

Altruism - as a National Value for Uzbek People

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Abstract: *The article analyzes the importance of altruistic behavioral motives in the formation of national characteristics of the Uzbek people and the psychological features of the manifestation of altruism as a national value. Altruism is a trait that manifests itself in a behavioral motive that defines our level of spiritual maturity, encouraging us to help the people around us, not to be indifferent to the problems of our loved ones and society. The phenomenon of altruism, which is one of the features of the Uzbek national mentality, is described in the sacred sources and in the works of Eastern scholars on the basis of the science of futuwwat, which is similar to it in the interpretation of such qualities as goodness, generosity, kindness, impartial assistance. In addition, the essence of moral, cognitive, social, psychological factors influencing the harmonization of behavior based on altruistic motives with the system of personal values in the research of foreign psychologists is systematized taking into account ethnic characteristics. The article analyzes the correlation between altruism and the manifestation of national characteristics during adolescence on an empirical basis, taking into account age and gender aspects. On the basis of analytical data, scientific conclusions were formed and pedagogical-psychological recommendations were developed for pedagogical psychologists and parents for the development of altruism in adolescents as a national feature and value.*

Keywords: *national character, national pride, national value, altruism, kindness, responsibility, gentleness, compassion.*

I. INTRODUCTION

Mankind has emerged on earth, and there has always been a strong need and interest in studying its behavior, psyche, inner and outer worlds. The behavior of a person and the factors influencing his change have been in the constant focus of scholars. Particular attention is paid to the national characteristics formed on the basis of national education. Because it is the national characteristics that are a real phenomenon that is reflected in the behavior of the people in relation to their social consciousness, beliefs, moral views. Therefore, it has always been a topical issue in all countries to educate the younger generation in the national spirit with respect for nationalist, universal values.

Like all countries, Uzbekistan pays great attention to the moral development of young people, their upbringing in the national spirit on the basis of humanitarian ideas. In particular, in the strategic tasks proposed by President Sh.M.Mirziyoyev to develop the country and strengthen its independence, one of the important tasks is to train a spiritually mature, harmoniously developed generation and competitive personnel and educate young volunteers who can help society solve social problems. In carrying out these tasks, "we rely on our centuries-old national traditions, the rich heritage of our ancestors" [2], which imposes on society a great responsibility to educate the younger generation in the spirit of universal values based on Eastern education.

Oriental upbringing is reflected in the material and spiritual heritage left by the ancestors, formed on the basis of the child's national self-consciousness, the contribution of his people to world civilization, pride in the dignity and prestige of other nations. In addition, to be proud of the achievements and prestige of the nation, not to be indifferent to its

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problems, to be passionate about their people, to preserve the material and traditional heritage of their nation, to respect, enrich and improve the customs, traditions and values of their people. It is the sacred duty of every young generation to show love in their practical activities.

Important tasks to bring up the young generation, who are the future of the country, in the national spirit, to form in them a sense of national pride and respect for national values Article 5 of the Law of the Republic of Uzbekistan reflected as one of the directions. In particular, Article 3 of the law "promotes the spiritual, intellectual, physical and moral development of young people", and Article 6 states that "young people in the spirit of patriotism, citizenship, tolerance, respect for the law, national and universal values, resist harmful influences and trends." with a strong belief and outlook on life" [1].

The above points alone show the importance of focusing on the formation of national characteristics in child rearing. Therefore, a pertinent question arises: "What are the moral criteria that determine the character, nature and worldview of Uzbek boys and girls, ie what are the motives for behavior that embodies national characteristics such as goodness and kindness, nobility and kindness, kindness and gentleness, hospitality and kindness? will it be built? " There are different approaches to explaining such behavioral motives. We want to reflect on the importance of altruistic motives in the formation of national characteristics.

II. REVIEW

Before giving a degree of study of the problem of altruism, let us explain the concept. The concept of altruism is derived from the Latin word "alter" - "others" and was introduced to science by the French philosopher O.Comte as a term opposed to egoism. Altruism is an activity aimed at discriminating against other people for their own benefit [17].

The motives of altruism are universal values that are reflected in a person's worldview, beliefs, and moral principles. We know that important religious ideologies (Zoroastrianism, Buddhism, Christianity, Islam) have influenced the formation of the ethnic composition of each nation, and in all these religious teachings, good deeds such as helping others are glorified. In the Uzbek people, too, any form of behavior aimed at helping others is valued as the highest peak of morality. Therefore, from time immemorial, the Uzbek people have attached great importance to the upbringing of children on the basis of altruistic motives. There are many examples of this from history. Take, for example, the Shomahmudov family, which set a high example of humanity. During World War II, a family of blacksmiths from Tashkent adopted and educated 16 abandoned and orphaned children of various nationalities. Under the influence of the so-called war, the situation on the battlefield was worse, and the situation behind the front was even worse. At a time when all products are mobilized on the battlefield and ordinary people are suffering from hunger, altruistic motives such as impartiality, gratitude, kindness must be formed in a person as a value in order to achieve the great title of "Great Man" by loving and caring for 16 infants.

For the motives of altruism to be absorbed into the value system, they must be formed in accordance with the beliefs of the people. As mentioned above, the issue of altruistic motives is described in sacred sources, including the Avesto, one of the oldest manuscripts, in the form of "teaching a child good thoughts, good words, good deeds" [3]. In this source, virtue is of course the cognitive realm, that is, the basic idea of divine doctrine and moral ideals, the understanding of the difference between "good" and "evil," and the word virtue implies sincerity and mutual support in interpersonal relations. , can be understood to do useful work for the benefit of society. Because every good word creates a good thought and a good deed and encourages people to do good. Kindness is a philosophical concept that means doing good to others. So, we can say that goodness is based on altruistic motives, while the essence of the concept of goodness is to do good deeds and help other people.

