

## The Role of National Traditions in the Formation of Ethnopsychological Characteristics in Children and Teenagers

**Barno Shavkatovna Norbekova<sup>1</sup>**

<sup>1</sup>Lecturer, Department of “Distance Education in Social Sciences and Humanities”, Jizzakh State Pedagogical Institute, Uzbekistan.

<sup>1</sup>barnonorbekova222@gmail.com

**Article History** Received: 10 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 28 April 2021

**Abstract:** The article deals with the role of national customs and traditions in the formation of ethnopsychological features in the personality of children and teenagers and the views of young people on their national characteristics, spiritual and moral values, cultural traditions, customs and values, their preservation and transmission from generation to generation and the factors influencing the knowledge of national characteristics are described.

**Keywords:** Family, Ethnopsychological Features, National Customs, Traditions, National Characteristics, Customs, Rituals, Understanding of National Identity, National and National Values, Spiritual Values, Moral Values.

### 1. Introduction

In today's era of globalization, every independent state, every nation considers the issue of ensuring its national interests, first of all, the preservation of its culture, ancient values and traditions as a priority. The Universal Declaration of Cultural Diversity of UNESCO states that culture should be considered as a set of spiritual, material, intellectual and emotional characteristics of the world's societies or social groups, including human lifestyles, coexistence, value systems, traditions and beliefs. It was stressed that respect, tolerance and solidarity are the guarantee of international peace and security. Therefore, the formation of national and national values, ethnopsychological features in the individual is of great importance.

The fourth direction of the Action Strategy for the Further Development of the Republic of Uzbekistan for 2017-2021, developed at the initiative of the President of the Republic of Uzbekistan, a number of tasks have been identified to increase their social activity in the development process [1]. The fulfillment of these tasks requires the development of social and ethnopsychological mechanisms for the formation of respect for national and national values in the hearts and minds of our youth from an early age, so that there is no gap in the spiritual world.

It is known that as each individual is formed as an individual, not only under the influence of social relations in the period in which they lived, but also under the influence of historical experiences, cultural heritage created, collected and passed down from generation to generation, national values. In this, the role of national customs and traditions, which are unique to each nation, is especially important. Therefore, a comprehensive study of the role of customs, traditions, rituals and various rituals in the formation of ethnopsychological characteristics in young people, their emergence, manifestation, preservation, impact on self-awareness, national feeling, national pride, national pride and revealing their specific socio-psychological aspects is important both theoretically and practically.

### 2. Analysis of the Literature Review

The formation and upbringing of the ethno-psychological characteristics of young people in the family, the analysis of scientific research and sources on the study of young people's attitudes towards them, showed that this issue has been in the spotlight of great scholars for centuries. For example, Muhammad Ibn Musa Al-Khwarizmi (783-850), Abu Nasr al-Farabi (870-950), Abu Rayhan Beruni (973-1048), Abu Ali ibn Sino (980-1037), Alisher Navoi (1441-1501) were among the thinkers of the East. ), Abdullah Avloni (1878-1934) and a number of similar thinkers focused on the problem of ethnopsychological upbringing of children in the family and inherited invaluable ideas for future generations [2].

In his time, A.K. Bayburin, Yu.V.Bromley, L.Levi-Brule and others have conducted research on the problem of child rearing in the family and the formation of national characteristics in them. However, in our opinion, insufficient research has been done on the formation of national character of children and teenagers in the family, the development of their attitudes towards ethnopsychological features.

Also among the researchers were L.S.Vigotsky, A.N.Leontev, L.I.Bojovich, A.V.Petrovsky, D.B.Elkonin, I.V.Dubrovina, D.I. Feldstein, Yu.P. Kon, and others have also expressed their theoretical views on the ethnopsychological features of the personality of children and teenagers [3]. However, even in these studies, the problem of the formation of national characteristics in children and teenagers in the family has not been studied in depth.

Also, the role and influence of the family and school, one of the most important social institutions in the formation of ethnopsychological characteristics in children and teenagers in the science of psychology in the former Soviet Union, has not been sufficiently studied scientifically.

One of the psychologists of the Republic M.G. Davletshin, E.G.Goziev, B.R.Kodirov, G.B.Shoumarov, V.M.Karimova, V.A.Tokareva, Sh.R.Barotov, A.Jabborov, B.M.Umarov, M. Mamatov, N.A. Soginov, T.M. The work of Adizova and other psychologists on the upbringing of children and teenagers in the family is noteworthy. However, although there is a lot of work in the field of psychology in Uzbekistan to study the problems of raising children and teenagers in the family, no special research has been conducted to study the psychological impact of the family on the formation of ethnopsychological characteristics of children and teenagers.

