

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 02 Volume: 82

Published: 29.02.2020 <http://T-Science.org>

QR – Issue



QR – Article



I.R. Hojamuradov

The Tashkent State agrarian university
teacher of the chair of humanitarian disciplines

Berdiyev Baltabaevich Saparov

The Tashkent State agrarian university
teacher of the chair of humanitarian disciplines

T.K. Kuiliev

The Tashkent State agrarian university
teacher of the chair of humanitarian disciplines

THE ROLE OF NATIONAL HERITAGE AND VALUES IN FORMATION OF SELF-CONSCIOUSNESS

Abstract: National heritage and values as main elements of the structure of national self-awareness in formation of national idea possessing by significant place were elucidated in the article of B.B.Saparov "The role of national heritage and values in formation of self-consciousness" on the base of scientific sources. The influence and place of such elements of national heritage structure as traditions, customs, ceremonies, rituals and values on national self-awareness were also lightened in the article on the base of life examples.

Key words: national heritage, value, tradition, custom, ceremony, ritual, nation, national holiday, Navruz, national self-awareness.

Language: English

Citation: Hojamuradov, I. R., Saparov, B. B., & Kuiliev, T. K. (2020). The role of national heritage and values in formation of self-consciousness. *ISJ Theoretical & Applied Science*, 02 (82), 753-757.

Soi: <http://s-o-i.org/1.1/TAS-02-82-137> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.02.82.137>

Scopus ASCC: 3316.

Introduction

In the system of national idea main elements-national heritage and values occupy significant place in the structure of formation of national self-consciousness. Foundation on national heritage and values has always been the basis of national self-awareness in formation of national idea. National heritage and values express democratic nature and essence of the structure of self-consciousness formation. That's why found on national heritage and values in national self-awareness formation were the main factors in the system of national idea. Hence, by means of objective evaluation of national heritage and values significance in the system of national idea, definition of its essence and perspectives, we can make scientific philosophic conclusions.

There are various interpretations of conception national heritage in literature, which is an important

element of the national self-consciousness realization. In the explanatory dictionary of the main spiritual notions the following definition is given "National heritage-is a conception, determining a complex of all physical, material and spiritual values, created by the intellect, acuteness abilities and labor of ancestors of a certain nation at the stage when historical development turned into past"[1].

National heritage of every nation includes material, spiritual and other kinds of heritage, created by this nation. Some of them possess by international character, others are attract attention of a certain nation. National heritage is a fruit of mentality, genius, world outlook, creative abilities of a nation. Without them all kind of existence can't rise to a level of national heritage and will disappear during historical period, because national heritage in the system of national conception serves as an important basis and

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

source of experience in creation of nation's future and development.

The structure of national heritage consists of the following: 1) national traditions, customs, ceremonies, values 2) ideology 3) various rituals 4) inventions having world significance 5) intellectuals of the nation and literary works, created by them 6) state system 7) national cultural values, historical relics and others. Each of them formed by nation representatives during centuries and kept as heritage for the next generation. It is thought, that all characteristics of national heritage structure taking up an important place in the system of national ideology will help to form and develop national self-awareness. Taking into consideration the great significance of national customs, traditions, rituals, ceremonies and values in the structure of national heritage in formation and demonstration of national self-consciousness, we'll express our opinion about their essence.

In society development formation of various nationalities and nations are connected with specific traditions and customs. That is, customs and traditions being specific peculiarity, characterizing this nation, serve as an important factor in realizing of national self-consciousness.

“Customs and traditions are events of a spiritual life; nationally accepted as traditions, historically established rules, ceremonies and customs, principles”[2] **habits** are criteria of often repeated in everyday life similar actions. Traditions, customs and holidays are essential parts of spiritual culture, reflecting in social character of nation and serving as one of significant factors unifying them.” Customs and traditions are soaked into people lives, they are actions repeating in a certain period, rules of decent conduct, skills, accepted by many people. For example, such habits as greeting of elders by youngsters, keeping yards in order, showing the greatest respect for guests, visiting elders, ill, unable people, those who got into difficulties on the eve of a holiday, helping the neighbors, taking part in hashar (collective, free assistance) are considered as good, specific to Uzbek people customs”[3].

Customs and traditions are formed under the influence of history of every nation and nationality, their way of life and other factors, and also they are considered as one of peculiarities, defining their specific character. For instance, matchmaking requires great attention and respect. People say: “Prophets paid honor to son-in-law” and that's why they show him great respect. Ceremonies together with national traditions, language and spirit make an important edge of national spirituality and culture.