National characteristics based on the motives of altruistic behavior are also highlighted in the holy books of Islam, the Holy Qur'an and the Hadith. In particular, the Qur'an states, "If you give something (to the needy), He will replace it.", thoughts such as, "You will never attain goodness unless you donate from what you love" (Surah Al 'Imran: 92) [21].

These verses refer to a national trait called generosity. So, if "generosity is a virtue based on self-sacrifice," we can say without hesitation that generosity is a direct Eastern description of altruism. [24]. A generous person, like an altruist, is ready to help other people.

The issue of helping others is also widely propagated in the Hadiths. In particular, the following hadith is narrated from Imam Muslim and Imam Ahmad: The Prophet (peace and blessings of Allaah be upon him) said: Whoever saves a believer from any worries in this world, Allaah will save him from his worries in the Hereafter. Whoever helps a poor person, Allah will help him in two worlds. Whoever covers the guilt of a believer, Allah will cover his guilt in both worlds. As long as a person strives for someone's help, Allah will be with him. "[22]. Anas ibn Malik (may Allaah be pleased with him) narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Help your brother, whether he is an oppressor or an oppressed one." A man said, "O Messenger of Allah, we help the oppressed, but how can we help the oppressor?" The Prophet (peace and blessings of Allaah be upon him) said: "Turn the oppressor away from the oppressor and help him." [22]. If we interpret these ideas from a scientific point of view, an acmeologically advanced person will help both the oppressed and the oppressor with kind words and good deeds.

In general, in the hadiths on morality in the sacred religious sources, the most noble human qualities such as chastity, generosity, mercy, gratitude, goodness are glorified, and good, noble deeds and activities for the welfare of society are praised as "good work". These traits, in our view, can be interpreted as individual psychological traits that explain behavior based on altruistic motives in futuvvat science.

Behavior based on the motives of altruism is interpreted in the works of Eastern scholars from the point of view of perfect human upbringing. In particular, Abu Nasr al-Farabi's views on altruism can be found in his book, "A pamphlet on the views of the people of Himmatli". In this work, Farabi states that "Himmatli city is like a healthy body in which all members help each other in order to save the life of a living being" [20]. For, as the thinker points out, man cannot attain perfection alone. He will need to be in touch with others, their support, or interpersonal relationships. According to Alloma, it is the generous city owners who do not leave their compatriots in a difficult situation, but always support each other. So, according to the scholar, only if altruistic motives prevail among the people of a virtuous city, it will become a truly virtuous and virtuous city.

Another great encyclopedic scholar of the East, Abu Rayhan Beruni, emphasizes the importance of the harmony of knowledge and morality in the development of the individual. According to Alloma, "a student who strives for good behavior and imitates the example, first of all, understands his potential, correctly determines his place in the team. Man is also a role model because he is conscious and the highest being of nature. One of the qualities that lead a person to perfection is nobility and kindness. The essence of nobility and mercy is to treat people as human beings by organizing goodness. "[20] From these views, we can see that Abu Rayhan Beruni emphasized the role of self-education and interpersonal relationships in the development of individual characteristics based on altruism in man.

Abu Ali Ibn Sina says that all things in the world strive for perfection by nature. In the words of the scholar, a perfect man is generous, humble, friendly. He describes generosity as a human force that helps those in need, humility as a force that prevents selfishness, and friendship as a source of mutual care and cooperation [20]. If we pay attention to the interpretations given to national characteristics, we will see that each of them is based on altruistic motives.

The issue of personal perfection is also described in the work of Yusuf Khas Hajib "Qutadg'u bilig". Yusuf Khas Hajib, while talking about a perfect man, points out a number of signs of perfection. The most important of them is that "an individual should live beyond the limits of his own interests, personal desires, and live in the care of others," that is, to be selfless for the benefit of the majority [20]. According to the scholar, knowledge that leads to happiness must be "taught to live with the care of others." Indeed, there is a situation in human psychology where he feels inner peace, joy, when he eases someone's problem easily. It is this peace of mind that is true - happiness.

Kaikovus, in his "Nightmare", also speaks of heroism. According to the scholar, the basis of courage is: courage, not harming the weak, protecting them, helping others, generosity, keeping promises, humility [20]. As we can see, the basis of courage is the humanistic idea of helping the people, individuals.

In Ahmad Yugnaki's "Hibat al-Haqqiq", he glorifies such noble deeds as generosity, humility, mercy, devotion, and honesty. He calls people to be humble, generous, sincere. In the words of Ahmad Yugnaki, "Blessed is the giver in the hands." At the heart of this idea is the understanding that the happiest of human beings is the one who extends a helping hand to others. Indeed, altruism, built on humanistic ideas, is the meaning and happiness of human life.

One of the geniuses of mysticism, we can see that altruistic behavioral motives are hidden in the "call to goodness" [12] in the works of Baburahim Mashrab. In particular, in Mashrab's views we come across ideas that illuminate the feeling of empathy and empathy. The author says, "I cry when I see homeless people like me!" in verses such as we can see an analysis of the feeling of empathy in man. At the same time, it raises the issue of raising a child in a way that can empathize with the grief of the people.

The great sage Zahiriddin Muhammad Babur also gave an oriental analysis of altruistic behavior in his works. For example, in his book "Boburnoma", Babur used such wise sayings as "If everyone has a good rule, he must follow it", "I was resurrected with a bad horse, it is better to die with a good horse" [20].

