

**NATIONAL VALUES OF THE UZBEKISTAN PEOPLE AND THEIR INDIVIDUAL  
CHARACTERISTICS**

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**Annotation:** This article discusses the history of the origin of the national values of the Uzbek people, their ethnic characteristics, the transformations that occurred as a result of migration and assimilation at different times and their specific characteristics, and the factors that cause our national values to be forgotten in the process of globalization.

**Keywords:** Nation, value, customs, traditions, ethnic characteristics.

## **INTRODUCTION**

Value - Arabic. value, importance; valuable items; national wealth. A concept used to indicate the universal, socio-moral, cultural, spiritual significance of certain phenomena in reality. All things that are important for a person and humanity, for example, freedom, peace, justice, enlightenment, truth, goodness, material and spiritual wealth, etc., are considered values.

Every nation on earth is distinguished only by its own unique traditions and values, naturally, such values and traditions, which are the invaluable wealth of every nation, did not appear in a day or two. The historical experience of mankind for thousands of years shows that the transformation of something into a tradition, especially into a value, requires a long period of time. Over the years, centuries, certain views, customs, concepts, experiences pass the test of times and generations, and are refined. If they are accepted by subsequent generations, continued, and become a tradition, then they can now be called national traditions and values.

Values associated with ethnic aspects and characteristics that are important for the nation are called national values. National values are manifested in close connection with the history, lifestyle, spirituality, and culture of the nation.

The national values of the Uzbek people, which have been passed down from century to century, have also been formed in a long historical process. In particular, many qualities such as respect for the homeland where one was born and raised, inability to imagine one's fate without this land, loyalty to the memory of past ancestors, constant respect for elders, maintaining modesty and self-respect in any circumstances, and paying special attention to purity in life form the basis of our national values<sup>1</sup>.

## **CONCEPTUAL ANALYSIS**

National customs are a form of behavior, rules of conduct and skills adopted by the majority, which are embedded in the way of life of a nation, serve its formation and development, and are constantly repeated. National customs have unique Uzbek historical characteristics in our people and are manifested in traditional and modern forms. National customs are formed within the framework of a particular person and nation. For example, among Uzbeks, younger people greet older people, get up early and sweep the yard, show special respect to guests, and check

<sup>1</sup> Karimov I.A. Yuksak ma'naviyat – yengilmas kuch. T., «Ma'naviyat», 2008 yil

on the health of the sick and suffering, those in need of help, and the elderly on the eve of a holiday. During the authoritarian regime, many of our traditions were trampled on as an outmoded relic, which negatively affected the education of young people, the preservation of national identity, and thereby the spiritual development of the Uzbek nation. National traditions are formed and improved under the influence of the history, traditions, folk oral literature, art and literature, lifestyle, and other factors of the nation and people.

National traditions are a feature that determines the unique image of the nation, people, and ethnic groups. For example, the traditions of the gods, which are characteristic of our nation, are of great importance. For example, during the Soviet era, the "Crib Wedding" was scorned as an outmoded relic. However, the cradle and the traditions associated with it have been an integral part of our national culture. National customs and traditions form a unique system in each nation, are perceived by the people as a necessary condition for their way of life. Indifference to national customs distances a person and a nation from their identity. National customs embody respect and loyalty to the homeland and nation. In our country, thanks to independence, all opportunities have been created for the preservation and improvement of the customs and traditions of representatives of more than 130 nations and ethnic groups. This serves the development of interethnic relations, the strengthening of mutual friendship and harmony.

The history of the criteria for appreciation created by our descendants and ancestors goes back to the most ancient tales, legends, stories, epics, that is, examples of folk oral art. In the works about Spitamen, Mukanna and Jalaluddin Manguberdi, in the legends and epics about Alpomish, Tomaris and Shirak, many universal values are described, such as patriotism, selflessness for the freedom of the people and the country. A vivid example of our spiritual heritage is the "Avesta", the sacred book of Zoroastrianism, in which the system of values, criteria for appreciation, and national ideas of that time are vividly expressed. The values of our civilization and the criteria for appreciation peculiar to our people also had a huge impact on the development of the culture of the Muslim East and the Arab world. Our scholars, whose names are preserved in history, in turn made a huge contribution to the culture of the whole world, the East. This opinion can also be said about such outstanding scholars of theology as Abu Hanifa, al-Bukhari, at-Tirmidhi, Kubra, Ahmad Yasawi, Naqshband. Each of them in his time propagated and promoted Islam from the perspective of the high culture of our civilization, elevated Islamic philosophy to a high level, and played an important role in the great position of this religion in the whole world. Unfortunately, the period of the rise of the Middle Ages, which created the highest standards of appreciation inherent in our civilization, gradually declined after the reign of the Timurids, and the centralized state disintegrated. First, the Khiva Khanate and the Bukhara Emirate were formed, and then the Kokand Khanate. This process, which spanned more than three hundred years, went through khanates, emirates, wars between various dynasties, and clans, and constant conflicts. The common system of values that ensured the unity of our entire civilization was cracked, and the criteria for appreciation began to change somewhat. In a country that occupied one-sixth of the world, it was not even allowed to conduct research from the perspective of true value studies, let alone stabilize universal principles of appreciation. Although the problem of values began to be analyzed by some specialists only in the 1960s, it did not find its place as a separate topic in philosophy textbooks until the 1990s. Since it was not part of the ruling ideology, its topics were very poorly studied, and extremely little importance was attached to it, it could not become a specific field of philosophical research. Not a single textbook or manual under the name of axiology was published in the former Soviet Union, and even in the humanities departments of universities that train philosophers, sociologists, historians and other social specialists, special knowledge in this field

was not provided. The science of axiology, which is widespread in the West and is about the origins of values, is among the scientific fields that provide one of the theoretical foundations for the practice of many principles of human values and rights in developed countries.