Customs and traditions soaked into people life, serving to its formation and development, were reflected in social and cultural life, constantly repeating actions, rules of decent conduct, skills accepted by many people. National traditions and

customs, possessing by Uzbek historical features are manifested in traditional and modern forms. Propagation of any customs, traditions, ceremonies “mustn't be carried out on the account of neglect of other people, nation and nationality's traditions and customs, it must serve for promotion of friendship, neighborhood and harmony”[4].

On the whole, if values during human history, gradually forming demonstrate significance of existence, society, events, incidents, human life, material and spiritual values, then customs, traditions, rituals and ceremonies express human and national conformity.

Man in valuing of a certain event, process or emotion, basing on scientific knowledge, world outlook, interests, daily awareness, social experience and respectful attitude, can find its self-expression in customs, traditions and ceremonies. Values are manifested in expression of a certain nation in its past, historical cultural experience, lessons, happy events, customs, traditions, rituals and ceremonies as a way of life, making the basis of spiritual and moral life of people.

Information of Abu Rayhon Beruniy about nationalities of Central Asia, particularly nations and tribes lived in the territory of present Uzbekistan in the Middle Ages, about Khoresms, Sogdians and people, speaking in Turkish, has great significance in researching of Uzbek people past, its traditions, customs and ceremonies. Beruniy in his works also mentioned about several groups of Turkic nations: Maverannahr Turks (Karahanids), Northern Turks (Oguzs, Kimaks, Kirgizs and others), Eastern Turks and Turks, living in the territories of Chu river valley, Khutan, Tibet, Afghanistan. Materials about life of karluks, pechenegs (bijanak) and other tribes are found in his works. Beruniy in his book “Monuments of ancient nations”[5] left us invaluable historical and cultural wealth about famous calendar data, Khaits and traditions of ancient Khorasms, Sogdians, Persians, Romans, Jews, Syrians, Christians, Indians and others.

It is known that in Persia, Sogdiana and Khoresm in B.C. “Zoroaster” calendar was widely used. Beruniy in his works showed the existence of holidays and famous days of these nations in every season and month of the year. For example, “farvardin moh” was the beginning of summer, “tir moh” – the beginning of autumn, “mehr moh” – the beginning of winter, “diniy moh” – the beginning of spring[6].

From the earliest times faith in water was great among people of Central Asia. Our ancestors considered that water was a holy base, a source of life, for this reason they worshiped it, together with it they preserved mountains, lakes, rivers, springs and brooks. That is why our ancestors deeply honored water as their mothers. These thoughts are proved by the following example:

“Welcome to Water, land and grass:

Impact Factor:

ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.126	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

At last salute to Water once more. We sing the praises to flowing down, foregathering and flowing fluently free and with good inducements.

- Oh, water! You are equal to goodness.

Sweeping off all contradictions make everything pure and deserve happiness in both worlds. We appreciate you.

- Oh, abundant Water!

- We call you for help; You are as mothers; you are as milking cows look after us and better and more tasty than any other food. We call you, powerful, as high as a sky, mighty goodness, support us and give power in our troubles. Oh, everlasting mothers!”[7]

Even nowadays, it is considered like a sin and offence to pollute water, to spit and throw rubbish into it. Therefore, ditches, canals and drains are cleaned in khashar (collective free assistance), it has economical effect, we are to appreciate water as one of sacred values retained for us as national spiritual property from our great ancestors.

We had spring festivals, devoted to flowers, the most beautiful gift of nature, and they took special place among spring rituals and holidays of our country. Especially such festivals as “Snowdrop procession” in Zerafshan valley, “Tulip festival” in Ferghana valley, “Nightingale song” in Bukhara, “Virgo festival”, “Festival of red flowers” in Kashkadarya and Surkhandarya were organized and were very popular in the above-mentioned regions[8]. It is necessary to note, that ancient holidays, having many good peculiarities, came to the present as structural part of national heritage, enriched by new meaning.

