Volume 21 Issue 48
Originally issued as A11



Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 21 Issue 11 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

On the Issue of the Correspondence of National and Universal Human Values in Developing Uzbekistan

By Allanazarova Shaxnoza Abdurahmonovna
Uzbekistan State Institute of Arts and Culture

Abstract- The purpose of the paper is to show that the consideration of values, in particular, national and universal values requires axiological, anthropological, ethical and other related knowledge. Additionally, it aims at demonstrating the unity of national and universal values through such essential human activity (here and hereinafter, a person is translated into English as human being) as an assessment or evaluation. Another goal of the article is to ensure the idea that upbringing and education should be based on axiological knowledge.

Keywords: values, assessment/evaluation, anthropology, axiology, ethics, national values, universal human values.

GJHSS-A Classification: FOR Code: 190599, 200299



Strictly as per the compliance and regulations of:



© 2021. Allanazarova Shaxnoza Abdurahmonovna. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at https://creativecommons.org/licenses/by-nc-nd/4.0/.

On the Issue of the Correspondence of National and Universal Human Values in Developing Uzbekistan

Allanazarova Shaxnoza Abdurahmonovna

Abstract- **The purpose of the paper is to show that the consideration of values, in particular, national and universal values requires axiological, anthropological, ethical and other related knowledge. Additionally, it aims at demonstrating the unity of national and universal values through such essential human activity (here and hereinafter, a person is translated into English as human being) as an assessment or evaluation. Another goal of the article is to ensure the idea that upbringing and education should be based on axiological knowledge.**

Keywords: values, assessment/evaluation, anthropology, axiology, ethics, national values, universal human values.

Problem Definition: Whether national values and universal human values correspond or contradict each other - this issue is gaining relevance in the context of globalization and the development of the Internet and other means of transmission and exchange of information. In both the first and second cases, the role of education and upbringing based on anthropological and other related knowledge increases many times over.

The Novelty of the Article lies in the following: Values require their study and development on a scientific/ theoretical basis - on the basis of axiology, anthropology and ethics; axiological education should be started as early as possible.

Study Methods: The study used a systemic, comparative, critical analysis and interdisciplinary approach.

Discussion: The analysis of recent studies and publications can be divided into two parts: a discussion of Uzbek authors and a discussion of foreign authors.

I. Discussion of Uzbek Authors

G. S. Abdullakhanova argues that society can only set and solve large-scale national tasks when it has a common system of moral guidelines. Moreover, knowledge of ethical norms and rules of behavior in society, adherence to these rules and the formation of self-esteem are able to assess their own and others' actions objectively. B. M. Ochilova speaks of "value" and "evaluation" as an object of study: "In global development, the study of the place of national values has not only scientific and theoretical but also social and practical significance. The conformity of moral, cultural, national and universal values, as well as a worldview on this basis, determines the life direction of a person and society. "I.B. Mirzaev argues about the need to find a balance between national and universal values and that all peoples are united by the presence of universal human spiritual values. In his opinion, the solution to the critical problems of harmonization of national and universal human values seems to be a most challenging task: if the people create cultural and spiritual values that are of great importance for the entire world community, they become the property of all mankind, and if the shortcomings of national ideals become apparent and the need arises for them improve, then a combination of folk with foreign, national and universal is used. I.B. Juraev argues that Uzbek philosophy, as a universal human science, considers problems concerning humanity. Any general human topic, and first of all, a problem has a private, national, territorial significance. B. B. Jabborov talks about the systematization of Uzbek philosophy, an integral part of which, along with other philosophical teachings, is axiology. Among the problems he notes in the theoretical and applied sense, the problem of national and universal values is of particular relevance, the study of which opens up new prospects for the development of philosophical thought. The philosophers of Uzbekistan are faced with the task of building up the existing potential and promoting the application of all innovations in the field of philosophy into practice. According to L.R. Rajabova, spiritual and moral values are formed in the process of social development and serve a human being, humanity. It subdivides 3 types of values: social ideals, human actions or activities, and personal values. Among the values of personality, she especially notes the value of knowledge. Sh. Z. Tailanova writes about the humanization of education through the establishment of an axiological attitude among future teachers. In her opinion, "the pragmatic and technological features of the value system that need to be formed among students in a legal democratic society based on civil society in a modern market economy" remain unexplored. N. Karimov, Z. Karimova talk about the need for "philosophy to keep pace with the principles of development chosen by our people, to reflect reforms in life, thinking and changes in worldview by strengthening the scientific and theoretical foundations of ideas and concepts about the universality and nationality of philosophy, which are reflected in the

