

## NATIONAL FEATURES WHICH ARE NECESSARY TO BE DEVELOPED IN A PERSON

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**Abstract.** *The article discusses national consciousness, national traditions, ethnicity, and national characteristics that need to be developed in person. Numerous factors related to the nation and nation have played an important role in the social and political life and will continue to be relevant for a long time. According to scholars, there are about four thousand nations, ethnic groups and peoples who are at various stages of socioeconomic and cultural development. Each of them has its own history, culture and national values. Studying them helps greatly in establishing inter-ethnic relations, establishing diverse economic and cultural ties. However, until recently, our social science system has underestimated the role of national issues and the psychological factors in it. In some cases, it was unreasonably denied. Some researchers have even questioned the study of national peculiarities, ethnopsychology. At the same time, they were concerned that the study of ethnopsychology would bring praise to one nation and discriminate against the other, causing racism and nationalism. There was a well - known reason for this fear. Some studies on ethnopsychology have led the authors to exaggerate their ethnicity and to outrage other neighboring nations, which naturally triggered various protests. At the same time, it is impossible to ignore the peculiarities of peoples in their perception of reality and nature, dress, upbringing, and intergenerational relationships. Denial of ethnic identity and ignorance in national relations can lead to various negative attitudes and even ethnic conflicts.*

**Keywords:** *nation, national quality, national consciousness, national pride, national feeling, national value, national customs.*

**INTRODUCTION.** The national consciousness, national pride, national pride and spiritual world of our people are increasing every day. It helps to further strengthen the spiritual basis of our independent state, but it should be noted that national self-consciousness does not mean nationalism. National awakening, national pride and revival of national consciousness is a natural process which is inextricably linked to national development.

Only with the revival and development of our national values, traditions and customs will our society be able to succeed, as a person with a spiritually mature, enlightened, spiritually mature, new thinking ability will be able. Therefore, one of the most urgent problems today is to deeply and comprehensively study the cultural heritage and high spiritual values of our people, to instill them in the minds of every person living in the Republic, especially the younger generation as spiritually mature people.

Preserving the rich spiritual heritage left to us by our ancestors, enriching it with the achievements of modern science, shaping the thinking and outlook of the future generation on the basis of national and universal values is the key to strengthening the foundations of independence.

Achieving social and political independence opened a new era in the social development of the Republic of Uzbekistan. During this period, as well as in all areas of education, the social and legal basis for the education and upbringing of the young generation in accordance with international standards has been developed. Our country is on the path of progress and

development. A number of reforms are being carried out in the political, economic, social and spiritual spheres. As with all areas, radical reforms are being carried out in education. In particular, Article 5 of the Law of the Republic of Uzbekistan "On State Youth Policy" states that promoting the spiritual, intellectual, physical and moral development of young people is one of the key areas of state youth policy (September 14, 2016, No. ZRU-406) [1].

"We have all the strengths and capabilities of our state and society for our young people to have independent thinking, high intellectual and spiritual potential, to grow up and be happy, to be equal in the world to their peers," President Sh. Mirziyoev[2].

Ethnopsychological features, by their origin, are connected with the whole history, way of life and history of the people, and these features began to appear before the nation was formed. It is well known that the nation is born at the highest stage of the development of ethnic unity. Some of the features of ethnopsychological features are common to all historical periods of human unity, including tribes, tribes, and nations.

The natural environment also influences the formation of ethnopsychological features. As is known, the majority of Uzbeks are engaged in agriculture and gardening. In addition, the presence of large Uzbek-owned cities on the large caravan routes from west to east and south has led to the development of not only farming but also trade, trade, and trade with neighboring nations. All researchers who have studied the life and lifestyle of the Uzbek people have highlighted the Uzbeks' openness and courtesy. The fact that Uzbeks have been engaged in farming for centuries has made them economical and efficient in relation to land, which is the main means of production. No matter the impact of the natural and geographical environment, however, it should not be considered a leading factor in the formation of ethnopsychological features. At the same time, the absolute neglect or excessive role of the role can lead to erroneous conclusions. The development of national, artistic and aesthetic consciousness plays an important role in the understanding of our people. The peoples of Central Asia also have great traditions and experience in this regard. Recognized as the great figures of our national spirituality, some Eastern thinkers have left a rich cultural and spiritual heritage for the younger generation to be fully developed. Such a legacy of our ancestors is distinguished by its extraordinary importance and scientific potential that still amazes the peoples of the world.

**LITERATURE REVIEW.** One of the prominent encyclopaedists of the Middle Ages, Abu Rayhan Biruni studied diligently the history, culture and languages of different peoples, and mastered Jewish, Greek, Persian, Arabic, Sogdian, Chinese and other languages. The work of the scientist "Remains of Ancient Peoples" (known as the "Osor al-Boqiya" in Uzbek Oriental Studies) is not only a work that reflects the history of kings and famous people, but also the history of people's culture, their customs and beliefs. It is also a historical and ethnographic work. In his work, Beruni pauses over the years and customs of various peoples, elevating the cultures of Central Asia and Iran. If we pay attention to the ethnographic features of the work, it will touch on the rituals, celebrations, celebrations and legends of many peoples. In particular, the people of Khorezm and Sogdian traditions are similar. According to Beruni, Khorezm's eunuchs were of two types:

