



# INTERPRETATION OF THE CONCEPT OF NATIONAL VALUES

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## Article history:

## Abstract:

**Received:** 8<sup>th</sup> October 2022

**Accepted:** 8<sup>th</sup> November 2022

**Published:** 14<sup>th</sup> December 2022

National values as an integral part of spiritual heritage have been considered a powerful source of spirituality in Uzbekistan for centuries. Despite various changes, the Uzbek people have preserved their historical and cultural values and are passing them down from generation to generation. This article highlights the concept of national values.

**Keywords:** value, national values, common values, vital values, historical and cultural values, educational, ideal.

## INTRODUCTION

National values are a set of material and spiritual values of the country characterized by historical, cultural, secular, socio-economic, geographical and demographic characteristics. Each historical concrete is characterized by a collective form, set of values and stratification. They serve as social management. According to the definition given in the ethnopsychological dictionary, national values are a set of representatives of one or another ethnic community, spiritual ideals, which reflect their historical identity. National values act as an axiom of social and normative-cultural behavior of people belonging to one ethnic group.

## MATERIALS AND METHODS

The concept of national values notes the fact of pedagogic and social identity and indicates that, unlike other communities, this community belongs to one ethnic group, is united under one idea and procedures. National values acquire the unity of permanent events, reflect the uniqueness of national culture and people. In turn, these events depend on historical-geographical and political conditions.

Universal and common values are part of the structure of a nation united under one idea. The composition of national lies at the basis of the spiritual and moral education of young people.

National educational ideal - the highest goal of education is an ideal vision of a person, upbringing, education and development, which is aimed at improving the conditions of national life: state, family, school, political parties, religious associations and public organizations.

The modern national educational ideal is determined by:

- national superiority;
- based on the demand to preserve and understand the national educational ideals of the historical period;
- According to the Constitution of Uzbekistan;

- According to the Law on "Education" and the "National Program of Personnel Training", based on the context of general requirements, based on the main tasks of education and training programs.

A modern national educational ideal is a highly spiritual, creative citizen of Uzbekistan, who accepts the fate of the Motherland as his own, feels responsibility for its future and present based on spiritual and cultural traditions.

In his life, the citizen of Uzbekistan relies on the main national values, which are the moral, family, socio-historical, religious traditions of the Uzbek people, which are passed down from generation to generation and ensure the development of the state in modern conditions.

The national values of our multi-ethnic nation are preserved in its socio-historical, cultural and family traditions and are passed down from generation to generation. It is values that are the basis of spiritual and moral development, upbringing and socialization of the country values is formed:

from the modern national educational ideal;  
from the system of national values, all of Uzbekistan and Based on the opinions of scientists such as B.A. Kadyrov, H.T.Khaydarov, A.A.Abdirazzakov, Sh.U.Akhrorov, the following can be added to the national values characteristic of the Uzbek people:

- respect one's home and Motherland;
- loyalty to the spirit of ancestors;
- respect the elders, show respect to the little ones;
- hospitality;
- love for children;
- spirituality-manners-education;
- politeness, politeness in relation to people;
- restraint, patience, tenderness;
- gentleness, modesty in communication;
- fortitude and patience in difficult days.

In the scientific literature, one can find various definitions of the concept of "value", "value orientation", "value institution", "value system".



If value is considered separately from the form of social consciousness, such as religion, ideology, art, then doubts arise regarding its independent meaning. Because the satisfaction of some of the needs of a person or society reflects not only the material, but also the relationship with the ideal. The need itself determines a number of conditions and peculiarities of social life. Therefore, the value is created as a result of human and society's relationship to the external world, their internal needs and their relationship to reality. The acquisition of a stable characteristic of this attitude is expressed by the term "valuable orientation", which serves to form the goals and motives of human activity.

The term "value orientation" of a person was introduced in sociology by U. Thomas and F. Znanetsky in the 20s of the 20th century. According to them, a social institution is a process of individual awareness that determines the real and existing activity of an individual in the social world direction is formed, decided and changed in the mind of the individual.

T. Parsons' work (1969) entitled "On the Structure of Social Actions" highlights the relationship between the concepts of value and value orientation. Value orientation also encompasses an individual's life experiences and aspirations. That is why value orientation has its own psychological description and reflects all the components and whole system of personality structure.

