

The Issue of the Harmony of Value and Character in the Development of Society

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Abstract: The article analyzes issues related to national values and the evolution of the formation of a national character. Upbringing is the most important component of a national character, the socialization of a person, the role of national values in this process is studied based on the results of sociological research. Also, in building a social state in New Uzbekistan, opinions are expressed on the enrichment of national values and national character with new content. At the present stage of development, information is given on the phenomena of sociability in a person, spiritual maturity, moral purity, living by the command of conscience, leaning on national values and a strictly national character.

Keywords: national, values, self, character, social, mentality, goals, process, ethics, education, social state, social character formation.

Introduction

Value is a phenomenon that feeds on ideas and concepts that give spiritual and spiritual strength to the demands of today, future aspirations and progress of every person, regularly increasing the value of the nation. The formation of national values is directly related to the emergence of a national character. In terms of emergence and formation, priority is on the side of national values. Because, when national values are formed at a certain stage of social development, as a result of certain socioeconomic, spiritual and ideological factors, the occurrence of a national character is a very long-lasting socio-mental state. "Character" – the Greek word, the sign, the separation quality, trait, means. The decision of that person of character found in the social environment surrounding reality and self-expression term relationship, social behavior, which appeared at a certain stage of his development, which defines a stable, steady is a set of mental characteristics.

"Character" is a Greek word meaning sign, distinguishing adjective, trait. The character is a set of stable, stagnant mental characteristics that make decisions in the social environment, are expressed in the surrounding reality and self-relations of the individual, determine his behavior, manifested at a certain stage of Social Development.

There are four systems of characteristics of a human character: 1) characteristics that represent attitudes towards the community, group and certain human beings (kindness, kindness, exactingness, arrogance, etc.); 2) characteristics that reflect the attitude toward labor activity (hard work, sloth, conscientiousness, responsiveness or irresponsibility to work, etc.); 3) characteristics that represent the attitude towards things and objects (neatness and filth, the approach to things without suffering or

suffering, etc.), 4) characteristics that represent the attitude of a person towards himself (self-esteem, expressiveness, pride, procrastination, humility, etc.)[1].

Character is a phenomenon that symbolizes the essence of each person. At the moment, each nation has its national character, and this phenomenon is formed in harmony with the system of national values. The national character is often in harmony with the national mentality in its essence. It is known that the Uzbek people are mainly made up of two large ethnic roots. Both of these roots have an autochthonous base in the area. The first root is made up of the Indigenous grassier ancestors who have lived in this region for a long time, the second is the cattle-rancher sachs who lived in this area for a long time, as well as the cattle-rancher proto turkey elat and people who entered from the North-Eastern several-surroundings of our motherland at different times. As a result of the mixing of both main roots, the Uzbek people first appeared, and later the Uzbek nation.

In the formation of the Uzbek national mentality, there are different factors, the first of which is that the ethnically multidisciplinary nature of the Uzbek people presupposes a common aspect for all social strata in our national character and mentality, the development of a quality that protects the interests of the community. Tolerance of the character of the Uzbek people, Hospitality, a penchant for cooperation and sympathy for disadvantaged people in times of grief, qualities were born and polished from the needs of ensuring this collective unity, maintaining unity of language and language, thought and thought.

The second group of reasons can be influenced by socio-economic, geographical-territorial and climatic factors that a particular nation is inhabiting. Because the location of our motherland in a geographical area with a sharply continental climate consisting of Plains and steppes, the alternation of the heat of summer with a harsh winter and the rapid arrival and departure of spring and autumn have led our people to find clarity and nausea in their behavior, turmoil and boiling affection, harshness and discipline[2].

Another noble virtue inherent in the Uzbek national character is associated with its Turkic roots. The militancy, gallantry, perseverance and characteristic of Turkey, has its bright expression in our qualities such as tolerance and restlessness. These qualities are especially observed in all our events, from the birth of a child to the ceremony, in our values and deeds, such as the constant head-on of the general public and the people of the neighborhood, when we gather and gather together in the rest of the years.

Doctor of Historical Sciences Adhamjon Ashirov sees another important aspect of Uzbek national character and mentality in the management of the life of society, the way of life of people through more traditions and customs. For example, in families that strictly adhere to Uzbek painting rules, special attention is required from parents and relatives at the moment of marrying a son, choosing a bride, transmitting a daughter and choosing a groom. First of all, the health of the future bride and groom, their freedom from physical defects, the social background of the slave parties, their place in the team, status and reputation are taken into account. That is why our people did not say in vain “with equal equals, with a quick door”. If the mind and decency, of the groom or the bride-to-be side, their love-love, born based on indulgence, is one dimension, the status of their parents, relatives and offspring in the team and the public opinion in this regard plays the role of a second, in most cases, decisive factor[3].

