

HISTORICAL AND CULTURAL SOURCES OF NATIONAL CHARACTER: A SOCIO-PHILOSOPHICAL ANALYSIS

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Abstract: This article provides a socio-philosophical analysis of the historical and cultural foundations of national character, examining it as a complex and multilayered social phenomenon shaped through centuries of development. Drawing on the works of O. Spengler, A. Toynbee, É. Durkheim, C. Lévi-Strauss, M. Weber, and other classical theorists, the study emphasizes that national character is not merely a psychological construct but a socio-cultural structure rooted in historical memory, ethical principles, and collective practices. Special attention is given to the role of the ancient Turkic worldview, the influence of Islamic civilization, and the enduring significance of customs and rituals as carriers of cultural continuity. The research highlights how historical memory reinforces national identity and how key historical stages - colonialism, the Jadid movement, and independence - shaped the moral and civic qualities of the people of Central Asia. In the context of New Uzbekistan, the article analyzes the evolving features of national character under conditions of modernization, showing how traditional values integrate with contemporary qualities such as initiative, civic participation, openness to innovation, and social responsibility. The study concludes that the synthesis of tradition and modernity forms a stable spiritual resource for the country's ongoing development.

Keywords: national character, socio-philosophical analysis, historical memory, cultural heritage, Turkic worldview, Islamic civilization, customs and rituals, national identity, modernization, New Uzbekistan

Introduction

The problem of national character is one of the central themes of social philosophy. In general, this concept has been interpreted differently by thinkers such as O. Spengler, A. Toynbee, É. Durkheim, C. Lévi-Strauss, and M. Weber, who link the stable psychological principles of a nation with its historical and cultural experience. Therefore, it is important to consider national character not only as a psychological category, but also as a socio-cultural structure.

O. Spengler interprets the socio-philosophical content of national character as an expression of the cultural "spirit," associating it with the harmonies of the historical process of formation (*The Decline of the West*). A. Toynbee emphasizes that the roots of national character manifest in the "challenge and response" mechanism - society's reactions to historical trials shape the fundamental spiritual qualities of a people (*A Study of History*). M. Weber analyzes national character through the interconnection of economic ethics, religious values, and social activity (*The Protestant Ethic and the Spirit of Capitalism*). These concepts allow us to understand national character as a dynamic, historical, and spiritual phenomenon.

Historical and Ethnic Sources of National Character

The foundations of the ancient Turkic worldview reflect a system of customs, social structures, and heroic ideals. L.N. Gumilev shows that "passional energy," courage, and social discipline were the key factors in the historical development of Turkic peoples (*Ethnogenesis and the Biosphere of the Earth*). B. Ögel, A. N. Bernshtam, and S. G. Klyashtorny scientifically demonstrate that freedom, family loyalty, and harmony with nature were core values of Turkic culture.

Islamic culture significantly enriched these ancient foundations of national character. Al-Farabi (*al-Madina al-Fadila*) emphasized that moral perfection, justice, and the pursuit of knowledge represent essential components of character. Ibn Sina, Imam Maturidi, and Imam Ghazali show that qualities such as responsibility, moderation, and social ethics strengthened the spiritual core of the people. Marshall Hodgson, through concrete historical examples, demonstrates the influence of Islamic civilization on the intellectual development of Central Asia (*The Venture of Islam*), which brought into the national character a striving for enlightenment, generosity, and justice.

Customs and Rituals as the "Cultural Code" of National Character

Anthropologists and ethnologists regard customs as the cultural text of a people: C. Geertz defines rituals and symbols as forming the foundational structure of national character (*The Interpretation of Cultures*). Yu. Lotman asserts that cultural memory, rituals, and systems of symbols play a key role in the self-understanding of society (*The Semiosphere*). Uzbek ethnology (H. Zarifov, M. Juraev, F. Abdullaev, O. Boriev) describes the historical and cultural foundations of hospitality, loyalty, and family solidarity. Over time, rituals have become a social institution ensuring the continuity of national character.

Historical Memory and National Character

Historical consciousness, as emphasized by M. Halbwachs and P. Nora, shapes a society's self-understanding and forms the foundation of national character (*Collective Memory, Les Lieux de Mémoire*). In the context of Central Asia, such stages as the colonial period, the Jadid movement, and the achievement of independence became essential in shaping responsibility, confidence, and the desire for development.

Evolution of National Character in the Period of New Uzbekistan

A. Qodiriy, Fitrat, Cholpon, and Behbudi interpreted a return to historical heritage and openness to enlightenment as a path toward renewing national character. In modern social philosophy, Charles Taylor (*Sources of the Self*) emphasizes that modern society requires personal responsibility, freedom of choice, and civic engagement.

Uzbek researchers (A. Rustamov, Q. Nazarov, N. Jabborov, A. Juraev) scientifically analyze the interconnection between national values and modernization. In the conditions of New Uzbekistan, national character is enriched by initiative, civic participation, openness to innovation, and responsibility.

Conclusion

A socio-philosophical analysis of the historical and cultural sources of national character shows that it is a complex, multilayered social phenomenon shaped over centuries. National character is associated not only with psychological stereotypes, but also with historical memory, cultural experience, moral principles, and social institutions.

The ancient Turkic worldview, the system of customs, heroic ideals, and solidarity have long served as the spiritual foundation of the people. Islamic culture further instilled in the national character a commitment to knowledge, justice, and responsibility. Customs, rituals, and family-community structures ensure continuity and stability of national values.

Historical memory is an integral part of national character: society forms its understanding of the present through the interpretation of its past. The period of New Uzbekistan demonstrates a gradual synthesis of traditional and modern qualities, strengthening national character as an important spiritual resource for development.

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