#### **SUGGESTIONS AND RECOMMENDATIONS**

In the current global era, the departure from the spiritual criteria of discoveries in the newest areas of science and technology, such as nanotechnologies, machine intelligence, artificial intelligence, biocybernetics, and genetic medicine, raises serious concerns. The prevention of such problems is the development of the national culture of representatives of the scientific community, especially the spiritual and moral foundations, principles, and criteria of scientific and social activity of young researchers, the norms of modern scientific ethics, as well as pedagogical axiology, the need to study the system of values. Pedagogical anthropology is an important factor in the integration of the individual and society, the analysis of the theory and practice of pedagogy based on a value approach, the development of creative abilities in students based on an axiological approach, the organization of independent work of students through pedagogical facilitation, the formation of values, a national value system, and ideological immunity in young people.

Also, research is being conducted in the USA, Great Britain, France, Germany, Japan, South Korea and Russia on the development of national values specific to the mentality of the region of residence of students of higher educational institutions. In this regard, various analysis and classification of the forms of manifestation of values, description of these forms depending on the objects with which they are associated, development of socio-psychological foundations of students for the formation of national values, improvement of national values in students through national cultural heritage, development of mechanisms and technologies are of particular importance. The great scientist Beruniy laid the foundation for truly scientific natural science in the Middle Ages, put forward such ideas and scientific hypotheses in various fields that were surprising for his time, which were confirmed in European science several centuries later. Beruni is one of the providers of clear scientific thinking based on real experience, observation, and experimentation in the Middle Ages. Beruni considered the prosperity of the country to be inextricably linked with the prosperity of science. "Every scientist must be based on practice in his discussions, be precise in his research, work tirelessly, seek and correct his mistakes, and fight against all kinds of fabrications and superficiality for the sake of truth in science," he said. Beruni is a great scientist who, like a guiding star, illuminated the paths of the youth for the prosperity of our country.<sup>2</sup>

In our country, the development of the intellectual culture and national values of our youth and the widespread promotion of historical and cultural heritage, the formation of a sense of national pride and honor in students, an axiological attitude to the heritage of their ancestors, and the support of students' initiative are being put into practice. In this regard, the development of a reading culture and reading among students, the formation of ideological immunity, religious tolerance and interethnic harmony among young people, and the introduction of effective methods aimed at preventing their exposure to foreign ideas are of great importance. The need to develop the concept of "Youth of Uzbekistan-2025" arises. Based on this need, the establishment of "Presidential Schools", "Creative Schools", the establishment of positive

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<sup>2</sup> Karimov I.A. Tarixiy xotira va inson omili – buyuk kelajagimizning garovidir. T., O'zbekiston, 2012.

initiatives to meaningfully organize the leisure time of our country's youth, as important tasks for increasing the desire for knowledge and intellectual potential of the younger generation, will be of great importance for the future development of our homeland. National values are often manifested in such things as cultural beliefs, customs, traditions, languages, and even folk tales. They help create a sense of unity and common purpose between people and can develop positive social behaviors such as respect, tolerance, and mutual understanding. The restoration of national values can include efforts such as reviving traditional customs and languages, encouraging national pride through education, and preserving important cultural heritage sites. By recognizing the importance of national values, preserving and promoting them, a country can help strengthen its collective identity and inspire a sense of belonging and common goals among its people. It supports its unique heritage and culture.<sup>3</sup>

#### **SUMMARY**

National values are an important part of a country's identity, representing the shared beliefs, ideals, and goals that a nation holds dear. They are often reflected in symbols such as national flags, anthems, and coats of arms. These symbols can inspire strong feelings of pride and patriotism in people, fostering a sense of belonging and a common purpose. By recognizing and embracing these symbols of identity, a country can strengthen its unity and develop a deep appreciation for its history and culture. National values are an important part of a country's identity. They represent the shared beliefs, principles, and cultural practices that define the character of a nation. These values are often reflected in symbols such as national flags, anthems, and coats of arms, inspiring pride and patriotism in the people. In my opinion, understanding and embracing national values is essential for building a strong sense of national identity. Symbols of identity help to unite people and give them a sense of belonging, which is essential for social cohesion and nation-building. When people feel that they are part of a common culture and history, they are more likely to work together to achieve common goals and overcome challenges. In addition, national values can encourage positive social behaviors such as respect, tolerance, and mutual understanding, which are important for creating a harmonious and inclusive society. When people understand and appreciate each other's cultural practices and beliefs, they are more likely to live together peacefully and cooperatively. Therefore, it is important to promote, preserve, and pass on our national values and symbols of identity to future generations. Through this, we can help foster a sense of collective identity and pride in our country's history, culture, and achievements.

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