### 3. Research Methodology

According to the sources, each period, each nation will have its own customs and traditions that are adapted to and reflect the socio-economic, natural and geographical conditions. It is difficult to enumerate the customs, rituals, and traditions that have emerged since mankind began to live consciously.

In national customs and traditions, the social needs, moral norms, interests, practical experiences and historical living conditions of an entire nation are uniquely embodied. They are born in the process of the activity of the people. Every nation throughout its history creates certain norms and guidelines for human relations based on the nature and characteristics of its living conditions. These norms and guidelines are repeated from generation to generation and become customs and traditions [5].

Ethnopsychological research has shown that formed customs and traditions play a role in socially defining, directing, and shaping a person's behavior in the person's entry into social relationships. Therefore, the socio-psychological and ethnopsychological study of many traditions, customs, customs and rituals inherited from our ancestors, the preservation of our advanced traditions that have withstood the test of centuries and passed the test of time, benefiting our lives, encouraging people to mature and vice versa. we must renounce the customs and traditions that have arisen for various reasons, that have now lived their lives, that darken our hearts like a dark night, and, most importantly, that hinder the progress of society. [6]

The Uzbek people have a number of national customs and traditions of hard work, patriotism, humanity, hospitality, cleanliness of the yard, respect for the various delicacies of our food and so on, to study them, to educate young people in the spirit of these traditions. of great importance.

Customs and traditions such as respect for parents and the elderly are inculcated in Uzbek families from an early age. Parents and adults continue to teach young people how to interact and relate to others, and how to be humane. According to the tradition of respecting older people, young people should greet them first when they see them, whether they know them or not, be the first to miss them when they meet them on the road, speak politely, do not respond negatively, always treat them as "you (polite and respectful meaning)", not to call them by name, not to call them by their nicknames, not to take their luggage and work from them, to make a room for them everywhere, and to follow similar etiquette.

It is known that any meeting, ceremony, solemn wedding, hashar and beautification of Uzbek families will not take place without the advice and participation of our enlightened elders, who are the "eyes of the mind". In addition, everyone who goes on a long journey and returns must visit all the elderly and the sick in the neighborhood and the village. If, during a trip, someone in the neighborhood dies, condolences are first sent to his or her family.

The best customs and traditions created by the genius of the people, which are pleasing to the people, do not lie between the people and the person, and most importantly, do not tarnish the honor of the people, will last forever. They are always respected and preserved. Indeed, such traditions, first of all, continue to serve the noble man, without losing their value, enriched with new content and form. No generation can live without its own

cultural heritage, knowledge and traditions. Living in a certain society, he assimilates the heritage accumulated by his ancestors from the first day of his life. That is why the customs and traditions that have become ingrained in the life of the people cannot be lost by any order or administrative means.

Traditions and customs are given to every nation forever and are nothing to change. Life sifts them and divides them into squares and squares into squares. The ability to adapt to the new era will be preserved. At the same time, each period creates its own customs and rituals, customs and traditions. Emerging traditions do not appear on their own, on land, but mainly from two sources - the first, the existing advanced traditions are adapted to the spirit of the times, and the second, as a result of economic and spiritual ties with other peoples, their advanced traditions are assimilated. It is necessary to take a creative approach to the creation of a new ritual, customs and traditions, without leaving it to chance. It is necessary to open up a wide range of new customs, traditions and rituals, infused with social ideas that are in line with the lifestyle and ethnopsychological characteristics of the people, the society. Of course, this should be avoided by artificial, administrative commanding influence.

The most important aspects of the national character are the qualities of generosity, hospitality, honesty, courtesy, loyalty, purity, decency inherited from our ancestors and it is very expedient to pay attention to the rational measures of values.

Human qualities such as kindness and courtesy, respect for parents and adults, teachers, sincerity, solidarity, dignity, conscientiousness, chastity, mutual assistance are the symbols of the spirituality of the Uzbek people. Attitudes towards their relatives, first of all, towards the parents, national feelings, blood ties also reflect the national spirit. All these things are reflected in the rich culture, language, literature and monuments of the people. For this reason, in order for students to master our national spiritual wealth, we need to demonstrate its invaluable masterpieces on a large scale, inculcate knowledge and information about them in the minds of students, who should be aware of our centuries-old values. After all, all this paves the way for the spread of national feeling in Uzbek groups.

The stability of national traditions and ceremonies acquires a new content, a new essence, further enriches it [7]. Qualities such as hospitality, humanity, friendship, childhood, diligence, which existed in the Turanian peoples, in Turkestan, began to take on a new meaning, especially now, after independence.