In Uzbekistan, public opinion, family and many traditions in our marriage ceremonies are performed at the level of the law. The position of priority in determining the personality lifestyle and fate of these is also high. At the same time, the phrase “Western law, governed by Eastern customs and values” has taken an important place in our lexicon.

Methodology

In the West, the individual looks at the community through the means of bringing their identity to the surface, demonstrating their talent and capabilities and achieving certain goals. The team does not interfere with the inner, Botanic world, psyche and personal life of a person. In the East, the

community is given a central focus. In the East, including in the Uzbek mentality, the team is interpreted as keeping a person under control, as evidence that the regular participation of an individual in the team acts within its general moral standards. Separated from the community, conduct is assessed as a social alienation of a person[4].

As an important, integral part of national values, character, including national character, is a sign of the existence of each people. Research suggests that each person has many qualities that are common to all citizens living in this society. However, this does not negate either the fact that among this or that nation, there may be individuals who differ from each other in terms of character.

In this sense, people with a peat character can be found in every nation. Again, this should not be forgotten that the national character is holistic in the general sense, although its existence period lasts longer, but it is not fixed. As a result of serious historical changes that occur in society, historical events, various revolutions, some aspects of the national character can be transformational.

Researchers study the formation of a national character as an important component of national values by attributing it to various factors. For example, many, mainly Uzbek scientists, associate the formation of the Uzbek national character, the process of increasing its rigor with such qualities as our national history, a more grassroots lifestyle of our people and the excessive comfort of our territory for livelihood. Meanwhile, some researchers study this issue mainly in connection with geographical factors as well. For example, the French thinker Charles de Montesquieu (1689-1775) studied this matter, that is, separately the relief of three geographical factors: climate, soil and place in the formation of a personality character. Although Montesquieu divides the climate into cold, temperate and hot climates, in his socio-philosophical reflections, the cold climate is placed in contrast to the hot (tropical) climate. Mixing the physiological interpretation of the psychological characteristics of people in different climatic places with empirical generalizations, Moneske notes that a warm climate "cuts off the strength and enthusiasm of people" from all sides, while a cold climate gives certain strength to the mind and body. Makes people capable of long, difficult actions, greatness and courage.

Montesquieu does not pay attention to the issue of the socio-historical roots of the character of people.

His general conclusion is: "The indecision of the peoples of a warm-climate country leads them to slavery all the time. Those who have retained freedom due to the valor of the peoples of cold-climate countries"[5].

We have already noted above that the history of our country consists of the history of the struggles for the independence and freedom of the motherland. Enlightened Ziyo Kokalp talks about national solidarity, the sense of Homeland, saying: "The elevation of patriotic morality is the foundation of national unity. Because, the homeland, the soil on which we sit is its cover. And it is also sacred because it is closed. Hence, patriotic morality is a morality composed of national ideologies and national tasks"[6].

The years of independence were also a period of formation of a national character, as an important basis for national values. In these years, now, in Uzbek society, such qualities as obedience and following someone, as in the era of the Soviet regime, gradually disappeared. Our people are now beginning to self-determination. In other words, a mental mood began to arise, consisting in self-determination of one's historical destiny. It is known that the human character does not form on its own. For him, however, a person must have his own life goals. People will not have the opportunity to think differently in times of dependence, to set an independent goal for themselves, to function freely to achieve this goal. Because such behavior is guided by "Big Brother", each activity is under strong control. A person's use of his inner capabilities, and the desire for self-expression can occur only in a society where his freedom is ensured.

This can also be found out by surveys conducted by the community center "social thought". According to the results of such a survey in 2017, 95.1% of respondents, that is, the absolute majority, have stated that they have certain goals that are considered important life directions.

It is known that the goal forms the basis of the conscious activity of each person. Also, the goal is a thoroughly thought-out, analyzed, thoroughly studied plan of human practical activity from the very beginning. Goals can also be different: noble goals and goals against goodness, against Man in general. Who and what the goals serve depends on the morale of the goalholder. The higher the spirituality of a person, the more human the purpose and the more it continues to have the content of goodness. To what extent does the goal play an important role in the formation of a human character, the need, motive and interest are also of such importance in determining the character and behavior of an individual or social group and ultimately, its activity.

