



The Manifestation Of Uzbek National Culture As A Moral Imperative

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ABSTRACT

This article substantiates the manifestation of Uzbek national culture as a moral imperative, as well as the expression of Uzbek moral imperativity in the processes of socialization and enculturation. It also examines its consolidation as a civilizational substratum within the broader context of Turkic and Islamic civilization.

Keywords:

National culture, moral imperative, society, ethnoculture, identity

INTRODUCTION.

National culture, as one of the existential foundations of an ethnos and society, expresses moral imperativity derived from ethnoculture, folk spirituality, and civilizational identity. It should be noted that the civilizational unification of Turkic peoples is historically, culturally, politically-ideologically, and socio-culturally associated with the features of moral imperativity. Therefore, Uzbek national culture manifests itself as Turkic identity, folk spirituality, and a shared history due to its influence at the level of moral imperativity in Uzbekistan and Central Asian countries. At the same time, there are important attributes in Turkic civilization that preserve moral imperativity. These include language, history, religion, traditions, values, identity, and others. The manifestation of moral imperativity in any society at the level of socialization and enculturation is reflected through the language used by that society. Since language embodies the entire body of knowledge of a people, including their moral, spiritual, socio-aesthetic, artistic, and educational ideals, it preserves the history of their civilizational development. It reflects the character of the people, their preferences and dislikes, as well as their

relations with neighboring peoples [3, p. 42]. Indeed, the moral imperativity of a people seeks to preserve aesthetic, ethical, religious, and historical-cultural paradigms through the widespread use of language, thereby ensuring its continuity. Therefore, in the interaction between civilization and identity, language has always performed connective and semantic functions.

MATERIALS AND METHODS.

In general, Uzbek national culture, due to its high level of global inculturation within Uzbek ethnoculture, defines and expresses Uzbek (Turkic) moral imperativity through the Uzbek (Turkic) language within its geopolitical, universal, and civilizational orbit. Since language incorporates evaluative attitudes toward reality and all subtle aspects of perception and representation, there has recently been growing interest in the problems of ethnocultural regulation reflected in the language, behavior, and rituals of various ethnic groups [3, p. 42]. It should be emphasized that language preserves the life experiences of an ethnos through orality, traditionality, historicity, creativity, and collectivity.

Since moral imperativity in any society arises from the internal generative immanence of

ethnoculture at the level of vital necessity, its attributes tend to spread globally in unity with language, religion, and values. From this perspective, the regional manifestation of ethnoculture through language indicates its influence at the national level. Ethnic culture manifests itself in all spheres of people's lives, and its formation is influenced by factors such as ecological environment, language, history, geopolitics, religion, and mentality [3, p. 121].

Uzbek national culture is not only expressed as a Turkic language and identity but also as a universal spiritual and scientific center of Islamic civilization. As the language of a particular state or society becomes widespread, it acts as a carrier of moral imperatives at the global level, contributing to civilizational structuring and aestheticization. It is important to emphasize that the civilizational expression of language is closely linked with linguistic identity and language psychology. When the language of a society rises to an institutional level, it reflects civilizational spirit and moral imperativity as a national language, ensuring civilizational identification and the harmony of spiritual values. In the formation of any people into a nation, language must function as a powerful civilizational force.

G. Le Bon emphasizes: "The influence that shapes the collective character of a nation is powerful. One should not forget that if the spiritual strength of a nation is rich, the shortcomings of mass character become less noticeable" [7, p. 121]. The spiritual strength of Uzbek national culture manifests itself through Islamic and Turkic civilizational identities. It should be noted that Uzbekistan is not only one of the historical-cultural centers of Central Asia but also a spiritual, scientific, and cultural center of the broader Islamic and Turkic civilizations. The spiritual strength of any nation is realized through the robustness of civilizational identity, soft power, ethnogumanism, language, and the dissemination of moral imperativity.