1. Natural events: the beginning of the year, the opening, the feast of the fireplace, the bakery, the evening of Mina.

2. Religious rituals (pre-Islamic), Eid prayers for ghosts and more. The Sogdians' Eid: Bukharan pagan holiday "Romush ogom", "Nikh ogom" funeral, the day of weeping for the dead

and many. In addition, some other peoples of the East were also concerned about the holidays and rituals. By examining the differences in customs and traditions of various peoples, Biruni explains that the differences are due to geographical conditions. From this point of view, the differences between the Biruni languages are interpreted in this context. The work of Yusuf Khos Hajib "The knowledge of the good" is also an artistic and encyclopedic work that embodies state policies, rules, customs and ethics. It addresses the issues of political, social, material, moral, and moral education, from the methods of governing the state to the behavior of many classes, classes, and social groups, such as scholars, poets, and peasants. provided guidance in terms of time requirements. Yusuf Hos Hajib emphasizes science, knowledge and intelligence in his work: When the ignorant grease without food, Unhealthy collector is bitter. That is, what an uneducated one can do without a single fruit, and a hungry one without fruit The fact that these expressions are compact and straightforward is a reflection of the characteristic features of the Turkic peoples in the 11th century. In the epic and scientific works of Alisher Navoi, his views on social linguistics and linguoculturology are reflected. While social linguistics examines language and community relations, linguoculturology is a field of language and cultural relations that analyzes the extent to which national values, customs, traditions and attitudes are expressed in language units. As the ethnos' mentality and mentality are reflected in the language, the linguistic culturological aspects of the literary literature in the study of ethnopsychological peculiarities of the Uzbek nation also help to obtain valuable information. In the book Mukokamat ul-lugatayn, Navoi marked the characters of "quick discernment", "high perception", "sincerity", "purity" characteristic of the Turkic peoples, "cleverness", "understanding of science", "perfection", "virtue" as noted. It connects these peoples' symbols with the sincere, pure, right intentions of the Turks, the Sartar science, science and wisdom. A number of words in the poem of Alisher Navoi not only provide dictionary meaning but also provide information on cultural attitudes, traditions and customs. The scholar speaks about the language skills of the Turkic and the Persian (Tajik-Persian) peoples, as well as the fact that the Turks fully assimilate the language, from small to large. He said that Turks not only know the language of the sort, but also distinguish the subtleties and write many works in that language. He said that the Sartans could not speak Turkish, did not understand this language, and that even one in a hundred knew their pronunciation. Alisher Navoi compares the Turkic and the Persian (Tajik-Persian) languages in his work "Muhokamat ul-lugatayn", stating that some of the Turkic concepts in the Persian language have no alternative. Drop, drip; to fuck, to decorate, to dress up; writes that crying, groaning, snapping, squeezing, sitting, inching, meanings are not present in the Persian-language terms like brother, brother, brother, sister, sister. The fact that the Turkic peoples name certain realities, parts of things in particular, can be an expression of their individuality and their emotional state, their attentiveness, and their attentiveness to things. In the description of Navoi, the "rapid understanding" and "high perception" of Turkic peoples can be seen in the names of each emotion and every process in their speech. He also notes that some of the scholarly dresses were not named in the sort of language, and that the varieties used Turkic words to name these concepts. A number of words in the poem of Alisher Navoi not only provide dictionary meaning but also provide information on cultural attitudes, traditions and customs. We can see that the verbal associations used in the ghazels of Navoi are not only a language unit that reflects reality, but also an expression of the poet's cognitive knowledge, associative thinking and memory, as well as information about national and cultural values. The great thinker explains the importance of upbringing, which is an important social problem in the poem "Hayrat ul-abror":

Seven pearls for bed, It is an honor to be the head of the nation. In our nation there is a saying, "Without pearls, there is no rose, but thorns are flowers." This byte says that the pitch has become a pearl and has reached the level of the head because of the upbringing of the pearl. Sadaf is a teacher and a drop is associated with the concept of a disciple. Without the discipline of the pearl, the resin will never become a pearl. In other words, a student who does not receive his teacher's education is far from perfect. Only some time will be needed. A person who holds or picks the pearl often does not think about what processes he has in order to turn it into something so pleasing to the eye. So, it is with life. Everybody is envious when they see a perfect person. However, it is not always clear how hard he or she has achieved this level of training. The great poet emphasizes the invaluable role of the teacher in personal education through this image. Also, the following bytes of this poem correspond to folk proverbs such as "The straight head is not cut by the sword", "The straight wall is far away," There are many bytes that remind us of wisdom: The salt for coming, fair work, If there is no justice on the axis, it is not enough. This byte emphasizes the need to be upright and fair in order to achieve its purpose, and this condition is assimilated by archery. It is stated that the bow-arrow is not a target, and it also provides information on national cultural attitudes towards justice. The word salt is also used in this byte in the sense of "right, good." Currently salt is used in the sense of mineral. In the works of Navoi it is possible to see the etymological meaning of the word salt and to understand the beliefs and beliefs of the nation represented by it. Thus, as artistic centuries-old art forms a part of the spiritual life of our people, the study and analysis of oriental thinkers' oriental upbringing will undoubtedly help us gain valuable data for ethnopsychological research.