Author: A first-year master student of the Department of Art History and Cultural Studies, Faculty of Cinematography and Radio Arts, Uzbekistan State Institute of Arts and Culture, Uzbekistan.
e-mail: allanazarovashaxnoza@gmail.com

© 2021 Global Journals

thinking of modern society and open up new opportunities in accordance with the requirements of the time. According to N.M. Karimov, improving the education of young people is associated with the philosophical essence of the mentality, traditions, way of life of the Uzbek people, as well as with the creation of a system of philosophical concepts.

II. Discussion of Foreign Authors

Alimova L.U., Ametova E.R. consider the spiritual wealth of an individual as a combination of the influences of all national and universal factors on its formation. "The unity of the national and universal values is the most important regularity in the development of the socio-political, ideological and cultural life of peoples ... This complex long-term process is marked not only by the fact that each of them makes a unique contribution to the creation and enrichment of a single culture of all nations – universal". According to L.U. Alimova and E.R. Ametova, universal human culture is not without nationality, where national and universal are dialectical unity. E. E. Drobysheva considers a person as an individual who makes a free value choice in each specific cultural and historical situation, bearing in mind the experience that has already been accumulated by mankind. A. Nussberger argues that we accept universal values without the slightest hesitation, and this is our common base, our starting point. While we may not always agree on what "value" is, we all recognize that value is the goal to strive for. Proceeding from this, in the context of this understanding, she disagrees with the approaches that declare the basic confrontation between "Western universalism" and historical traditions that have formed in other regions of the world. F. S. Fayzullin considers national values as part of universal human values that reflect the specifics of national culture, depending on specific historical, geographical and political conditions. There is a relationship between universal and national values, characterized by a universal human content in the national component in the universal human values. National values and universal human values are the inner core of a nation, its culture, and a representative of this or that ethnic group is directly formed in their core, and at the same time remains the bearer of these values. As F. S. Fayzullin writes, "national values, like those of all mankind, are a complex integral formation." A. A. Ivin argues that no human activity is possible without evaluations. A person not only learns the world, but also acts on the basis of the knowledge gained. This means that knowledge in a broad sense includes, in addition to ideas about what is taking place, also plans for the future, assessments, norms, promises, warnings, ideals, patterns. The UN teaching and learning module, developed for university students, states that each person evaluates certain objects, states of mind or behavior as they are related to his or her upbringing and social context. Each community will prioritize certain objects, states and behaviors based on its geographic location, historical trajectory, or ideological context. To argue that there are universally recognized values is to strive to reveal what is applicable to all people and communities in view of their humanity. Such generally accepted values can be derived from scientific and social research. Studying generally accepted values requires paying attention not only to the values themselves but also to the ways in which they emerge in the current global order.

III. Main Text

In Uzbekistan, the problem of the correlation or correspondence between national values and universal human values has both theoretical and practical significance. At the present stage, this problem has been actualized by the President of the country Shavkat Mirziyoyev.

In his address to the Oliy Majlis, the head of our state outlined a national idea - a new Renaissance: "We have set ourselves a great goal - to form the foundation of a new Renaissance in our country, and for this purpose we must create an environment and conditions for the upbringing of new Khorezmi, Beruni, Ibn Sino, Ulugbek, Navoi and Baburs. The most important factors in this historical process, an integral part of our national idea are the development of education and upbringing, science and innovation."

