PRIORITY OF NATIONAL VALUES IN A PERSONAL MANIFESTATION

Karima Zhandarovna Tulenova
DSc, Professor
Tashkent State Pedagogical University
Tashkent, Uzbekistan

Erkin Khasanovich Rasulev
PhD, Associate Professor
Tashkent Chemical-Technological Institute
Tashkent, Uzbekistan

Marvarid Mamadzhanova
Senior Lecturer
Tashkent State Pedagogical University
Tashkent, Uzbekistan

Yorkin Erkinovich Rasulev,
Lecturer
Tashkent Medical Pediatric Institute
Tashkent, Uzbekistan

Abstract: This article examines the issue of the relationship between the dialectics of national and universal values in the process of improving the education system in the context of globalization. The formation of the scientific worldview of a person is extremely important, both for understanding the essence and for determining the ways, forms and methods of the ideological training of a person. For students of future teachers, the study of the humanities is an integral part of their professional training, which is necessary for the formation of pedagogical culture and philosophical culture. In the formation of the philosophical culture of future teachers, the study of philosophy plays an important role. Initial philosophical knowledge is most often superficial, sometimes contradictory. And it is only in the university that the acquired philosophical knowledge is formed into a system, turns into personal convictions, into a worldview. Philosophical culture contributes to the creative assimilation and development of professional knowledge and skills. Based on philosophical training, the teacher develops the necessary
skills for working with students, which are used to educate them in the foundations of a scientific worldview, creative, dialectical thinking.

**Key words:** values, assessment, value orientations, national, universal, globalization, culture, education, social processes, society, nation, democracy, spirituality, national, universal, national-ethnic, religious-confessional values, social processes, democracy, education, national idea, worldview, pedagogy, teacher, humanities, knowledge, thinking, dialectics, beliefs, self-education, professional culture, training, school, young generation, highly qualified, competitive, harmoniously developed, spiritually rich specialist, skills, abilities, independence, criticality and self-criticism, creativity, patriotism.

**Introduction**

The modern world is characterized by the so-called globalization. The essence of this phenomenon has been discussed more than once, and no one doubts the understanding of globalization as a process of economic, technical, cultural, informational unification of different countries of the world and that this is assessed positively or negatively depending on such aspects of the globalization process as liberalization, universalization, modernization, decentralization, internationalization, etc.

**The main results and findings**

The scale of changes in the picture of the modern world such as the fall of the Berlin Wall, the collapse of the world socialist system, the collapse of the bipolar world, a sharp increase in the number of sovereign states, the events of September 11, a number of coups in the countries of the Islamic world, migration processes and much more have led to an intensive exchange of material and spiritual values. created and created within the framework of national and religious cultures. Such a process revealed another thing - the emergence of a common human principle in the value richness of the world's national cultures on a slightly different basis. This is how the issue of universal human values arises anew and is quite acute, those values that have significant weight for the entire human society. In these conditions, the fact remains unchanged - you can judge values through their assessment. But it should be noted that many experts see the subjective principle in the assessment, since its essence cannot be in being. There is another point of view that insists on the unconditional objectivity of values. Although such an interpretation does not have enough weighty grounds.
If we proceed from the position that culture is a combination of material and spiritual values, we can note the diversity of cultures is an objective reality. And be guided either by the idea of the unity of world culture, or by the assertion of the incompatibility of national cultures, believing that each of them is stimulated by its own values and is unable to interact with other cultures. The first option is undoubtedly very attractive, but cultural differences are one of the important sources of the diversity of the historical process, which gives it multidimensionality and a source of further enrichment. In the words of Arnold Toynbee, there is no common human culture and cannot be. It cannot, because the creation of a common human culture as a kind of ideal is the limit of simplification of the system, the limit of unification and uniformity. Each national culture as a kind of integrity is unique, unique and through this, different cultures are equal. And it is the uniqueness of national, regional cultures that puts them on an immeasurable level in relation to common human culture. Thus, the past twentieth century has clearly shown how sometimes ethnic nationalism manifests itself stronger and higher than state nationalism. This provision does not deny that any dismissal of the achievements of the culture of another nation leads to the threat of isolation, self-destruction and cultural nihilism.

