

# Leading tendencies in the development of cultural and spiritual identity of the peoples of Uzbekistan

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**Abstract:** *Interethnic harmony and tolerance are universal values. It defines national development in a country where people of different nationalities live, and thus serves as a guarantee of peace and stability. When we look at the history of the Uzbek people, we see that the ideals of tolerance, which is one of the qualities of the Uzbek people, have been magnificent. Our people have always been very generous and hospitable. The greatest wealth we have achieved over the years of independence is the peaceful and peaceful life of our people. In our country, such noble qualities as mutual respect, kindness and tolerance among people of all nations and nationalities, the principle of living in accordance with national and universal values is strengthening. Representatives of more than one hundred and thirty nationalities live in our country as children of a single family. As a result of the coexistence, co-existence and coexistence of so many nationalities and ethnic groups, each of them is enriched in the spirit and culture of the nation, and the interconnectedness of our multinational people is growing. The conditions for their observance of constitutional rights and freedoms, legal interests, education, occupation and occupation of their own interests and abilities are created. The issue of inter-ethnic tolerance and spiritual values has a strong legal basis and Article 18 of the Constitution of the Republic of Uzbekistan states that "All citizens of the Republic of Uzbekistan shall enjoy the same rights and freedoms, sex, race, regardless of nationality, language, religion, social origin, belief, personal or social status. This article reviews the revival of spiritual and cultural values in Uzbekistan over the years of independence and the state policy pursued in this regard.*

**Keywords:** *conditions, reforms, achievements, development, society*

## I. INTRODUCTION

One of the most important conditions for the spiritual revival of the nation and the task of the policy to ensure it is to support the trend of harmony of national and universal values. In grounding its own model of Uzbekistan's entry into a civilized democratic community, building a civil society, a skillful combination of national and general democratic values, original and universal, takes on a significant role. This problem in the years of transition to a legal society acquired special significance, because during the period of command-

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administrative socialism, the idea of the primacy of the proletariat, i.e. class values in front of national and universal. The latter were either ignored altogether or relegated to the background.

Meanwhile, national and universal spiritual values are not objectively intended to satisfy the needs of particular classes or social groups, but express the interests of nations as a whole. They express the ideas of true freedom and democracy, the primacy of human rights, characterize the inner potential of the individual. At the same time, a person as a measure of all values, as the highest value, most fully expresses his essential nature in the creation, augmentation and implementation of national and universal achievements of spiritual culture, both of his people and the spirituality of mankind as a whole.

Therefore, it is not accidental that in the centre of the reforms in Uzbekistan is a human being and his or her interests, and that is exactly the purpose of all changes and transformations.

One of the most emphasized universal human values, taken into account by the national policy of Uzbekistan, is friendship and cooperation between peoples, especially those living in the same region, having a common destiny, the same historical roots. In this regard, one should recall the words of the President of the Republic of Uzbekistan Sh. Mirziyoyev that “Uzbekistan pays special attention to the development of relations of good neighborhood, friendship and cooperation with all states of the world, especially neighboring countries.

The Uzbek people have a proverb: “Peace in the house of a neighbor is peace in your house.” These wise words are based on the experience of good neighborly relations, whose history goes back more than one thousand years” [10].

## **II. MATERIAL AND METHOS**

As you know, the core, the kernel of the whole diversity of universal values, is a spiritual culture, concentrated on expressing all the best that has been created by mankind for millennia. Therefore, in the Concept for the further development of national culture in the Republic of Uzbekistan developed in 2018 at the initiative of President Sh. Mirziyoyev, the main directions are the preservation of the national values and spiritual heritage of our people, which have been formed over many centuries, its wide use in educating the younger generation, harmonious infusion into international culture, widely promoting and raising the status of national culture in the international cultural environment[9].

The internationalization of various aspects of society, including culture, as one of the tendencies of modern development, does not exclude it at all, but rather, it presupposes and determines the opposite process - the flowering of the national: national culture, national languages, the revival and development of national traditions, customs, rites. In other words, general humanity is not without nationality at all; it arises, is formed and develops on concrete national soil, among specific peoples, and then, due to its attractiveness and other reasons, it is perceived by other peoples and nations. In this regard, today a strictly critical and deeply scientific analysis of the correlation of national and universal, a policy that does not allow distortions in one direction or another is needed.