Alisher Navoi in his works creates the image of a perfect man and glorifies the spiritual and moral qualities reflected in their image, and in his works, which illuminate the educational and moral problems, reveals the content of the formation of a perfect man. The perfect man in the imagination of the scholar must be able to embody the highest human qualities in his image. A. Navoi in his work "Mahbub ul-qulub" explained a number of features that are reflected in the behavior of the person. In particular, A. Navoi sees generosity and generosity in the image of altruistic behavior in people. According to Navoi, generosity is the ungrateful help given to people in order to ease their problems. The scholar encourages people to be generous to one another. Such qualities as generosity, kindness, and cabbage are components of generosity. In describing these qualities, the thinker notes the following: "Generosity is the fruitful tree of the garden of man, but it is the sweet fruit of the tree; the wave, the river of the land of humanity, but it is the original pearl of the river of waves. Goodness, cabbage is to bear the burden of a victim's stiffness and save them from those hardships. Cabbage is to lift the weight of someone's hard thorn and open like a flower from the end of the thorn and not to repeat the work done, not to take it in your mouth, not to thank the person and not to put it in his face. Kindness is a descendant of cabbage, a twin relative, and whoever possesses these qualities will be honored and respected." [16]

It is also clear from the above considerations that the role of generous people in human development and the development of society is incomparable. A. Navoi has not lost its significance in his works, as he refers to real-life examples in explaining the essence of the content of each behavior.

The issues of kindness, generosity and generosity are also discussed in the work of Hussein Waz Kashifi "Futuvvatnomai Sultani or the order of bravery." In this play, the issues of infinite generosity, courage and self-sacrifice of the human heart are covered. The author describes a person who, as a truly spiritually mature person, benefits others and is able to dedicate himself to the joy of those around him. Kashifi says, "If everyone has gentleness and kindness, there is no possibility other than perfection. If a person is badfe'l, there is no choice but to destroy. Kindness is the best of all blessings." [20] On the basis of Kashifi's doctrine of femininity, a detailed description of the motives of altruism is analyzed.

Abdullah Avloni also mentioned his pedagogical and psychological views on the formation of personality. A. Avloni divides people into two groups in terms of behavior: good and bad people.

Abdullah Avloni says:

The scholars have divided human behavior into two parts: if the nafs is disciplined and accustomed to doing good deeds, it is described as good, and if it is uneducated, it is called bad behavior. [20]].

According to Avloni, there are people in the society who should be emulated. The book "Turkish Gulistan or Morality" describes such people: "People who have acquired good qualities are called good people" [20]. By good people, Avloni refers to people who are able to do good to others, who are humble, generous, hardworking, compassionate, knowledgeable, caring for others, courageous, and who encourage people to accumulate good qualities in themselves, to be admired, to strive for good, to improve themselves. Avloni says that good deeds do not harm the weak and help them as much as possible, that is, it is a characteristic of those who have altruistic behavior. 20].

In short, the masterpieces of Eastern scholars, which have passed through a series of periods and reached the period of our independence, today occupy a worthy place among the rare manuscripts. As we turn to their spiritually rich heritage, we realize how valuable these manuscripts are. While Eastern thinkers depict the human spiritual world in their works, they try to analyze in detail the pros and cons of behavior by giving real-life examples. In the works, the spiritual and spiritual features of human behavior are described through the narration of stories, artistic images, narrations and hadiths.

In the works of Eastern scholars, the problem of altruism, altruistic behavior is revealed in the form of a set of concepts of goodness, kindness, generosity, mercy, futuwwat. Altruistic behavior, like the moral qualities described in the science of futuwwat, is based on the interests of another person, the people. Accordingly, the positive qualities mentioned in the works of Eastern scholars can be considered as the eastern description of altruism. In the words of the thinkers of the East, "The happiest time of a person is the moment when he does good to others" [16] or in the words of Abdullah Bakhtani:

"If you fight in life, for profit or loss,

Do not think of yourself as saying, "This is for the world."

Sacrificing your life, the light is the game of others,

Then you will be human, you will live for man» such views as [16] are aimed at revealing the pedagogical and psychological nature of altruism.

III. THEORY AND METHODOLOGY

In psychology, there are various conceptual approaches that explain the motives of a person's altruistic behavior. Scholars have given different interpretations to the concept of altruism. In particular, Dj.Seglow [8] argues that altruism is a free movement of the subject to help others voluntarily. V.V.Solovyov [19] suggests that altruism means "moral solidarity with other people." According to N.V.Grishina, "altruism, in contrast to other independent motives based on one's own interests, is based on the need to care and love others, to sacrifice oneself for the group, to feel responsible" [8].

Research aimed at studying the motives of altruism has been conducted in three methodological areas within all disciplines. These are:

- a) research in the field of perfect human features (based on the ideas of Eastern scholars, philosophers);
- b) the direction of study as a criterion of moral behavior (based on the views of J.Right);
- c) research direction as the highest example of personality development (based on the research of L.Kolberg and T.Laikon) [9].

Indeed, in all of these areas, altruism is seen as the pinnacle of a person's acmeological development.

All research on the formation of altruistic motives in the individual has been argued that only when altruism fully reflects a person's behavior can it become a system of perceived values and absorbed into the meaning of an individual's life. Altruism can manifest as a socio-psychological reality in people's daily communication and activities. Mark Snyder, Allen Omoto, and Jill Claire, who studied his motivation for altruism based on his psychological research, identified four common triggers: [11]

Ethical factors are related to the desire to act in accordance with universal, national values and social norms. The question of the emergence and expression of altruism in the individual in ontogenesis can be analyzed through L.Kolberg's theory of moral development. The child begins to form moral concepts in connection with the understanding of the difference between "good" and "bad". It is well known from child psychology that punishment and encouragement in upbringing have an effect on a child's moral observations. A child who helps others will be able to understand the feelings of others, to see himself in the place of others. For example, a child who gives his favorite toy to a friend to play with may feel that his friend wants to play with that particular toy.

