

## PHILOSOPHICAL FEATURES OF THE DIALECTIC OF NATIONAL VALUES

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### Annotation

As long as there is a nation, its national values also operate. National values are formed and improved together with the nation. The national idea is based on national values. Therefore, if a country wants to subjugate the people of another country, it first tries to deprive them of national values. National values are divided into several types according to their characteristics. This article talks about national values, their types and features.

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A person always strives for a valuable object, cherishes it. As a result of preservation and veneration, value acquires permanence and becomes value. If this value is important for the nation and is associated with ethnic aspects and characteristics, it becomes a national value. Regardless of what kind of people, what kind of nation or national values, they are based on universal human interests and philosophy along with national interests. National values are formed over the years, and its viability depends on the highest level of expression of the interests of the people and the nation.

"The nation is the object of any national value, the social basis on which the national system of values is based."<sup>1</sup>

National values mean, first of all, that the nation values itself and its identity. As long as a nation exists on this world stage, whether it is big or small, whether it lives on the other side of the world or on this one, it will have its own identity, nationality and value system. Until the system he cherishes is respected, the nation itself will not be respected. If we take an example from a person, then a person who does not respect his views, character, behavior and habits does not respect this person. To earn respect before others, a person must first of all be able to show his individuality, his "I".

There is no nation in the world that does not have its own characteristics and values. These values are the past of the nation, the changes, developments or declines characteristic of the nation, its culture that has been formed over the centuries, the national character, skills, traditions, customs, cultural wealth and spiritual heritage, which represent the characteristics and characteristics of the nation. this nation, in interaction and relationships, purpose, interest is associated with features in ideals. All this creates a unique system of national values and is reflected in the social system. In other words, the formation and change of the nation and the national system of values, in proportion to each other, influence social policy and develop dialectically. For social policy, it is important to study the system of national values, which are seen in the following features:

<sup>1</sup> K. Nazarov Philosophy of values. T. 2004 90 p.

- 1) Time is connected with time (past, present, future of the people);
- 2) It is related to the location (geographical position of the national territory, climate);
- 3) The gene pool of the nation, blood and brotherly ties, characteristic of the national character;
- 4) associated with customs, traditions, rituals and holidays, games;
- 5) Associated with the national language, writing, dialects, folk art;
- 6) It is connected with national thinking, idea, national goals and interests.

1. There is no nation without a past, and the past is the basis of its present and future, the basis of national identity. In fact, the nation itself is a historical and social unit. The deep rootedness of the antiquity of values and their improvement along with the present day increases its viability in the future. The values achieved today carry the spirit, originality and national lesson of the ancestors into the future.

2. Many values are related to the geographical location, climate, natural and socio-economic conditions of the region of origin. For example, the peoples of Central Asia have been adapted to agriculture since ancient times due to natural conditions.

In the glorification of land, water, crops, especially wheat and bread, which is its product, one can see harmony with the economic basis of the region, as well as with the Zoroastrian teachings that originated in this region. Because the traditions of the Zoroastrian religion itself were fed by the national foundations of this region. According to the "Avesta": "... When wheat is sown in the fields, the giants are thrown off their seats... When the wheat gives flour, the giants groan... When the wheat is threshed, the giants die. <sup>2</sup>" Or, when Zarathushtra asked the god Ahuramazda who was the happiest person on earth, the answer was: "He who plows well and prepares for cultivation!.. Who sows the grain, he sows the truth..." <sup>3</sup>

This value, in turn, served as the basis for the formation of a number of traditions, customs and practices. For example, our people have formed rituals of showing bread that has fallen to the ground, putting bread under the pillow for babies in a crib, biting off bread for those who are going on a journey, "giving bread" for centuries. These values form a person's positive attitude towards work, such approaches as not wasting the product of labor and following national rules in society.

3. The gene pool is a combination of hereditary, biological, natural properties, traits and aspects that are passed down from generation to generation, and forms the basis of the nation and ensures its continuity. This means that along with the blood of the ancestors, flowing in the veins, there is a repetition of their character and national logic. As long as there is a gene pool, there is a nation. The mixing of nations can lead to a violation of the gene pool. National character is formed on the basis of national logic, more precisely, it cannot be separated from national logic. Undoubtedly, worldview plays a big role in enriching the national logic. If we put representatives of different nations before a global problem, although it has one solution, the approach to the solution, that is, tactics, reflects national logic and national character. Traits of national character can be regularly observed in daily activities. For example, children greet adults when they wake up in the morning and come in from the street; based on the old proverb "a guest is as great as your father", guests should be treated with special respect and inquire about the state of affairs and health; on the eve of holidays, obtaining information from the elderly, sick and helpless people, organizing holidays, etc.

<sup>2</sup> Makhmudov, About "Avesta", Tashkent, "Sharq", 2000, 37 p.

<sup>3</sup> Makhmudov, About "Avesta", Tashkent, "Sharq", 2000, 5 p.

The social protection policy is based on the values of mutual assistance, economic and spiritual application, characteristic of our people. They have been refined over the years, in the course of natural and social changes, and "play the role of moral criteria" for the nation .<sup>4</sup>

National values are, in a certain sense, a means of education, and this is reflected in the national culture and moral norms, which have a national character, have become skills and habits in families and, in turn, are inherited. generations as an example and demonstration. In family education and various social relations; at weddings and ceremonies, holidays, folk games, songs; approaches to work, bread, the benefits of nature show the educational features of the national character. Social policy uses these traits to improve national values and improves itself dialectically.

