

Factors Forming the Basis of National Spiritual Culture

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Abstract: This article analyzes the importance of the long part of the national spiritual culture (national language, morals, mentality, customs, religious beliefs) and the upper part (folklore, holidays, ceremonies, etc.) in the upbringing of a mature generation. The article also emphasizes the importance of the education of generations based on the uniqueness of peoples. Scientific approaches and interpretations of scientists are analyzed separately.

1 INTRODUCTION

While defining the important tasks of liberalizing the life of society, the government of Uzbekistan has determined the gradual transfer of the functions of central and higher government bodies to the subdivisions of state power, citizens' self-government bodies. "The most important component of building the foundations of civil society is continuous work in the field of spirituality and enlightenment, the continuous development of the individual"(Constitution, 2016).

This vital truth must become a principle that we always follow, the basis and condition of the development of society, and embodies a holistic system. At the heart of this system must be immortal values such as spirituality, morality, enlightenment.

These three great values have always been respected by our people for centuries. Also in the holy religion Both our sacred religion and the philosophy of the whole East glorified these values, recognizing them as the most important conditions for social development.

One of the important components of spiritual culture is values. "Our main long-term and strategic task remains the same - to continue the process of building a democratic state, civil society and market reforms, to strengthen democratic values in the minds of the people, to follow the path of consistency and determination." Hence, values play a key role in the interaction of social and cultural systems in society. They are the most important component of culture, directly involved in the

formation of the social system, influence the social behavior of the population and its cultural requirements, as well as determine the content of cultural policy (Legislation, 2017).

2 MAIN PART

According to Western scholar George F. Mclean, "The development of values and their integration as a culture takes time, as it depends on the experience and creativity of several generations. Generational culture, or "tradita," is called a cultural tradition because it reflects the combined efforts of people to discover, reflect, and transmit the deep meaning of human life. This represents the essence of tradition as the foundation of wisdom. Traditions develop faster in sparsely populated centers - villages - than in densely populated areas, as the process of transmitting, adapting and introducing values becomes difficult to pass on to the new generation. Cultural values are passed down from generation to generation in new ways and forms" (Mclean, 99-00).

Kenneth L. Schmitz "Despite the fact that many societies differ in the degree of stagnation, today they do not have a perfect and distinctive tradition" (Kenneth and Schmitz, 1999). According to this view, many nations are not traditional societies, but they are also no exception to traditions. In my opinion, tradition serves as a norm for the most important aspects of social life. In such a society, tradition speaks on behalf of the past, linking the present and the future (Kenneth and Schmitz, 1999).

The mentality of a society, nation, or individual also includes their specific historical traditions, customs, and religious beliefs. The mentality of each nation will be linked to a number of factors, including its history, living conditions, social activism, and so on. For example, the process of formation of the mentality of the Uzbek nation has a history of almost three and a half thousand years. The mentality is formed on the basis of socio-cultural traditions and historical values of the people. One of its features is its inertia. The change in mentality is slower than the change in socio-political, economic conditions. The reality of the mentality of the Uzbek people is that it lives as a community. In living as a community, our people see signs of progress, harmony, friendship and solidarity. At the same time, as noted by sociologist M. Bekmurodov, our national mentality is consistent with "thinking in terms of community, but acting on the basis of personality" (Bekmurodov, 2002). At this point, it is obvious that market relations affect the national mentality. However, it should not be forgotten that the national mentality accepts only the rules and regulations that suit it. Opinions contrary to the consciousness and imagination of the people are quickly forgotten or accepted, and no external pressures can erase the spiritual values that are part of the mentality.

3 RESULTS

The national mentality serves as a kind of "gateway", it first analyzes the views formed, faces the test of social action, and then places it in the system of spiritual values in accordance with its internal laws. Therefore, any sociodynamic change in it is the result of infinite trials.

National mentality in spiritual culture:

- Preservation of historical and cultural values, customs, traditions and concepts;
- testing innovative approaches, adapting inventions and innovations to their requirements.

The upper layer of national spiritual culture has the ability to adapt to changes in social life. It enriches the spiritual culture with new directions and approaches. Due to this mobility and variability of the upper layer of the national spiritual culture, the processes of modernity, internationalization, integration, exchange of experience with the cultures of peoples, mutual enrichment take place in culture.

Folklore includes: fairy tales, fairy tales, lapars, songs, proverbs, sayings, riddles, epics. Some of its manifestations (for example, proverbs) are characterized by stability. In both fairy tales and

short stories, there is a constant, constant element. However, the period will have an impact on their content and performance.

According to experts, traditional folk art and modern folk (amateur) art have been formed within folk art. However, such a classification does not justify itself in most cases. Take lapar, for example. It can be applied to any topic or period you want. In it, only the method of execution is traditional, and the content can be absolutely modern.