Encouraging a child's insignificant social activism and kindness increases their propensity for altruism. In particular, the role of dispositional stimulation, which serves as the internal motivation of altruism, is special. For example, if a parent uses phrases such as "thank you for helping me make breakfast," "I know you can be trusted, because you will come to the rescue," to encourage the child, the child will develop a tendency to altruism, and his "Image" and leads to an increase in self-esteem. It is through such dispositional stimuli that the child develops a "sense of need for society, a sense of usefulness to society", develops socially acceptable aspects of the "I image" and increases the child's self-confidence. An introspective experience is formed through dispositional stimulation in the upbringing of a child, and now altruistic behavior is absorbed into his values, worldview. The Uzbek people have always paid attention to this in their upbringing. An example of oriental upbringing can be seen in the fact that every Uzbek boy and girl rushed to the aid of the Sardoba people on May 1 this year, when the Sardoba Reservoir was flooded. In doing so, many families welcomed the homeless sardobas into their homes, encouraging them with clothing, food and, most importantly, their love. For example, members of a family living in Gulistan alone took 13 sardobas into their rooms and showed an example of Uzbek love and altruism.

Cognitive factors are those factors that help people learn their worldview, knowledge, and gain personal skills and experience by helping them. We can use Rauellom Hezmann's "Cognitive Scenario Model" to explain the role of cognitive factors in the formation of altruistic behavior [10]. According to Rowell Hezmann's "Cognitive Scenario Model," a child helps others only when he or she has an understanding of altruistic behavior. According to J. Piaget, the reason why children do not help others indiscriminately is because they do not know how to help. Imitation plays an important role in the formation of behavioral character traits of a preschool child. When a natural experiment was conducted with preschool children, the children imitated their peers. For example, children who see how other peers care for patients or help their mother clean the table are more likely to engage in altruistic behavior. In this cognitive scenario, parents and friends act as the main model. For example, a child of a socially responsible mother who knows how to care for others develops a high level of empathy. If the mother is thirsty to help others, her offspring will have a high sense of desire to cooperate, to help others. We know that a high level of empathy serves as an internal motivation for altruistic behavior.

According to A.Bandura's theory of "social learning", it is possible to gain personal skills and experience by teaching a child to perform daily tasks. Parents can instill in their children socially acceptable behaviors by teaching them to help with daily household chores. The ability to help one's loved ones in family life is formed in this way, and in children who grow up in such a family, the motivation to altruism is stable.

Our people have various customs and traditions that affect the formation of the cognitive foundations of altruism. One of the brightest examples of this is our national holiday Navruz, which is celebrated on the eve of Eid. Seeing that his parents value, care for and love the enlightened members of the family, the child develops an altruistic model of behavior based on the principle of "He does what he sees in the bird's nest."

Social factors are factors related to the desire to become a member of society and feel group support. The role of social influences in the life of the individual and society is incomparable. It is precisely as a result of social interactions,

i.e., the interaction of social norm, sanction, sense of social responsibility, and social roles, that people engage in altruistic behaviors.

An individual engages in altruistic behavior based on social responsibility and social competence in order to gain group support. Research by M. Snyder and others Has shown that people help by keeping their identity secret under the influence of a sense of social responsibility without any interest. In this way, a person increases his self-esteem, his self-esteem. In other words, it causes him to change his perception of "me" in a positive way.

It is important to instill a sense of social responsibility in the younger generation. In order to form a child's social responsibility, it is necessary to pay attention to the following aspects:

- support the child's positive activity in the group;
- Involve the child in public affairs to increase his social activity;
- formation of a culture of interpersonal communication, ie communicative competence, social perception;
- increase self-esteem;
- Fostering a "sense of social need" in the child.

The role of social competence in enhancing social responsibility in the individual is invaluable. A child shows altruism only if he has a sense of social competence, that is, the ability to help someone in difficult situations. For example, if a 5th grader is given a task to gather information under the heading "Masterpieces of World Literature", then only a student who has information on this topic can help his or her struggling classmate. Being aware of ways to help someone before they help someone is what defines social competence.

Parents, educators, educators and the social environment around them are equally responsible for the formation of social responsibility and competence in the adult child.

Psychological factors are a set of factors associated with the psychological protection of the personal "I" (getting rid of guilt), increasing self-esteem, self-control, self-confidence, self-esteem. In particular, in Freud's conception, the manifestation of altruism was seen as a neurotic need to weaken the subject's sense of guilt or to compensate for the squeezed initial selfishness [8]. This idea was also emphasized by H. Heckhausen, that is, the feeling of guilt increases the tendency of people to altruism.

It is known from the history of mankind that guilt is one of the most painful feelings of people, from the intensity of the pain level, and even various psychological defense mechanisms have been developed to get rid of it. Altruism is seen as the surest way to avoid guilt. David Mack-Millen and James Austin have also done research on this. Studies have shown that when a person realizes his guilt, he tries to help others as much as possible, as if he can wash away his guilt by helping others. According to K.Izard [8], guilt is a key factor in cultivating social responsibility, and a person engages in altruistic behavior to reduce guilt. Based on the analysis of psychological sources, it can be said that altruistic behavior is a mechanism of psychological protection of the intellectual type associated with the moral needs of the individual.

Supporting a child's altruistic behavior helps to increase an individual's self-esteem and strengthen their sense of personal dignity through the recognition of others. Each of us has an "internal manometer" that determines how we evaluate ourselves, how we feel, whether we are satisfied or not. The value of self-satisfaction is paramount. Because a person who evaluates himself adequately, of course, takes on a great responsibility. As a result, along with social responsibility and empathy, altruistic behavioral motives are formed in a person.

In general, there are a number of external, i.e., situational, social environment-related factors that manifest or prevent altruism, each of which has a role to play in the conduct of altruistic behavior. However, the formation of the internal factors of altruism (personality traits, volitional qualities), called personal qualities, serves to ensure the stability of altruistic behavior.

