

## SOCIAL PSYCHOLOGICAL CHARACTERISTICS OF ETHNIC IDENTITY

Usmonov Sherzod Axmadjonovich  
Lecturer at the Department of Psychology,  
Fergana state university

Xalimova Xumora Zokirjon qizi  
2st year Master's Degree Student in Psychology,  
Fergana State University

### Annotation

In modern societies, as a result of the acceleration of intercultural communication and the strengthening of interaction, relatively few peoples are influenced by the majority, and in some respects, they completely lose their identity, and they are lost at the expense of the majority. being observed. The issues of self-awareness are explained in the scientific language by the term "ethnic identity". This article talks about the socio-psychological features of ethnic identity based on the issues mentioned above.

**Keywords:** Ethnic identity, nation.

Ethnic identity means, first of all, that each person performs his activities in the conditions of different groups or under the influence of different groups. Because there is no individual who is excluded from society or does not join the group of people at all. As long as a person lives in society, he is always in communication and interaction with different people, and these communication processes always take place in a group of people. Therefore, we need to understand the problem of groups, its study and drawing scientific conclusions about the formation of groups, one of the main topics and problems of social psychology.

In order for a group of people to be formed, there must be some common goals or wishes, common symbols. For example, a group of students has many things in common (educational activities, learning, units specific to young people (adolescent, young people, desire to study at a certain educational institution, etc.). There is something common to people who have gathered because of the event - this curiosity is a witness to the event that happened, a common attitude to it.

A group of ethnic identity is made up of individuals, but the psychology of each group differs from the psychology of the individual individuals that make it up and is subject to its own laws. Knowledge of these laws is the main criterion for managing different types of groups and educating those who form these groups. There are many types of groups, that's why different scientists classify them in different ways. V.M. Karimova's textbook "Basics of Social Psychology" lists the main types of groups. Groups are divided into conditional and real groups. Real groups are divided into laboratory-type and natural groups collected for specific research purposes. Concrete activities and people. Such natural groups, which can be organized based on their natural needs, are divided into large and small groups depending on the number of people. It is divided into the types of communities that are formed - diffuse and those that have risen to a high stage of development. we will study the social and psychological laws of groups. In social psychology, more studies have been conducted on the psychology of ethnic groups, that is, ethnopsychology, within large groups. Especially in the current period, each republic has taken the status of a separate, independent state, but from the other side, based on the existence of constant relations between the nations in the conditions of the union of the Commonwealth of Nations, the issues of national psychology are being put on the agenda as an even more important issue than before. That is why we found it necessary to pay more attention to national groups among large groups. Another reason for such attention is the fact that some researches in this field have been conducted in Uzbekistan, but in many cases they have not been brought to the level of national psychology. Ethnic identity is such a branch of psychology that, in addition to the psychology of certain nationalities, it also studies the psychology of different peoples and small national groups. It is known that the first scientific studies in this regard were conducted by V. Wundt. The concept of "nation" in his studies was actually explained in the sense of an ethnic association. In his opinion, in order to study the psychology of ethnic groups, it is necessary to study their language, customs, myths and other systems of consciousness that are common in these peoples. And A.R. Luria. He studied the psychology of the peoples living in the territory of Uzbekistan. His main goal was to prove the need to rely on the historical principle in the study of national psychological characteristics and to prove that national psychology is directly related to the way of life, the place of the individual in the system of human relations in society, and he was the first in this research methods and methodological principles that help to study national psychology have been tested. In recent years, attempts have been made to generalize the researches of foreign and former Union scientists and find a unified scientific approach to ethnopsychological work. The work of the famous Russian ethnographer and psychologist Yu. Bromley in this field, the data collected in his laboratory can be an example.

Yu.V. Bromley distinguishes two sides in the psychology of ethnic identity:

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- Psychic basis is a stable part consisting of ethnic character, temperament, national traditions and customs;

- The emotional sphere is a dynamic part that includes ethnic or national feelings.