National traditions are manifested in the form of national customs and ceremonies. Tradition requires that certain behaviors be repeated and fully observed, and that it is a specific practical expression of social culture. Rituals, on the other hand, express an established form of tradition, gaining inner integrity and form. One of the most important qualities of the ceremonies is to reflect the delicacy, grace, elegance and spirit of the people. Respect for parents, respect for the elderly are the most important traditions of the Uzbek and Central Asian peoples. Folk customs belong to the realm of rituals and customs and represent their interrelationships. Rituals are classified as a form of expression of rituals and customs. For example, weddings, hospitality, funeral rites and ceremonies, in addition to commonalities, have a distinctive local character that is characterized by words and actions in the Uzbek nation.

Traditions and customs are, by their very nature, revolutionary, militant, and industrious in nature, reflecting commonality, internationalism, internationalism, and nationalism. For example, celebrating the birthdays of celebrities (Abu Ali Ibn Sino, Al Khorezmi, Mirzo Ulugbek, Amir Temur, Alisher Navoi, etc.), Navruz, cotton and harvest holidays, and the grape festival have a national character.

Nowadays, ceremonial registration of babies, naming a baby, issuing a passport to a 16-year-old teenager, first call, last call, meeting with freshmen, meeting of three generations, retirement of labor veterans, "Silver Wedding", "Golden Wedding", "Courtyard weddings" and "Age of the Prophet" are among the traditions. Among Uzbeks, ceremonies such as the call to prayer in the baby's ear, marriage education, truth, cradle and circumcision weddings are held.

Folk customs, traditions and rituals have great educational value. They bring people closer together, develop feelings of friendship and brotherhood. These, in turn, serve as role models for young people.

It is known that the spiritual image of our people has been formed over the centuries on the basis of national traditions, customs and traditions. We have such customs and traditions that determine the spiritual image of our people. The qualities of honor, community, courage, obedience to the commandments of conscience, justice, honesty have been going on for centuries. Haya, andisha, words, non-betrayal of trust, the religion of honesty

have a strong place in our Islam and in the understanding of the people. It is said in a hadith, "Haya is a believer." Our great scholars have glorified these qualities in their works as perfect human qualities. "Stay away from the forbidden, so that on the Day of Judgment you will not burn in the fire," said Abdulkholiq Gijduvani. Alisher Navoi, the Sultan of Sharia, wrote in his book "Mahbub ul Qulub": "It is better for a man to be pious and pure, and to be pure when he speaks the truth. He is pure, his eyes are pure, his tongue is thin and his heart is thin, he is a Muslim." The spiritual image of the Uzbek people is beautiful with its national features, and it differs from other nations with these national features. Today, some "ultra-liberals" in the West are advocating the idea that national traditions and traditions contradict the country's development and democracy, and that they should be abandoned as much as possible. They want the traditions, customs, and lifestyles that exist in Western countries to be the same everywhere on earth. According to their will, the countries of the East must renounce their national image, spiritual and moral values, that is, the people must become mass Americanized or Europeanized. According to the "great thinkers" of the West, when a child grows up, he is completely independent, he no longer needs parental advice, and can easily solve any problem without the advice of anyone. In the family, too, each person must solve his own problem independently, everyone lives for himself, the couple can not interfere in the work, the wife can not interfere in the work of the husband. For them, arrogance, conceit, and carelessness are considered to be the protection of their rights, that is, "democracy." These and similar vices have long been condemned by our people. These vices are not a sign of the "high culture" proclaimed by the West, they are the destruction of the national image of the nation, the loss of national pride, the loss of national identity, the strengthening of various vices, the destruction of spiritual qualities, that is, humanity. This is a very ugly intention. In this case, not only individuals will be injured, but all nations will be destroyed, and our people will become a ready-made weapon, a "developed" slave for those who brought and absorbed such an idea. In order not to fall into such a situation, we must constantly cultivate national and spiritual values in the hearts of our youth. Today, in order to strike at the destructive forces that seek to undermine our national spirituality, it is enough to have a clear idea of their ideology and philosophy, where these forces are spiritually nourished and their goals, and to explain to the youth their destructive intentions.

Today, special attention is paid to the restoration and promotion of all the national and spiritual values of our people, which are facing extinction.

However, despite all these efforts, sometimes we meet people for various reasons, including young people who are affected by various destructive vices. Today there are young people who are on the streets of crime, physically and mentally disabled due to drug addiction, and even forget their childhood duty to their parents and take them to an orphanage. Where do the young people come from, who are on the streets, wearing towels, talking obscene words and touching everyone's nerves? How many young families are divorced, unable to cope with the first difficulties of life. To the question of what is the consequence of this, it can be said that it is the result of the influence of various destructive ideas, a defect in human spirituality.