Less than a month later, President Shavkat Mirziyoyev concretized the national idea: "The ideology of the new Uzbekistan we are creating will be kindness, humanity, humanism. When we talk about ideology, we mean, first of all, the discipline of reason, the training of national and universal values."

The President of Uzbekistan sees the youth as the power of the ongoing reforms, who must have modern knowledge and skills: "Based on modern knowledge and experience, national and universal values, we will educate young people who will have independent thinking and the best human qualities." (Address of the President of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis 12/30/2020).

Thus, President Shavkat Mirziyoyev set and clearly defined the main task for the Uzbek society: to help the growing generations in the assimilation of national and universal values. National and universal values are the object of knowledge and the subject of study of the philosophical discipline - axiology. Upbringing and education should be firmly based on a scientific and theoretical basis, which is precisely axiology and related philosophical disciplines.

When people talk about values and when they are subdivided into national and universal, the question arises: are national values and universal human values opposing categories or are they a whole unit? This

© 2021 Global Journals

question is a burning issue today. “Globalization is eroding our national foundations and customs”, “young people are subject to the dominance of subcultures” - about this kind of questions rise in our society. Based on such questions, it is argued that universal human values consume national values. In many respects, these statements are based on the fact that in axiology, there is no single definition of the terms “values” and “value”.

For a clear understanding of the question "what are values?" we can consider this issue from an anthropological and ethical perspective since a person is an evaluating and ethical being. In other words, assessment/or evaluation is a human activity. The very existence of both human society and the individual depends precisely on this activity. The attributes of society are culture, both material and spiritual, sciences, literature, art, laws, ideals, norms, traditions - are the result of the evaluating activity of an individual who lives in a certain historical time and in a certain geographic area.

Evaluation activity is by its nature universal and inherent in a person of the past, present and future. Evaluation of a certain object, a certain behavior, a certain achievement is the main quality of a person as a sociobiological species. Historically, assessments/ evaluations that have the character of universality are transformed accordingly into universal values. However, because people live in geographically different societies, assessments/evaluations have acquired their characteristics, transforming into national values.

The variety of national values, their interaction and interpenetration over the course of historical time has led to the emergence of universal values. Of course, this does not mean that the uniqueness and characteristics of a particular society, ethnic group and their material and spiritual culture will be lost over time. Just as each individual is unique, every nation is also unique. For example, in the Constitution of the Republic of Uzbekistan, according to the 13th article, “the highest value is a person.” Or, for example, the professional ethics of a health worker is universal in nature, and it is adhered to in any country.

If we briefly answer the question about the relationship between national values and universal human values in the context of anthropological, axiological and ethical knowledge, we can say that human values are an integral part of national values due to their generally recognized significance.

At the beginning of 2021, President Shavkat Mirziyoyev proposed to create an Institute for Social and Spiritual Research: “the time itself requires a scientifically grounded analysis of the social and spiritual situation in society”. Following the thought of the Head of our state that young people should have independent thinking, anthropological education neet to be started as early as possible.

IV. Conclusion

There is a need to organize faculties, departments of axiology at universities and other post-university educational institutions (academies, institutes and institutes for advanced training, if any), as well as a need to establish and publish axiological literature and teaching aids on axiology.

