

THE COMBINATION OF MORAL CULTURE AND VALUES IN THE UPBRINGING OF THE INDIVIDUAL

*Assistant of the Department "Social Science and sports"
at Namangan Institute of engineering and technology*

Usarova Dilrabo Usmanjanovna

Аннотация: В данной статье отражено содержание нравственного воспитания и национальных ценностей, роль национальных ценностей в формировании нравственного воспитания личности, их взаимосвязь

Ключевые слова: нравственное воспитание, духовное наследие, национальные ценности, воспитание, обычаи, традиции, правовая основа.

Annotation: the article reflects the essence of moral education and national values, the role of national values in the formation of personal moral education and their interrelation ship

Keyword: Keyword: moral education, spiritual heritage, national values, education, individual, traditions, legal basis

"Of course, we are doing a lot of work to educate young people who think independently, possess modern knowledge and professions, have a solid life position. But to be honest, considering how today there is an acute struggle for mastery of the minds and hearts of the population all over the world, threats such as religious extremism, terrorism, drug addiction, "mass culture", the upbringing of our children are increasing, without weakening for a minute our work in the spiritual and educational sphere, but on the contrary forcing them to think about how we should reach a new level,"²⁸ as the President of the Republic of Uzbekistan Sh.M.Mirziyoyev said.

Experience shows the incomparability of the role of moral culture, national values when it comes to behavior, socialization of people in today's rapidly developing era of globalization. The emergence of moral values in the construction of a rule-based democratic state in Uzbekistan, the formation of civil society the Uzbek people, regardless of nationality, language, religion, race, through their national values, such as patience, peacefulness, humanity, nationalism, calls for peaceful coexistence and ensures it practical implementation. One of the most common and earliest manifestations of morality is the culture of conversion. As long as there is humanity, it always enters into social relations with people, in which language comes directly to its aid. Because every person has a certain power. Conversion is also a product of spiritual power. It follows from this that in

²⁸ . Mirziyoyev Sh.M. "We will build our great future together with our brave and noble people." T.: Uzbekistan, 2017. from 17.

human nature there has long been a tendency to treats, the realization of which depended on the person himself. To date, the spiritual and moral foundations of the renewal and development of Uzbekistan have been created. These foundations -loyalty to universal values, strengthening and development of the spiritual heritage of our people, the free exercise of human capabilities, developed on the basis of principles such as patriotism. I must say that spirituality begins, first of all, with language. Language is directly related to culture, while language culture cannot be presented separately from the culture of conversion. Therefore, the culture of interpersonal communication is called spiritual.

The culture of treatment is a conversational etiquette towards others in a relationship. The Uzbek people have a beautiful phrase: "Assalom aleikum" that is, "Hello". This word has its own symbolic meaning, that is, to wish each other health, longevity, peace and tranquility, but in everyday communication we also witness ugly situations. We observe the rude and arrogant attitude of some high-ranking officials towards ordinary people, something that contradicts the culture of treatment. In fact, in this culture, a person should react by becoming more and more humble, polite and concise when respect for others is put in place. There is something to talk about in our nationality. From time immemorial, respect for the elders, glory for the younger ones, listening to the heads of the family, the art of behaving publicly, sharing goodness as much as possible have been ingrained in our blood. Even in the Avesta, the sacred book of the Zoroastrians, three golden rules of morality were formulated several millennia ago: "noble thought", "noble word", "noble action", which still serve as a program for morality. According to him, we should not only purify our actions, even imagination and fantasies from evil, but also share with others what we see freely, and not impose on others what we do not consider worthy.

Moral culture is manifested not only in our words, but also in our actions. In the culture of Eastern countries, including the Uzbek people, the qualities of hospitality and good neighborliness are glorified. For example, after greeting a neighbor whom we saw on the street, asking how things are, we use the sentences "come into the house for a cup of tea", "our food is ready". Although we still know that the food is not ready, but out of respect we offer and our neighbor, knowing that, responds as politely as appropriate. If we use the same offer in Western countries, we will be at a disadvantage. In the Uzbek people since time immemorial, as a sign of respect and honor, adults do not reach out to adults before adults come to the table, and in European countries this is perceived as freedom, right, and in our country this attitude is expressed as a value, a norm of morality. Our people have been child-loving for centuries. It has become the norm for parents to take care of their adult child and grandchildren, to collect dowry for their wedding, although article 77 of the Constitution of the Republic of Uzbekistan states that "parents and persons replacing them must take care of their children until they reach adulthood, ensure

their upbringing, education, healthy, full and comprehensively developed." ²⁹ Please note that it is legally established that this is only until adulthood, but the blood that we have permeates our blood values and traditions are a practical expression of its continuity. In European countries, such situations are assessed as the right to live a free life.