In the early years of Independence, the life goals of our people were aimed in many ways at reaching household issues, problems of attachment to livelihood and short-term intentions. Now, the main focus is on a person and strategic goals in his family, harmonizing with classical issues. "What is your life goal at the moment?", with answers such as "raising children, raising them as lucky ones, providing a good education" (35.7 percent), "getting an education and being a useful member of society, a person who needs his homeland" (25.2 percent), "ensuring the well-being of his family, caring about his parents, helping his children, loved ones and those in need" (23.6 percent), "living peacefully and peacefully"[7].

It should be noted that such answers indicate that the family, Homeland, upbringing of children and peace of the land are firmly established in the character of our people as the most important national values.

We have already expressed the opinion above that the national character plays an important role in gaining the importance and social prestige of our national value. Indeed, as the value of national values is strengthened, such qualities as perseverance in our national character and one-word, fidelity to the promise will continue to increase. All this is reflected, ultimately, in the upbringing of the individual, in the further consolidation of his place in society.

The national character requires a strong level of upbringing from a person. Any person who is brought up under the influence of a strong national character can correctly use the method of self-education, refraining from useless, non-existent things. In this sense, according to the survey highlighted above, "How do you calculate, what tools cannot be used to achieve your goals?", it should be noted that among all the answers to the question: "It is impossible to steal, lie and deceive", "it is impossible to act immoral", "it is impossible to break the law", "it is impossible to do evil to others", "it is impossible to sell one's family, loved ones", "the Homeland cannot be sold"[8].

Results and discussion

From these answers, it can be concluded that in the following years, there are more and more qualities in people, such as doing good to each other, acting on moral qualities and giving priority to the benefit of the motherland. This thing, of course, also shows that in our citizens, following democratic procedures, society is becoming more socialized. The research was carried out based on the oral history method of scientific research, it was possible to identify certain factors that positively affect the formation of the personality character in the period of our conversations with people of different ages and social backgrounds in our society, the peat of their profession. In particular, it should be noted that the question of which areas of human activity are positively influenced by the national character is given such answers as "in achieving a prosperous and happy life", "in teaching and educating children" and "in serving people and society".

In later times, scientific literature, together with the term "national character" among scientists-researchers, the concept of "social character" is also gaining its place. In our view, a "national character" is more a concept understood in terms of the ethnic existence of one or another people, it is a value that has passed through social experience, formed based on the values. The separately acquired nation, Elat inherent only in these. "Social character", on the other hand, is a concept adopted by all nations and elates residing in this society, which is becoming common to all regardless of nationality or race.

The social character can also correspond to the meaning and meaning of the society being built in this or that country. It should be remembered that a social character is formed more in the bosom of a social state. So what state is the social state? A social state is a state that meets the regularly growing healthy social needs of members of society, supports the social goals of different segments of the population along the path of prosperity of the country and provides a stable socio-spiritual environment in society.

The most important manifestations of the social state are that in this case, the desire of citizens to live in a democratic society rises to the level of a strong social need, the opportunities for their participation in the processes taking place in the socio-political, spiritual and educational life of the country expand, the necessary conditions are created for solving life problems

The deeper absorption of our national values into the minds and hearts of citizens is a phenomenon demanded by the social state. This, in turn, is a more persistent development of a national character, in which the peat that each person faces in society and himself is harmonized with the desire to solve problems.

It should be noted that one of the main places in the formation of a social state is occupied by the socialization of the individual. Socialization is an extremely complex process. People have always sought to live in a community in the history of mankind. Even in our sacred religion, it is emphasized that loneliness is inherent only in the creator. In due course, Hoja Abdullah Ghijduwani's "will", also written for his child, encourages people to work and live honestly without having to prey on every time Khanaqah, exaggerating the prayer to God. Our grandfather Bahauddin Naqshband, apart from society, human beings, living in isolation, living in private, living in the rooms, and settling those lands, do not suit the Muslim band. There is a calamity in living in a wasteland, a place among men, and wisdom in being with them, he says[9].

The idea of building a social state was also the cherished dream of our great-grandfather Alisher Navoi. Navoi's love for a person involves the need to create a decent social environment for him to live happily, that is, to build an ideal society. Alloma sees the main means of bringing to the surface his moral and social ideals in the fact that a person adheres to values that have passed through a long, social experience, in moral education and science.

