of spiritual and moral values, they include the qualities of a person, customs, traditions and rituals of people, moral rules, principles and ideals, good and bad, justice, duty, conscience, happiness, and honor. [2.20].

It should be noted that during the authoritarian regime, although there was a lot of talk about spiritual values and culture, it was interpreted one-sidedly, that is, it was approached from a class and party point of view. They were contrasted with bourgeois culture, less attention was paid to the

universal aspects of culture. Second, pan-Soviet culture was relentlessly promoted among the people. But the supremacy of the spiritual values of European culture began to be promoted. And finally, in the third republics, national values and the culture of the local people are paid less attention, and gradually, cases of discrimination and beating them to the ground began to occur. As a result, for more than 70 years, the customs, traditions, rituals, and values of the Uzbek people began to be forgotten. done. Holidays and ceremonies of all-Soviet significance began to take their place.

Spirituality and spiritual values have a long history and roots. It is closely related to the history and lifestyle of the nation. In the course of long historical development, the spirituality of this or that nation or people has improved and developed. Even when it developed, it did not develop evenly, but faced conflicts and contradictions, and developed in the fight against negative vices, evils and evils in society. The development or crisis of spirituality depends primarily on the character of the existing system, the level of development, the style of state management, whether the country is ruled by just and virtuous or unjust and ignorant rulers. But, on the other hand, spiritual development did not stop completely even during the country's crisis, but temporarily slowed down.

Spirituality is a set of national and universal values that have existed since ancient times until our time. Spirituality, in our opinion, finds its reflection in values in philosophical, legal, religious, political, moral, spiritual, aesthetic and other fields. Moral values change over time and people of different castes and classes have different ideas about values. In class societies, moral values can be in the form of class, universal and national values [5.11]. In Soviet times, values were approached only from a class point of view. Anyone with a little wealth was considered an alien and enemy class and was persecuted. In the current state of independence, the attitude towards class values has changed, respect for the values of peoples belonging to different classes and their use is increasing day by day. In the current conditions of independence, special attention is paid to universal values, its priority is recognized.

The peoples of Central Asia have created their own spiritual values since ancient times. Turkic peoples had their own spirituality as early as BC. These are the struggle for the independence of one's motherland, patriotism, respect for animal husbandry, love for the land, heroism and courage, solidarity, humanitarianism, respect for parents, struggle for truth and justice, humility, honesty, 'rilik, various customs and ceremonies.

After the independence of our republic, the national self-awareness of the Uzbek people, instilling the idea of independence into the minds of people, strengthening their sense of patriotism, freedom, national pride, faith and belief, honesty and piety, moral purity, raising people to be compassionate, raising perfect and mature people is one of the most urgent problems. The above-mentioned spiritual values, in our opinion, are becoming priority values at present.

Culture is great in the spiritual awakening of the Uzbek peoples. It is important. As we know, for many years Eastern culture, its diversity and originality, first of all, its educational originality, were not sufficiently appreciated. At the same time, culture permeates all spheres of human activity, therefore, apparently, it is necessary to look at the productive forces, work in general as a manifestation of culture [2.23].

The spiritual production system is the creation, preservation, dissemination and consumption of spiritual values, views, knowledge, and everything that reflects the spiritual world of society in concrete historical conditions, is accumulated by the people for thousands of years, and constitutes cultural heritage. covers. It is this knowledge of the past that forms the basis of development, but it remains important even now and in modern society. Socio-political ideas, artistic standards, and knowledge, which are followed by the society and contribute to its spiritual unity, are preserved in the culture. However, in assessing the importance of culture in development, it is necessary not to overestimate the material aspect of society's life [3]. We fully agree with the opinion of scientists

who emphasize that the level of material production of the society and the features of its system should also be taken into account when considering the uniqueness of the development of the peoples of the East.

Culture includes not only spiritual spheres, but also certain material elements. These are: schools, mosques or temples, secular or religious schools, madrassa employees, relevant institutions - in short, educational (secular or religious), scientific centers. The interaction of spiritual production with material production creates conditions for economic, political and social development[2.24].

The culture of the Uzbek people is very rich, unique and diverse, and has made a worthy contribution to the treasure of world culture. At the same time, as a result of the analysis of the independent development of the new states in Central Asia, it was found that the development of culture is a very important component of the development of the whole society for them, and all the necessary changes in it are closely related to fundamental socio-economic and political changes.

The growing influence of the state in this area is a characteristic of this law. It is instructive that the Constitution of the Republic of Uzbekistan pays great attention to the issues of cultural development.

