



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

INFLUENCE OF THE FAMILY INSTITUTE ON THE SOCIAL DEVELOPMENT OF SOCIETY

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**Annotation:** *this article will talk about the importance of family and family relations in society, pedagogical-psychological leprosy of marital relations, the role of the Mahalla in family relations, economic, legal, psychological spiritual relations, Family-Educational School, adaptation to the environment and new conditions.*

**Keywords:** *social system, marriage, positive role, social status, society, interpersonal relations, family identity.*

Ethnopsychological issues, problems in Uzbek ring and families were initially studied by former Union researchers. While the study of the problems of ethnopsychology began directly in the 20s and 30s of the last century, the theories of some Western scholars in the study of this issue (about racism and nationalism) had overshadowed the development of this science. That is why in our country by the mid-30s the terms “Ethnopsychology”, “national psychology”, “national character”, “National psychological image” began to realize a negative meaning. As the second stage of ethnopsychological research, it is possible to indicate the 60s of the last century. Because it was from this period that interest in the study of ethnopsychology increased for some time, as a result of the changes that took place in socio-political life, the growth of national consciousness, the strengthening of interethnic integration. As a result of this, several meaningful, interesting and problematic scientific articles, books of our scientists studying national psychological characteristics were published. From a number of noteworthy scientific journals, the controversy of scientists about the nation and its psychological characteristics took place. This debate, in which experts, researchers actively participated in various aspects of science, was regularly given in the Journal “Voprosi istorii”, published between 1966 and 1970.

In the comments, the debate mainly went about the appearance of the psychological image of the nation, the coverage of specific aspects of phenomena in national reality. The discussions held have proven that our scientists are not indifferent to the issues of ethnic psychology and national psychological image. Acquaintance with the opinions of scientists on this topic has shown that there are different views and approaches to the issue. Participants in the discussion can be conditionally divided into two groups.

The participants of the first group were A.G.Agaev, M.S.Arutyunyan, M.V.Vohidov, A.N.Goryacheva, M.S.Dzhunusov and A.While the sobirovs recognized the features of





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ethnopsychology as the nationality of the nation as a real reality of Social Psychology, representatives of the second group T.Yu.Burmistrova, S.T.Kaltakhchyan, V.I.Kozlov, P.M.Rogachev and M.A.The sverdlin, on the other hand, denied the existence of ethnopsychological features as social realities.

It is important to study ethnopsychological features and its main element, the National - psychological image, as the main sign of the nation. P.M.Rogachev and M.A.According to the sverdlin, these concepts not only add ambiguity to the analysis of National relations, but also overshadow classism and internationalism, which are considered the main concept in sociology.

S.T.According to kaltakhchyan, if we perceive national psychology as one of the signs of a nation, it is necessary to recognize a nation as a natural and unchanging phenomenon, and not as a product of a socio-historical phenomenon.

T who actively participated in the meditation.Burmistrova also does not include the National psychological image among its signs when describing the concept of nationality. He believes that it is not at all possible to define the difference in the psychology of peoples with similarities such as Ukrainian and Russian, Georgian and Armenian, German and French.

Study of national psychological image and national character, V.Kozlov believes that it is like an illusion. Professor S.According to kaltakhchyan, there is only class psychology, it is also impossible to talk about ethnic characteristics and national psychological image.

Ethnopsychology we can agree with the reasoned opinions of scientists who studied features as social realities. We will try to substantiate the fact that the ethnopsychological studies in which we studied the analyzes above were repressed at certain periods, ethnopsychological studies conducted abroad and the results obtained from them are not mentally equal to ethnic groups in the spirit of racism, nationalism.

For example, the ethnopsychologist R.Linton and A.The cardinaries strongly assess the psyche of the English nation, placing it above the spiritual character of other nations and advancing the idea. As proof of their opinion, they exemplified a series of studies “confirming” that some peoples in Asia, Africa and Latin America were not mentally mature.

Many of the researchers who studied ethnopsychological features of Nations, peoples, said the relevance of this problem, emphasizing the incredibly complexities of its study.