If in the recent past in politics there was an underestimation of the national in the life of nations, today there are attempts to protect the national culture from foreign influence, from contacts with others. If the theory of a unified socialist culture, as an expression of totalitarian ideology, eroded with the help of official politics the very foundation, the essence of national culture, and thereby exacerbated contradictions between nations, and sometimes generated ethnic conflicts, the fencing of national culture, propaganda of the inadmissibility of

enriching it with the best features of national cultures other nations, leads to a slowdown, impoverishment of the development of national cultures.

Of course, each nation is unique in their culture, history, heritage and traditions, but it develops not only due to its own potential, but also due to the enrichment of other nations and nationalities with spiritual and material values, both closely neighboring and geographically distant.

In this regard, it should be especially emphasized that in the conditions of an acute clash of integration and disintegration processes in the relations between nations, the problem of improving the culture of interethnic communication and ensuring the effectiveness of interethnic relations are especially growing. Success in the spiritual and moral development of each nation largely depends on the ability to perceive, assimilate all the best that is in the culture of all the peoples of the world, especially their closest neighbors, often having a similarity of language and lifestyle. In the development of national cultures, with all their originality, singularity, diversity of the national-specific, the process of mutual influence and mutual enrichment was and is important at all stages of history. In the process of interaction between national cultures, they inevitably borrow something from each other. The aspiration to isolate the national from the influence of other nations, from foreign influences, is fraught with negative consequences for the enclosing national culture. At the same time, recognizing the importance of the mutual influence of national cultures, it should be emphasized that the culture of each nation grows on their own soil, has their own internal impulses of development, their own nature of objectification, preferred forms, is imbued with their own inherent spirit in it.

### **III. RESULT**

Singularity, originality of national cultures does not mean at all that the originality and singularity of each national culture of any nation over the centuries has developed in isolation from world civilization. Trade, economic and military, political ties, uniting for centuries, linking various nations, regions and their components determine the perception by any nation of elements of foreign cultures. Every nation, communicating in one sphere or another with other nations, must learn from them, civilized nations fraternally share spiritual treasures of their national cultures with each other.

Success in the development of each national culture in many respects depends on the choice of the object and the sphere of interaction with the national cultures of other nations, creative and careful attitude to the national values of the culture of other nations, ensuring political parity in this.

At the same time, the ability to correctly use the most rational ways, means and forms of implementing the interaction of national cultures is gaining importance. Perceiving or mastering the spiritual values of various nations, the civilization of various historical eras, it is important to deeply and comprehensively take into account the peculiarities of the psychological structure of the interacting nation, its national character and those specific historical conditions in which certain works of art, architecture, literature, etc. were created.

It is important to be able to see, hear or read certain works of the spiritual culture of other nations with the eyes of your people, your historical era, that civilization in which you live. It has an important role in a developed historical memory, which helps to see the connection between the eras, peoples and cultural values of various nations, and to trace the close continuity in the development of all the peoples of the world. In this regard, the policy objective is the inadmissibility of national narrow-mindedness and insularity, a decisive rejection of claims for national exclusivity, leading to arrogance and national arrogance. Attempts to artificially contrast the spiritual heritage of various peoples and civilizations, the desire to raise one's own at the expense of someone

else's inhibit the assimilation of the best achievements of world human progress. What is the object of social integration in the field of culture?

The universal human and experience gained by Uzbekistan allows us to highlight such structural and functional elements of spirituality as:

- universally recognized values, aesthetic values, moral principles, primarily humanism;
- nationwide spiritual and cultural priorities: commitment to the native land, family ties, traditional hard work and hospitality;
- civic and patriotic orientation of cultural development: we must not forget that in multinational Uzbekistan there has historically been a regional ethnographic community, within which long-standing and strong economic, cultural, family and marriage ties have been established. This community is legislatively enshrined in the Constitution of the Republic by the term "people of Uzbekistan"[8] and at the everyday informal level it is defined as "Uzbeks";
- the revival of the traditions of national cultures, crafts, folk crafts, informal communication;
- Intra-republican, regional and international cultural exchanges, special programs aimed at raising spirituality. In this regard, it should be noted the words of President Sh. Mirziyoyev that "The main priority of the foreign policy of Uzbekistan is the Central Asian region, with which the national interests of our country are connected[10].
- And as a result, the development at a new qualitative level of relations in the spiritual and humanitarian sphere with neighboring republics, the priorities of which are:
  - the elevation of the ideas of unity of the peoples of Central Asia, the improvement of scientific, cultural and educational ties;
  - strengthening friendship, harmony and cooperation on the path of peace and tranquility;
  - careful preservation of the rich traditional heritage, common to all the peoples of the region;
  - acquainting the world community with the successes achieved by the independent states of Central Asia in the fields of literature, art, science, in the interest of finding new opportunities for general progress;
- the manifestation of energetic efforts in the formation of the young generation in the spirit of respect and loyalty to common historical values, awareness of their own identity, awakened through independence, comprehension of feelings of national pride, love, good neighborliness and brotherhood, education of youth as witnesses of peace and tranquility in the region, creators of a worthy future their peoples.

