



ETHNOPSYCHOLOGICAL CHARACTERISTICS OF PRE-MARRIAGE FACTORS AND MOTIVES IN BUILDING A FAMILY

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ANNOTATION

The article discusses pre-marriage factors, ethnopsychological features of family building motives, and spiritual preparation of newlyweds in the process of family life adaptation and its importance. In addition, socio-psychological and ethno-psychological characteristics of Kazakh and Uzbek families include family rules, their indications for preserving the family, eliminating family conflicts, spiritually preparing young people for marriage in the family have been empirically researched and analyzed, conclusions and recommendations have been highlighted based on the results.

Key words and concepts: marriage, marriage motives, family, family environment, education, morality, spiritual preparation for marriage, family adjustment, ethnopsychological characteristics, family relations.

In our republic, attention to family and family relations has risen to the level of state policy. When researching the family problem today, it is necessary to pay special attention to the issue of preparing today's youth for family life. Because in many cases, insufficient knowledge about the subtle aspects of the relationship between two young married people, not having the necessary skills and qualifications, as well as the lack of adequate ideas about the division of family roles and the two young people have a negative effect on the positive course of their relationship and the dynamic development. It is very important to study and research the psychological features of preparing young people for family life. Because through this, it is possible to determine the ways to make the modern Uzbek family strong and happy. Therefore, this topic is the most urgent issue.

Family relations are comprehensive and are regulated not only by legal norms, but also by rules of etiquette and customs. Based on this, not only the legal basis of the marriage structure, but also its psychological aspects in an understandable and simple way, serves to ensure the stability of families. In family psychology, the issue of factors and conditions of marriage is important for those who build a marriage. The factors of marriage can include the following

Maturity for family life.

- Marriage age.
- Motives for starting a family.
- Period of acquaintance until the family is built.
- Terms and conditions of marriage.
- Young people's ideas about family life

Among the factors of readiness for marriage, we will consider the characteristics of each of these aspects, including the spiritual maturity of young people for family life, their motives for starting a family, their thoughts about the age of marriage and their future family

life. The concept of maturity for marriage is a complex and relative concept. Because a person is a being that develops and improves, regularly absorbs new things in his spiritual and moral development. When thinking about the maturity of a person, especially maturity for family life, this concept is used only as a conditional measure. When marriage is called maturity, it is possible to distinguish the physical (physiological), sexual, legal, economic, spiritual-ethical, psychological aspects of maturity of young people who are building a family. One of the premarital factors is the marital motives that are the basis for marriage. There are dozens of marriage motives in family building. But they can be broadly divided into three categories:

1. Building a family because of love.
2. Building a family based on material or other interests.
3. Building a family according to a stereotype

Marriage is, first of all, acceptance of the social roles of husband and wife, and as a rule, it is characterized by the fact that a new family begins to live in the territory of one of the parents' families, and a new person enters the family. The initial stage of family life is considered to be the most pleasant stage of family development. Most young people getting married have similar expectations. But during this stage, the intensity of the couple's feelings changes, spatial and psychological distance is established with the bride and groom and their genetic families. Naturally, these tasks will not be solved easily when everyone gets married, they enter the family system with their own ideas and expectations about how to build family relationships. Marriage, as the reality of a fundamental turning point in a person's life, changes the situation of personal development and is characterized by a change of roles, a change in the circle of interacting people and the image of "I" in a person in general. This situation requires everyone to adapt to the norms and values of the new system.

It is known that psychological adaptation is carried out by learning the norms and values of the society. It is manifested in interaction, including dealing with people around and active activities. Adaptation to the family also includes the above components and begins as a process of familiarization with family life and gradual introduction into it. This period is considered very difficult, because it requires not only the restructuring of behavior and activity, but also the re-examination of the needs and motivations of young couples, a new level of self-awareness, and the formation of new relationships with the social environment. A number of material, psychological, socio-psychological difficulties and problems have to be overcome in the newly created family.

Depending on how effective the process of family-marriage adaptation is, a conclusion can be drawn about the stability or instability of a young family. The effectiveness of adaptation depends on a number of factors - the conditions and requirements of the social environment, a person's ability to communicate, strive for cooperation and cooperation with others, sympathize and empathize, control his feelings and emotions, and overcome everyday stress. We will consider empirical studies and their results on the influence of the bride and groom's spiritual preparation for marriage. New brides and grooms from Kazakh families living in Konimekh and Tomdi districts of Navoi region (100 people in total) will form the research object. The control group consists of 100 Uzbek brides and grooms living in Navbahor district. The results of the research are used in the activities of practical psychologists dealing with family-marriage issues, marriage homes and community gatherings. Conclusions from the results of the research: it is used in the organization of promotional activities and psychological counseling in the areas of preparing young people