**THEORY AND METHODOLOGY.** Ethnic identity is an integral part of social identity, which "reflects the implications of the individual's position in the social space in the cognitive-emotional process. It is not only a perception, but a perception, an understanding, an assessment of one's own ethnic identity." Not only does Stefanenko understand his ethnic identity as an individual nation, he also suggests that I and the ethnic environment need to learn how to distinguish themselves from certain ethnic communities and differentiate them from other ethnic groups. When examining the problem of ethnicity, it is important to first fully understand the relationship between ethnic identity and ethnic identity, because modern literature has different perspectives on ethnic identity and ethnic identity. Therefore, below are some of our points of view on this issue. For example, Wu Khotinets considers ethnicity as a degree of ethnic self-awareness. G.U. Soldatova emphasizes that ethnic identity and ethnic self-awareness are two intersections. "On the one hand, ethnicity is the cognitive-motivational core of ethnic self-awareness. On the other hand, it represents a broader concept and represents an unusual situation in itself." V.N.Pavlenko argues that there is a view (for example, N.U.Shulga) that the notion of ethnic identity represents a narrower meaning than the concept of ethnic self-identity. In this case, ethnicity is understood as part of the ethnic self-awareness (sometimes central). T.G.Stefanenko argues that ethnicity represents a broader meaning than the concept of ethnic self-consciousness, because ethnic identity can be viewed as an ethnic identity, identifying itself, and being different from other ethnic groups. the ability to differentiate is the outcome of the cognitive-emotional process. V.N.Pavlenko agrees with G.T.Stefanenko that ethnicity not only recognizes itself as a member of society, but also "lives" as a member of that ethnic group, that is, lives in the way that group lives. . In addition, the cognitive and emotional composition of ethnicity additionally includes the ethical characteristics of ethnicity (Pavlenko, Taglin, 2005). We also support the

views of these two scientists – T.G. Stefanenko and V.N. Pavlenko. First, ethnicity represents a wider meaning than the concept of ethnic self-expression, because it not only expresses its ethnic identity (cognitive-motivational center) but also expresses its emotional response to it. Secondly, ethnicity is always implicitly embedded in the nation's identity, which maintains the ethnicity of the ethnicity (which can be negative in the event of a negative reaction). Speaking about the coherence of ethnicity and social identity, contemporary literature often interprets ethnic identity as a social component or type. As a rule, ethnic identity is analyzed in the literature on the basis of four areas of social identity (psychodynamic, situational, cognitive and constructive). The directions list also includes instrumental and primordial approaches. Instrumental orientation representatives consider ethnicity as a means of achieving a group's interest, or an ideology that should involve the group. "In the instrumentalists' view, ethnic identity is a system of values, a system of values and beliefs that belong to the group itself." Representatives of the primordial approach view ethnic identity as a key feature of identifying (or identifying) a person's identity with an ethnic group. This path, in turn, is divided into two types: evolutionary-biological and evolutionary-historical (Sadokhin, Grushevitskaya, 2000). Contemporary ethnopsychology describes affective, cognitive and behavioral components based on the analogy of the structure of social attachments of ethnic identity Soldatova, 1996; Woman, 2002; Pavlenko, Taglik, 2005. Ethnic identity is a plurality of ethnic groups. Its structure is reminiscent of the construction of social attachments that include cognitive, affective, and behavioral components. There is now little doubt that the separation of ethical components from ethnicity is appropriate. Stefanenko, 1999; 2003 [6]. Within the ethnosociological approach, L. Drobieva divides the following key components of ethnic identity: understanding of one's own people, understanding of people's interests, knowledge of culture, language and territory. The content of cognitive and affective components of ethnic identity is sufficiently detailed in the work of British researcher M. Barrett. Barrett divides the cognitive component of ethnicity into the following elements: 1) to know about the existence of an ethnic group; 2) that he / she represents himself as an ethnic group; 3) knowledge of the territory of the state; 4) to learn about national emblems, symbols, institutions, customs, traditions, historical events and historical figures mentioned as symbols of the nation; 5) to believe that all members of the ethnic group have the same lineage and kinship; 6) Peculiarities of each ethnic group: belief that they have national and ethnic identity; 7) be aware that the individual and the ethnic group are closely related. The scientist divides the affective component of ethnicity into the following elements: 1) the subjective importance of ethnicity; 2) ethnicity affiliation level: willing to give up or vice versa; 3) a sense of belonging to an ethnic group; 4) feeling connected to the national territory; 5) social feelings such as national pride, dignity and guilt; 6) Respect for national identity. In addition to the above components, ethnicity should be characterized by several criteria. As such criteria we offer its valence and accuracy components. Ethnic identity (positive and negative) is an emotionally charged sign of an affective component. Accuracy means first and foremost the level of self-awareness that you represent as an ethnic group. It also represents a level of understanding and a thorough understanding of the cultural and psychological characteristics of the group to which it belongs. The nation's self-awareness is a complex phenomenon of ethnic psychology that has emerged over time and is based on national consciousness. Self-awareness refers to the level of self-awareness of one's own interests, goals and motives. Most of the literature on philosophy, ethnology, and social psychology is used almost as a synonym for the concepts of national consciousness and national self-consciousness. It is true

