

SOCIO-PHILOSOPHICAL INTERPRETATION OF THE CATEGORY OF NATIONAL CHARACTER

B.E. Toshboyev – senior teacher of social subjects' faculty, JSPI

Sh.F.Eshboyev – student, JSPI

National character is a multi-layered concept, closely intertwined with the formation and social life of the nation. It consists of the harmony of historical, philosophical, economic, religious, psychological, moral, aesthetic, artistic activities of the people, determines the spiritual and moral image of a particular people, the direction of its behavior, ideals, and ensures the unity of people as a nation. Research shows that a socio-ethnic group united as a deaf nation differs in its specific features. This difference operates in an absolute, undeniable objectified and subjective way. The subjective form of nationality is manifested in the understanding of national identity, that is, the belonging of people to a particular socio-ethnic unity, the relation to a particular place and the spiritual values of their people, while the objectified form of nationality represents national character. At the same time, the national character is reflected in certain ideas, language, interests, interests, needs, values, moods, which represent the nation as a subject of history.

National character is a set of interrelated values, harmonized rituals, moths, needs, spiritual mechanisms that serve for spiritual and intellectual protection. It can be described by the mental and psychological state of the person or by the language of the national character, or can be expressed in social behavior.

National character plays an important social role in maintaining the unity of the nation in the process of historical and cultural changes. Consequently, the national character is, by its very nature, stable, stable and changeable, a social and spiritual force that changes in line with the maturity of the individual and connects the renewal of society with heredity. Therefore, in the formation of new values in the conditions of independent Uzbekistan, it is necessary to rely on national customs, traditions, philosophical, religious and cultural heritage and ideas.

"National character" is a set of relatively typical psychological and social-spiritual qualities that are characteristic of the majority of the mind of a nation and differ from other nations. Therefore, not only the ethnic stratum, but also the psychology, lifestyle, socio-spiritual experience, language, religion, customs, traditions, folklore, ideals, philosophical and moral ideas of the nation, as well as the experience of material production, nature, climate and universality is also associated with values.

The national character does not represent a separate personality trait, but, as noted above, a well-known group, a characteristic of the majority. However, just as

the sky is reflected in the cataract, it is natural for a particular person to have the characteristics of the people, people, and nation to which he belongs. It is this group that defines the general culture, ideals, lifestyle, customs, traditions, customs and traditions of the community.

When it comes to the character of the individual, the team, and the group, it is impossible to confuse or equate them with each other. Character traits that are unique to several individuals A community formed as a community and an ethnic group may not fully represent the character of the people. But the community, the people, the character, in turn, cannot be decided without the character traits of the individuals.

So, in order to imagine the national character of a people, it is necessary to study its language, religion, history, culture, social life, customs and traditions. Therefore, the question of the national character of the individual and the people is a clear expression of the close interdependence of the categories of generality, individuality and individuality of philosophy. In this sense, the national character, if studied in relation to universal values, can be free from one-sidedness and national limitations.

The study of the question of national character, which separates it from universal qualities and characteristics, leads to many difficulties and confusions. Keeping dialectic of universal qualities with a national character and studying them together can provide a methodological guide for a stable understanding of the essence of the problem. Otherwise, when we talk about the national character, we have to think only about the character that distinguishes the characteristics, signs and qualities that are specific to that nation. Such a research methodology leads the researcher to draw inaccurate conclusions, that is, to conclude that a nation is characterized by good or bad qualities, and as a result, some peoples, nations and peoples are deprived of universal qualities. Therefore, scientific research has not shown that such qualities are inherent in any nation and that they are a burden on other nations.

The mechanism of determining the structure of national character can be different: it is reflected in the interaction of people, behavior in the family, ways of overcoming conflicts, attitudes to the service of different peoples, the socio-psychological status of their representatives; as well as the gestures and behaviors of different ethnic groups play an important role in defining the boundaries of national character. For example, for the Uzbek and Tajik peoples, it is typical to be polite and modest in dealing with each other, while in the Georgian, Jewish and Italian peoples, the movement of the hands and body is more pronounced. Even this humility and diligence differs to some extent in different peoples.

Although the approach to the national character as a socio-philosophical

phenomenon recognizes the equality of nations, it does not study them in the same way, in the same way. On the contrary, the diversity of ethnic groups indicates the diversity of social relations between them. It is a historical fact that developed peoples, formed in the same natural, social and cultural environment, have different languages, characters and ways of thinking. This historical fact shows that even within the representatives of one nation, x, am reflect different national characteristics. "... There is no doubt that a millionaire and an ordinary worker or unemployed cannot think in the same way, perceive in the same way, evaluate the events of life in the same way, and follow the same morals and traditions. They live differently and their descendants are different. They have different habits and tastes; they have different national feelings and consciousness. Therefore, it is impossible for them to have the same national character"[1,15].

Defining a national character means expressing its necessary socio-psychological features. But none of these characters can be rare. No one can say that a trait that is rare cannot be found in another nation or people. For example, the Uzbek people are hospitable. However, this quality does not apply only to Uzbeks. Georgian hospitality, Armenian hospitality, Russian and Kazakh hospitality also have their own specific features. Or the Georgians are called angry, and the Spaniards are not left in the lurch. So, when we talk about the national character, when we talk about the national character of a nation, it is expedient to compare it with the characteristics, qualities and features of other peoples or other individuals. Otherwise, it will be difficult to go beyond the characteristics of all nations and peoples and to distinguish the specific features of the national character.

Hence, the qualities, qualities and characteristics that fall into the autumn as a national character are the fruit of the socio-historical experience of the people, the people and the nation. They acquire a certain stagnation that has historically been formed. At the same time, these characters have changed to a certain extent during historical development.

The national character can be figuratively compared to the image reflected on the wall of a historical plot. If the last image is erased or erased, it is as if traces of images drawn and created by generations in the past appear below it, and all these images, with their general meaning and mood, indicate the artistic and aesthetic solutions of this wall forms such a complex system.

The content of this multi-layered image is either supplemented, modified, corrected, or distorted by each new image. But the general core meaning of the image is preserved, and when compared to the subject we are studying, the character of the national character is preserved and supplemented.

The national character, which is the product of historical development, is, in

turn, the national value. As a national value, it is formed and developed in close connection with human spirituality. The more the human spirituality is run with national values, the deeper the socio-spiritual content of the national character. The spirituality of our people is so intertwined with national values that it cannot be changed quickly by administrative or enlightenment means. For example, despite the fact that many administrative measures have been taken to reduce, change or regulate the ceremonial soups served for lunch or dinner, which determine the national character of our people, it is difficult to change them. In conclusion, although the issue of character has been widely studied by world scholars in the field of psychology, the problem of national character has not yet been the subject of serious research by psychologists, philosophers, sociologists and researchers of the theory of artistic creation. It is therefore one of the hot topics in the social sciences. The complexity of the problem is that if a trait is considered to be characteristic of a particular nation, similar traits are found in other nations. Hence, it should not be seen as an absolute characterization of a national character, but as a manifestation and relatively stronger manifestation of universal human qualities in different nations. Therefore, its study only on the basis of the categories of generality, individuality and uniqueness of philosophy can lead to objective conclusions about the national character.

REFERENCES:

1. Djandildin N. Nature of national psychology. Alma-ata. 971. p.15.