If we take as an example such a universal human value as patriotism, then it can be noted that this phenomenon has under itself a feeling of love, devotion to one's land, the Motherland, and even the final formation of this phenomenon through such a community as a nation confirms that the origins of patriotism lie in national culture ... The power of patriotism begins to be based in everyone's awareness of their belonging to a particular nation.

Thus, one of the manifestations of an active life position of a citizen is patriotism. Moreover, the patriotism of the young generation of Uzbekistan should be understood not only as a readiness to defend the Motherland with arms in hand from any encroachments on the independence and integrity of the Republic, but as active participation in the implementation of the Strategy of Actions for the Further Development of Uzbekistan in 2017-2021, which in turn means - ensuring the rule of law, further democratization of state power, liberalization of the political life of society, liberalization in all sectors of the economy, the formation and development of civil society institutions. The younger generation is the force that determines the course of events in the future of Uzbekistan. In what direction should the upbringing of youth be carried out is not an idle question, youth needs a value-based, careful attitude, where the issue of legal support should be decisive in its formation as an integral social community.
The history of independent Uzbekistan is characterized by its own special aspects of manifestation of patriotism. And every resident of Uzbekistan feels responsible for the fate of his homeland, is proud of this, this is one of the most important achievements of independent Uzbekistan. Patriotism is an active position of the younger generation in spiritual life, economics and politics. So, at present, the issue of filling such a priority with a new meaning and content as the participation of an advanced and responsible part of young people in the development of small business and private entrepreneurship is especially acute. More than 75% of the total employed population of the country currently works in this area. For 30 years of independence in the dynamics and changes in the level of development of our society, young people make up the majority of the employed population of our country.

In the content of modern spiritual and moral education, two closely interrelated components should be distinguished. The first component is characterized not only by its rich history of the past, but also by its eventful history of the present: in the political, economic and social life of society, the formation of new values and norms such as independence, freedom, religion, family, language, etc.

Second, it is a constant strong social policy, where the priority is the upbringing of a harmoniously developed generation. Only the young generation is the guarantor of overcoming the difficult, difficult tests of our time, ensuring a stable rate of economic growth, in a rapidly changing time, a further increase in the number of young highly qualified specialists responsible for the further development of the Republic of Uzbekistan.

Can we talk about the priority of universal human values in relation to national-ethnic, religious-confessional values? Maybe, when the universal human value as such is opposed to the value orientation of one or another community of people. A subject as a bearer of value can be a specific individual, some community of people, human society as a whole.

The unification of the countries of the world is very negative in the context of globalization. It is accompanied by the accumulation of various problems within each of the countries for the sake of unification. This kind of unification seems to serve the interpenetration and enrichment of national cultures, but in fact they are reduced to consumerism and the dissemination of, for example, low-level mass culture. Therefore, one should "... take into account two paradoxical cultural dynamics: the global conversion of cultures and at the same time the preservation and protection of national and local cultural characteristics and values." So,
accepting the concrete values of democracy in the Western world, other countries of the world and the population of these countries are faced with a tendency to reassess the values of the universal human level to the detriment of national values. An example of this is sometimes the ritualization of democracy, which leads, as a consequence of the loss of control over social processes in society, the weakness of democracy in relation to manifestations of the same religious fundamentalism and terrorism. In other cases, there is also a lack of resilience of democracy in the face of a market economy in the context of the formation of new national states. This confirms the well-known thesis that the universal human value is difficult to perceive without the acceptance and assimilation of national values. The enrichment and improvement of national values is the key to the acceptance and assimilation of universal human values by certain national cultures.