The concept of "valuable institution" is also found in the literature on pedagogical axiology. Although many authors use the concepts of "valuable direction" and "valuable installation" as synonyms, M. Rokich (2009) was one of the first to distinguish the difference between them. According to the American scientist, installation can be considered as a set of beliefs and beliefs formed over a long period, reflected in the subject's attitude towards a certain object (concrete or abstract, personal or social) or situation. Therefore, if orientation reflects a person's harmony with society's norms and human needs, then a valuable attitude reflects a person's readiness to implement this system of relations in practical activities. Scientist B. Khodzhaev (2012), who conducted research in the field of pedagogical axiology, said that a person's understanding of his internal position and readiness for practical activity in connection with specific values determine the essence of a valuable installation. Installation is manifested as a set of cognitive (knowledge, information) and affective (emotion, feeling) components that reflect a person's state of readiness for specific activities.

"Value system" is a concept that expresses the interrelationship and closeness of value forms

associated with certain social subjects (person, nation, society, etc.), any era, historical stage or field.

Values form the basis of culture and reflect the spiritual and social needs, interests, social actions and behavior of society members.

B.Bitinas and I.P.Podlasyi distinguished three main systems of values: transcendental (having some absoluteness from the point of view of religious essence), socially oriented - sociocentric (group, universal, professional, national, etc.) and anthropocentric (individual).

M.A. Makarevich divided the system of concepts of values into the following groups:

- determining the meaning of life (good, bad, happiness, well-being),
- universal [vital],
- democratic, social prestige, personal development, interpersonal relations),
- informal (traditional, religious and urban) and collective (mutual aid and solidarity).

Vital values mean primary and simple needs aimed at protecting and prolonging human life. The values that determine the meaning of life have a complex structure and express the complexity and richness of the whole human life.

P.A. Sorokin (1998, 2002) distinguished three types of systems of concepts related to values:

- ideational value system. Values and ideals related to this system are unchanged and have a constant, absolute description, and in the process of overcoming the obstacles that arise in the process of understanding them, emotional satisfaction occurs in a person;
- emotional value system. The values specific to this system do not take an absolute form, they apply in connection with the situation in which the individual participates;
- ideal value system. It is formed based on the generalization of ideational and emotional values .

Taking into account the peculiarities of systematic, subjective and activity-oriented approaches and value-oriented activities, it was concluded that the concept of "value" expresses the student's subjective attitude and assessment of the future pedagogical activity in the description of the full understanding of the social importance of the profession. Based on this basis, professional training on the basis of value-oriented (evaluation) activities with a stable, permanent and dynamic-functional connection to the concept of "value system" is a set of components (types and forms of value) formed in the process, it was defined as

It is known that the quality level of the categorical apparatus of the research subject largely determines the criteria for solving pedagogical tasks and the essence of pedagogical phenomena.



In this process, special attention is paid to educational values, educational values in the development of spiritual and moral outlook of students are of great importance:

to enjoy the riches of our spirituality;  
understanding of the depth of the scientific and cultural heritage of our great ancestors who made a great contribution to the treasure of world culture;  
that young people look at their past, national and religious traditions with respect, and are brought up in the spirit of preserving them;  
to be proud of the dignity and prestige of one's nation in front of other nations;  
a sense of responsibility in protecting the interest of the nation and confidence in the future

The analysis of the literature shows that the experience of ancestors is used in the pedagogical sources of development of spiritual and moral worldview in students.

In Zoroastrian times, child manners usually began with teaching respect to parents. This process was continued during the period when the child was being educated by the teacher. After all, respecting parents and teachers has always been considered an important value and moral criterion. Education in them the education system was implemented in the following order:

- a) religious and moral education;
- b) physical education;
- c) teaching to read and write.

Every teacher who believed in Zoroastrianism had to lead children on the path of truth, guide them on the path of goodness, and instill the love of life in the hearts of young people. That is why they often begged "O Yazdon, protect yourself from the bad teacher".

Special attention is paid to the education of girls. Because they organize their family life in the house where they were born, decorate the house, and when they go to their spouse's house, they have to take care of their children's upbringing and education.

In "Avesto", the cleanliness of the environment, public places and personal hygiene of the couple and children are specially mentioned in the healthy and stable growth of children. Parenthood is encouraged. When Zoroaster asked Ahuramazda, "What will you give to the house with many children?", he answered: "I will take such people under my protection, I will make their life prosperous, and their sustenance abundant." Large families were protected by the community elder, families with twins were given a milk cow or a yellow camel as a gift, and a permanent allowance from the state treasury was established.

It is safe to say that marriage and family relations in Islamic times were formed on the basis of Islamic religion and Sharia laws. Although the issue of child

rearing occupies a special place in Islamic teachings, this issue was not analyzed scientifically, on the contrary, everything related to Islam was condemned as superstition and old fashioned. In fact, the Islamic faith encourages people to do good, forbids them from evil, promotes humanism, and condemns ignorance, arrogance and hypocrisy against people and humanity. In Islamic teaching In the Holy Qur'an and Hadiths, which are the main sources of the Islamic faith, such a complex and improved program of relations between people in society, family-household relations was developed, the main point of which was to educate a perfect person.

