



**DIALECTICS OF NATIONAL AND UNIVERSAL VALUES IN  
SPIRITUAL PROPAGANDA**

Temirova Odina Muhiddin qizi,  
Master Student, Namangan State University  
Uzbekistan, Namangan

<b>ABSTRACT</b>	<b>KEYWORDS</b>
<p>The idea of universal values and norms has a long history in the world philosophical thought, in the XX century it was discussed quite sharply, and recently it has become a factor of mass consciousness of modern society. However, despite the discussion over many epochs of human culture, a sufficiently clear and convincing solution has not yet been found to the problem of universal values. In this articles highlights of dialectics of national and universal values in spiritual propaganda.</p>	<p>spirituality, national value, universal value, propaganda, spiritual propaganda, education, spiritual heritage.</p>

The question of how universal moral values and rules relate to concrete historical or group values has two main features. Firstly, it is the core of society's self-consciousness, it is a problem that will be reproduced again and again by subsequent generations of people. Another feature is that the knowledge and reflections on values and value orientations accumulated by mankind over the centuries are not exhibits in the museum of the history of science today, but on the contrary - they work for the current generation and are included in the modern spiritual process.

The value depends on the properties of both the subject and the object, but does not coincide with them. It is objectively determined by the practical activity of the subject. However, one can disagree with the given approach, since the subject's comprehension of a certain significance of the phenomena of the external world can already be called a value. There are dozens of definitions of the concept of value. They differ in details, but their essence is as follows: "the value is declared to be an object of some interest, desire, aspiration, etc. or, in short, an object significant for a person or group of persons." The modern world has translated these issues into a practical plane. Are there values, regardless of specific historical circumstances, that are not related to specific social actors - personality, class, nation, state. According to which measure the value of certain ideas, actions is determined, or, conversely, according to which ideas, actions can be condemned.

The last century has witnessed many ideological upheavals, often changing the vector of value orientations of entire communities to the opposite. Impossible to live a modern era without experiencing a struggle of values and in the individual consciousness, without experiencing a certain value crisis. Obviously, the search for value orientations is the deployment of self-awareness of the individual. Human actions are more determined by circumstances and pragmatic attitudes, and to a much lesser extent by beliefs and ideals. The search for new values in a changing world is an inevitable process of developing the self-consciousness of society, the people, and the individual.

The penetration into the mass consciousness of modern society of the idea of the priority of universal values over concrete historical or group values is an objective and natural process. Moreover, this

process is generated not only and not so much by the interests of overcoming military and economic confrontation in the world and the need for cooperation of various countries in order to resolve or, at least, relieve the severity of global problems of our time. Among the most important factors stimulating such a significant shift in the spiritual orientations of modern society is dissatisfaction with official values, awareness of the huge discrepancies between the real value orientations of people and the values declared by official propaganda, and the search for reliable and stable value ideals by a person. The peculiarity of the culture of values is the desire to find certain socially significant value orientations, for intellectual life has always been characterized by the search for socially significant value orientations, such goals of activity that would go beyond the interests of the "social niche" of an individual. In recent years, the value orientations of the middle class in a highly dissected form have begun to penetrate into the mass consciousness of society, taking in it a completely different place from what they occupy in the public consciousness of Western society. There is nothing wrong with the values of the "middle class" themselves, and these are the values of the majority of the population of Western countries, moreover, in the overwhelming majority these are quite acceptable views - the value of family, home, good prosperity, quality and standard of living, such value orientations are an important element of the spiritual culture of the Western way of life. However, these guidelines were not formed into a stable socio-psychological education, but they accelerated the rejection of society from the values that dominated its mass consciousness, which proceeded from the "interests of the proletariat". Society found itself in a certain valuable failure, the individual lost a powerful regulatory tool, a worldview crisis was formed.

Such a view is axiological relativism, at the same time, one should not bring the idea of the relative side in values to the complete denial of the element of absoluteness, omniscience, self-worth in them, as others do, who believe that the content and meaning of the spiritual values of a particular society are conditioned by the form of ownership. Based on this, each class, in accordance with its interests, needs and goals, creates its own system of spiritual values and has its own criterion of spiritual values inherent only to it.

The question of whether there are at least some universal values in an absolute form will be relevant as long as a thinking person exists. The objectivity of a value does not mean its absoluteness. Exploring the mechanism of value formation, it is necessary to note the direct relationship of values with the interests and needs of social actors. "In the process of the development of spiritual production, there is a certain separation of values from the immediate needs and interests of people and the transformation of values into a source of motivation for people's activities along with needs and interests". This understanding allows us to penetrate into the dual nature of values, to reveal in this spiritual phenomenon the moment of the relative and absolute, objective and subjective.