Human and national values play a special role in the process of personality formation. It should be noted that as the basis for the formation and development of the regulator of the spiritual world of the individual, the national idea plays an important role, which substantiates the place and role of education in society, its spiritual and moral renewal, approves new social ideals and values, the upbringing of a harmoniously developed generation, the formation of a new social consciousness.

The formation of the scientific worldview of a person presupposes the education below the following qualities, which are an integral element of the ideological training of each person. First, the foundation of the scientific worldview is knowledge, data from natural, social and technical sciences, i.e. education, which is achieved in the process of training in a general education school, secondary specialized and higher educational institutions, in a magistracy, doctoral studies, in the process of retraining. The second integral element of the scientific worldview is the acquisition of knowledge gained in the learning process into their personal beliefs. A person may have knowledge, but if they have not become his personal convictions, then such a person cannot be considered a mentally prepared person. Knowledge turns into a worldview only when it forms the socio-political, moral and aesthetic positions of the individual, acquires the character of a person's inner conviction, that is, becomes the basis of his entire way of life.

Knowledge by itself does not automatically translate into beliefs. Belief also needs to be built. For this, the educator needs to purposefully influence the mind, feelings and will of the educated.
Scientific convictions are ideas, knowledge, comprehended, deeply experienced by a person and which in this new quality have become the organic content of his consciousness.

The development of beliefs is the process of educating the will of the subject. Beliefs are beliefs because they require going into practice. But the subject has no other way to use his beliefs and prove that he really has them, except for guiding them in his practical activities. Thanks to the will, beliefs acquire a certain direction, attract the subject to appropriate actions, deeds. Scientific convictions - deep assimilation of knowledge, ideas experienced by a person and, by virtue of this, became the determinant of his will to appropriate actions and deeds.

Consequently, the third element of the scientific worldview is a person's willingness to translate his beliefs into reality. Only the unity of knowledge and actions, when knowledge is supported by one's own activity, one's own experience, feelings and experiences, turns a person into a prepared person with a worldview.

Finally, the fourth element of the scientific worldview is the ability of a person to defend, defend, and fight for their beliefs.

Knowledge of the basic elements of the formation of a scientific worldview is extremely important, both for understanding the essence and for determining the ways, forms and methods of the ideological training of a person. If the first element of the scientific worldview involves strengthening the scientific content of teaching the natural, social and technical sciences, taking into account the modern achievements of science and technology, then the second element involves improving the forms and methods of teaching. The third element requires teaching to be carried out in an inseparable unity with the needs of social practice. The fourth element involves educating specialists in a spirit of devotion to the idea of national independence, not showing intransigence to views alien to our society, no matter where they come from.

In the conditions of profound changes, which we are witnessing and participating in, which have taken place and are taking place in Uzbekistan since gaining independence, it becomes necessary for our people to develop independent thinking, national self-awareness, the ability to value and apply both national and universal norms and ideals. To achieve this, it is necessary to make tremendous efforts not only in the field of socio-economic construction, but also in developing the ability to adequately resist the challenges of the hybrid, the manifestation of the negative aspects of mass culture.

This confrontation in the modern world is especially acute in the field of spiritual life, in the sphere of both the revival and the prosperity of the national
culture. Therefore, only the development of our people, especially young people, a deep understanding of the essence of the national heritage, the approval of the idea of the third Eastern Renaissance, the development of their ability to deeply understand and philosophically comprehend this idea in essence will help to solve the main and main task: to educate and educate the young generation, our entire youth in the spirit of modern requirements. In solving these problems, the support is based on our centuries-old traditions, the rich spiritual heritage of our ancestors.

In this direction, the activities of Uzbekistan's policy to ensure the interests of the younger generation is continued in the Law "On State Youth Policy".

This is especially important in the context of the information explosion in the processes of globalization, during which attempts are made to smuggle alien ideology and destructive ideas into the minds of our youth.