that there is a close relationship between them and their content. They are different stages and levels of the same process. However, they should be studied as separate and separate concepts. National consciousness is a continuation of the ethnic consciousness that emerged in the early stages of ethnic development, and is an awareness of one's own ethnic identity. If a person's national consciousness is his reaction to events in the life of a nation through the understanding of his national identity, then national self-awareness means a degree of awareness and understanding of national interests. Ethnic consciousness, the earliest manifestation of national consciousness, has been formed not for years, but for centuries, on the basis of the unity of language, territory, morals and traditions. An important factor in this is understanding the commonality of ethnicity. In the tribal and tribal periods, which were the earliest manifestations of ethnic unity, these concepts were manifested in the form of kinship and kinship, on the one hand, and on the other, in the form of preservation of the origin of the same parent. For example, in cattle-breeding peoples, the common origin is associated with the name of any animal. We know this by the famous Kyrgyz writer Ch. We can see in the legend of the Kyrgyz mother - Shokdor, Mother Steam, presented in Aitmatov's "White Ship". The most important social function of ethnic consciousness is to ensure that a person understands and feels about belonging to a particular ethnic group. If ethnic psychology did not have such important components as ethnic consciousness and ethnic self-awareness, it would be difficult to transfer from one generation to the next the national customs and traditions, national feelings, feelings and tastes. National consciousness changes in the course of historical development of the people and moves to the higher level - national consciousness. National self-awareness is one of the key factors in the existence of a nation that promotes unity and cohesion of the nation. The level of development of national self-consciousness is determined by historical, social and economic conditions. This is reflected in such historical periods as increasing the focus on the nation's internal problems, increasing interest in the past, and the desire to understand the causes of its difficult economic situation. National self-awareness is a complex and controversial process in the life of a nation, and its development is influenced by economic and socio-political situations in the life of society, as well as international events. National intelligentsia play a leading role in understanding national identity. They promote national identity through the development of art and literature in their own language, and for the sake of national interests and ideas through caring for national values. The political and social decline since the beginning of the 20th century, and during the half-century of colonial times, the Uzbek people have shown great courage in preserving their identity, preserving their national and spiritual unity. The process of protecting national unity was carried out not through weak state support, but mainly through the efforts of ordinary people, intellectuals, artisans, peasants, and society as a whole, and with the following: - the Uzbek people has been able to survive the crisis and colonial times, preserving their ethnic identity; - a system of traditions, customs, rituals, ceremonies and ceremonies that reflect the spirituality of our people; - the immortal monuments of our ancient culture, many of the priceless works of our great thinkers, have been preserved and passed on to various generations, despite the brutal plunder; - the unity of language and purity have been preserved over many years, with special effects and scratches; - in spite of the constant pressure on the development of different ways of life, our people have not lost their true human virtues such as generosity, generosity, hospitality and patience. Ethnopsychological research in our country has been used mainly since the mid-60s. But there are still different approaches to the components that make up ethnopsychology. M.M. Mamatov shows one of the main features of ethnopsychology -

the national psychological image, its elements as national elements, national customs and traditions, the formation of national consciousness, taste and national consciousness. What is a national psychology and how can it be studied? This is an issue that is of interest to many researchers, in the case of independent Uzbekistan. This is because the era of ethnopsychology expects such empirical data that it should predict not only the present and the past, but also the future of the nation, the direction of its consciousness, the interethnic processes that relate to national consciousness. For this he needs strong ethnopsychological theory and reliable methods. Ethnopsychology is a branch of psychology that, apart from the psychology of certain nations, also studies the psychology of different nations and small national groups. It is known that the first scientific researches in this field were initiated by V. Wundt. In his research, the notion of “people” was in the sense of ethnicity. He believes that in order to study the psychology of ethnic groups it is necessary to study their language, their habits, and the myths and other systems of consciousness common in these peoples. It is noteworthy that one of the most important post-Wundt studies was conducted in our country by psychologist A.R.Luriya. It was an experimental study, the main purpose of which was to investigate the idea of cultural and historical approach of L.S.Vigotsky. A group of scholars led by Luria has proven that the psychology of the Uzbek people has changed with the changing lifestyle in the event of a revolving victory in Uzbekistan. Although the main purpose is to investigate changes in cognitive processes, researchers have also done research on self-awareness and behavior analysis. The study also found a distinction between housewives, women enrolled in literacy courses, and girls attending pedagogical schools. The study was primarily a self-analysis method, and women were asked to identify their own personality traits, their dominant qualities, and to assess some of their psychological conditions through a variety of questions. However, the quality and completeness of the responses depended on women's knowledge and their role in the social networks. Housewives are often unaware of the question asked. Luria admitted that the Uzbeks' consciousness was largely dependent on the opinions of other people and that the psychology of dependency was strong. For example, when women were asked to describe their bad qualities, they showed bad neighbors, and it seemed much easier for them to judge others than to give self-assessment. As noted above, A.R.Luria's main goal was to prove that the study of national psychological characteristics should be based on a historical principle, and that it directly depends on the national psychology's way of life and the individual's role in the system of human relations in society. However, the significance of the study was that it first tested the methods and methodological principles that would facilitate the study of national psychology. It is noteworthy that the data and scientific conclusions collected in this study are inconsistent with the present, and that the concept itself needs to be refined many times, but it is of great importance as a national psychology study. Used pictographs - "word portraits", methods of self-analysis can be used in modern research only in new methodological principles. The characteristics associated with the understanding of national identity are more stable and may not always be influenced by, or have been limited to, socio-political and historical changes. Therefore, it is likely that history has led to the formation and preservation of national consciousness by the minorities who have long since left their homeland and who have long lived there. Their ability to preserve the national language, adhere to national customs and traditions, and their direct connection with national values, is to a limited extent. In this context, ethnicity in each generation is based on information provided by the older generation, native language and national culture as a means of communication between family members and close relatives. An example of this is the