In the development of spiritual culture, as in all other spheres of human life, there is a continuous connection between modern national cultures and advanced cultures of past historical eras and civilizations. The successive relations between all the elements of material and spiritual culture is one of the most important laws of social progress, a characteristic feature of dialectical negation, which, as you know, involves not dead, sighted, complete negation, but dialectical negation, negation with the retention of all that is valuable, all that has been achieved humanity in the previous stages of social development.

Under the conditions of national independence and political sovereignty, the problem of the development and exaltation of national and ethnic self-awareness acquires special significance, the interest of peoples in their historical past, national language, traditions, and customs is growing. This is especially important for multinational countries, including Uzbekistan, in which representatives of more than 130 nations and nationalities live as a single family today[3].

In this regard, the national culture, its monuments and traditions should be treated not only as a treasury of historical values, but also as an active institution of awareness of modernity, a powerful factor that helps determine the country's development path. National values serve the interests of national revival and progress. In the spiritual heritage of each nation, it is necessary to cut off those elements that have already exhausted their progressive potential from those that are powerful spiritual and moral creative forces and which need to be strengthened and developed in every way.

It should be noted that in Uzbekistan there is a focused work on the protection, scientific study and use of the cultural heritage, which is the national wealth of the people of Uzbekistan.

In particular, the inclusion of the historical centers of the cities of Bukhara, Samarkand, Khiva and Shakhrisabz on the UNESCO World Heritage List.

The nominations of “Cultural Environment of Baysun”, “Shashmakom Music”, “Navruz”, “Katta Ashula”, “Askia”, “Culture and Traditions of pilaf” to the Representative List of the Intangible Cultural Heritage of Humanity (Usmonov 2018), Koran of Usman, manuscript of collection of the Institute of Oriental Studies named after Abu Rayhan Beruni and documents from the office of the Khiva Khanate in the “Memory of the World” [21] registry serves as a vivid example of the fact that cultural heritage of our country is recognized all over the world.

The system of storage, research and propaganda of ancient written sources was improved, the International Research Center of Imam Termizi, the Center for the Study of Cultural Values of Uzbekistan, located abroad, under the Cabinet of Ministers of the Republic of Uzbekistan, and the Center for Islamic Civilization in Uzbekistan were established.

In order to radically improve the protection, conservation, scientific research, propaganda and rational use of tangible cultural heritage objects in Uzbekistan, the Decree of the President of the Republic of Uzbekistan dated December 19, 2018 № PP-4068 “On measures for the radical improvement of activities in the field of safeguarding tangible cultural heritage” was adopted and approved the “Roadmap” for 2019-2021 [12].

In recent years, the country has created all the necessary prerequisites for the full materialization of human rights and freedom, the exercise of freedom of thought, freedom of conscience and freedom of religion. The requirements of caring for the spiritual heritage of each nation, national and universal values are guaranteed by the Basic Law of the Republic of Uzbekistan, its Constitution [8]. For its further prosperity, the nation draws strength from its rich history, millennia of cultural experience, and from the heritage of its great ancestors.

Today in the country, the spiritual heritage of the past should be used to raise the social activity of the masses and each individual person. It directs the people of Uzbekistan to strengthen the economic, political, social and spiritual power of the Republic, contributes to the approximation of the time when Uzbekistan will build its great future.

At the same time, practice shows in order to move successfully towards civil society, you need to deeply feel, understand and feel on what spiritual and moral basis Uzbekistan is moving to the market. In this regard, issues of spiritual and moral rebirth and purification are of particular importance in the process of implementing fundamental reforms. Here, spiritual emptiness and the cult of inadmissibility are absolutely unacceptable. President Sh. Mirziyoyev put it this way: “The great history does not disappear without a trace. It is stored and reproduced in the genetic code of the people, in their historical memory and in their deeds. It is in this that lies her mighty strength. The preservation and study, transmission from generation to generation of historical heritage is one of the main priorities of our state.

