



SOCIO-PHILOSOPHICAL ESSENCE OF NATIONAL CHARACTER AND MORALITY AND SYMBIOSIS

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Abstract

This article attempts to substantiate the symbolic development of national character and morality by comparing it with symbiotic phenomena and processes in nature. Also discussed were the socio-philosophical aspects of the development of morality in relation to the national character in connection with the development of time, and the consequences of violating the symbol of national character and morality.

Keywords: national character, morality, symbiosis, mutualism, sympathy, mutual assistance, tradition, value, customs, globalization, New Uzbekistan.

Introduction

Most of the laws and phenomena that apply in nature also apply in society. It is known that many laws were discovered in the process of studying nature, and concepts expressing these phenomena appeared in natural sciences. Later, these concepts were included among the concepts of social and humanitarian sciences. One such concept is the concept of symbiosis. Symbiosis is a form of relationship in which both partners or only one benefit from the other[1]. All species in nature ensure their existence and continuity due to symbiotic relationships with each other.

There are many examples of mutually beneficial symbiosis in nature. For example, from stomach and intestinal bacteria to plants without which food cannot be digested (for example, some orchids can be pollinated by only one type of insect). Such relationships are successful when both partners increase their chances of survival. Actions or substances produced during symbiosis are important for partners and cannot be replaced by any other event.

These symbiotic relationships apply both in society and between people. For example, the common relationship between mother and child, husband and wife, as well as forms of social consciousness, such as morality and religion, law and morality, can be included among beneficial symbiotic relationships. The viability of existing systems and values in society is also, in our opinion, due to symbiotic relationships.

The harmony of morality and national character plays an important role in the life of society. Morality and national character are in a symbiotic relationship, and because of this relationship, they both have the opportunity to survive and improve.



Literature Analysis

American professor D. Carlisle in his book "Uzbekistan and Central Asia: past and present in full" states that "In the psychology of Uzbeks, individualism is combined as a public symptom. Uzbeks love practical work, they prefer to lead an active life rather than entertainment. Interest in the material and monetary aspects of life is not a complete life value for them, but it sufficiently determines the purpose and content of the activity. Uzbeks are able to endure hardships, hoping for the success of the work. They are also distinguished by high discipline. All these features of the Uzbek national character are a significant guarantee that the country will be able to successfully modernize its economic life in the direction of the market. This is not only in words, instructions and declarations, but also in practice" [2], he writes. It can be deduced from the author's opinion that the national character of the Uzbek people is fully harmonized with the moral requirements formed in the region. Moral norms are not phenomena outside of national interests, people's way of life and aspirations of the nation's representatives.

Dwelling on the harmony of national character and moral standards, L. Levitin writes the following: "The Creator has given Uzbeks special courage and fortitude. The requirements of honor are not equal to them in dangerous situations that force a person to sacrifice himself..."

The feeling of sympathy and mutual help is ingrained in the blood of Uzbeks, they never leave their neighbors alone when a disaster befalls them. They do not leave a person who wants help from them alone in the face of calamity. During the Second World War, Uzbekistan, which provided shelter to hundreds of thousands of people who were exiled by the war from its soil, received news from hot and cold, and fed its belly, showed the greatness of its heart to the whole world"[3].

Research Methodology

At the same time, these moral qualities of our nation serve as an important basis for ensuring the stability of the national character in the individual. Accordingly, without a deep analysis of the symbiotic aspects of morality and national character based on the categories of cause and effect, possibility and reality, necessity and chance, essence and event, it is impossible to understand the theoretical, methodological and practical foundations of national character improvement. In fact, while morality and national character develop in a causal-deterministic relationship, the scientific community has not paid serious attention to this issue. Due to the difficulties and problems experienced by the transition period of Central Asia, the need for economic, cultural and spiritual development, the task of revising national spiritual values, creating the theoretical basis for a new manifestation as a nation on the basis of self-awareness year [4].