life of our compatriots who have traveled to foreign countries at different times. In particular, the Uzbeks living in America seek to maintain close relationships with each other, to communicate in their native language, to cook national cuisine, and, most importantly, to have mutual relations. In general, the scientific study of the psychological characteristics of our nationals living in foreign countries for several decades and hundreds of years can provide important information to the researcher. When ethnicity is surrounded or oppressed by a larger and stronger ethnic group, ethnic consciousness contributes to the different forms of traditional material and spiritual culture - language, religion, customs, ancient songs, national clothing, and preserves ethnic identity. It is clear that ethnic consciousness is not only a product of ethnic processes, but also a factor that influences the spiritual sphere of the ethnic process. It is well-known that, as an individual, it is not only influenced by social relationships of its lifetime, but also influenced by historical experience, ancestors, cultural heritage, and generational heritage. The national traditions and customs of each nation play a special role in this. Therefore, it is important both theoretically and practically to reveal the regularities of ethnopsychology, such as the study of customs, traditions, customs and various rituals, their emergence, manifestation, preservation and variability. Each era has its own traditions and customs that reflect the socio-economic, natural and geographical conditions of each nation. National traditions and customs reflect the social needs, ethics, interests, practical experience and historical living conditions of the entire nation. They are born during the activities of the people. Throughout history, each nation creates specific norms and guidelines for human relationships, based on the nature and character of the living conditions. These norms and guidelines are repeated as they are passed on from one generation to another and become customs and traditions. Formed customs and traditions play socially defining, controlling and shaping functions of a person's behavior in social relations. If we look at customs and traditions, rituals, or rituals without looking at the causes of their origin, it may seem absurd at first glance. In fact, all of them are the origin of the socio-economic and practical activities of the people and serve to meet their specific material and spiritual needs. Observations and scientific studies show that the prohibitions and prohibitions of different nations are not absurd and harmful, but arise from a specific need. That is, they have been passed down from generation to generation for their livelihoods and needs. These examples show that habits and traditions are deliberately infiltrating people's lives and ways, but their effects are spontaneous. At the same time, some customs and traditions have survived, but for a longer period of time they have a lasting effect on the minds of people. This is a phenomenon that is related to human psychology. This is because many are condemned for not following established traditions and customs. Fear and shyness of the majority will make every member of society conscious or blind to the traditions. Although customs and traditions are often used as synonyms, they are different in meaning. The rituals are mainly connected with family and household spheres, and are fully reflected in the moral, religious and legal norms. Traditions are present in all areas of social life, but also involve the production process. The tradition reflects the relation of people to things and things and to nature. In addition, the scope of the tradition is relatively broad, and one tradition may include several customs, rituals, and ceremonies. For example, if we look at the hospitality that is available to our people, hospitality is, to a certain extent, a characteristic of every nation and nation. However, as we have seen above, this is reflected in the social and historical conditions of the Uzbek people as a result of family and domestic relations, which has become a national character of the Uzbek people. This tradition of hospitality is fully reflected through a number of traditions and customs. In Uzbek

families, for example, a guest is always welcomed with a cheery and sweet word. The best and unique items in the room (such items are always stored as "guest") are put before the guest. As soon as the guest enters the home, the host puts his arms on his chest and says "Welcome" and is honored and honored, his neighbors are invited and invited. Meals are also the first to be served, regardless of age. No family member will be the first to eat before the guest starts. The first word in the sitting is given to the guest, who listens carefully to his words. It is a grave offense to protest or discredit him. In the presence of the guest, family members should be kind to one another and not even say "fuck your cat". When the visitor is observed, he is greeted with a handshake, as if welcoming, "Goodbye", "Come back". As for rituals and rituals, they have powerful psychological and emotional effects, with the help of which traditions and customs come into play. Rituals are the rules and regulations that apply in the course of performing certain customs and traditions. The ritual is the process of exterior decorating and painting, which is a visual expression of the rite. In keeping with the social context and importance, customs and traditions are progressive and backward. The best traditions and customs are in the public interest and have a positive impact on social development. The rituals and traditions are said to be customs and traditions that do not conform to the spirit of the past, which impedes the development of social life. Therefore, it is necessary to be very cautious in the study and observance of customs and traditions, which may lead to hasty judgments, protests and irreparable errors. Our main task and duty is to study many of the traditions, customs and rituals of our ancestors, to preserve our leading traditions that bring us to life, to endure the test of ages and to bring about life, and vice versa. We must abandon the customs and traditions that have come up for a variety of reasons, which now have their lives, that have darkened our hearts, and most importantly, impeded the progress of society. There are a number of national traditions and customs of the Uzbek people, such as labor, patriotism, humanism, hospitality, cleanliness of the house, and respect for the various riches that we have for our sustenance. important. Traditions, such as parental respect, respect for the elderly, have been taught in Uzbek families since childhood. It teaches humanity and humanism to parents and adults, teaching young people how to deal with others. Traditionally respecting older people, young people are the first to say hello to them, regardless of whether they are familiar with them, to be the first to pass them on the road, to speak gently, to not respond negatively to them. They should not be called by their names or nicknames, take their luggage and work from them, give them space everywhere and comply with similar standards of conduct. Every old person or older person can admonish and rebuke even the young people they do not personally know. Young people should also listen without interrupting their speech. Any family gatherings, rituals, ceremonies, hashar (cleaning together the surroundings) and beautification events in Uzbek families do not take place without the advice and advice of our seniors, who are "eyes of the mind". The hospitality of the Uzbek people, which has a traditional character, has acquired a new social meaning in the modern times and is a factor of our respect for the friendship of nations and respect for other peoples. No generation can live without its inherited cultural heritage, knowledge and traditions. As a society, a person inherits the heritage of ancestors from the first day of his life. That is why it is impossible to eradicate and administratively eradicate the traditions and customs that are embedded in people's lives. The customs and traditions are of a changing nature. In the course of life, customs that do not fit into the new era are lost on their own. At the same time, in every age there are new customs and ceremonies, customs and traditions. The emerging customs are mainly based on two sources: firstly, the existing traditions are adapted to the spirit of the time, and