for family life in neighborhood committees of Konimekh and Navbahor districts of Navoi region (deeds of November 11, 2009 and March 25, 2010). A total of 200 respondents (100 brides, 100 grooms) took part in the research. The test "Spiritual preparation for marriage" was used in this study. This test consists of 16 questions and allows to assess the level of spiritual readiness of young people for marriage on a 5-point scale. We can see that the "Spiritual readiness for marriage" test, which was conducted to study the effect of spiritual readiness for marriage on the process of family integration of newly married brides and grooms in Kazakh and Uzbek families, gave the same results as in Table 1. According to the results of the study of the spiritual readiness of brides and grooms for marriage, the average arithmetic values of spiritual readiness for marriage in brides from Kazakh families is 55.00 and in brides from Uzbek families is 56.00. Also, it was noted that the average arithmetical values of spiritual readiness of grooms for marriage in the Kazakh family was 62.14, while it was 58.64 for the grooms in the Uzbek family (diagram 1). Therefore, the spiritual readiness of brides and grooms in Kazakh and Uzbek families for marriage shows a high level, and the differences between them are almost invisible. This shows that in Kazakh and Uzbek families, brides and grooms feel the sanctity of the family. They understand that it is necessary to take responsibility for the tasks assigned to them in the family, to eliminate conflicts in the family, to keep the family strong by always trying to understand their parents.

In Kazakh families, the duties and responsibilities of the bride are taught to prepare girls for marriage from a young age. They consist of:

- listening to the advice of the spouse's parents, following older brides;
- treating parents-in-law and older daughters-in-law with respect;
- try not to tarnish the name of one's mother and not to condemn her husband's family;
- adapting to the lifestyle of adults in the family;
- making friends and keeping secrets with her husband's sisters;
- keeping the traditions of greeting, bowing when greeting the groom's relatives;
- loyalty to her husband and family;
- not to address the groom's relatives by name and not to sit above the groom's relatives;
- paying special attention to children's upbringing, listening to the advice of adults.

One of the sources of a successful marriage is a person's preparation for family life, the ability to adapt to new social, psychological and physiological conditions, new roles and responsibilities. The formation of the culture of family relations depends on the spouses themselves. If even one of them is not ready for this, the stability of the family will be at risk. Similar national values exist in the Uzbek people. Preparing boys and girls for a family from a young age, forming the skills of dealing with adults, early involvement in household chores, instilling respect for family values is carried out in every Uzbek family during the upbringing of children. Therefore, the conclusion from the obtained results is that the role of the couple's relationship in the family, as well as their spiritual preparation for marriage, is incomparable in the absorption of young brides into a new environment. The mutual harmony, harmony, love, respect, and sincere attitude of the young bride and groom in the family have a positive effect on their adaptation to the new environment. Experts indicate the role and interpersonal types of family adaptation, and emphasize the emergence of the desire of spouses to adapt to each other and the realization of such an opportunity. Role adaptation is the matching and changing of perceptions of mutual role expectations. Interpersonal adaptation includes

psychological and spiritual adaptation. Psychological adaptation consists in knowing the inner "I" of the spouse, his habits, character traits. Spiritual adjustment is determined by family values, ustanovka (instructions), family members' personality traits.

At the same time, we consider it necessary to make the following recommendations based on the results of a study devoted to the study of the ethnopsychological features of the adaptation of young people to the family:

1. In preparing young people for family life, to achieve their spiritual, professional, i.e. professional, social, legal, psychological maturity. For this, pedagogues-teachers, parents, adults should teach and explain the importance of these aspects to young people;

2. Considering the work of preparing young people for family life as important, organizing conversations about the family; to be able to form a positive image of this problem by showing the exemplary aspects of the influence of the factors of marriage on the stability of marriage by means of life examples.

3. Being able to enter into interpersonal relationships in the upbringing of girls, being able to adapt to new conditions, social roles and obligations,

it is necessary to pay special attention to the development of self-control skills.

4. It is desirable to organize social-psychological trainings on the formation of positive qualities in the imagination of girls about the new family, various round talks on the topic of national customs, traditions and values, and the development of the ability to change behavior patterns depending on the conditions.

5. Provision of psychological services to young brides and grooms under neighborhood and women's committees, psychological counseling centers, forming a culture of family relations with them, implementation of measures to assist in the development of a coping strategy to overcome obstacles affecting the process of adaptation to the family, and, if necessary, qualified professionals in various fields the involvement of specialists in this process serves to ensure the stability and strength of young families.

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