



## FACTORS OF THE DEVELOPMENT OF TOURISM CULTURE IN THE SYSTEM OF UZBEK NATIONAL VALUES

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### ABSTRACT

*The article talks about the valuable development of tourism in the Uzbek national mentality. Also, the national values, material and cultural heritage of the Uzbek people, turning the traditions of hospitality into a tourism phenomenon, developing the tourism culture in the Uzbek national mentality from the point of view of values, taking into account the national and religious affiliation, traditions, and lifestyle of tourists, the level of demand for hotel services for foreign tourists, preservation of the original appearance of ancient monuments due to restoration, adaptation of services in places of pilgrimage, hotels, recreation centers to the religion, mentality and lifestyle of guests, as well as the combination of historicity and modernity are dialectically analyzed.*

### INTRODUCTION

The development of society is called progressive in terms of the impact of the value it shows on human life. All types of progressive values are tools that serve for a person to live a comfortable life, live freely, and achieve spiritual and moral maturity. Progressive values include the values that contribute to the development of the economy, culture and spirituality of our society, to educate a perfect person on the basis of national ethics, manners, and traditions. In our opinion, it is appropriate to include tourism, travel organization among the progressive values. Because today the role of tourism in the social and economic development of the countries of the world is considered high, and the concept of tourism has been replaced by the phrase tourism with a new name. Tourism has become a unique status in the Uzbek national mentality over the centuries. In the Uzbek national mentality, the valuable status of tourism culture is interconnected with the traditions of pilgrimage, travel, pilgrimage, travel to acquire knowledge, and hospitality. Also, the region between the two rivers, located at the intersection of international trade and communication routes, with ancient traditions in handicrafts, farming, and trade, retains its importance even today. Uzbekistan is located on the path of trade, merchants and travelers, geographers and missionaries, conquerors and conquerors of the Great Silk Road. Today, Uzbekistan is becoming one of the fascinating tourist destinations for those interested in the enterprising, culture, history, tradition and exotic countries.

**Literature review on the topic**

Local features of the specific ethnoculture of the population living in various historical-ethnographic regions of our country, including the Fergana Valley, South Uzbekistan, Bukhara and Khorezm, transformational processes in material and spiritual culture, inter-ethnic processes, ethnology of various diasporas living in our country, traditional and modern ethno-cultural processes, restoration of historical monuments, research on the preservation of traditional national values in the modern urban environment are gaining significant scientific and practical importance.

Uzbekistan is mentioned in many historical sources as one of the oldest countries where the first religious views and ideas appeared. Religions with complex ideological systems, such as Zoroastrianism, Buddhism, Judaism, and Christianity, have been peacefully operating in the region since ancient times. Ancient tombs in Teshik-Tosh caves, Buddhist finds in Fayoztepa, Karatepa, Zoroastrian temples in Tuproqkala and Koykyrilangkala monuments, today, as a result of the work of Japanese and French archaeologists, have already become favorite places for tourists.[1]

According to the Chinese Xuan-Zian, at the beginning of the 7th century, 10 Buddhist monasteries and a thousand monks were active in Termez [4]. The roots of religious tolerance and reconciliation in Uzbekistan go back centuries. According to Kato, a Japanese scientist who conducts research on the culture of various religions that have worked in Uzbekistan, the unique monuments of Buddhist culture discovered in the Surkhandarya oasis, Jewish monuments, and Christian shrines in Bukhara are as magnificent as Islamic monuments in our country.[3]

According to Academician V. Bartold, there was a Christian bishop in Samarkand in the 6th century and a metropolitan immediately before the arrival of the Arabs. There was also a Christian population in the territory of today's Tashkent and Khorezm regions. Today, churches associated with Christianity in Uzbekistan are mostly established after the invasion of Tsarist Russia, but Christianity has a long history in this region, like other religions. The concept of pilgrimage is of special importance in the touristic values of the Uzbek people. Pilgrimage means to go somewhere. Pilgrimage, in essence, means going to holy places, graves of saints, cemeteries and performing certain rituals.[5] For example, it is a sacred intention for Muslims to visit the mausoleums of saints such as Imam al-Bukhari in Saudi Arabia - Kaaba, Mecca, Medina, Samarkand, Hakim al-Tirmizi in Termiz, Khoja Ahmad Yasavi in Turkestan, Hazrat Bahovuddin Naqshband in Bukhara, Hazrat Pahlavon Mahmud in Khiva. . Such places are places of pilgrimage not only for the Uzbek people, but also for foreigners.[6] It is required to go to the pilgrimage with purification, not to trample the graves and observe the etiquette of the pilgrimage. Pilgrimage is the basis of tourism in Islam.[2] Khojai Jahan Abudukholiq Gijduvani, the founder of the "Khojagon" doctrine, stated that a person should go on a journey to his country according to the order "Safar dar vatan" [7].

