



THE IMPORTANCE OF STATE INSTITUTIONS IN THE ETHNO-CULTURAL DEVELOPMENT AND PRESERVATION OF SPIRITUAL HERITAGE

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ANNOTATION

In this article highlights of the importance of state institutions in the ethno-cultural development and preservation of spiritual heritage and the role of culture, which contains the main value of the existence of individual peoples, small ethnic groups, and entire states; its significance as a set of formal and informal institutions, various social phenomena that affect the preservation, dissemination and reproduction of spiritual values that need to be identified and revived, even in new forms, and applied in the socialization of the younger generation.

KEY WORDS: *culture, national culture, ethno-cultural development, spiritual heritage, spirituality, state institutions.*

DISCUSSION

The most important role in human life and society is played by the culture to act as a means of accumulation, storage and transfer of human experience, fostering personal development, which socializers, learning the knowledge, values, norms, traditions of his people, becomes a member of society. Culture is the connecting core in the unity of all members of society, in their unity and integration. The values, ideals, norms, and patterns of behavior that are accepted in the process of socialization form and regulate the behavior of the individual.

Culture contains the main meaning and the main value of the existence of individual peoples, small ethnic groups, and entire States. They cannot exist outside of culture. A person lives in a natural environment, but it is also significant for him that he lives in an environment created once by the culture of his ancestors and created now by himself. Understanding the necessity and importance of preserving the environment, nature, we must understand the significance of the task of preserving the cultural environment, because, as we know, if nature is necessary for a person's biological existence, then the cultural environment is necessary for spiritual, moral life, social organization, without which, of course, neither man nor human society can do without. Meanwhile, the issues related to ethnic culture, the restoration and preservation of cultural values in modern society are raised, in our opinion, and are studied very poorly, more often formally.

Sometimes certain types of cultural heritage, remnants of the cultural past are studied, archival data and documents are studied, but not always the influence of the cultural environment, its moral significance and influence on a person is studied. At the same time, there is no doubt about the power of the educational impact on people, especially young people, of the ethnic heritage, culture and traditions of the people. G. N. Volkov, the founder of ethnopedagogics, quite rightly noted that the people in the purest form are always represented by children. When the national dies in children, it means the beginning of the death of the nation [1].

Culture is also significant as a combination of formal and informal institutions, various social phenomena that affect the preservation, dissemination and reproduction of spiritual values. Therefore, among the priority tasks in the state's cultural policy is the task of preserving ethnic cultural traditions and preserving ethnic and cultural diversity. This problem is especially relevant today, when there is a spiritual disintegration of society, the values of the older generation are lost, and the norms of national culture are forgotten.

In this regard, it is necessary to pay close attention to the spiritual and moral values of our society that have been historically formed and justified by all the experience of human existence, which must be identified and revived, even in new forms, and applied in the socialization of the younger generation.



In forming a moral personality, Uzbekistan have always adhered to special methods, techniques, forms and means of preparing children for life that have been developed over the centuries. In this sense, the national pedagogy of of particular importance today. Being a historically hard-won theory and practice of progressive personality formation, it reflects the socio-economic history of the people, the environment of ethnic traditions, and the fundamental moral principles of society. An appeal to the culture and traditions of our ancestors allows us to update the system of personality formation and increase the educational potential of both the family, public and state institutions, and society as a whole.

The newest values and norms that are formed in one way or another with the development of society cannot but relate to the previous ones, because there is a concept of permanent values. That is why traditional regulators of people's behavior contained in ethnic culture are so relevant. A certain theoretical processing and practical support of what is traditional is necessary, which does not contradict the declared program social attitudes and serves as a factor of stabilization of society [2].

Moral education is the most important direction of forming the moral and ethical image of the individual, such stable human qualities as honesty, kindness, truthfulness, humanity, loyalty, patriotism, culture of interpersonal and interethnic relations, feelings, consciousness and behavior based on universal spiritual and moral values. Purposeful perception, comprehension and understanding of all material and spiritual aspects of culture without exception, understanding of its national and universal values will allow the younger generation to acquire its status, become a full-fledged exponent of a truly progressive national and universal culture. However, first of all, it is necessary to revive the traditional, undeservedly forgotten folk mechanism of real perception, comprehension, understanding, not momentary, but constant careful application of cultural values in the daily life of teenagers.

In this regard, folk pedagogy is of particular importance as an expression of the most essential sphere of national culture - pedagogical culture. Folk pedagogy offers nationally specific, surprisingly wise mechanisms for developing, saving and further developing national culture. Folk pedagogy is a mirror of all the progressive pedagogical activity of the people for many centuries.