This is extremely important because in the current globalization, new challenges arise, including such as the threat of an increasing spread of “mass culture”, the cult of consumerism, the danger of the destruction of morality, value guidelines.

That’s why, it seems to me, the preservation and growth of everything that determines “the spiritual world of a person, the culture of the people, is necessary today as never before”[10].

A policy aimed at the spiritual and moral formation and improvement of a personality of any nationality in the conditions of interaction of national cultures should lead not so much to the ability to perceive foreign national values, but to the ability to perceive foreign national values to create new ones on their basis, which is essential for a qualitative renewal of various spheres of public life. Such a rethinking and affirmation in social realities is one of the incentives for the cultural progress of all interacting nations. Moreover, in today’s cultural realities of Uzbekistan, there are many examples. In this regard, the activities of the Committee on Interethnic Relations and Friendly Relations with Foreign Countries, created in accordance with the Decree of the President of the Republic of Uzbekistan “On Measures to Further Improvement of Interethnic Relations with Foreign Countries” of May 19, 2017, should be noted.

Today, the Committee has 138 national cultural centers (NCCs), whose tasks include: stimulating, coordinating and encouraging public initiatives aimed at establishing principles of interethnic harmony, developing a culture of interethnic relations: preservation and development of traditions of spirituality, language, culture of all nations and nationalities living in Uzbekistan; creation of conditions for strengthening ties with the ethnic Motherland in the field of humanitarian, scientific, cultural cooperation[6].

This is evidenced by the results of the survey conducted by the Republican Center for Public Opinion “Ijtimoiy Fikr (“Social opinion”)” to determine the peculiarities and causes of migration processes in Uzbekistan, the study of migration moods, including labor and education migration. According to it, the vast majority of Uzbeks (98.2%) do not want to leave the country altogether, and they connect their future with it. The same trend was observed in all the regions, regardless of the place of residence, gender and age of the respondents.

8.3% of the respondents indicated they were ready to work abroad and then return to their country of origin. According to the survey, citizens often leave for another year and a half (31.5%), half-year (22.8%) and 3 months (13%). The survey showed that most migrants are willing to refuse to work in another country where they live, in the area of education, qualifications and decent employment. During the survey, it was revealed how often they are aware of which agencies they should apply for when rights and interests of labor migrants are violated. If necessary, the majority (67.8%) of migrants seek help from the diplomatic authorities: the embassy or consulate of Uzbekistan. This indicator has been stable and high over the past few years. More than half of the surveyed family members reported that they were continuing their education abroad. The number of returning citizens after graduation is stable, with 37 percent of the survey. Most participants (88.2 percent) whose children or other close relatives are studying abroad or have completed their studies want to return home. The position of every tenth respondent (11.8%) is that the issue should be handled by a close relative.

The survey also showed that 82.4 percent of the respondents were negative about the fact that the majority of Uzbek citizens go to study abroad, get their citizenship and do not return to Uzbekistan[7].

#### **IV. DISCUSSIONS**

All this is a devotion of the people of the nations and ethnic groups residing in Uzbekistan to their motherland, the great duty of a child to the ancestral land.

All this is indicative of the commitment of the people of the nations and ethnic groups living in Uzbekistan to their,

The most important national and universal value that policy is aimed at ensuring, all the power of the state, is the priority of the individual, his rights, the establishment and assertion of democratic freedom in all the diversity of their forms and manifestations, corresponding to the Uzbek mentality.

These values fully correspond to the national and state interests of the Republic, the uniqueness of the Uzbek people, their worldview. In Uzbekistan, as a legal democratic state, human rights are enshrined not only by laws, but also by the self-consciousness of the people, their moral experience, kindness and tenderness.

“Public diplomacy” mechanism is actively used in order to contribute to maintaining a peaceful and prosperous life, developing friendly relations and cultural and educational ties with foreign countries, establishing close and mutually beneficial relations with compatriots abroad. Currently, education is taught in 7 languages in educational institutions of the country. Television and radio broadcasts are broadcasted in 12 languages, newspapers and magazines are published in more than 10 languages[18].