In fact, according to the mechanism of manifestation, altruism is present in all people, but it occurs in behavior under the influence of various emotional conditions, personality traits, conformity. Above, we have seen that different scholars have approached the issue from different perspectives by citing an analysis of the impact of different factors on the manifestation of altruism. Such information is also found in the sources cited by E.P.Ilin. In particular, the textbook "Psychology Helper: Altruism and Selfishness" [8], edited by E.P. Ilin, analyzes the altruistic behavior of the individual as a mechanism of protection against various negative emotional and social influences. The source cites altruistic dependence as a psychological defense mechanism. In such a situation, the person projects his egoistic impulses by caring for other people and tries to satisfy his own needs regardless of the fate of others. For example, a person who is jealous of many things because of his miserliness becomes very generous to those close to him. To better understand this, we can cite the example of Mahdum in Abdullah Qadiri's "Scorpion from the Altar." The protagonist of the work, Makhdum, also tries to show himself as a kind, caring person in front of his students in order to hide his greed. In this case, the altruist's personal "I" replaces the analogous "I" of another person. The main reason for this is the needs in the personal self, which are not realized under the influence of social norms, national mental characteristics or upbringing. As a result, when similar needs arise in another person, the person tries to satisfy his needs through his own selfish desires.

In the above case, selfishness and altruism can interfere with each other at different levels of proportion. A. Freyd [8] considered the fact that parents make their children's life plans based on their own desires to be both altruistic and selfish. Because parents see their children in goals and desires that they cannot achieve, even though the child may not want it.

Another altruistic psychological defense mechanism is "altruistic renunciation." This psychological defense mechanism is the exact opposite of the previous one. At its core lies a sense of imperfection. The essence of this psychological mechanism is fully revealed through the image of Anvar, the protagonist of the well-known story "Spring does not return" by Utkir Hoshimov. We know that no matter how much he loves the protagonist Anwar Muqaddam, his girlfriend Alimardon thinks he is more worthy than he is and does his best for the happiness of the two protagonists. The essence of this psychological mechanism is that the person seeks a suitable object that he considers a suitable candidate, and through it realizes his dream aspirations [8].

Altruistic renunciation is closely related to the fear of the death of loved ones. Such people see their dreams only in the perfection of their loved ones, so their lives are more valuable to altruists than their own lives.

The source also cites "neurotic love" as one of the manifestations of altruism as a psychological defense mechanism. In doing so, the person lives completely for others, feels responsible for their fate, constantly cares about others, solves their life problems, constantly shares gifts to please their loved ones. But the real reason for this is the strength of the need for such individuals to strive to be the center of constant attention. While such individuals worry about their loved ones, they also expect them to respond in the same way, because in this category of individuals the need for emotional warmth and recognition is strong.

The scientific views of the Russian psychologist M.R.Bityanova [6] substantiate the connection between altruism and conformity. We know that conformity is the change in a person's behavior and attitudes under the influence of another person or group. Conformity is a personality trait that indicates a person's propensity for conformism. Conformism shows that an individual adapts to the life of the group, the requirements. Accordingly, the group also exerts influence in order for the individual to exhibit any altruistic behavior. In particular, the charitable work organized by the group, the organizational work requires the same responsibility from all members of the group. If any of the students in the group are having difficulty mastering the subjects, it is possible to instill in the group members a sense of responsibility as well as altruistic behavior by attaching one of the group activists to it. In addition, group decisions and the demands made within the group also serve as a means of controlling student behavior.

Strengthen a variety of spiritual and ethical, charitable activities aimed at promoting national values among students, the formation of altruistic feelings, empathy, social responsibility, the orientation of students to socially important activities (involvement in project creation, volunteering, creative work, etc.), supporting students' active initiative in education is highly effective. A number of activities aimed at shaping the spiritual and moral outlook of students, increasing their social activity, allow them to feel that they are "needed in society", "they are also suitable for socially useful work."

In the socio-psychological approach to the formation and development of altruism, the main focus is on the formation of stable altruistic attitudes in students. The socio-psychological approach incorporates the following models.

Through High Thinking and a Strong Ego, the focus is on transforming one's personality from 'I' to 'We'. According to D. Batson, when a person's moral views and beliefs are combined with the interests of the group, the role of socially accepted qualities in his value system also increases [3]. In this, of course, the role of the team coach, educators is important. The educator must be able to organize a group of students, give them tasks aimed at increasing social responsibility, combine the social interests of the group and the student, using their intellectual potential.

"Social model based on authority" - in which the teacher must be able to set an example for students with his professional and personal qualities. Studies have shown that speech, videoconferencing, and counseling information that promotes socially acceptable forms of behavior, such as altruism in a person, affect a person more quickly and are more easily assimilated. The development of empathy, reflection, social perception, a sense of responsibility, which are the internal psychological mechanisms of altruistic behavior, contributes to the development of problem-solving tasks aimed at observing students in the learning process, increasing their cognitive activity, the formation of a moral worldview.

"Personal beliefs" are those that focus on avoiding punishment or encouragement. The essence of this model is that any behavior performed by a person should not involve incentives, but should be related to internal motives such as the person's inner beliefs, worldview (Sam Levenson, George Gellap). Accordingly, the educational interaction is important for the formation of spiritual, moral consciousness in students. This model of person-centered education involves cultivating altruistic behavior in the individual through the formation of healthy competition in a group of students, the motivation to strive for success, and the development of related personality traits.

Based on the pedagogical and psychological sources analyzed by us, the essence of the concept of "altruism" can be explained as follows.

First, the motive of being a "victim" for others based on altruistic behavior does not always prevail. In the implementation of altruistic behavior, the subject feels his behavior as an internal necessity, and this is described as a situation that does not conflict with his interests. We call this rational altruism.

The second is for the subject to perform certain actions without any interest for the needs, interests of others, regardless of their own needs. At the same time, altruism is based on the principles of humanity and impartiality.

Based on theoretical analysis, it can be said that the manifestation of altruism requires the following three principles:

According to the first principle, altruism occurs under the influence of certain emotional reactions, especially empathy. A person's affective reactions to other individuals motivate him or her to help each other.

