



CULTURE OF RELATIONSHIPS IN UZBEKISTAN: NURTURING TRADITIONS OF HOSPITALITY AND RESPECT.

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Annotation : *This article highlights the goals and objectives of the formation of socio-cultural and spiritual and moral values among the youth of New Uzbekistan. The article with evidence presents the activities of spiritual and educational councils in New Uzbekistan and the efforts of statesmen and scientists in the history of Movarounnahr regarding ideas about the values of society and their relationship to science-enlightenment. In this area, conclusions are drawn on the basis of resolutions of the President of the Republic of Uzbekistan and resolutions of the Cabinet of Ministers. Also, the article highlights the formation of such qualities among young people as loyalty to the Motherland, enterprise, willpower, ideological immunity, kindness, responsibility, tolerance, legal culture, non-standard thinking, diligence.*

Keywords: *New Uzbekistan, spirituality, ideology, enlightenment, education, upbringing, science, loyalty to the Motherland, enterprise, will, ideological immunity, kindness, responsibility, tolerance, legal culture, innovative thinking, diligence, youth.*

INTRODUCTION

Currently, life itself dictates the need for reforms in all spheres of our country, changes in people's worldview, and the training of mature and time-appropriate specialists. The republic attaches great importance to strengthening the education system, its close connection with the requirements of the time. At the same time, it is important that the system of training, education and upbringing of specialists is closely linked to the requirements of reforms. At the same time, such changes are taking place on a global scale that these changes are changing the lives of an entire people, nation, peoples and all mankind. The role of moral culture and moral attitudes in the process of these transformations is very great. All this is achieved through high-quality education and upbringing, which is carried out in the education system [1,2].

METHODS

If you look into the history of mankind, the issues of moral education of the younger generation have long been obvious in the experience of the peoples of the East, in particular the peoples of Central Asia. Especially in the works of many of our thinkers, we find the tradition of searching in the family, the first link of society, the



essence of those events that occurred during the complex historical and cultural experience of our people. In particular, reflections on the oil AVA family include "the city of virtuous people" by Abu Nasr Farabi, "mineralogy", "geodesy", "India", "monuments of past generations" by Abu Rayhan Beruni, "morality", "the science of morality", "the economy of Olila" by Abu Ali Ibn Sina, "surprise-ul-Abror", "Mahbub ul-Kulub". The people of enlightenment understood perfectly well that many bitter fates that befell our country were originally the result of the shortcomings of family education. Instructive arguments about this are put forward in the work of Fitrat "raising a family or managing a family". "The bliss and glory of each nation depend on the internal discipline and harmony of this nation," he writes, while peace and harmony depend on the discipline of the families of this nation. Where the independence of the family is based on strong discipline and upbringing, the country and the nation become just as strong and wise "[3,4].

In the following years, a number of research works on the formation of youth spirituality are carried out. Including M. Kuranov, J.G. Yuldashev, O. Musurmonova, M. Imanova, U. Makhkamov, S. Mishonova, N. Almetov, d.ro zieva, N. Egamberdieva, Sh. Shodmonova, Sh. In a number of Khalilova's works, scientific and pedagogical foundations of patriotic education of youth, improvement of their spiritual and moral culture, national education and upbringing of a perfect person, their advanced ideas are widely used in the formation of youth spirituality [5].

RESULTS AND DISCUSSIONS

The main purpose of introducing the national idea into the consciousness of young people is to educate them a sense of duty to the Motherland, responsibility for their fate, a sense of responsibility for the lives of neighbors, the workforce, family and loved ones. The family is a place of upbringing, and it is with the family that the introduction of the national idea and spirituality into the minds and hearts of young people begins. Education cannot be separated from education, and education from education, and this process requires high spirituality. Independence also imposed new demands on the maturity of young people. More than ever, the importance of the unity of inner and outer beauty with morality has increased.

Young people began to demand not only appearance, so that the aesthetic culture was good, but also universal moral values, such as purity of morality, rich spiritual world, generosity, Faith, high culture of conversion. From the first days of independence, the need for reforms in the spiritual sphere was envisaged. "For us, the First President of the Republic of Uzbekistan I.A. Karimov said that "the main priorities in the work should be spiritual, historical and cultural values, the spiritual and moral state of the population, the upbringing of the younger generation" [6,7]. Consequently, the upbringing of a healthy generation should be understood not only as physically strengthened, mature youth, but also as a person who grew up on the basis of eastern morality and universal and spiritual values. After all, as the great scientist Abdullah Avni said: "education for us is a matter of either life or death, or salvation, or bliss, or



catastrophe" [8]. Aesthetic pleasure, greatness are formed and developed in the life and activity of a person who is consciously related to life, proud of the ideas and goals of independence. Therefore, when Uzbekistan gained independence and began to carry out reforms on a large scale on the social, economic and spiritual fronts, these reforms were based on the features of our three-thousand-year history of statehood, spiritual heritage and national mentality. To this end, step-by-step reforms were planned and implemented in the field of education and culture, strengthening mental and spiritual potential.