secondly, the progressive traditions of economic and spiritual relations with other nations are developed. Adherence to national traditions facilitates the adaptation of a person to society and to his or her ethnicity, through which traditions identify their ethnicity. Therefore, a departure from tradition leads to a separation of people from their own people, which is especially apparent in a community-based society. Traditions, systems of values are inherited from generation to generation, first of all within the family. Family rituals, customs and traditions have come from the distant past through centuries, bringing together the rich experience of the Uzbek people, and their rituals are aimed at strengthening marriage and family. Weddings were a means of spiritual and spiritual education of the people. Because at weddings folklore - folklore, national teams, national dance and song art also developed. Although it is generally a family holiday, with all the relatives involved, it has been invited by neighbors, friends, and relatives. This is important for strengthening interpersonal relationships. After all, relatives, friends and acquaintances who have not been seen for a long time will be able to see. That is why it is a social psychological tool that fosters harmony, unity, kindness, goodness, faith, hospitality, humanity, friendship. The wedding reflects the national mentality and spirituality of the Uzbek people. The national peculiarities are reflected in their dress culture and rituals. The Uzbek people from ancient times have paid special attention to the culture of dress. Information about how our ancestors wore clothes came to us through archeological discoveries in the area: wall paintings, ceramic and bone artwork, and handwritten miniatures. In addition, clothes were made in the architectural works of a number of classical artists, as well as in the process of portraying historical figures in tourism. Interesting facts about how the heroes of the work are worn reflect the culture of our people. This experience shows that dressmaking has been well developed in our country since ancient times, and we have created unique schools in crafts. Our people have tried to embody clear symbolic meanings, ranging from decorations to dresses to stripes and patterns, and to express elegance, morals and feelings in dresses. It shows that our people have a rich philosophy of life, the roots of our spirituality are rooted in the distant past. The most pressing issue is the comprehensive development of Uzbekistan, the education of its members, their high moral qualities and the formation of national identity in them. One of the national peculiarities of the people is the formation of a national feeling in it. National sentiment is a relatively underdeveloped area among the components that make up ethnopsychological features. In social events, the national sentiment has its roots in the distant past. The national feelings and needs are based on national feelings, especially those that promote success or failure, peace or insecurity. National feelings are manifested in the form of a person's attitude to all things and events in the national reality, national processes, native nature and the land, as well as the history and spiritual heritage of the people, national values and play an important role in the spiritual life of the nation. The effect of national emotion is especially evident in the relation to the native language. After all, the national peculiarities of each nation are reflected in the language. The slightest disruption of the relation to the national language can cause great damage to the relations between nations and nations. Professor I.M. Jabborov's book "Ethnography of the Uzbek People" provides an example of how Turkish people love their language and respect other people who speak it 1,000 years ago. In the minds of our children, we must build respect for our country, rich history and national values, build national immunity that does not adhere to various ideologies and values. To do this, they need to understand and remember their identity, to know their history, their past, the lives of their great ancestors, their national values, and their national traditions. The feeling of love for the