At the same time, today we live in a well-thought-out, mutually beneficial and practical policy aimed at strengthening the independence and sovereignty of our country, creating a security, stability and good neighborly environment in the country, as well as the values of humanity, especially among young people. Further strengthening of cooperation between the two countries requires a qualitatively new level of work in this area.

Decree of the President of the Republic of Uzbekistan dated May 23, 2017 № PD-2993 The Decree “On Measures for Further Improvement of Interethnic Relations and Friendship with Foreign Countries” provides for stability, peace and harmony in society, strengthening the sense of belonging to a single, multi-ethnic family in the minds of citizens, comprehensive support for the activities of national cultural centers and friendship societies. and further development of cultural and educational relations with foreign countries.

In solving the complex and multifaceted problems of the spiritual revival of society, overcoming the serious imbalances that took place in national policy in the recent past, there is a language policy.

In the conditions of national-state independence, when the Uzbek language became the state language, its study in all schools of the Republic, including schools with Russian, Kazakh, Kyrgyz, Tajik, Korean and teaching other languages has significantly improved, which led to the acquisition of the state language not only by indigenous people, but also by the young generation of representatives of more than 130 nations and nationalities, living in Uzbekistan. The Uzbek language is increasingly used in international communication, office work, in the work of the state apparatus and in public organizations, at enterprises, in medical institutions, in the field of trade, communications, consumer services, and which is fundamentally important, in the field of science. The Uzbek language, one of the most ancient national literary languages, received a second wind, and began to acquire more and more significance in the life of all nations living in the Republic of Uzbekistan. At the same time, the law on the state language in the new edition[5] once again emphasizes the need to implement a policy of equal rights for all languages, the inadmissibility of discrimination against citizens based on language.

The problem of parity in the use of language is often interpreted as a violation of democracy and equality. But the fact is that freedom and equality have never been and cannot be the equality of linguistic groups. The titular nation is always interested, and it is quite natural to make its language a state language and, in this sense, universal, priority in communication.

However, in any democracy itself, where all citizens equally enjoy the totality of rights and freedom, there is one right that cannot be fully realized by everyone: the right to be understood if one speaks one's native language.

The right to be understood almost always means a significant restriction on the freedom of others and is associated with the obligation for a large mass of workers, for example, government agencies, to learn languages of other nations, requiring considerable resources and time.

The right to a native language is precisely the right to use it for education, cultural development, and for communication with other members of the national diaspora, but it does not in any way mean that you are fully understood outside this sphere. But this problem has another side.

During the euphoria caused by gaining independence, the readiness of the states that formed on the territory of the former Union was revealed to adopt from it that which in no case should be followed in a democracy - the introduction of a compulsory study of the state language with the intention of making it a "second native" so that in the future, there was a rejection of the "first native language". But after all, as they say, we already went through what we know about "Russification". Any attempt to turn, for example, Russians living outside Russia into Estonians, Tajiks, Latvians, Georgians, Uzbeks, etc. not only doomed to failure, but also pushes large masses towards separatism and ethno-nationalism.

Therefore, in democratic states it is necessary to conduct such a national policy, which, as is happening in Uzbekistan, would promote multi-ethnic state patriotism, which allows everyone living in the Republic to consider the Uzbek state as their own, native, paying equal attention to social problems, as an indigenous nation and ethnic minorities.

In this regard, it can be noted that religious organizations of 16 faiths freely operate in the Republic. In state educational institutions, education is conducted in 7 languages, the National Television and Radio Company broadcasts its programs in 12 languages, newspapers and magazines are published in more than 10 languages[16].

The leading role in the development of ethnic identity and further harmonization of interethnic relations in the country is played by more than 140 national cultural centers. Developing their original culture, language, and folk crafts, they contribute to the mutual enrichment of cultures, strengthening in each of us the feelings of a single multinational family.

Since the knowledge of the state language immediately gives an advantage to the titular nation, its genuine democracy does not need legal inequality (limiting the use of other languages, for someone native). On the contrary, it is based on the legal equality of people who are essentially unequal in only one respect - ethnic-linguistic, and this now generates a new attitude towards the Uzbek language: every resident of the republic seeks at least minimal mastery of it.

In this regard, it should be noted that the International Mother Language Day is annually celebrated on February 21 in Uzbekistan since 2000, proclaimed by the UNESCO General Conference on November 17, 1999, with the aim of promoting linguistic and cultural diversity and multilingualism[17].

This initiative aims to respect all the languages and cultures that exist in the world that they reflect, as well as to encourage their use.