According to the second principle, altruistic behavior in an individual occurs as a result of certain social ethical norms. This is primarily determined by the expectations in the social environment, social norms. A person, as a member of society, carries out his actions within the norms accepted in society, even if no one is around him.

According to the third principle, altruism manifests itself under the influence of personal norms, i.e., values and social attitudes acquired as a result of the experience of social life.

In conclusion, the problem of altruism and its motives has been analyzed in detail by foreign psychologists.

The problem of formation and development of altruism in a person has not been studied by Uzbek psychologists as a subject of research. But cognate traits that are close to the motives of altruism in the individual have been studied by our psychologists.

In particular, given that altruism is one of our national mental characteristics, Doctor of Psychology, Professor N.S.Safoev studied the psychological features of national identity in students and the active (positive) and retrospective (negative) aspects of the concept of responsibility. The analysis of mental characteristics in the understanding of national identity, such as responsibility, empathy, cooperation, locus control, etc., is given. [18].

N.S.Safaev, studying the manifestation of a sense of responsibility in the example of students, makes the following points: At the same time, one must feel responsible for one's actions. " This means that when a person feels responsible for any behavior, he or she will definitely feel responsible to society, to those around him, and will always be ready to help.

The above psychological theoretical approaches have shown that national identity awareness, empathy, cooperation, locus control are also manifested as motives of altruism.

G.M.Shakirova's research analyzes the formation of moral worldview in students. The psychological mechanisms of shaping the issues of moral understanding, worldview and behavior in adolescents involved in scientific research through the protagonists of fiction in literature classes are highlighted. The role of its components in the formation of the moral worldview in the individual is systematically analyzed. In particular, three components of the ethical worldview are highlighted:

- 1) the ethical knowledge required to make decisions in situations of an ethical nature;
- 2) a positive attitude of the individual to moral knowledge in terms of "importance to the person";
- 3) the need to act in accordance with knowledge.

Moral knowledge is the formation of moral habits and feelings, ensuring the understanding of the individual's behavior. Ethical knowledge is also a complex element of the moral worldview, which itself consists of three components:

- 1) knowledge of ethical norms (social norms, ethical requirements and principles);
- 2) knowledge substantiating the need to comply with these standards;
- 3) a positive attitude to moral requirements and social norms. It is when this structural cognitive component is formed that students develop a worldview that reflects normal morality and upbringing [23].

If we say that the definition of "altruism" is a moral concept, in order for a person to behave based on the motives of altruism, it is necessary to first create in children knowledge about what it is to help others, how to help. A personal example of a parent, the heroes of a fairy tale, can be used to generate such knowledge. The moral understanding of altruism that emerges in the child, knowledge directly serves the development of motives of altruism.

Thus, G.M.Shakirova analyzed the pedagogical psychological mechanisms of the use of artistic images in the formation of moral motives in students, while O.Musurmonova's research focused on the formation of students' spiritual culture, the inculcation of national values in young people. Professor O.Musurmanova highlighted the role of national values in educating the younger generation [13]. In particular, national dissertations promote the development of universal human qualities in the child, including mutual respect, compassion, tolerance, generosity, kindness, and the importance of interpersonal relationships in the family in the development of the child. We know that the individual psychological characteristics of the enumerated person were scientifically and practically analyzed by Eastern scholars as a trait similar to altruism.

Altruism as a national mental trait was analyzed in the framework of the scientific project "Improving the methodological framework for the study of national characteristics in the education of the individual", led by Professor Z.T.Nishonova. In particular, the mechanisms of altruistic psychodiagnostics, the formation of models of altruistic

behavior in the child in the family environment and during psychological training are highlighted in the framework of the research project, among other national features. During the research project, not only altruism, but also mental characteristics such as generosity, envy, mutual trust were analyzed from a scientific and practical point of view [15].

In her dissertation "Social and ethnopyschological features of the manifestation of feelings of love in the imagination of high school students" F.A.Akramova scientifically substantiated the regional and gender differences in the manifestation of feelings of love in adolescence and early adolescence. The author found that in high school students, the feelings of sympathy, empathy, attraction to the person chosen as the "object of love" predominate, and in this process the influence of the model of parental behavior is great. We know that the feelings of affective "understanding" and "liking" of others, which lead to the emergence of love, also lead to the manifestation of altruistic motives in the person [5].

In her dissertation "Psychological features of the influence of values on the formation of the Uzbek national character" [7] B.M.Botirova analyzed the social and psychological aspects of the Uzbek national character. In particular, M.Botirov scientifically substantiated the influence of national autostereotypes on the formation of national characteristics of character, the disposition of values as determinants of the attitude of each nation to the existential reality, the interaction of values in mental space on the formation of national characteristics of character. In the survey, Uzbek respondents define the Uzbek national character through such qualities as "hand flower" and "passionate", "internal". We can see that underlying the nature of "passion" are behavioral motives based on altruism. Among the features of the Uzbek national character, among the aspects based on altruistic motives, it is necessary to emphasize the importance of "striving for family happiness" and "thinking about the happiness of others", which were studied by B.M.Batirov as a special value. It was noted that for Uzbek women, the creative aspiration is only for the happiness of others, and the care for family members is high. In general, behavior based on altruistic motives incorporates national mental characteristics.

S.S.Otamurotov's researches cover the influence of national consciousness on the formation of social activity in youth [15]. It highlights the psychological mechanisms of the relationship between youth national self-awareness and social activism.

In her research, S.S.Otamuratova argues that traditional and religious values prevail in the structure of the national consciousness of the socially active part of the Uzbek youth, and that the role of national consciousness and national pride in the development of society is invaluable. National consciousness, feelings of national pride serve to increase the social activity of young people, and altruistic motives underlie social activity.

