



THEORETICAL REVIEW OF ETHNOPSYCHOLOGICAL DIFFERENCES

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Makhliyo B.Yuldasheva

PhD in Psychological Sciences

ORCID: 0000-0002-4624-7039

Madinabonu R. Karimjonova

student of psychology direction

Ferghana State University, Uzbekistan

ABSTRACT

A set of basic beliefs about others' mind and behavior, referred to as folk psychology or theory of mind, is often discussed as if it were the same the world over. Yet, certainly variation in folk psychology exists. This article compares several aspects of Uzbek theory of mind with other cultural models, as suggested by experiments and ethnopsychologists, with the purpose of illuminating the degree to which there is variation.

Keywords

ethnic relation, customs, ethnopsychological characteristics, national traditions, national habits, rituals.

The current state of inter-ethnic relations indicates that, along with the processes of globalization, which is reflected in the desire of peoples to preserve their national identity. The ethnopsychological differences between nations and peoples are regarded as one of the factors causing the emergence of multicultural conflicts. On the basis of the analysis of literature the article under review highlights the most characteristic features of representatives of some cultures. The authors proceeded from the assumption that ethnopsychological features are determined both archetypically and ethnogenetically. Myths, legends, tales, epics, rituals, conspiracies, archaeological, psycholinguistic, socio-anthropological, historical data in the context of Jung's theory make it possible to recreate some of the essential ethnopsychological characteristics of a certain nation. As a result of the use of this approach, individual features inherent in Europeans and Russians were highlighted, which made it possible to draw more general conclusions:

1. Ethnopsychological features form patterns in which system-forming factors can be identified.
2. For Europeans, the main factor in the complex of national characteristics is the desire for dominance; among Russians it is the "Maternal Complex", which is



an unconscious striving for existence in the most favorable environment.
3. The names of the features of the national psyche or national character of different peoples may be the same according to the dictionary meanings but have different psychological content.

4. Misunderstandings between representatives of different ethnic groups may arise due to a different understanding of the same traits.

National traditions and habits are norms and stereotypes, forms of communication of the behavior of people, formed on the basis of many years of experience of people's life and firmly established in everyday life, passing on to new members of the ethnic community, the observance of which has become a social need for each person.

It is known that each individ, being formed as a person, is formed not only under the influence of social relations during the period in which he lived, but also under the influence of historical experiences, cultural heritage created, accumulated and passed down from generation to generation by ancestors, national values. Especially in this, the role of national customs and traditions inherent in each people is great. Therefore, the national tradition, which manifests ethnomathean differences, the comprehensive study of various rituals, the disclosure of their laws, such as their emergence, manifestation, preservation and variability, is of both theoretical and practical importance.

There will be traditions of each era, which will fall in accordance with the socio-economic, natural-geographical conditions of each people and reflect it. It is difficult to calculate the Customs, rituals and traditions that have arisen since mankind began to lead a conscious life. In national customs and traditions, the social needs of an entire people, moral principles, interests, practical experiences and historical living conditions will be uniquely embodied. They are born in the process of the activities of the people. Each nation creates certain norms and directions of relations between people, based on the character and characteristics of living conditions throughout its history. These norms and guidelines become customs and traditions due to their repetition as they pass from generation to generation. Formed Customs and traditions perform the functions that socially determine, control and shape an individual's behavior in the initiation into social relations. What is a tradition and ritual that is born as a result of the socio-economic and practical activities of the people of theiripd origin and serves to satisfy their certain material and spiritual needs.