With the accelerated development of external economic and cultural ties of our Republic, the problem of bilingualism – two languages - is becoming increasingly important. In Uzbekistan, this process is associated with the ability to use the mother tongue and the most widespread international languages in the world — English and Russian — in all spheres of life. In modern conditions, the successful implementation of, for example,



entrepreneurship is increasingly dependent on knowledge of languages. The national-Russian bilingualism, which has become widespread in the Republic, allows a deeper understanding of the culture, both of our nation and others; helps to deepen their knowledge, strengthen erudition, broadens the horizons of its carriers, creates the possibility of wider communication, the use of an inexhaustible treasury of universal spiritual values. At the same time, knowledge of other languages that are most widely spoken in the world and, above all, English, is becoming increasingly important. And the state pays considerable attention to this: the University of World Languages has been created, the Republican language center has been established, lyceums and schools with priority learning of the English language are operating. In addition, many private English courses have been organized, summer camps for young people studying English, etc. are functioning.

Overcoming insolent attitudes towards the accelerated merging of nations and national languages is of great importance in changing the national psychology of not only the Uzbek, but also other nations living in the Republic. It helps to increase the general cultural level of the population, especially those living in rural areas, ensures the growth of social activity of young people, a change in their worldview, an increase in national self-awareness, closely associated with the historical memory of the people.

Describing the process of spiritual renewal of society, we can emphasize that the spiritual foundation of our home - the pillars of the future of our state - is very ancient and very strong. Our history goes back thousands of years. When some countries remained backward, they stood as if aloof from the magistral of social progress, the ancestors of the Uzbek people made star tables. The spiritual heritage and national pride of the Uzbek people are priceless works - Farabi, Imam Al-Bukhari and Al-Fergani, Beruni, Ibn Sino, Khorezmi, Ulugbek and many of our other ancestors, who had an invaluable influence on the development of world culture and all human civilization.

The policy pursued in the Republic in the field of interethnic relations, based on the national mentality, language, customs, ancient traditions of the Uzbek people, is designed to instill in the consciousness of the nation and all residents of the Republic faith in mercy, humanity, tolerance, justice, and social equality. Its consolidation with universal values forms the desire for Uzbekistan to take its rightful place among the developed civilized states in the shortest historical period and become an equal member of the world community.

At the same time, universal human values are always an important factor and driving force for the radical renewal of society, in particular its spirituality, overcoming the strength of historical inertia, and resolutely rejecting dogmas that have become obsolete and have not justified themselves. Universal morality, simple rules of human society are the basis, the basis of the entire system of relations in all spheres of society among nations living in Uzbekistan today.

If normal moral relations among people are based on mutual respect, mutual assistance, such as, for example, the ancient and deeply popular custom in Uzbekistan to provide disinterested and gratuitous assistance to neighbors, relatives and friends who are in trouble or in need of support - hashar, then people infected with spirit money-grubbers, or rather, simply soulless, live differently. Their morality is "man to man is a wolf", "one's own shirt is closer to the body", "each for himself is one god for all", "push the falling one", "my hut from the edge, I don't know anything", "if you don't deceive, you cannot sell", etc. individualists, egoists, money-grubbers are completely absorbed only in their own concerns. They oppose their personal, often selfish interests, to the interests of other people, and sometimes the whole society. For the sake of their egoism and self-interest, such people are ready to do anything, i.e. they commit direct criminal offenses, thereby causing enormous damage to the moral health of society, its spirituality. Disregard, indifference, apathy are very close to egoism and cowardice.

People living on the principle of “after me at least a flood”, “I don't care”, open the way for extreme reaction, extremism in any form. From time immemorial, such spiritual and moral qualities as honor and dignity have been highly valued by the Uzbek people. They characterize the high moral culture of the individual, the level of its social self-awareness, the desire of a person to maintain his authority, reputation, good name, honor and dignity, which is incompatible with various kinds of insults of an individual, group of people or the whole nation.

The spiritual appearance of the representatives of the Uzbek nation includes such an important quality as the ability to evaluate oneself and the actions of other people from a moral point of view, the ability to empathize, as if to simulate the consequences of acts committed by other people.