As a person is the basis of society, in Islam, family is given great attention, how to organize a family, who should be its head, the rights of members, upbringing of children, all issues of family life in general are thoroughly resolved. Both in the Qur'an and in the Hadiths, it is repeatedly mentioned that children have a duty to their parents, that children should honor their parents and be ready to serve them throughout their lives. For example, verses 23-24 of Surah Al-Isra say: "Your Lord commanded that you worship Him alone and do good to your parents. If one or both of them reach old age under your hand, do not look at them and turn back their words. Always say good things to them! Lower the wings of kindness and humiliation for them - be humble and say: "My Lord, have mercy on them as they) brought me up from my infancy". The obligation of a child to do good to his parents in the same sense is stated in the 14th verse of the Luqman chapter, the 151th verse of the An'am chapter, and the 8th chapter of the Ankabut chapter.

As it was mentioned, due to the fact that it was formed based on the Islamic faith and Sharia rules, the rules of etiquette and ethics from Islamic science: honoring parents, serving them, loving children and raising them responsibly are national characteristics. National traditions such as respecting adults, being kind to children, encouraging the weak, and raising children in the spirit of being kind to relatives, which have an important place in the traditions of child education of our people, were actually formed on the basis of the Islamic idea. The ideified and developed so that their creativity cannot be imagined without the ideology of Islam. Especially, the ideas about family, family relations and child rearing reflected in their work are in harmony with Islamic spirituality. For example, in the works of the thinker Abu Nasr Farabi, views related to education are put forward. According to him, a community that brings happiness to a person can be a mature community. Creating a perfect person and bringing him to happiness should be the task of the head of the community of any country.



Farabi said that educating a person can be done using two different methods. The student should voluntarily strive to acquire the necessary intellectual and moral qualities - to be knowledgeable, to love truth and justice, to be loyal to brave friends. In the spiritual life of a person, he mainly pays attention to two sides: his mind and morals (behavior). Therefore, in his opinion, education should be focused on making a person mature and perfect both intellectually and morally. Therefore, the only task of education is to prepare an ideal person who can fully meet the demands of society and serve to maintain it in unity, peace, and prosperity. These views of the scientist are clearly expressed in the treatises "Thoughts of the Science of Ideal City Population" and "On the Attainment of Happiness".

Hossein Vaiz Koshifi, based on his life lessons and experiences, expressed his thoughts on humanitarianism, social life, family etiquette, justice, honesty, integrity, correctness, truthfulness with the help of interesting stories, narrations, and advice. He condemns negative moral traits and shows them with a series of instructive narrations that they bring great harm to human life and society. In Koshifi society, there are moral standards in interpersonal and family relationships, and these standards are moral requirements that regulate people's behavior and character. It is necessary for people to have positive qualities as advanced in the teachings of Islam were widely promoted by Eastern thinkers, he understands it as a human virtue. Human qualities; describes the qualities such as patience, modesty, chastity, purity, constancy, generosity, honesty, courage, humility, alertness, nobility, piety, faithfulness to one's covenant, conscientiousness, knowing honor and respect, ability to hide secrets one by one, and mentions their importance and consequences.

Beruni, an encyclopedist of his time, concludes that: "A person is obliged to unite with his relatives in society, the purpose of which is to support each other and to do work for each person to provide both himself and others" [43]. In general, as Beruni pointed out, bad education in the family can have a negative impact not only on the family itself, but also on other families around.

In Beruni's views, there are also valuable thoughts about the importance of intelligence and hard work, which are the leading factors of the stability of family relations is determined. After all, a person achieved his desire thanks to work".

Ibn Sina wrote a lot about the peaceful harmony of family relations, kindness, family pride and honor in many ways depends on women. For example, in the work "Family Economy" he writes that women should have the most morally acceptable, high human

qualities. In the section entitled "About the good qualities of women" of this work, their following qualities are described; a woman should be intellectually wise, shy, modest, chaste, and not talk much; she must obey her husband, love him, give birth to children, always be honest, pure, speak the truth, and be humble; he should not be caprice us, should not lose his chastity and dignity; she should never show a sense of pride and dignity towards her husband, do her work well and on time, and use the family's material resources sparingly; in the heart of her husband by her conduct including Central Asian scholars, mores, mental maturity, moral purity, physical health, spiritual and external beauty are considered as a whole in the family and family relationships. should not leave room for stuttering.

