



ETHNOPSYCHOLOGICAL, ETHNOCULTURAL AND DIFFERENTIAL STUDY OF STUDENTS

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Abstract

The individual and youth are born, formed and realize their potential in a certain ethnopsychological and ethnocultural environment. There is no personality without national symbols, without the influence of the ethnocultural environment, without differential symbols. It is an axiom that an individual is a product of the social environment, since ethnicity is a constant companion of human life, one of the factors that serves to realize his identity and has a strong influence.

Keywords: ethnopsychological and ethnocultural environment, socio-demographic layer, differential, neo-Freudianism, life and professional goal, intellectualism, symbols, colorful cultural existence.

Introduction

It is difficult for talented young people to get a full picture of them, not knowing their ethnopsychological, ethnic, and differential symptoms. Experts say that today's young people have more psychological problems than ever before, who are sometimes vulnerable to explaining their actions, motivations and life skills, to understand themselves. Humanitarian knowledge of professionalism, not professionalism, professional development, but social existence, life goals, the development of society, and a person's happiness develops the skills to live in a polyethylene environment, including tolerance, tolerance, and political life needed for social development. Another ethnic group of talented young people is that they are individuals directed to engage in intellectual activities. It is with this ethnic sign that they are distinguished from other youth and population. In talented young people, there is a strong tendency to integrate and to be internationalized. When it comes to integration, we understand that one person is hot with his problems, life, interests and shows them that he is a useful person. A feeling of living with the need to understand, understand and, if necessary, provide practical or psychological assistance is considered. Integration is a requirement of the social universe. The socialization of talented young people is an expression of this integration. Without integration, an individual cannot find his place in society, and his professional





formation is the product of his integration. Internationalization is a means of living in an alliance with representatives of different ethnic groups, keeping other ethnic groups close to them, creating the necessary social unity for the development of society, and a public ethno-ethnic space. The hopeful movement of science and acquisition of professional knowledge shapes the virtues of integration and internationalization in talented young people. The role of social and humanitarian science in this regard is insignificant. Student youth have their free time and hobby has its own differentiation. Humanitarian knowledge of professionalism, not professionalism, professional development, but social existence, life goals, the development of society, and a person's happiness develops the skills to live in a polyethylene environment, including tolerance, tolerance, and political life needed for social development.

Analysis of literature on the subject

Awareness of the technology of identifying and reaching the goal of life remains a sharp problem.—See Socioculturalnye i psychologicheskoye problem socialization molodyoji. Collective autocrat. - Moscow: Moscow. ped. gos.university, 2019; Yanchuk V.A. Methodology, theory and method in Sovremennoy socialnoy psychology and personalology: integrativno- eclectic podxod - Minsk: "Besprint", 2000; Psychologist's problems are professionalnoy molodeji. Sbornik. –Mozir: Mozirskiy gos.ped university. 2006; Vanaova G.V. Stanovleniye jiznestoykosti molodyoji: regional aspects (theoretory aspect). Monographs. -Khabarovsk: Izd.DGSGA, 2011). That is why the problems of youth psychology and socialization attract the attention of researchers. Especially in this regard, a lot of research is being done abroad. (See Lenge A. Jizn, napolnennaya smyslom. Prikladnaya logotherapy. – Moscow: Genezis, 2004; Frankl V.Chelovek in poiskax smysla.- Moscow:: Progress, 1990; Piaje J. Psychologists and philosophers. - Moscow: Pedagogy, 1987; Sholoxov I.A. Psychologoroye osobennosti adaptation uchašeysya molodeji for rubejom. Diss... Candle. psychologist. Nauk. - Moscow:: MGPU, 2002; Tom Batler Bouden. 50 velikix knig after psychology. - Moscow:: Bombora, 2021). In this context, M.Mid, L.Terstowun, S.Vitrol, D.Jackson, V.Kiss, L.Kronbax, K.Streng, L.Secrest, Ye.Doll, Researchers such as G. Kelly, L.Colberg J.Gilford, D.Kiting, A.Maslou, I.Tolmen, A.Adler, .E. Erickson, B.Skinner, K.Horni, G.Harlow, K.Rodjers, E.Bern, N. Branden, G.Shixi, O.Saxon, G.Gardner, Sharma S.R. can be recalled. In the works of these researchers, scientific psychological and socio-philosophical views, you can see many ideas about the problem, even methods that help you understand and understand a person and his character. It is not our