This is the ability to ask yourself a question and answer it: how would I behave myself, being in the place of a person. The feeling of sympathy, as one of the most humane qualities of a person, focuses on humanity, decency, mercy or compassion for the failures or grief of other people. At the same time, the ability to empathize, corrected with the ability to give a moral assessment of the negative actions of an individual or even a nation, to condemn dishonorable immoral acts, to be irreconcilable to persons with double morality who say one thing, think another, and do something opposite to what they say and think, is an effective expression of integrity, citizenship. A highly moral person will not go against his conscience; he strongly condemns those who live contrary to the moral requirements of society.

High moral requirements are incompatible with aloofness, spiritual obduracy, indifference to the antipodes of moral requirements. Being unprincipled in following the elementary requirements of morality, people gradually cease to see social and moral evil in such behavior. And those who do not receive a principled assessment for their immoral acts continue their asocial activity, which is completely incompatible with the moral health of society, the spiritual image of the nation, with its understanding of justice, kindness, and peace.

Justice of the Uzbek people has increased many times today, it has become more demanding and vigilant, its psychology and worldview has changed, which is clearly revealed, for example, in active participation in referenda, elections, in the discussion of draft laws, etc. This is largely facilitated by an active policy pursued by the leadership of the Republic, aimed at ensuring human rights. For example, Uzbekistan has acceded to many international covenants and conventions on human rights. Among them: - Conventions: on the rights of the child[2,13 and 14] On the protection of motherhood and childhood, on paid annual leave.

A national report on the implementation of the norms of the International Covenant on Political and Civil Rights has been submitted to the UN Center for Human Rights[18]. The National Center for Human Rights of the Republic of Uzbekistan has been established and operates(The National Human Rights Centre of the Republic of Uzbekistan was established on 31 October 1996 according to the Presidential Decree “On Establishing the National Human Rights Centre of the Republic of Uzbekistan. <http://nhrc.uz/en>); Institute of Legislation and Parliamentary Studies under the Oliy Majlis; the post of the Commissioner for Human Rights, the Commissioner for the Protection of the Rights of Entrepreneurs[4].

The religion Islam, which was brought to Central Asia in the IX century, occupies a special place. The Muslim religion over the centuries has been deeply entrenched in the national identity of many peoples, including the Uzbek. It has had and is having a serious impact on many ceremonies, traditions, customs, holidays. Therefore, many people have the notion that there is no difference between ethnic and religious, and many national holidays and ceremonies are identified with religious. Meanwhile, such an identification is incorrect, although this is reflected even in the identification of the term “Muslim” with the name of the nation - Tajik, Uzbek, etc[1].

Meanwhile, the religious community belongs to the spiritual sphere, and the national - to the ethnic one. It seems that the mixing of the phenomena of religion and nation, the attributes of religious and national, must be overcome, it confuses the already complex and multifaceted problem of the relationship of religion and nation[11], which can lead the development of society along a dead end vector.

At the same time, it should be emphasized that, like national, religious activity plays an important role in the spiritual revival of people that has embarked on the path of national freedom and independence. Therefore, the task of national policy is the consolidation of all forces, associations, strata and population groups interested in progress.

Building a free economy, a civilized market is not only an organizational and production task, but also a moral and ethical one, since market relations presuppose such qualities of their senders as honesty, responsibility, commitment, diligence, and accuracy. They are, in principle, incompatible with the cult of permissiveness and spiritual emptiness.

It is precisely because of this that Uzbekistan attaches particular importance to the problems of spiritual and moral enlightenment and education. In this regard, it is appropriate to recall the words of President Sh. Mirziyoyev, “Speaking about the upbringing of the young generation, I would very much like for each of us — especially young men and women who enter independent life — always to remember the wise words of our great enlightener Abdurauf Fitrat: “Will people move towards a specific goal, flourish, whether they will be happy, respected and strong, or will they be weak, live in need, unhappiness, oblivion and submission from others - it all depends on what kind of education the children will receive from their parents, in families”[10].

It is impossible to create a civilized market without high moral principles, without strong patriotic spiritual foundations. And there is no alternative to the market for entering world civilization. Therefore, the combination of national historically established skills of trade, exchange, service (The Great Silk Road) of the Uzbek people and modern innovations, tested by the experience of economically advanced countries, is a condition for overcoming the difficulties that Uzbekistan faced in the transition from a planned-command economy to a free market.

Such a combination is not a mechanical act, but a complex dialectical process that requires political, organizational, material, theoretical efforts, ideological support, appeal to both the values of the past and the modern aspirations of the people.