Progressive representatives of all times and peoples derived their vital ideas from folk pedagogy, drew them from the storehouse of universal culture. "Education created by the people themselves and based on popular principles has an educational power that is not present in the best systems based on abstract ideas," wrote K.D.Ushinsky .

Due to the deformation of the education system, a well-coordinated system of personal

education has not been used in recent years, and sometimes the national experience of education and training is ignored. With some attention to individual folk traditions, the original folk practice of raising a real son (daughter), worker (worker), friend (girlfriend), family man, father (mother), master (mistress), mentor (mentor) was completely forgotten. The historically proven positive links between the main links (man-man, man-society, man-nature), the main functions and rules of humane interethnic, interpersonal and business relations have been lost, and the basic principles of national education have been forgotten.

As you know, the primary role in the formation of the individual, in its moral and spiritual development, in familiarizing with national and universal values, belongs to the family. After all, it is in the family that the child goes through the first stages of socialization, is introduced to the norms of behavior, morals of the human community. The first acquaintance and awareness of national traditions, their role and significance for each person occurs in the family. And everything that the future citizen learns from the spiritual heritage of his ancestors fits into his consciousness as naturally as possible, is assigned to them in conditions that are not artificially created, but natural, and is accepted as a condition of normal human life. The role of a teacher begins to manifest itself at the next stage of life, when it begins to understand everything that was accepted unconditionally and unconditionally, when it becomes necessary to understand everything that surrounds you, what you deal with in everyday life, that somehow connects you with other people. Then it is necessary to reveal the potential of national traditions and customs, to work on fostering interest in the native culture and on the problem of self-awareness as a carrier of this culture.

No less important is the work of public and state organizations, which, in our opinion, can and should develop mechanisms for the preservation and restoration of spiritual heritage. It is difficult not to agree with G.N.Volkov, the founder of ethno-pedagogics, who noted: "the issue of deep and scientific justification of national and regional factors in the upbringing of children is Particularly acute, because the preservation and revival of cultural heritage begins with its own region and plays an important role in the upbringing of the younger generation." In this regard, Likhachev D.S. he rightly argued that the responsibility for the preservation of cultural values and culture as such lies with the state. The state, in particular, is responsible for the self-renewal of culture in the country. Culture in all its forms has the right to financial support from the state: support for education and protection of cultural values, first of all, and the culture of all ethnic groups living on the territory of the state.



With all the awareness of the importance and the need to preserve traditional culture, socio-pedagogical, moral significance, is especially popular at present, it is impossible to restrain the efforts of only individual teachers, representatives of cultural intellectuals, the process of "forgetting" and "ignoring" important for the further cultural development of folk traditions, In conditions of domination of mass culture, the prevalence of the "consumer society", it is necessary to determine the most appropriate effective ways of conservation and transmission of traditional cultural values. It is necessary to consolidate all the spiritual forces of society, cultural understanding and implementation of a set of measures to preserve traditions, and therefore the entire culture of the people. Currently, this is reflected in the organization of events related to ethnic culture: organization and holding of national holidays, exhibitions of artistic creativity, Amateur performances. All this is important for the preservation and further development of modern national culture, but, in our opinion, it is more informative and entertaining. To revive the most important and popular in modern society, people's tradition, necessary as we see, activities, projects in which representatives of a particular ethnic group were not just spectators but immediate participants, that would give you the opportunity to experience the phenomena of ethnic culture from the inside, would understand the importance and necessity of a particular folk tradition.

The importance of the activities of state services and departments in the harmonization of interethnic relations, in the prevention of ethno-political, ethno-confessional conflicts and contradictions becomes obvious. It becomes clear that significant resources for social development and comprehensive education of young people, hidden in progressive national traditions and culture, which solves the problem of educating the younger generation - through the regulation of spiritual qualities necessary for correct behavior in a particular sphere of personal or public life from the point of view of a particular society or people, can be preserved and revived with the direct participation of the state. Activities of state institutions and departments contribute to strengthening civil unity and harmonization of interethnic relations, preserving the ethnic and cultural diversity of peoples. Traditional norms, time-tested and developed by entire generations, are a moral guideline that allows you to preserve your identity, your belonging to the history and culture of your people. The past centuries, its own system of rules and norms of behavior, communication, the specificity of perception and sensations of the surrounding world, their identity, their character and psychological characteristics, its spiritual culture is an invaluable experience in the education of today's youth.

So, state support for traditional culture is in demand due to the need to preserve historical memory and cultural specifics, it is necessary because it actually provides, through the system of cultural and educational institutions, the unity of those meanings and meanings that give the state stability, and the people the opportunity to preserve and update the cultural heritage.

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