Among holidays which were in the ancient and came up to the present connected with peasants’ life, their labor and harvest are such holidays as “Melon holiday”, “Wheat mother”, “Barnyard wedding”, “Harvest holiday” celebrating by cereal farmers. They are worth particular attention. B.Sarimsoqov, scientist, folklorist stated the following: the last bunch of wheat named “Wheat mother”, and after its mowing, it is bound in a special manner, taken to the house and kept till spring. In spring from its first part bread (patir) was baked and spread to peasants, going to sow seeds to the fields, and the second part is used as seed material. Grain growers, after eating bread, made from “Wheat mother” say “Let the harvest be abundant this year too, wheat mother help us, grandfather peasant be supporter for us” and bless and after such ritual the rest seeds are sown in the first place[9].

Such ceremonies as “The first snow” (“snowing”, “snowman”), connecting with winter season are also widespread. Ritual, consisting of snow letter writing in the first snowy day, acquired mass character, national holiday, consisting of snowballs playing in the fields, marry-making, presents and treating was originated from the earliest times.

All these national holidays, ceremonies, traditions and customs ancient, colorful, appeared on the base of natural needs, devoted to labor activity and important sides of people’s life showed the appearing of joyful and merriment conditions in people. In holidays and ceremonies sorrows and mutual insults are forgotten acquaintances and friendship exist. Since the old days there were many national holidays, ceremonies, traditions and customs connected with cattle-breeding, agriculture, seasons of the year, calendars, stars and flowers and they are as an important component of national heritage help to our nation to realize their self-awareness.

In national holidays, traditions and customs a spirit of unity, friendly ties, belief for future were secured. They had great educational significance in spiritual moral enrichment of nation. It is necessary to study each of them proceed from social and natural conditions of that time, national morality (spirituality) of people, their beliefs and world outlook.

First, ancient holidays and ceremonies of our people were formed on the base of connection with life conditions of a certain society external environment, degree of economical development and gradually turned into tradition and acquired mass character; secondly, there was great influence of existing religions on these holidays, ceremonies, traditions and customs; thirdly, because of connection between holidays, ceremonies, traditions and customs and people life, economy, way of life, religious convictions they remained in nations memory for a long time and even now they are significant factor in self-awareness formation of people.

Navruz is one of the oldest holidays of our people. In the years of independence Navruz is widely celebrated as a nationwide holiday.

The President of Uzbekistan Sh.M.Mirziyoev noted in the celebration of Uzbek people’s holiday, “Navruz is a holiday having great national significance. It is equally understandable and dear to all people in the world with good intentions, regardless of that in its essence humanistic ideas, nationality, language and religion are incarnated.

For that reason, Navruz during independence turned into favorite holiday for more than 130 nations and nationalities living here”[10].

We think that Navruz possesses by political, ideological and philosophical meaning, because first, it is connected with people’s work activity, in their believe to values antiquity and in dreams coming true; secondly, this holiday attracts attention by people way of life, national spirit, magnificent forms of art, different competitions and serves in enrichment of people spiritual life, thirdly, in imbibing of international friendship, religious toleration, compassion, love of motherland, preservation of peace of mind; fourthly, in youth upbringing, their world outlook formation displaying in their national self-awareness.

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

Another great holiday, celebrating in autumn was Mekhrjon (or Mekhrgoh, in Khorazm-Chiri-ruzh, in Sogdiana-Nim-Sarda). Mekhrjon means “Love of soul”, and also this word has the second meaning “sun”.

Beruniy described “Mekhrjon” as a holiday directed to singing the praises to work of people, lived in Central Asia, both the Sun and the Moon are two eyes of firmament and Navruz and Mekhrigon are two eyes of the epoch. Hence, if “Navruz” is celebrated in the day of vernal equinox, then “Mekhrjon” is celebrated in the day of autumnal equinox[11].

Navruz comes in early spring, and Mekhrjon was a holiday celebrated with great solemnity in autumn. If in Navruz the nature begins to awaken from its long winter sleep, then in Mekhrjon the vegetation period of plants is gradually ends (dies out).

Mekhrjon is a holiday inseparably linked with ancient agriculture cult (faith, object of worship). Muslim clergymen were always against of rituals, having relation with Zoroaster. For that reason, celebration of Mekhrjon holiday gradually weakened and then entirely stopped. Mekhrjon is a constituent part of our national heritage and in the years of independence our people gradually began to celebrate this holiday again and we rejoiced at this fact.

Preservation of national traditions, customs and ceremonies during a long period of time and their recurrence in everyday life of people at present ensures their belonging to the constituent part of national heritage. Their relatively long-term effect, their active participation in people everyday life exercise positive influence on consolidation of national unity.