Studies have found that the following are responsible for the occurrence of difficulties in studying ethnopsychological features:

– the science of ethnopsychology, which studies the National psychological picture, is that our country is developing in the coming years and its general issues have not been fully developed so far;

- the fact that there are a number of confusing terminological views on this issue.



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The above points caused the science of ethnopsychology for a long time could not find its place in the system of socio-humanities. But these difficulties did not give reason to deny the existence of such mental characteristics of a nation as a national psychological image, a national character. In order to successfully work in this area, it became clear that it is necessary to improve the methodology of scientific investigations and to carry out collaborative work by representatives of a number of disciplines – philosopher, historian, ethnographer, sociologist, psychologist literary critic, art critic.

Scientist on national issues and issues of ethnopsychology M.Dzhunusov rightfully argues that the denial of the psychological image, which is one of the important signs of the nation, is theoretically unfounded and can lead to major mistakes in practice. For example, some participants in the debate consider such concepts as “national psychological image”, “ethnic psychology”, “national character” to be exactly the same thing. Therefore, it is impossible to think about their content and specific characteristics without specifying the differences between these concepts, they comment.

There are several subjective opinions about ethnopsychological features, the non-existence of a national psychological image. Despite the fact that there are serious disagreements in some views, the magazine concludes that in its closing article there are ethnopsychological features. Indeed, inequality in historical, socio-economic development, various natural-geographical conditions have caused certain psychological differences between peoples to arise. The inhomogeneity of relations between family members in peoples, differences in customs and traditions, various ethnopsychological features that exist in the perception of things-phenomena can be explained only by knowledge.

There is also some terminological confusion in the study of the structure (structure), properties of ethnopsychology. In the literature on ethnopsychology, the National psychological picture with ethnic psychology was interpreted by some authors as exactly one social phenomenon. However, ethnic psychology is a relatively broad concept and involves more phenomena in reality than the National psychological image. Ethnic psychology reflects such characteristics as social and domestic habits, national character, traditions national feeling, National taste, national consciousness, which arise from the living conditions of the people. The National psychological image is considered one of the main components of ethnic psychology, and together with the national consciousness it forms ethnopsychology.

It should be noted that until recently, the terms "national psychological image" and "national character" were used as synonymous words. To a certain extent, although they converge in terms of content and in their relevance to the main characteristics of the psyche, but are not exactly the same concept. Nevertheless, some authors (SH.Baturov, N.Djandildin, K.Lonidze), almost all scholars abroad use "national character" as a synonym to represent the entire psychological characteristics of a nation.



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In fact, "National psychological image" is a broader concept than "national character", and "national character" is a component of it. "Character" in terms of a special term is narrower than the "National psychological image", which is often understood as a complex of stable mental characteristics. In addition, the national character is a much more mobile, changing element of ethnic psychology than the National psychological image. While the national character arose mainly during the period when ethnic unity was formed as a nation, the National psychological image refers to all the historical stages of ethnic unity.

The study of not only the nature, essence, interpretation, structure of the National psychological Image by researchers showed that there are different views in it.

The issue of the internal system and structure of the National psychological image A.I.Goryacheeva, A.Begramov, S.M.Yunusov, B.D.Parigin, F.N. It was comprehensively illuminated by Filatov and other researchers[1]. The authors agree on the recognition that the National psychological image is a real reality of social life, one of the main signs of a nation, but have different views in determining its structure.

A.I.Gbryanova's system of national psychological image includes national character, habits, religion, traditions[2].

National appearance system N.Sarsenbaev interprets in his own right. In his opinion, in the National psychological image there are three components that are interconnected and dictate each other: national character, National feeling, national customs and traditions.

The teaching of jadidism in the study of interaction in Uzbek families is also incomparable. In particular, Abdullah Avloni's works emphasize precisely the role of the family environment in the upbringing of children. In our opinion, the National psychological image is fully manifested, first of all, in such elements as national character, National Customs and traditions, national feelings and a stable national taste, and together with the national consciousness form unique and distinctive features of ethnic psychology. It is the ethnic characteristics characteristic of the modern Uzbek nation that are also reflected in family-marriage relations. During globalization, it is natural that the penetration and prevalence of interethnic relations lead to changes in the character of the national image. And he affirms that it is up to the family to convey national values in generations through the preservation and upbringing of their national identity.





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