In fact, there is no such thing as a fluffy society on earth, no such thing as a state. Just as there is no ideal human being, there is no perfect human being. However, non-compliance with the values and morals, which are respected and cherished by the people, is a spiritual defect in the East. Well, the legitimate question arises of how to deal with such evils, which are closing like a calamity, and what should be done so that they do not poison the minds of our future youth. The most important factor in protecting the spirituality of young people from various vices is upbringing, and upbringing begins, first of all, with the family. After all, the family is the main link in society, the mainstay of upbringing.

#### 4. Analysis and Results

In our study, we developed a socio-psychological study of the attitudes of young people brought up in Uzbek families to their national characteristics, cultural traditions, customs and values, their views on preservation and transmission from generation to generation, the factors influencing the knowledge of human values. we used a survey.

"Do you think national values and traditions are important in people's lives?" 86.4% of the respondents answered "yes" to the question "yes" and 13.6% answered "no". This suggests that the majority of respondents have an understanding of the importance of national values and traditions in human life. An analysis of these indicators by age shows that young respondents showed a slightly lower rate (76.2; 74.6%), probably due to their age, due to their lack of understanding and perception of the importance of national values and traditions in human life. In older respondents, the response to this question was much higher (91.4; 86.2%).

**Table 1.** Indicators of Young People's Attitudes towards National Characteristics, Cultural Traditions, Customs and Values (As a Percentage)

Questionnaire questions	13-14 years old				15-16 years old				Average	
	Boys		Girls		Boys		Girls			
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Do you think national values and traditions are important in human life?	76.2	23.8	74.6	25.4	91.4	8.6	86.2	13.8	86.4	13.6
Do you consider yourself aware of the concept of national values, traditions?	53.8	46.2	52.6	47.4	55.7	44.3	64.4	35.6	55.8	44.2
What factors are important in preserving national values and traditions in families?	64.2	35.8	66.4	33.6	76.4	23.6	82.2	17.8	72.4	27.6
Do you think the role of the family is important in shaping national characteristics in young people?	71.4	28.6	73.6	26.4	75.2	24.8	84.4	15.6	76.8	23.2
Is it necessary to preserve national traditions and values in families?	67.2	32.8	69.4	30.6	72.2	27.8	67.7	32.3	75.2	24.8
Do you think there are cases when families forget our national traditions and values?	56.2	43.8	55.2	44.8	66.3	33.7	85.5	14.5	64.2	35.8
Do you think that measures should be taken to protect our national traditions and values from external influences?	64.0	36.0	66.2	33.8	86.6	13.4	14.4	85.6	8.9	91.1
Does it bother you that you are losing our national traditions, our values?	68.0	32.0	66.4	33.6	71.3	28.7	45.5	54.5	72.4	27.6
What traditions and behaviors of your nation do you dislike and think you need to get rid of ?	56.2		58.4		68.2		72.4		68.9	
Do you think that the national values and traditions of the Uzbek people can be an example for other nations?										

"What traditions and behaviors of your nation do you dislike and think you need to get rid of?" The average answer to the question "yes" was 68.9%. Analyzing this situation, we can see that young people are exposed to foreign elements in various national ceremonies, especially weddings, lifestyle changes (e.g. and the sweeping of porches has now become a sansalor, the observance of customs alien to our nation at weddings, the extravagance, the departure from national customs and traditions in the relations of the couple) lead to the disappearance of ethnopsychological features.

The next part of the survey is "What factors are important in preserving national values and traditions in families?" According to the analysis of the answers to the question, most of our respondents emphasized the role of education in the preservation of the beloved culture. The need to follow the example of older generations, to fight against popular culture, to study history has also been recognized by all nationalities. 34.6% of respondents focused on education and upbringing, 26.5% on youth education, 14.6% on imitation of the older generation, 10.2% on religious values, 7.8% on preservation of the mother tongue and 6.2% on the fight against popular

culture. have shown. It is clear from these answers that young people of Uzbek descent place a high value on factors such as education and upbringing of young people in the preservation of their national culture.

## 5. Inferences and Suggestions

Based on the results of the study of the factors influencing the knowledge of national characteristics, attitudes of young people brought up in Uzbek families to their national characteristics, cultural traditions, customs and values, their views on preservation and transmission from generation to generation, it can be concluded that The indicator is high. This shows that Uzbek youth are well aware of their ethnicity. Uzbek youth also have a good knowledge of their nation, traditions, customs and values. However, at the same time, they have a positive emotional assessment of the developing ethnos.

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