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**SECTION 21. Pedagogy. Psychology. Innovations  
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## THE RELATIONSHIP OF THE NATIONAL CHARACTER WITH CUSTOMS AND TRADITIONS

*Abstract: At this story national character taking shape and become developed self control system and customs and traditions with tied about idea used.*

*Key words: nation, national character, customs, traditions, law, condition.*

*Language: English*

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### Introduction

Nowadays, nations are facing, such unprecedented conflicts – economical, political, globalization of cultural relationship, formation of certain standards in every field of life, extremism under the mask of religion, is endangering the values which was formed in the nation for centuries. In this process, the national character as well as the existence of national self-identification is appearing as the motive for maintaining the nation's identity.

Each nation has traditions, rituals and customs that have taken shape, evolved and developed for a long time. They are alive with individuals comprising the nation.

It is evident that as each nation's language, customs, literature, art, and crafts are unique, Uzbek people also have their rich moral heritage as one of the ancient people. Not only should we use our descendants' priceless inheritance, traditions and customs in order to improve our standard of living but also we must utilize them to enrich people's worldview and appeal them to positive features of the national character.

It should be mentioned that manners and customs are social and necessary condition that shapes national appearance and character.

### Materials and Methods

Condition is considered to be the collection of the objective factors that are important for things and events to live and improve [5. 32]. If we look at the issue from this perspective, national character is one of the objective customs factors: manners and

traditions that is necessary for living and evolving which without nations lose their national identity whilst people lose their moral targets. It is one of the necessities for a nation to exist.

However, national character is a moral trait of a nation which serves to ensure harmony among the members of a nation and continue the stable development strategy.

Similar to other nations, Uzbek people also have such traditions that rebuilding, enriching, modernizing and harmonizing them with moral and scientific procedures can serve to morally enrich the countries' social and cultural life. Because, citizens, especially youth improve the sense of involvement to the state, nation, people's history and future by learning the traditions of their own nations. National traditions and customs are also the source of national worldview. Since ancient times, every generation has developed their worldview by imitating their parents and relatives and handed over the families' traditions and customs to the next generations as inheritance. If we make a conclusion relying on that logical harmony, Uzbekistan is, not only a motherland in terms of location for us, but also Uzbekistan is the land of our Uzbek traditions and customs. For this reason, development of our state, language, morals, history, freedom, and traditions is highly beneficial for us. Because, it is the harsh truth that forming the positive traits of the national character, and the importance of traditions and customs in the development of the nation as well as formation of national identity was ignored, and customs and traditions were considered as religious nonsense,



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ancient orthodox during the Soviet Union ruling. “Nowadays, an attempt to bring in western lifestyle and customs as democracy is strengthening because of globalization instead of learning and appreciating the positive aspects of our traditions and customs and this is requiring being even more responsible. Today, the importance of preserving and developing our tradition and customs is three times bigger”[1.6].

Our priority, firstly, is authenticating and improving the customs and traditions whose shape and basis were falsified during the Soviet Union’s ruling, secondly, we should protect them from the beliefs of religious extremism and the attacks of some groups which are under the mask of “human rights protectors”. For this, we need to preserve and develop our traditions that are significant in our nationality and lead us to unity and harmony. Hence, national character must be enriched with the inheritance of our descendants and traditions. Moreover, our national ideology is requiring exactly this kind of action. If every ideology aims the social and moral unity for certain purposes. However the aim and opportunity have already been achieved in Uzbek mentality. But the problem is about how to use and control it. “If social unification hinders rationalism and individualism in western countries, it is reverse for us, because Uzbek people have been apt to social integration for long [3.109].

Humanitarian principles in traditions have positive impact on the moral sphere of a society and peoples moral identity, national character of the nation. Most importantly, as society develops, its moral system demands changes, too. In this case, “if a person morally develops according to the needs of the society, his or her socialization coverage expands” [4. 229]. This process can be observed in the historical stability and fluctuations of national customs and traditions.

Traditions and customs have taken shape for centuries. They live and evolve. However, the laws existing in the society are changing, traditions and customs as the conditions for the existence of national character come closer or change in relation to the changes in time and place. Only if the conditions which used to be prevailing in the past disappears, the laws existed along with it give their place to the new laws that are suitable. For the new conditions, in certain case if conditions lived in the past are not more convenient, old laws keep their action. But its functioning field is limited, and finally, in certain situations. If old conditions are much more convenient, there will be wide prospects for appearance of laws [5.32].

It is not secret that, during the Soviet Union’s, ruling there were considerable attempts against national republics’ traditions and customs under the ideology of forming unique soviet personality. This situation, in its place, undoubtedly affected prevailing national characteristics. As a result, some

traditions that had been existing for thousands of years in the life style of Uzbek people were changed or forgotten.

Apparently, the alterations made on the system influenced on the lives of nations and on its basis new conditions and the system of matching traditions took shape. Consequently, some moral qualities that had been considered negative came into life as habits.

“It was necessary to move Russian people to Uzbekistan, to increase the number and influence, and these people were expected to spread the Russian language, customs, traditions, values and lifestyle among our people. The fact that the inhabitants in villages outnumbered in the whole population hindered the way of living from becoming our nation’s lifestyle. In big cities, Russian lifestyle and language had already established its dominance”[6.194-195]. According to other source, “Communist regime that eroded Uzbek people’s several traditional social systems had to stop in the fight against makhalla. Makhalla was an unexpected social power for communists” [7. 43]. In reality, historians’ thoughts about our nation is true. As stated correctly in these descriptions, makhalla was the only place where our traditions, customs and culture could be preserved because of the facts that villagers comprised the majority of the whole population and makhalla system defended them to a certain extent and these factors, without doubt, played a role as safe places for living of nation’s attributive character is tics.

Thus, if we differentiate basis and local conditions of law enforcement’ [8], we can add villages and makhallas to basic conditions of national character, traditions and customs can be categorized as local conditions. Although the soviet Union attempted to destroy the national characters of its members, it could not succeed in that plan. Because, nations self controlling systems in the shape of makhalla, village and ovul had evolved for thousand years and they had been fulfilling their functions. If the Soviet Union had succeeded in this plan, it would have been possible that traditions and customs would be gradually forgotten by the nations.

## Conclusion

In conclusion, as long as a nation’s traditions and customs are proper and colorful, and they are able to respond its life style and all fields of people’s lives, that nation lives forever. Because, in the nations social development not only economic factors but also people’s worldview that is shaped by everlasting traditions, and customs and stability in the nation’s character make base for the development of the belief in the bright future.

Besides, according to the First President I.A.Karimov, crucial and primary factors of the development of a democratic society, in the first



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place, stems from the nation's traditions and customs along with its national-historical lifestyle and ideologies [1.40].

Therefore, preserving and enriching our customs and traditions with new social and moral

needs and opportunities strengthens the main core of the national character, clarifies unique traits and qualities of the beauty of the national character.

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