At the stage of modernization of society, the enrichment of the spiritual world of our people, their education in the spirit of national and universal values remains an urgent task. Especially in the current difficult and turbulent times, when various attacks directed against the national identity, the age-old values of our people are increasingly intensified, selfish aspirations are manifested, aimed at mastering the consciousness of our youth.

No society can see its perspective without the development and strengthening of spiritual potential, spiritual and moral values in the minds of people. The cultural values of the people, their spiritual heritage for thousands of years have served as a powerful source of spirituality for the peoples of the East. The people of Uzbekistan managed to preserve their historical and cultural values and original traditions, which were carefully passed on from generation to generation.

As you know, from the first days of independence, the most important task, raised to the level of state policy, was the revival of that huge, priceless spiritual and cultural heritage that was created by our ancestors for many centuries. To achieve the tasks set for the transition period, it is necessary that the state has peace, cohesion, unity of the people, intensive work, interethnic harmony and social partnership.

The most important component of the formation of the foundations of civil society is work in the field of education and spirituality. This has become an ongoing imperative. The basis for the development of society is an integral system of actions, in which the most important place is occupied by: spirituality - morality - enlightenment. These three values have always been revered by the people. Abu Nasr al - Farabi in his work "City of the Wise Men" argued that only educated
societies that are at a high level of development of knowledge, science, morality, enlightenment are destined to achieve effective social progress.

The forms and methods of teaching have undergone significant changes, advanced pedagogical technologies and computers are being actively introduced into the educational process, which have changed the learning style. The philosophy of these transformations is to prepare highly qualified competitive, harmoniously developed and spiritually rich specialists, patriots of their Motherland, who are capable of ensuring the prosperity of the Motherland, the well-being of the people, peace and harmony in the country with their knowledge and active labor activity, and create a democratic legal society with a great future.

One of the methodological problems of modern pedagogical science is the principle of focusing education on the comprehensive and harmonious development of the individual.

Among the most important methodological problems of pedagogy is the philosophical culture of the teacher and the ways of its formation. The authority of the teacher, the character, significance and effectiveness of his work are determined by his political, professional, pedagogical and philosophical culture, the degree of preparedness for teaching, the ability to recognize and develop the creative individuality of schoolchildren.

With the increase in the flow of knowledge, the complication and improvement of the forms and methods of cognition of teaching and upbringing, the increase in social and moral responsibility of people for their activities, the school and the teacher are faced with the task of special preparation of students for life, to overcome difficulties, to develop an active social position in them.

The successful solution of these tasks is impossible without the philosophical culture of the teacher. The unity and interaction of philosophy and pedagogy give the latter not only a scientific and theoretical, but also a methodological and world outlook status, and philosophers - the opportunity to get closer to school life and take a direct part in the formation among students of a moral, philosophical culture, system-forming qualities in the personality as a whole.

Philosophical culture contributes to the creative assimilation and development of professional knowledge and skills. Based on philosophical training, the teacher develops the necessary skills for working with students, which are used to educate them in the foundations of a scientific worldview, creative, dialectical thinking.
Naturally, preparation for such activities is carried out in the process of mastering the philosophy, ideological and methodological content of the psychological and pedagogical sciences that are profiling at the university.

The scientific worldview is the pivotal quality of the teacher's personality, occupies one of the first places in his professionalism, and also allows students to confidently educate the foundations of the scientific worldview.

Pedagogical science has its own ideological function. Mastering it, the teacher develops an understanding of the essence and content of the educational and didactic process, conditioned by the goals of social development and the tasks of upbringing, in modern conditions, the acceleration of the country's economic development and the restructuring of all spheres of public life, including education and upbringing.

Methodological preparedness is of no less importance for the teacher. In our society, the methodological significance of pedagogy is constantly increasing, which includes the doctrine of the structure, logical organization, methods and means of the teacher's and educator's activities.

A teacher will better fulfill his duties if he consciously assimilates all levels of methodological analysis and synthesis: philosophical and general theoretical methodology, general scientific and private methods, specific methods and special research techniques, and also learns to use them.

