

BASIC NATIONAL VALUES AS THE BASIS OF SOCIAL DEVELOPMENT

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The basic national values stored in the socio-historical, cultural, family traditions of the multinational people of Uzbekistan, passed down from generation to generation, are one of the foundations for the successful development of the country in modern conditions.

The Decree of the President of the Republic of Uzbekistan “On measures to improve the effectiveness of the state youth policy and support the activities of the Youth Union of Uzbekistan” dated June 7, 2017 states that “During the years of independence, certain work has been carried out in our country to educate young people in the spirit of patriotism, respect for national traditions and values, the formation of a spiritually developed and physically healthy generation, the protection of the rights and interests of young people.

It should be noted that rituals, traditions and customs have been preserved in Uzbekistan, which in their interrelation represent national values, despite the fact that in many countries some traditions and national family values are partially or completely abandoned.

National values act as social and normative-cultural axioms of the behavior of people of the same ethnicity. National values are revealed in the system of moral values:

- patriotism;
- social solidarity;
- citizenship;
- a family;
- work and creativity;
- traditional values of religion;
- art and literature;
- nature.

The system of basic national values underlies the idea of a single nation and the readiness of the main social forces for civil consolidation based on common values and social meanings in solving national problems, including the upbringing of children and youth. Achieving civil agreement on basic national values will strengthen the unity of the Uzbek educational space, give it openness, dialogue, cultural and social dynamism.

In this regard, it is important to note the revival of the mahalla institution over the years of independence in the country, which plays an important role in the personal, labor and social life of Uzbeks. Mahalla historically and in the modern sense has always acted and acts as a clearly defined social, cultural and spiritual community of people connected by a single place of residence, common social and other interests. Mahalla ensures the participation of the people in solving topical issues of society, being the basis

of the system of self-government of citizens. It is here that a collective opinion is often formed on topical issues of the economy, social and cultural life, and the rules of behavior of people in society are determined.

The main directions in the formation of national values are the family:

- formation of attitude towards the family as the basis of society;
- formation of ideas about the importance of the family for sustainable and successful human development;
- strengthening the student's respectful attitude towards parents, a conscious, caring attitude towards elders and younger ones;
- the assimilation of the moral values of family life: love, caring for a loved one, procreation, spiritual and emotional closeness of family members, mutual assistance;
- the formation of the initial experience of caring for the socio-psychological well-being of one's family;
- knowledge of the traditions of their family, cultural, historical and ethnic traditions of the families of their people, other peoples of Uzbekistan.

Respect for elders is a characteristic national Uzbek tradition that operates not only in the family - it is always accepted, everywhere, to treat elders with respect, regardless of their position, rank, position.

Basic national values are the main moral values, priority moral attitudes that exist in the cultural, family, socio-historical, religious traditions of the multinational people of Uzbekistan, transmitted from generation to generation and ensure the successful development of the country in modern conditions.

Spiritual and moral development of a person is a consistent expansion and strengthening of the value-semantic sphere of a person carried out in the process of socialization, the formation of a person's ability to evaluate and consciously build, on the basis of traditional moral norms and moral ideals, an attitude towards oneself, other people, society, the state, the Fatherland, the world in in general.

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**“МАҲБУБ УЛ – ҚУЛУБ” АСАРИДАГИ УМУМИНСОНИЙ
ҚАДРИЯТЛАР БАЁНИ ВА УЛАРНИНГ СИНЕРГЕТИК
ТАЛҚИНИ**

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Бухорий халқаро илмий-тадқиқот маркази илмий ходими

Комил инсонни тарбиялаш масаласи доимо Шарқ аллома ва мутафаккирларининг диққат марказида турган. Жумладан, Алишер Навоий маънавий меросининг, “Маҳбуб ул-қулуб” [Навоий] асарининг мазмун-моҳиятини ҳам комил инсон масаласи ташкил этади. Чунки “тарбия бизлар учун доимо ё ҳаёт – ё мамот, ё нажот – ё ҳалокат, ё саодат – ё фалокат масаласи” [Avloniy] бўлиб келган.

Мутафаккир жамиятни ривожлантириш ва шахс маънавиятини юксалтиришга оид қимматли насиҳатларини “ҳаётнинг аччиқ, оғир синовларига ҳали ҳануз дуч келмаган инсонларнинг умир йўлларида