Some scholars who have studied the practice of giving "thick", which exists in some of the peoples of Central Asia and the Caucasus and is now condemned as the sarqit of old age, point out that by the present time the practice had only become symbolically valuable. It is known that in the periods when the exogamous



marriage prevailed, obtaining a daughter and giving a daughter would be with another tribe and seeds, without being in one tribe or clan. After one tribe gave a daughter to another, so that the tribe or family that gave a daughter did not weaken, they also necessarily had to take a daughter from a neighboring tribe and thus maintain a population growth ratio and economic balance. But at the same time, as a result of the absence of a boyish girl in a neighboring tribe or the absence of a guy who would marry in the same tribe, such equal girl replacements were carried out only at very rare times. In such cases, the young man was giving a guarantee on the account of various property-world or "bold" on the current earnings until the opportunity to give the girl to the side. The correctness of this view can be seen from the fact that the phenomenon of thickening is almost not found in the peoples of Central Asia, where the use of exogamous marriage is not forced. Although it occurs exogamous marriage is not in the form and content at the level of the nations to which it is applied. Also, each nation will have different prohibitions, taboos on one thing or another.

Scientific research shows that not all prohibitions in different peoples are immoral and harmful, but arise with a certain necessity. That is, they have been passed down from generation to generation for centuries, even because they correspond to the way the people live, their needs. These examples show that habits and traditions consciously penetrate into folk life, lifestyle, but their influence becomes stichian. At the same time, certain customs and traditions, even if they have lived their lives, are preserved again for a long time for the character of survival, affecting the minds of people. This thing is a phenomenon associated with the psychology of humans. Because failure to follow established customs and traditions is condemned by many. The fear and reluctance of many to remain in the reproach of the community makes every member of the community follow the customs even if they are conscious or blind.

Even though Customs and traditions are often used as synonymous words, there is also a difference in content between these concepts, rather than being just a term-specific discrepancy. Customs will be mainly connected with family, domestic spheres, and in it moral, religious and rightioug will be fully reflected. In contrast, traditions cover the production process as well as being present in all areas of social life. In the tradition, people's attitudes towards things and objects, towards nature are expressed. It is known that in science, art and literature, educational institutions, sports and production communities there will be no customs, but traditions. For example, the swearing - in of a serviceman who has just gone into service, the celebrations of the admission of young people to the ranks of students who have entered a higher education institution, the flag of the country to the honor of a winning athlete in major sports competitions, and the chanting of the



anthem-these are the anthems. In addition the sphere of influence of the tradition is relatively wide, and one tradition may have encompassed several customs, udums and rituals. For example, if we take care of the hospitality that exists in our people, Hospitality is, to one degree or another, a characteristic that is characteristic of every people and nation. But this thing, as we have seen above, is manifested in a special way in the Uzbek people under the influence of specific socio-historical conditions, as a result of relations in family-domestic life, which has become a national feature of the Uzbek people, a national tradition. The same tradition of hospitality is fully manifested through several traditions, customs. For example, in Uzbek families, a guest is always greeted with an open face and a sweet word.

Now, as for rituals, since they have a powerful psychological and emotional mechanism of influence, with the help of which Customs and traditions come directly to the surface. Rituals one or another is the procedure and rules that are followed at the time of the fulfillment of Customs and traditions. The ritual is the external decoration and image of the udum, which is the process of execution.

Customs, traditions and rituals are closely related and can always complement and cross each other. Professor N. Sarsenbaev shows that sometimes a certain tradition can also be considered a tradition.. For example, there is an Uzbek proverb “sit down” when visiting a guest. Among Uzbeks, it is a custom. And within the framework of other nationalities, this practice is manifested as a national tradition of the Uzbek people.

There are many national customs and traditions of the Uzbek people, such as Labor, humanism, hospitality, keeping the yard tidy, venerating the various kinds of favors that we have sustenance, and so on that it is of great importance to study them, to educate young people in the spirit of these traditions. Habits and traditions, such as fulfilling parental respect, honoring the elderly are instilled in Uzbek families from youth into the minds of children. Parents and adults learn from humanity teaching young people the guidance of dealing with others and engaging in relationships. According to the tradition associated with respect for people older than him, young people will have to greet them first, regardless of whether they are familiar when they see them, skip them first when they meet on the road, talk politely when they talk, do not give them an inverted answer, always treat them “you” do not call by their name, nickname, take Every old man, an older man, can also pand and reprimand young people whom they do not know personally. Young people should also listen without having their word and not be angry about it. Any assembly, ceremony, solemn weddings and beautification in Uzbek families will not pass without their participation, without the advice of our enlightened elders, who are the “eye of the mind”.



