



Ethnic characteristics of naming

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ABSTRACT

In the article, biological integrity develops on the basis of general social laws and is divided into many groups at the same time. We conclude that each tribe, nation, nation in a certain historical period has a number of psychological characteristics that are characteristic of this ethnic group, which are not characteristic of another group or to a lesser extent

Keywords:

Ethnicity, character, consciousness, culture, social, economic, conditions.

Different natural conditions, economic development and historical processes create differences in the psychology of peoples. Recently, the attention of many scientists has attracted one of the most complex issues of social psychology - the issue of national characteristics of the human psyche. Each nation, nation has its own mental characteristics and characteristics, the commonality of which is determined by the concepts of "Mental composition of peoples" and "National character". The main task of ethnopsychology is to study the ethnic characteristics of a certain social group, the psyche and behavior of people depending on the ethnic community. Ethnopsychology as an interdisciplinary field of knowledge emerged at the intersection of psychology and ethnology. Etnos - from the Greek word corresponding to the Russian word "tribe". The main objects of ethnopsychology are tribes, nations, nations. "Ethno", in its most general form, can be defined as a collection of historically changed people who have common, relatively stable characteristics of culture and psyche, and who, unlike other similar formations, realize their unity. It should be said that our ethnopsychological science is on the way to development. Even the subject matter of this science is still controversial. But, in general, it is possible to support the point of view of those scientists that the subject of

ethnopsychology is the mental structure of the nation, as an ethnodifferentiating feature. Socio-psychological research of ethnic psychology issues is related to the objective laws of existence of nation and national relations. According to scientists, the first quarter of the 21st century will see significant changes in the political map of the world. In 20-30 years, the number of countries on our planet will increase by 1.5 times. These trends are determined primarily by unresolved national problems. According to the theory of ethnogenesis, the stages of development of ethnic groups are approximately the same as those of a person who has lived a normal life and necessarily passed through the periods of birth, childhood, youth, maturity, and old age. The age of the ethnic group is 1200-1500 years. According to L. Gumilyov, Russia is currently in the so-called phase of transition from the disruption phase to the inertial phase. The inertial stage is maturity and noble old age. And the stage of deterioration can be compared to human life - menopause. Although our scientists have made a certain contribution to the study of the problem of ethnic ethnopsychology, at the same time, such an important problem as the interdependence of national and international relations in the psychological field has not yet been sufficiently developed. Philosophers, sociologists, and historians in the study of nation, classes and

different social groups in our social science focused mainly on the study of material culture and hardly considered the issues of ethnic ethnopsychology. And psychologists were limited to the study of the ethnopsychology of the individual. Our psychologists replaced historical materialism in the study of social and ethnopsychological phenomena, fearing the "psychologicalization" of social phenomena, and questioned the legality of the existence of social ethnopsychology and its branches as a separate science. "The promotion of a special historical ethnopsychology," wrote the famous psychologist L. S. Rubinstein, "is, in many ways, nothing more than the defense of a 'social psychology' close to the hearts of reactionaries. In recent decades, the situation has significantly changed. In the late 1960s, the discussions on the pages of *Voprosy Filosofii*, *Voprosy Istorii*, *Druzhba Narodov* magazines, foreign literature, etc. became of great importance in revealing the essence of the structure of ethnic ethnopsychology. The subject of ethnopsychology is the methodology of peoples and national relations, proposed by a large number of researchers who developed the theory. However, the most polar concepts were expressed in the discussion of the problem of the mental structure of the nation. Some scientists called the problem of the mental structure of the nation (Rogachev P.M., Sverdmin M.A., Tokarev S.A.) "Concepts of psychological content" and the problem of "National character" completely denying the need to learn they went on their way. Society, except for the district, does not contribute anything, - writes ethnographer S.A. Tokarev. A number of authors: Kaltakhchan S.T., Kozlov V.M., Burmistrova T.Yu. questions the reality of the existence of the nation's spiritual storehouse. They believe that there is no commonality in the psychological structure of the nation, especially in the class ontogenetic society. They say that psychology can only be class, but not national. One can hear complaints from many scientists of the world who study the spiritual image and national character of the nation about the difficulty of studying this problem. "There is probably no other problem in modern social science as complex and at the