country and patriotism is born naturally in a person's heart. In fact, in developing these feelings, it is important to pay attention to specific educational activities. "... As the human being grasps his own identity, his love for the motherland grows and rises in his heart. The deeper the roots, the greater the love for his hometown. ", In this regard, the relation to the mother tongue is at the forefront. Because "Native language is the spirit of the nation. Any nation that loses its language is inevitable." In Soviet times our history was not taught or deliberately distorted or falsified. Our grandfather Amir Temur was described as a bloody executioner and an ignorant person. In a nation deprived of its past and of its own history, there is, of course, no national feeling, pride, pride or patriotism. The people who are accustomed to being dependent on others and who have become enslaved to material needs only become disillusioned. There is no sense of national freedom or independence. National sentiment is a historical category, and is the result of the constant influence of external factors on these people. For the formation and development of national consciousness and consciousness, one must deeply study the history of our people, national values, the lives of our great ancestors, and their rich spiritual heritage. The intensity and intensity of national consciousness are not the same across all nations and nations. These feelings are stronger and more vivid in the small, minority ethnic groups than in the large and large peoples, as well as in the less developed countries and the developed nations. Especially in oppressed, oppressed and frustrated nations, national sentiments are so sensitive and so effective that even jokingly and thoughtlessly that the nation is in jeopardy can cause dissatisfaction and disappointment. This can lead to national conflicts. National feelings are diverse, including moral, aesthetic, intellectual, and everyday feelings. They are manifested in the form of patriotism, national pride, cooperation, sympathy or envy, hostility. Patriotism and love for one's motherland play an important role in the national feeling. Patriotism is one of the deepest feelings in the ethnic group that has lived together for centuries and millennia. The sense of mature patriotism is eroded by local, regional disintegration and various minor ethnic differences, and the process of forming nations and nations. True patriotism, as shown by the American ethnoPsychologists B. Ganniy and V. Jerome are not only proud of their people and their position in the world. There are times and situations in the life of the nation, in which a true sense of patriotism can be overwhelmed by shame and confusion. Indeed, influential people, intellectuals, scholars, writers have been able to objectively and critically acknowledge some of the shortcomings and shortcomings in the life of the nation by looking at the life of the nation and the national process. The well-known Uzbek educator Abdulla Avloni writes in his book "Turki Gulistan or Morality": "... We do not move; we do not move. Sons and daughters of other nations day and night. At a time when we give up our lives in the name of knowledge, merge, run, and dazzle our eyes, we are still sleeping, ignorant, we do not learn. " Hamza Hakimzoda Niyozzi also writes in his poem "Citizens' Address", rejoicing at the ignorance and ignorance of our people. O homeland! How much does it cost you? How many rivers are you ignorant of? Fall over your head, look! What's the matter? The darkness of your nation, get up as a human being and be brave! Open your eyes from apathy! Garden this time! The world is full of smoke from knowledge. These poems and thoughts are the cry of genuine patriots who have been crushed by the plight of the nation. As the socio-economic conditions change, people do not lose their love for their people, their mother tongue, and their motherland. Being prepared to sacrifice one's life for the Holy Motherland is a sign of a person's high morals. Patriotism is one of the oldest feelings. Even those who live and work in the countryside often find their happiness and prosperity unbearable. Because the Motherland does not give him peace. He

is eager to return to his homeland with all his heart. Only those who are selfish will not have a sense of patriotism. They can easily move from one place to another. They think that the purpose of life is to satisfy their lusts, thinking that they will still see my day wherever I go. The motherland is so dear and sacred to a person that the most serious crimes are to be expelled from the homeland. Thus, in order for students to develop national identity, each educator should develop a sense of national identity and patriotism based on his or her own themes in the lessons of teachers. Currently, Uzbek psychologists have done a lot of research on ethnopsychological problems. In particular, the genesis, tasks and structure of ethnographic psychologists and researchers such as M.G.Davletshin, E.G.Goziyev, V.M.Karimova, M.M.Mamatov, N.S.Safayev, A.M.Jabborov, I.I.Mahmudov, F.S.Tatibayeva, B.M.Botirov, D.Arapbayeva. The problems that are directly or indirectly related to In particular, M.G. Davletshin and E.G.Goziyev carried out research on the development of ethnopsychology in our country, while Mamatov and N.M. Safayev investigated issues of ethnic and national identity. FS Tatibayeva also examined the impact of ethnic stereotypes on personality in the process of socialization and the ethical stereotypes of behavior by I. Makhmudov. S. Otamurotov has studied the issues of national identity of socially active youth in the context of independence of Uzbekistan, while M.Salayeva investigates regional and ethnopsychological differences in the Uzbek family. Karimova studied the social perceptions of young men and women about the Uzbek family, and O.B. Mukhammatberdiyev's insights into the modern development of Central Asian peoples. By Botirov B.M. discusses the psychological features of the Uzbek mentality and emphasizes that their interdependence in the mental space of values is crucial, not in the individual values in the formation of mentality. The scientist can also see that the values embodied in a culture created by a particular ancestor can form human traits that later evolved into a culture, that is, to serve as a matrix for the selection of individuals with similar characteristics highlights in recent years, there have been attempts to summarize the research of foreign and former scientists from the United States and find a unified scientific approach to ethnopsychological work. An example of this is the work of the famous Russian ethnographer and psychologist Y. Bromley, and the information gathered in his lab. Y.V. Bromley distinguishes two aspects in psychology of ethnic groups: 1) psychic basis - a stable part of ethnic character, temperament, national traditions and customs; 2) Emotional area is a dynamic part that includes ethnic or national perceptions. However, researchers often seek to identify national traits or traits when dealing with national psychology, and try to find specific traits that are unique to one or another nation. But in the case of science and technology, harmony of nations, mixed marriages, constant interactions and dialogue between nations, it is difficult to speak of the specific aspects of a particular nation. For example, as a result of a small Uzbek study, it was clear that some of the positive qualities of hospitality, humility and sincerity are unique to the Uzbek people. True, these qualities are certainly present in Uzbeks. But we cannot say that these qualities are not found in other nations. Just as each person has different stereotypes in his mind - that is, images of each family, close friends, and similar people have formed stereotypes about his or her ethnicity. will go. Such stereotypes are of their own nationality and that of other nations, and the notions of others are simpler, more superficial, and narrower. On the basis of such assumptions, affection (sympathy) or dislike (antipathy) and indifference towards other nations are formed. One of the goals of the national psychology research is to increase the respect of each nationality by knowing the psychology of other nations and passing it on to other nations. Because a person who does not have self-esteem should not respect another person, for this one must know both his own