In her dissertation "Psychological training as a factor in shaping family values in adolescents" J.K.Akasakalova highlighted the role of training in the formation of family values in adolescents, the formation of family values in the system of "parent-child" relations. In this dissertation the role of the system of parent-child relations in the formation of personality and behavior of the adolescent is analyzed.

As a result of research by J.K.Akasakalova, it was found that 61% of parents rely on the principles of sincerity and humanity in raising children. The method of family upbringing, based on these principles, ensures that the feelings of "love", "friendship", "mutual trust" in adolescents have a high value. It is known from psychological sources that the higher senses listed above can act as an internal motivator that directly leads to altruism in a person [4].

Sh.F.Mustafaeva It has been systematically highlighted that the reason for the inclusion of young people in destructive groups is the spiritual gap in the formation of higher perceptions [14]. Spiritual emptiness causes indifference, indifference among people. Altruism, on the other hand, requires a sense of belonging, indifference to people's worries, and passion. This means that individuals with advanced altruism are not subject to destructive influences.

In addition, Uzbek psychologists M.G.Davletshin, E.G.Goziev, B.R.Kadirov, G.B.Shoumarov, Z.T.Nishonova, N.Majidov, E.Z.Usmanova studied adolescence and early adolescence. psychological features are scientifically substantiated.

IV. EXPERIMENTAL RESULTS

We found it permissible to study the connection between national characteristics and altruism in student youth. Our study involved 232 students of 6th and 8th grades of secondary schools No. 304 in Sergeli district of Tashkent, No. 13 in Bukhara, Bukhara region, No. 60 in Namangan, Namangan region. The subjects were used to diagnose the socio-psychological institutions of the individual on the scale of "Altruism-egoism" developed by O.F.Potemkina and a national version of V.M.Chumakov's questionnaire "Voluntary characteristics of the person." At the same time, we first identified the altruistic attitudes of students, taking into account that any behavioral motives are based on socio-psychological attitudes. After that, the features of the Uzbek national character were ranked from the features presented in the survey proposed by V.M.Chumakov, and the statistical correlation of their manifestations in students with altruism was analyzed. In this case, the results of boys and girls were analyzed separately, and the results obtained are presented in the first table below.

Table 1. **The relationship between national characteristics and altruism in students**

| № | Personality traits | Altruistic attitudes in teenage boys | Altruistic attitudes in teenage girls |
|----|--------------------|---|--|
| 1 | Responsibility | 0,62* | 0,35** |
| 2 | Entrepreneurship | 0,54** | -0,09 |
| 3 | Kindness | 0,10 | 0,64* |
| 4 | Independence | 0,62* | 0,07 |
| 5 | Perseverance | 0,85** | 0,09 |
| 6 | Resolute | 0,14 | 0,24 |
| 7 | Gentleness | 0,01 | 0,81* |
| 8 | Compassion | 0,72* | 0,50** |
| 9 | Sincerity | 0,01 | 0,082 |
| 10 | Obedience | -0,04 | -0,06 |

Note: * $p \leq 0.05$; ** $p \leq 0.01$

V. DISCUSSION

From the data presented in the first table, it can be seen that no significant differences were observed between the results of boys and girls. Nevertheless, the role of national social stereotypes in the manifestation of the connection between the degree of formation of certain personality traits and altruism was felt. In addition, adolescent girls and boys begin to assimilate socially accepted patterns of behavior in society and try to put them into practice in order to assert their "big I". We know that the family has always focused on cultivating in girls the qualities of caring for others and the image of a "loving mother, caring spouse", while in boys the emphasis is on the formation of the qualities of courage and perseverance. It is this national differential approach to education that is reflected in our research results.

Now let's analyze the aspects of each feature related to altruism. Responsibility as a national feature of Uzbekistan has been found to have a statistically significant relationship with altruism in both girls and boys. Responsibility is a characteristic of individuals who have a high sense of responsibility for the outcome of a business. A sense of responsibility plays a leading role in the realization of the goals set in human life, it satisfies an important need in man - to live in society and achieve a goal, to see himself as a person. The connection between these two variables means that the adolescent exhibits altruistic behavior when he or she feels responsible to society and those in need. The results showed that responsibility in girls has a more stable correlation with altruism than in boys.

The correlation between the initiative scale and altruism emerged from the boys' results. Initiation in adolescent adolescents is usually manifested simultaneously with the ability to dexterly take into account environmental conditions and social life requirements and often anticipate future innovation, leading the adolescent to make altruistic attempts. An entrepreneur is able to take into account the situation and the requirements of life, both in his personal life and in social activities, and at the same time actively participates in solving problems in private life and in public life, in the implementation of tasks. Such a teenager will also have a high sense of selfless help to others.

Kindness is softness in the heart, sensitivity in the conscience, and sharpness in the mind. A compassionate heart feels pity for others, suffers for them, has mercy on them, and wipes away the tears of grief and suffering. From the moment girls are born by nature, they are responsible for their maternal instinct and care for their children, the biological offspring. In the Uzbek people, women have always been brought up as nurses, chefs, educators and encouraging nurses. For this reason, the feature of kindness is more prevalent in girls than in boys.

Independence is a volitional trait associated with the subjugation of one's behavior to one's personal views and beliefs. Boys are slightly more likely to show a tendency to altruism by making sure their actions are correct, purposeful, and necessary. In family upbringing, attention is paid to the development of boys as people who have their own opinion about girls, who are responsible for their relatives, who have their own word and opinion in making important decisions in the family. As a result, boys are more likely to perform intensively rational altruistic behaviors through independent decision-making in complex situations.