From the above, it can be concluded that the formation of a social state in Uzbekistan today largely depends on the state of enrichment of the new spiritual space with spiritual and moral content. In our opinion, the spiritual space of the new Uzbekistan should lean on 6 structural foundations, unsur. These are sociability in a person, spiritual maturity, moral purity, living by the command of conscience, leaning on national values and a strict national character.

The growing globalization of today's world has a serious negative impact on the deepening of this process by the azal-long-socialized Uzbek people. The sluggishness of the culture of the use of the internet in people, and the fall into the domain of social networks in some of our youth form the qualities of individualistic views, sincerity, rudeness and aggressiveness instead of the qualities of kindness and community inherent in our nation.

These create negative vices, such as increased selfishness in a national character, denial of reciprocity, forgetting national values, customs, in some cases claiming a cosmopolitan (citizen of the world, homelessness) worldview.

For such young people, the phenomenon of reading books is disappearing, they directly deny fiction and they are left out of the process of observing, perceiving and conscious self-awareness of what is happening around them. At the present stage of Social Development, specific paradoxical situations of the establishment of a social state also arise. For example, in a non-socialized person, as noted above, the qualities of the impotence of thinking, unhealthy spiritual need, selfishness, light attitude to life, consumerist moods, and a "crowded person" are gaining priority[10].

The emergence of the above-mentioned negative phenomena occurs, on the one hand, due to the presence of resentment towards national values in some parts of our people, on the one hand, such a

phenomenon also occurs due to the incomplete formation of aspects of perseverance in several issues of our national character.

One of the most important manifestations of the social state is explained by the fact that the patriotic quality in the citizens of society is formed in a state of high or low. In general, what is happening in today's world, the emergence of ideological, ideological threats to the turf has a serious negative impact on the upbringing of "patriotism". This can also be observed in today's Uzbek society.

For example, in a 2022 sociological survey conducted by the Institute of Socio-spiritual Research under the Center for Spirituality and Enlightenment of the Republic in the Uchtepa and Yangiyol districts of the Tashkent region, "Do you consider yourself a patriot of Uzbekistan?", to which 30% of respondents answered, "Yes, I am a patriot". 30.3 percent of the participants responded, "Yes, I consider myself a patriot in some way." 22% of those surveyed responded to the issue by saying, "No, I'm not a patriot, where there is a good life for me, This Land Is A Homeland"[11].

I'm having a hard time answering	6,5%
No, it's all in God's hands	9,0%
No, I'm not patriotic, for me..	5,0%
To love the homeland, to show it off..	17.1%
Yes, to some extent..	30,3%
Yes, of course, I'm very patriotic	1,0%
Unspecified	1,2%

To some extent, the answers presented above should be of concern to society. Only about a third of those who were asked are categorically insisting that he is a true patriot. Again, about a third of respondents are not completely confident in their feelings on this issue, there are doubts in their answers. The most worrying for us are those who answer that I am not a patriot, where life is good, that land is a homeland for me.

Of particular importance in the formation of a national character is the issue of social activity in active people and members of society, the formation of an active civil position, which is becoming very necessary for us today. An active person is not only a person who has not acted continuously around the clock in his personal interests, but at the same time, is able to reconcile their goals with the interests of society and the state.

Conclusion

In a person with an active civil position, the formation of a national character occurs systematically. One of the most important manifestations of such a person is the question of the formation of the ability to respond impartially to events taking place in the country and the world and be able to react to them. Social networks, the Internet system today "intoxicates" everyone with whatever material, information they want. "Fake", that is, today's movement to achieve various political, ideological, ideological goals by spreading false information, as a result of which it is possible to get people into different fantastic thoughts, to ensure that people cannot self-control on the endless borders of the virtual world, deeply worries the healthy public.

In such conditions, an active civil position of each person is very necessary. Such positivity is an important means of protecting society from spiritual and ideological threats in today's information space, as well as the formation of a national character. Active civil pose in a person requires perseverance from a person. Perseverance is the most important component of the personality character, it is the ability of each person to give an impartial assessment of fundamental changes in all spheres that occur in society, the ability not to lean on conclusions that have not been scientifically substantiated, not tested in life experience, to be able to defend his opinion under any circumstances. Thus, our national character as an important component of national values in today's Uzbekistan is becoming richer with new qualities. The Uzbek national character arose at the same time as the formation of the Uzbek people ethnically. Such qualities as high humanity, patriotism and morality are the highest manifestations of the national character of our people.

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