Folk oral art serves the communicative and recreational functions of the national spiritual culture. The communicative task includes the establishment of intergenerational relationships and connections, meeting the needs of people to interact in their spare time. If individual creativity is characterized by individuality, the creation of cultural riches alone without cooperation with others, folk art as a product of collective creativity is based on interpersonal communication. It is in the process of communication that people enrich each other spiritually, passing on the experiences they have gained to others.

Recreation satisfies a person's psycho-physiological needs, relieves his mental and physical fatigue. In folk art, a person has a spiritual rest. In the same way, folk oral art and folk applied art develop creative abilities in a person, encourage him to create, to create spiritual wealth (Rudenko, 2007).

During the years of independence, there has been a sharp increase in interest in folklore and folk arts. U.Kh. Karabaev and V. According to Alimasov's research, traditional folk art (holidays, mushaira, askiya, etc.) is one of the most popular activities (Yunusova, 2021)

A characteristic feature of folk art is to make everyone a subject of the creative process. The main criterion in it is not professionalism, but participation in the creative process, a kind of innovation, a contribution to the creative process with some effort. It is this feature that makes folk art the most impressive, artistically aesthetically rich phenomenon of the national spiritual culture.

National holidays and ceremonies have a special place in the system of national values. The point is that the great national festivals, harvest festivals, Independence Day, Navruz, Mehrjan, Eid al-Fitr (Fasting) and Eid al-Adha (Sacrifice), Remembrance and Respect Day, Teachers and Coaches, Holidays and traditions such as "Women's Day" are attended by many aspects of folk art and spiritual life - music, dance, song, games, ceremonies, lifestyle values. Folk holidays and ceremonies increase the syncretic social significance and influence of the inner

spiritual-culture (Yunusova and Khodjaeva, 2021). "The spirituality of any people or nation cannot be imagined without its history, unique customs and traditions, vital values. In this regard, of course, one of the most important factors is the spiritual heritage, cultural riches, ancient historical monuments.

The socio-emotional state of the holidays affects the spiritual culture of the people. During the holidays, people feel free from daily work, worries, anxieties, addictions, and debts, even if only for a short time. After all, on holidays everyone is equal, free and free, he can spread as much as he wants, express what he wants, play as much as he wants, laugh, joke, laugh at someone, no one forbids it.

Holidays of the Uzbek people are characterized by rest, entertainment, communication, communication, spiritual unification of people, celebration of achievements, planning of future activities, conflicts and wars are stopped during the holidays.

Rituals are a manifestation of tradition in the form of artistic, symbolic symbols, images, music, dance, song, journalism, and ideas, moral rules, which are understood through artistic expression. The ceremony consists of a series of rituals and ceremonies. It is a solemn artistic part of the tradition.

4 ANALYSIS

Holidays are celebrated in the context of people's private and public life. The dream of holidays is a solemn manifestation of a certain form of traditions and customs that express dreams, aesthetic needs. A holiday is a day dedicated to an important and joyful event in the life of society, the state, a social group, a family.

In general, in the cultural and social development of every nation there are holidays and ceremonies that have been preserved from ancient times to the present day. As in other nations, the Uzbeks have family and household ceremonies (naming at birth, cradle wedding, circumcision wedding, wedding, etc.), labor holidays (harvest holiday, "Navruz", "Mehrjon", etc.), Islamic holidays (Eid al-Adha, Eid al-Fitr, etc.) have been celebrated since ancient times. These holidays and ceremonies still enrich and complement the national life of our people.

Every holiday and ceremony must have its own form, meaning and purpose. If we take the weddings and ceremonies of our people, which fully reflect the national mentality and identity, the consensus of the owner of the wedding, his relatives and the people of

the neighborhood is important. A special place in the system of national spiritual culture belongs to the education and enlightenment of the people. These values raise the national spiritual culture to the level of universal spiritual culture, enriching it with modern pedagogical technologies and methods. "Education is an institutional channel for the reproduction of spiritual values, so the transparent and latent targets of the education system determine the extent to which spiritual values are prevalent in society and thereby affect the cohesion and cultural homogeneity of society."

Folk pedagogy is mainly in the form of folklore, reflecting the views and qualities of each generation. He "played a decisive role in the moral, enlightenment formation and maturity, physical perfection of the ancestors. Ordinary people or great scholars, whether just citizens or sultans of the country, small cavalry or great commanders, were created by the people, practiced, relied on, lived and acted on, and were admired by the people.

The methods, tools and technologies created in folk pedagogy serve as the basis of modern pedagogy. The experience accumulated by the peoples of the East over the centuries is embodied in folk pedagogy. Therefore, it is not only a collection of teachings, but also a collection of historical and cultural experience of the people (Uzbek, 1995).