References Références Referencias

1. Конституция Республики Узбекистан. https://constitution.uz/ru
2. Этика и универсальные ценности. Серия университетских модулей. Организация Объединенных Наций, Вена, 2020. https://www.unodc.org/documents/e4j/IntegrityEthics/IE_module_2_RUS-_Final.pdf
3. Послание Президента Узбекистана Шавката Мирзиёева Олий Мажлису 30.12.2020. https://review.uz/post/poslanie-prezidenta-uzbekistana-shavkata-mirziyoyeva-oliy-majlisu
4. Шавкат Мирзиёев назвал главную суть идеологии страны https://www.gazeta.uz/ru/2021/01/19/ideology/#!
5. Абдуллаханова Г.С. Базовые национальные ценности – основное содержание нравственно-патриотического развития и воспитания подрастающего поколения. file:///C:/Users/User/Downloads/385%D0%A2%D0%B5%D0%BA%D1%81%D1%82%20%D1%81%D1%82%D0%B0%D1%82%D1%8C%D0%B8-926-1-10-20191226%20(1).pdf
6. Алимова Л.У., Аметова Э.Р. Общечеловеческие и национальные ценности в педагогическом наследии И. Гаспринского. Science and Education a New Dimension. Pedagogy and Psychology, III (23), Issue: 46, 2015. https://seanewdim.com/uploads/3/4/5/1/34511564/alimova_l._ametova_e._human_and_national_values_in_the_pedagogical_heritage_i._gasprinsky.pdf
7. Джураев И.Б. История формирования узбекской философии. https://cyberleninka.ru/article/n/istoriya-formirovaniya-uzbekskoy-filosofii
8. Дробышева Е.Э. Методологические проблемы культурфилософского дискурса о ценностях. https://cyberleninka.ru/article/n/metodologicheskie-problemy-kulturfilosofskogo-diskursa-o-tsennostyah
9. Жабборов Б. Б. Перспективы развития узбекской философии. Журнальный клуб Интелрос Credo New №2, 2020. http://www.intelros.ru/readroom/credo_new/kr2-2020/41813-perspektivy-razvitiya-uzbekskoy-filosofii.html
10. Ивин А. А. Современная аксиология: некоторые актуальные проблемы. https://cyberleninka.ru/article/n/sovremennaya-aksiologiya-nekotorye-aktualnye-problemy
11. Каримов Н. М. Узбекская философия, её вчера и сегодня. «Молодой учёный». Международный

© 2021 Global Journals

научный журнал № 11 (115) 2016. file:///C:/Users/User/Downloads/moluch_115_ch17_1.pdf
12. Каримов Н., Каримова З. Узбекская философия в веренице эпох. International scientific journal «Global science and innovations 2020: Central Asia». Nur-Sultan, Kazakhstan, June-July 2020. https://science.i-edu.uz/index.php/archive_jspi/article/view/6922/5316
13. Мирзаев И.Б. Гармония национального и общечеловеческого в процессах современной культуры https://cyberleninka.ru/article/n/garmoniya-natsionalnogo-i-obschechelovecheskogo-v-protsessah-sovremennoy-kultury
14. Нуссбергер А. Национальные и всеобщие ценности: в поисках баланса «Красные флажки» – раз и навсегда? Доклад на Международной конференции «Конституционная идентичность и универсальные ценности: искусство соразмерности» 14 мая 2019 года, г. С-Пб. http://www.ksrf.ru/ru/Info/Conferences/Documents/2019Nu%C3%9Fberger.pdf
15. Очилова Б. М. Вопросы ценности в философии. file:///C:/Users/User/Downloads/boburmirzo-48---69-1-2-20200821.pdf
16. Ражабова Л. Р. Роль и значение национальных и духовных ценностей в подготовке молодёжи к семейной жизни. http://jurnal.org/articles/2017/ped21.html
17. Тайланова Ш. З. Совершенствование технологии развития системы ценностей у студентов педагогических высших учебных заведений. Автореферат диссертации доктора философии (DSc) по педагогическим наукам. Самарканд 2019. http://www.samdu.uz/images/avtoreferat/2019-09-27-08-08-28-1ZA2ASO5WI.pdf
18. Файзуллин Ф. С. Национальные ценности и ценностные ориентации. Вестник Башкирского университета. 2012. Т. 17. №1(I) 685. https://cyberleninka.ru/article/n/natsionalnye-tsennosti-i-tsennostnye-orientatsii

© 2021 Global Journals