

FEATURES OF THE MANIFESTATION OF THE CHARACTER OF THE UZBEK PEOPLE

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Abstract

the article describes the features of the manifestation of the character of the Uzbek people and one of the features of the manifestation of the character of the Uzbek people-information about hard work.

Keywords: People, Uzbek people, nation, Development, Society.

Introduction

There are different ethnical groups and nations in the world that have been living in diverse environmental conditions. Yet any of them are alike to each other because every nation has its traditions and customs which have been passed down from generation to generation for many centuries. It is noteworthy to mention that various factors had a profound impact on the formation of them. For instance, religion, belief, lifestyle, and natural conditions of the continent where people live. They, in turn, affected people’s mentality, morality, outlook, and national character as well.

The specificity of character is explained by the fact that a nation is formed in a certain territory, under the influence of external and internal factors, certain conditions, and this state of affairs is expressed in the behavior of the nation. While certain conditions require one people to be thoughtful, andishali, the conditions of formation and development of another people require a tendency to anger from him, otherwise he will lose his ethnic image. People with a peat character can be found among every nation, but the existence of a holistic national character cannot be denied either. As long as the natural processes taking place within the framework of nations, that is, the specific aspects of their character, complex events of a national nature are not studied, an equal, mutually beneficial relationship is not established with them, it is impossible to ensure the

development of relations between nations. In the conditions of the former authoritarian regime, national behavior was almost denied, a single socialist moral code was developed and an attempt was made to introduce it into the daily life and lifestyle of the nations without paying attention to their specific aspects. Such policies naturally increased the differences and tensions between the nations.

The Uzbek character's thoughtfulness and its core principles, such as "seven measures and one person", are characteristic features of our nation. According to German Vambéry's work "Turkish Peoples" published in Leipzig in 1885, "Uzbeks are not bigoted like their religious brothers, hypocrisy and hypocrisy are rare among them." These characteristics show that the nation is peaceful and considerate in any situation and encourages others to do the same. The unique character of our nation is the main factor in ensuring ethnic development, as well as the development of national statehood. In this sense, it is the national unity of the Uzbek people.

It is permissible to study traditions as a unique social phenomenon covering all spheres of social life, work, and culture. Traditions teach us to live in society, to understand needs and interests and to solve them as a matter of life, and occupy a large place in the division of social labor. Traditions, first of all, as a place and means of education, have been delivering scientific and social heritage of people from generation to generation, forming the moral principles of work and hard work.

Hard work is one of the characteristics of the character of the Uzbek people.

Philosophical thinkers of the East and the West have expressed a number of views on work. For example, in the opinion of professor S. Karimov, "work is actually considered a moral quality, and it is a concept that expresses a person's industriousness and diligence. Although the social nature of human work and its aesthetic features were first studied by Socrates, Aristotle, and later by I. Kant, the fact that the social nature of work was an important factor in the formation of the human personality was uniquely reflected in the views of Eastern thinkers.[1.4]. According to the well-known ethicist Abdulla Sher's textbook, "man's work is done by means of the mind, he works for the well-being of himself, his relatives, his society and the future generation. The principle of hard work is a moral virtue that enables a person to demonstrate himself, realize his identity, and establish relationships with others in the process of work.[2.5].

Therefore, the call to work and hard work, exhortations and advices, which are highlighted in the oral and written works of the scholars of the past and the people, are divided into several directions. The first direction, as socio-economic education, those who preach that it is impossible to imagine a life without work, human life, that thanks to the work of the farmer, the country and society will be built; the second direction, those who see hard work as a moral principle, the main moral criterion in the formation of a person, the criterion of work ethics, those who promote honest work, love for professions and their ethics, the third direction, which directs to hard work in traditional folk oral and written works, work glorifies man proverbs, proverbs and intellectual knowledge of the people, love of work, love of the country, courage of young men, strength of the wrist is determined by work. Qualitative evaluations in these areas mean that people are encouraged to work and thereby create ethno-cultural wealth, to form the labor seriotype in their society, and the principles of hard work deeply embedded in the people's mentality.

Among the national traditions of the Uzbek people, traditions and customs such as hashar, hospitality, bravery, courage, honesty, friendship, generosity, humor, respect and brotherhood for different nationalities have been formed since ancient times and are important in social development.

The education of diligence has a special place in the formation of interest in work in the growing young generation, in the development of civil society and in the conditions of the market economy, the formation of the spirit of entrepreneurship. In fact, hard work is a process aimed at a specific goal, such as turning young people into practical work, economically active people, instilling the moral principle of hard work into their minds and hearts, and it consists in forming a positive attitude to work. Therefore, it is necessary to help young people acquire work experience, which includes knowledge, skills and qualifications related to work, starting from pre-school education. After all, hard work is important for the development of a person and the development of society in general. "Ethical value of labor is determined by its importance for society. That is why it is important to give children social tasks that are within their reach. Because understanding the social importance of one's work allows each child to enter the life of society and feel himself as a useful member of it.[3.3].

Diligence as a moral principle forms the basis of civil education starting from youth and leads to the formation of well-being, prosperity and labor relations due to work.

Today, the priority of economic factors can be seen in the civil society as a continuation of the traditions of labor. These traditions persisted and had a significant impact on the division of labor. There are opinions that there were more than a hundred professions in Central Asia in the Middle Ages. In particular, it is emphasized that it is possible to restore these traditions, to achieve a prosperous life among the people by keeping the traditions of hard work firmly in their morals. To work today, first of all, to determine the goal and its result, to create an initial vision; secondly, selecting the necessary resources for the intended purpose of working; thirdly, to clearly choose the field of work, determine talent and select useful types of work; fourthly, it includes modern trends such as creativity, which is the ability of hard work, to consider the achieved results as a product of an innovative approach, and the ability to legally organize work.

In conclusion, the traditions of hard work as a means of education, trade-economic relations, people's will, national creativity and creativity have been equal to the centuries, and it is a factor that preserves the uniqueness of the national-ethnic environment and forms national identities. The traditions of hard work, which give the national-ethnic character of this Uzbek people, are a sign of space and time that have formed the will of our people in social and political situations, and the literary environment for the people's writers and writers.

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