



# SOCIO-PSYCHOLOGICAL CHARACTERISTICS OF NATIONAL CHARACTER

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## ABSTRACT

*The article examines national character, understanding of national identity and socio-psychological characteristics of its formation. And also, the scientific and theoretical foundations of the national character are described.*

**KEYWORDS:** national character, national identity, socio-psychological characteristics, national pride, spirituality

## INTRODUCTION

It is known that in the upbringing of a harmoniously developed person with a national character and feelings worthy of our world-renowned ancestors, it is important to understand the psychological nature of changes in society and clearly define the appropriate measures. Because the great creative work carried out in our country, the conditions created for the development of a harmoniously developed person urges him to mobilize all his abilities and mind in order to realize his identity, work with national pride and work for the development of the country.

Today's reforms are aimed at understanding the national identity, the formation of national pride and pride in young people, and a deeper understanding of their true meaning by schoolchildren. The work of educating the younger generation on the basis of new educational standards, love for the Motherland, confidence in its future, a sense of national pride, the implementation of the most effective methods of educating children and adolescents in families, and thus inculcate the idea of national independence. It is expedient to know the important laws concerning. Therefore, below we will try to think about the socio-psychological features of the formation of national character in children and adolescents.

It is well known that the emergence of every national character traits that a nation has acquired throughout its history is due to the long-term influence of the surrounding realities on the psyche of the people. What spiritual qualities and attributes can be incorporated into the understanding of national identity? In this regard, it should be noted that although there is still no common view on the concept of 'national character', there are common views on the qualities that go into it. Many researchers introduce such qualities as national

character, attitude to work (diligence, patriotism), patriotism, militancy, bravery.

In our view, in addition to the above qualities and attributes, the structure of the national character also includes the mental structure of the nation, its attitude to other peoples and the features that determine the relationship between the representatives of this nation.

## MATERIALS AND METHODS

The different character traits of peoples are determined by their socio-economic experience, historical development and natural living conditions. At the same time, social relations play an important role in the formation of national character. Each historical epoch creates its own national character ideal, which is in line with the interests of the national ideology on the basis of the laws of social development of that period. The character type of this period reflects the lifestyle of the people [1].

It should be noted here that it is absolutely wrong to generalize the national character. Pure national character, which is not found in other peoples and nations, but is unique to one nation, is not found in nature at all.

Every nation can only be taken with all its features and seem unique ..., each of its ethnic features cannot be an absolutely unique feature if considered separately. Reflecting on the complexity and confusion in the study of the problem of national character, I.S.Kon says that it often arises as a result of a lack of understanding of generality and specificity, commonality and individuality in dialectics. He emphasizes that when it shows this or that feature of the national character, it must of course be studied in relation to it. "In works devoted to the Russian national character," writes I.Kon, "they often display a quality called emotional calmness." If you are right compared to the Italians, I



agree. But not only in comparison with Finns or Estonians"[3, 123].

Of course, the national character traits of the Russian people are not absent. Russia's vast lands, as in some other countries, lack of political divisions, all the peculiarities of economic development, created, as Gertsen puts it, a "luxury-loving, tolerant" Russian, a Russian peasant who was not inclined to run a single farm.

On the contrary, in the character of the Uzbek people, there is a tendency to cling to a husband, not to leave the land of "umbilical cord blood". The emergence of these character traits is associated with the peculiarities of the historical development of the Uzbek people. For example, the existence of several feudal states in Central Asia, in particular in present-day Uzbekistan, the political and economic fragmentation of khanates, frequent bloody conflicts between them, the existence of patriarchal methods of management, the preservation of tribal traditions, and finally, factors such as the limited availability of irrigated, arable land for agriculture, give rise to these characteristics of the Uzbek people.

In Uzbek families, several generations (even 3-4 generations) lived inseparably, living together in the same yard, in the same neighborhood, eating from the same pot. Therefore, within the large family that previously existed, we may encounter representatives of several generations. Even after the father, who was the head of the family, married his sons, he did not separate them as an independent family for a long time.