In today's world where many economic, social and political issues are complicated and globalized, increasing interethnic communications, tolerance and religious tolerance has become an increasingly important task in the life of our society. Effective use of centuries-old experience gained in this process, ensuring social and political stability, interethnic harmony and religious tolerance in our country, taking into account modern realities, enhancing the effectiveness of factors contributing to the formation of a sense of homeland for all our citizens, independence and future. is becoming more important.

The recent resolution of the General Assembly of the United Nations General Assembly, a draft resolution by Uzbekistan entitled “Enlightenment and Religious Tolerance,” is a clear indication of the unanimous support of all member states of the United Nations. This document is aimed at “tolerance and mutual respect, the provision of religious freedom, the protection of the rights of believers, and the promotion of not to discriminate them.” It is noteworthy that the resolution was not only unanimously supported by all UN member states but also co-authored with more than 50 countries in North America and Latin America, Asia, Africa and other continents.

The document, adopted by the General Assembly of the United Nations at present, introduces relevant

communication strategies to member states, including national and international MASS MEDIA, in particular it is proposed to implement a comprehensive communication strategy on the Internet, such as promoting advocacy, tolerance, eliminating violence, and disseminating enlightenment information on freedom of religion and belief. It should be noted that this document encourages international efforts to promote global dialogue to promote a culture of tolerance and peace at all levels while respecting human rights, various religions and beliefs.

Unanimous adoption of this resolution at the UN General Assembly consistent and well-thought-out strategy of Uzbekistan by the international community to strengthen the atmosphere of cooperation, mutual respect and solidarity among the various ethnic groups and religions, to maintain interfaith, ethnic and cultural dialogue is a clear indication of full support[22].

This, in turn, means that today's society reflects the traditional criteria that are common to all Eastern and Western civilizations, Islam, Christianity, and other religions, beliefs, traditions and colorful lifestyles.. At the same time, it is reflected in the spiritual life of this growing society that the social image, past, present and future of all peoples and religions residing in our country are combined with feelings of solidarity, tolerance and fraternity that have formed over centuries. Especially, these values that ensure the peaceful life in our country, further consolidate the solidarity of representatives of all nationalities and religious confessions, strengthen universal principles of tolerance and kindness formed for many centuries.

## V. CONCLUSION

All of the aforesaid indicates that the leading tendencies in the development of the cultural and spiritual identity of the Uzbek people that emerged during the years of independence, on which national policy is based, are:

- a reference to the historical spiritual heritage created by great scientists, writers, statesmen and religious figures who made a significant contribution to the cultural treasury of mankind, which was inaccessible to the people in the conditions of a command-totalitarian system;

- renewing the historical memory of the people, removing shading ideological layers, falsifications, distortions, returning to the people the undeservedly hushed names of commanders, literary and art workers, many of whom were killed during the "building of socialism";

- the ideological basis for the formation of cultural and moral principles and norms has become the ideology of national independence, which has developed and strengthened in overcoming the dogmas and mythologies of class-oriented and politically absolutized Marxism, neglecting to take into account the national and regional characteristics of the numerous and original ethnic communities of the former Union;

- acquaintance and consideration in the ideological-educational and ideological work of universal values, the identification of their deep natural connection with the national priorities of the Uzbek people, with their mentality, the characteristic features of which are such moral qualities as freedom of love, justice, respect for work and people of work, openness, goodwill;

- natural consolidation of the status of the state Uzbek language, expressed in its rising authority both at the social level and in informal communication. In the new version of the law on the state language, the obligation to promote the development of languages of all nations whose representatives live in Uzbekistan, ensuring education and cultural development in their native language is again emphasized;

- acceptance of the postulate on the moral foundations of a civilized market, the relations of which are capable of losing their creative essence without conjugation with moral values: honesty, conscience, responsibility, obligation;

- putting human and their interests in the center of reforms and renewals, and directing the ultimate outcome of all aspects of society in that area.

Independent Uzbekistan is striving towards a future with its peace, interethnic harmony, kindness and cordiality. The revival of the spiritual foundations of the nation is the road leading to humanity. And national policy in the spiritual and cultural sphere effectively contributes to this. The efforts of the state to develop democratic processes, to build a civil society with emphasis on cultural values, on the spiritual development of the nation and personality, lead to social enrichment, to a new motivation for behavior. At the same time, democracy and reforms as tools for developing national identity have become an effective force for the renewal of Uzbekistan, part of the culture, spiritual sphere, and moral consciousness of our people.

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