Research on the way to solving the problem caused almost the same trend in the materials of history, philosophy, sociology, ethnography and ethnopsychology of the Commonwealth of Independent States (CIS) during this period. These are the tendencies of integration into the direction of cultural anthropology, which has not yet been formed in the system of social and humanitarian sciences of the CIS countries, and at the same time, attempts to solve the problems of social thinking between the second and third wave civilizations. Naturally, the central problem of these trends is the national



Academicia Globe: Inderscience Research

ISSN: 2776-1010 Volume 4, Issue 5, May 2023

worldview, universal morality, national character, which has been studied in American and Western social and humanitarian sciences and has now become a component of cultural anthropology, in a word, the question of symbiosis of morality and national character many have already become the object of research of social and humanitarian sciences.

According to the sources, the formation process of the mentality of the Uzbek nation, consisting of the symbiosis of morality and national character, has a history of almost 3,500 years. Our nation has enriched the material and spiritual culture of humanity with its priceless masterpieces. Mutual cooperation in the way of life, knowledge, experience, skills and competence in the field of science formed the basis for the emergence of high moral values.

To determine the symbiosis of morality and national character, it is necessary to pay attention to many factors. That is, it should be compared with other nations, the conditions under which this nation lives, the historical period, the nation's past, mentality, and many other aspects should be thoroughly studied scientifically.

In the national mentality of the Uzbek people, traditions and customs, which are considered to be bright manifestations of the symbiosis of morality and national character, have a special place. Traditions and customs were formed after the trials of life. People's dignity, nationality, and intelligence are embodied in their traditions. The customs that have become a form of tradition live for centuries and are absorbed into the lifestyle of people.

In the life of our people, the importance of customs, traditions and customs based on moral norms is incomparable. The Eastern way of life is extremely noble, and it includes noble (emotional) qualities such as contentment and gratitude, thoughtfulness and thoughtfulness, closeness to mother nature, loyalty to humanity, dignity, and honor. enters. At the very core of attractive and impressive paintings and traditions, philanthropy and generosity are embodied.

As a rule, people who embody the characteristics of the national character should respect national traditions and conduct practical activities that set an example to others. Because, the need to apply legal laws to a society that follows customs and traditions will decrease more and more.

After all, there is hope that the idea of "From national recovery to national progress" will be successfully implemented because the exemplary customs and traditions of the Uzbek people have been tested in the many thousand years of historical experience of our country.

Therefore, the most important form of self-government of citizens, which corresponds to the historical and national nature of our people - the establishment of public control, the status of the neighborhood was fully restored. Human qualities such as tolerance and mutual kindness are formed in the environment of the neighborhood, which is the main support of peace, stability, tranquility and human education in the life of society.

It is known that the symbiosis of morality and national character does not always happen by itself, but changes in society, global influences in socio-economic, spiritual and ideological spheres actively influence these changes. "With the change of life, with the change of the world of being," writes I.A. Karimov, the material and spiritual environment of a person, as well as his worldview, can change, of



course. If we accept thinking as a product of the way of life around us, its second aspect is that both life itself and its changes are closely related to the change of human thinking" [5].

Accordingly, any change in moral consciousness reflects changes in social life, and in a certain sense affects the worldview of a person, the stability or instability of his national character.

Changes in moral consciousness are faster than changes in national character. Because morals always evolve with time. In the case of national character, relying more on traditions is a priority. When changes in moral consciousness pass the test of time, only then will it find its place in the national character. Changes in moral consciousness are taking on a more intense form in today's era of globalization. This will have an impact on the national character. Therefore, it is permissible to adjust the national character, which has always developed in a symbiotic relationship with it, in harmony with the changes in the intense moral consciousness. Otherwise, in our opinion, if the harmony of national character and morality is broken, the society may blindly imitate the new "values" and become unfaithful to the traditions of the past. People who do not value their values will have a sad future.

"For this reason" writes M.Bekmurodov, "it is not for nothing that the phenomenon of integrity is gaining relevance again in the present period, when the spiritual integrity of our people is being restored" [6].

