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ТАЪЛИМ ВАЗИРЛИГИ**

**НАМАНГАН ДАВЛАТ УНИВЕРСИТЕТИ  
ИЛМИЙ АХБОРОТНОМАСИ**

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Ушбу журнал 2019 йилдан бошлаб Ўзбекистон Республикаси Олий аттестация комиссияси Раёсати қарори билан физика-математика, кимё, биология, фалсафа, филология ва педагогика фанлари бўйича Олий аттестация комиссиясининг диссертациялар асосий илмий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

“НамДУ илмий ахборотномаси–Научный вестник НамГУ” журнали Ўзбекистон Матбуот ва ахборот агентлигининг 17.05.2016 йилдаги 08-0075 рақамли гувоҳномаси ҳамда Ўзбекистон Республикаси Президенти Администрацияси ҳузуридаги Ахборот ва оммавий коммуникациялар агентлиги (АОКА) томонидан 2020 йил 29 август куни 1106-сонли гувоҳнома га биноан чоп этилади. “НамДУ Илмий Ахборотномаси” электрон нашр сифатида халқаро стандарт туркум рақами (ISSN-2181-1458)га эга НамДУ Илмий-техникавий Кенгашининг 14.09.2021 йилдаги кенгайтирилган йигилишида муҳокама қилиниб, илмий тўплам сифатида чоп этишга рухсат этилган (**Баённома № 9**). Мақолаларнинг илмий савияси ва келтирилган маълумотлар учун муаллифлар жавобгар ҳисобланади.

**НАМАНГАН ДАВЛАТ УНИВЕРСИТЕТИ-2021**



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### NATIONAL AND UNIVERSAL DIALECTICS IN THE CULTURAL DEVELOPMENT OF SOCIETY

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***Annotation:** In the development of a democratic society, the dialectics of nationality and universality have its own object. This article reveals the strategic significance of the trends of change and development in relation to national and universal laws.*

***Keywords:** reform, culture, spiritual development, mentality, democracy, value, tolerance, regression, humanism, dialectics*

### JAMIYAT MADANIY TARAQQIYOTIDA MILLIYLIK VA UMUMINSONIYLIK DIALEKTIKASI

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Buxoro davlat universiteti “Milliy g'oya, ma'naviyat asoslari va huquq ta'limi” kafedrası falsafa fanlari bo'yicha falsafa doktori (PhD) [bekiuz0302@yahoo.com](mailto:bekiuz0302@yahoo.com)

***Annotation:** Demokratik jamiyat rivojlanishida milliylik va umuminsoniylik dialektikasi o'zining ob'ektiv asoslariga ega. Mazkur maqolada o'zgarishlar va rivojlanish tendentsiyasining milliy va umuminsoniy qonuniyatlar bilan bog'liq tendentsiyalari, ularning strategik ahamiyati ochib berilgan.*

***Kalit so'zlar:** islohot, madaniyat, ma'naviy taraqqiyot, mentalitet, demokratiya, qadriyat, bag'rikenglik, regressiya, insonparvarlik, dialektika*

### НАЦИОНАЛЬНАЯ И УНИВЕРСАЛЬНАЯ ДИАЛЕКТИКА В КУЛЬТУРНОМ РАЗВИТИИ ОБЩЕСТВА

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***Annotation:** В развитии демократического общества диалектика национальности и универсальности имеет свою объективную основу. В данной статье описываются тенденции*



*изменений и развития, связанные с национальными и универсальными законами, их стратегическое значение.*

*Ключевые слова: реформа, культура, духовность, менталитет, демократия, ценность, толерантность, regressia, гуманизм, диалектика.*

After the independence of Uzbekistan, the issue of understanding the national identity, the harmony of national and universal values in the system of spiritual renewal began to be considered a priority. Independence has opened the door for the Uzbek nation to live in harmony with national and universal values. The interdependence of different cultures has created opportunities for them to enjoy each other. In the past years, in the process of socio-political and economic strategic reforms in our country, the cultural image is renewed and acts as a driving force.

As President Shavkat Mirziyoyev noted: "Currently, Uzbekistan has decisively entered a new stage in its development. In the process of modernization of the country, ensuring human rights and freedoms, the rule of law, a new, democratic face of Uzbekistan is emerging. The guiding force for us on this road is the priority idea "From national revival to national progress" embedded in the Actions Strategy" [1].

It should be noted that on the basis of these reforms, the national and universal aspects of our cultural renewal are improving and developing in harmony. This interdependence is interpreted as a dialectic of national and universal aspects in the process of cultural renewal.

The dialectical connection of nationality and universality is manifested in the expression of the connection between the general aspects of things and events through commonality, and in the determination of its own appearance through individuality. The whole being, nature and society as a whole, as a result of the interaction of commonality and privateness, simultaneously manifests itself as a common and continuous phenomenon, causing both national and universal interconnection, complementing and reflecting each other.