responsibility to analyze them, but we need to emphasize the two scientific fundamental aspects of them. The first is that foreign researchers (E.Fromm, K.Yung, A.Freyd, A.Adler, E. Erickson, G.S.Salliven, K.Horni) have applied the theories of "libido" and "sexuality" by Austrian psychologist Z. Freud to social existence, human behavior, and interests. One of the positive aspects of neofreydism was that he sought out the essence of all social relationships between genders, including interaction, motive for understanding one another, and life-style. Even those whose life goal is different, goho-opposite, conflicting people remember themselves as men or women when they come to the problem of "libido" and follow ethnic groups in this regard. For example, the fact that talented young people follow their vital and professional goal is vividly visible in the first phase, demonstrating their desire to be diligent in learning how to achieve this life-style goal, not to focus on other things, and to put their professional formation above all else, even in establishing close relationships with the opposite sex. The first stage is said to be that more than 67% of our talented youth, or residents, have a life-style goal, "to acquire knowledge and acquire the necessary profession." They are very active at this stage, focusing all their attention on the study work. 22% of our residents say that "their life-style goal is to pursue a career." They admit that they entered higher education for this purpose. Their plans also do not include forming a family with the opposite sex or living as an alliance. 7% of respondents state that they have "no life-professional goal," no clear idea of it. And 4% of rspondents are "living happily," "building a happy family when the time comes." they show that they have dream wishes, such as "living with someone they love." The interesting thing is that. these answers begin to change until one, two years later. Third-grade talented young people report that 51% of our respondents think about "starting a family" and "living happily ever after", quickly consulting with friends and friends with these problems. Learning, professional preparation, as if it were solved by itself, now they signify that they will not be thinking much about it. Talented young people who want to devote all their thoughts and energy to professional training will fall by 12%. This evolution in the field of learning and professional development prohibits psychological research. In our view, this evolution is due to a decrease in socio-humanitarian disciplines at high stages. Over the next seven to eight years, the social and humanities have shrunk four times in the curriculum. Because of the dramatic changes in curriculum, the predictions of professional, professional development, which have been replaced by reduced socio-humanitarian sciences, have not yet become subjects with the power to develop a positive relationship between life goals, positions of power, especially ethnic traditions and national values. Professional knowledge does not even include





increasing the influence of such ethnic factors. As a result, talented young people were not interested in learning ethnic traditions, national values, or acquiring professional knowledge. The second is that in the conclusions of foreign applicants on youth ethnopsychology and differential characteristics, it is priority to compare Westerners with migrants, thereby seeking solutions to the problem.

Research Methodology

Studying special literature and empirical experiences allows students to classify ethnopsychological, ethnic, and differential characteristics and characteristics of young people as follows:

The first is a separate part of where talented young people differ from the interest, intellectual well-being and lifestyle of young people with socio-demographic characteristics; The second is that student youth consist mainly of persons between the ages of 25 and 26 in the day-to-day education system, 30 and over in the correspondence and online education system; the third, talented young people are a layer with ethnopsychological and ethnic characteristics that are representatives of multiculturalism through these ethnic characteristics;

Fourth, talented youth are subjects engaged in intellectual activity;

Fifth, they have a strong tendency to integrate and become internationalized;

sixth, the hobby of talented young people is uniquely differentiated;

seventh, there is differentiation in their choice of partner, friend and spouse;

The eighth is that they have a strong desire to improve social existence, life and relationships;

Ninth, they enjoy making careers, living well and going abroad, living independently.

Talented young people differ from other, non-student peers in their interest, intellectual potential and lifestyle. Their interest is directed towards intellectualism.

Intellectualism refers to mental creative work related to symbols, logic. The creation of thought, meditation, fantasy, and futurological models attracts young people as intellectuals. This, of course, is an expression of an individual's life goal, ideal, and relationships to opportunities on the social universe in the minds and imaginations.

Researchers who studied the attitude of Western youth towards intellectualism argue that there are conflicts between young people and intellectualism. They believe that western youth see intellectualism as their main enemy and strive to avoid it, devoting their time to other things. Intellectualism does not recognize individual freedom, democracy, but seeks to instill in an individual his or her ready-made models, dogmatic views, stereotypes, which young people do not like.—See Samosoznaniye Culture i iskusstva. Zapadnaya Europe and SShA. Anthology.- Moscow: St.