Analysis and Results

We think that today it is theoretically and scientifically correct to look at the changes in morality as both a natural and a historical process. Because, the colonialists' attempts to destroy the nation's long-term tyranny, tyranny, and feelings specific to the nation's character require an approach to moral changes in this way. Especially in our recent past, in particular, during the period of Tsarist Russia and Soviet colonialism, the moral qualities of our people, such as solidarity, combativeness, unity of word and deed in everything, have been seriously damaged. Among the people, instead of striving for national unity, group, ethnic, local, and territorial differences have increased... Such characteristics as acceptance of destiny, agreeing to everything, and indifference have increased in the national mentality of the people [7]. Such sad situations have been repeated several times in the history of our nation. There is no doubt that such oppression and aggression had a negative impact on the spirit of the nation during the Arab invasion and Mongol invasion. As a result, getting used to the obedient way of living, which is said in the wisdom of our wise people, "if the head is cracked, it is inside the bone, if the marrow is broken, it is inside" has caused a national character of indifference and lack of courage.

In turn, the destructive wars, economic and moral humiliations that have befallen the country have caused the emergence of vices such as indifference, conformism, muteness, habituation to any kind of violence in the morals of our nation.

Abdurauf Fitrat, one of the founders of the Jadid Enlightenment, spoke about the causes and terrible consequences of such situations in the character and morals of the nation and wrote: "We have been oppressed and humiliated for fifty years. We tied hands. Our tongue is cut. Our mouths are bleeding. Our land was raided, our property was looted. Our honor was destroyed, our honor was usurped. Our



humanity is underfoot. We persevered and were patient. We obeyed every order that was based on force. We lost all our existence..."[8].

As noted by political scientist T. Alimardonov, "The society turned into a penal colony and its corrupt environment lies in the monopolistic management of the USSR based on single rule, the administrative-command principles of production relations. Such vices as theft, robbery, bribery, embezzlement, fraud, hypocrisy, connivance, extortion, greed, indifference, indifference are the characteristics of this system" [9]. It is necessary to painfully acknowledge how much the colonial oppression, which lasted for more than 130 years, had a negative impact on the nation's morals, outlook and aspirations. At the same time, when thinking about the complications of this terrible tyranny in the way of life of the nation, there are certain grounds for the opinion that it is necessary to look for the reasons for the lack of unity in the weakness of the national integrity.

Because there are specific reasons for losing national independence and falling into the entanglement of colonialism, which goes back to the distant past. An example. If Amir Temur united his people and founded a powerful kingdom, an independent state, the following khans and amirs were busy destroying this kingdom through mutual disputes. So, the main reason for the decline of the nation is related to vices such as indolence, ignorance, and backwardness, which have their roots in the past. As a result of this, vices such as laziness, lack of faith in the future, fading of the positive qualities of the nation's character have spread in people's morals. This dangerous social evil is described by A. Fitrat in the story "Indian tourist" as follows: "In front of a wise traveler, a skilled aloha weaver in Karshi envisages the development of his work in Europe for ten to twenty, even one hundred to two hundred years. "Do you ever think about the future of your profession?" he asks. Then the master answers: "Now our work is good, ten years from now who will be alive and who will be dead" [10].

Such a disease of sympathy was embedded in the psyche of the nation, even its most advanced representatives, skilled artisans. Unfortunately, this indifference has not yet left the morals of society. At the same time, it is a sad phenomenon that talented young people and active people, who are considered the most active layer of the society, are looking for their happiness and fortune not in their own country, but in other countries.

Conclusions and Suggestions

So, in our opinion, some negative customs that are encountered in the life of our people are a manifestation of the distance between morality and the harmony of the national character. Therefore, we need to develop factors, mechanisms and tools that ensure the symbiosis of national character and morality, and improve our lives based on that.

If the symbiosis of national character and morality develops:

- in various social, political and life situations, unity of speech and work is ensured among the representatives of certain strata of the population. As a result, the feeling of mutual trust between citizens and society, between society and the state will increase, and the people will achieve their goals faster;



- a feeling of confidence arises in the system of interpersonal communication, in the attitude of a person to his own strength, to the structures of society;

- acceptance of fate, seeking refuge from God, contentment, patience, getting used to, agreeing to everything, not a feeling of indifference, but striving for innovations, creation, creativity, this general takes the form of status. The most important thing is that the tendencies of factionalism, separatism, and localism will decrease, and the common goal of establishing a new Uzbekistan in the character of the nation will take a real shape.

- the symbiosis of national character and morals strengthens the national immunity in general, such as the ability to resist external pressures, threats, and combativeness. As a result, some vices found in the nature, character and behavior of our people will decrease.

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