



ETHNOPSYCHOLOGICAL PRINCIPLES OF FAMILY TRADITIONS IN UZBEK FAMILIES

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Annotation

This article describes the level of importance of the family tree of the Uzbek family, the ethnopsychological principles of family traditions and methods of application of national ethnopsychological features of the Uzbek people in family upbringing.

Keywords: family tree, courtesy, courtesy, national image, ethnopsychology, socio-cultural, racial, phenomenal, customs, traditions.

Relevance of the topic

From time immemorial, the Uzbek family has been ethnopsychologically educational with its genealogical and dynastic traditions. All researchers who have studied the life and way of life of the Uzbek people have emphasized the openness and kindness that are characteristic of Uzbeks. Abay, a classic of Kazakh literature, also noted this characteristic of Uzbeks, writing, "... courtesy, politeness - all this is in the conditions." For centuries, the Uzbeks have been engaged in farming, which has made them more thrifty and efficient than land, which is the main means of production. Today, the restoration of these millennial ethnopsychological relations, the effective use of various forms of entrepreneurial activity, living with creativity and initiative are becoming our way of life. It is known that when a child is born, he is not born by choosing his homeland and his parents. Moreover, he is not born with ready-made ethnopsychological features peculiar to his own nation. The child inherits only racial traits and certain mental traits from his parents biologically.

From the first day of life, a child involuntarily begins to form as a person under the various influences and impressions of the environment in which he was born. This information, which affects the biological and mental development of the child, is not the same in different social and spiritual environments, geographical conditions. It is the diversity of different environments and information that creates peoples with different national identities, the content



of interpersonal relations in them. Although everyone has the opportunity to live and be active to a certain extent, in life he not only lives by his own will and understanding, but also by the social environment in which he lives and the experience, knowledge and beliefs of the people to which he belongs. Because a person cannot live by denying or completely leaving the social environment in which he lives. Only when a child lives in a national environment can he or she become a representative of the same nation, assimilating the characteristics of that nation and people into his or her mind and behavior, gaining social experience.

Uzbek families have wonderful human qualities and unique traditions that are recognized by the world. A. According to Mukhsieva, "the family is a creative, assimilating, modernizing and enriching, preserving the national values of its family tree in the process of socio-cultural development."

To date, research in the field of genealogy has been conducted in many scientific fields, and one of the scientific disciplines in this regard is more widely studied in the field of psychogenesis. The field of psychogenology has long been collecting information about the biography of the historical origins of society. Psychological information about their ancestors requires an in-depth study of their family, their ancestry, ethnic characteristics, who they were and how they thought.

No man can deny that his life will pass once and that he has no other chance. In childhood, he usually plays, studies in adolescence and youth, works in adulthood, and rests as he sees fit in old age. Throughout his life, he is in a variety of life situations, behaves according to the situations he encounters, strives to overcome the difficulties he faces, repeatedly evaluates and reconnects his life values, interacts with other people. His life is full of events, corresponding to the work of himself and others, interacting with them on various issues, making friends, loving each other, starting a family, raising their children, rising through the ranks, achieving success in their work and rising to higher positions. Man blends in with his life world, this world becomes his inner world, where he sees himself as the master and usually thinks about his future life. It is human nature to make plans and think about one's future life. It's hard to find someone who is indifferent to their future. Usually a person realizes from his perceptions of the future that the state of his life world and its future development are directly or indirectly related. This process is directly related to universal principles. In the



same sense, universal moral culture also plays an important role in the life of every human being.

The traditions of the Uzbek people are stable, many of which are still preserved. They combine modernity and national identity, noble memories of the past with dreams and hopes for the future. In Uzbek families, special attention is paid to inculcating moral culture skills in children from an early age. Thus, the upbringing of children in the family as high-quality people is an example of parents and the general public, a source of example and folklore, the use of our national traditions as a means of education, the spiritual, moral, pure faith, thinking of young people. has a significant effect in educating individuals with a deep, broad outlook

The identification of family dynasties that express the continuity, consistency, traditions of family culture, the restoration of blood relations, their scientific research is intensifying. In this regard, the restoration of historical memory, the re-perception of the distant and recent past, the radical change in attitudes to history and historical figures are of particular importance. For example, a truly extensive study of the Timurid period, an in-depth study of the history of Timurids and Temurids, in particular the Baburi dynasties, once again confirmed the importance of family upbringing, which leads to various behavioral deviations. The results of our research show that the lack of participation of the elderly in the upbringing of children in the family also has a negative impact on the upbringing of children³. After all, it is not for nothing that our people say, "An old man has a housewife." First, the fact that the elderly are almost at home leads to constant communication with children, constant monitoring of their activities, and secondly, the abundance of life experience in them plays an important role in the upbringing of children.

He studied the socio-psychological factors that ensure the stability of family relationships and the compatibility of the social roles of the couple. The study found that appropriate interactions between family members about roles are an important condition for family cohesion. Later, research on the socio-psychological and ethnopsychological phenomena of the family and family relations was developed in the research of Uzbek scientists GB Shoumarov and his students, V. Karimova and his students, and N. Mamatov, N. Saginov, E. Sattorov. For example, a 1986 study by G.Shoumarov and E.A.Morshina examined socio-psychological factors that directly affect the upbringing of



children in the family, including the traditional national and social relations between parents and husbands the features of modern relations are revealed. The main leading factor in the means of parental upbringing in the family is the psychological impact of the traditions, which are becoming a method of dynastic upbringing. Especially in Uzbek families, the process of choosing a bride takes into account the way of life, cultural history of the family tree. Ethnopsychologically, different ceremonies are traditionally used in the family tree on the basis of different national traditions and values of different nations. For example; In the process of bridal ceremonies, not only the genealogical dynasty of the bride and groom, but also the psychological features of the compatibility and uniqueness of the traditions are taken into account. On the basis of ethnopsychological approaches, one of the achievements in the field of family psychology, in which the unique national beliefs and national values of each nation are passed down from generation to generation, is a way to diagnose these individuals by knowing the history of tree origin. Through such methods, on the basis of ethnopsychological features, both customs and genealogical origins are taken into account and the patient is diagnosed. For example, one of the first tasks of a psychotherapist is to determine the patient's family history and restore his genograms - parents, grandparents, etc., after which the explanation begins.

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