Such examples from the spiritual heritage of Eastern thinkers can be continued endlessly. It can be seen that Eastern thinkers and enlightened intellectuals paid special attention to the influence of interpersonal relations on the stability of the family. In their works, the sanctity of the family, its role in the life of society, and important national-cultural and national-psychological factors determining the sanctity of the family were shown.

In particular, the formation of qualities and qualities characteristic of the husband and wife, who form the basis of the family, they faithfully fulfill their family duties and tasks, and they are kind and forgiving to each other, are honored as the most important values. Valuable information on the influence of interpersonal relationships that determine family stability is also important in ensuring current family life and its stability.

L. A. Frishtein's article entitled "Customs and views of the Uzbeks of Southern Khorezm about childbirth" also studies this issue on the example of the Uzbeks. In both articles, Uzbek traditional customs and rituals related to child birth and upbringing are researched in the context of more family rituals.

Well-known ethnographer T. A. In Zhdanko's research on the family relations of the peoples of Central Asia, as well as the relations between family members, as well as some information about child upbringing, H. Ismailov's monograph on Uzbek wedding ceremonies and the work on the history of the Uzbek family in collaboration with O. Boriev, H. Nasriddinov and I. Shoyardonov can be cited. In these works, customs related to childbirth, cradle wedding, hair wedding, nail growth, circumcision ceremony and other such things are discussed. Z. X. The work entitled "Tashkent neighborhoods: traditions and modernity", prepared by a group of ethnologists under the editorship and leadership of Arifkhanova, also provides ethnographic information about the Uzbek family, the role of the





neighborhood and neighbors in family life, and the role of the neighborhood in educating the young generation.

B. O. Kadyrov, A. K. Minavvarov's studies can be cited. In these studies, preservation of folk traditions in family education, ways and means of increasing the effectiveness of education in modern Uzbek families were studied in the pedagogical aspect.

M. O. Inomova (1998) researches the spiritual and moral education of children in the family as an important pedagogical problem, she identifies the issues of using traditional national values in the spiritual and moral education of children in the family in the conditions of independence, the possibilities of folk education experiences in family education, and the essence of spiritual and moral education in the family, its own defines a whole system of features, goals and tasks, forms and methods. In addition, O. Musurmonova (1993), O. Otavaliyeva, O. In the works of Toraeva and others, the issues of family education, national moral values, raising children according to traditions were raised in the family.

D. In his researches, Khalikov developed ways, forms and methods of using folk customs and traditions in the pedagogical aspect of preparing teenagers for family, giving them sexual education.

The issue of studying the content of folk pedagogy raised in M. Mahmudova's research. In his doctoral dissertation on the topic "System of Scientist M., who was the first to pedagogically develop methods and methods for the development of the national education system in Uzbekistan and the implementation of Uzbek national education in schools. It highlights the issue of creating a national education system using advanced methods of traditional education and aspects of modern pedagogy that are compatible with the mentality of the Uzbek people, and thereby raising a well-rounded Uzbek who strives for development. Pedagogical aspects of the issue of social education, socialization of the individual in Uzbekistan were studied by N. Egamberdieva.

Values are divided into several groups depending on their nature and scope:

- 1) values related to nature, that is, ideas and views promoting the preservation, reproduction, economical use of natural resources, plants, and animals necessary for human existence;
- 2) values related to the qualification of work and work tools in the economy, as well as oriental relations;
- 3) factors such as social and political values, state structure, its legal foundations - justice, equality, peace, truth, respect for state symbols;
- 4) spiritual values - includes scientific-philosophical, moral views, religious, historical, artistic, art

monuments created by our nation and passed down to us.

In order to understand the nature of national spiritual and moral values, it is appropriate to first get acquainted with the concept of "national values". "National values are important and serious aspects, features, material and spiritual wealth for the nation". In fact, national values are valuable material and spiritual factors that contribute to the past, present, future, social development, lifestyle of people belonging to the nation, and mutual relations between them. Nation exactly preparing students for family life based on the content of folk pedagogy", he thought about the conditional values that are specific because of the other nation.

National degradation of values - the disappearance of the nation as a nation provides. National history, marriage style, social relationships, layers, national consciousness, national language, national currency, national territory state representing integrity symbols, deputies, prosperity of the nation, tomorrow national values form the basis does. From which it follows without "national spiritual and moral interpretation of the concept of "values" can. National spiritual and moral values National lifestyle socialistic regulated, its tomorrow service to ensure the prospect of moral and moral ideas, views, relationships and is the system of approaches.

## CONCLUSION

Hence, the national value is certain passed down from generation to generation of the nation, the moral that has been preserved for a long time norms, ideas and religious beliefs, include traditions and rituals takes on preparing young people for family life in folk pedagogy, folk experiences and developed methods of using these experiences today.

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