

## PHILOSOPHICAL FACTORS OF ISSUES OF PERSONALITY GROWTH IN NEW UZBEKISTAN

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### Abstract:

The article covers the topic "Philosophical Factors of Personality Development in New Uzbekistan". It analyzes the role of the individual in the social and spiritual development of society, philosophical approaches to ensuring his development. The article presents philosophical views aimed at the spiritual and moral upliftment of the individual in the context of contemporary political, economic and cultural changes in Uzbekistan. In the new Uzbekistan, the main philosophical factors in the formation of personality are noted in parallel with the changes of society.

### Introduction

Having received the status of an independent state, Uzbekistan had an opportunity to form its own national policy and state program to restore spirituality, find a balance between the universal and the national, stabilize interethnic understanding, preserve historical values and cultural traditions of all peoples. At the same time, from the point of view of harmonizing interethnic relations, today in the Central Asian region, where many ethnic groups, cultures, confessions and languages have long lived side by side, there is experience of changing national and universal values. Time can be of interest.

Attempts to study, analyze and compare cultural and moral values formed as a result of many centuries of human experience<sup>1</sup>, to find some kind of connection between them, to show their relationship, often led to the rise of universality at the national expense. At the same time, the "boundary line" between the national and the universal will be flattened, the national will not only fade away, but will expand under the influence of globalization, absorbing new values<sup>2</sup>.

It is known that society cannot develop harmoniously without a developed spiritual life. In the meantime, during the period of transition, when fundamental changes are taking place in the political and economic spheres, the spiritual aspect should not be overlooked.

Because the most important spiritual values of a people often become the property of the whole of humanity, whose philosophy has international significance, but in certain societies, countries and social groups, spirituality functions in a specific national form. The dialectic of national and national is expressed in their enrichment and interaction with each other, and this process is continuous and natural<sup>3</sup>.

The study of this problem is determined by the search for civilized forms of individual self-

<sup>1</sup> Казанов Х.М. Трансформация ценностных ориентаций в современном российском обществе: Автореф. дисс. ... докт. философ. наук. - Нальчик 2002. <http://www.dissercat.com/content/transformatsiyatsennostnykh-orientatsii-v-sovremennom-rossiiskomobshchestve>

<sup>2</sup> Akobirov S.R. Correlation of National and Universal Interests in Ensuring National Security. diss. ... Cand. Tashkent, 2005. Page 16.

<sup>3</sup> Chizhov P.G. Internatsional'naya i natsional'naya v dukhovnosti cheloveka i obshchestva [International and National in the Spirituality of Man and Society [http://anthropology.ru/ru/texts/chizhov\\_pg/commn\\_at02\\_29.html](http://anthropology.ru/ru/texts/chizhov_pg/commn_at02_29.html)



assertion and self-awareness in the system of relationships in developed societies, a significant change in the scale of value cues and preferences. For this, scientifically grounded and practically valuable conclusions are needed on the regulation of national and universal, patriotism and national pride, civic duty and personal responsibility. It is pointless to put the processes in their own way, or to solve them by trial and error, or even to rely on foreign experience<sup>4</sup>.

Man needs a harmonious relationship with the outside world. This harmony is achieved precisely in the ideal, the spiritual sphere, whereby a person relies on his own personal experience, which can be expressed in a certain ideal or norm<sup>5</sup>. Such ideals and norms should be interpreted as universal values.

There are two positions in assessing the problem. First, universal values have not, do not exist, and cannot be. First, all people, communities, states develop different, often incompatible interests, goals, and relationships; Second, like any ideological problem, the problem of value determination does not have a definitive solution; Thirdly, the solution to this problem is mainly determined by the specific historical conditions that define the period; Fourth, values are and exist only locally in time and space<sup>6</sup>. The latter argument is very compelling because values themselves are the product of spiritual activity (what is called morality), their existence is developed by a community of people under the influence of the characteristics and time of their existence.

In Central Asia, in the development of the peoples of the region, there is a universal historical and ethnocultural factors, which determines the similarity of national interests of the regional subjects. In this case, the term "similar" does not fit into the concept of "same," which are coincidences that allow us to define interests<sup>7</sup>.

Another feature is that universal values are truly important, expressed in concepts such as what is necessary, what is important, what is permanent for every ordinary person, regardless of gender, race, citizenship, social status, residence, mentality, etc. Universal values are very important to humanity. These universal values are important because they are or should meet the needs, interests, and demands of society and the citizen, as well as the function of an essential unit for all people, as well as for each state<sup>8</sup>.

At this point, material wealth should be emphasized as a priority. They represent the highest substance, since man is first and foremost a biological-material being. When examining material values, we must not overlook those spiritual values that are closely related and interconnected. Spiritual values include achievements in science, education, art, and creativity. The pinnacle of all human values can be considered in concepts such as happiness. In a broad sense, happiness is the physical and mental state of an individual's highest satisfaction.

Thus, it must be concluded that universal values are values that have not changed for many generations of these people for a long time. Among them are some of the features of the historical development of a society with a national (or local) character and related to its traditions, as well

<sup>4</sup> Muminov A.G. Natsional'naya politika nezavisimogo Uzbekistana i puti ee realizatsii v dukhovno-kul'turno-sfere (teoriya i praktika) [National policy of independent Uzbekistan and ways of its implementation in the spiritual and cultural sphere (theory and practice)]. diss. ... Dr. Bomber. Sciences. – Tashkent, 1999. Page 4

<sup>5</sup> Chizhov P.G. Internatsional'naya i natsional'naya v dukhovnosti cheloveka i obshchestva [International and National in the Spirituality of Man and Society [http://anthropology.ru/ru/texts/chizhov\\_pg/commn\\_at02\\_29.html](http://anthropology.ru/ru/texts/chizhov_pg/commn_at02_29.html)

<sup>6</sup> <http://wikipedia.ora/wiki>

<sup>7</sup> Akobirov S.R. Correlation of National and Universal Interests in Ensuring National Security: A

<sup>8</sup> <http://wikipedia.ora/wiki>



as unique personal values that are available only to a specific individual. All of them relate to the world of dynamic boundless values, which conquer, create and enrich mankind on the path of material and cultural development<sup>9</sup>, as well as improve in accordance with the conditions of formation and development. They have been polished for centuries and thousands of years, retaining their distinctive national characteristics in any conditions. Determining the relatively stable composition of such values among the peoples living in a particular region is essential for understanding the processes taking place in that region. Because these processes themselves acquire identity through traditional systems of folk values<sup>10</sup>.

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<sup>10</sup> Казанов Х.М. Трансформация ценностных ориентаций в современном российском обществе: Автореф. дисс. ... докт. философ. наук. - Нальчик 2002. <http://www.dissercat.com/content/transformatsiyatsennostnykh-orientatsii-v-sovremennom-rossiiskomobshchestve>