National values are an integral part of moral culture. National values are, first of all, a treasure that serves spiritual and moral qualities, qualities, spiritual perfection of a person. From here it can be seen that the basis of any morality and culture is a person, his freedom and interests are embodied. The basis of national values are traditions, customs, holidays, rituals. cooperation and sympathy, mutual respect and kindness in the relations of the Uzbek people have been valued in all respects for many centuries. National values are an indicator expressing the contribution of human qualities, feelings created by each representative of a given people, to the treasury of national and cultural heritage. National values are the past and the future of the nation, the people and the state. That is why national values develop with the development of the nation and decline with the crisis, so the nation must create its own values, polish their new aspects and improve them in the world of development. The development of moral culture and national values means giving them a new meaning in accordance with the requirements of modernity. In the conditions of today's new Uzbekistan, the demand for national values and the conditions created are based on humanism, human life, interests, rights and freedoms. This, in turn, serves to strengthen the rights and freedoms of other nations and peoples, mutual respect and a policy of good neighborliness. A striking example of the recognition of a person as the highest value is the Decree of the First President of the Republic of Uzbekistan I.A.Karimov dated August 1, 2005 No. PF-3641 "On the abolition of the death penalty in the Republic of Uzbekistan". it was adopted and implemented. Its inclusion is evidence that humanitarian principles are applied in a fair manner. According to the decree, this punishment has been replaced with life imprisonment, almost every year on the eve of our main holiday of the Constitution, amnesty laws are adopted on the basis of a presidential decree, and measures are taken to ensure freedom.

Customs, traditions and rituals occupy a special place in national values. The Uzbek people have traditions that have been perfected over the years. In particular, the organization of folk fairs on the eve of the Navruz holiday, the preparation of sumalak, the holding of charitable donations serve to strengthen ideas about friendship and kindness between people. The main goal of these efforts is to make people appreciate the hospitality of others from a moral point of view and leave a legacy as an example to the next generation, and from the point of view of values – to promote mutual respect, kindness and mutual understanding, friendly relations. No wonder it's better to see once than hear a hundred times. We better remember and appreciate the events that we have seen and done in practice. In conclusion, it should be said that moral culture and national

²⁹ The new Constitution of the Republic of Uzbekistan., Uzbekistan 2023.

values are comprehensive and integrated concepts. They are not only a peculiar feature or characteristic of some phenomenon, but also its essence, in turn, a necessary condition for the existence of society. Moral culture and national values is a philosophical concept expressing the unique features, properties, attributes and attributes of each nation, its contribution and share in the treasury of national cultural heritage formed in the process of social development of the nation. The passed is a set of theoretical and practical knowledge. Today, the upbringing of the spiritual world of young people, their upbringing in the spirit of moral culture and national values is an urgent problem in the modern world. in some cases, we do not feel that such qualities as mercy, politeness and nobility, which seem very small and small in the eyes of a person, have a great positive impact on the spiritual world of people, at the same time, we do not deeply understand that such vices as arrogance, blindness, greed, arrogance and lies are defects that make human existence ugly because when spirituality retreats from a person, he falls, when his thinking is formed, he becomes evil, and when personal interest wins, he becomes a traitor. Fortunately, our people are a people of high spirituality, richness of wonderful traditions of interpersonal relations, mutual communication, everyday life, conversation and behavior.

IST OF USED LITERATURE:

1. The Constitution of the Republic of Uzbekistan in the new edition "Uzbekistan" 2023.
2. Mirziyoyev Sh.M. "We will build our great future together with our brave and noble people." T.: Uzbekistan, 2017. from 17.
3. Abu Nasr Farabi "The city of virtuous people." Generation of the New Century, 2018. pp. 231-232.
4. Husanov B., Gulamov V. "The culture of conversion." textbook. T.: economics and finance. 2009. Page 4.
5. Malikov T. Philosophy (logic, ethics, aesthetics) 2020