But for some reason, when researchers are dealing with issues of national psychology, they are engaged in identifying national aspects or qualities, they try to find aspects that are unique to one or another nation, but science and technology are developed, the harmony of nations, and the constant development of nations. In the conditions of mutual cooperation and communication, in the conditions where mixed marriages are common, it is very difficult to talk about the aspects specific to one or another nation. For example, as a result of a small study conducted among Uzbeks, it became known that positive qualities such as hospitality, modesty, and sincerity are unique to the Uzbek people. True, Uzbeks definitely have these qualities. However, we have no right to say that representatives of other nations do not have these qualities. Just as there are different stereotypes in the mind of every person, i.e. images that have settled down, every representative of this or that nation has his own nationality in the process of communication with his family, close friends and relatives, and people similar to him. Stereotypes about specific qualities appear and settle in their minds. Such stereotypes are related to one's own nation and other peoples, and the ideas about others are rather simple, superficial, and narrow in content. On the basis of such perceptions, attitudes of liking (sympathy) or dislike (antipathy) and indifference towards other nationalities are formed. The imagination and stereotypes of one's own nation form a feeling of national "ethnocentrism", which can cause irrational attitudes towards other nationalities in the representatives of this national group, which can cause national antagonism and national enmity. In this regard, social psychologists and one of the problems faced by ideologues is the problem of determining the level of national pride in representatives of the nation. Because often, due to national pride, some people show contempt for other nations, do not recognize their pride or national feelings. In general, in our opinion, the negative manifestations of ethnocentrism and national pride, which are the basis of national enmity, arise from ignorance of the history of other nations, their traditions, language, etc. One of the goals of research on national psychology also learn the psychology of other nations and convey it to other nations is to strengthen the feeling of respect for the representative of each nation.

Because a person who does not respect himself does not respect others, and for this he must know his own psychology and the psychology of others. Only then can interpersonal conflicts be resolved. This is typical of the psychology of nations. That is, science should create such a set of ethnographic and ethnopsychological data for the society that it would be possible to control the psychology of nations, which are considered a large group, based on the data.

Various methods and methods are used in ethnopsychological research. Because in such studies, starting from various tests that study personality traits, projective

methods, different types of experiments, questioning methods - questionnaire, interview, sociometry, form methods, etc. are used. Nowadays, these methods are used in "cultural environment and personality", intergroup relations and other researches. Such work is carried out not only by social psychologists, but also by scientists dealing with psychology in general. But despite this, ethnopsychological Their scarcity is significant due to the fact that it is not appropriate to apply the methods to everyone, because every researcher who aims to deal with the problem of ethnopsychology either needs to change one of the existing methods or, if not, on his own Finally, the inconvenience of using ethnopsychological methods is that, for example, a method that gives very good results in America and collected reliable data may not measure anything at all in the conditions of Asian countries or our republic. For now, scientists from all over the world have a universal test or me, which is higher than any cultural environment they express a general opinion about the groundlessness of the idea of creating a methodology. Any researcher who aims to conduct ethnopsychological research should take into account the diversity of cultural environment conditions and their mutual influence as the main principles. This thing must be taken into account when creating an ethnopsychological research program. For example, if you want to conduct research in the conditions of Uzbekistan, you should pay attention to the following things: common psychological factors common to all nationalities living in these conditions and methods of identifying them ; to determine the psychological qualities and factors unique to the Uzbek nation; selection of methods that measure or experimentally test identified factors or psychological qualities and adapt them to concrete conditions; providing the research team with employees who know the language and customs of the national group under investigation. Because it is necessary to conduct research in the language of the group that is considered the object of research, and through this, it is ensured that every request, question and task put to the examinees will be understandable for them. It should be noted that there are no special methods aimed at checking the psychology of a particular national group and its ethnic stereotypes, therefore, researches need to select the best among the available methods and adapt them to the local conditions, and if necessary, it is necessary to translate these methods from one language to another. Regarding the translation, it should be said that the translation of special psychological tests or methods requires high knowledge and professional qualities from the translator. Otherwise, the methodology may lose its value or may not determine or measure the desired quality. Even using non-verbal tests in different conditions, it has been proven in many studies that its content or purpose has changed at the stage of interpreting the obtained data. Therefore, before applying any methodological method, it is advisable to test it in a small group and check the results by giving them to experts or retesting them using other auxiliary methods.

Another requirement for concrete ethnopsychological research is to conduct the research in natural conditions, in places familiar to the subjects, by giving short instructions. Because people of different ages, professions and education often participate in ethnopsychological research. That's why being able to create a system of clear, clear tasks for all of them requires a number of professional skills from a psychologist. Methodical methods make it possible to determine many aspects and psychological state of the nation in the study of national psychology. This depends on the level of methodological preparation of the researcher. All forms of identity arise in the process of communication with the identity in its circle and only then manifest themselves clearly.

For example, if two people belonging to the same ethnic or religious community go on a trip together, both of them communicate freely, and on the contrary, if they are members of two different ethnic or religious communities, they both see different aspects of their partner and try to protect themselves. passes. In such a situation, both of them show their different aspects and emphasize their different aspects. In this process, the driving force of the individual is precisely ethnic or religious, and moreover, psychological identity. Analyzing the types of identity, it can be noted that psychic identity is a broader concept compared to its other types. Because it also includes psychological characteristics specific to the ethnic group.

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