Proverbs such as "Etiquette is more precious than gold", "Morality is the heart of man", "A good man goes astray, but he does not look for fault in anyone else", "He does what he sees in the bird's nest", "Unity does not bless the family", and proverbs deal with the issue of raising a child spiritually. In general, in folk pedagogy, morality, decency, glorification of goodness and condemnation of evil, the call to follow well-educated, well-educated people play a key role. The artistic creativity and philosophy of the peoples of our country are based on this tradition.

Folk pedagogy has been passed down from one generation to the next, enriched and sometimes transformed under the influence of time, a process that has continued uninterrupted. The "heart" of the national spiritual culture is folk pedagogy, and the "head" is enlightenment research. These two directions are interconnected and complementary. There is no pedagogy without enlightenment, no enlightenment without education. Because "in the education system, the balance of social (pragmatic) and social (values) functions of education is expressed in a latent (hidden) form" (Uzbek, 1995).

People's enlightenment, enlightenment research is the result of a person's desire to think, to know the surroundings, the world, to comprehend. However,

the enlightenment pursuits of the people are a peculiar reality, so it differs from the enlightenment pursuits of the individual. For example, an individual may reject existing scientific-enlightenment experiences based on his or her scientific-theoretical concept. The critical rationalism of the English philosopher Karl Popper and the nihilism of the German philosopher F. Nietzsche rely on such an approach. However, the people do not follow such a path, it is typical for them to gradually continue the existing traditions, enlightenment research (Berghe, 1981). This is clearly seen in the national spiritual culture of the peoples of our country. "Given the fact that 'high spirituality is an invincible force', strengthening the influence and effectiveness of our work in the cultural and educational spheres, which we carry out today, has a special place in our program of action."

Enlightenment research can be seen in myths, legends and myths, astrology, daily observations of the Sun and Earth's motion, climate change and the human mood, its effects on the body, health, family, child care and upbringing.

5 DISCUSSION

Myths, legends, myths, myths and astrology are the primitive man's way of perceiving the universe. Myth is the basis of primitive culture, the main means of understanding the world, the expression of people's lives, views, artistic thinking. The basis of the myth is the myth of the ancient man about the origin of the universe, nature, man, celestial bodies, things and events. The development of science rejected them as non-existent phenomena. However, there is no denying that they are the result of an interest in knowing the world around them. What is important for us is that the first researches that took place in the primitive period lived in later periods and encouraged people to enlightenment. In particular, daily practical experiments, observation of nature, the search for its impact on human life have led to scientific research.

Each nation has its own customs, myths, methods of divination, astrological imagination. They often rely on the laws of repetition of events, and in many cases the predictions are confirmed. True, they also have mystical imaginations, unscientific approaches, conclusions. However, for our subject, it is undeniable that they reflect specific aspects of the spiritual culture of the people, have been the impetus for scientific and intellectual research in the long historical and cultural

development. In general, the system of spiritual culture includes language, customs, folk art, religion, traditions, peculiarities of life, norms of behavior, the external and internal world of man, that is, his stature, appearance, dress, behavior, etc. in the external world. enters. Man's inner world, on the other hand, includes his purpose in life, his thoughts, his desires, his aspirations, his emotions. This inner world of man is spirituality (Chebotarev, 2005). While food gives a person physical strength, spirituality gives him spiritual nourishment and strength. Spirituality is related to enlightenment and culture. In the system of spiritual culture, religion expresses the purpose of life to man, the meaning of life, his attitude to this world and the issues of that world. It absorbs universal moral norms and turns them into a code of conduct. It has a great impact on the development of culture and contributes to the preservation and transmission of universal and national values from generation to generation.

6 CONCLUSION

Thus, the Uzbek folk games and struggles play an important role in educating a harmoniously developed generation, that is, in developing in young people the qualities of courage, initiative, moral depth, intelligence, respect for the past. Thus, the following conclusions were drawn: a) according to the genesis of spiritual culture, it is a national phenomenon, because the culture created and lived outside the nation is y o q; (b) Our research shows that spiritual culture has a stable core that embodies these national characteristics, including the national language, ethics, mentality, customs and religious beliefs; c) However, in spiritual culture there is an upper layer that adapts to the requirements of the time and receives positive innovations, because of this layer in spiritual culture there is a development, research in accordance with the requirements of the time. This layer includes folk oral art, folk applied arts, holidays and ceremonies, folk lifestyle, behavioral culture, aesthetic culture, folk education (pedagogy), scientific and educational research; g) The condition for the development of national spiritual culture is the correct identification of the internal features of these two layers, careful monitoring of changes in them, and only then the development of socio-project plans.

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