Perseverance is a national trait that signifies purposefulness and determination in the pursuit of a goal, or consistency in views. Perseverance means that a person has a high motivation to strive for a goal and success. Perseverance combines the struggle of motives and willpower. The Uzbek people have always been praised for their tenacity. Especially during the war years, Uzbek women became real heroes with their high tenacity, while Uzbek boys showed their endurance in the face of the horrors of the battlefield. This trait is more dominant in boys and plays an important role in the implementation of altruistic behaviors. This quality is reflected in the fact that the boy achieves this goal no matter what difficulties and obstacles the teenager has on the way to the goal. Courageous teenagers are always able to finish what they have started. They are demanding of themselves as well as of other people. The same is true of altruistic behavior, which means that courageous teenagers demand the same from others as they help others unselfishly.

Our next feature is gentleness. Gentleness is kindness with generosity. A gentle person is valued along with his generosity and kindness. A gentle person has honesty, piety, faithfulness, conscience and devotion - everything. Gentleness is a factor that signifies a person's humanity. To be polite is to share with people the most cherished thoughts, the most unique feelings, the most noble intentions in the heart. It is in this culture of communication that it has been found that a trait that is intended to lift the spirits of a depressed person with the kindness of his or her communication is predominant in increasing the propensity for altruism in girls. the roots of this also lie in the institutions aimed at raising girls in the family to be polite, kind, gentle.

Compassion is the ability to share the grief and sorrow of others. A sense of compassion always motivates us to help. For this reason, a significant association between empathy and altruism was observed in both groups of our subjects. However, the results of girls show that they have a more stable relationship between empathy and altruism than boys. The root cause of this can be attributed to the method of upbringing in the family and social expectations in society. Because boys are usually required to be independent, brave, courageous, and able to control their emotions from an early age. This, in turn, limits their ability to express their personal feelings. Therefore, in boys, empathy for others is not overlooked, but they still feel empathy for the person who is suffering from the inside. Girls, on the other hand, are the exact opposite, meaning that they are never ashamed to express their feelings. In particular, it is inherent in them to show open sympathy to others, to grieve for the sorrows of those around them. In addition, society's social expectations of women, such as being a loving mother, a good educator, and so on, require a sense of empathy from them.

In both groups of our adolescent subjects, no significant correlation was found between national characteristics such as perseverance, sincerity, obedience, and altruism. Perseverance is a national trait associated with the emotional and volitional sphere of the individual, which means a person's steadfastness in his views, self-control, aspiration to the goal. Perseverance during adolescence is manifested on a more emotional background, and therefore did not significantly correlate with altruism during adolescence.

Sincerity is a national trait in communicative processes. It is based on an open, objective relationship between individuals. In fact, since sincere people have a well-developed level of social perception, they are prone to altruism. However, there is no correlation between these two variables, as adolescents prefer the need for self-recognition to sincerity in interpersonal relationships.

Obedience is inherent in Uzbeks. Obedient people deserve only praise in all circles. But excessive obedience limits one's independence and initiative. Given the intense formation of feelings of "independence" and "greatness" during adolescence, it is natural that a positive statistically significant relationship between altruism and obedience has not been identified. An overly obedient person cannot lend a helping hand to someone on his or her own initiative because he or she needs someone's support and guidance.

Based on the above analysis, it can be concluded that although the motives of altruism in boys and girls during adolescence are influenced by national gender stereotypes, the main goal is to form a positive attitude to the "I" and increase self-esteem, to act within national values.

VI. CONCLUSION

Based on the above analytical data, we draw the following conclusions:

1. National characteristics are ethnic aspects that embody the worldview and beliefs of a nation, meaning that an individual belongs to a particular nation. Among the national features of the peoples of the East are such aspects as kindness, generosity, kindness, tolerance, caring for others, social responsibility, empathy for the plight of others, based on the motives of altruism.

2. In the sacred sources and in the pedagogical and psychological views of Eastern thinkers on the perfection of personality, behavior, the qualities similar to the phenomenon of altruism, which is formed on the basis of essentially national characteristics, are described. In particular, the oriental description of altruism in the works of sacred sources (Avesto, Qur'an, Hadith) and Eastern scholars (Beruni, Farobi, Ibn Sina, Yusuf Khas Hajib, Kaykovus, Navoi, Kashifi, Avloni) is as goodness, kindness, generosity, benevolence is analyzed in detail in the interpretation of positive behavioral elements.

3. It was found that altruism in adolescence is associated with the characteristics of responsibility, initiative, independence, perseverance, empathy, and in girls with the characteristics of responsibility, kindness, gentleness, empathy. where altruism occurs in relation to features that are manifested in more practical actions in boys, and in features that are manifested in emotional states in girls.

The following important aspects should be considered in the formation of altruistic behavior in adolescents, which embodies nationality:

For teachers and psychologists:

- Improving the effectiveness of training by promoting the life experiences of our national heroes Alpomish, A.Navoi, Bobur, who demonstrate nationalism in altruistic motives during coaching hours;
- Strengthening the role of national values in personal development and measures to prevent the impact of "popular culture" on personal behavior;
- Analysis of qualitative changes in the cognitive, emotional, motivational and behavioral spheres in the mental and personal development of children of all ages;
- Strengthening the motivation of adolescents to prepare for the acquisition of socio-ethical knowledge;

- Orientation of adolescents to areas of socially significant activities that reflect our national values and traditions (involvement in the creation of various national projects, participation in volunteerism, involvement in creative activities);
- Supporting children's active initiative, creating a friendly environment based on group interaction;
- Expanding students' knowledge of mutual assistance during coaching hours and systematically promoting the impact of altruism on human psychology and interpersonal relationships in the group;
- It is necessary to carry out individual and group psycho-correctional work with adolescents with low levels of altruism.

For parents:

- Establish a relationship with the child based on mutual love and understanding. Accept the child as a person, analyze your own behavior, and strive to be a "personal role model" for the formation of rational altruism in the child;
- Improving the emotional environment in the family, fostering a sense of social justice, resilience and empathy in the child's value system through the formation of positive attitudes in the child;
- Use the model of interaction in family relationships and regularly encourage the child's social activity, moral behavior.

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