Also, hospitality as a part of tourism is of great importance for the development of this sector. In the Uzbek national mentality, the valuable status of tourism culture is considered to be of special importance with the traditions of hospitality. Kaikovus, the author of the great pandnama, writes the following about hospitality and treatment of guests: "Whenever your guests enter your house, you go out to them with all your people and communicate with good words, so that they express your gratitude".[8]

The 15th century scholar Husayn Vaiz Koshifi wrote down the following points about the manners of waiting for a guest, which are as follows: welcoming the guest with a bow and seating him in a good place, sitting in front of the guest with an open face, not being offended no matter how many guests come, showing more respect to an uninvited guest, not to be stingy and not to be angry with the guest, without showing artificial favors, to sincerely please the guest as much as possible.[9] Mahmoud ibn Muhammad expresses these thoughts about Uzbek hospitality: "When a guest arrives, you can ask him what he wants to eat and what he is feeling. If his wish is taken into account, the guest's happiness will increase. However, asking a guest such questions as: "Do you want to eat something, can I take something out?" is grossly impolite. That's why you have to put everything in front of him at home."

In the Uzbek national value system, we should develop the culture of tourism through the traditions of hospitality and increase the flow of tourists to our country.

Research methodology

Scientific and philosophical principles such as systematicity, theoretical-deductive conclusions, analysis and synthesis, historicity and logic, hermeneutic analysis, succession, mutual unity of universality and nationality, comparative analysis were used during the research.

### **Analysis and results**

It is appropriate to take into account the following aspects in the development of tourism culture in the Uzbek national mentality from the point of view of values.

- It is necessary to take into account the national and religious affiliation, traditions, and lifestyle of tourists, and organize special kitchens for them. Because among the tourists coming to our country, vegetarians are the majority. And most of our national dishes are meaty and very fatty.

- The service level of hotels should be adjusted to "stars". When tourists use the hotel service, they pay attention to the smallest details: the regularity of hot and cold water, mineral water in the rooms, prayers for Muslim guests, "qibla" indicators.

- The fact that the hotel services do not meet the demand level for foreign tourists further reduces the flow of the beaches. Often, this is due to the fact that hotels do not meet the established global requirements. It is of great importance to establish an electronic service where tourists' complaints can be reflected in eliminating such shortcomings.

- Another aspect that annoys tourists is related to the fact that ancient monuments almost lost their original appearance due to restoration. In the development of tourism culture, it is necessary to strengthen the emphasis on the preservation of the ancient structures to which period they are found or in their existing state, and to strengthen them with appropriate decisions in this regard.

- The culture of waiting and escorting tourists is a high-level service. One of the serious factors hindering the development of tourism is the lack of knowledge of foreign languages by the employees and representatives of the security service, who are directly working in historical objects, and are not polite to tourists [10].

- Adaptation of service services in places of pilgrimage, hotels, resorts to the religion, mentality and lifestyle of potential guests. The first steps have been taken in this direction: providing entrepreneurs with family recreation typical of "halal tourism", eating in high-quality, clean restaurants in the most comfortable accommodations, organizing separate pools

for men and women, playgrounds for children, "halal" labeled food products and organization of classes on issues of introduction of services.

It would be appropriate to add the 16th-century women's Kunjak bath and other surviving greenhouses located in Bukhara to this list and advertise it as an ancient marvel. That is, if most of the tourists come from Muslim countries, there are enough historical grounds for conducting "halal tourism" in Uzbekistan.

- For those traveling to the Bukhara region, the "Etti pir" complex pilgrimage is being implemented in one day. This is a well-thought-out spiritual, organizational, and economic event. But the road infrastructure between the "Etti pir" shrines, the maintenance of the buildings and roads around the shrine, and the grandeur of the historical buildings are of primary importance.

- Another aspect of the ethics of pilgrimage is the cleanliness of toilets and toilets, which are most "recognized" by tourists. In all tourist areas of Uzbekistan, in the regions of Tashkent, Samarkand, Bukhara, Khiva, Fergana Valley, the organization of "WC" rooms and separate clean and tidy toilets for men and women for tourists going by bus or road cars will increase the aesthetic value of the trip.

### **Conclusions and suggestions**

Evidence shows that today our moral values are becoming a component of the tourism industry. The main reason for this is that foreign tourists want to see and learn the culture of peoples that are exotic for them. Uzbekistan is distinguished from other regions not only by its ancient architectural monuments, its unique nature, its unique culture, and the wealth of various regional national games. In order to attract more young foreign tourists to our country, it's time to use tools that interest them. Tourism is also very important in passing our national values to the next generation.

The development of tourism culture in our country, in turn, serves as an important factor in the acceleration of integration with foreign countries. The development of tourism culture serves to provide the necessary currency income for the country's treasury, create new jobs and, at the same time, increase the level of well-being of the population. The high potential of tourism in Uzbekistan, the conditions created for foreign and local tourists, the priority of the principles of national and religious tolerance, the sustainability of the great gift of peace in the country, the fact that the rights of tourists are strengthened not only in international norms, but also in the national legal framework, are the main reasons for attracting foreign tourists. is the most important factor.

Also, tourism can be done at the same time as visiting religious places and visiting relatives and friends. The development of domestic tourism leads to an increase in the spiritual outlook of young people by seeing and studying the region in which they live, and serves as an important factor in the further development of a sense of patriotism.

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