The influence of the state in the spiritual sphere is reflected in distribution and consumption. These are, first of all, the material base, institutions (work, art, literature), educational and personnel training institutions. In general, the entire policy of the state is aimed at changing socio-cultural relations and developing spirituality.

It should be noted that spirituality and identity in the republic are not in the conditions of national identity, but in the framework of the multinational system, other peoples, especially the Islamic people who are close to the Uzbek people in terms of social origin, outlook and moral culture. The values and achievements of the peoples in the area are constantly being enriched by mutual enrichment.

The state pays great attention to the development of cultural cooperation with foreign countries, including the CIS countries, in order to limit the process of national identity in the field of culture. The goal is to exchange cultural values for the benefit of nations, to expand cultural information, to strengthen mutual understanding and friendship between nations in order to increase the level of development, peace, and prosperity. Cultural cooperation between countries develops at the level of interstate agreements.

In fact, after the independence of our Republic, not only attention to nationalism and spiritual values increased, but also a wide path was opened for the development of universal values. In this regard, it is important to deeply understand the dialectic of national universal values, to develop not only its economic, political-legal, social aspects theoretically and practically, but also to deeply understand its manifestation in spirituality and morality.

First of all, in our opinion, it is necessary to study the problem of the unity of national and universal values, how it was manifested in our cultural heritage from ancient times to our time, its uniqueness and important features. This helps to understand our current national culture and the nationalism and universality in it, and at the same time, to study the experience of world culture more deeply [2.25].

It is known that the development of culture in developed Western and Eastern countries, especially in the countries where Islam has spread, the influence of the culture, customs and traditions of the different peoples living there, national and national differences in spirituality and culture a lot of experience has been accumulated in the harmonization of universal values. USA, Japan, Germany, AngIn-depth analysis of the experience of Russia, France, South Korea and other countries in the field of spiritual-ethical, political-legal and social values and manifestation of the unity of national values, ways to use the features that are important for Uzbekistan should be considered.

In this regard, it is especially important to study the experience of Islamic countries and developed countries of the East. These include Turkey, Iran, Pakistan, Egypt, China, India and other countries. When they chose their national development, they first of all took into account the national characteristics of their country and people. The accumulated experience of these countries has practically proved that it has a future. That is why the developed countries of the East have accepted the main directions of the development of modern world culture and enlightenment, in which universal and national values are being formed.

Uzbekistan is trying to learn this rich experience, based on its national characteristics, traditions, and historical development, to implement the acceptable aspects of the achievements of foreign countries in the field of culture and spirituality.

Currently, economic, political and cultural relations with foreign countries are increasing. Scientists, intellectuals, people with various professions, students go to America, European and Eastern countries, get acquainted with the culture, lifestyle, economic and political system, science, traditions of the peoples of these countries, and return to improve their knowledge. This process will continue to develop further.

Studying the experience of development of world culture both theoretically and practically helps to achieve the unity and harmony of national and universal values, to enrich our spiritual and moral values with new content, and to move our country to market relations based on private ownership.

Thus, the influence of the state on the development of culture in the Republic of Uzbekistan has a democratic character. It is aimed at accelerating cultural and spiritual development, and favorable conditions are being created for involving a large number of working people in the process of creating spiritual values.

During the transitional period in the development of the independent state, the old socialist principles, first of all, the aesthetics of socialist realism in literature and art, tried to have a negative effect on the development of national culture and people's spirituality.

Thus, in this chapter, while analyzing the problem of directions of spiritual awakening of independent Uzbekistan, we have indicated only the main sources of its formation, as well as the factors affecting its development in a general way.

Currently, the scientific development of the Uzbek people in the field of spiritual awakening shows that the public is positively striving for the practical implementation of radical changes to accelerate social development. Usually, national awakening is manifested in the transition from one socio-economic system to another, and it is associated with the growth of people's consciousness. After the independence of our republic the interest of the Uzbek people in their national culture, language, spiritual values, traditions and rituals increased.

The current stage of the development of the Republic of Uzbekistan represents to the society all the meanings that have been historically gathered in the country. It is setting the task of using resources more fully than before.

Summary: Values play an incomparable role in national spiritual growth. The results of this study shed light on various aspects of national values in personal and social development and define new directions for future scientific research. Preservation of values, learning and conveying them to the younger generation is one of the important tasks of the society. During this process, values need to be strengthened not only in the traditional way, but also with modern technologies and new approaches in the process of globalization. In this way, our youth will find their place in the society as individuals with spiritual wealth and moral qualities, while remaining loyal to the national identity and values.

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