There are both national and universal aspects in the social realities of humanity, such as morality, art, culture and religion, and their interdependence shows the balance of nationality and universality. The ratio of nationality and universality in cultural renewal, therefore, depends on the degree to which these aspects are intertwined in phenomena such as its integral parts, morality, art, politics, and ideology.

Everyone's behavior is focused on the realization of a particular interest. "The French - in France, the British - in England, the Uzbeks - in Uzbekistan are interested in the prosperity of their statehood, language, spirituality, history, prospects, national state" [2].

If we look at the history of the culture of the Uzbek people, we can see that it has developed in close connection with world culture. This shows that the path of cultural development originated and did not develop outside of universal culture. Indeed, the national culture of any nation develops within its own country, not on a narrow national level, but in connection with the culture of the peoples of the world, in a dialectical connection, on a deterministic basis. The question of the dialectical connection between national and universal culture contributes to a deeper understanding of this process. This process is a separate area of expression of specific and general aspects. Commonality reflects the most important, common connections of things and events, and it is manifested only



through individuality, takes the form of specificity. On the other hand, any individuality is in a sense commonality, and therefore the side or essence of individuality [3]. From this, we find it somewhat controversial that separation is given through the concept of individuality. It should be taken into account that the use of the concept of discrimination, and not as discrimination, is a universally recognized condition.

Professors A. Anttonen and J. Sipila of the UN Research Institute for Social Development say that universalism is polysemous, contextual and multidimensional, and embodies the ideas of integrity, unity, generality and solidarity [4].

Therefore, in the national and universal culture, these aspects are harmonious and balanced. As long as national culture is relevant to a particular nation and people, it will have a culture that is unique, reflecting its national mentality, way of life, historical values, and thinking abilities.

Democratic principles are the main source of universal values that can be described as the heritage of mankind. Without these values, there can be no democracy and no sustainable development. However, the recognition of universal values does not mean that geniuses should cover the specific historical, religious and cultural features that are unique to each society and each state [5].

On the basis of cultural renewal, the traditions of nationalism and humanity are developing, renewing and rising under the influence of changes in society in the social, economic, political, cultural and other spheres. As a result, some values that were artificially and compulsorily introduced into the life of our people over a period of time will gradually lose their significance and disappear. In this case, we can observe the revival of holidays, customs and traditions of our people, which have been valued for thousands of years, but forgotten due to inhuman ideology.

Our national cultural renewal is formed and developed not only on a national basis, but also under the influence of universal cultural values. In this, the culture of the East, which is the hub of civilization, and other cultures in the world were influenced by its positive aspects. In turn, the Uzbek people have had a significant impact on the rise of world civilization, the process of global cultural renewal. In particular, the Uzbek morality combined with such qualities as piety, respect for adults, hospitality, diligence, sincerity, honesty, tolerance, generosity, national literature and art, formed the unique qualities of national culture.

It is also a vivid example of the fact that the masterpieces of such national thinkers as al-Farabi, Abu Rayhan Beruni, Avicenna, al-Khwarizmi, Imam al-Bukhari, Isa Termezi, Mirzo Ulughbek, Alisher Navai have become an integral part of world culture.

It is noteworthy that the dialectical path of development of cultural life varies under the influence of certain policies and ideologies. If we look at the history of cultural renewal, we can also see that during and after the Renaissance, under the influence of objective and subjective factors, the harmony of national and universal cultural life was separated from each other. In the system of cultural renewal, we see that national and universal harmony sometimes goes a long way, but sometimes the distance between them leads to retreat from achievements, regression in some areas, slowing down the path of development and stagnation in the life of the country.



For example, in order to subjugate the people during the dictatorial regime, rare examples of the national culture of the Uzbek people were isolated from the people in order to assimilate their ideology. As a result of the policy pursued under the banner of forced and artificial internationalization, the dialectical unity between nationalism and humanity was broken, and Russian culture took precedence. As a result of this policy, the dialectic of nationalism and universality was broken. Due to the colonial policy, our national culture could not find a dialectical connection with the universal culture due to the following factors:

The first is that our people are not allowed to have their own independent national statehood. At that time, it was customary to consider the traditions of Russian culture as world culture, and the traditions of our own national culture as elements of culture within the local-national borders;

Second, the limited opportunity for the rise of our national culture. It was misunderstood to raise our national culture to the level of world culture and make it an integral part of it;

Third, under the influence of the policies of the dictatorial regime, the world community was cut off from the universal cultural heritage;

Fourth, under the banner of internationalization, there have been cases of alienation from our national history, native language and cultural heritage;

Fifth, the thousands of years of customs, traditions and rituals of our people are considered obsolete, they have disappeared, and their preservation has been banned.