Anyone who goes on a long journey and returns must of course go and visit all the elderly of the neighborhood and the village and those who is ill. If, during the period of travel, a person in the neighborhood has died, the first thing to do is go to his family and offer condolences. It is impossible to form a national ideology without knowing, taking into account the centuries-old traditions and customs of our nation, our national characteristics. In this case, the method of self-government, unfamiliar to Western peoples, but suitable for our national nature, is a clear evidence of our opinion that attention is enhanced in the development of the neighborhood and in increasing its position.

The importance of the neighborhood in organizing harmony and social education in the life of society is incomparable. The feeling of overcoming the difficulties of nature, external dangers together, joining forces in the organization of construction and landscaping work, striving to be shoulder to each other on good and bad days, unique human qualities, such as mutual affection, were formed in neighborhoods and passed from generation to generation. The neighborhood can be called a school of self-government. The life of the best Customs and traditions created by the folk genius.

The hospitality of the Uzbek people with a traditional character is also gaining new social meaning in the present period, as a factor indicating our respect for the friendship of peoples and other representatives of the people. No generation can live without knowledge and tradition, without the cultural heritage that has been created and collected before it. While living in a certain society, he assimilates the inheritance accumulated by ancestors from the first day of his life. That is why the Customs and traditions that are embedded in the life of the people cannot be lost by any means, both by decree and by administrative means. Customs and traditions are something that is given to every people forever and ever and does not change at all. The emerging customs are spontaneous, without appearing on dry land, the first, the previously existing progressive traditions are adapted to the spirit of the times, the second, as a result of economic, spiritual ties with other peoples, the progressive traditions in them are assimilated. Without leaving the emergence of a new ritual, traditions to their own devices, it will be necessary for the entire public to be head on to its creation, to take a creative approach to it. It is necessary to immerse yourself in marriage, opening a wide path to new customs, traditions and rituals, watered with social ideas that correspond to the lifestyle and ethnic characteristics of society, people. In traditions, such sides as the way of life of the people, living conditions, features of economic settlement, economic opportunities, spiritual world are reflected. That is why the main essence and content of Customs and traditions are adapted at different times, preserved. Therefore, historical experience shows that insufficient knowledge of national



traditions, customs, tastes often leads to serious complications in communication with representatives of another ethnic community.

The study of the psychology of a nation in one system presents great difficulties, and often it is impossible. There are several reasons for this: first, the naming of the edges that make up one whole system of folk psychology reflects concepts borrowed from everyday life, not fully substantiated from a scientific point of view, effective and practically incompatible with comprehensive experimental study. Secondly, there are various components in the content of the edges that make up one whole system of national psychology. For example, it can be said that in the national character of people there are emotional and volitional, as well as motivational characteristics, which cannot be adequately explained on the basis of the same psychological signs, and there are aspects that are also found in other components. Thirdly, in the study of the psychology of nationality, the main distinguishing feature should be not inaction, but the pace of growth and development of national psychological phenomena. Therefore, first of all, it is important to research the dynamic side of the psychology of the nation.

Proponents of a theoretical-analytical approach, consisting of sociologists and philosophers within the discipline of ethnopsychology, emphasize its system-forming aspect in the study of national psychological phenomena, while proponents of a functional-research orientation, consisting of psychologists and ethnologists, focus mainly on the dynamics of the psychology of the nation. In our opinion, supporters of both approaches should not put their point of view opposite each other. It is necessary to interpret the psychology of the nation in all forms of its existence and manifestation. Only then can it be comprehensively and fully studied and explained.

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