By means of them nation representatives will spiritually mutually approach and also will form more and more new customs, traditions and ceremonies corresponding to reality, unusual for other nations, but specific for us. Thus, the value of customs, traditions and ceremonies will increase and they’ll turn into national heritage. In this sense, it is necessary to study interrelation and mutual influence of such conceptions as customs, traditions and ceremonies-important constituent parts of national heritage structure.

National values serving to national needs, benefits, aims, organize complex of material and spiritual food and are considered as constituent part of national heritage. In national heritage traditions, specific to a certain nation, also hold significant place, they are regarded as definite, symbolical, responsible movement, directed to formation of a certain traditions, customs, ceremonies, in the known system of national upbringing. Traditions are the most important means in formation of norms pursuing

definite target of national character. Traditions, customs, ceremonies and values are important constituent element of national heritage, main factor in national self-consciousness formation and driving force, taking into consideration the fact that they hold significant place in the system of national idea, they turned into topical theme at present.

Present and future traditions, customs ceremonies have deep meaning and significance for historical and cultural life of people. They are harmonically incarnated in philosophy of life, human world, joyfulness, troubles (sorrows). If we pay attention to cultural life, traditions, customs and ceremonies of Uzbek people we can see that each of them possess by characteristic to them form, meaning, essence content.

In sociological questioning on the theme “National self-consciousness” held in 2012 by the center on researching of “Public opinion” in the Republic of Uzbekistan to the question: To what extent do you know customs, traditions and ceremonies of your nation? Most respondents, took place in sociological questioning, that is in poll of 2006-88,1%, in 2012-93,1% confirmed that they know customs and traditions of their people, only 1,7% of respondents answered “they know them not well enough” and for the next question: “If you know customs and traditions to what extent do you keep them?” in 2006- 37,3% of respondents, in 2012- 43,5% of them answered that they are fully keep traditions and customs. Besides in 2006- 35,9% of respondents, in 2010- 49,6% of them admitted that they keep only those traditions and customs which corresponds to their spiritual needs. Out of them 5,2% answered that they want to take part in ceremonies and rituals connected with traditions and customs, but they noted that it is difficult from material (financial) point of view, 1,7% of respondents answered that they don’t keep any traditions and customs. They considered that their families also don’t feel any need in them[12].

The results of the above-mentioned sociological research materials showed the necessity of saving of national traditions, customs and ceremonies of Uzbek people, their further development and transformation into inseparable part of citizens and especially youth world view.

In conclusion, we have to take into consideration that we began to revive and study rich historical, national and cultural heritage, national traditions and values thanks to independence, but it is necessary to recognize that we need a lot of time for further research of rich national heritage, national traditions and values.

Impact Factor:	ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.126	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

References:

- (2009). *Explanatory dictionary of the main spiritual notions*. (p. 308). Tashkent: G.Gulom.
- (2009). *Explanatory dictionary of the main spiritual notions*. (p. 574). Tashkent: G.Gulom.
- Koraboev, U. (2002). *Holidays of Uzbek people*. (p.8). Tashkent: Sharq.
- Nazarov, Q., & Ergashev, I. (2007). *National idea and responsibility of leader*. (p.704). Tashkent: G.Gulom.
- Raykhon, B.A. (1969). *Heritage retained (kept) from ancient nations*. Tashkent: Fan.
- Raykhon, B.A. (1969). *Heritage retained (kept) from ancient nations*. Tashkent: Fan.
- (2001). "Avesto". (p.77). Tashkent: Sharq. Yasna. 6,38.
- Khujamurodov, I. (1993). *Islam, nationality, values*. (p.61). Tashkent: Fan.
- Khujamurodov, I. (1993). *Islam, nationality, values*. (p.60). Tashkent: Fan.
- Mirziyoev, Sh.M. (2017). *Persistently continuing the way of national development, we'll rise it into new stage-1 volume*. (p.374). Tashkent: Uzbekistan.
- Qodirov, M. (1998). *Holidays, entertainments, ceremonies. Brilliance spreading from the past*. (p.153). Tashkent: Sharq.
- Khojamurodov, I., & Abduraimova, M. (2010). *Policy, religion and national self-awareness*. (p.70). Tashkent: Philosophy and law.
- (2012). *The above-mentioned sociologic information was given from the results of the sociologic research on the theme "National self-awareness", which was held by the center "Research of public opinion" in Uzbekistan*, (p. 20).