There is no such method in pedagogy that would allow comprehensively, confidently and effectively to solve the tasks facing it, both in the search and determination of the main trends and directions of scientific research, and in the study of the objective laws of upbringing, training and education of the younger generation.

Since dialectical thinking takes place, which is given to a person only in the form of an ability, then, naturally, it must be developed. The depth, character and degree of development of the ability determines the level of thinking, its ability to create, create new things and make discoveries in pedagogy.

In the formation of the philosophical culture of future teachers, the study of philosophy and other social and humanitarian sciences plays an important role. Initial philosophical knowledge is most often superficial, sometimes contradictory. And it is only in the university that the acquired philosophical knowledge is formed into a system, turns into personal convictions, into a worldview.

When studying philosophical courses, students get acquainted with the methodological and worldview provisions. At the same time, students master the methodological and ideological content of the sciences profiling at the university.
Although the worldview is constantly being formed in the learning process, the level of acquired philosophical culture is determined by the dynamics of the formation of independent thinking and a system of values.

For the majority of students of a pedagogical university, the study of the humanities is an integral part of their professional training, which is necessary for the formation of an organic unity of the pedagogical, political, aesthetic and philosophical values of culture.

How students relate to the assimilation of philosophical knowledge, to the formation of a philosophical culture, largely depends on teachers of philosophical sciences and their pedagogical skills. If a student realized the need to master deep philosophical knowledge, if he is convinced that they will allow him to solve complex professional methodological problems, then, obviously, the stage of the most serious attitude to philosophical knowledge begins for him. Then the teacher has no right to disappoint the student.

Only a common interest, joint efforts of teachers of philosophical and special sciences and the students themselves, future teachers will be able to arm themselves with methodological and worldview knowledge and skills, philosophical culture.

The above applies no less to the ways of assimilating the dialectical method of thinking. The faculty of dialectical thinking can be improved by "studying all previous philosophy." This is, of course, the most reliable way.

Students should not be guided by the "firmly established" truths of modern science and "knowledge tested by experience and time." If teaching is subject to this principle, then it is unproductive, since in this case the truth can be perceived as "absolute", as a dogma. In reality, knowledge is transformed into truth through a contradictory process of critical reflection.

It should be noted that dialectical thinking implies the ability to think independently. Independence of thinking allows you to confidently make the right choice in situations when you have to decide how the given case corresponds to the general rule and teaches you what to do if there are exceptions. It is recommended to delve deeper into the contradictions of the studied, observing the requirements of dialectical logic.

Anyone who seeks to master the skills of dialectical thinking must educate, in addition to independence, criticality and self-criticism of thought, breadth, depth and flexibility of mind, striving for progress, ideals of truth, goodness and beauty.

At the same time, it is necessary to point out a number of significant problems in the formation of philosophical culture in pedagogical universities. So,
a significant part of the students after studying a full course of philosophical sciences, possessing the relevant knowledge, do not have strong ideological convictions, are not able to consciously apply the requirements of scientific methodology to understanding and participating in solving modern problems of education and upbringing of the national education system of Uzbekistan.

After graduating from the university and starting to work in the specialty, the teacher does not cease to independently improve his professional and philosophical culture. Here he is given the opportunity from a practical standpoint to approach the organization of philosophical self-education.

**Conclusion**

Teachers, whose professionalism requires a philosophical culture, need direct help from professional philosophers, who can and should convince teachers that they need philosophical knowledge just as much as they need professional pedagogical knowledge.

Today, issues of spiritual and moral revival and renewal of our people are the most important conditions for ensuring the stability of interethnic harmony in the country. In the Republic of Uzbekistan, great importance is attached to the formation of a comprehensively developed, harmonious generation, brought up in the spirit of adherence to national traditions, having an independent civic position, sufficiently endowed with legal consciousness, politically literate, fully sharing democratic values and ready to direct all their potential and civic activity towards realization of these goals.

**References**