Ethno-national self-awareness, being a constitutional feature of an ethno-national community and a key ethnodeterminant influencing interethnic relations, represents a form of spiritual development expressed as general ideas about society and its place within

it [2, p. 24]. Since the core of identity in Uzbek society consists of ethnoculture, language, history, and religion, Uzbek national culture determines the conditions and possibilities for its manifestation at the level of a social state.

In essence, the civilizational and historical connection of moral imperativity with national culture and folk spirituality operates as systemic tendencies of enculturation and socialization. At the same time, moral imperativity reflects the historical-cultural paradigm of civilization and nationality, as well as the ethnogenesis of a people, as inherent characteristics of enculturation and socialization. Thus, morality acts as a stimulus and factor for integrating the political and cultural history of civilization into society. In this regard, S. Huntington stated: "The history of humanity is the history of civilizations" [6, p. 43]. This indicates the role of moral imperativity as a link between civilization and history. Therefore, the increasing internalization of moral imperativity within society occurs as a civilizational and historically multifaceted and complex process.

RESULTS.

It should be emphasized that Uzbek national culture, as an institutionalized and highly inculturated form of Uzbek ethnoculture, provides the substrata for embedding Turkic identity and spirituality into Uzbek society. Moral imperativity also functions as a core element of the social state in Uzbekistan, contributing to the systematization of legality, politics, historicity, and socialization, and ensuring the consolidation of prospective and teleological orientations.

It should be noted that the source of moral imperativity in Uzbek national culture is Uzbek ethnoculture. Customs within ethnoculture possess a binding normative character and are inseparably (syncretically) linked with moral imperatives embedded in traditions, rituals, and practices [1, p. 275]. Since moral imperativity originates from the syncretic nature of ethnoculture, it also manifests as a syncretic process within the sphere of national culture. Moreover, due to its conservative nature, moral imperativity is not merely an element of socio-cultural integration but represents a process of

social regulation expressed at regional-institutional and geopolitical-dominant levels.

DISCUSSION.

It should be noted that any national culture, grounded in the existential essence of society and the logic of political viability, defines and plans its national interests, ongoing needs, and conditions through the integration of spiritual, legal, institutional, and economic relations. Similarly, V. Havel stated: "Today, more than ever, the creation of a more perfect economic and political model must stem from existential and spiritual transformations within society" [5, p. 68].

Furthermore, any society harmonizes its spiritual world with its political and economic perspectives through moral imperatives operating at national, regional, and civilizational levels. The creation of political and economic models, as noted by Havel, is based on ethnogumanistic views and the integration of ethno-liberal and ethno-secular relations. First, moral imperativity in modern society integrates existential and spiritual values; second, it ensures the regulation of cultural diversity and socialization necessary for forming a comprehensive social state.

It should also be emphasized that the violation of moral imperativity in any civilization destabilizes the folk spirit and ethno-liberal and ethno-secular order of its subordinate cultural complexes. At the same time, it can disrupt legal and political relations at civilizational and regional levels and hinder national interests in geopolitical and international-legal dimensions. Therefore, N. Machiavelli stated: "The corruption of morals and the lack of habit for free life result in inequality. Anyone who seeks to establish equality must be prepared to take decisive and final measures" [4, p. 198]. Indeed, any socially just, liberal, and secular society defines the boundaries of equality and inequality through moral imperativity in a universal manner.

CONCLUSION.

In conclusion, moral imperativity manifests as one of the key substrata of national culture based on the external and advanced inculturation of ethnoculture, ethnogumanism, and folk spirituality. In Central Asia, the harmonized development of Islamic and Turkic cultures contributes to the strengthening of moral imperativity within Turkic civilization.

Thus, Uzbek national culture, as a moral imperative, deeply penetrates various components of culture such as art, religion, science, education, upbringing, and mythology. This ensures the integration of Turkic and Islamic civilizations, strengthens regional identity in Central Asia, and promotes cultural, legal, economic, and political integration at the regional level.

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