

COMPARATIVE ANALYSIS OF THE CONCEPTS OF ETHNOS AND NATION

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Abstract. This article discusses the specific aspects of the concepts of ethnos, people, nation. Material and spiritual culture are discussed. 3. The existence of ethnos as a unified system.

Keywords: Ethnos, ethnopsychology, customs, traditions, national consciousness, ethnic characteristics.

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ПОНЯТИЙ ЭТНОС И НАЦИЯ

Аннотация. В данной статье рассматриваются конкретные аспекты понятий этнос, народ, нация. Обсуждаются материальная и духовная культура. 3. Существование этноса как единой системы.

Ключевые слова: Этнос, этнопсихология, обычаи, традиции, национальное сознание, этнические особенности.

Some signs of ethnopsychological characteristics are characteristic of all historical periods of human unity, namely clans, tribes, nations. As some researchers have shown, ethnopsychological characteristics do not arise only under the influence of one factor - the natural environment, but three factors influence their emergence. The first factor is the system of political, economic and social processes taking place in the life of society, the second includes the characteristics of the natural and geographical environment in which this ethnic unity lives. The third factor includes historical events and incidents that have occurred in the life of the people. But it should be said that in the system of ethnopsychological characteristics, the content of the psyche of people is determined primarily by the first factor - political-economic and social changes. The natural geographical factor mainly determines the external manifestations of the ethnopsychological image. Therefore, this factor is most clearly manifested in the eyes of the observer in relation to the first factor. Important historical events that have occurred in the life of a people inevitably leave an indelible psychological imprint on it. As a result of the constant influence of the same event in nature, people learn to perceive the features of this reality more deeply than representatives of ethnic groups living in other conditions. Because the external environment sends countless information, that is, various impressions, to our sensory organs, as a result of which, in the course of evolutionary development, a neuro-physiological mechanism is

formed in our body that ensures an adequate (appropriate) relationship with this external environment. It is manifested by the sensations and perceptions of people. Therefore, the stereotypical behaviors and cognitive characteristics characteristic of a particular people should be considered the highest manifestation of their adaptation to their external environment.

The mental characteristics that have arisen under the constant influence of the external environment do not reflect the entire system of these impressions, but only those aspects that are important for him and have been strengthened in past experience.

“Under the influence of an external factor, a person’s brain is formed, feelings, thoughts, desires, perceptions are manifested. Thus, the ideal is reflected in the form of a wish - a wish, and in the same way, ideal forces are formed,” wrote F. Engels. S. I. Korolev showed that the formed ethnopsychological characteristics play the role of a protective mechanism to a certain extent. It, like a grain of sand, separates out something alien and either accepts it, or transforms it on the basis of the norms existing in this people, or denies it. The unique perception of the surrounding reality, events, imagination and thinking, and their manifestation in the form of feelings and emotions, customs and traditions, character are considered irreplaceable and unique features of ethnopsychology. “A European who comes to Japan for the first time,” writes I. S. Kon, “is surprised and embarrassed by the fact that a Japanese person smiles not only when he is happy, but also when he is being criticized, or when he is talking about something sad, for example, about death. An inexperienced person would consider it rudeness, arrogance or ruthlessness. In fact, smiling here has a different symbolic meaning; it means that he is ready to alleviate a difficult situation, to overcome these difficulties, and so on.”

To understand and explain the unique perception, thinking and desires of representatives of a particular nation, that is, the higher spiritual qualities, the reason for their manifestation should be sought not in the structure of the brain of the organism, but, as we have said above, in the historical development of the people, in the conditions of the natural environment surrounding it.

Numerous studies and scientific research have shown that not only mental processes associated with complex cognitive processes, but also relatively simple processes and functions were formed on the basis of life experiences and socio-historical processes. The brain cannot think on its own without information coming from outside. As psychologist P. P. Beonekiy said, “There is no thought in a head that is empty.” Socio-historical, social conditions determine human activity.

And mental processes, in turn, determine the content and essence of consciousness. The products of labor created in different periods and times reflect the knowledge and capabilities of the people of that period and time. After all, in the process of labor, the subject becomes an object, and the strengths and abilities of a person are embodied in the things he creates.

Therefore, psychologists can learn about the mental characteristics of people living in different historical periods, the spirit of the era, and the products of activity they created.

At a certain period in the history of the German people, wrote F. Engels, the burden of objective conditions for practical activity led the intelligent people of the nation to divert their strength and abilities into the field of philosophy, and therefore, in the 14th-19th centuries, a tendency to abstract thinking remained a typical feature of the character of the German people.

Thus, the type of activity of the intelligent people of the nation is also determined by historical processes in the life of the country.

The history and fate of each nation are unique. If we compare the history of the people and their psychological characteristics, we will see a deep reflection of the history of the people in their ethnopsychological characteristics. As we mentioned above, the natural environment also has a certain influence on the formation of ethnopsychological characteristics. The dissimilarity of geographical and economic conditions, the closeness of the two ethnically and fraternal peoples, the Uzbeks and the Kazakhs, led to certain differences in the psychological makeup of the Uzbeks and Kazakhs. It is known that the majority of Uzbeks settled in areas where there was an opportunity to engage in agriculture, the emergence of private property there, and intensive use of land led to the mass production of agricultural products. In addition, the fact that the large cities where the Uzbeks live are located on major caravan routes running from west to east, from south to north, led to the development of not only farming in these lands, but also money and commodity relations, various crafts, and trade with neighboring peoples.

In the 19th-21st centuries, large cities such as Bukhara, Samarkand, Tashkent, Khiva, Kukan, Khujand conducted extensive trade with countries such as India, China, Iran, Russia, and Arabia. All of this was reflected in the lifestyle and psychology of the Uzbek people. The intensive conduct of trade and other economic and cultural relations with neighboring countries requires such qualities as courtesy, good nature, responsiveness, and entrepreneurship. All researchers who have studied the life and lifestyle of the Uzbek people have emphasized the openness and courtesy inherent in the Uzbeks.

If the harsh cold nature of the north favors farming and the development of art, then the fertility of the soil in the climate does not make people lazy and lazy, in an ethnographic word, make people as helpless and independent as children, and does not burn them as a natural necessity for their development.

In the theory of M. Mead (1863-1931), peers are considered an important factor. According to him, 9-10-year-old children prefer to participate in specially organized games rather than

uneducated "fun" (toys). In these games, they imitate adults, begin to assimilate the values and morals that are practiced in social life at this time, and learn to understand the institutions, he says.

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