4. Any customs and traditions characteristic of the people actually arose on the basis of necessity and need. From the very beginning, various habits were formed in the process of work, including recreation, entertainment, competition, and rewards. This, in turn, led to the formation of labor songs, lapars, folk art, folk games and various customs, holidays and traditions associated with them. Each element of these values is valuable because it expresses a certain educational meaning. For example, giving away girls, fathers, and in the absence of fathers, uncles or brothers, pat the bride on the shoulder, wish her happiness and say that she will find value in her new family with hard work and love. Spitamon Zardo'sht did this by handing over his daughter to his apprentice. This example shows that national and religious values come together.

In the wedding and wedding-related values, the following educational elements can be seen that influence the practice of society: in a narrow sense, the family is considered sacred, and in a broad sense, the achievement of stability in society. society through primary cell evaluation; at home - the role of the father, discipline in the family, and in a broad sense - the formation of respectful relationships in following the rules and laws in society; glorifying marriage and fidelity, thereby improving the gene pool of the nation while maintaining the strength of the family; love between family members, and in a broad sense - the creation of the foundations of stability in society; as an example of the upbringing of a father when issuing a daughter, the bride must have good manners, and in a broad sense, bring up well-bred children in society, given that the family is the main center of education; glorification of love for the land on which she was born and raised, i.e. builds. However, some of the excesses associated with weddings and ceremonies should not be confused with nationalism. Social policy has a great role in achieving the underestimation of such undesirable elements, the valorization of new elements representing the interests of the individual and society by influencing the worldview. 5. The revival of national values means the revival and increase in the value of the nation. As K. Nazarov admitted: "The decline of a nation is the decline of national values. "

On August 31, 1991, the extraordinary sixth session of the Supreme Council of the Republic of Uzbekistan adopted a decision on the independence of the Republic of Uzbekistan and the creation of a free sovereign state - the Republic of Uzbekistan. It was a wide path open for the cultural and spiritual uplift of the nation, the revival of national values. The restoration of national values and its significance was also manifested in gaining the will of the nation, the right to self-determination, giving the national language the status of a national language, that is, the opportunity to go out into the world with its own language, as well as the revival of national terms. The foundation of national pride among members of society was strengthened by creating an opportunity to study the structure, shape and form of our national values, as well as their ideological and philosophical content. After all, the national language is one of the main ethno-cultural factors that unite the nation. The nation retains its source in memory, practice and writing.

No wonder the Arab conquerors inflicted great damage on the people's spiritual resources, killing those who memorized the "Avesta", destroying the national script and banning rituals. The national language

<sup>4</sup> Ochilova B. Turogov Yu. Philosophy of values. B-451.

is valuable because a person understands the world in this language, speaks his first word in this language, and most importantly, listens to this language all the time. Even after learning many languages, he thinks in his own language, translates it in his mind into the appropriate language, and then speaks. What is imprinted in the mind in childhood remains with a person until the end of his life. Here it is permissible to give a story related to folk art.

The girl fell in love with a foreign boy, but her parents refused to send her to another country. After the young people insisted on their vows, they had no choice but to agree, and the mother set her daughter one condition. "If you have a child, you will never sing 'Alla', a mother's song in your own language," she said. The girl easily agreed to this condition and married a distant country. A year later, she had a child. Because of her promise to her mother, no matter how much the child cried, she did not sing a mother's song. Her husband demanded this song from her, but she did not sing. The child is dead. Years later, a second child was born. His mother also did not sing a mother's song to him. This child also passed away. When the third child was born, the husband firmly said that if she did not sing the mother's song, he would divorce her. The girl had to sing to the child Alla. His childhood memories flashed before her eyes, the stories she heard from her mother and grandmother, her country, her country, the customs and traditions of her country. The woman broke down, cried, was depressed, missed her country and sang to the child with tears. The child calmed down and fell asleep, and the mother herself fell ill from homesickness. Alla and the national language awakened in her heart longing for her country and parents.

Her mother made such a condition that one day she did not suffer from such anguish. In short, alla is not just a national melody, a mother's song, it is a value that embodies the national language, the identity of the nation, love and care, which has an inner strength that can reveal a person's personality.

Also, although the basis of the nation is the same, territorial practices with different forms are applied, as well as some changes, additions, dialects specific to pronunciation, although they are specific to the national language, and they also express their meaning as a national value.

6. Every people has goals and interests, which are formed on the basis of the way of thinking and the national idea, arising from its originality. It is in the national worldview that the approach of the nation to every issue is manifested. The object that must be evaluated by a person is passed through the "click" of folk thought. Yes, it is the national opinion. Because if personal thought is separated from the structure of national thought, then the person will be separated from the country. The national way of thinking can also be seen in approaches to universal values. For example, a person is a universal human value of the highest level. It is the same for every nation. But there is a difference in approaches. J. Dewey, a Western expert on values, argues that all values should serve a person, and a person should make the most of his life as the most precious value. In his opinion, he should not harm others, he should try more to improve his life. Words by A. Navoi "If you do not see your grief in the grief of your people, do not consider yourself a man." - is a product of the Eastern worldview.

Thus, any national thinking is dynamically developing and improving alongside any nation. The national idea represents the interests of the nation because it is the product of national thinking. It should not be forgotten that the national idea is reflected in the essence of each national value. It follows from this that any social policy should take into account national values in its activities.

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