With the declaration of state sovereignty, it became possible to unite the people on the basis of a great goal by restoring these losses, restoring the integral connection of nationalism and humanity in the process of cultural renewal. It is time to deeply master our national culture and make a real contribution to world culture.

Today, the whole world recognizes that the national culture of the Uzbek people has made a worthy contribution to the development of world culture. Because the national culture of the Uzbek people has made a great contribution to the development of world science and culture, literature and art, moral and philosophical thought. Philosopher Narzulla Juraev notes that spirituality has not only directly affected the millennial history of our country, all aspects of social development, but also the mentality of our people formed on the basis of spiritual values and Eastern civilization on the basis of spirituality, science, ethics and spiritual purity [6].

The national culture of the Uzbek people, consisting of a set of values such as humanity, creativity and patriotism, has served to bring the peoples of the world closer together, their peaceful coexistence and development in mutual cooperation and solidarity. Formed over many years, the values that embody the cultural richness, customs and traditions of this people, at the same time form the core of universal culture, and thus have become the universal cultural wealth of the peoples of the world.

As noted by political scientist Ibodulla Ergashev, our national spirituality is the spiritual world of different peoples and nations, a system of national and universal values that binds them together and ensures the continuity and continuity of development. Society is based on the national and universal spiritual foundations of nations. Culture and spirituality flourish in harmony [7].



In this sense, high national culture has been and continues to be the main criterion for bringing the peoples of the world closer together.

Today, the importance of maintaining peace and stability in the harmonization of nationality and humanity is incomparable. In this regard, the ongoing strategic reforms in our country are noteworthy. In particular, the national spirituality, the conduct of our culture in a universal dialectical connection, the strengthening and development of cultural ties with the peoples of the world are the priorities of the policy of our country. The strategic reforms carried out in this direction today are very important and multifaceted. As noted by President Shavkat Mirziyoyev in his speech at the 75th session of the UN General Assembly: “Uzbekistan always stands ready to develop a wide-ranging and mutually beneficial partnership with all countries of the world, as well as practical dialogue with the United Nations and its institutions” [8]. Based on the above words of our President, the interaction and enrichment of the dialectic of nationalism and humanity in cultural development is an objective process, which shows that the historical process is constantly influencing each other, the culture of certain peoples is rooted in other cultures.

It should be noted that the interaction and enrichment of the dialectic of nationalism and humanity, “ethnocentrism, that is, to see one’s own culture as an example of high culture, to interpret only one’s own national values as a standard, to look down on other cultures, to evaluate them as uncultured” [9].

In this case, it would be correct to approach the path of historical development, which belongs to the national culture of other peoples, based on the characteristics of the environment and mentality in which it lives. Only then can we understand its essence, the universal content expressed in it, and correctly assess its unique place in the system of cultures. So, being proud of one’s own national culture, of its world of values, of belonging to it, requires respect and consideration for the culture of other nations. In the same process, the way is opened for the dialectic of nationality and universality.

Therefore, without national culture, there will be no universal culture. And in the world civilization, there will be no great nations without universal culture. After all, the representatives of the nation are the founders of universal culture. This means that in the process of their interaction, universal elements of world culture are added to a particular national culture. Such mutual enrichment, the process of emergence of commonalities between them, leads to internationalization. Such interactions and enrichment reflect the fact that society is rising in sync with cultural development.

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**CREATIVITY OR INNOVATION  
LET'S UNITE EACH OTHER IN THE LEARNING PROCESS!**

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***Annotation:** The article provides a brief overview of the theoretical foundations of creativity and innovation in the educational environment. It strives for creative learning and innovative teaching to identify creativity and innovation in the learning environment and provides an overview of research on creativity and innovation. It also aims to provide an effective interdisciplinary discussion about the role of creativity and innovation in the knowledge society and the different schools of thought that contribute to this debate.*

***Keys words and concepts:** creativity, material and spiritual wealth, process, objective, person, ability, novelty, interactive, invention, activity.*

**ТВОРЧЕСТВО ИЛИ ИННОВАЦИИ  
ОБЪЕДИНЯЕМ ДРУГА В ПРОЦЕССЕ ОБУЧЕНИЯ!**

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***Аннотации:** В статье дается краткий обзор теоретических основ творчества и инноваций в образовательной среде. Он стремится к творческому обучению и инновационному обучению для выявления творческих способностей и инноваций в учебной среде и предоставляет обзор исследований в области творчества и инноваций. Он также направлен на обеспечение эффективного междисциплинарного обсуждения роли творчества и инноваций в обществе знаний и различных школ мысли, которые вносят свой вклад в эту дискуссию.*

***Ключевые слова и понятия:** творчество, материальное и духовное богатство, процесс, цель, личность, способность, новизна, интерактивность, изобретение, деятельность.*





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**10.00.00**  
**ФИЛОЛОГИЯ ФАНЛАРИ**  
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