

IN THE SCIENCE OF PSYCHOLOGY, THE FORMATION OF ETHNOPSYCHOLOGICAL FEATURES AND STEREOTYPES OF A PERSON

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ABSTRACT

From a psychological point of view, stereotyping is the process of adaptation of a person to all members of some social group or ethnic unit.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Today, the most important requirement of our spiritual life is the integration of such concepts as independence, patriotism, loyalty into the minds of young people, the perfection of worthy children of the future great state, and at the same time the emergence of ideological emptiness in their minds.

It is known that in the world there live many large - small, diverse peoples and nationalities. but how much and how much they are, in their national development, they will develop on the basis of common law and values. Every civilized nation has its own language, tradition, literature, art, traditional material and spiritual riches. in particular, the uzbek people are one of the oldest cultural peoples in the world and have rich national-cultural and spiritual-educational treasures that deserve to be proud of. therefore, it is the human duty of each of us to know deeply our ancient culture, to preserve them and to transmit them to subsequent generations.

In this respect, the role of the influence of family and family environment in the formation of ethnopsychological features of young people, including representatives of each nation, and the transfer of the decision to express their healthy attitude towards them, is incomparable.

Therefore, the formation of ethnopsychological features in the growing younger generation, the issue of educating national consciousness, national thinking has been considered since the very first time that human society has emerged, as well as today, as one of the most pressing issues. Therefore, it is not surprising that today in the lectures of the president of our country shavkat mirziyoyev devoted to youth and their upbringing and family issues, they pay great attention to the socio-spiritual factors that ensure family stability.

Especially important for us are the thoughts of our compatriots about the fact that the family is an educational institution. In particular, they say that” when we talk about the family, first of all we must recognize that the family is a furnace of upbringing that ensures the eternity of life, the continuity of generations, keeps our sacred traditions, at the same time, which directly affects how future generations grow to be human beings”.

Each researcher will not only use published sources of information and his own direct observations in the expression of the representative of Ethnos—the image of man, but also actually study practical tasks. For example, Kazakhs living in Uzbekistan differ in some features from their nationalities living in Kazakhstan. First of all, these differences are

expressed in connection with the fact that in Uzbekistan Kazakhs have a cunning sedentary lifestyle. However, the Kazakhs residing in Uzbekistan retained such characteristics as tolerance, openness, correct vocabulary, aggressiveness, hospitality, freedom aspiration, treatment and pursuit of superiority in activities inherent in their nationalities.

In the psychology of the Tajik people, too, there are characteristic, noteworthy features. For example, in communication with representatives of the Tajik nation, such characteristics as seriousness, correctness, aspiration for success, connectivity, contentment, emotional stability, lack of storage of cakes are quickly thrown into the eyes. In Tajikistan, which lives in Uzbekistan, the same features are clearly expressed.

From a psychological point of view, stereotyping is the process of adaptation of a person to all members of some kind of social group or ethnic unit. Hence, ethnic stereotypes are common conclusions about representatives of different ethnic groups, which differ in high emotionality and stability. The reason for the content of stereotypes is the need to use the “saving their power” print in everyday thinking in order to “master” a lot of information, along with the desire to protect the values of the group. Being an element of national psychology, ethnic stereotypes are formed at the level of everyday and theoretical consciousness and consist of a set of emotional, rational, will elements. For psychological analysis of ethnic stereotypes, it is important to know their internal structures.

The first—due to stereotyping, the effort of people is saved, they do not think and think again about new facts and phenomena; such facts and phenomena are directly included in the existing categories. “If there was no uniformity in the surrounding world, or if there was no way to save the forces, there would only be mistakes, but since there is such uniformity, it is so necessary to save attention that if all stereotypes for thinking on the basis of pure experience were abandoned, it would inevitably harm the survival of mankind.”

The second—the reason is the protection of Group Wealth (national cultural wealth and spiritual wealth of the individual), that is, a purely social task. "Stereotypes" guard our traditions, describing how much they are, how much we can ignore the security of the position we occupy in it, so much more.

But until the stereotypes became an object of research, certain times passed between them. Initially, much attention was paid to the empirical study of the problem of human appearance. After that, the stage of a large-scale study of ethnic stereotypes began. All people are the embodiment of social and ethnic stereotypes at that or that level. Part of our knowledge and imagination about other peoples was formed with the help of these stereotypes.

Normative processes in Ethnos are processes that have received a stable hue (stereotyped) due to the conventions (compliance with its agreement) and its existence.

These ideas have been proven in many scientific works. As noted by the researcher Jabbarov:

1) the sources of the existence of the socio-cultural environment are the expression of the unity, language, time and space of Ethnos, the way of life of the people, their wealth, values, social and cultural existence, etc. ;

2) the study of ethnic stereotypes of the personality and psychology of the people should be carried out during the study of the socio-cultural system that brought them into being. It should be taken into account that the restoration of the originality of the people in Bunda is an ambiguous copy of the stereotypes that pass from generation to generation.

The Uzbek people have deep place in ethnic stereotypes, originality, its traditions, rituals, customs and tastes, matals and proverbs. They have not lost their initial meaning so far and are considered one of the most important factors in the daily life of the representative of our nation, because of the people's vigilance and ardor.

M.Kaplanova writes that the appearance of the Uzbek people is a region that first created local, natural, geographical and economic cultural types of economic activity and lifestyle characteristics. The origin and historical fate of the peoples living in it also have a common character. The development of the national spirit, social consciousness, family and spiritual life to the extent that it is able to meet the demand of the present period, is undoubtedly directly related to the land of the people, its state structure.

The researcher cited the following as an example of the characteristics of the national character of Uzbekistan:

- 1.Features of orientation: - needs, ideals, statutes, interests, goals;
- 2.Features of intelligence: - enlightenment, prudence, wisdom, ingenuity, ingenuity, attentiveness, ingenuity, vigilance;
- 3.Features of will: - morality, decency, hacked, pride, patience, perseverance, subordination;
- 4.Emotional features: - includes composure, mindfulness, passion, kindness, trust, curiosity, tezobility, pleasure, elegance and gentle feats, - believes.

M.Mamatov noted that some signs of the National psychological image are characteristic of all historical periods of the unity of people, that is, Seeds, tribes and nationalities. It is known that the child does not give birth to himself by choosing a homeland or a parent. Therefore, he is not even born with ready-made features, which are inherent in his nationality. The child inherits from his parents and offspring the features of race and some features of mental temperament by biological means, that is. As long as the child lives in a national environment, he can become a representative of the same nationality, possessing the characteristics inherent in this nation and Elat .

A distinctive feature of the Uzbek family: multilevel, multilevel, etc., play an important role in meeting the needs for their interaction, which will be the basis for a more complete implementation of mutual communication between members of such families. However, in some families in recent years there have been cases of insufficient communication between parents and children, decreased attention to each other, limited freedom of thought among family members (especially in rural families).

One must admit that within the framework of the Uzbek national education, timidity is assessed as virtue. And foreigners consider this to be a mental illness.

At present, it would be expedient to use the rich ethnopsychology of the Uzbek people in the education of children and apply it .

Mutual respect and mutual assistance between Aries-Aries and especially relatives-in the national environment is one of the ancient traditions. In a number of works, the structural features of the Uzbek national psychology are expressed.