

## HARMONY OF NATIONAL AND UNIVERSAL SPIRITUAL VALUES

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A B S T R A C T	K E Y W O R D S
The article is devoted to the actual problems of education of the culture of interethnic relations. The harmonious combination of the universal and the national is of particular importance against the background of increasing globalization processes around the world.	tolerance, harmony, spirituality, globalization, humanism, universal processes, culture.

A respectful, tolerant attitude towards other people's national traditions becomes the key to peaceful coexistence, stability and unity within a single state and in the entire world community. Taking into account the urgency of this problem, the issues of finding a balance between national and universal values, as well as the role of cultural development, tolerance for representatives of other nationalities and faiths, interethnic harmony, good neighborliness and humanity in the strategic development of the Republic of Uzbekistan is considered. The problems of peaceful coexistence and the further role of universal spiritual values have become of particular importance for the development of world civilization. Their solution is possible only with the active participation of all nations and peoples inhabiting our planet. Despite the fact that all nations differ, having their own customs and traditions, speaking different languages, having different views on religion, history and being at different levels of economic development, all peoples are united by the presence of universal spiritual values. Today, personal and spiritual qualities of a person are of particular importance - the manifestation of love and respect for ancestors, Homeland, close people, responsiveness, empathy, emotional intelligence, etc. At the same time, solving key problems of harmonization of national and universal values seems to be the most difficult task, it is possible only if humanity has patience, dedication, courage and enough effort.

The harmonious development of society includes a number of components, an important place among which is spiritual development. In the course of cultural formation, a person undergoes a complex multi-stage process, during which the creation, change, acceptance, rejection and accumulation of national values occur. If the people create cultural and spiritual values that acquire the most important importance for the entire world community, they become the property of all mankind; philosophical ideas born in one region are accepted all over the world. But if we consider the peculiarities of spiritual education within one country or community, they acquire a certain national form.

Educational and educational processes are an important part of the cultural development of the individual, each nation has its own unique character. Education implies the "absorption" by a person of the spiritual culture of their ancestors, their national spirit and being. Human life is harmoniously

interwoven into the life of the whole society through the adoption of its spiritual values and traditions. During the educational process, cultural skills are instilled in a person, she realizes herself as part of an ethnic group and finds her place in the world.

The term "universal values" became widespread only in the XX century, when globalization processes began to intensify in the world. Globalization was accompanied by the multiculturalization of society, therefore it required the formation of a common system of values for all, which would help establish an intercivilizational dialogue. National spirituality and morality are not formed and transformed under the influence of artificially imposed beliefs. Centuries are needed for the formation of spiritual values, this process takes a long period in the history of the existence of the nation.

Each nation has its own ideals based on folk traditions and everyday life. Such factors as language, history, and religion influence their formation and development into a single organic whole. If the shortcomings of national ideals become obvious and there is a need to improve them, then a combination of folk with foreign, national and universal is used.

As soon as the state independence of Uzbekistan was proclaimed, the country set a course for the supremacy of universal values, the establishment of trusting, friendly and fraternal relations in society, the study of historical and cultural traditions and customs that have come down to us from the depths of centuries. A full-scale work has begun to study the history of ancient centuries, as well as the spiritual revival of the people.

When studying, analyzing and comparing cultural and moral values developed by centuries of human experience, attempts to find some kind of connection between them, to show their relationship often led to the elevation of the universal at the expense of the national (the latter, of course, was not denied, but imperceptibly acquired a shade of second-rate) or to formal recognition of their equality. At the same time, the "demarcation line" between the national and the universal is being smoothed out, the national not only does not die, but also expands, absorbing new values under the influence of globalization.

As you know, society cannot develop harmoniously without a developed spiritual life. Moreover, during transitional periods, when radical transformations are taking place in the political and economic spheres, it is important not to lose sight of the spiritual side, which is more sensitive to such changes. The most important spiritual values of the people often become the property of all mankind, their philosophy acquires international significance, but in specific societies, countries, social groups spirituality functions in a specific national form. The dialectic of the national and international is expressed in their mutual enrichment, mutual influence, and this process is continuous and natural.

The study of this problem is conditioned by the search for civilized forms of self-affirmation and self-realization of the individual in the system of established market relations, visibly changing the scale of value orientations and preferences. This requires scientifically sound and practically valuable conclusions on the regulation of national and universal, patriotism and national pride, civic duty and responsibility of the individual. It is futile to let these processes take their course or to solve them by trial and error, even to focus on foreign experience. A person needs a harmonious relationship with the outside world. This harmony is achieved precisely in the ideal, spiritual sphere, while a person relies on his personal experience, which can be expressed in a certain ideal or norm. Such ideals and norms should be interpreted as universal values.