The main substantive element of moral life, including moral culture and moral education, is a person and his units, in connection with which E.T. Can cite the following philosophical arguments of Dalkonov: "man and his units. They are the creators and bearers of the subjects of the emergence of cultural existence. They are also subjects of patriotism. The biocultural volitional basis of patriotism is the manifestation of the human body as a biocultural phenomenon, and hence its subordination to social relations and as a specific civilized physical force. If the biocultural organism is the first aspect of a person, it is considered an aspect of the social psyche and the ability to function. Consequently, as long as a person is the creator and bearer of a cultural being from generation to generation, he cannot exist without patriotism"[9]. President of the Republic of Uzbekistan According to Sh.Mirziyoyev, "another issue that does not lose its relevance and significance for us is the task of educating our children as people with independent opinions, modern knowledge and professions, with an independent life position, truly patriotic" [10]. Consequently, patriotism is considered one of the products of morality. On the other hand, ethics is part of the sociocultural part of people. Moral education and moral culture are essentially manifested in the socio-economic, political and spiritual development of society. On the other hand, the main goal of moral culture is to lead a person to the truth, to educate him as a perfect person. In this regard, moral culture comes into direct connection with social life. The development of moral culture in this area is becoming relevant to the study and introduction into public life of the experience accumulated by the peoples of the world.

For millennia, Central Asia has been the center where incredibly diverse religions, cultures and lifestyles have mixed and peacefully coexisted. Ethnic tolerance and tolerance have become necessary natural norms for survival and development in the storms of life. Even those who invaded these territories took care of their precious traditions, the traditions of statehood that existed in this territory. Each nation will have its own traditions and rituals. Significant changes in the life of society, people and individuals are associated with socially significant events that perform the function of education, psychoesthetic influence through teaching. National, religious traditions and images also find their expression in rituals. The further the history of the emergence of the Uzbek people goes, the deeper the historical roots have its national traditions, customs, rituals. They arise on the basis of the spiritual needs of



the people, are formed, polished and embody in their content the dreams, desires, lifestyle, moral norms of this people. Therefore, every nation, nation and people should carefully protect them, develop them, pass them on to future generations as a spiritual value [11].

National values act as a kind of criterion in the way of life and lifestyle of the people. With the help of these values, various phenomena and situations, emerging activities and images are evaluated. National spiritual values are a factor in improving positive moral qualities, eliminating negative vices that contribute to the development of the state and the nation.

Spirituality, national values and ideas of independence, taken separately, are of great importance both in the life of each individual, and in the activities of various groups and strata of society, as well as in the development of humanity as a whole.

The Uzbek people occupy an honorable place among the nations that have made a worthy contribution to the treasury of world culture. Cultural monuments, examples of architectural art, ancient manuscripts are priceless masterpieces of national spirituality, treasures most valuable and sacred to our people. Their careful preservation and transfer to the future generation is the most urgent task in the field of spirituality. In the system of national spiritual values, moral quality occupies a worthy place in relation to religious values and acts as an important condition, a factor of national identity. Moral and religious values are interrelated in soldier's cases and are no less important in the upbringing of the younger generation.

The spiritual values created by each people, nation, its worldview and attitude to life, its unique features are especially fully manifested in customs and rituals. The ritual performs a number of social functions, acquires great importance in preserving national identity, educating young people, instilling certain ideas into the psyche. National peculiarities of upbringing and education also take place in the system of spiritual values. No matter how true it may be that the future of the people depends on the youth, it is generally recognized the need to educate them in the national spirit. National education is a factor of self-preservation and ensuring the prospects of the people. The role of our national values in the upbringing of a harmonious generation is enormous. The youth of the Uzbek people should receive education based on the national idea and values.

When does the spiritual and moral education of a person begin? Such education should begin from birth. Both in the family and at school, the child should be surrounded by an atmosphere of kindness and love, affection and purity. The desire to understand the phenomenon of spirituality leads us to the idea of culture. Culture affects the entire inner and moral world of the child-aspirations for the future, value orientations, interests and needs, feelings and consciousness. In accordance with them, a person acts in all spheres of life, which determines his social and moral maturity, that is, spiritual perfection [12].



Such human qualities are inherent in creative work for the benefit of the Motherland. Honesty and truthfulness, justice and respect for elders, willingness to serve for the benefit of others - these qualities of a person are the best indicator of his spirituality.

