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"SOCIAL PSYCHOLOGICAL FACTORS OF MAKING BETTER THE DEVELOPMENT OF KARAKALPAK FAMILIES"

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ABSTRACT

This article presents the factors of strengthening families by the example of the role of the godfather, godmother, who are assigned to young families, in ensuring the strength of the family.

KEYWORDS

Family, fortress, customs, ceremony, marriage, husband-wife, godfather, godmother, social circle, spirituality, spirituality, formed, factors.

INTRODUCTION

The strength of the family is of great importance in the development of the society and the state. Therefore, in order for each family to be healthy, we ensure that they have an effective psychological center, and that family members and each other have good relationships with each other.

Article 63 of the Constitution of the Republic of Uzbekistan states that "the youth is considered to be the most important part of the society and is under the protection of the society and the state."

Therefore, the strength of the family is considered one of the factors affecting the political, economic and

social development of the society. In the future, the mature person is molded and brought up to be polite, the norms of behavior and physical characteristics are digested.

The appearance of Family is related to marriage, marriage is the meeting of two young people, agreeing to be together in joy and sorrow. An agreement made to live together for life. We usually call a wedding ceremony a wedding. The wedding is a sign of the greatest joy of the people of Karakalpak. There is a saying in the people: "Let the gathered people order the wedding", and at weddings where this is a sign of joy, many traditions and customs of the people are

used. Marriage, marriage, face opening, etc. It is a tradition of our nation to be Murindiqata and Murindiqapa.

One of the traditional traditions of Karakalpak families, which we have inherited from our ancestors, is the strengthening of young families, where the families of the Murindiq ata or Murindiq apajoin together, and it greatly helped them to adapt to a new life. In addition, when a Murindiqata or a Murindiq apa entered a family as a new bride, it was said that a close relative of that family, or a close friend, neighbor, or acquaintance, was told about the daughter-in-law of that house who had adopted a daughter or a new born child, so that we too would have a similar daughter-in-law. I had a Murindiq ata and Murindiq apa as a ritual to give such a child to our family. He should have his own thanks and responsibilities, treat the bride and groom no less than his own children, give advice, give advice, and give support where necessary.

Children of Murindiq ata and apa must show respect to those who have been chosen as Murindiq ata and apa and act like their own parents.

Parents from Murindiq ata –apa send gifts to their children from the wedding. These can be all kinds of animals, cows, sheep, or other things. No matter how good the price is, this is a great gift for the future family.

Most of our ancestors, who had a lot of noses, chose a nosed father or a nosed mother for their children, and in their relationship to the family, they had a spiritual world built around the dimensions of the spiritual world. Although I consider this person worthy of being a father, I care about the actions of this person, his reputation, status, and position may be taken into account. Since Muryndiq parents have a lot of duties and services, we should choose a responsible,

exemplary person whom we know well for this position.

The tradition of choosing a Muryndiq parents is not fully implemented in our people, compared to the past, and in different households, their responsibilities are served as before. Currently, the issue of the election of the Muryndiq parents is being done in a situation that every teacher wants. Among them, the economic situation of young families will be improved, the difference in holding a happy wedding will cover the material costs, and even the age limit will not be taken into account. For example, the age gap (4-6 years) between the age of the young married couple and the age of the future Muryn parents is increasing. We are a people who follow our customs and traditions, but in the era of globalization, as it affects all nations, our traditions are not fully fulfilled. There is a possibility that this tradition will not exist in our country in the future, because in recent times, the practical services of Murindiq parents in terms of participating in the process of preventing divorces, reconciling young families on the verge of divorce, and preventing conflicts between spouses in them are low. As a result, cases of family breakdown and children becoming semi-orphans are increasing.

Marriage and family relations, the development of many points of view observed in the modern family is connected with the long history of the evolution of marriage and family relations. Most of the time, we depend on the family and the people we meet in it, because if we feel good and happy in the family, our work will go well and our fortune will come, because the family is the most precious and sacred place in our marriage. Only in a family can a person be happy and feel needed by others.

One of the factors influencing the strengthening of Karakalpak households is the family life of young

people, as one of the Karakalpak folk proverbs says: "What you see in the nest is what you see when you fly." The strength of the inculcated character, culture of communication, respect, respect for each other will increase.

How the relations of husband and wife are developed in young families is directly related to the nature of the pre-marital factors that affected the formation of that family, the conditions for the formation of that family. Every person becomes a perfect person in the center of the family, the stability of the family, its stability is the key link of the development of the society.

In all eras of modern human history, it is a sacred tree that has become the backbone of society, and for the stability and harmony of Karakalpak families, there should be love and affection between men and women, understanding of each other's good and bad habits, forgiveness of faults and shortcomings, and the relationship between parents. it is necessary to put it on the right track.

In relation to the sustainable development goals of the United Nations Region, the proposal of the President of the Republic of Uzbekistan on February 18, 2020 "Supporting and strengthening community institutions, strengthening the social and spiritual center in the society, and bringing the work system to a new level with family and dreams" The State's respect for the family, the strength of the family can be seen as a state policy aimed at ensuring a happy marriage for every person.

Mother-in-law and daughter-in-law relations are considered to be of special importance in Uzbek and Karakalpak families and their relationships with the family. The mother-in-law's special duties in the family are important, and her special qualities will be taught to the family members to maintain discipline and

harmony in the family, mold mutual relations, and teach the daughter-in-law what she did not know in order to adapt to the new center. Therefore, when the father-in-law and mother-in-law are married, the bride will be in the place of the parents, and it is considered a condition to receive the white patiya in the interest of their approval.

This is considered to be friendship and harmony, which shows the good state of the spiritual center in Family. Friendship is realized as a result of family members respecting each other, trusting and relying on each other. In families with low mental health, there are many different relationships, quarrels, disagreements of all kinds, gatherings of family members, confusion, and criminal situations.

Article 98, Part II, Clause 6 of the amendments and additions to the Constitution of the Republic of Uzbekistan to be updated provides for the implementation of the state's youth policy, measures to support, strengthen and protect the family, preserve traditional national values.

Each family has its own rules, regulations, traditions, values, and even phrases that only members of that family can understand. The newly married bride brings her manners and customs to the center of her home where she was born and raised. That is why the rules and regulations of two families may not match each other, and the center of the family may not agree. The bride's getting used to a new family depends on her personality and temperament. For example, brides with choleric and sanguine temperament types quickly adapt to a new household and interact with family members, while melancholic or phlegmatic brides face many difficulties in adapting to a new center. A person's happiness lies in his manners and manners, because a person with good manners is attractive. The equality of possibilities for marriage of two young

people is the result of mutual understanding of the values, unity, compatibility of ideas, mutual respect, dreams and friendly relations of the land.

In short, for the purpose of ensuring the stability of Karakalpak households, a number of practical works are carried out by the state or household support institutions and households. In order for young households to get on their feet, the government will provide some assistance and concessions. In addition to that, if young people who have studied in all educational institutions and young people of early youth period are prepared for family marriage, if they take the subject of family psychology in depth, it would contribute to the stability of young families in the future and prevent divorces.

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