same time acute as national character," writes the famous scientist Igor Kahn (Kahn I.S. "National character. Myth or reality - Foreign literature. 1968. No. 9 215) American sociologists J. Simpson and J. Inger came to the conclusion that there is no other field in all of sociology where the search for the correct theoretical approach faces such great difficulties. Almost all the participants in the discussions in the pages of "Questions of History" (1966-70) and "Friendship of Peoples" (1966-67) recognized the same difficulties. When studying the problem of ethnic psychology, one should not ignore the uniqueness, complexity and subtlety of this problem. As a rule, I.S. Kahn, this problem is difficult to empirically examine in historical and cultural studies, and this leads to very conflicting judgments. Many eminent scientists of the 17th-19th centuries also faced attempts to explain ethnic differences in the psyche with the specific characteristics of natural and climatic factors. In the 18th century, the psychological characteristics of ethnic groups were considered most fully by French thinkers. They correctly noticed that peoples differ from each other in certain psychological characteristics. But they also made methodological mistakes in learning. For example, they explained the differences in the social system, culture and mentality of the peoples with the specific characteristics of the climate, and they almost did not take into account the socio-historical development of the peoples. Finding differences in intelligence, they explained them with external (temperature) climatic conditions. The supposedly temperate climates of the Middle East and Western Europe are more conducive to the development of intelligence and with it civilization than the climates of tropical regions, where the heat stifles human effort. 18th century French enlighteners introduced the concept of "people's spirit" and tried to solve the problem of its dependence on geographical factors. The famous French scientist K. Montesquieu (1689-1755), one of the founders of geographical determinism, explained the differences in the psychology of peoples and their social systems mainly by the influence of climate, soil, fauna

and flora on the human organism. According to Montesquieu, climate and soil have a decisive influence not only on the laws, customs and habits of peoples, but also on the politics of states, the level of culture and the characteristics of the psychological warehouse. Despotism usually prevails in hot climates. The peoples of warm climates, in his opinion, are "cowardly like old people", lazy, incapable of exploitation, but have a vivid imagination. And the northern peoples are "brave as youth" and indifferent to pleasure. "Cold air," he wrote, "compresses the ends of the outer fibers of our body, which increases their tension and increases the flow of blood from the limbs to the heart. This causes the muscles to contract, thereby increasing their strength. On the contrary, warm air weakens the external fibers, stretches them and therefore reduces their strength and elasticity. According to Montesquieu, climate not only directly affects the soul of people; Traditions and customs are formed from climatic conditions and soil, which, in turn, peoples In his opinion, in the course of history, the direct influence of climate weakens, and the influence of other causes increases. French psychologist A. Foulmer, in his book "Factors of National Character", used Montesquieu's influence of climate in explaining national identity. He criticizes the demonstration. Against the claim that hot climates cause cruelty, he cites many examples that disprove this view. A. Foulmer writes: "As for the cruelty caused by the hot climate, according to Montesquieu, we find it in the history of all nations, in Greece, Italy, Spain, England, and Egypt. Assyria and Persia. And the Eskimos in the cold country are as wild as wolves and bears in their deserts. With his concept of geographical determinism, Montesquieu was an innovator of his time, and his views were a famous step forward. However, the absolutization of the role of the geographical environment led to the middle of the 19th century, ignoring the social factors of the real driving forces of the historical process. his followers to make reactionary conclusions about the reasons for the backwardness of the colonial peoples. However, at the same time, it is impossible not to recognize the role of the

geographical environment in the formation of specific characteristics in the psychology of peoples. The geographical environment, as a constant and necessary condition of the people's life, has a certain influence on the formation of the original features of its psyche. Nature is the natural basis of production and plays a major role in its development. The development of production, forms of economy and lifestyle in different countries are determined to a certain extent by geographical conditions.

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