

A COMPARATIVE ANALYSIS OF THE CONCEPTS OF ETHNICITY AND NATION

Turdimuratova Nesibeli Bazarbay qızı

He is a student of applied psychology at the Faculty of Arts of Karakalpak State University
named after Berdak.

Mámbetyarova Venera

Scientific supervisor.

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Abstract. *This article talks about material and spiritual culture, ethnic environment and ethnic culture, the existence of ethnos as a holistic system.*

Keywords: *ethnos, people, nation, culture, psychology, ethnic characteristics.*

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ПОНЯТИЙ ЭТНОС И НАЦИЯ

Аннотация. *В статье говорится о материальной и духовной культуре, этнической среде и этнической культуре, существовании этноса как целостной системы.*

Ключевые слова: *этнос, народ, нация, культура, психология, этнические особенности.*

Some signs of ethnopsychological characteristics are characteristic of all historical periods of human unity, i.e. clans, tribes, nations. Ethnopsychological characteristics, as shown by some researchers, are not formed by only one factor - the influence of the natural environment, but three factors influence its formation. The first factor is the system of political-economic and social processes in the life of the society, and the second is the characteristics of the natural and geographical environment in which this ethnic group lives. The third factor includes historical events and events that took place in the life of the people. But it should be said that in the system of ethnopsychological features, the content of people's mentality is determined first of all by the first factor - political-economic social changes.

The natural geographical factor mainly determines the external expressions of the ethnopsychological appearance. Therefore, this factor is clearly visible to the observer when he looks at the first factor. The important historical events that took place in the life of the people undoubtedly leave an indelible mark on him psychologically. As a result of constant exposure to the same event in nature, people get used to deeply perceive the features of this reality when they look at representatives of ethnic groups living in different conditions. Because the external environment sends innumerable information, i.e. various impressions, to our sensory organs, as a result, during evolutionary development, a neuro-physiological mechanism is formed in our body that ensures

an adequate (proper) relationship with this external environment. It shows people's intuition and perception. Therefore, the stereotyped behavior of a particular nation should be considered as the highest form of adaptation to the external environment.

The mental characteristics that arose under the constant influence of the external environment do not reflect the whole system of these impressions, but only those aspects that were important for him and strengthened in past experience.

"The manifestation of emotions, thoughts, desires, and perceptions in a person's brain under the influence of an external factor. Therefore, the ideal is reflected in the form of a dream - a wish, and in the same vision, ideal forces become visible," wrote F. Engels.S. According to I. Korolev, the formed ethnopsychological characteristics play the role of a protective mechanism to a certain extent. He separates out foreign things like a galvir and either accepts it, or repeats it based on the norms that exist in this nation, or denies it. Uniquely perceiving the surrounding reality, events, imagining and thinking, and manifesting them in the form of instincts and feelings, customs and traditions, character style are irrevocably unique features of ethnopsychology. "A European who has come to Japan for the first time," writes I.S. Kohn, "is surprised and embarrassed when a Japanese person smiles not only when he is happy, but also when he reprimands him, or when he talks about something sad, for example, about his mother." An inexperienced person is considered to be greedy, greedy or ruthless. In fact, smiling has a different symbolic meaning here; by this, he means to ease the difficult situation, to emphasize that he is ready to overcome these difficulties, and so on."

Forms of practical activity associated with the development of various social systems and economic systems determine the formation of a system of various mental processes. Therefore, the peoples living in different historical periods and social structures differ from each other not only in terms of the content of consciousness, but also in terms of the structure of the forms of activity.

The brain cannot think without information coming from outside itself. As psychologist P. P. Beonekiy said, "Bum-bush does not think in the head." Social-historical, social conditions determine human activity. In turn, mental processes determine the content and essence of consciousness. The knowledge and capabilities of the people of that period and time are reflected in the cocktail products created in different periods and times. After all, in the process of making a cocktail, the subject becomes an object, the strength and abilities of a person are embodied in the things he creates. Therefore, psychologists can learn about the mental characteristics of people who lived in different historical periods, the spirit of the time, and the products of their activities.

At a certain period in the history of the German people, F. Engels wrote, the burden of the

conditions, the objective condition for their practical activity, led the wise men of the nation to divert their energies and abilities to the field of philosophy, and therefore XYIII- In the 19th century, the tendency to think abstractly became a typical feature of the German people. So, the type of activity of the nation's leaders is determined by the historical processes in the life of the country.

The history and destiny of each nation is unique. If we compare the history of the nation and its psychological characteristics, we will see a deep reflection of the history of the nation in the 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, ethnically close to each other, 2 ethnically close Kush and brotherly peoples created certain differences in the psychological features of the Uzbeks and the Cossacks.