Moral education includes: the formation of a consciousness of connection with society, attachment to it, the need to coordinate their actions with the interests of society; familiarity with moral ideals, the requirements of society, proving their legality and validity; the transformation of moral knowledge into moral beliefs, the creation of a system of these beliefs; the formation of stable moral feelings, a high culture of behavior formation-as one of the main manifestations of human respect for people; formation of moral habits. "Moral education of the individual" is a complex and multifaceted process, including pedagogical and social phenomena.

Positive moral experience is crucial for moral education, communication and joint activities of children are of particular importance for its accumulation. But experience leads to a goal only when behavior is realized for higher purposes. Moral education is a purposeful two-way process of forming moral consciousness, developing moral feelings and developing skills and habits of moral behavior. It involves the formation of moral consciousness, the upbringing and development of moral feelings, the development of skills and habits of moral behavior. Behavior is considered moral if a person weighs his actions, thinks about them, acts consciously, correctly chooses the way to solve the problem facing him. Moral behavior of a person has the following sequence: life situation - moral and emotional experience created by it - moral understanding of the situation, motives of behavior, choice and decision-making - volitional stimulus - action. Moral education as its task is to form a sense of duty, responsibility towards oneself, other people, society. Homeland. These qualities manifest themselves in people only at the cost of their own labor, the patience of each person, first of all, to themselves. A moral person can be considered as a person in whom the norms, rules and requirements of morality manifest themselves in the form of their own views and beliefs, habitual forms of behavior [13].

However, with the growth of information exchange in the world, globalization has penetrated into the sphere of culture and science. As a result, spiritual threats affecting the culture of the nation pose new problems to humanity. It is necessary to resist these spiritual and ideological threats coming from outside, poisoning the minds of citizens of our country, especially young people, with ideas of individualism, egocentrism. We can achieve the prevention of spiritual threats if our priceless wealth forms a spirit of respect for our national spirituality and values. Speaking about spirituality, it should be especially noted that it primarily protects the nation, national culture, national way of life. Thus, high morale of people is an important factor in preventing spiritual and ideological threats to the national culture of the country in the process of globalization. This requires the organization of spiritual and ideological work in society based on the requirements of the time. That is, firstly, to protect the youth, who are the future of the



country, from various ideological threats; secondly, a comprehensive awareness of moral threats aimed specifically at them; thirdly, strengthening the sense of foresight, not remaining indifferent to the events happening around us.

CONCLUSIONS

In order to rely on national spirituality, a person must first of all realize his identity. In the end, this is the result of a strong need for awareness of our national identity. Universal values are always nourished by national values and serve the formation and development of national spirituality. This is a common factor that unites all mankind based on the national idea. Only then will we be able to raise a spiritually perfect person, a healthy generation in the future. One of the priorities of our society is the upbringing of a harmonious generation. After all, only spiritually perfect people can create a great future.

Based on the requirements of today's period, the solution of youth problems is the guarantor of the development and security of the country, the necessary conditions for solving the most important tasks of national development, creating the necessary conditions for all young people through education, education and promotion of the national idea, education of young people with modern knowledge and professions, able to compete with their peers on the world stage.

Currently, the whole world recognizes that every nation and state in the world can secure its future, achieve high progress only if they educate their youth in the spirit of the national idea. During the years of independence, Uzbekistan pays special attention to educating the younger generation to be intellectually strong, physically strong, and spiritually healthy. Special programs are organized, events are regularly held to promote the national idea, national ideology, meetings and round tables with world champions, famous artists.

The upbringing of a harmonious generation is the basis for the formation of spirituality and thinking of young people. Uzbekistan is a youth country. From this point of view, the future of our state, the development of the nation depends on the knowledge, enthusiasm, worldview, patriotism of today's youth, the level of its perfection. Our future requires young people who can think freely, conduct independent activities, speak foreign languages well, possess high-tech thinking, put the interests of the Motherland and the people above their own, if necessary, give their lives for the Motherland.

The assimilation of spiritual and moral qualities by young people in the development of society determines their place in society, and also becomes important for the sustainability of society. Spiritual and moral values constitute the essence of the character of humanity. The social division of property and labor is important for the development of society, meeting the material and spiritual needs of people. If the types of work are distributed according to the interests and abilities of people, then almost every person performs the profession that he knows with rhythm, and besides, with his work he makes a certain contribution to the prosperity of society. The spiritual and



moral qualities leading to the development of society embody hundreds of noble qualities, such as mutual understanding and understanding, kindness, kindness, justice, generosity, love of the Motherland, loyalty, tolerance, hospitality, honesty, loyalty, devotion and others. Sustainable development of public life is manifested in people's trust in each other, in the fact that they live on the principles of social justice, attach importance to the rule of law. Possessing spiritual and moral qualities, a person values national and universal qualities, strives to enrich them and fully transmit them to future generations.

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