Having received the status of an independent state, Uzbekistan got a chance to form its own national policy and state program for the revival of spirituality, the search for a balance of universal and

national, the establishment of interethnic understanding, the preservation of historical values, cultural traditions of all nations represented on the territory of the republic. At the same time, from the point of view of harmonization of interethnic relations, the experience of transformation of national and universal values in the Central Asian region, where many ethnic groups, cultures, confessions and languages coexist for a long time, may be interesting today.

Universal values should include those postulates that have a humanistic content, including kindness, justice, beauty, holiness, etc. These values ensure the harmony of man with nature and society.

There are two positions in the assessment of the problem. According to one, there were no universal values, there are no and cannot be. Firstly, all people, communities, states have different, often incompatible interests, goals, attitudes; secondly, like any ideological problem, the problem of determining value cannot have an unambiguous solution, it is difficult to formulate; thirdly, the solution of this problem is largely due to epoch-making concrete historical conditions fourth, the values were and are only local in time and space. The latter argument is very attractive, since the values themselves are a product of spiritual activity (the so-called ethics), developed by a community of people under the influence of the peculiarities and time of its existence.

It is necessary to single out material values as priorities; they represent the highest good, since man, first of all, is a biological being. When exploring material values, one should not forget about spiritual values, which are closely intertwined and interdependent with the former. The spiritual values should include the achievements of science, education, art, creativity. The pinnacle of all values for a person can be considered such a thing as happiness. In a broad sense, happiness is the physical and mental state of the highest satisfaction of an individual.

Thus, summing up the consideration of universal values, it is necessary to conclude that these are values that remain unchanged for a long time for many generations of people. Among them there are those that are of a national (or local) nature and are associated with the peculiarities of the historical development of society, its traditions, and there are also unique personal values that exist only for a specific individual. All of them are included in a stationary and at the same time dynamic boundless world of values, which acquires, creates and enriches humanity on its path of material and cultural progress.

National values are developed by each nation in accordance with geographical, climatic, historical and other conditions of formation and development. They have been polished for centuries and millennia, preserving specific national features under all circumstances. The identification of a relatively stable composition of such values among the peoples living in a particular region is extremely important for understanding the processes taking place in this region, since these processes themselves acquire originality, refracted through traditional folk values.

From the first years after gaining state independence in the Republic of Uzbekistan, in order to establish universal values, strengthen the spirit of mutual trust, friendship, brotherhood, unity, continuation and development of cultural and historical traditions, customs and rituals formed over the centuries, large-scale work was initiated to objectively study the ancient history and the revival of the spiritual sphere of society. In the process of implementing the program of spiritual revival and renewal, patriotism, national pride, a sense of identity temporarily deprive the idea of integration of significance, weakening interethnic contacts. There is even a threat of mechanical copying of foreign samples, which leads to a decrease in the evaluative approach to national analogues of their own culture, the desire to

overcome their imaginary limitations. In the state national policy of Uzbekistan, it was possible to avoid these dead-end directions.

A special mission in the cause of spiritual revival in Uzbekistan is carried out by national cultural centers, which began to be created back in 1989. To coordinate their work, the Republican International Cultural Center was established in 1992, which was a link between the national centers. It unites and coordinates the work of more than 100 centers that carry out programs to preserve the national language, traditions, strengthen interethnic friendship, education in the spirit of tolerance and respect for other cultures.

Civil peace is the most important value of the human community and the task of ensuring it for each state. The existence and successful functioning of a country directly depends on the preservation and maintenance of harmony and order in it. Order within society, peace and tranquility mean the cohesion of society and its cells, integration as opposed to conflict and degradation. The state is called upon to protect the rights and freedoms of citizens, regulate relations between social strata, parties, movements, prevent and eliminate socially dangerous conflicts, counteract attempts of violent and illegal seizure of state power, etc.

Thus, the modernization of the region proceeds in a new international architecture and a new political continuum. Successful cooperation in the so-called civilizational dialogue is facilitated by a rich spiritual heritage, strong family values, and the habit of living in a team. Of particular interest is the process of transformation of national and universal values in Central Asia, which is represented by a wide range of multicultures, ethnic groups, confessions, languages, traditions, customs, etc. The development of this multicultural region gives rise to talk about some past experience in conducting an intercivilizational dialogue.

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