Value as a spiritual phenomenon is rooted not only in the person himself, his existence, but also in the imputed objective conditions of society, and therefore it will inevitably have a character or shade, a refraction associated with the activity of a historical subject, On the other hand, the objectification of values, their certain isolation from the material and socio-political spheres of society allows them to acquire universal character, a certain historical transsubjectivity.

However, in order for values to play any significant role in motivating the actions of large social actors - nations, professional and other social groups and entities, a high level of culture and intellectualization of society is required. "A genuine orientation towards universal values in their activities in the modern world is usually not characteristic of large socio-political communities, such as parties, public organizations, but only for individuals who can be called humanists with good reason". At the same time, it can be assumed that in the future, value orientations will occupy an increasingly significant place in the motivational sphere of human activity. It can also be assumed that it is precisely changes in value systems that will be able to change the nature and orientation of human needs and interests, which in the modern world are mainly focused on material goods, especially since it becomes another opportunity to meet infinitely increasing material needs even in the most favorable

conditions. The objectively complicated interaction of nature and society already raises the question of the limits of reasonable material needs. In such conditions, the switching of human needs and interests from the material sphere to the spiritual, moral sphere can only be to the extent that a shift in the value sphere has been made, to which classical universal values will become a fact of mass consciousness.

It is necessary to distinguish between the national aspect, the national approach to universal values and the national values themselves, despite the fact that in reality these are closely interrelated and intertwined phenomena. The national approach to values is the consideration of universal values through the prism of history, traditions, culture of a nation or people, through the prism of national interests, in this sense, the national approach to universal values acts as an alternative and as an addition to the class approach to values. The national approach to universal values is one of the concrete sociological approaches to this problem, along with not only class, but also professional, confessional, gender, age and other approaches and values based on the diversity of human social interactions.

National values are material and spiritual values created in the process of the historical development of the people. National values include objects of material culture developed by one or another people, national traditions, customs, and other phenomena of spiritual culture. The most important national values are the national state, the national language. The functioning of national values as objects of national consciousness and self-consciousness of the people gives a special emotional influence, and the struggle for the preservation of these values often becomes a consolidating factor that drives huge masses of people. The tendency to abandon national values and focus on the values of the American way of life has given way to a revival of interest in national culture and national values. In our country, this process is superimposed on the general economic, socio-political and spiritual crisis and profound changes in people's value orientations. In relation to modern conditions, this shift in value approaches is explained by the following reasons. Firstly, by objectively increasing the role of the national-ethnic structure in the system of human social interaction and personality structure. The second reason is unacceptable distortions in national-state construction, which caused natural feelings of humiliation of national feelings, national dignity.

As a consequence, things that seem to be neutral in this sense, such as clean air, fertile land, unpolluted rivers, and as a result, the natural habitat is perceived as a national value, acquire a national color. The main general democratic, economic, environmental movements acquire such a type of movement as the struggle for the survival of an ethnic group, for the preservation of its traditions and customs, which, of course, indicates a sufficiently developed national consciousness. The third reason is the lack of classical democratic experience among most peoples, which has crystallized in the course of centuries of history the idea of human self-worth, democracy, humanity, and individual freedom. The formed orientation to class or group values has given rise to a certain paradigm of perception of values in the mass consciousness, therefore, an intensive change of the value system is natural precisely within this paradigm, i.e. switching of value orientations from one type of group values to another. Thus, the value system of modern Russian society is a set of multi-level formations - it is a group approach to values and value orientations - a class, national, formational, historical approach and the formation of a universal approach to values, the struggle for value orientations is one of the most important elements of political life. Often there is a sharp contrast of group and, first of all, class values to universal or other group values, for example, national.

In this case, we observe the "pendulum effect", when public opinion lingered on the concept of "class values" for too long and the amplitude of fluctuations turned out to be too large. Certain significant shifts in the value orientations of society are objectively inevitable, but it is unlikely that the best measure of this shift is the juxtaposition of other group-specific sociological values with universal values. Every concrete value carries an element of universality, otherwise the use of the concept of "value" is not genuine. And at the same time, there is no universal value that has not undergone changes in the history of mankind. The history of both the spiritual and moral process is a constant filling with

concrete and increasingly rich content of universal values, turning them through historical and group values, and sometimes in spite of them, into an element of mass consciousness, into a powerful moral stimulus for human activity.

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