In the XX-XXI centuries, large cities such as Bukhara, Samarkand, Tashkent, Khiva, Kukan, Khujand conducted extensive trade and commerce with countries such as India, China, Iran, Russia, and Arabia. All of these have been reflected in the way of life and psychology of the Uzbek people. The intensive conduct of trade and other economic and cultural relations with other countries requires such characteristics as politeness, good nature, responsiveness, and entrepreneurship. politeness was emphasized.

An impartial study of the objective effects of natural-geographical factors does not give rise to any racist and nationalistic theories, it is known that the fertile land, moderate climate and other natural conditions contribute to the development of production and population growth in many ways. 'secret shows. On the contrary, for example, the peoples and peoples of the northern and tropical countries, in their historical development, have moved away from the peoples who had relatively moderate climatic conditions.

According to psychologist I.S. Kohn, the peoples living in the interior of New Guinea and in the places where the European influence has not reached much, because they have a mild climate and the abundance of nature, they are not used to living with the anxiety of tomorrow like some people living in poor conditions. That's why they work only to satisfy their daily needs. There is no need to try to make a lot of things and burn out. In their eyes, whoever works hard is considered a greedy and bad person.

Accordingly, their economic and cultural development is at a level that suits their work. Where production is not organized at a high level, if there are no workers, there will be no social and historical development. Take any developed country, and here we can see that the attitude to cocktail, the level of cocktail-loving is very high.

The primary task of women is to actively engage in child rearing and household chores. There is no country in the world where only men are fully responsible for raising children.

Peers are an important factor in the theory of M. Mead (1863-1931). According to him, 9-10-year-old children prefer to participate in specially organized games rather than uneducated "fun" (toys). and they begin to master morals, they learn to understand the rules.

It is known that the games of preschool children are in the spirit of imitation. The child observes, puts some things in it into the game and learns about the world around him through this game, therefore, he develops a certain attitude towards life events. The student learns about life, work, natural phenomena and while playing by imitating various things in the life of animals, they understand the meaning of these events and actions, gradually gain life experience, learn to overcome difficulties, develop movement skills, and enrich their imagination. The most important feature of the game is that it has naturalness, which is especially noticeable in children's play. The Japanese start education before the child is aware of himself. Psychoanalyst Sigmund Freud emphasized this idea and said that human behavior is based on the methods formed in infancy, which is controlled by the subconscious. Uzbeks are honest, and forgive older people only when those sitting around the table have eaten. Asking for permission and then standing up, keeping silent while listening to the words of older people with his head bowed are their similar characteristics. Researchers believe that "decency is one of the protective virtues." They use it in the hope that a person's shortcomings will not be shamelessly displayed to everyone. So, everyday behavior is not random. When people interact with each other, they unconsciously pay attention to and control their facial expressions, body postures, and gestures. will be Such professionalism is characteristic of a diplomat who can freely behave with people he does not like or even hate. A trained diplomat can ease the tension between nations and prevent war.

The attraction of women to production is the reason for the reduction of communication hours they have with their children. First of all, the relationship between parents has a great influence on children's education. Therefore, mothers need to work harder for their children's upbringing. In addition, women spend more time in the family than men on housework. Sociological studies show that even on weekends, women spend 9 to 11 hours on housework. The following question arises: in the family, do men take a lot of responsibility for raising children and household chores? The facts show that although some changes have taken place in this regard in the last 3-4 decades, they are very limited. H. Hartman summarizes the results of his research conducted in the United States in the 1960s and 1970s. He found out that only women who are busy at home spend 60 hours a week on raising children. On average, it takes 11 hours for men, and if women in families with young children spend 5 hours a week on raising children, they

reduce the time spent on other household chores. In fact, there are specific subservient religions in different continents of the globe. In particular, Judaism, Christianity, and Islam can be mentioned. Certain moral rules are defined in religions. It can be seen that positive situations will occur if it is explained that immorality and lack of discipline are condemned in religious education, and that good manners are "rewarded" in the "other world". We have mentioned the national education in the masterpieces created by the people, fairy tales, legends, proverbs, stories, narratives, songs. obviously It instills in children the feeling of helping the family and livelihood from a very early age, from the kindergarten age. Currently, the hashar has become a bright symbol of showing the qualities of friendship and friendship.

Hashar is also a large educational school. In this, everyone's contribution and efforts are visible to everyone. The mobilization of children to such traditional ceremonies is of great educational value. So, it can be called a mechanism (motivating structure) that affects the national education of a person. It arouses feelings of affection, mutual communication, conscientiousness, hard work among people. Most importantly, it prevents them from being unemployed. It arouses a feeling of satisfaction and interest in his work.

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