psychology and the psychology of others. Only then can inter-personal conflicts be eliminated. In order to bring up the younger generation in the spirit of nationalism, they must first develop a national identity. In the context of globalization, young people seem to have lost some of their nationalism and somehow lost their nationality by imitating foreign films and serials.

**EXPERIMENTAL WORK.** We considered it appropriate to study the opinions of experts to promote nationalism in student youth. Experts from general education schools, who came to the training center of Avloni ISTME as experts, participated in our study. The survey involved 93 respondents. We conducted a survey questionnaire with them. The questionnaire contained 20 national characteristics, and respondents should be offended by their importance to students' national development. Respondents were given the following guidance: "Resent the following personality traits for their importance to the development of national identity in students. In your opinion, you have to put in the numbers that you think are the most important, the next 2 and so on, and the least important is the last number The survey results are summarized below. Table 1: National traits that should be developed by students No. Attributes No. 1 Patriotism 4.03 2 Honesty 5.06 3 Labor 6.2 4 Sincerity 6.8 5 Independence 7.2 6 Business 7.5 7 Speaking 7.6 8 Sweetness 7.9 9 Hospitality 8.6 10 Accessibility 9.06 11 Humility 10.2 12 Seriousness 10.3 13 Saving 11.2 14 Generosity 11.3 15 Flexibility 12.8 16 Ambition 13,4 17 Reliability 13.7 18 Disappointment 14.03 19 Obedience 15,3 20 Envy 17.06

**DISCUSSION.** As can be seen from the table above, the most important quality in the development of nationalism in our youth is "patriotism." According to them, patriots can be proud of their homeland, place of birth, place of residence, history of their ancestors, pride in their contribution to the development of world science, by trying to become a worthy generation of ancestors. Our respondents have shown honesty as an important attribute in the formation of secondary nationalities. They also said that eating halal bite and avoiding haram should be shaped from a young age. In doing so, they emphasized the importance of trying to find even a single piece of bread. According to the respondents, one of the most important qualities in the formation of national identity is diligence. Our people from ancient times distinguished from other nations by their hard work. Usually every nation is associated with some quality. For example, "Germans are punctual", "Tajiks are warriors", "Kazakhs are gentle, broad-minded", "Uzbeks - as a hardworking nation" have been described by many poets and writers. Sincerity is the fourth most important feature in the formation of nationalism, averaging 6.8 points. Sincerity is not to lie, to express one's thoughts in their language. It is also important that a person of national character be independent and not rely on anybody's help in decision making or problem solving. Business is also shown to be an important characteristic of national identity. Our ancestors used to trade, trade and business in our land that passed the Great Silk Road. Even in our independent republic, where the market has been transformed into a market, there is a great opportunity for entrepreneurship, and the government has given special loans to young people to do business. Respondents, who participated in the study, were recognized as being important in the formation of nationalism. This means that we should teach our students not to say, "Find what is inside", but to have a culture of communication, access, and "good manners." Teaching should also be taught to students as part of a culture of communication. Sweetness is a very important national feature, and it is not an exaggeration to say that it is a purely national character, comparable to many ethnic groups. Hospitality was recognized by many respondents as essential. This quality is so ingrained in our blood that we keep the best in our home luggage so that the visitor will not be ashamed when the visitor arrives without giving it to our children and

grandchildren. Following the popular proverb from the door to the visitor, we always try our best to make our guests feel at home and leave a good impression on the host. When a child is seen honoring a guest in the family, the character gradually develops. These qualities, such as humility, agility, thrift, generosity, flexibility, amateurishness, persuasion, and generosity, are consecutive. Obedience and jealousy are at last seen as unnecessary.

**CONCLUSION.** Thus, the following conclusions are reached: 1. The nation is the highest stage of ethnic unity. 2. According to the results of an empirical study, we need to develop such qualities as patriotism, honesty, diligence, sincerity, business acumen, sweetness, and hospitality in order to educate our students and children in a national spirit. Recommendation. In order to effectively integrate national-moral and ethnic values into the minds of young people, we think of the following as a systemic factor: • The formation of the positive values of the centuries-old traditions of our people, primarily in the family environment, with a focus on increasing the time spent by parents and grandparents with their children; • Achieving the harmony of knowledge and education during the training sessions of the university, strict control of the content of young people in the Internet by teachers and the public, protecting them from the influence of foreign sites promoting destructive ideas; • Enhancing educational activities in the field of literature, art, science and culture with the participation of students and other young people; • Conducting regular and planned meetings with scholars, writers and poets on the harmony of nationalism and national values, and organizing these meetings in a group-wide manner; • It is desirable for educational institutions to form a minimum of fiction, scientific and educational literature that students and students need in order to study the heritage of the great ancestors.

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