Petersburg: Sentr humanitarian ini siativ, 2018. 32-48). Putting intellectualism against democracy, freedom of person, naturally turns them into conflicting realities. In fact, in our opinion, they need to be complementary events, because without intellectual research, democracy, freedom of person, becomes a game of imagination, unscrupulous and unexplained behavior. The scientific and professional research of talented young people itself goes back to intellectualism. Therefore, their curiosity, intellectual potential, and way of life addiction, differentiability, can be portrayed as an expression of intellectualism. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Such young people are well-acquainted with the lack of time, so they strive to make the most of it even in their lives (e.g. when a time-saving pole eats a dog, a burger, seeks to be a personal car, wears clothes that allow it to move flashy). These are the products of modern civilization, urban culture, and the city person understands the seychelles very terribly. Talented young people consider themselves individuals of urban culture, and their lifestyle reflects characteristics of urban aesthetics. Social activism suits students of this age who are eager to fully demonstrate their potential. True, this activity varies in different vocational schools. For example, active participation in cultural and cultural events of the faculty and the institute is a high performance among young people in educational institutions in the field of pedagogy, foreign languages, economics, and pedagogy. 59% of our residents in these schools say that "participation in cultural, public and educational activities is essential in acquiring professional knowledge," but this number is 31% in technology, economics, and 14% in medical schools. Students of Chamasi medical schools do not have time to participate in cultural and cultural events due to their strong attachment to professional knowledge and practice, so they give little indication of participating in the organization of cultural, cultural, and educational events after classes. It is noteworthy that rural students, especially girls, are actively participating in the cultural life of the school and in participating in various events. They want to see others just as active. They are more interested in literature, poetry, art history and tools from socio-humanitarian subjects. Only 2% of our residents say they like philosophy and sociology. We will try to reveal why on subsequent topics, when the place comes. Chamasi, complex discussions of philosophy, seemingly boring logic and gnoseological topics do not arouse enough interest in talented young people. These 2% of respondents are high-level students. Therefore, when you move to the top level, have a certain life experience, students will be interested in philosophical sociological topics. Therefore, young people who are interested in specific subjects and who have linked their professional development to technology, economics,





medicine, and information technology will not be interested in using additional resources to study philosophy and sociology, as well as in solving scientific mammoths before these humanities. However, this should not lead to the conclusion that in young people whose professional formation is non-conscientious, there is absolutely no interest in philosophy and sociology. Talented youth are subjects and objects of multiculturalism. If we remember that representatives of more than 130 ethnic and ethnic groups live in the country, and that talented young people are representatives of this ethnic plurality, we realize that they create a diverse cultural and multiculturalistic environment in their schools. In addition, each student incorporates ethnic experiences related to the village, district, city, neighborhood, and family where he lived. Multiculturalism represents the diverse cultural ties in society, the integrated processes between peoples and ethnic groups, forming a common cultural heritage. Stability in society, learning young people to live in an environment where there are various ethnic riches, tolerance are the products of this multiculturalism (see Kuropyatnik A.I. Multiculturalism: problem socialnoy stability polyethnorovx obshestv.-St. Petersburg: Izd. St. Petersburg University, 2000. 4-7). At the same time, talented young people have their own personal culture in accordance with their professional knowledge and life goals that to deny it would be an inadequacy of ethnic processes. Students formed in a certain ethnic environment cannot immediately escape the influence of this ethnic environment, and multiculturalism encourages them to live in harmony with the cultural life of the city. Ethnic diversity, plurality, fosters tolerance and tolerance in them, and these qualities prohibit socio-humanitarian views from them. Humanitarian knowledge of professionalism, not professionalism, professional development, but social existence, life goals, the development of society, and a person's happiness develops the skills to live in a polyethylene environment, including tolerance, tolerance, and political life needed for social development.

Analysis and Results

Another ethnic group of talented young people is that they are individuals directed to engage in intellectual activities. It is with this ethnic sign that they are distinguished from other youth and population. In talented young people, there is a strong tendency to integrate and to be internationalized. When it comes to integration, we understand that one person is hot with his problems, life, interests and shows them that he is a useful person. A feeling of living with the need to understand, understand and, if necessary, provide practical or psychological assistance is considered. Integration is a requirement of the social universe. The





socialization of talented young people is an expression of this integration. Without integration, an individual cannot find his place in society, and his professional formation is the product of his integration. Internationalization is a means of living in an alliance with representatives of different ethnic groups, keeping other ethnic groups close to them, creating the necessary social unity for the development of society, and a public ethno-ethnic space. The hopeful movement of science and acquisition of professional knowledge shapes the virtues of integration and internationalization in talented young people. The role of social and humanitarian science in this regard is insignificant.

Conclusions and Suggestions

Our conclusion is one step between maximumism and nihilism. It is the responsibility of society, adults, to direct self-confidence in young people and the desire to create something necessary for society in the right, socially beneficial way. In this context, we need to say that directing maximumism in talented young people to professional development can turn them into great inventors, inventors. Therefore, it is important not to fight maximumism, but to turn it in the necessary direction for the development of youth and society, so that it produces positive results. Our responses reveal that today's talented young people consider it necessary to pursue careers, travel abroad, and live a prosperous and wealthy person. It is only natural for young people familiar with the lives of foreign countries and foreign youth to awaken such wishes. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answer with you. These views also play a role in the imaginations and purposes of our young people.

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