The son, who was newly married, worked under his father, who was the head of a large family, and helped him with the running of the farm. Even if the new family is separated from the parents, they have bought a house or land for the family from a place not far from the father, or have allocated a place from their husband to build a house. Household items, which are necessary for the daily needs of the new family, are allocated. But even then, the father did not allow his husband to fall apart. The son worked under his father on his land, helping the father run the farm. What is the reason for this, why in the peoples of Central Asia, especially in the peoples engaged in agriculture, patriarchal relations have been relatively long maintained in the family and economic spheres?

It is known that land is of great economic importance in irrigated agriculture, especially in Central Asia. Even in winter and summer, when labor is required to work with great force, the disintegration of the labor force and the land would make it much more difficult to cultivate the land and harvest crops. That is why the settled peoples of Uzbekistan had very large families, even three or four generations. The children worked under the head of the family and became economically dependent on him. The father or the eldest son in the family was

the head of this family. His word, his opinion, was at the level of law for other members of the family.

In almost all nations ruled by such a patriarchal system of management, respect for the head of the family, the elders, and the uninterrupted observance of what they said became a habit, and later it became a characteristic of the people.

In relationships in the family hierarchy, everyone in a particular age group is, of course, obedient and respected by those older than them. This, of course, was of great importance so that large families would not break up in the conditions in which they needed to live together.

In addition, Uzbeks have developed such qualities as good relations, mutual assistance and cooperation not only between brothers or relatives, but also with neighbors.

From time immemorial, a tribe or tribe lived together in a neighborhood or an entire village. In rare cases, a representative of a foreign tribe or tribe moved to an unfamiliar place. Even today, in many villages, mahallas are formed on the basis of kinship. This means that the neighbor next door is also your close relative. Therefore, if in ancient times a meal was cooked in a family - of course, the devormion neighbor will be the first to serve both the good day and the bad day of the neighbor, who was released to the neighbor, the relative. Not attending a maraka at a neighbor's house, especially not attending funerals, is a major crime for Uzbeks. That's why we have very figurative proverbs about our neighbors, such as "don't buy a house, buy a neighbor", "a close neighbor is better than a distant relative", "my neighbor is my neighbor" and so on.

In addition, our national nature has such unique qualities as mutual kindness, compassion, kindness, modesty, modesty, modesty, generosity, hospitality, kindness.

Such solidarity, mutual support is strongly developed not only between neighbors, but also among the entire neighborhood and the rural population. When a resident of a neighborhood or village hears that there is mourning in a house, he or she may come to the home of the deceased to express his or her condolences and help as much as he or she can, even if he or she quits his or her job. The coffin of the deceased is carried shoulder to shoulder until it reaches the grave. Everyone he meets on the road - whether he is on horseback or in a car - thinks it is his human duty to get down and carry the coffin a few steps.

Neighbors, neighborhoods, and neighbors support each other and protect each other's interests as a result of people living together for a long time, and the people of the neighborhood and the village being related to each other by kinship.

The existence of small independent khanates in Central Asia, the lack of systematic administrative and economic development of the country by the



large united government, as a result, many large-scale economic activities - digging canals, cleaning canals, construction of mosques and other buildings, harvesting and similar labor-intensive work was carried out by the people themselves with the help of "hashar." Therefore, it is the sacred duty of every old and young person to go to the hashars that take place in the neighborhood and among the neighbors.

The national character is reflected in the people. But the character of a nation is not a simple sum of the character of some individuals. It manifests itself as a mass phenomenon, finding content when the common traits of individual characters are socially reworked and become a new, special quality. For example, just as the voice of a choir is not like the voice of any choir member, the national character is not like the character of a representative of any nation, or the character of a nation is not fully reflected in the representative of any nation.

## DISCUSSION

It is known from history that it is the duty of every human being to cherish the honor of his nation, to protect it, to remain his human virtue. The glory of each nation, its national characteristics have been formed over the centuries. The honor of the nation also in many ways reflects the socio-psychological aspects of the national character.

The honor of the nation, its origins have been advanced by many scholars. Speaking about the honor of the nation, Ibrahim Karimov, one of our famous scholars, said: "Honor is self-realization and belonging to a certain commonality (social group, class, society, nation, etc.) and recognizes the interests of that commonality through national ideas and ideology. It is a rare inner feeling, state of mind and human quality that is formed in a person in the process of struggle for protection on the ground, in any situation [2].

The history of human society proves that only when there are many people who can show such qualities in any period, in any region, in any society, if the society itself is interested in the activities of such people, if their activities are evaluated correctly, then the honor of this nation will be high. Qualitative people who can raise the dignity of the nation play a big role in finding the place of each nation in the world community.

When we talk about the glory of a nation, there are other words that serve the development of a nation, its future.

Factors such as interethnic harmony, nationalism, national consciousness, national pride play an important role in bringing up people of all nationalities living in Uzbekistan as selfless people for the development of our country.

In multi-ethnic nations, the national issue has a special place, because no nation wants to lose its national characteristics, national territory, and

strives to preserve its national values. Their timely and positive resolution will serve as a basis for ensuring interethnic harmony.

The basis of the national question is the end of national oppression and violence, the establishment of equal relations between different nations, the creation of conditions for their free, all-round development.

No matter how many different nationalities there are in a multi-ethnic country, if the characteristics of that nation are respected and the connection is maintained, it will lead to peace and stability in the territory of that country.

"In the early nineteenth century," wrote I. Kon, "the Germans were considered incapable of practical work, prone only to philosophy, music and poetry, uneducated in the study of technology, and a less active people (they themselves agreed). With the industrial revolution in Germany, this stereotype became an unreliable anachronism"[3, 98].

However, it should not be concluded that socio-economic changes change all the characteristics of the national character. Some of its qualities are relatively stable and do not lose their inheritance even in the new social conditions. Passing on to future generations serves to assimilate the material and spiritual heritage of the ancestors. History consists of the coming of one generation instead of another. Each of them uses all the materials, wealth, and productive forces left by previous generations. The result is intergenerational succession. National characteristics are intertwined with universal values.

National character does not contradict universal characteristics. Therefore, it cannot be separated or contrasted with the character of other nations and peoples. Every nation, when it enters into close socio-economic and cultural relations with another nation, takes from it what it does not have and gives from itself what it does not have.

But these character traits, inherited from other peoples, when assimilated by the representatives of the nation, take on a peculiar national expression, without being copied without change.

The qualities that have been formed over the centuries and permeated the way of life of our people, that have become an integral part of its national nature, have proved their importance on the eve of independence and in the first years of our independence. Uzbeks have always had friendly, fraternal, cooperative and good-neighborly relations with the peoples and nations living around them. The fact that this nation has been able to retain its unique sense of compassion is its unique noble feature. It is no secret that in some of the newly independent republics there has been a disrespectful attitude towards the representatives of the nation, who have been living in the vicinity of independence and



claiming to be our brothers and sisters. The fact that this has not happened in Uzbekistan shows the high morale of our people.

Mistakes and shortcomings in the process of resolving the national issue, along with the confusion of interethnic relations, make it an international issue. The legal self-determination of nations is one of the universally recognized principles of inter-ethnic relations. This expands the choice of the form of relations with other nations, as well as the possibility of resolving political, social, spiritual and educational issues [4, 132].

In our national ideology, the main goal of which is to create a free and prosperous homeland, to further liberalize the life of society, it is emphasized the importance of ensuring interethnic harmony in the implementation of this main idea. At the same time, it is emphasized that evil, destructive ideas such as nationalism and chauvinism are among the main threats to the life of society. Every member of society must always be aware of the consequences of such evil, destructive ideas and the need to avoid them.

## CONCLUSION

In summary, the understanding of national identity, the development of national character and national consciousness is decided in the mind of the individual on a real social, economic, legal, political, psychological, cultural and educational basis, and it is connected with the will and becomes a practical action. Indeed, those who understand their national identity understand the need to increase their potential in all spheres of life in the current historical context. Those who understand the true history of their nation, who have historical memory, will have a strong desire to understand national identity, to protect national character and the honor of the nation. During the years of independence, many measures have been taken by governmental and non-governmental organizations to eradicate the scandals of national consciousness in the former Soviet Union. As long as nations exist, so does national character. There is no nation that does not pay attention to the development of national character. Because the national character is closely connected with the nation, it will continue to develop along with the development of the nation.

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